

LD – Evangelism 1.4 – Post Modern Evangelism

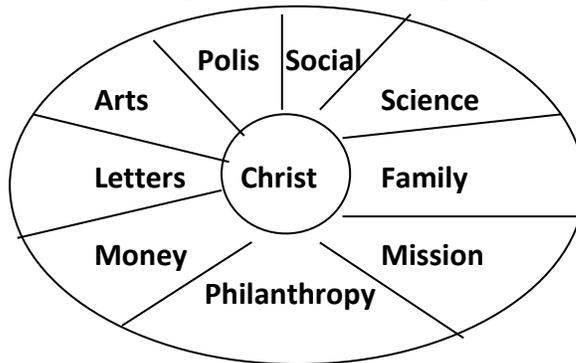
- A. **INTRODUCTION** – There is an anthropological term that is extremely useful as an introduction to the topic of evangelism in culture... including sub-culture within a larger parent culture. The term is “Ethnocentricity” and it describes the tendency common to humanity that our world-view which develops out of our inherited values and experiences enforce a sense of what is right and true. This term is important because we presume that other we interact with see the world and experience reality the same way we do. This is of course, not true... and the more pluralistic the society, the more untrue it becomes. If we want to reach people with the Gospel, we need to find a relational bridge to connect with them and to make the Gospel message relevant. Many preachers and theologians promote a “one-size-fits-all” approach to both evangelism and discipleship. However, if we want people to know and love Jesus and voluntarily choose to encourage the indwelling Spirit’s work of sanctification [making us more like Jesus, ‘Christian’ actually means “Little Christ’s”]; as well as to be committed to the commission Jesus assigned to His Church to “Go and make disciples of the nations,” then we need to find new ways in each generation to reach people.
- B. The Post-Modern age presents many challenges for those who follow the concepts of “Generational Subculture” as well as “Cultural-Regional-Drift” within our own larger cultural identity. Although the “Modern Era” had its genesis during the Renaissance and the “Post-Modern Era” had its genesis in the early twentieth century, here are a few of the more salient challenges we need to be aware of and overcome for evangelism in the Western Culture of today:
1. Personal faith emphasis has become decidedly and uniquely individual. We need to allow for a more free-form collection of thoughts and ideals that make sense to the individual apart from a larger faith movement. This is bridge building and a great example of this is Jesus engagement of “The woman at the well” in John 4:1-42.
 2. A decidedly anti-Christian and anti-church mindset prevails.
 3. A rejection of the authority of the Bible, of the church, and of church leadership.
 4. Questioning the relevance of the Bible as unique from any other faith documents.
 5. Personal identity is individual and dynamic – this includes the most basic constructs including conscience, race, and gender... that may change or ‘evolve’ as we mature.
 6. A greater interest in the mystical and the supernatural in the context of a more empirical and scientific world-view.
 7. A preference for relational interaction based upon a community identity of like-minded souls – and each person may relate to a wide variety of communities they identify with.

To gain evangelistic traction in this changed climate, the “4 Spiritual Laws Tracts” and other such approaches of the past have to be replaced with something really different that is both “real and relevant,” as well as “personal and social” in its engagement. It may be particularly helpful for you to read and study another article from the www.authenticdiscipleship.org website in conjunction with this article. This article may be found in the Leadership Development/Mentoring & Coaching section. It is entitled “Assessing the 7 Stages of the Faith Journey.” <http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%204.2%20-%20Assessing%20the%20Seven%20Stages%20of%20the%20Faith%20Journey.pdf> Assessing the 7 Stages is the discipling companion to this evangelism article, and it deals with the reality that each Christian is on their own faith journey, for which discipleship resources should be aligned with each disciples growth stage.

