

A Crash Course in Evangelism

12

Reaching Your Community

Everything we have focused on so far in **Module 111** has been on tactical evangelism – one-to-one witnessing. Now we widen our scope to look at strategic evangelism – the kind of evangelism that impacts a whole community.

In **Acts 1:8** we find God’s evangelistic strategy:

“...you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

God’s strategy started in a city, Jerusalem, and then spread out, locale by locale, to embrace the entire earth. Wherever you are, you are located in a key location within that evangelistic masterplan. And before we can see how our individual evangelistic efforts fit into the masterplan, we must first put on “strategic glasses.” We must see our evangelism in this strategic context.

As important as each individual is to God’s heart, God is not just wanting to reach individuals. He is wanting to reach whole communities – villages, towns and cities. He is wanting to win over entire ethnic groups. We see this emphasis in **Matthew 28:19-20**:

“...go and make disciples of *all nations*... teaching them to obey everything I have commanded you...”

Paul echoes this commission in **Romans 16:25-26**, where he writes:

“Now to him who is able to establish you by my gospel...so that *all nations* might believe and obey him...”

The Greek word for “nations,” used in both passages, is *ethnos*, which means “ethnic groups.” God sees the world through this ethnic lens. **Revelation 5:9** tells us that with his blood, Christ “purchased men *from every tribe and language*

Seeing the Harvest

Making the Messenger

Clarifying the Message

Honing the Method I

Honing the Method II

Honing the Method III

Witnessing in Power

Engaging the Enemy I

Engaging the Enemy II

Engaging the Enemy III

Making Disciples

▶ **Reaching Your Community** ◀

and people and nation.” In **Revelation 7:9**, we catch a glimpse of how it will end:

“After this I looked and there before me was a great multitude that no one could count, *from every nation, tribe, people and language.*”

This is the grand result of centuries of evangelism. Not one nation, tribe, people or language is left out! Once we grasp the world-embracing scope of God’s evangelistic strategy, we will never view evangelism in the same way again. Yes, you may be reaching out one-on-one as a witness for Christ, but you are part of a great movement of God’s Spirit that has been poured out upon the earth through the Church, spanning from the Day of Pentecost to the return of Christ. You may feel alone at times in your evangelistic efforts, but you are part of the **Acts 1:8** mandate:

“...you will be my witnesses in Jerusalem, and in all Judea and Samaria, and *to the ends of the earth.*”

As you step out in your witness for Christ, you are most definitely not alone. You are part of a great company of witnesses, a team of harvesters, working in every corner of the earth – from the tundra steppes of Russia to the depths the Kalahari Desert, from the streets of New York City to the banks of the Euphrates River, from the islands of the Pacific to the remote villages of rural China.

The strategic mission Christ has given the Church calls for strategic evangelism. Let’s take a look at what this involves.

God’s Strategic Method

God’s tactical method of evangelism has been the subject of much of **Module 111**. What is God’s tactical method? It is you – you as an individual witness, you as one branch of the vine, bearing much fruit (**John 15:8**). But what is God’s strategic method? How is he going to reach whole communities with the Gospel?

The answer, as you may have guessed, is the Body of Christ. The Church is God’s strategic method. In **Matthew 16:18**, Christ declared his intention:

“And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.”

Read Ephesians 3:10-11

The Church of the Lord Jesus Christ is declared to be his “body” (**Ephesians 1:22-23**). **Romans 12:4-5** explains that “we who are many form one body, and each member belongs to all the others.” Without this “body perspective,” our evangelism will lack the strategic impact to make a difference in whole communities* and nations.

* In this lesson, we often use the word “community,” which embraces both ethnic communities (localized groups of people with a common ethnic identity) and regional communities (villages, towns and cities). In this lesson, we define “community” as “any group of people living in close proximity who have a distinct and common identity.” Communities may be *locational*, such as your town or city, *ethnic* (such as the Chinese community in your capital city), *mobile* (such as the biker gang that passes through your streets) or *virtual* (such as Trekkers at alt.star-trek).

Read John 17:20-23 (first time)

This prayer of Jesus is so important to our understanding of evangelism that we do not want you to move on in the lesson until you have read this passage at least three times and meditated on this prayer.

