A strategy beyond the four walls: Wholistic, incarnational, and contextual evangelism for the Churches of God in Christ in the Metro Jackson, MS area.

Jesse J. Kelly
Interdenominational Theological Center

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A STRATEGY BEYOND THE FOUR WALLS:
WHOLISTIC, INCARNATIONAL, AND CONTEXTUAL EVANGELISM
FOR THE CHURCHES OF GOD IN CHRIST IN
THE METRO JACKSON, MS AREA

By

Jesse J. Kelly
Bachelor of Science, Jackson State University, 1980
Master of Divinity, Wesley Biblical Seminary, 1990

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ABSTRACT

A STRATEGY BEYOND THE FOUR WALLS:
WHOLISTIC, INCARNATIONAL, AND CONTEXTUAL EVANGELISM
FOR THE CHURCHES OF GOD IN CHRIST IN
THE METRO JACKSON, MS AREA

by

Jesse J. Kelly
May 2001
167 pages

The ministry-issue that formed the basis of this doctoral project was twofold. Is there an effective and relevant delivery system for Evangelistic training in the Church of God in Christ and, can local Church of God in Christ congregations be impacted and organized by training to become more active in work of Evangelism? In other words how active is the Church of God in Christ in the evangelism enterprise? How are they being trained and can effective training make a difference in an urban and rural church setting in a typical American city of medium size? The assumption is that many Churches of God in Christ congregations are not doing effective Evangelism because the delivery system in the national church structure is ineffective and local Church of God in Christ are stagnant in the pursuits of Evangelism because of a lack of proper training and leadership.
This study has examined the Evangelism Department of the Church of God in Christ on all levels: National, Jurisdictional, District, and Local levels to see how evangelism training and implementation is done. The second phase involved working with two churches in the Jackson Metropolitan area one in the city of Jackson and the other in rural Rankin county in Brandon, MS. The work included an evaluation phase, training phase, a second evaluation phase and a plan of implementation for carrying out a modern program of evangelism.

This twofold process tested a modern model of evangelism developed by this author with the two churches teaching the model. The final part of the dissertation, the author evaluates the process and outcomes of the project. The evaluation was based on where the congregations were in their understanding and practice of evangelism before being taught. The effect of training and leadership in the area of evangelism and the measurable results that came as a result of their exposure to the model.

This project concludes with a theory of evangelism, further recommendations for continued ministry, a model of training for local congregations to evangelize, and further recommend readings. The author believes intentional training and leadership in this area of ministry will produce and increase in awareness and activity in the vital work evangelism in the body of Christ.
DEDICATION

I dedicate this project to my grandparents, the late Mr. Hevon and Mrs. Della Butler, Mr. Author and Mrs. Mattie Kelly and my parents, the late Mrs. Christine Kelly and my father Mr. Leroy Kelly. Who taught me to strive for excellence in all areas of life and pursue great dreams and noble accomplishments and above all serve God.

J. J. K.
ACKNOWLEDGMENTS

This has been a challenging process and a relentless course. I’ve been greatly helped by prayers, support, and guidance of a number of key people. I would like to acknowledge those who have partnered with me.

First, the two congregations that I have pastored: St. Paul Church of God in Christ, Jackson, MS and St. Hill Church of God in Christ, Brandon, MS. Thanks for your financial support, encouragement, prayers, patience and above all your cooperation in playing a major role in this project. Thanks to the Jackson District Church of God in Christ pastors, Elder Eddie Cotton Sr., Elder Kenneth Preston, and Elder Jimmy Sherry your participation was a great asset.

To Dr. Ed Smith for his patience, guidance, and counsel in advising this process. Couldn’t have made it without you.

To Superintendent Marcus L. Butler, my pastor for his guidance early in life and his example as an excellent leader in all phases of church development.

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Special thanks to Dr. and Mrs. Matt Friedman for their: guidance, counsel and help. They’ve challenged me strive for excellence in all my work.

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To Mrs. Cecelia Dixon who provided editing and critique support for the final stages of this project, could not have made it without you.

To my wife, Andrea who typed every page and was there from the start to finish. Thanks for your patience, dedication, hard work, faith, and overall support. I love you, you’re a jewel. To all my children, who keep me believing in my potential to do great things. To God be the glory for the things He has done.
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CHAPTER I

INTRODUCTION

In what terms can one state the importance of a soul? The word of God makes its first reference to person’s soul in Genesis. “And the Lord formed man of the dust of the ground and breathed into the man’s nostrils the breath of life and man became a living soul.” It further states in Ezekiel 18:3, “Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine.” Jesus our Lord stated in Mark 5:36, “For what shall it profit a man, if he shall gain the whole world and lose his own soul?”

The worth of a person’s soul is valued beyond any measurable amount of monetary gain. Author Philip Lange, queries:

Who can estimate the value of a soul? We may form some conception of its worth if we contemplate its origin, as proceeding from God: if we note its capacity, as being capable of knowing, loving, serving, enjoying its maker in the world; if we consider, next its redemption, as being “redeemed, not with corruptible things with silver and gold but the precious blood of Christ.” And finally if we think of its immorality, as being destined not only to exist through all succeeding generations, but forever and ever.

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1Genesis 2:7 (NKJV).
2Ezekiel 18:3 (NKJV).
3Mark 5:36 (NKJV).
The evangelism of souls is the church’s most important task. Careful attention must be given to the salvation of souls. Any such problem that arises that prevents the church’s ministry from carrying out the divine mandate given by our Lord to evangelize souls must be addressed.

In this project this writer addressed one such problem within the Church of God in Christ, by developing a model of ministry and providing ideas for the implementation of a viable evangelism program within the local congregations of the Church of God in Christ. Ernest Reisinger expresses to the researcher the urgency of the moment.

Give us a watch word for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath
That calls to conquest or to death:
A word to rouse the church from the rest
To heed her master’s high behest-
The call is given: “ye hast arise!”
Our watch word is “Evangelize!”
The glad evangel now proclaim
Through all the earth in Jesus’ name:
The word is ringing through the skies:
“Evangelize!” “Evangelize!”
To dying men, a taken race,
Make known God’s wondrous saving graces.
The world that now is darkness lies,
“Evangelize!” “Evangelize!”

THE MINISTRY ISSUE

The problem the writer addressed was the lack of a holistic, incarnational, and contextual approach to evangelism within the confines of the Churches of God in Christ in the Metro Jackson Mississippi Area. By investigating the problem on all levels of the Church of

God in Christ and by developing a solution to the problem by designing and testing a model of ministry in two of the Churches of God in Christ in Metro Jackson. This model, now can be used by Churches of God in Christ pastors to build a structured program of evangelism within their congregations. This model has been designed to teach layman with no formal training and is practical in this approach.

INTENT OF STRATEGY

The intent of this project was to focus on the biblical mandate to evangelize as it relates to the Church of God in Christ denomination. This writer had to develop from Scripture the biblical basis for evangelism involving the command to do the work, and the individuals involved in carrying out this command, namely, church leadership, and laity. This writer discusses the responsibilities of leadership to train laymen to evangelize, and the responsibility of laymen to become aware of their role, to train for the task and to carry out the mandate to evangelize.

This model approaches evangelism with a modern emphasis. It focuses on an effective program, taking into consideration the social, economic, and political conditions of modern society, which should point to need for the Church of God in Christ to add a new dimension to its evangelistic program. This new dimension involves a divine and human initiative to minister to the whole man. The concept of holistic, contextual, and incarnational evangelism will be developed. This presented a challenge to the churches involved to further develop their traditional approach to evangelism, in order to reach modern persons in the sophisticated social, economic, and political structures where they exist.
This writer also investigated a problem within the Church of God in Christ’s National Evangelism Department, which is the delivery system in place to transmit to local Churches of God in Christ the vital information needed to conduct an effective program of evangelism. The intended result was to clarify the problem and provide a solution for local Churches of God in Christ pastors.

The functions of developing a biblical and theological base and identifying a job description for both clergy and laity, as well as developing a projected action plan of implementation, will be tested among both a rural and an urban Church of God in Christ in the Metro Jackson area. This process has produced a strategy that other Church of God in Christ pastors can use to implement a structured program of evangelism within their congregations.

**DEFINITION OF TERMS**

The title of this research project is “A Strategy Beyond the Four Walls holistic, incarnational, and contextual evangelism for the Churches of God in Christ, in Metro Jackson.” The scope of researcher’s study was limited to the Churches of God in Christ in the Jackson Metro area. This writer concentrated more specifically on the Jackson District of the 2nd Ecclesiastical Jurisdiction of Southern Mississippi. The study focused on evangelism beyond the internal activity of the church, such as worship and Christian education, to include other areas of ministry outside the church setting. It involves a modern approach to evangelism that has in its grasp the complex and sophisticated structures and systems where modern persons exist.
The intent was to provide a theological rationale for a modern and contemporary approach to doing evangelism within the Church of God in Christ's current organizational structure. This approach involved an effort to minister to the whole man in the complex and sophisticated modern structures which exist today. The key terms are “Contextual,” “Incarnational,” “Holistic,” “Evangelism,” and “Strategy.”

Stephen B. Bevans in his book, *Models of Contextual Theology*, defines contextual theology as a way of doing theology in which one takes into account the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture, whether brought about by western technological process or the grass-roots struggle for equality, justice, and liberation.6


Contextualized theology is the dynamic reflection carried out by the particular church upon its own life in light of the Word of God and historic Christian truth. Guided by the Holy Spirit, the church continually challenges, incorporates, and transforms elements of the cultural milieu, bringing these under the lordship of Christ.7

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Such contextualization involves more than the form and shape of the gospel messages itself and more than the choice of the kinds of activities to be carried out. Contextualization involves the shape, style, way-of-life, and organization of the local congregation in relation to its own unique setting, as it seeks to be prophetic, priestly, and kingly in the context. The church itself must become fully and completely contextualized as prophet, priest, and king for the sake of, in dynamic interaction with, and in the midst of the culture.  

The definitions seem to suggest that contextualization means a type of ministry that will venture unto the midst of human existence and meet people where they are socially, economically, politically as well as spiritually and culturally. This type of evangelism addresses the cutting edge issues that confront people as they exist in a certain culture. Words like challenge, transform, incorporate, and interact all connote that to contextualize is to meet head on the forces that shape people lives and evaluate them through the grid of God’s Word. It is a biblical reading of the paradigms of the world.

The question is contextual evangelism a workable concept will be addressed by consulting a variety of sources by individuals who espouse it. Speaking in general of the ideals that would underpin a contextual evangelistic model, Bevans says:

Contextual theology understands the nature of theology in a new way. Classical theology conceived theology as a kind of objective science of faith. It was understood as a reflection in faith on the two loci theologici (theological sources) of scripture and tradition, the content of which has not and never will be changed, and is above culture and historically conditioned expression. But what makes contextual theology precisely

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contextual is the recognition of the validity of another locus theologicus: present human experience. Theology that is contextual realizes that culture, history, contemporary thought from, and so forth, are to be considered, along with scripture and tradition, as valid sources for theological expression.9

Mercy Amba Oduyoye’s theological model applies contextual evangelism to the continent of Africa, providing relevant insights. Citing a need for contextual evangelism, Oduyoye said:

We who are involved in the theological enterprise in Africa must also take a look at the churches’ stance vis-à-vis the political, economic, and social change around us. We are duty-bound to call attention to the theological roots of the Christian role in humanization and in the struggle for justice and peace...

Even if we Christians in Africa could remain unmoved by contemporary events, others would demand of us an expression of hope.10

Focusing on an African type of contextualization she further remarked:

Contextualization here expands to include the politico-economic aspects of life and seeks to produce symbols and language that are universal and inclusive of Africa’s reality. We might call this political theology. It is a theology that aims to confront society with the bible and intends to read the bible from the perspective of the people... The contextual theologians are attempting to stand where they can hear and to let the voice from the bible challenge how they and others live and how they can give


expression to their faith in the living God through the faith and hope that is in Christ.\textsuperscript{11}

Phil Parshall, a missionary in Muslim countries for many years, feels that a lack of contextual evangelism by Western missionaries has basically been their major cause for ineffective evangelism among Muslims. All too often our ethnocentricity causes us to reproduce our total Western church program in our target country. Steeples, crosses, benches, pulpits, choirs, and organs create a huge psychological block to Muslims who have worshiped God all their lives with none of these things. I seriously question the wisdom of this methodology for witness in an Islamic country.\textsuperscript{12}

Charles Van Engen, who is a missionary among Mexicans, employs an evangelistic model which contains a strong contextual emphasis throughout. Speaking in explicit terms, he said,

The Church may never cease to call, to invite, to draw everyone to him. The Church catholic rightly belongs in the highways and byways as the messenger carrying a special invitation. The Church catholic is a completely open fellowship, with its doors always spread wide, open to all. The Church catholic cannot diminish its university by exclusivism, be it social, economic, racial, sexual, cultural, or national. The Church catholic is by its very nature is missionary, sent to all people precisely because the Head of the Church “fill all in all.”\textsuperscript{13}

\textsuperscript{11}Ibid.

\textsuperscript{12}Phil Parshall, \textit{Bridges to Islam, A Christian Perspective on Folk Islam}, (Grand Rapids, MI: Baker Book House, 1983), 140-143.

\textsuperscript{13}Charles Van Engen and Jude Tiersma, \textit{God So Loves the City}, 56.
All too often the church has ignored or felt helpless to address people where they are.

Contextualization means meeting people where they are and working within the arena where they exist, taking into consideration all the forces that help to shape their lives.