- C. Christian Books that Help Clarify Philosophical Approaches to Post-Modern Evangelism:
1. The Empirical or Aristotelian Philosophical Approach – Includes the book Evidence that Demands a Verdict by Josh McDowell (1972; 1999).
 - a. Aristotle – was the philosophical driver.
 - b. St. Thomas Aquinas – was the theological driver.
 - c. Rationale – to utilize empirical evidence you need both knowledge of the history and the facts. This is known as ‘marshalling evidence’ and it is a mindset that responds toward scientific theory and observation with a ‘first cause-primary driver’ preference.
 - d. This approach worked well in an era of truth seekers, but needs a relational bridge to bring relevance in today’s argument.
 2. The Rational Philosophical Approach – Includes the book Mere Christianity by CS Lewis (1943; 1999); and The Reason for God – Belief in an Age of Skepticism by Timothy Keller (2008). Both take a more methodological approach to evangelism in light of current cultural influences. Lewis’ book was written in the era of Modernism, while Keller’s book was written in the post-modern era. Together they serve to illuminate the differences of these cultural world-views.
 - a. Philosophical drivers – Plato, Augustine, Anselm.
 - b. ‘Ought’ is a topic Lewis addresses – where does the source of truth and authority come from? It comes from outside ourselves. The implication is that God is not only there, but that He wants to be found and known.
 3. Other Philosophical Approaches:
 - a. ‘Foundationalism’ or ‘pre-suppositionalism’ – both begin with an inherent truthfulness of the Faith, and then answer the questions raised by it.
 1. Philosophical drivers – Francis Schaefer, Van Til
 2. This is a profoundly intellectual approach that isn’t for everyone.
 - b. Gospel proclamation – proclaim the word and let the Spirit do the work.
 1. Theological driver – Michael Wilkins, Following the Master – a Biblical Theology of Discipleship, (1992).
 2. Philosophical driver – Robert Coleman, The Master Plan of Discipleship, 1963, 1993).
 - c. Power Evangelism – John Wimber and the Vineyard Church movement – he taught that we should let the power of the Spirit proclaim Truth through healing and deliverance. Why not trust God and expect Him to work miraculously?
 - d. Personal Experience – Individual stories of personal experiences with God – these are practical and Spiritual
 1. Acts 14 & 17 involved pagan audiences – Paul built a ‘bridge’ from their pagan experiences to a Spiritual encounter with the Truth of God. He started where they were and focused [directed] their thinking to explain what and why, and then present the Person of Christ as the Answer.
- D. Several Books Help Provide an Integration of today’s issues in a context of a faith way of Thinking:
1. Western Cultural context should be used in a positive way.
 2. Having our faith challenged by other faiths or ways of thinking helps us better understand differences, and articulate the distinctions between them.
 - a. Os Guinness, The Journey – Our Quest for Faith and Meaning, (2001).

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- b. James Sire, The Universe Next Door – a Basic Worldview Catalog, (1976, 2004).
 - c. J. Ellul – ‘The Revelation of Christ’ vs. ‘Christianism’ [power, wealth, institutions]
3. Challenge to Christians and the faith community at large is that life is enriched by a deeper appreciation of truth, and a deeper understanding of our history – this necessarily leads to a ‘Renaissance Awakening’ made possible because ‘Christian Worldview’ has a rich history.
 4. Christian faith should be an integrated life, not a segregated one internally and externally:



5. Guinness presents a Journey Motif as the more intellectual approach that was effective with moderns, does not work well with post-moderns. Post-moderns prefer to see spiritual life in terms of a personal journey of discovery.
 - a. We are each on a journey of experiencing and examining the world, and making conscious choices of how we will view and interact with the world. Thus, a conscious adoption of a personal ‘world view’ is preferable to acquiescing to a pre-planned adoption of a tract or contract. This is a very healthy thing as they wrestle with examining the facts; they make the experience their own. This is more in line with the 1st century approach to evangelism.
 - b. Most people tend to be limited in their depth of their search because they have not incorporated a more inclusive and complete view of their choices. Guinness allows a reasonably broad view allowing a more complete choice.
 - c. Consider the order of reflection in Guinness’ thought development:
 - Part 1 – questions => Part 2 – answers
 - Part 3 – evidence => Part 4 – response & commitment
 - d. What questions are people really asking? What is it they need to know that Scripture can uniquely speak into?
 1. What is my identity? => Imago Dei & Imago Christi.
 2. What is the purpose of life? What is the meaning of my own life in the grand scheme of things?
 - a. => The view of secular humanism is we are the result of random chance that placed us at the top of the food chain... for now. And nothing really matters beyond myself or the advancement of the species.
 - b. => The view of Christianity is that I’m the crowning achievement of God’s creative work, and I’m the object of His love... can I really believe this? Scripture is God’s Self-Disclosure... His love of and commitment to humanity and His creation is central... creation exists because we need this