Read John 17:20-23 (second time)

This prayer was prayed just hours before Jesus' arrest and trial. He knew that by next morning, he would be nailed to the Cross, fulfilling the purpose for which he had been sent. That means this prayer encapsulates the most important thing on Christ's heart. What would you pray if you knew you had hours to live? What would be the most important thing on your heart?

Read John 17:20-23 (third time)

Do you notice who Christ is praying for? It is for "those who will believe in me through [the apostles'] message." That's you. That's every believer today. We have part of the great Chain of Faith, reaching back to early Christian times. We have all believed on Christ through the message preached by the first disciples.

And what is Christ's prayer? "...that all of them may be one." This concept of oneness had been clearly spelt out by Christ where it concerned his relationship with his Father. "I and the Father are one," he declared in **John 10:30**. Now, just seven chapters later, Jesus prayed "that all of them may be one, Father, *just as you are in me and I am in you.*" He here extends this personal union he has with the Father to his Church – "that they may be one as we are one"!

Why are we stressing this point? Because without unity in the Body of Christ, there can be no strategic evangelism. As individuals we can see individuals turn to Christ, but without strategic unity, the Church will never impact whole communities.* Jesus underlines this when he says:

"May they be brought to complete unity *to let the world know* that you sent me and have loved them even as you have loved me.

This is expressed in the next principle of evangelism:

Evangelistic Principle #28 – The basis for all strategic evangelism is unity in the Body of Christ.

Becoming Christ to the Community

Read Philippians 2:1-11

We know that God's goal for our individual lives is to be "conformed to the likeness of his Son" (**Romans 8:28**). But what does this mean on the community level?

* It's important to note here that there are two kinds of strategic evangelism. There is strategic evangelism that breaks new ground – for example, taking the Gospel to villages that have never heard of Christ. In this first kind of strategic evangelism, called "pioneering evangelism," just one individual can break open new strategic territory (note **Acts 8:4-8**). But there is a second kind of strategic evangelism. This is strategic evangelism that reaches out to a community where the Church already exists. It is particularly this second kind of strategic evangelism, called "presence evangelism," that we are focusing on in this lesson. Without unity, strategic presence evangelism will not succeed.

The First Incarnation

Read Hebrews 10:5

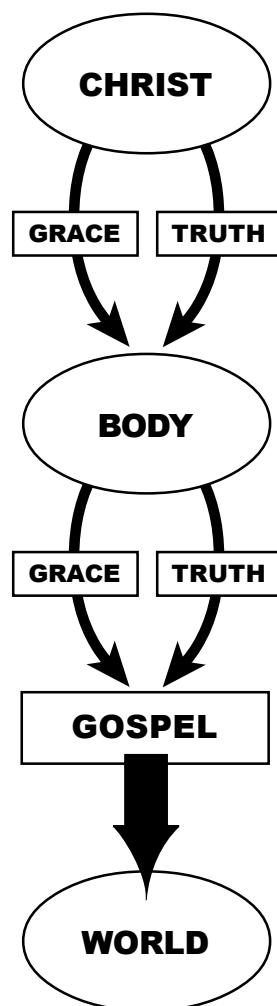
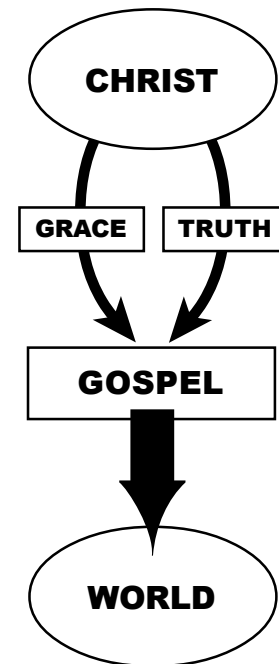
In **John 1:14**, we read the words that define God’s plan of redemption. The pre-existent, living Word of God was incarnated and made his residence in a community. But this incarnation resulted in something profound taking place. The rest of the verse tells us:

“We have seen *his glory*, the glory of the One and Only, who came from the Father, *full of grace and truth*.”

The incarnation of Christ resulted in a revelation of God’s glory, and this glory was revealed in two aspects:

- **Grace** – a revelation of the *love* of God
- **Truth** – a revelation of the *holiness* of God

Christ’s evangelism continually expressed these twin aspects of God’s glory – grace and truth, love and holiness. This what Paul describes as the “mystery of godliness” in **1 Timothy 3:16** and the “light of the knowledge of the glory of God in the face of Christ” in **2 Corinthians 4:6**.