The next term is incarnation. Incarnational, entails entering into people’s life situations. In other words, the church’s main focus is going into the world as Jesus came to seek and save that which was lost. This concept is captured in the biblical idea of the incarnation. The Lord Jesus became human through the virgin Mary and lived some 33 years in Palestine. It is the time when God (precisely, through Christ Jesus) pitched His tent among humankind (John 1:14). Incarnation means that God was not content simply to think good thoughts about man, nor to help him while keeping a safe distance from us. It means that God visited man for the purpose of salvation “in our sorry case,” as the ancient Athanasius expressed it.\(^{14}\) One theologian, Dr. Matt Friedeman puts it this way.

The enfleshed Word-the Incarnation, is the God who desires to be close to His people-the One who dwells among us. The Greek word for dwelt *(eskenosen)* translates as “tabernacled.” In other words, when God came in the form of a man, He “tabernacled” or “pitched a tent” in our midst-a clear parallel to His activity in Exodus. Jehovah on the mountaintop of Sinai is the Lord of the New Testament-same God, same purpose. He wants to identify. He wants to be with us. His intention is “up close” proximity. ...He identified with the Jewish people of that dusty colony in several ways: through their environment, religion, political struggles, occupations, economy, sorrows, and joys. Even His name--Jesus-was a very common one among the Jews of that day.\(^{15}\)


He further said, “We have to become involved physically and emotionally with a problem, developing a deep set - empathy, transforming mere talkers into activists, communicators, and life changing educators. This is the church incarnate. It places Christian in the world actively seeking God’s will.” The church must become Jesus’ body in the world, doing his work as He would do it. Jesus was always out among the people. Dr. Matt Friedeman finally gives a vivid description of the process.

Christians cannot be distinguished from the rest of mankind by country, speech, or customs. They do not live in cities of their own; they do not speak a special language; they do not follow a peculiar manner of life... They conform to the customs of their country in dress, food, and the general mode of life, and yet they show a remarkable, an admittedly extraordinary structure of their own life together. They live in their own countries, but only as guests and aliens. They take part in everything as citizens and endure everything as aliens. Every foreign country is their homeland, and every homeland is a foreign country to them... In a word: what the soul is in the body, the Christians are in the world. As the soul is present in all the members of the body, so Christians are present in all the cities of the world. As the soul lives in the body, yet does not have its origin in the body, so the Christians live in the world yet are not of the world...we must be change agents without a shift in our foundational Christlike emphasis.17

J. Deotis Roberts put it this way, in concise terms:

The church that Jesus founded is an extension of the incarnation. Jesus was viewed by Christians as God’s supreme salvific revelation to humans through fleshly and historical embodiment. The church is the means by which that

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16Ibid., 36.

17Ibid., 37.
revelation is manifest in community and throughout history. This being so, the
church becomes important as the context of ministry. It is through the
church’s mission and ministry that God’s will is to be done on earth.\textsuperscript{18}

Incarnation means the church finding expression within the world, meeting real people
with real needs, entering into their realm. Understanding their plight working with them through
their problems, conflicts and fears. The church incarnate enters in the circumstances and
conditions where people live and is Christ to them.

The third concept is evangelism, more specifically all the efforts through whatever
means that the local congregation uses to reach those who are non-Christians and have not
accepted Jesus as their Lord and Personal Savior. Speaking evangelism is that activity of
Christians by which they seek to make known the gospel verbally and persuade people to
believe in Christ the Lord. Generally, evangelism is seen as a primary responsibility of the
church, to be engaged in continually and by some degree of system and organization. The
nineteenth and twentieth century method of Evangelism was basically a revival campaign;
however, in recent years greater stress has been placed on training laymen to evangelize by
means of everyday vocation and personal witness.\textsuperscript{19}

\textsuperscript{18}J. Deotis Roberts, \textit{The Prophethood of Black Believers} (Louisville, KY:

\textsuperscript{19}Taylor, Grider and Taylor, \textit{Beacon Dictionary of Theology}, 97.
The meaning of evangelism is captured in the New Testament word evangelist is used in a general sense of anyone who proclaims the gospel of Jesus Christ. In Ephesians 4:11 evangelist was mentioned in the official offices of the church. The evangelist founded the church; the pastor-teacher built it up in the faith. Evangelists were referred to as apostles in Acts 8:25; 14:7, 1 Corinthians 1:17 and Bishops II Timothy 4:2-5. Philip had been set apart as one of the seven deacons (Acts 6:5). He was also called an evangelist. (Acts 21:8.) This proves the Word refers to a work rather than an order. The evangelist was not necessarily an Apostle, Bishop, Elder, or Deacon, but might have been any of these.

Evangelism is to witness to what we know not to what we do not know. The key to evangelism is authenticity and obedience, not a doctorate in theology. According to Rebecca Manley Pippert, "Evangelism involves taking people seriously, getting across to their island of concerns and needs and then sharing Christ as Lord in the context our natural living situations." She defines God’s brand of humanity as perfect obedience as opposed to sin. God was

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20 Ephesians 4:11 (NKJV).
21 Acts 8:25, 14:7 (NKJV).
22 I Corinthians 1:17 (NKJV).
23 II Timothy 4:2-5 (NKJV).
25 Ibid., 21:8
glorified in our utter humanity, rather than in our spiritually programmed responses. Christians should be offering the world a picture of what it means to be truly human.27

Kevin E. Ruffcorn in his book, *Rural Evangelism Catching the Vision*, defines evangelism as the proclamation of the good news, both inwardly and outwardly, by word and action in an intentional and relational manner.28

Captured in all preceding definitions is the idea of Christian people offering Christ to the world in word and deed. This approach understands evangelism as reflecting Christ and the gospel in every activity of the church to non-believers. Evangelism is a work of the church that should flow from the lives of redeemed people and through structured programs of the church to reach the world.

Moving now to the term holistic. John Perkins’ definition proves helpful: “The gospel, rightly understood, is holistic. It responds to man as a whole person; it doesn’t single out just spiritual or just physical needs and speak only to those.”29 John Perkins developed an Evangelism concept which embodies the whole idea of holistic ministry from the story of the woman at the well in Saint John chapter four. This concept contains three components and is referred to as the 3-R’s. The first is relocation - Jesus came to the woman’s territory. Jesus chose to go through Samaria. Jesus wanted to personally touch the lives of the people there.


Perkins felt that to minister effectively to the poor, Jesus had to relocate in the community of need. By living with the poor the needs of the community became Christ’s own. The second component is reconciliation - Jesus’ love, Jesus’ bodily presence in a community, could reconcile people. A ray of hope appeared. Jesus had gone to Samaria and evangelized the Samaritans. Christ had burned through racial barriers. Christ can supernaturally bring reconciliation through the presence of Christ’s body, through God’s people, the church today.

The third component is redistribution. Jesus let the woman’s felt need determine the starting point of the conversation. Christ and the woman needed water. Jesus asked her for a drink. By doing so Christ affirmed her dignity and worth. She needed to feel accepted. She needed to feel she was as good as a Jew. Jesus then begin to minister to her in a deeper way. Jesus offered her living water which would free her from her self-destructive lifestyle. That felt need became the stepping-stone to Jesus meeting her deeper need.30 Christ calls us to share our means with those in need. This calls for redistributing more than our goods. It means sharing our skills, our time, our energy, and our gospel in ways that empower people to break out of the cycle of poverty and assume responsibility for their own needs.31

John Perkins’ concept of the 3-R’s captures the idea of holistic ministry. Effective Evangelistic ministry must meet people where they are. The needs of the African American people require that this approach to ministry be employed. In this project holistic Evangelism

30Ibid. 52-55.

31Ibid. 55.
carries this meaning of the gospel responding to humanity as whole person’s body, soul and spirit, in other words, it entails ministering to people’s needs with words and deeds: Sharing the church resources, its people, and their skills, talents, as well as the church’s funds, to engage in the work of demonstrating the love of God in the world.

By the concepts contextual, incarnational and holistic one basic emphasis emerges: meeting people where they are in the circumstances where they exist. This is where the work rightly begins. The work involves assessing their social, economic, and political condition and giving a biblical reading to and applying the word of God in deed and truth to each person and their situation.

The fifth term is strategy. “The term strategy is a military term meaning generalship, emphasizing the skill of managing and planning for the most effective operations.” Strategy here means a planned approach, an organized effort to provide the most effective means of accomplishing the task. The Apostle Paul referred to this concept of strategy in the operation of Satan. In Ephesians 6:10 he encourages the saints to be strong in the Lord and in the strength of God’s might and to put on the whole armor of God in order to stand against the wiles (strategy) of the devil. He then cites in verse twelve an entire organized host arranged against the saints in order to counteract their progress. The efforts of the saint must be equally effective in counteracting Satan’s activities. Strategy alludes to a planned approach to creatively impact the lives of people in the situation and circumstances where they exist.
METHODOLOGY

This project sought to address the following questions: What happens when Christians are taught the biblical mandate to evangelize, dealing precisely with the meaning of evangelism, the command to do evangelism and the process of evangelization? What happens when Christians are further organized to formulate a program of evangelism for a specific congregation, drawing from the resources of that particular congregation? What happens when a structured program of evangelism is developed and executed for a particular community and city? Finally, what happens to a body of Christians of a particular church if they activate this program to evangelize according to the New Testament mandate? In summary, this was a study of growth and change over time it employs the developmental method. How will Christians develop under these controlled conditions?

The methods to be employed were, first, teaching. Teaching is the God ordained way of communicating truth to the body of Christ Jesus said in Matthew 28:20.32 Teaching them to observe all things whatsoever I have commanded you, Galatians 6:6 states, “Let those who taught in the word communicated unto him teacheth all good things.”33 Paul the Apostle

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33Galatians 6:6 (NKJV).
exhorted young pastors to attend to public teaching. Teaching is also one of five gifts of the 
pulpit mentioned in Ephesians four and teaching is the foundational basis of this project.

The second component of the strategy was formulating a planned approach to doing the 
work of evangelism through careful research and evaluation. This allowed God’s people to 
have hands-on experience in planning the ministry of a particular congregation.

The third component was activating the plans, actually building the program. This 
produced the final product: ministries that are relevant for these times, fitting physical and 
spiritual needs of humankind with church resources and divine help. This component in this 
model ministry was projected as different churches will implement different programs. Ideas 
were presented here. A suggested program based on the model’s approach to evangelism was 
be presented in this project.

In evaluating the effects of the strategy generally, an overall improvement of the spiritual 
health of the body life of the church is expected to happen. Specific areas were monitored. 
Such as evaluation of the church’s progress in terms of its general attitude toward the work of 
evangelism. A significant increase in the evangelistic action of the congregations participating 
ocurred, both corporately and individually. As well as growth in the members’ private 
devotional lives and their concern for the work of evangelism.

To gauge the progress of the congregation an initial survey was given to each 
participant to gain some assessment of where they are initially, in terms of their knowledge of 
evangelism, their ability to evangelize, and their participation in and perception of evangelistic 
work individually and corporately.
Data was taken of each meeting over a period of eleven months, recording the number of adult church members actually attending training sessions and the number of church leaders attending training sessions (ministers, missionaries, auxiliary leaders, and teachers), thus gauging the percentage of participation by the church body. The general atmosphere of the meeting (positive, negative etc.) was observed. The actual numbers of new members added to the church roll during training and developmental periods will accounted for. And a final survey was conducted and analyzed to test the readiness of the congregation after the strategy is taught.

This strategy should put each congregation in divine order concerning evangelism. A healthy organism should grow. Therefore, positive results should occur. While the total effects of the strategy will not be fully realized during the time frame of the eleven months, vital signs in each category of growth and change should emerge. The final phase of strategy involved a long range goal to be realized in coming years as planning and implementation will require one to two years. These results will not be incorporated into this projects due to time restraints. However, sufficient evidence of positive future results should emerge during this process.

FRAMING THE ISSUES

Personal history that informs the writer’s concerns regarding the ministry issue.

This writer has received a divine call to do the work of an evangelist, and in 1981 a divine call to found Saint Paul Church of God in Christ. In an open vision while lapsing between sleep and consciousness, this writer was taken in a vision to the campus of Jackson State University, directly in front of the administration building. During that time a voice spoke
with this writer, but he saw no one. He was instructed on the topic of evangelism. He could not remember when he awakened, all the topics that were discussed with him concerning evangelism. However, he does remember the voice saying, “You know an evangelist travels!” At that point, he was elevated off his feet and began to float around the campus singing the hymn “I’ll go, if the Lord wants somebody here am I, oh Lord send me.” Then he awakened: he considered this a divine call to the work of evangelism.

This writer was inspired by the Holy Spirit to reach the “unchurched and the forgotten” by establishing a congregation in a blighted and impoverished area of Jackson, an area three blocks east of Jackson State University on the Historical John R. Lynch Street. A one thousand dollar loan from the then Deposit Guaranty National Bank to pay the first month’s rent and prepare a building for opening preceded the opening of the Saint Paul Church of God in Christ. The church was housed in the old Mount Calvary Baptist Church building at 901 John R. Lynch Street. Opening day was May 2, 1982, at 3:00 P.M. the writer was 24 years old. The writer had completed a bachelor of science degree in mass communications at Jackson State University. Also, being at that time enrolled at State Headquarters of the First Ecclesiastical Jurisdiction of Church of God in Christ in the Charles Harrison Mason System of Bible Colleges, studying the curriculum for pastors.

The Saint Paul Church of God in Christ was founded with the vision of being a biblically based Evangelist Church. With limited knowledge and experience the writer began the ministry with members of his immediate family and a few members of his home church. Outreach was an integral part of the ministry from the beginning. Door to door evangelism, open air street
service, benevolence to needy families, and child evangelism to build the Sunday School commenced. The church grew to around 40 in a three month period.