- context in which to exist. God being Spirit does not need a physical context.
- c. => The self-sacrifice of Jesus is all the more wondrous as a result.
3. What's really happening in my soul when it connects to God? Is it me or is it God that is making this happen? Am I creating a fiction in my mind, or being engaged by the Supreme Being?
 4. Why God?
 5. How do my own Needs => Wants => Fulfillment motivate me?
 6. Death & Suffering
- e. Guinness' 'Journey' is to resolve these questions people are asking – it's intended to lead them to answers, then to evidence which supports these answers, and finally into making a commitment.
1. Jesus is the answer to the ultimate questions – hence we need to keep the Cross at the center.
 2. We need an incarnational theology consistently presented.
- f. Evidences – the resurrection is 'The Proof' of the Cross. Pentecost is the proof of a Spiritual transformational life.
- g. Commitment – a careful presentation and evaluation of these elements [questions/answers/evidence] must lead to a decision.
1. Christ requires a response – a commitment
 2. The Cross demands a response – acceptance or rejection
 3. Jesus Mission including evangelism, discipleship & Social Justice – demonstrates that we are what we believe
- h. Key Ideas Presented In The Journey:
1. Our World View matters:
 - a. The implications of world view impacts generations beyond us
 - b. Understanding the various world views allows us to identify where others are in their beliefs
 - c. Understand what is the meaning of life and how to convey it
 - d. The answers are there – encourage thinking and asking
 - e. Ultimately, faith is an invitation to eternal life... and it is the Spirit's work to convict and transform... we each have a decision in how we respond to God's invitation.
 2. Examination of Evidences:
 - a. The Sermon on the Mount in Matthew's Gospel provides context for evidence of the Kingdom Life in a believer. This is an historical event with both the faithful and unfaithful viewing and validating the event:
 - i. The sermon begins with an expression of Blessings [Beatitudes] for those who seek the Kingdom of God – Matt 5:1-12.
 - ii. Jesus goes on to teach about with the Kingdom is, and what it is not – Matt 5:13-6:24.
 - iii. A world view rationale is presented in Matt 6:25-7:27.
 - iv. Matt 7:28-29 concludes with an assessment of Jesus' authority.

- v. The teaching present a holistic view of God who desires relationship with humanity.
 - b. Christianity is unique in that it emerged within an historical Roman context with multiple historians attesting to the occurrences cited in Scripture, especially by those responding positively as well as adversarial to it:
 - i. Buddhism is based on 8-fold path – a process discovered by one man and subsequently taught to others that we follow with a promise of escaping the cycle of birth-life-death.
 - ii. Islam is based on 5-pillars – a process discovered by one illiterate man and taught in a stream of consciousness disjunctive approach. Anyone who has read and studied the Koran knows it is extremely hard to follow. It is essentially a process to enter heaven.
 - iii. Hinduism is based on Bhagavad-Gita & the Vedic Upanishads – it is ancient wisdom literature written in the 4th or 3rd centuries BCE. It extols the values of moral life amid the conundrum of pain and suffering. It teaches a process whereby people can help themselves move forward into more beneficial successive lives.
 - c. Other faiths aren't historically based per-se; they are assemblages of wisdom and processes that sages must instruct devotees.
 - d. If Good Friday [Death of Christ] and Easter [Resurrection of Christ] didn't happen, we don't have Christianity. Christianity is based upon the historical truth of these events.
3. Commitment – is the necessary response when you've analyzed the evidence and choose which way you will go.

E. Developing our Evangelistic & Discipleship Strategies:

1. Basic Points – relational Bridge Building is key:

- a. Need to discern where our audiences are now – what is their worldview and how well have they thought it out.
- b. Bring Biblical truths and wisdom to them without the turnoff of the Biblical reference. Quoting verse and text is useful among those who hold to the authority of Scripture, but is pretty much just irritating to those who don't.
- c. Summarize or paraphrase Biblical teachings rather than quoting them:
 - 1. Jesus as 'Servant-manager-leader' – the King who came to serve and save.
 - 2. God is clearly displayed in nature – the heavens declare the glory of God... Ps 19.
 - 3. Rhetorical arguments of Romans 1:18-3:20
 - 4. Freedom from bitterness & hatred through radical transformation. Scripture is unique because not only did God do the heavy lifting in opening the opportunity for relational interaction, He also continues to do the heavy lifting in progressively transforming us from the inside out. Our choice is to accept what God has done and cooperate with the ongoing transformational process.
 - 5. True love and relational satisfaction is what God is communicating.
 - 6. Ethics and morality matter.