The Second Incarnation

But the remarkable thing about the Gospel is that incarnation of Christ was a two-stage event! The first stage was Christ’s incarnation in a *physical* body. The second stage was Christ’s incarnation in a *spiritual* body, the Church! This happened when the Holy Spirit – also called the Spirit of Jesus (**Acts 16:7; Philippians 1:19**) and the Spirit of Christ (**Romans 8:9**) – was outpoured upon the Church on the Day of Pentecost.

Read 1 Corinthians 12:12,27

When the Bible describes the Church as “the body of Christ,” it isn’t just using a nice allegory. It is describing a very real relationship between Christ and his Church. We are called “his body, the fullness of him who fills everything in every way” (**Ephesians 1:22-23**). He is the Head (**Colossians 1:18; 2:19; Ephesians 5:23**)) and we are the many-membered Body (**Ephesians 4:25; 5:30; Colossians 3:15**). And this description of the Church as Christ’s Body doesn’t just

focus on our *relationship* to Christ. It is also focuses on our *function* in Christ. **Ephesians 4:16** declares:

“From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, *as each part does its work.*”

The Aroma of Christ

Read 2 Corinthians 2:15-16

Paul puts it simply. We get an entirely different reaction from two sets of people in our community:

- **The fragrance of life** – the reaction of those who are being saved
- **The smell of death** – the reaction of those who are perishing

Never fall into the trap of thinking that all who smell the aroma of the Church will like it. Paul tells us that we will and should get either a positive or a negative reaction from people. But the Church today, all too often, has one of the following reactions:

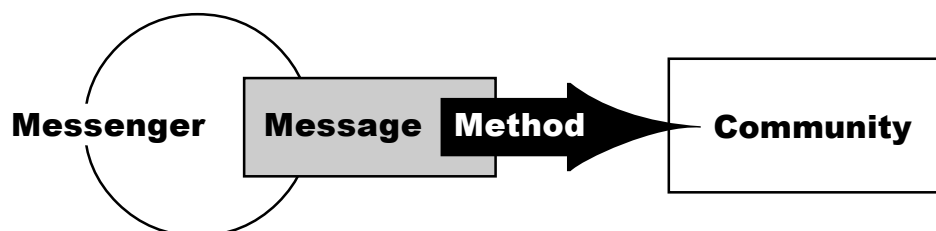
- **No reaction** – because the Church has no aroma at all. Our message is often bland and odorless, with nothing to distinguish it from the many spiritual odors existing in the world today.
- **Negative reaction** – not because of the aroma of Christ, but because of the stench of the old self.

The aroma of Christ is the key to reaching your community. Everything that is done in strategic evangelism must focus on allowing that aroma to pervade the community.

Joe Aldrich describes this spiritual aroma in another way. He calls it spiritual “beauty.”

“Most evangelism training involves helping people learn how to ‘say the words’ of the gospel. Little attention is paid to developing a biblical philosophy of ministry which moves the corporate life of the church away from ugliness to beauty. We must...begin to incarnate His beauty in our relationships, and open these relationships to the non-Christian. Once the ‘music’ has been heard, expect to be asked for the ‘reason for the hope (beauty) that you have.’”¹

Just as with tactical evangelism, there are three elements to strategic evangelism:



The Messenger

As we saw in **ES111-02**, God focuses strongly upon the making of his messenger. And strategic evangelism is no different. The messenger in this case is not an individual but rather the corporate Body of Christ. And the focus of God's work can be summed up in one word – relationships.

Read John 13:34-35

Do you want to see your community reached for the Gospel? There is only one starting point. The strength of your relationships with others in the Body of Christ. In order to leave us in no doubt of his meaning, Jesus describes what he means by “love” in two verses:

- **John 13:34** – “As I have loved you, so you must love one another.”
- **John 15:13** – “Greater love has no one than this, that he *lay down his life for his friends.*”

This Christ-like love is the basis for the unity of **John 17:20-23**. This is the aroma of Christ. This is the spiritual beauty that was the hallmark of Christ's life, and must be the hallmark of his Church too.