In 1982, the writer received another call to attend seminary. After a year pursuing a master of business administration at Mississippi College in Clinton, Mississippi. He enrolled at Wesley Biblical Seminary in Jackson. Formal training at Wesley provided a theological basis for ministry, principles and concepts that undergirded leadership training in various areas of ministry, including evangelism, and a working knowledge of how to equip the laity. The Saint Paul Church of God in Christ became a laboratory for much of the knowledge acquired at Wesley. In the seventeen year history of Saint Paul Church of God in Christ, its growth had surpassed eighteen of the twenty-two Churches of God in Christ in Jackson and continues to thrive. It has the potential to become one of the largest Churches of God in Christ in the Jackson area if current trends continue. Evangelism and outreach has been the engine that has fueled the growth of Saint Paul. This writer completed the Master of Divinity Program at Wesley Biblical Seminary in 1990, as a part-time student working both a full-time and part-time jobs, and pastoring Saint Paul.

In 1995, this writer enrolled at the Interdenominational Theological Center at which point his experience and thoughts concerning evangelism began to crystallize. He began to understand as never before God’s mandate for the church to evangelize and to see how the Church of God in Christ was failing to do effective evangelism and experiencing, as a result of this failure stagnant growth. The passion for the work increased.
There two main are reasons why these conditions existed among Churches of God in Christ. First is a lack of professional training among Church of God in Christ pastors. It is estimated that about 10 to 20 percent of African American pastors are seminary trained. Among those who are seminary trained in the Church of God in Christ, the ratio is probably even lower since education has not historically been emphasized as a criteria for Church of God in Christ pastors. Education has actually been criticized and fought against as Bishop McKinney of San Diego, California, stated that a wave of anti-intellectualism existed in the Church of God in Christ which has colored the thinking of many of the leaders.

Churches of God in Christ pastors need to be trained to do evangelism. If other pastors and leaders of other denominations are properly trained and their laity are given an Evangelistic strategy to implement, change can be affected. A well designed program, offering training and contemporary methods of Evangelism and outreach could result in phenomenal growth of the Churches of God in Christ locally, district wide, and ultimately, on the national level. This model could be used by local church assemblies, which face the same circumstances as entities of the body of Christ. Many black congregations throughout the United States face problems similar to those identified within the Churches of God in Christ in the Metro Jackson area. No structured contemporary model of evangelism appears to exist for the Church of God in Christ pastors and leaders. This void calls for a need to provide such a model.

There is also a lack of emphasis on the training and empowerment of laymen in evangelism. The great commission can only be accomplished with layman participating in the Evangelization process. The history of the Christian church bears out this truth.
Past experience has quietly qualified this writer for this task. The call to the work of Evangelism in 1975 and the preparations by the holy spirit have given this writer a passion for the work of Evangelism. For twenty-five years a yearning has been in this writer’s heart to see the body of Christ actively fulfilling the biblical mandate to preach the gospel to every creature (Matthew 28:19). This writer’s training at Wesley Biblical Seminary by gifted and anointed men, teaching the biblical mandate for world evangelization and other areas of pastoral ministry, aided in equipping this writer for this task. The seventeen years of trial and error in founding and establishing a church have provided hands on experiences in actually doing the work of evangelism. All these factors combine to push this writer to explore God’s word, the various sources of theology and other effective ministries to develop a model for engaging in the work of Evangelism.

A Survey of the Historic Background of the Ministry Issue

Church of God in Christ Evangelism History

The history of the Church of God in Christ, its origin, roots, growth and development can enhance understanding of the plight of outreach and evangelism in the Church of God in Christ in the Metro Jackson area. The Church of God in Christ was born out of the Azusa

\[34\text{Matthew 28:19 (NKJV).}\]
Street revival in Los Angeles, California, and is of the Wesleyan Armenian Theological persuasion. The founder of the Church of God in Christ, Charles Harrison Mason, attended the Azusa Street revival in search of a deeper experience with God. Mason’s spiritual encounter at Azusa had a dramatic effect on him. Bishop Ithiel Clemmons summarizes Mason’s experience:

This unusual encounter with the Lord became for him a vehicle of God’s deliverance from spiritual and social limitations. He also experienced what he later referred to as a psychological liberation that led to personal growth possibilities for himself and for the poor to whom he was called as a leader. The experience facilitated emotional and psychological healing, growth, and wholeness. At last he had found that central focus for which he had been longing.34

Mason became a powerful evangelist after this experience. Three dynamics influenced Mason and the Church of God in Christ in the second decade of the twentieth century and the period immediately following World War II, 1946: The doctrine of a life of holiness, the ideal of spiritual encounter, and a prophetic Christian social conscience.35 These three dynamics need to be incorporated into the body life of local Church of God in Christ local congregations today.


35Ibid., 46.
The Church of God in Christ experienced dynamic growth under the leadership of its founder Charles Harrison Mason. As the denominational history states, “the reorganized Church of God in Christ unlike many denominations was created not so much by existing congregations coming together from the grass roots to form a national denomination, as by the efforts of one charismatic and visionary leader.”

Mason’s unusual endowment with spiritual gifts drew large audiences of blacks and whites. Crowds of hundreds up to ten thousand gathered to be blessed and hear the Word in Mason’s outdoor camp meeting. His indoor meetings where often in the largest rented facilities his sponsors could find.

Testifying of his success in evangelism, Mason said, “When I began to lift Christ by word, example and precept in my ministry, the word drew the people form the streets, roadsides, and the utmost parts of the country.”

The sketchy history of evangelism in the Church of God in Christ reveals that church planting was the predominant method employed for the expansion of the movement. The history of the Church of God in Christ evangelism department is very limited. In Alfred Hall’s book, So You Want to Know Your Church states, “The department of Evangelism was established for the purpose of taking the message of the gospel of Jesus Christ to mankind. It utilized many methods for accomplishing this goal, which are the following: revivals, crusades, 

Ibid., 73.

Ibid., 63.

publications, retreats, seminars, and soul winning conferences. The presidents were overseers S. T. Samuel, Bishop L.C. Page and Elder E. L. Battles.” The motto was: “The flame of Evangelism must never go out.”39

There is very little written information about the history of the department of Evangelism in the Church of God in Christ. One of the first persons called an evangelist in the Church of God in Christ was Lillian B. Coffet who evangelized in the states of Tennessee and Mississippi. She assisted Bishop Mason with the women’s work in his revivals. From 1907 to 1931, there were also several White female evangelists in the “White part” of the Church of God in Christ.

Pioneers in the Church of God in Christ Evangelistic Department included Mary and Martha Rentro, twins who helped to develop the department and the church; Ruth Herndon and her twin sister Martha Chapman; and Elder Utah Smith and Elder Saint Samuel. Evangelist Wyatt authored the praise chorus “Yes Lord” that is sung throughout the Church of God in Christ; Emily Brahn has over fifty years of service on the field and is still active.40 The 1917 annual convocation held in Memphis, Tennessee, lists the first “Evangelistic Workers” of the Church of God in Christ. They were W. A. Blackwell; Fannie Jackson; Julia Carthorn; H. C. Young; S. Davis; C. T. Hart; Electa Reddust; R. J. Ramsey; Ruby Page; Mary Renfro; Sara Peters; Georgia Whitefield; Hannah Chandler; Gussie Hughes; Midgie Walpool; Rosa Scott; H.P. Colley; Mattie Crowder; Henry Hayman; G.S. Rainey; Cyrus Berry; Lillie Hightower;

39Alferd Z. Hall, Jr., So You Want to Know Your Church, (Memphis, TN: A Zannju Publication, 1994), 34.

Pearl Harrison; Annie Driver; Martha Rehfro; Katie Clark; Rose Tucker; Cora Jones; Boon Tena; Florence Jones; Lula Williams; Leila Williams; R.H.I. Clark; J.I.J. Prophet; Grady Stinson; M.J. Young; A.E. Davis; Margana Kelley; Jennie Watson; Lilly early; Bennie Roberts; Emma Bostick; Houston Galloway; S.B. Davis; Eliza Holland; Lucinda Bostick; Amelia Harris; Lillie Powell; Gus Hicks; and J. Hutchings.

In the 1920’s farmers moved to northern cities because of the depression. Some of those farmers were Church of God in Christ members. As members moved, new congregations sprang up. In the larger cities “storefront churches” begin to appear. Elder Mason began to send seasoned ministers to the big cities to establish churches.41 This supports the fact that church planting was the most effective method of evangelism used in the early days of the Church of God in Christ. The contemporary situation requires more creative methods of evangelism which will be discussed in this project. The approach to evangelism this writer used to implement will enable the churches to reclaim their spiritual heritage handed down by Bishop C.H. Mason.

The Church of God in Christ, through Mason’s leadership held in dynamic tension holiness of life, spiritual encounter, and prophetic Christian social consciousness. These three dynamics influenced Mason and the Church of God in Christ in the second decade of the twentieth century and the period immediately following World War I, 1946.42

41Ibid., 64.

42Bishop Ithiel C. Clemmons, Bishop C.H. Mason, 46.
In previous decades the Church of God in Christ was the fastest growing church in America.

According to Bishop Ithiel Clemmons:

The Church of God in Christ experienced dramatic growth for two reasons: 1. The oral culture of African-American religion received a far greater opportunity for free expression than in the mainline churches. 2. While the language of “soul winning” resembled the terms employed by white fundamentalist churches, the Church of God in Christ wed evangelism to home mission work in its own unique manner. The church mothers and missionaries went into the ghettos, tenement houses, and public housing projects to care for children, to pray for the sick, to teach homemaking skills. They were unashamed to have street worship services, to approach and talk to gangs of roving, idle youth...these leaders established a tradition of meeting the urgent social needs of people experiencing the traumas of great social dislocation. They nurtured and empowered the large migrating masses by proclaiming the reality of serving a present God who would bring power and joy into the life of a person who had been regenerated and filled with the Spirit. No particular social status was necessary to become a believer or member. These elements resulted in the tremendous growth of the Church of God in Christ, especially in the cities. 43

This historical precedent provides the seminal and classic example of the evangelism approach advocated in this project.

MOTIVATION FOR ADDRESSING THE ISSUE

The Church Of God In Christ has an Episcopal organizational structure with four levels of ideally the same organizational structure. The department of evangelism, exists on all of its four levels: the national level with its president and elect lady (a position held by a female); the jurisdictional level with its president and elect lady; a district president and elect lady and in

43Ibid., 99-100.
most cases a local president at the local churches level, if the local church is organized to warrant such a department and position.

This structure does not guarantee that every local church will have a department of evangelism due to the unique operation of the Church of God in Christ. Although the church is Episcopal, local churches are independent in most cases as far as leadership, training, and financial support. The Evangelism Department on any level of the church does not necessarily ensure that the program is implemented at levels below it or above it in the organizational structure. The jurisdictional bishop, the district superintendent and the local pastor must be responsible for the implementation of an evangelism program on their respective levels of the church.

Therefore, the Church of God in Christ’s Evangelism program requires that a local pastor aggressively seeks out the means to train himself as well as the laity of his church in the area of Evangelism. As noted later, training does exist on the National level at least once a year at the Auxiliary in Ministry Convention held as different locations in the United States, and at some regional meetings in various states. However, many pastors attend the National Convocation and not the Auxiliary in Ministry Convention (AIM) where seminars are held for evangelistic training.

The jurisdictional church places the responsibility for evangelistic training with the State President of Evangelism. However, specialized or formalized training is not a requirement for holding the position of State Evangelist. The jurisdictional president may be an effective and gifted preacher or pastor or may have a call to the work of Evangelism. Many times there is no
specialized or formalized training required of or provided to the jurisdictional evangelist. Therefore, there is no guaranteed training mechanism in place. Another factor is that the Jurisdiction Evangelist can only come into a local church at the invitation of a local pastor. Many times unfortunately he is not invited at all. Most of the time when the jurisdictional Evangelist comes in to conduct revivals rather than training seminars.

The district assembly selects a district evangelist with the same criteria the jurisdictional church uses when selecting pastors, requiring no specialize or formalize training. Often the district evangelist and elect lady meet only minimal requirements for the position of president of Evangelism and Elect Lady, which are their faithfulness and stewardship to their local church, district, and the jurisdiction. Therefore, in many cases the district has no structured program in Evangelism. This leaves the local church destitute of any information or a program of evangelism unless the local pastor seeks out for himself the ways and means of doing evangelism. A structured program does exist in the national church and is presented in seminars at the National Convention. If the local pastor does not see the importance of attending the Auxiliary in Ministry Convention or inviting the jurisdictional evangelistic into his own local church, he is left to figure out on his own his particular church’s approach to evangelism. The end result has been many Churches of God in Christ have no structured program of Evangelism that validates the claims of the Great Commission.

If churches do not evangelize, they are not functioning properly. A majority of the Churches of God in Christ in Metro Jackson have minimized their church growth and development due to ineffective, and in many instances very little, evangelistic activity. Too
many of the Churches of God in Christ are simply maintaining the status quo and do not seem to be visionary. Another reason may be complacency due to busy work on the other three levels of the Church of God in Christ in which a pastor may become involved. The organizational structures on the district, jurisdictional, and national levels can circumvent a pastor’s efforts to engage himself in front line ministry. Other factors causing stagnant growth include the fact that most Church of God in Christ pastors also hold full-time jobs and are not effectively trained on a professional level in ministry. They may lack the skills and training necessary to effectively evangelize, and in turn to train the laity. Churches of God in Christ pastors are urged to do evangelism and outreach, but have no structured teaching mechanism at their disposal. How to do effective evangelism is realistically left to guess work and the pastors’ own ingenuity.