7. Origin of life and human condition is initiated by God who speaks creation into being – Genesis 1-3.
8. Origin of Civilization and the depravity of humanity – Gen 4-11.
2. Disciples Follow Jesus and heed His call of Evangelism and Discipling Others – it is founded upon the Great Commandment... loving God and others; and upon the Great Commission... the Go of evangelism and the Teach of discipleship.
 - a. Michael Wilkins, Following the Master – Discipleship in the Steps of Jesus; 1992.
 - b. Greg Ogden, Transforming Discipleship – Making Disciples a Few at a Time; 2003.
3. Biblical Approaches to Evangelism:
 - a. Matthew Chap 23 – greatest exposé of religious heresy.
Chap 24 – the end of time is approaching.
Chap 25 – eschatology parables explain the wonders beyond the end.
 - b. Mark – 10:45 – the powerful/suffering Son of Man... Disciples just didn't get it, they couldn't understand.
 - c. Luke – the Gospel of Grace properly received necessitates a response to help others in promoting faith and social justice – this totally upended the status quo of rich & poor, men & women. Something the religious leaders of the day wanted nothing to do with.
 - d. Acts – is a community expansion of the Kingdom. The Church retraces Jesus' experiences of its beginning, and development to glory.
 - e. John 1:1-18 – John is casting Jesus creation of the Church in the voice of the creation of the universe... this is one of the most amazing passages in the Bible.
 1. Jesus is creating a Spiritual community of humanity.
 2. If you take the historical Jesus out of John, it looks a lot like Gnosticism.
 3. John is a great gospel for new age and eastern religions as it is an abstraction of Christian Spiritual Life.
 - f. Romans:
 1. Chap 1-3 – This is an indictment of mankind:
 - a. We are equally glorious and depraved.
 - b. All humanity has an understanding of the 'Sky God' who is above all other gods, and before whom the local helper gods are worthless.
 - c. Unity of mankind may be found in the Church... in Jesus submitted to God and indwelled by the Spirit we become a community being perfected by faith.
 2. Entire notion of Justification [being made righteous and acceptable before a holy God]:
 - a. Only makes sense if you are aware of sin and of our own having fallen short of God's requirements/expectations.
 - b. Because of our rebellious nature and our Fallen State, the wrath of God is just.
 - c. The weight of sin is too great for humanity to bear alone, but God provided the means to solve it.
 - d. Public opinion and historical statistics acknowledge our inherent problems:
 - i. 50% of all marriages end in divorce.
 - ii. 20% of the population are victims of abuse.

- iii. Moral and ethical norms are redefined based on what is good for me... not on an absolute norm established by God.
- e. God's response to evil and suffering is Jesus – the Cross, Resurrection, and Pentecost are God's most amazing gift of Grace to humanity.
- g. 2 Corinthians 5:11-6:2 – the gospel of reconciliation in a nutshell:
 - 1. v17 – new creation... this is a metamorphosis, not merely a Band-Aid or process we work out alone.
 - 2. v18-21 – servants – word – ambassador – co-workers
 - a. Amnesty is proclaimed.
 - b. Reconciliation – people need to be made aware of their need.
 - c. Use of 'we' language rather than 'you' – provides the assurance of mutual need and service to each other.
- h. Hebrews – is a book of Jewish religious symbolism:
 - 1. For those who are religiously inclined in the Jewish tradition, here is the way to interpret it.
 - 2. Provides a world view that is rich with sacred space, ritual imagery and mysticism.
 - 3. This Book properly understood is a cure of legalism... which Jewish leaders struggled to get past.
- 4. The Strategy of Evangelism as Faith Conversations – develop a conversational manner in approaching non-believers. The point of evangelistic effort is engaging others so they can observe God's Transcendent and Transformational life in me. It is not about winning an argument; it is all about building relational bridges.
 - a. Resurrection is a prophetic event in anticipation of the future.
 - 1. Jesus entered history from the Heavenly Kingdom of God to announce the arrival of The Kingdom of God on Earth. Although we look forward to a better tomorrow, we have a much better now as a result.
 - 2. The Kingdom is demonstrated now imperfectly in the church, and more clearly in the restored lives and reconciled relationships with God and each other in community.
 - 3. The "Sweet by and by" is now the amazing present to be followed by the wonders of eternity.
 - 4. Our forever life is a gift of God being lived out now... we start living our heavenly life now.
 - 5. Paul Johnson – The Intellectuals – [http://www.amazon.com/Intellectuals-Marx-Tolstoy-Sartre-Chomsky/dp/0061253170/ref=sr_1_1?s=books&ie=UTF8&qid=1397754203&sr=1-1&keywords=the+intellectuals+paul+johnson] is a repudiation of scholars and philosophers who are anti-Christians and are living lives that are either contrary of the lifestyle they supported or were self-destructive. Point is their faithless professions made their life and witness a travesty.
 - b. Evangelism and Discipleship should Target Leadership – not Followership:
 - c. Separating Church from political and social leadership is a Biblical strategy:

1. Catholicism and Lutheranism were a more hierarchical leadership organization – but it tended to support a more integrated leadership approach combining political, societal and faith elements
2. Luther’s complaint of corruption within the Catholic system ignited the Protestant Reformation and gave rise to Church organizations that were less hierarchical, less political, and more adaptable. Reformed Theology took further shape in the forms of Calvinism and the Radical Reformers:
 - a. Calvinism arose out of Switzerland which was known for its dependence on local leadership in a collegial form – this was the norm of local organizational political leadership. This was due to their not having a strong King.
 - b. The “Radical Reformers” insisted on a more integrated and Biblical supported combination of theology and faith practices. This arm of the reformation also known as Anabaptists [literally “Re-Baptizers] arose in repudiation of the failure of Lutheranism and Calvinism to initiate serious changes in Church traditions from Catholic practices... namely in believer’s baptism rather than infant baptism, the value of faith in response to God’s love and not the sacraments, and Scripture as the ultimate authority and arbiter of faith and practice. They insisted that a redeemed life should exhibit a pure faith... and they would prefer to live out faith in a simple life in community than in the social/political/religious realm.
3. Problems of social leadership – then as now the church falls into practices that confuse the evangelistic message:
 - a. Celebrity worship – we applaud the preacher/teacher/worship leader and not necessarily the God they’re supposed to be pointing us toward.
 - b. Compromise – if you don’t stand for Truth as something consistent and not subject to the social order, you’ll fall for what’s convenient or practical.
 - c. Elitism – our leadership example is of a poor servant King who inaugurated the Kingdom of God on earth focused on the centrality of the Gospel and God’s Word as the authoritative standard, not merely a talented speaker or a charismatic leader.
- d. Evangelism and Discipleship Displayed through Influence rather than Authority – most of us will never have the opportunity to bring about substantial change due to our God given authority, but we all can Influence our environment through partnering for outreach impacts and involvement where our lives demonstrate our integrity and the attractiveness of the Gospel:
 1. Celebrity & sports figures have an opportunity to use their influence positively.
 2. Business leaders – demonstrate integration of Christian values amid an often hostile work environment.
 3. Political leaders – demonstrate servant leadership & the call to courageously stand against corruption and self-interest.
 4. Intellectual leaders – allows you to be heard by those who want to learn and grow.
 5. Social service leaders – meet needs for Jesus.

6. Education leaders – school boards shape the character and direction of growth for the next generation.
7. Religious leaders – reach out for unity within the Body and community.

F. Looking Beyond the Obvious – A Fresh Look at “The Missional Church” – Church Next – Quantum Changes in How we do Ministry; by Eddie Gibbs, 2000.

1. **Missional** – is the key area of the book... especially with its “Market vs. missional” nature of the church organization. Not only does church need to be less rigid, more dynamic and responsive, and less traditional structure; it needs to get past its current “attract and retain” strategy and become more engaged in advancing the mission Jesus left for His Church – the Great Commission is all about equipping and sending people into their mission field.
 - a. **Leadership** – there needs to be far more mentoring and development of lay leaders. Constant evaluation is also necessary to keep the ministry leaders well positioned and growing. Pastors have to ask and answer the question, “What is the role of lay leadership in relation to full time ministry?” To respond to this, it’s necessary to identify the roles and their Biblical definition:
 - i. **Elders** – this involves the shepherding ministry and prophetic Word ministry that includes apostles, prophets, pastors & teachers.
 - ii. **Deacons** – this involves the managerial & administrative functions of the organization.
 - iii. **Elders** are responsible for the equipping and development of the Church Organism... meaning the indwelled body of Christ.
 - iv. **Deacons** are responsible for the equipping and development of the church organization... meaning the facility and structure where the corporate worship and equipping take place.
 - v. **Apostolic** means “sent ones” – these are the missional leaders who are involved in connecting with mission-minded groups and organizations to further the growth and health of the Organism.
 1. **Apostolic Networks** – is a key and valid concept developed by Gibbs. Too many church organizations look primarily inward instead of outward. Churches should be collaborating and leveraging their influence and resources locally, regionally, and globally.
 2. **Leadership** should be inter-connected and nurturing relationships with:
 - a. Elders & Deacons inside the church.
 - b. Local community leadership outside the church.
 - c. Denominational leadership nurturing local leadership.
 - d. Vision and connection with the larger Body of Christ, the worldwide Church.
 - b. **Outreach** – needs to focus on “seeking the lost” versus “drawing a crowd.”
 - i. The Church must be non-market driven – looking for seekers and the lost rather than attracting religious consumers.
 - ii. The Body of Christ is heterogeneous not homogeneous – homogeneity allows for attending to your congregation with a one-sized-fits-all growth model. This is not what Jesus or Paul did.