The force of Christian relationships must be translated into every facet of church life. In fact, the healthiness of the Church in your community can be determined on the pulse of its relationships.

- The relationships between members of individual churches
- The relationships between husbands and wives
- The relationships between parents and children
- The relationships between leaders of churches

This point must be emphasized. Unless there are healthy relationships within the Church – a basis for the outworking of **John 13:34-35** and **John 17:20-23**, there can be no effective strategic evangelism. Joseph Aldrich takes this up further:

“The two greatest forces in evangelism are a healthy church and a healthy marriage. The two are interdependent. You can't have one without the other. It is the healthy marriage, however, which is the ‘front lines weapon.’ The Christian family in a community is the ultimate evangelistic tool, assuming the home circle is an open one in which the beauty of the gospel is readily available. It's the old story: When love is seen, the message is heard.”²

Relationships are the ultimate magnet. Many people today speak of relevance, and by this they usually mean meeting styles and methods of evangelism. But there is nothing more relevant than healthy relationships. Our community is full of hurting people, scarred by broken relationships and longing for what the Church has to offer, if only they knew what the Church has to offer. Music styles or meeting styles are essentially about an individual church's culture, but these are only skin-deep. The real attractor to the unbeliever is not your music or your meeting, but a vibrant faith mixed with genuine, caring relationships. This is expressed in the next principle of evangelism:

Evangelistic Principle #29 – A healthy Christian life and a healthy church life are the starting points for all strategic evangelism.

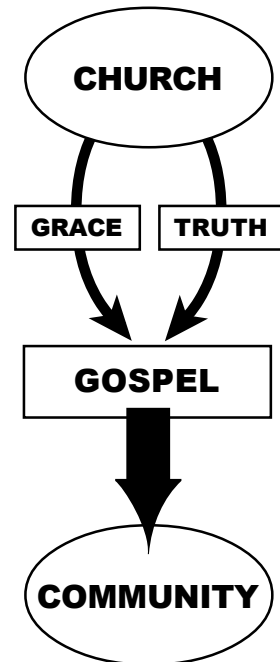
Church life itself is the starting point of strategic evangelism. The Gospel itself must be established in the life of the average believer before it can be proclaimed clearly to the community (**Romans 16:25-26**).

The Message

Our corporate message to the community must be proclaimed clearly. All too often the community receives a garbled message. What is the Christian message really all about? Is it about peace in the world? Is it about prosperity in this life? Is it about a legalistic lifestyle?

What is our message? You've studied enough of the Biblical Studies Course to know the answer to that question. The Gospel itself.

God desires his Church to have a prophetic voice into the community in exactly the same way that Jesus himself would have a prophetic voice. By "prophetic voice," we mean "a clear proclamation of God's will and God's way into the affairs of man." That means that Christ's message must be our message. The grace and truth expressed by Christ in **John 1:17** must be the grace and truth we now express to a lost world.



The Method

As has been emphasized throughout this module, God first makes the Messenger and clarifies the Message before he hones the Method. Strategic evangelism is not just about sitting in church and building strong relationships. Unless those relationships are lived in a vibrantly open way, no one in the community will even know about them.

For this reason, the Method is all about *exposure* – exposing the community to two things:

- **The Messenger** – making the lifestyle of the Church open to the world
- **The Message** – proclaiming the message with clarity to the community

Both of these aspects must be emphasized in balance. One without the other will result in ineffective strategic evangelism.

Beyond the Stained-Glass Curtain

Many Christians are holed up in ghetto-like environment. We live behind a "stained-glass curtain." We live and breathe church life, but it is a life locked away from the rest of the world. This ghetto mentality has created a generation of Christians who have lost their ability to relate significantly to non-Christians.

And our methods of evangelism tend to reinforce this ghetto-like existence. We expect unbelievers to enter in behind the stained-glass curtain and much of our evangelism is focused on trying to draw them in to a church building.

Rebecca Pippert makes this observation:

“The people of Jesus’ day thought holy men were unapproachable. But Jesus’ work was in the marketplace. He made people feel welcome, and that they had a place. His life was a constant demonstration that there were only two things that really mattered in this life – God and people. They were the only things that lasted forever.”³

As we saw in **ES106-03**, there are two possible approaches to evangelism:

- **A Come Strategy** – This strategy focuses on trying to get unbelievers to attend church meetings.
- **A Go Strategy** – This strategy focuses on mobilizing the church to reaching out to the community.