The Church of God in Christ’s National Evangelism Department is a part of the auxiliary structure of the Church of God in Christ. The Christian education component of Church of God in Christ called Auxiliary in Ministry Convention or A.I.M. The convocation is held once a year in the continental United States. The convention consists of the National Sunday School, youth, music, mission, and Evangelism Departments. The convention which runs from Tuesday through Saturday around the first week in July, offers a time of worship and training for the departments involved. The A.I.M. convention is structured in the following manner: Tuesday night is civic night in the city where the convention is held. All five auxiliaries come together in a special service. On Wednesday, Thursday and Friday each department conducts its own workshops and worship services separately in three units. Music and youth
(M.Y. Convention), missions and evangelism (M. E. Convention), and Sunday School stand alone. Friday night all auxiliaries come together to hear a message from the presiding Bishop of the Church of God in Christ, its chief apostle, and Saturday night “A song is born” pageant is hosted by the music department, which climaxes the convention. The Department of Evangelism is headed by a national president and an elect lady, who plan and coordinates the convention, developing a theme and planning all classes and worship services.

In the year 2000, the convention was held in Houston, Texas with the theme, “Embracing and Fulfilling the Great Commission” Matthew 28:19-20, Mark 16:15-16. The current president was Reverend Richard White, a district superintendent and a powerful national evangelist with a widely traveled schedule. According to the A.I.M. 2000 “Facing the Future in the Power of His Spirit,” the mission statement of the Department of Evangelism of the Church of God in Christ states that the church’s ministry is a ministry of Evangelism and Christian renewal with a commitment to excellence. The goal of the department is to promote strong Christian families, creating an atmosphere that will nurture positive relationships. In conjunction with the worship of God, the department also strives to serve communities in order to foster cultural relevance with scriptural integrity while retaining the tradition of Pentecostal Heritage. The department aims to accomplish these goals by: 1. Creating an atmosphere of love, acceptance, and forgiveness. 2. Motivating excellence through creative and innovative ministry.

3. Embracing evangelists with wholesome fellowship and training.
The AIM convention is a self contained unit of instruction including seminars on the development of the Evangelist and the ministry of Evangelism in the local church and at the jurisdictional level as well as the national level. The department is well organized and functions at a level of great efficiency. The AIM Convention registration pack includes a training manual with outlines and of all the classes to be offered as well as other topics of information. The instructors provide additional printed resources to those who attend. Wide exposure to various facets of training in Evangelism is available, for any evangelist and pastor that attends the convention.

Well-trained and talented presenters from across the nation are used in the seminars and worship services. The thrust of the 2000 Convention focused more on theory than on practice, on the theology of evangelism and the work of the evangelist. The national president focused on evangelism as a calling for the evangelist. The personal development of the evangelist was the focus of most of the workshops and the local church’s responsibility for evangelism.

The Church of God in Christ’s Evangelism Department is composed of ten regional directors. These are units of management for the National President and the scope of his office. The department is further developed on the jurisdictional level with the Jurisdictional President and Elect Lady. The Jurisdictional Bishops administrate the jurisdictions, the districts are headed by district superintendents, and local churches are headed by their pastors.

An interview with the Mississippi Southern Second Jurisdictional Evangelist confirmed several assumptions the author had about evangelism within the Church of God in Christ.
Southern Mississippi Second Jurisdiction is where the Jackson District and this writer’s churches are located. The president expressed a need for Jurisdictional Presidents to come to the National Convention to learn what is expected of them. He was the first president in Second Jurisdiction of Southern Mississippi to attend the National A.I.M. Convention. He felt this information should be handed down to district presidents to further funneled into local churches of God in Christ. He was very concerned that structure was not present in Mississippi Southern Second Jurisdiction and there was a need to organize the department. He admitted that his authority was limited and expressed difficulty in completing the task. The president also felt that Jurisdictional evangelists and District evangelists were limited in carrying out their duties and that seminars and training sessions were practically non-existent.

The Jackson District is one of three Church of God in Christ districts.

Interviews of Church of God in Christ’s pastors in Metro Jackson were limited to the Jackson District, where this writer presides as District Superintendent. At the beginning of this project the Jackson District had seven churches, including two which this writer’s pastors. The interviews were conducted with three churches; two declined to participate. These results represent three churches in the Metro Jackson area in addition to the two pastored by this writer, totaling about 72% of the Jackson District Churches. An instrument containing ten interview questions was employed in these interviews.

The ten questions focused on the evangelistic program of the churches to discern whether or not the National Church of God in Christ Evangelistic Department or the evangelist heritage of Church of God in Christ had any impact. Other issues of concern included whether
or not the church had a planned approach to the work in the form of a structured program. Three questions dealt with evangelism and social issues, focusing on the incarnational, contextual, and holistic emphasis. Two questions dealt with the pastor’s evangelism roles as it concerned layman and Christ’s mandate to evangelize. The final two questions concentrated on how the pastor perceived the effectiveness of evangelism in his local congregations and the total district.

All five churches had an Evangelism program in place and were actively involved in the work. Two of the five churches felt the National Evangelism Department and Church of God in Christ’s Evangelistic history had some impact on their evangelism programs. Three had no structured program of evangelism as far as ministries designed to address social problems; only one had structured ministries to address social problems. Two of the five did not see politics as an avenue of evangelizing. However, felt that if Christians are found in politics they should practice honesty and witness if the opportunity presents itself.

As far as the pastor’s role in evangelism is concerned, all except this writer, saw a need for the pastor to evangelize. However, none saw themselves in the role as the trainer of the laity except in terms of setting an example in conduct and practice and promote and encourage the same for their laity.

Four of the five pastors judged the overall health of the Church of God in Christ Metro area churches as poor. One declined to make any assessment based on not having enough information to make to do so. All the pastors based the growth of their church on preaching, worship, choir and programs. Only one specified outreach.
Based on the results of the interviews and weighing the same results against the two churches this writer pastors, it appears that the National Evangelism Department can make a difference if its resources are sought. However, most of the churches in the area do not benefit from its influence. A written and structured program is lacking in most churches. Such a program would be helpful. Most of the area churches didn’t seem to understand the relationship between social issues and evangelism. Raising the issues would at least expose them to new knowledge and a new challenge in evangelism. To train their laity, a strategy providing a program of training would also benefit them as well. Most pastors agreed with this writer that the work of evangelism is stagnant in the metro area. Since no pastor mentioned outreach as means of their church growth, more attention needs to be given to the role and importance of evangelism.

As this writer observed earlier, there is a need for a structured program to be implemented by Church of God in Christ pastors in the absence in almost all cases of influence by the Church of God in Christ’s National Department of Evangelism.

This writer felt that a strategy that contained the theological justification for evangelism, a training program for pastors and leaders as well as practical ways and means of doing holistic, incarnational, and contextual evangelism would address this problem within Churches of God in Christ in Metro Jackson. This writer’s intention was to test and develop such a program in two churches of the Jackson District.
CHAPTER II
THE MINISTRY SETTING

The study was conducted within the context of local assemblies of the Church of God in Christ in the Metro Jackson, Mississippi, area. The first church, the Liberal Trinity Church of God in Christ, was established in Jackson, Mississippi, about seventy years ago. Liberal Trinity was previously located in downtown Jackson, on Oakley Street, but is now located in North Jackson on Northside Drive, a major North Jackson thoroughfare. Since the establishment of Liberal Trinity, Jackson has witnessed the founding and growth of roughly 20 to 30 additional Churches of God in Christ. There are currently, exactly twenty-two Churches in the Metro Jackson area. Among them are churches with memberships ranging from less than ten up to approximately five hundred active adult members. Most of the churches have less than fifty adult members and are still realistically at mission status, remaining stagnant. With a few exceptions the problem of stagnant growth in Jackson area churches indicated by the extremes in the membership counts among those congregations, is due to a lack of regular and consistent evangelism and outreach. Many of these churches are dying from "within" because of a lack of adequate interaction and ministry with the "without." This is due to the leadership’s lack the knowledge to train the laity to do effective evangelism.

The twenty-two Churches of God in Christ are divided into two Jurisdictions and three districts. The First Southern Jurisdiction has two districts in Jackson, district number one consisting of eleven churches and district number eleven consisting of four churches in Jackson and two outside of Jackson. The Southern Second Jurisdiction has one district, the Jackson
District in Metro Jackson, consisting of seven churches. The Jackson District is unique in that six of the seven churches are less than twenty years old and are being led by their founding pastors.

The denomination has an Episcopal polity with four levels of what is considered the same model. Technically speaking, the jurisdictional church is a small national church, the district church is a small jurisdictional church, and the local church is a small district church. Although the church is Episcopal, it is also autonomous to the degree that the local churches exist independently of the other levels. Put more plainly, the Church of God in Christ does not have a church extension component. Local churches must support themselves totally and all other levels of the church as well. The local church gives financial and moral support to the other levels above it. The district, jurisdictional, and national churches provide for the local church a basis of training, leadership, and authority. Financial assistance to local churches in any form depends on the policies of the jurisdiction of which they are a part and the local pastor’s influence in the national church. For the most part, however, the local church’s strength and survival depend largely on divine endowment ingenuity, and management of the local pastor. Basically, the pastor has a lifetime appointment to his local congregation unless his conduct warrants otherwise, or he is "led by the Spirit" to resign and undertake another task, which seldom happens.

The Church of God in Christ, a Pentecostal church, teaches three works of grace—salvation, sanctification, and the baptism of the Holy Ghost with the initiative evidence of speaking with other tongues, according to Acts 2:4. The Church of God in Christ also believes
in full and free salvation in this life, world Evangelization and the Second Coming of Christ.

The titles in the ministerial rank includes bishop, superintendent, prophet, evangelist, pastor, elder, and minister. The process begins with an un-licensed minister and advances to licensed minister, ordained elder, prophet, evangelist, pastor, superintendent, and bishop. The ministerial ranks above pastor are appointments by the national and jurisdictional bishops with the exceptions of the presiding bishop; the presiding Bishop, the highest national office holder is elected by the general assembly every four years. The general assembly is composed of bishops, superintendents, pastors and elders, and designated women. Jurisdictional bishops are appointed by the presiding bishop and district superintendents are appointed by the jurisdictional bishop. Also included in the hierarchy of leadership is the women’s department headed by the National Supervisor of Women and represented on every level of the church. The Department of Evangelism is on the male side of the Church of God in Christ hierarchy. As in other churches, it is generally believed in the Church of God in Christ that the Lord will replenish leadership. The growth and expansion of the church depends largely on the Lord himself calling, qualifying, and using vessels of His own choosing to enter the gospel ministry, "making full proof of their ministries."

Among the seven churches in the Jackson District of the Southern Second Jurisdiction are the Saint Paul and Saint Hill Churches of God in Christ, both of which this writer presently serves as pastor. On a broader scale, in terms of church involvement, this writer also serves as Superintendent for the Jackson District of Southern Second Jurisdiction of Mississippi. The Saint Hill Church is the oldest church of the seven within the district and is located in rural
Brandon, Mississippi, in the Evergreen Community. Saint Hill is this author’s most recent church appointment. This writer is also the founder of Saint Paul, which was established as an outreach and evangelistic ministry and has continued to thrive over the seventeen (17) years of its existence. The Saint Paul Church of God in Christ ministry setting includes two communities: Washington Addition, which is south of Jackson State University; and the Lynch Street community, east of Jackson State University in the shadow of downtown Jackson. The communities are both typical examples of inner city living and circumstances. Two major changes in the last twenty years have greatly impacted the areas. First, the closing of a portion of Lynch Street was closed by the city to keep through traffic off the campus of Jackson State University. Second, the cultural effects of drug trafficking and economic deprivation have also negatively affected the area.

The Lynch Street community has witnessed a decline in economic growth and business growth due to the closing of Lynch Street. Many businesses have closed because of a major decline in the traffic flow. Lynch Street, below Jackson State University, has been deteriorating for at least three decades. This process of disintegration has resulted in a lowering of living standards due to abandoned businesses, houses and poorly maintained rental properties.

The Washington Addition area is about a forty percent transitional community, which means residents frequently move in and out of the transitional properties. Drug trafficking has contributed to an increase in crime, random shooting, gang violence, and loose morals. A drive through the community tells the story of two generations: an older more settled group, who still have a sense of community pride, and a younger generation caught up in the drug
culture, loose living, poverty and the pursuit of modern American materialism.

This researcher’s project was be implemented in the Saint Paul Church of God in Christ, a city church, and the Saint Hill Church of God in Christ, a semi-rural church. The difference and diversity between churches should provide two models to be used in almost any setting of the Church of God in Christ.

The Saint Hill Church of God in Christ is the oldest church in the Jackson District. Court records indicate that the church existed as early as 1912; however the precise day that the church was founded is not known by any of its current members. The church is located on the outskirts of the city of Brandon, Mississippi, in a rural community outside the city limits of Brandon that has a unique urban rural distinctive. Saint Hill has had a number of pastors over the last 88 years of its existence. Upon interviewing a group of older members, a brief chronicle of the last fifty years of its history was constructed beginning with 1951.

In 1951, Elder L.C. Hawthorn was appointed to Saint Hill Church of God in Christ. He was described as the best pastor the church has ever had. Some of his outstanding characteristics included his moral character, his teachings, and his leadership. The church experienced tremendous growth under his 23 years of leadership. Elder Hawthorn served the church until his death.

In 1973, Elder A.V. Jordan was appointed as pastor of Saint Hill Church of God in Christ. Highlights from his leadership include great preaching. He was described by one of the older members, "as the preachingest man they ever had." Elder Jordan constructed a new
sanctuary and united the community’s denominations in a closer fellowship. He also formed a board of trustees to transact the financial business of the church with the business community. Elder Jordan served Saint Hill until 1984 when he was reappointed to another church in south Mississippi and eventually became the Jurisdictional Bishop of Southern Mississippi 2nd Ecclesiastical, where this writer serves.

In 1984, Elder Timothy Titus Scott, Jr., was appointed to Saint Hill. Highlights of his leadership include an even closer relationship with the community’s denomination and outreach ministries, such as radio, prison, and tape ministries. He further developed the business aspects of the church by incorporating the church as a nonprofit organization, automating its financial record keeping system, and formulating a membership database. He also remodeled the existing facility and increased the church’s leadership corium by developing young ministers, who were under his leadership. The membership grew greatly during Pastor Scott’s tenure as pastor, from 1984 to 1997.