- iii. Leadership should look at every person they are trying to attract to Christ as a “relational bridge” into greater community. Look for the community beyond the individuals.
 - iv. Look for opportunities to dialog and engage the local community of Christians and the community at large of “non-Christians or pre-Christians.”
2. Emphasize the Ancient Foundations of Biblical Literacy and Spiritual Formation – these are the mind and heart needed to support the Mission. While many folks aren’t open to Christianity, this doesn’t mean there are anti-Christian... meaning they like Jesus but not the church. Emphasize the ancient nature of Scripture as opposed to the theology promoted by the church to build spiritual bridges:
- a. Abrahamic Mandate – Gen 12 is based upon a Sovereign God who is Personal and relational and wants to be known... so He introduces Himself to Abram and invites him into a new life. Abram takes God at His Word and takes his wife and family off on a 1,000 mile odyssey on foot and donkey. God’s introduction and invitation must have been pretty compelling!
 - b. Exodus Covenant – Ex 19:6 calls for a Kingdom of Priests; and 1Pet 2:4-10 speaks of the Priestly role we enjoy. Believers through the ages have all had access to the Throne of Grace. Again, this is real personal engagement.
 - c. Inclusive – God extends His Grace to the outsiders, the invitation given to Abram say specifically that he will be a blessing, and all the nations of the earth would be blessed through him. Ruth, Rehab and other Old Covenant leaders were included in Israel, and all the world was joined with Israel as the people of God in the New Covenant. God always expected His invitation was to be for all to enjoy, not merely a privileged few.
 - d. The Call to the Nations – Isaiah 2:2 and 25:6 continue this theme of inclusiveness of God’s covenant. Isaiah prophesied that all the faithful people throughout the world would come together before God as His people.
 - e. The Great Commission – Matthew 28:18-20 again clarifies that the Gospel message is open for all to come and enjoy. The notion of separationist between peoples of the world is not what the Bible presents; the Bible does present the notion of the separation of the righteous from the unrighteous, and the Gospel alone has the power to make all people righteous.
 - f. The Kerygma of Acts – Luke the doctor presents an intellectual structured appeal to repentance, with the backdrop of an amazing experience we can have now with Jesus.
 - g. Replication – the expectation of Scripture is that the believers & the local church are the means for evangelism and reproducing disciples.
 - h. Reconciliation – Disciples are encouraged to preach the Gospel which alone reconciles humanity with God – 2 Cor 5:18-21.
3. The Scripture presents that the Worldviews of humanity are caught up in an inclusive transformational whirlwind that draws us to God.
- a. We need to identify each worldview being forwarded in media, etc. and disarm it with the Good News of the Gospel. Throughout Scripture discernment has been demonstrated to include the diagnosis of facts and issues in conjunction with the Gospel.
 - c. “Globalism” and the “Information Age” provide new opportunities AND distractions for evangelism... as well as a plethora of misinformation and distortion. We need to properly evaluate and focus the issues in light of the Gospel of Grace.

- d. **Slow Down** – Business is the new killer of the soul. In an era that is being wound tighter and tighter and the pace of life going faster and faster, we need to take time to breathe, to rest, to contemplate... “Be still and know I AM God” has never been a more powerful invitation to engage God in interpersonal contact and interaction.
 - e. **Bridge Building** – evangelistic disciples are the bridges spanning from one worldview to another. We are tasked with finding new and creative ways to connect with other’s souls and reveal who God is.
 - f. **Spiritual Warfare** – see <http://www.authenticdiscipleship.org/pdfs/3-leadership-dev/LD%20-%206.3%20-%20Discipleship%20Studies%20-%20Spiritual%20Warfare.pdf> for an article on Spiritual warfare.
 - i. In a nut shell is having too low an understanding of the identity of God, having too low of and understanding of His love for us, and too low an understanding of our identity in Christ. Romans 8:19 says “The creation waits in eager expectation for the sons of God to be revealed.” And Jesus is quoted in Matthew 13:43 says of the end of times “Then the righteous will shine like the sun in the kingdom of their Father.” We need a much greater appreciation of our identity in Christ, and of God’s great love for us to personally rescue from ourselves.
 - ii. **Spiritual conflicts and issues are involved with the clash of worldviews, where we are the contact points... but don’t be afraid!**
 - 1. **God promises to complete the work of Grace in us... it is not up to us alone, but the Spirit within leads us into Grace – Phil 1:6.**
 - 2. **Believer’s are supernaturally equipped by God to persevere – Eph 6:10-20**
 - 3. **Believer’s have the authority for an offensive attack against spiritual strongholds – 2 Cor 10:1-6**
 - 4. **Jesus has prevailed! He has already won the war! – Cor 2:10-16**
 - 5. **“Pretenses” often affect our way of thinking... the honesty of our life and the truth of the Scripture are the antidote.**
 - 6. **“Deceptions” are lies intent to obscure and marginalize the Truth... we can’t shine God’s life of Truth if we don’t know it and can’t articulate it.**
 - 7. **“Oppression” is the direct and indirect spiritual activity of the enemy of our souls; we cannot be overcome or defeated if we trust God and rely on Him.**
 - 8. **“Discernment & Understanding” are gifts God longs to give us... we need to do our part in preparation and ask from the Holy Spirit to enable us to stand our ground in confidence.**
- 4. Challenges in Evangelism:**
- a. **Greatest challenge or opportunity for evangelism in America is internal – within the church. We have so diluted what it means to follow Jesus that for many it becomes merely a transactional arrangement having made a public profession but never submitting to Jesus as Lord.**
 - i. This article written for Decision Magazine by Billy Graham, articulates this issue nicely: <http://billygraham.org/decision-magazine/march-2011/be-separate/>
 - ii. **Christian leaders need to rise up and approach evangelism and discipleship as an integrated process as called for in the Great Commission – Matthew 28:18-20.**