Read Mark 16:15

The operative word in the above verse is “go.” And yet so often, the Church has reversed the imperative. “Come!” we say to the world, and much of our evangelism revolves around this “come” emphasis. The trick is usually to get our friends to some kind of church service or evangelistic meeting where they will get saved. Our evangelistic energies are spent on this “inviting” of unbelievers, but statistics show that a very small percentage of those invited ever do come, and of those that come, few make a commitment to the Lord, and of those that actually do become Christians, the vast majority have no ability to be a Christian witness. They have no role-model to emulate, save for the same one that brought them to the Lord – the “come”-style of evangelism. And so the cycle continues.

Evangelism is a search and rescue mission. It is a seeking out of the lost both on the highways (mainstream community life) and the byways (the rejected and hurting sections of community life). The Biblical model demands that we go to where the people are. That was the way that Jesus did it and that was the way the early Church did it. Let’s now look at how our methods can help this go-to-where-they-are, frontline evangelism work.

Where Are the People?

This simple question lies at the heart of strategic evangelism. Once you determine where the lost are, a strategy of reaching the lost can be formulated.

In the days of the early Church, the people were found in one of a number of places:

- The market places (**Acts 17:17**)
- The gathering places (**Acts 17:19-22**)

➤ The religious places (**Acts 2:46; 9:20; 16:13**)

In today's world, especially in the large cities, the Church is faced with vastly different conditions. The dynamics of social life have changed since the time of the first century. Firstly, we are not as community-conscious – there are not as many points of community focus where people tend to gather as a true community, rather than as a passing collection of individuals.

Secondly, our news-gathering is generally no longer found in community centers. It is in our living rooms, brought straight into our homes by the flickering tube of the TV or computer screen. This in itself changes the way the strategic evangelism is conducted, since you often have to win over your audience in territory that is not conducive to proclamation-style evangelism.

Thirdly, our communities have often received a strong dose of “religion vaccine.” In order to protect someone from a contagious virus, that person is inoculated with a weakened strain of the virus in order to build up immunity to the real thing. In the same way, Satan has inoculated our communities with a wide variety of strains of weakened religion in order to immunize people against the real thing. There is a sometimes a high resistance to the Gospel, not because it is understood, but because people *think* they understand it.

Henry Beecher made this comment:

"You never know till you try to reach them how accessible men are; but you must approach each man by the right door."⁴

There are, however, five principal ways by which the Church today can strategically reach the community:

- The street approach
- The doorstep approach
- The visit approach
- The event approach
- The media approach

Let's look at each in turn.

The street approach

The street approach is what comes to many people's minds when they think of evangelism – a high-pressured approach of strangers on the street with the goal of introducing yourself, bringing up the subject of the Lord, convincing the person of the merits of the Gospel and bringing that person to a decision, all within about half an hour. Most Christians recoil with horror at even the thought of approaching someone like that on the street.

There are two important things to note about the street approach:

- It is a valid method of strategic evangelism, but it must be conducted in a Christ-like manner in order to be effective.

- It is not for everyone. Some people have personalities and gifts that lend themselves more easily to this kind of extraverted, bold approach.

Having said that, every Christian should experience street evangelism at least once. It is an important part of the training of any disciple of the Lord Jesus. Here is how it can work:

- At times when the street approach is used, two teams can be created: an outreach team (those who actually operate on the street), and a prayer team (those who stay behind to pray). Both teams are important cooperative elements in the harvest process.
- Even if you feel it is not your call to be involved in the outreach side of street evangelism, you should participate in street evangelism at least once, partnered with a more experienced street-evangelist. This breaks the barrier of fear that is often related to this kind of witness, while at the same time exposes you to the realities of what really happens in street evangelism. Even if you never go out again, at least you can now be an effective part of the prayer team supporting those out on the street.

There are three kinds of street approach that are generally used:

- **The individual approach** – a one-on-one style of witness.
- **The paired approach** – two Christians work in tandem to engage an unbeliever in witness. With this approach, one generally speaks and the other prays.
- **The team approach** – a group of Christians gather at a strategic point, in order to address a wider group of unbelievers. This approach tends to merge with the event approach, which we will look at in a moment.