The writer was appointed to Saint Hill Church of God in Christ in 1997 and has witnessed so far both a growth and decline in its membership. The church is ripe for a new and innovative program of evangelism that will motivate and stimulate its current membership to engage in a type of evangelism that will attract people into the kingdom of God and the local church.
CHAPTER III
LITERATURE REVIEW

Introduction to Normative Literature

The normative literature is represented by the Biblical and Theological. The Bible is the standard and rule of faith. The Theological perspective also represents the normative as well. Surveying how the work of Evangelism is hashed out by the great thinkers of the faith. These two areas should raise a clear standard for the work of evangelism all phases. The normative literature proved to be profitable in my overall work of evangelism. The following summarizes the survey of the normative literature.

THE BIBLICAL PERSPECTIVE

The Bible, the Word of God, is rich with a full doctrine of evangelism throughout as stated in the book Biblical Affirmations for Evangelism:

God has spoken He has spoken finally, authoritatively and clearly in the totally inspired, fully truthfully Bible, the Word of God. The scriptures of the Old and New Testaments, alone, are the final foundation and standard for all theology, doctrine and Christian experience. The Bible is the source of our message and the final authority for all evangelistic ministry and upon that
While the work of evangelism originated in the Godhead, Jesus Christ is the focus of evangelism. (Hebrews 1:1-3; 1 Corinthians 15:1-5) God, who at various times and in various ways spoke in time past to the fathers by the prophets, (Heb 1:2 NKJV) has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; (Heb 1:3 NKJV) who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, (1 Cor 15:1 NKJV) Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, (1 Cor 15:2 NKJV) by which also you are saved, if you hold fast that word which I preached to you; unless you believed in vain. (1 Cor 15:3 NKJV) For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, (1 Cor 15:4 NKJV) and that He was buried, and that He rose again the third day according to the Scriptures, (1 Cor 15:5 NKJV) and that He was seen by Cephas, then by the twelve.

Jesus Christ is the foundation and focus of all Evangelism. All believers are chosen in Christ (Ephesians 1:4), baptized into Christ (1 Corinthians 12:13), crucified with Christ (Galatians 2:20), resurrected with Christ (Colossians 3:1), have life in Christ (Colossians 3:3),

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stand before God in Christ (Colossians 2:10), are righteous in Christ (1 Corinthians 1:30), will be glorified in Christ (Romans 8:30).2 Salvation has a Christocentric basis.

The work of the Holy Spirit testifies of Christ. (St. John 15:26 and St. John 16:7-11) "But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. (John 15:26)

"Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.

"And when He has come, He will convict the world of sin, and of righteousness, and of judgment:"of sin, because they do not believe in Me; "of righteousness, because I go to My Father and you see Me no more "of judgment, because the ruler of this world is judged. (John 16:7-11) True Evangelism is Spirit filled 1 Corinthians 2:4-5.

And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. (1 Corinthians 2:4-5.)

Graham summarizes the type of people such evangelism produces redeemed by Christ and regenerated by the Holy Spirit (1 Peter 1:18, 23), separated from evil and set apart (sanctified) for God’s service (1 Peter 2:9), a priestly intercession for those needing and seeking God. (1 Timothy 2:1), and destined for glory in the presence of the living God. (Revelation 7:13-17).3

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2Ibid., 60.

3Ibid., 61.
The divine and human partnership is stated in John 20:21. "So Jesus said to them again, Peace to you! As the Father has sent Me, I also send you." In this brief text we find the disciples, Godself and Christ are all engaged in the same activity: world Evangelism. The church must capture this concept and understanding of Evangelism as illustrated in Acts 4:3, 16-35. And they laid hands on them, and put them in custody until the next day, for it was already evening. (Acts 4:3) saying, "What shall we do to these men? For, indeed, that a notable miracle has been done through them is evident to all who dwell in Jerusalem, and we cannot deny it. "But so that it spreads no further among the people, let us severely threaten them, that from now on they speak to no man in this name." And they called them and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. "For we cannot but speak the things which we have seen and heard." So when they had further threatened them, they let them go, finding no way of punishing them, because of the people, since they all glorified God for what had been done. For the man was over forty years old on whom this miracle of healing had been performed. And being let go, they went to their own companions and reported all that the chief priests and elders had said to them. So when they heard that, they raised their voice to God with one accord and said: "Lord, You are God, who made heaven and earth and the sea, and all that is


5Holy Bible (NKJV).
in them, "who by the mouth of Your servant David have said: 'Why did the nations rage, And the people plot vain things?"

The kings of the earth took their stand, And the rulers were gathered together Against the LORD and against His Christ. "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together "to do whatever Your hand and Your purpose determined before to be done.

"Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, "by stretching out Your hand to heal, and that signs and wonders may be done through And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.

Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own, but they had all things in common. And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles' feet; and they distributed to each as anyone had need. (Acts 4:16-35)

These passages provide important insights into the fruits of biblical evangelism incorporated into the church's ministry. One writer summarizes the kind of church seen in Acts the fourth chapter.
We saw a church with incredible courage. We saw leaders, gifted of God to evangelize, but we also saw witnesses of the whole group they all spoke the Word of God with boldness. This powerful and united witness was grounded firmly in a fellowship of unconditional, mutual commitment, and interdependence.6

Mark 16:15 and 1 Corinthians 9:16 state the clear duty of every Christian. “The good news of what Jesus Christ has done for sinners and offers to them freely on the soul condition of repentance and faith must be carried to every creature.”7

The foundational passage for New Testament Evangelism was spoken by the Lord, Himself.

“All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world (Matthew 28:18-20).”

Roland Q. Leavell focuses us on the great commission as the Magna Charta Christ as the Supreme Commander giving us the marching orders. He traces his work through his biblical development. The controlling imperative is to make disciples by going, baptizing, and teaching. Therefore, the various translations are not wrong when they translate the participle as

6Ibid., 60-61.
7Ibid., 16.
an imperative: “Go.”

Evangelism had its inception and was part of God’s redemptive activity in the Old Testament. The Old Testament records the beginning of God’s evangelistic concern. When Adam and Eve rebelled against God, they sought to hide from the presence of the Lord. God began a search for Adam and Eve. God’s question “Where art thou?” (Gen. 3:9) indicated God’s desire to restore. God called Abraham, when this call came, it meant that God was choosing a method to reach all of the nations with the good news. Abraham’s call was to found a nation which was to evangelize the world. This great drama of redemption reached its climax in the incarnation, death, and resurrection of Jesus Christ. Abraham’s call was the beginning of what theologians refer to as “salvation history.”

The Bible gives an explicit record of the beginning and development of New Testament evangelism. Jesus is the architect of New Testament evangelism. The twelve disciples learned soul-winning techniques from Christ’s example. Jesus sought to win all kinds of people—religious leaders, political leaders, business men, soldiers, criminals, common people, children, Romans and other gentiles.

The early church continued the example of Christ as recorded in the book of the Acts of the Apostles:


Ibid., 17.

Ibid., 18.
They went to Jerusalem and to Judaea. They went to Samaria; to Asia Minor; to Macedonia; to Achaia; to Rome; and to the uttermost parts of the world. The early Christians were motivated by Christ’s Great Commission: ...The apostles acted under the authoritative command of Christ the Lord.\textsuperscript{11}

The Apostle Paul practiced evangelism according to Paul all believers are evangelist. Paul termed believers as ambassadors in 2 Corinthians 5:20. Paul felt the ambassadors misrepresented grossly their Sovereign if they did not yearn for souls, love souls and plead with people to in a right relationship with God.\textsuperscript{12}

In conclusion, the bible underscores the holistic, contextual and incarnational nature of Evangelism: The following texts, for example, provide insight into God’s intentions about the issues which concern broader societies which are namely:

Racism - Acts 2; 10:34-35; John 4:7-30

Hunger - Matthew 25:31; John 21:15-19

Criminal justice - Isaiah 61:1; Matthew 25:31

The foundation for true and authentic evangelism is contained in the Bible, the Word of God. Its origin, operation and benefits are specifically delineated. The manual and handbook of Christian Evangelism is the Bible, God’s holy Word.

\textbf{THE THEOLOGICAL PERSPECTIVE}

Evangelism is one of the chief functions of the body of Christ. It originated in the

\begin{flushright}
\textsuperscript{11}Ibid., 19.
\textsuperscript{12}Ibid., 20.
\end{flushright}
Godhead as pointed out in the various definitions of the work. “Evangelism is participation in God’s redemptive activity concerning the whole creation. It is the effort to bring mankind to a life of gratitude to God the maker and redeemer of the universe.”

*The Book of Discipline of The Christian Methodist Episcopal Church* defines it this way:

> The winning of persons to Jesus Christ as Savior and Lord. It is an attitude, a spirit, and a living faith that finds expression in a continuous cooperative effort of the part of the Holy Spirit and humankind to bring individuals into vital relationship with God and their fellow humans through faith in Jesus Christ, God’s Son. It results in a definite personal experience of salvation, a growing sensitivity to the social relevance of the gospel, and a progressive building of Christlike character. It seeks to bring persons into complete harmony with the will of God, into fellowship of the church, and into involvement in the world to be God’s servant of reconciliation. It helps persons to grow spiritually through the means of grace and to serve God in daily living.”

Put in more concise terms the General Secretary of Evangelism & Mission, states:

> The aim of Evangelism is to bring all persons into living active fellowship with God through Jesus Christ as Divine Savior and through the regenerating power of the Holy Spirit; to gather them into the fellowship of the Church; and lead them to express their Christian discipleship in every area of human life that the kingdom of God may be realized.

Steve Clapp in his book, *Christian Education as Evangelism* explained evangelism as “the sharing of the Christian faith with others and to the involvement of others in

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13 Dead or Alive, 41st Annual Report, 1966 Board of Evangelism and Social Service The United Church of Canada, (Ontario, Canada: United Church House, 1966), 9.


15 Ibid., 6.

We must understand that the church as participating in God’s great work of redemption.

God also takes the initiative by calling and directing the worldwide programme of evangelism. The Bible pictures God out in front calling us to join Him in His ongoing work of evangelism and not the reverse. God took action and not only sent His Son, but as consequences of that action commissioned the apostles and the disciples into a worldwide program of evangelism (Matthew 28:18-20: Luke 24:44-48: 2 Corinthians 5:20). Not only does God do that generally but He directs specific acts of evangelism.

The United Church of Canada expresses its understanding of evangelism as originating from God and continuing under God’s direction.

God is a missionary God in Jesus Christ He came into the world to save it. Through Christ’s ministry He identified Himself in compassion with men in their daily needs. In Christ, on the cross, He gave Himself utterly for all men, meeting, and conquering the forces that opposed His reign. By Christ’s Resurrection, He revealed His power to re-establish His lordship over the

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world. In Christ’s promise to return, He declared His present control over history and His will openly to establish His reign over all creation. For the meantime, He created a people to carry on His missionary task.19

Another writer defined it this way. “Evangelism is the communication of a divinely inspired message that we call the gospel. It is a message that is definable in words, but must be communicated in word and power.”20

The social and contextual dimensions of the work further clarify its operation and its holistic properties. Ben Johnson, a contemporary exponent of evangelism, said this in expressing evangelism contextually.

The cultural context of proclamation includes language, social groupings, values, socioeconomic structures, religious, and racial patterns. Each of these factors influence the mode of communication...If the church acts faithfully in response to its mission, the needs of the outsiders dictate the church’s program, the culture of the outsiders shapes the church’s style, and the questions of the outsiders mold the church’s form.21

Johnson further developed this contextual evangelism into a concept he termed orgasmic evangelism, to be cited later in this project. Holistic evangelism is further developed by Delos Miles in his book, Master Principles of Evangelism. He enumerates two principles “Enfleshment” and “Balance.”

Enfleshment is the principle of incarnating in our lives the message which we verbalize with our lips...the gospel must permeate the marrow of our bones, flow through the blood of

19Dead or Alive, 9.


veins, and become wrapped up with our skin so that we become living extensions of the incarnation.22

Balance - Jesus saw the whole person in relationship to his or her whole context and ministered to person in a balanced way. The great commission (Matthew 28:19-20) represents all people and the great commandment (Mark 12:30) represents every need.23

The work of evangelism in these modern times involves reaching men where they are and meeting needs, thus bringing to bear social ramifications. Thomas S. Rainer distinguishes between social ministry and social action.

Social ministry is feeding the hungry, giving drink to the thirsty, welcoming strangers, clothing the naked, and visiting the sick and prisoners...Christian social action, on the other hand involves self-conscious attempts to change sinful structures...The Good Samaritan story of Luke 10:25-37 may illustrate the difference between social ministry and social action. What the good Samaritan did was social ministry. If he had sought to change the conditions which led to the Jericho road robbery and mugging, that would have been social action.24

Evangelical leaders in 1982 held a conference in the early eighties their position was social ministry and social action is a partnership and a marriage proclaiming the gospel, which is


23Ibid., 78.

evangelism has social implications, giving food to the hungry which is social responsibility has evangelistic implications since it demonstrates the love of God.\textsuperscript{25}

Speaking for the Southern Baptists. Robert Hamblin a former head of the denomination’s evangelism program, gave his perspective:

I feel social ministry and evangelism and inseparable. I’ve never believed social ministry is evangelism, but social ministry can and should be evangelistic. Neither do I believe we should do social ministries to evangelize we should do social ministries because we love people and want to meet their needs.\textsuperscript{26}

Harvie M. Conn spoke in reference to justice and evangelism in his book *Evangelism Doing Justice and Preaching Grace*. Conn felt that by doing justice Israel witnessed to the nations Abraham was to teach the right way to his children after him (Genesis 18:19). Saul dishonored the LORD before the Philistines by not doing justly (1 Samuel 13). Solomon asked for wisdom just to deal justly (1 Kings 8:43). And Israel apostasy that brought about their exile involved urban injustice (Amos 5:12; 6:12; 8:5).\textsuperscript{27}

He further explains the obligation to do justice delineated in the New Testament.