- iii. Christian followers need to expect more from their leaders – including personal investment in discipleship and expecting transformational life changes.
- b. **Spiritual Engagement versus Spiritual Sensitivity:**
 - i. We need to have courage about sharing what we know we have personally experienced in our relationship with God. Deep knowledge of Scripture and theology is a wonderful thing, but the most impactful engagements will be that of regular folks relating conversationally what we know... this is all it took for my own life to be initially impacted.
 - ii. Don't expect immediate responses or conviction – it may take years for God to soften an individual to where they are ready to make a commitment... it took me three years to get to this condition and the person who initially influenced me I've never seen again... but I will thank him in heaven!
 - iii. We don't necessarily need deep relationships to share our faith – we need to be spiritually sensitive so we can listen to the Spirit and follow His lead.
 - iv. Boldness and wisdom always should be tempered with humility and respect – Eph 6:18-20.
- c. The 21st Century Church has important questions to ask about our approach in engaging the dominant culture in which we reside:
 - i. First of ourselves – am I reflective of the Gospel of Grace or of the doctrine of the Law? Sin is of foundational importance... but love is even greater. Love is transformational, while sin is condemning. Preach Grace because of the problem of sin.
 - ii. What can we learn from the lay leader Gospel ministers in how to engage their world? Remember that every church member is a minister of the Gospel, and every disciple is an ambassador of the Kingdom of God and a mentor in cultivating the next generation of leaders.
- d. What is the relationship between spirituality and strategic thinking? Pray more with the evangelistic and discipleship team. Make sure they know they are intrinsically connected.
- e. There are always negative and positive examples of leadership in the Church – don't try to white-wash the negative and build up the positive... today's hero may well be tomorrow's goat.
- f. Fight for the Unity of the Body – there is “One Church” in a region comprised of Christian international and divergent communities:
 - i. Do things to reinforce this truth locally, regionally, and internationally – “pastor's prayer movements” & local/regional coalitions speak to the unity of faith. Know what is vital and primary, what is incidental and secondary – don't treat every difference as a primary issue to separate interactive faith engagement.
 - ii. There are Barriers to Unity – look at this article on the introduction to theology – especially to “Segment 9 on page 5 – Theological Safeguards”
<http://www.authenticdiscipleship.org/pdfs/1-biblical-literacy/Introduction%20to%20Theology.pdf>
 - iii. There are Barriers to personal engagement inter-denominationally:

1. **Personal survival may be an issue where interdenominational strife and resentment is generational – know your environment, what you can say, and how to deliver a message gracefully.**
2. **Institutional mindset versus Kingdom mindset – we serve the King, not the pastor.**
3. **Religious competition – we are not involved in a regional grab of souls at the expense of other believers and churches – be respectful, be Spiritually sensitive and obedient to Jesus and your calling. Jesus repeatedly warned we should “love one another:**
Jn 13:34-35 “A new command I give you: Love one another. As I have loved you, so you must love one another. By this all men will know that you are my disciples, if you love one another.”
Ro 13:8 Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law.
1Pe 1:22 Now that you have purified yourselves by obeying the truth so that you have sincere love for your brothers, love one another deeply, from the heart.
1Jn 3:11 This is the message you heard from the beginning: We should love one another.
1Jn 3:23 And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us.
1Jn 4:7 Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God.
1Jn 4:11 Dear friends, since God so loved us, we also ought to love one another.
4. **Busy-ness – is the killer of our Spirit life – it numbs us to God and gets us so engaged in doing work that we cease to be the Church.**
5. **Financial competition – our race is not building structures of brick or wood, it is building the Kingdom of God. Invest in people, not in property. The ethical failure of Capital campaigns have done more damage in splitting church bodies than moral failures of sexual relational impropriety.**
6. **Ego & desire for power – is part of the fallen nature of humanity, it takes wisdom to identify it and set it aside.**
7. **Develop a covenant relationship between churches and communities that are mutually strengthening and beneficial.**
- g. **Spiritual Formation – is a repeated sequence of Forming the Person and Nature of Christ internally.**
 - i. **Conversion => Deliverance => Healing => Calling**
 - ii. **Repentance => Maturity => Ministry => Liberty**
 - iii. **Intentionality of Action => Personal Responsibility => Group Ownership**
- h. **Kingdom Mindset – when the Kingdom [Organism] is in view rather than the church [organization/institution], all kinds of churches will grow.**
- i. **Prayer & Mission in relational/intentional unity – is the key for growth.**
5. **21st Century Message & Methods**
 - j. **What life issues is a non-Christian open to? Can you speak life into these issues instead of judgment or condemnation?**