The street approach is potentially the most pressure-oriented approach to evangelism. For it to be incorporated as an integral part of church life, the “pressure-cooker” must be turned down, and street evangelism presented as an exciting and rewarding part of Christian fellowship. It is a method more caught than taught.

The doorstep approach

This is really a variant of the street approach, but focuses upon the home instead of the street. Most people know this as “door-to-door evangelism” or just plain “door-knocking.”

The doorstep approach can be highly effective, depending upon the community and its culture. It can be used either as a stand-alone evangelistic method, or in support of an evangelistic event.

Various tools can be used in the doorstep approach. Evangelistic literature may be given, which can act as an opening to the Gospel. Some people have found questionnaires and surveys to be effective, if handled correctly.

Sensitivity is always important in the doorstep approach. Don't use high-pressure salesman techniques. Remember, your objective is to expose the unbeliever to the Messenger (the Church) and the Message (the Gospel). Anything that obstructs the Messenger and the Message is counter-productive.

One of the simplest and most effective approaches in doorstep evangelism is to introduce yourself with the following.

“Hi, my name is [your name] and I'm from your neighborhood church. I just want to let you know that we're available at any time for prayer or counseling. Here's our card. Please feel free to give us a call at anytime.”

Don't try to push anything, but obviously if the unbeliever opens his heart, be prepared to share the Gospel and pray with him. If nothing opens, say your goodbye and move on. Next week, return and explain that your church is holding a special prayer meeting and ask if there is anybody that the unbeliever would like for the church to pray for.*

Can you see how this simple method works? Rather than trying to force the Gospel upon people, set up a warm environment within which the Gospel can be shared *in the long term*. Through regular and consistent doorstep evangelism, you are actually creating a warm-contact environment in which to share the Gospel!

The visit approach

Unlike the street approach, which tends to be random, and the doorstep approach, which focuses on a specific neighborhood of streets, the visit approach targets those places where people in need can be found. The visit approach embraces:

- Hospitals
- Aged people's homes
- Sanatoriums/mental hospitals
- Prisons
- The local red light district
- The “shut-ins” – those who cannot leave their house
- Others in need – the grieving, sick, impoverished

Chuck Colson makes this kind of witness “frontline evangelism”:

“Taking the gospel to people wherever they are – death row, the ghetto, or next door – is frontline evangelism. Frontline love. It is our one hope for breaking down barriers and for restoring the sense of community, of caring for one another, that our decadent, impersonalized culture has sucked out of us.”⁵

Each and every church should take on at least one “visit approach” responsibility, maybe even in cooperation with another church. If every church individually and cooperatively targeted the various needs in the community, under the guidance of the Holy Spirit, every single need would be met. This, in itself, would give the Gospel powerful impact upon the community.

* Obviously it is important to be truthful in this matter. Do not say that your church is praying unless they are!

The event approach

Most of us are familiar with evangelistic events. This approach to evangelism embraces a wide gamut of event styles:

- The evangelistic rally
- The street drama
- The major drama/concert
- The friendship dinner
- The hall/tent crusade (not in a church, but out in the community)
- The festival-based outreach (e.g. carols by candlelight, Easter Parade, etc)
- The impromptu witness (e.g. during a public baptism, at a church barbeque)

Most of these, of course, can be held on church grounds, but this is not really ideal. Part of the effectiveness of “the event approach” is the finding of “neutral turf” – a community location that may be easier for people to attend than that decisive and sometimes daunting step of entering “Christian turf.”

The media approach

This approach can be very effective, if handled imaginatively, since it projects the Gospel directly into the homes and workplaces of the community. Special TV, radio and newspaper campaigns can have great impact, especially if followed up with other forms of strategic evangelism.

But always remember: The average unbeliever is assaulted by hundreds of advertisements every day. Every kind of product is out there, and company’s vie with each other to grab the attention of the consumer. This means that any media approach must be:

- **Captivating** – it must grab the attention of the unbeliever
- **Clear** – there must be maximum clarity in the message

When media-based evangelism has both these qualities, the message can have a strategic impact upon the community.

The Art of Anointed Imagination

No matter what method of strategic evangelism is used – the street approach, the doorstep approach, the visit approach, the event approach or the media approach – the method of communication needs to be fresh, crisp and imaginative.