The New Testament church does not escape the obligation of doing justice for evangelism...The Old Testament promise of the Messiah’s jubilee year meant justice and freedom for the oppressed, the broken (Isaiah 61:1-2). In Christ the jubilee year of restoration for society has begun (Luke 4:17-21).\textsuperscript{28}

\textsuperscript{25}Ibid., 57.

\textsuperscript{26}Ibid., 58.

\textsuperscript{27}Harvie M. Conn, *Evangelism Doing Justice and Preaching Grace* (Grand Rapids, MI: Zondervan Publishing House, 1982), 41-42.

\textsuperscript{28}Ibid., 43.
He illustrated the contemporary relevance of the work in a ministry in Houston, Texas. In the fourth district of Houston, Texas, is an example of biblical truth. In a black ghetto of that city, seven thousand poor people are packed into huge block of flats. There Dr. Bob Eckert started a medical clinic in 1968. The clinic offered free medical services Dr. Eckert purpose was to share the Lord Jesus through the clinic. He said the clinic grew out of God’s love for His people. The residents sense God’s love and truth through the clinic’s ministry.29

These factors point to the necessity of the church carrying out the work of evangelism as an integral part of her ministry. No church in divine order can ignore the work of evangelism. The church operates in a divine economy of redemption; God is at work advancing men into God’s kingdom. The work of evangelism stands out as one of the most important functions of the church’s ministry.

It also must be understood that the modern day work of evangelism has taken on different hues. As the literature pointed out, incarnational, contextual, and holistic, dimensions are incorporated into modern Evangelism. This approach will result in reaching men and women where they are. The social, economic and political plight of the modern person must be addressed for any work of evangelism to be effective. As was stated, humanity has sinned and is also being sinned against. The sinful structures that has the modern person in bondage must be touched by the church’s evangelism efforts.

29Ibid., 49-50.
The literature raised an important issue, that many African American congregations must change within their approach to evangelism, in order to be effective in reaching the modern person. Creative programs and approaches must be utilized in this venture of modern evangelism. Traditional methods must be coupled with creative approaches to modern issues faced by humanity is its current context.

Introduction to Empirical Literature

The Empirical Literature is represented by the historical writings which is written record of the work throughout the ages. This survey of the literature provided proof of the who, what and how of the work of Evangelism.

THE HISTORICAL PERSPECTIVE

Historically speaking, evangelism has gone through a developmental process as have
the doctrines of the Christian church. Dr. James D. Kennedy, a modern day evangelist, gives a synopsis of the development of evangelism historically by major periods. Speaking in reference to the Apostolic Age in quoting Michael Green, Kennedy stated, this age was characterized by a powerful lay movement. Evangelism was the privilege of every church member. The common people took on Evangelism as their responsibility. Christianity was chiefly a lay movement spread by informal missionaries. Clergy were involved too. The impact of the total church community was the force behind the movement at the beginning.\textsuperscript{30}

Speaking in reference to the post Apostolic age quoting Philip Schaff, Kennedy stated the same principle held true for the Post-Apostolic Age according to Kennedy,

"There were no missionary societies, no missionary institutions, no organized efforts in the ante-Nicene age: and yet in less than three hundred years from the death of St. John the whole population of the Roman Empire which then represented the civilized world was nominally Christianized."31

In summarizing the Post-Nicene Age quoting McClintock and Strong, Kennedy pointed out that asceticism and ceremonialism took center stage, pushing preaching into the background. He states, "Not only had the force of the great lay movement of Evangelism almost completely abated but even preaching itself was in many places neglected entirely...preaching was rare and exceptional during the long period between the sixth and sixteenth centuries."32

Summarizing McIntock and Strong, Kennedy had this to say in reference to the Middle Ages, preaching became plenteous again after the reformation. Preaching was the vehicle of expression for scriptural truth and for exposing corrupt doctrines and practices, which many of the formers believed had crept into the church33

Moving to the Post-Reformation and Modern Periods he continues by informing us that the priesthood of all believers had an astounding effect on Evangelism during this period. This

31Ibid., 79.
32Ibid., 81-82.
33Ibid., 82.
doctrine brought about the “renaissance of the laymen” a number of the great Evangelistic movement impacting our world today were birth during these periods. These organizations focused on various aspects of the Evangelistic task and specialized in specific areas.34

Milton C. Rudnick gives a similar synopsis of the history of evangelism prior to 500 A.D. The ordinary believer not the professional or evangelists was responsible for the spread of the gospel in their daily lives wherever they were and to anyone who seemed open to it.35 He further summarizes the effects of lay evangelism numerically:

During the first five centuries of its existence the Christian church experienced spectacular growth. Numerically it increased from about 4,000 followers after Jesus’ resurrection to 43.4 million nominal adherents representing 22.4 percent of the world’s population early in the sixth century.36

The story of Medieval evangelism is largely the story of monasticism. Its institutions consisted of individuals and communities, dedicated to what were regarded as the highest standards of Christian obedience. By their example as well as by their teaching and preaching the medieval monks were instrumental in the conversion and renewal of unnumbered

34Ibid., 84, 85.


36Ibid., 13.
multitudes. Agreeing with Kennedy’s assessment, Rudnick says the 1500-1650-Reformation Era brought about evangelism recovered and disseminated.

By the end of the 16th Century, instead of being embodied in one major institution with the bishop of Rome as the head, Western Christianity was divided between Catholicism and Protestantism, with the latter subdivided many times.

From 1650-1789 the work of evangelism in the Christian church experienced Revival and New Expansion:

"Revival movements spread far and wide...Many thousands in Europe and North America were deeply touched by these revivals. Their faith was warmed and strengthened and their conduct was transformed. Beyond this, whole denominations were profoundly affected and some new denominations were born. The face of Protestants was decidedly changed."

The work of evangelism experienced a World Wide Impact from 1789-1914, four key developments characterized this era. The four developments were: 1. The revitalization of European Christianity; 2. Ministry to transplanted Europeans; 3. Expansion of American Protestantism; and 4. World missions.

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37 Ibid., 44.
38 Ibid., 48.
39 Ibid., 79.
40 Ibid., 112.
41 Ibid., 149-150.
These events characterized the work of evangelism from 1914 to the present.

Evangelism became increasingly sophisticated due to the impact of modern research methods and technology. Radio and television opened up vast new avenues to reach those who were otherwise unreachable. Evangelism methodologies and techniques have proliferated in the 20th Century. Conversion was viewed as an operation of the Holy Spirit by means of the word and human agents such as preachers, witnesses, and evangelists.

The evangelism concept commonly known as “frangelism” was discovered through research. Studies show that in the United States at least 75-80 percent of those who join churches do so because of the informal invitation or witness of people close to them, such as relatives and friends; only 10 or 15 percent join as a result of applied evangelism methodologies.

In these modern times these notable examples of Evangelism are prevalent. Radio and television - Volunteer societies, new church planting, crusade evangelism, saturation evangelism, home fellowship, designed for specialize and interest groups, such as children, youth, college students, business, and professional people.

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42Ibid., 197.
43Ibid., 199.
44Ibid.
The history of evangelism gives credence the perspective that when evangelism is not the responsibility of the entire church there are great losses in the number of people being saved. The Apostolic Age was a time of effective evangelism because both clergy and laymen were involved. The Dark Ages followed when the work of evangelism was done by church leaders only. It took approximately ten centuries for the church to recover from this error in judgment, according to church historians. One writer summed up the Middle Ages in this fashion:

“Christianity began with a lay movement...The role of laity had been underestimated due to the authority of the hierarchical system of the Roman Catholic Church in the Middle Ages. After that the reformers emphasized kingly priesthood of all believers over against clericalism. The Reformation or renewal movement led by Luther, Calvin, and Wesley can be understood as a reinterpretation of the role of laity.”

As this historic profile indicates, an effective program must involve the laymen. The body of Christ must be trained to evangelize. All members and every department of the church must be involved in the effort, as pointed out by the concept of the “priesthood of all believers.” The revival of preaching in the Middle Ages shows the importance of preaching in the work of evangelizing and church growth. Today preaching has taken a prominent place in the ministry of the church.

The modern world confronts the church with many challenges involving the social, economic, and political structures of modern society. The modern person in his fallen state is a

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sinner and needs salvation. However, modern systems of oppression must be penetrated in
order to reach the modern person. Modern life is sophisticated and the approach of the church
must be modified in order to be relevant to the modern condition. All men and women in the
body of Christ must become witnesses. Every means must be necessarily used to address the
plight of the modern person.

Introduction to the Operational Literature

The Operational Literature is presented by the Ecclesiastical Perspective which reveals how
Evangelism operates within the context of the church body of Christ.

THE ECCLESIASTICAL PERSPECTIVE

Evangelism is one of the chief functions of the church. One such model is presented by
Wesleyan Theologians.

One model of the church is that of “herald.” The image is that of herald to a
king who comes to proclaim a royal decree in a public square. This type of
ecclesiology is centered on Christ and on the Bible as a witness to Him. Its
primary task is proclamation...The goal of the church in this ecclesiology is
simply to herald the message, its responsibility is to evangelize all nations of the
world in accordance with the great commission. (Matthew 28:18-20)47

Jesus is the model of evangelism.

Jesus evangelism involved going out from the church. “He saw outreach into
the streets as the first step in reaching and training disciples. Before His
disciples were very far advanced in their training, He had them out in the
highways and byways, too, announcing to people the coming of God’s
Kingdom.” “If the church is today is to follow Jesus in methodology, it must

47Charles W. Carter, Duane R. Thompson and Charles R. Wilson, eds., A
Contemporary Wesleyan Theology (Grand Rapids, MI: Francis Asbury Press of Zondervan
take its message boldly in the farthest corners of society. We cannot wait until those who are lost decide to turn to Christ.\footnote{Ibid., 863.}

A major portion of the church’s ministry is evangelism. One writer put it this way:

Everything the church does which aims at concerning is a form of evangelism...All Christians are to be involved in evangelism, since all are to be witnesses or messengers of the Lord. Anyone who is truly Christian will be involved in sharing with someone else what the Lord has done for Him. No one is to be a spectator, but allowed to be participators in circulation the good news of Christ redeeming love. Evangelism is the church’s primary task as it is a fulfillment of the Great Commission. (Matthew 28:19-20) It presupposes the lostness of men, their universal salvalidity in Christ and the faithfulness of the Holy Spirit in working through witnessing and preaching to bring about awakening and conversion. Evangelism is in one sense a human work involving intentional activity and requiring training, skill, planning, strategy and generally some degree of organization.\footnote{Richard S. Taylor, ed., \textit{Beacon Dictionary of Theology} (Kansas City, MO: Beacon Hill Press, 1983), 197.}

One writer describes the work in terms of four basic ministries of a healthy church:

\begin{itemize}
  \item \textbf{Four basic ministries of a healthy church:}
  \item 1. Edification - worship, praise, and instruction and prayer.
  \item 2. Evangelism - 20\% of the members regularly going out to find the lost people in the community.
  \item 3. Fellowship - sharing, encouraging on another. Aware of Christ’s presence in the midst.
  \item 4. Service - Compassion for human needs in the community and developing ministries to touch these needs.\footnote{Roland E. Griswold, \textit{Hook and Crook Evangelism for the 80’s} (Charlotte, NC: Advent Christian General Conference of America 1981), 26.}
\end{itemize}

Ben Johnson gives a contemporary model for the church, which he describes as \textit{orgasmic evangelism}. This type of evangelism, according to Johnson, takes its form from the
body of Christ, a living, dynamic, social entity, a social organism. Johnson sees every aspect of this complex structure as determined by its place in the whole under the headship of Christ.

This model has seven components:

1. **Orgasmic evangelism** - is grounded in history. In you all the families of the earth shall be blessed. Genesis 12:3
2. Orgasmic evangelism is born in and expressive of a community of faith. The community includes all persons no barriers exist between: races, classes, or sexes.
3. **Orgasmic evangelism is holistic** - uniting the church's functions of worship, nurture, service and outreach. Evangelism presents the depth dimension of each of these functions no discussion of personal life escapes its concern. It relegates no division of body and soul in a Gnostic dualism.
4. Orgasmic evangelism recognizes the gifts and ministries of all its members. Ordained ministers equip laity all participate.
5. Orgasmic evangelism is incarnational in style - It depends upon the divine initiative, but enters into the life situation of those it seeks to serve. This evangelism risks being vulnerable to expose to others the unconditional love of God. Because it in incarnational, it resists all temptations to escape from life. Even when the “saving” word cannot be spoken, it welcomes the chance just to "be there."
6. Orgasmic evangelism transmit a redemptive transforming presence. The living Christ in the fellowship presents himself to enstrange persons through the lives of the community of faith.
7. Orgasmic evangelism is motivated by love - we evangelize because of our love for God and love for neighbor.