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- i. Divorce
- ii. Family fragmentation
- iii. Addictions
- iv. Careers – success does not equal fulfillment
- v. Suffering
- k. In what ways are we addressing these questions?
 - i. Think it through
 - ii. Engage in dialog
- l. We have forgotten the “Power of Jesus through the gospel” and the “Power of Prayer”
 - i. John 14:6 – “I am the Way, Truth, & Life”
 - ii. Husbands and Wives who pray together for as little as 5 min per day stay together better.
- m. How do we define worship in our community?
 - i. Music, participation, service, giving – Rom 12:1-2
 - ii. Worshipful experiences are evangelistic.
- n. Articulation
 - i. The style or medium is not the message
 - ii. Always articulate P3 – Principle, Passion, Practice
- o. Awakening
 - i. We the church must see ourselves as exiles in captivity – we belong to another world, we are citizens of the Kingdom of God.
 - ii. Welcome the Holy Spirit – He always praises Jesus.
 - iii. Engage in Prayer – prayer walks, prayer closets, pray constantly

G. The 4-Phase Matrix of Evangelism and its Development:

Phase	1. Cultivation	2. Sowing	3. Harvesting	4. Multiplication
Picture	The Soil = Human Hearts	The Seed = Gospel Truth	The Grain = Reproduced Life of Jesus Christ	Crop = Christian Community
Explanation	Speaks to the heart through relationship. Focus on caring	Speaks to the mind through revelation. Focus on communication .	Speaks to the will for a faith response. Focus on conversion .	Speaks to the whole man for growth and going! Focus on completion (Colossians 1:28)
Emphasis	The presence of the believer. Building a friendship bridge.	Presentation of the gospel. Giving understanding of truth.	Persuasion . Encouraging a meaningful decision of faith.	Participation . Integration into the Body
Obstacles	Indifference Antagonism	Ignorance Error	Indecision Love of Darkness	Isolation Inward Focus

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Some Examples	Nicodemus—John 3 Woman at Well—John 4					Ethiopian eunuch—Acts 8 Woman at well—John 4				Philippian jailer— Acts 16 Woman at well— John 4				Jerusalem converts—Acts 2:40- 41 Samaritan Awakening Acts 8			
Mini- Decisions Some of the specific “mini- decisions” that could be made in each phase	Going his or her own way	Aware of messenger	Has Positive attitude toward messenger	Aware of difference in messenger	First aware of Bible's relevance to life	Has positive attitude toward Bible	Aware of basics of the gospel	Understands meaning and implications of gospel	Has Positive attitude toward Gospel	Recognizes personal need	Decides to Act	Repents and believes	New Creature in Christ	Faith Confirmation and grounding	Assimilation into a caring community	Growing and maturing into Christlikeness	Going! Mobilization to reproduce

Pray for the minimal & marginal believers, and unbelievers:

1. That God draws them to Himself (John 6:44).
 2. That they seek to know God (Deut. 4:29, Acts 17:27).
 3. That they believe the Scriptures (Romans 10:17, 1 Thess. 2:13).
 4. That Satan is bound from blinding them to the truth (Matt. 13:19, 2 Cor. 4:4)
 5. That the Holy Spirit works in them (John 16:8-13).
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6. That God sends someone to lead them to Christ (Matthew 9:37-38).
 7. That they believe in Christ as Savior (John 1:12, 5:24).
 8. That they turn from sin (Acts 3:19, 17:30-31).
 9. That they confess Christ as Lord (Romans 10:9-10).
 10. That they yield all to follow Christ (2 Cor. 5:15, Phil. 3:7-8).
 11. That they take root and grow in Christ (Colossians 2:6-7)