Media professionals often uses a special term – “out of frame” – to describe effective effective communication in the mass media. Just when the audience expects something to happen, something else totally unexpected takes place. All humor is based on “out of frame” logic – we expect the character to respond in a particular way, but then he takes a completely unexpected, although related, course of action. Twists in the plot of a story, the cliff-hanger of a suspense movie, the unexpected act of heroism or betrayal – these all depend upon “out of frame” scripts which break the predictable pattern.

Strategic evangelism (particularly that using the event and media approaches) must also be “out of frame.” If it is predictable, it loses much of its impact, since there is an “I know that” or “That’s what I thought” reaction from the average unbeliever.

Take note of the commercial breaks during peak-time television – notice the ads that catch and hold your attention. They are all “out of frame” – there is something about them which makes you laugh, or catches your interest. It almost *compels* you to watch. Take careful note of ads like that, because these are the worldly messages that are competing with the Gospel message for the attention of the unbeliever.

We live in a consumer-oriented society with advertising-overload. Thousands of companies and products are vying for your attention everyday, via TV commercials, radio commercials, magazine ads, newspaper ads, billboards, neon signs, junk mail, store-counter promotions, hand-out pamphlets, wall posters, street banners. Even our receipt dockets carry advertisements and promotions. Add to all of this a lone person handing out a Gospel tract or a stranger preaching on a street corner, and the average person switches off immediately. They don’t need any more promotions.

A person can only take in so much information; the rest he just shuts out. We need to understand that we are competing for people’s attention, and to compete effectively, we must be “out of frame” in our outreach styles. We must be “in character” but unpredictable. The moment we become predictable in the mind of the unbeliever, we usually lose our audience. It takes imagination – anointed imagination – to present the Gospel in ways that *compel* the attention of the average person.

This leads us to the last important principle of evangelism:

Evangelistic Principle #30 – In order to be effective in strategic evangelism, we must go to where the people are, using God-inspired creativity to attract the attention of community members and to communicate the Gospel with clarity and impact.

Finding the Spark

If there is one thing we want to continually emphasize, it is this. God is already at work in the hearts and lives of every person we approach in witness. The stage of that work varies from person to person, but the secret to all witness – whatever approach we use – is to discover where the person is and take them on to the next stage. This is called “finding the spark” of God’s work. Sometimes that spark is small, sometimes it is just barely smoldering, but your responsibility, as an individual witness, is to work with the Lord to fan into flame the spark of his grace.

When it comes to strategic evangelism, the principle remains the same. Where is the spark of God’s grace in your community? What is God already doing? Join

with him. Embark on a strategy of evangelism, in cooperation with other churches, that will identify the spark, fan it to flame and create a firestorm that will sweep to other communities nearby.

Exercise #12

- **Pray** – Ask the Lord to help you and your church be more effective in strategic evangelism. Seek the Lord for his strategy.
- **See** – Look for the spark of God’s grace already at work in your community.
- **Act** – Join yourself, if possible, to a strategic team, or ask the Lord to build one. As a team, pray together, seek God’s strategy, and plan out a year’s schedule of strategic evangelistic action.

Remember, it is not just about activity; it is about *effective* activity. It is not just about short-term *results*; it is about long-term *impact*. It is not just about *proclaiming* the Gospel; it is about *making disciples*.

If you would like to discuss issues related to evangelism (both tactical and strategic), visit the **Focus on Module 108 Room** at the OBC Virtual Campus, which can be found at:

<http://online-bible-college.infopop.net>

¹ Joseph Aldrich, *Life-Style Evangelism* (Portland, Oregon: Multnomah Press, 1981), p.21.

² Joseph Aldrich, *Life-Style Evangelism* (Portland, Oregon: Multnomah Press, 1981), p.21.

³ Rebecca Pippert, quoted by Edythe Draper, *Draper’s Quotations for the Christian World*, extracted from QuickVerse 6.0.

⁴ Henry Ward Beecher, quoted by Edythe Draper, *Draper’s Quotations for the Christian World*, extracted from QuickVerse 6.0.

⁵ Charles Colson, quoted by Edythe Draper, *Draper’s Quotations for the Christian World*, extracted from QuickVerse 6.0.

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