Effective evangelism must involve laymen. Fish and Conant explain:

“The Christian is to go into all the world even “the uttermost part.” This certainly includes every Christian’s personal world for it all the Christians scattered over the

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earth added together to cover the geographical world. The whole church is to go into
the whole world."52

Christians witness to what is pointed out in Luke 24:44-48: (Luke 24:44) Then He said
to them, "These are the words which I spoke to you while I was still with you, that all things
must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms
concerning Me." (Luke 24:45) And He opened their understanding, that they might
comprehend the Scriptures. (Luke 24:46) Then He said to them, "Thus it is written, and thus it
was necessary for the Christ to suffer and to rise from the dead the third day, (Luke 24:47)
"and that repentance and remission of sins should be preached in His name to all nations,
beginning at Jerusalem. (Luke 24:48) "And you are witnesses of these things." Fish and Conant
describes it as following:

1. Gospel verification - how scripture is fulfilled.
2. Gospel events or gospel deeds - bear witness to Christ's death etc.
4. Gospel benefits - forgiveness.53

Speaking further of the issue of the participation of all believers, Conant continues:
The Lord never intended for us to send someone else in our place. He intended for us
to go. Every Christian has a personal world into which he is to go our, business is to go

53 Ibid., 7.
the Lord’s prerogative is to send. “Whom shall I send and who will go for us?” he
inquires (Isaiah 6:8) No one can send another in His place.\textsuperscript{54}

Conant sees the work as a systematic one. Individual believers play a role and the pastor play
a separate role, but both are necessary. Fish also states:

“A sermon to the non-Christian is to be the cause of something that has
preceded. If that something has not preceded, there is not likely to be any
commitment, no matter how earnest the appeal of the preacher. The pastor has
failed simply because the people have failed before him. The Holy Spirit
directed and empowered all the disciples in the work of private and informal
witnessing and then he selected and empowered one of the number to preach
the sermon that become the climax of the previous witnessing.”\textsuperscript{55}

An excellent example of empowering the laity to witness is given by a Lutheran pastor,
Kenneth C. Haugk. In Saint Louis he and two seminarians began a ministry called Stephen
Ministers, a para-church organization that has grown over a 20 year period to 150,000
Christians who reach out and guide people through personal crisis and turmoil. Haugk said the
perspective that a pastor is the leader of ministry and the congregants are spectators has been a
major stumbling block. Haugk began with the idea of developing a program that involved “the
person in the pew” more directly in ministry.\textsuperscript{56}

Two leading figures in the work of evangelism in the Church of God in Christ are
Bishop Charles Blake and Bishop George McKinney. Both say the key to the Church of God

\textsuperscript{54}Ibid., 21.

\textsuperscript{55}Ibid., 24.

\textsuperscript{56}Mark A. Kellner, “Empowering the Laity,” \textit{Christianity Today}, 39 no. 13
(November 13, 1995): 82.
in Christ’s growth as a denomination as well as to the growth of individual Churches of God in Christ is the fact that the denomination has held to a high view of Scripture, has emphasized the immediate work of the Holy Spirit, and has always fostered a vibrant brand of worship that has a high expectancy of miracles and encountering the God’s presence.

Bishop McKinney estimates that 60 percent of his church members at one time were on the streets. Every Friday night members go into San Diego’s red light district, seeking converts. “We have been intimidated by drive by shooting,” says McKinney, “Now our members are doing divine drive shootings by praying by the prostitutes and drug houses. We welcome people who have been caught up in crime and drugs.”

Bishop Blake, who pastors the largest Church of God in Christ in the United States, with a membership of over 18,000 and 80 community ministries, said he supports basic church growth techniques - four special days each year. “Any church that is going to sustain growth must put to work the best principles, marketing ideas, and service strategies creating a positive experience for our visitors - adequate parking, good facilities, honest preaching and good music. The ministry must be user friendly.”

Speaking to the challenge that confronts Church of God in Christ’s pastors, two young pastors gave their views.

“Many Church of God in Christ preachers and parishioners assume that ministry consists in proclaiming the gospel in traditional terms. Too little

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attention is given to the difficult work of reinterpretation and adaptation to modern sensibilities.\textsuperscript{58}

The work of evangelism and its function in the church was given by my New Testament theology professor, Dr. Eldon Furhman and is summed up in the following comments: The church’s purpose in evangelism comes out of the nature and ministry of Christ. The church shares in His ministry and sufferings; the church serves as Christ served; the church expresses the mind of God and His purpose for humanity. The church reveals the glory of God’s Holy Love. The wholly sanctified, and made perfect in love, demonstrate the transcendent power of God to save from sin and live by faith in God’s promises. The church is in its days of humiliation, like Christ. However, the church by its life in Christ, prophesies a new order, through the power of the Holy Spirit, resident in the church. It contradicts and thereby convicts the worldly order under Satan. Therefore, the church is not wedded to any particular earthly culture or order. Whenever the church forgets the oppressed it ceases to be the church. The church assures that the promises of Christ are “yea and amen.” The church, like her Lord, triumphs through obedience to the same laws her Lord obeyed. The church’s first task is to be the church of a living and Holy God. In summary, the church exists for the purpose of continuing the ministry of Christ as stated in Luke 4:18 and Mark 1:15-16.

William Gillespie in his book, \textit{A Design for Evangelism in the Black Presbyterian Church}, describes a church that represents what appears to the embodiment of the model of evangelism necessary for the modern day African-American congregation. The Cote Brilliante

\textsuperscript{58}Ibid., 27-28.
Church of Saint Louis, Missouri, pastored by the Reverend William G. Gillespie, has a committee on evangelism ministries. A type of social righteousness is promoted through the church in justice issues like helping with the lawsuit for quality care for the black and powerless in North Saint Louis. The church provides food for the needy, gives assistance to black youth in finding employment, and provides ministry to senior citizens and the mentally retarded. Cote Brilliantehas opened a center where oppressed people can come and discuss problems. The church also provides special tutoring programs, Boy and Girl Scouts, as well as a pre-school and day care center. All leaders for these programs come from the church's membership.

This type of evangelism focuses on empowerment. It speaks of justice and liberation to people who are victims of inequalities, segregation and discrimination. Church leaders have come to realize that "to be an evangelist in the black community takes special knowledge, attitude and skills." 59

The pastor sees himself as the initiator, the enabler and the director. The pastor sees black preaching and soul worship as sources that have accomplished what nothing else has approached. 60 Another role which this pastor sees himself in as social activist, which he describes as modeling the behavior of Jesus Christ. This particular ministry involves creating a climate for studies of black history; teaching through leading community studies and discussions regarding those socio-economic factors which impinge on the life of the congregation; teaching

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60 Ibid., 11.
the congregation the power of the vote, of political action, keeping elected official responsible; and teaching the congregation the art of coalition politics.  

This pastor also sees himself in the role of pastor/evangelist in times of sickness, marital crisis, bereavement and even marriage. He sees the vision and commitment of the pastor and encourages the laity to pray for the church’s acceptance of an idea of an evangelism program, the skills to organize the task for the workers and resources for the program and for God’s help in the making the unchurched receptive.  

Finally he recommends training in faith sharing for the laity. “The idea of each member winning someone to Christ is an old one, he says, but still proves to be one of the most effective ways of witnessing.” Four areas of witnessing were cited for the laity: home, community, church and the job.  

This is an excellent model for a contemporary Evangelism program, and resemble the prototype which conceptualizing and developing this writer has been.  

Summary  

The normative, empirical and operational data helped in the following ways. The normative gave the standard foundational truths that we should expect for evangelism in various areas pertaining to the word of God, the bible and the great thinkers of the faith. Empirical data

61Ibid., 13.  
62Ibid., 15.  
63Ibid., 18.  
64Ibid., 21-24.
set down what has to be observed and experienced as chronicled down through time. This was valuable insight into how this work has been done in the past.

The operational data showed the methods of evangelism in the church today and its effect in the body of Christ. It further showed us how it looks when done properly. This data represents a survey of the normative, empirical and operational and were very helpful and essential in helping this author to understand and develop a modern approach to evangelism.
CHAPTER IV

SOCIAL, ECONOMIC AND POLITICAL PLIGHT OF AFRICAN AMERICAN PEOPLE

The social, economic, and political plight of the African American demands that a holistic, incarnational, and contextual type of Evangelism be incorporated into the total ministry of the church. An effort must be made to reach African Americans where they are. Traditional evangelism (sharing a verbal message of God’s love demonstrated by Christ Jesus) won’t be enough. A creative effort must be expended to reach the African American. There must be a message as well as a demonstration of God’s love. The message must take on flesh and blood. It must live and breathe in the conditions where African Americans find themselves.

The plight of African Americans can be assessed by first examining the latest data from the 1990 census. The Afro-American population was estimated at 33 million persons in 1994. African Americans constituted 12.7 percent of the total population. This represents an increase, as the population was 11.7 percent in 1980 and 12.3 percent in 1990. By the year 2000 the African-American population is expected to reach 35.5 million representing 12.8 percent of the total population.
The number of single parent families in the African American community has increased dramatically since 1970. Less than half (47 percent) of all African American families were married couples in 1994, compared to 68 percent in 1970 and 57 percent in 1980.¹ This represents a sharp decline in the number of families units among African Americans.

The family is the smallest yet the most important social unit. History has proven that the foundation for personal growth and individual development begins in the family. To form strong families African American males and females must be marriageable. African American males and females face a dilemma in the area of forming strong families which evolves around the plight of the African American male. Examining the plight of the African American male provides a window into the conditions of all African American people in the United States of America and necessitates a contextual, incarnational, and wholistic approach to evangelism.

One writer asserts that the odds are stacked against the African American male in America, from the cradle to the grave. He describes this plight as an uphill fight. Randolph T. Holhut in the article, “The Challenge of Being Black and Male In America,” gives his assessment of some of the conditions of African American Males in America.

Blacks have a higher infant mortality rate and are more likely to die from childhood diseases than whites. They are more likely to be born into poverty. If they make it to school, they are more likely to

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¹Bennett, Claudette E. And DeBarros, Kymberly A.  
U.S. Census Bureau, May 9, 1997 Internet accessed 16 December 1997.
be tracked into remedial and special education courses based on skin color rather than performance.

Black males are more likely to drop out of school and have a better chance of going to jail than to college. One in three black males in America between the ages 20 and 29 are now either in jail, on parole or on probation.

If a black male keeps his nose clean, stays away from drugs and crime, graduates high school and gets accepted to college and graduates with a degree, he is still more likely to not get a job. If he does get a job, he will likely earn less than what a white person is earning in a comparable position.

A black male will likely find it more difficult to get a bank loan, rent an apartment or buy a home. He will likely encounter discrimination in almost every setting. Even if he manages to successfully deal with all these obstacles, he will die about five years sooner than the average white male.

All these things—the legacy of over three centuries of oppression—clearly show that racism and discrimination in America is still a problem that has not been easily solved.²

At a conference in Brattlebro, Vermont, entitled “Black and Male in America” three African American men served as panelists: Sylvester Monroe (Los Angeles correspondent for Time), Vern E. Smith (Atlanta bureau chief for Newsweek) and John A. Williams (author and editor and Professor of English and Journalism at Rutgers University). All had one thing in common besides their skin color; they all came from working class families and used education as their ticket to a better life. All three felt that the opportunities they had to improve themselves do not exist today. Monroe, who grew up in Robert Taylor Homes on Chicago’s South Side, said the projects were meant to be a stepping stone to a better life.

Working class families with two parents were saving money to move to a better place.

Today he said no one is moving out of Robert Taylor Homes. It is a place that warehouse poor people.

Williams who was born in Jackson, Mississippi, and grew up in the 15th Ward in Syracuse, New York, during the Great Depression, had witnessed the deterioration of Ward 15 and the destruction of hope for young African-American men, then and now.

Verne Smith, who grew up in Natchez, Mississippi, in a segregated working class neighborhood, was raised with a mindset wherein African Americans never saw themselves as inferior, or incapable of advancing in spite of conventional wisdom. They felt that there were no limits. He felt children today have lost this sense of possibility and feel shut off because they are black and poor. All three traced the problem to racism in American Society. 3

Chris Booker in an article “What Are African American Male Interests?” broke down African-American history into six periods: an original formative period of African American culture; a classic period of slavery (1763-1895); the Civil War/Reconstruction, Post Reconstruction period (1863-1895); the Jim Crow Era (1895-1954); the Civil Rights Era (1954-1968); and the Post-Civil Rights Era (1968 to the present).

According to Chris Booker, through each of these periods the African American male has suffered from general factors. Restricted Geographical Mobility - As it was in slavery times, during this era the de-facto restrictions on the free movement of African American males are maintained by police force, a constellation of anti-Black male attitudes

3Ibid., 1-3.
and stereotypes and assorted social and economic factors. **Limited Opportunity for Socio-Economic Advancement** - While a wide variety of occupations and career paths are now open, a complex set of factors persists in hampering contemporary social mobility for the African-American male. **Criminalization** - a whole array of special laws, including the posting of special bonds when entering a state, dogged the lives of unenslaved African American males. **Political Exclusion** - Today, tens of thousands of African Americans are denied the right to vote by virtue of having had a past felony conviction. Finally, **degraded societal images** - Fantastically distorted negative images have served to justify the oppression of African American male as well as sap their individual and collective self-confidence throughout each of the six historical periods.

Judith Harkham Semas discusses the facts of the black male life in this country, which she describes as familiar and appalling.

Black males are one hundred times more likely to be sent to jail than to college. More likely than not to be unemployed if in their twenties or thirties. Characterized by a lower rate of survival than that of black women. Far more likely to fall victim to AIDs and homicide, usually at the hands of other black men. Fifteen times more likely to commit suicide than black women. America places a greater premium on education than ever, yet black men do worse in school than black women and graduate from college in significantly lower numbers. The compounding effect down the pike is such that there are roughly 80 percent more black women than black men in graduate programs, Gates observes, “Despite the familiar syndrome

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⁴Chris Booker, [http://www.pressroom.com/-afrimale/bmint.htm](http://www.pressroom.com/-afrimale/bmint.htm)

of the ‘feminization of poverty,’ black men are dramatically less likely than black women to achieve middle-class status.\(^5\)

These factors have had a profound impact on the number of African-American male who are marriageable. In 1990, it was found that 33% of African-American males age 20-29 were either incarcerated, on parole, or on probation. Approximately one out of every twenty-five African-American males are in prison. Because of prison and death, there are significantly more African-American females available for marriage than African American males. The vast majority of African-American males in prison range from 20-40 years old, with most of the imprisoned African American males, in the 25-30 age group. Tragically, most of the imprisoned African-American males will return to prison.\(^6\)

Any effective program to evangelize the African American must first focus on the African American male. As the African-American male grows stronger all facets of African-American life will be affected in a positive way. The African-American female and African-American children will all feel the positive impact and gain strength. Waiting for these men to come to church is not going to address this great dilemma. In the seven major African denominations, African-American females outnumber males by a ratio of three to one. It’s obvious that the majority of African-American males are not in church. An effort


must be made to enter the sophisticated social, economic, and political structures that are holding African-American males in bondage and seek them out. The general question of the church’s ministry and how this ministry is to be implemented in all African-American churches serious about evangelism in this modern time to the African-American male must be addressed.

This leaves the African-American woman in a critical condition.

Black women are, for the society as a whole, seen as lovers and sex objects far more than they are seen as wives and mothers. A saying in the white community about Black Americans is, “Look, dream, or fantasize but DON’T TOUCH! If you touch, DON’T MARRY! Take them to bed but never bring one home for dinner!” It hasn’t changed much since slavery. The Black woman interested in marrying has a 40% chance of never marrying, and the older they get, the more children they have, the deeper their poverty, the less chance they have of ever marrying.”

Looking at issues facing both African-American males and African-American females, financial problems have been proven to cause family dissolution. Both African American males and females have been hard hit by governmental layoffs, bias in the private sector, combined contracts in social programs, an ongoing disinvestment process, plus cut backs in education and health. One out of every thousand black persons is dying of AIDS, making it the number one killer of the African-American males in America. According to the Center for Disease Control the AIDS virus is currently responsible for approximately one-third of all deaths of all of black men aged 25 to 44 and approximately one fifth of

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7Ibid., 5.
deaths of black females. Other social issues that impact African-American males are the unemployment rate, educational attainment, income, and poverty.

The civilian unemployment rate for African Americans was more than twice that of whites in 1994 and 1980 (11% versus 5% and 14% versus 6%, respectively). Census data has proven that educational attainment affected the earning rate of African Americans. Full time workers with only a high school diploma and those with a bachelor’s degree or more showed a large gap in earnings. The median earnings of African Americans 25 years old and over, who worked year around, full time with only a high school diploma was $18,460, compared with $32,360 for those with at least a bachelor’s degree. Only 15 percent of black college graduates earned less than $20,000, compared with 55 percent of those with just a high school diploma. Census data proves white families had a median income of at least twice that for all black families in 1993, $41,110 versus $21,550. In 1993, one third of all African Americans were poor, up from 31 percent in 1979. Nearly half (46 percent) of all poor African American persons were related children under 18 years old.8

There is hope, the plight of the African-American male can be addressed by the church. According to various studies released by professional literature and social sciences that reflect the positive consequences that flow from the practice of religion studies reveal that faith makes a difference:

• The strength of the family unit is intertwined with the practice of religion. Churchgoers are more likely to be married, less likely to be divorced or single, and more likely to manifest high levels of satisfaction in marriage.

• Church attendance is the most important predictor of marital stability and happiness.

• The regular practice of religion helps poor persons move out of poverty. Regular church attendance, for example, is particularly instrumental in helping young people to escape the poverty of inner-city life.

• Religious belief and practice contribute substantially to the formation of personal moral criteria and sound moral judgment.

• Regular religious practice generally inoculates individuals against a host of social problems, including suicide, drug abuse, out-of-wedlock births, crime, and divorce.

• In repairing damage caused by alcoholism, drug addiction, and marital breakdown, religious belief and practice are a major source of strength and recovery.9

Another major problem in the African American community is fatherlessness. In the state of Mississippi:

• Divorce was two and one-half times more common in 1995 than in 1960.

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• By 1993, however, divorces were at a record high which outnumbered first
marriages for the first time in history.

• From 1987 to 1996; 100,000 children have been directly affected by
divorce.

• More and more studies are showing that virtually every social ill is directly related to
fatherless families. In Mississippi such households are three and one-half times as
common as they were in 1960. "Nationally seventy percent of juvenile offenders in
long term correctional facilities grew up without a father in the household."

• By 2010, if the current trend continues unabated, more than fifty percent of
Mississippi households with children will be headed by a single parent.

• In 1990, the number of children in single-parent families had grown to more than
193,000 double the number for 1960.

• Only thirty-eight percent of black children in Mississippi lived with both parents in
1990, compared with eighty-two percent for white children.10

A recent article gave a synopsis of the Effects of Fatherlessness in the United States
of America:

• 85% of all children that exhibit behavioral disorders come from fatherless homes.

• 90% of all homeless and runaway children are from fatherless homes.

• 71% of all high school dropouts come from fatherless homes.

10Scott Williams, The Mississippi Index of Leading Cultural Indicators (Jackson,
• 75% of all adolescent patients in chemical abuse centers come from fatherless homes.

• 63% of youths suicides are from fatherless homes.

• 80% of rapists motivated with displaced anger come from fatherless homes.

• 70% of juveniles in state-operated institutions come from fatherless homes.

• 85% of all youths sitting in prisons grew up in a fatherless home.

• California has the nation’s highest juvenile incarceration rate and the nation’s highest juvenile unemployment rate.

These statistics translate to mean that children from a fatherless home are:

• 5 times more likely to commit suicide.

• 32 times more likely to run away.

• 20 times more likely to have behavioral disorders.

• 14 times more likely to commit rape.

• 9 times more likely to drop out of high school

• 10 times more likely to abuse chemical substances.

• 9 times more likely to end up in a state-operated institution.

• 20 times more likely to end up in prison.  

\[^{11}\text{Stuart Birks, “Effects of Fatherlessness” http://www.massey.ac.nz/-KVirks/gender/econ/nodad.htm} \]

The church can make a difference, a Baltimore minister is setting a good example. Frank Madison Reid III is pastor of the Bethel A.M.E. church, a congregation of 10,000 with a forty percent male ratio. Reid, 43, attributes the growth of his congregation to a movement to return to it’s Methodist roots emphasizing moral rectitude, discipline, revivalism, the study of scripture in bible groups, and personal conversion.

Reid uses a four step plan that relies on respect for black males, teaching the roots of Christianity, reformation of habits, and resurrection of lives. The church offers an all male bible class, family bible programs, as well as an all female bible study. Pride attracts men to Bethel by setting strict standards of individual moral responsibility. According to Reid, models of Christian manhood from African and African American history are essential in attracting black men to church. The church also teaches sound finance principles, help find employment for men, and hires men for security guards for the church.

According to an article entitled, “That Old-Time-Religion: Why Black Men are Returning to Church”, by Tucker Carlson. Many black preachers have a plan for reforming black males. They believe that churches can achieve something that no other institution or program has yet been able to do: recreate a place in black families for men and in so doing, give them the self-respect and moral confidence they need to become productive citizens in their communities.
Churches that have been successful in bringing black men onto their membership rolls have achieve it by three factors. First, these churches are usually fundamentalist. Second they stress the importance of marriage. Emphasizing marriage as a God-ordained institution, essential to Christianity, that marriage and family hold society together. Third, these churches understand that many black families have taken a part because relationships between black men and women have become strained by several modern forces.

The black church can make a difference 40,000 black churches are uniquely equipped to respond to the great need of bringing black men back to the church. These churches are located in every community. The infrastructure of churches is already in place in black neighborhoods. Studies by the National Bureau of Economic Research show that church attendance is the most accurate indicator of whether urban black men will become criminals. Black men who go to church are less likely to commit crimes, be unemployed, use drugs, or dropout of school.

Black churches that successfully turn men around understand three things first, they know that violence, crime, and illegitimacy are rooted in moral, rather than economic weaknesses. Second, black churches provide men with incentives to marry wives, have children, and become great citizens. Having a family induces men to
become good citizens, finally, black churches understand that men need respect within the home in order to succeed outside the home.\textsuperscript{12}

An effective evangelistic program must take into account the social, economic, and political conditions surrounding African Americans. Any evangelistic outreach must be contextual, incarnational, and holistic or the vast majority of African Americans will not be reached. Outreach must be done that includes African American females and African American children to alleviate the economic, social deprivation brought on by single-parent families. Outreach must be done with the African American male in an effort to reverse the process of disintegration all too common in modern day America.

CHAPTER V

THE MINISTRY MODEL-A MODERN STRATEGY FOR DOING EVANGELISM

INTRODUCTORY AND PRELIMINARY TRAINING SESSIONS

A survey was taken both at Saint Paul Church of God in Christ and Saint Hill Church of God in Christ to determined the congregations understanding and practices of evangelism. The results of the survey for Saint Paul and St. Hill are as follows.

The first question involved what the congregations considered to be the actual work of evangelism. A significant number 80% believed presenting the gospel through verbal witnessing most closely defined evangelism (see Figure 1):

![Figure 1 - Percent agreement on what closely defines Evangelism](image)
48% believed nonverbal Christian living or a godly life most closely defined Evangelism. St. Hill percentages were 59% believed presenting the gospel through verbal witnessing most closely defined evangelism and 63% felt godly living defined evangelism.

Question two sought to evaluate how often the church engaged in Evangelism; ten activities were enumerated and gauged by the answers never, some or often. At St. Paul forty-nine percent witnessed at work often, while 42% witnessed sometime. St. Hill percentages were 53% and 44% respectively. Fifty-four percent read their Bibles sometimes to learn to witness and 43% of St. Hill. Only 33% of those present participated in the church’s evangelistic activities at St. Paul and 43% of St. Hill. Fifty-five percent invited people to church often and 40% occasionally at St. Paul and 61% and 37% of St. Hill did the same. Sixty-two percent prayed often concerning the church’s outreach, while 34% prayed sometime and St. Hill was about the same. Forty-nine percent supported evangelism often at St. Paul, while 43% supported evangelism sometime, and St. Hill percentages were similar. Sixty percent at St. Paul prayed often to be an effective witness and 31% prayed sometime. Eighty percent at St. Paul prayed often for others to be saved while 20% prayed sometime. Twenty-six percent at St. Paul led someone through the plan of salvation sometime, 47% did it often, while 27% never did it and St. Hill percentages were a little higher. Most have never worked the altar of their church (see Figures 2 and 3). Findings revealed that about half of those present represented about 100% of the actual church members did an average amount of evangelistic work, indicating a dire need for training and work in this area.
### Figures 2 & 3

Table: How often do you - ?

<table>
<thead>
<tr>
<th>Items</th>
<th>St. Hill</th>
<th>St. Paul</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Some</td>
<td>Often</td>
</tr>
<tr>
<td>Witness At Work</td>
<td>44%</td>
<td>53%</td>
</tr>
<tr>
<td>Read Your Bible To Learn How To Witness</td>
<td>43%</td>
<td>55%</td>
</tr>
<tr>
<td>Participate In Church Evangelism Activities</td>
<td>43%</td>
<td>35%</td>
</tr>
<tr>
<td>Invite People To Church</td>
<td>37%</td>
<td>61%</td>
</tr>
<tr>
<td>Pray About Church's Outreach</td>
<td>38%</td>
<td>63%</td>
</tr>
<tr>
<td>Support Evangelism Financially</td>
<td>52%</td>
<td>46%</td>
</tr>
<tr>
<td>Pray You Be An Effective Witness</td>
<td>36%</td>
<td>63%</td>
</tr>
<tr>
<td>Pray For Other To Be Saved</td>
<td>19%</td>
<td>81%</td>
</tr>
<tr>
<td>Lead Through Plan Of Salvation</td>
<td>52%</td>
<td>35%</td>
</tr>
<tr>
<td>Work The Altar At Your Church</td>
<td>42%</td>
<td>21%</td>
</tr>
</tbody>
</table>
Most present 67% felt that Saint Paul did a very good job evangelizing (see Figure 4), adding credence to the fact that most congregations watch others do God’s work.

However, only 29% of St. Hill felt they were doing a good job. To gauge their understanding of the holistic, incarnational, and contextual nature of evangelism, social issues are introduced into the process. Question four covers six areas of evangelistic work in society. Ninety-eight percent of both churches believed evangelism involved helping the needy. About 57% of St. Paul and 44% of St. Hill believed getting involved in politics such as fighting unjust laws, did not involve evangelism. Fifty-eight percent of St. Paul and 51% of St. Hill believed seeking leadership in public school organizations is evangelism. The group was evenly split on whether or not joining an organization on the job or in the community involved evangelism 60%
of St. Paul and 49% of St. Hill. Percentages were very high 86% and 88% on working for community improvement as evangelism (see Figure 5).

![Figure 5 - Percent agreement on what Evangelism involves](chart)

- **Helping the needy**: 98 (St. Paul), 44 (St. Hill)
- **Fighting unjust laws**: 59 (St. Paul), 56 (St. Hill)
- **Seeking leadership in public schools**: 51 (St. Paul), 58 (St. Hill)
Results indicate that all felt that helping the needy is evangelism, as well as working for justice and making an effort to meet people where they are in society and presenting the gospel in more indirect ways. 61% of St. Paul and 47% of St. Hill felt they were somewhat skilled in knowing how to effectively evangelize; only 4% of St. Paul and 6% of St. Hill felt they were very skilled (see Figure 6). These responses confirmed the need for training.

![Figure 6 - Percent agreement on preparation for effective Evangelism](image)
Seventy-eight percent (78%) of St. Paul and 40% of St. Hill were pleased with the church’s efforts to evangelize (see Figure 7).

Fifty-eight percent of St. Paul and 40% of St. Hill rated new converts as the most effective sign of evangelism; only 2% of St. Paul and 8% of St. Hill rated good preaching as a sign of effective evangelism (See Figure 8). More understanding on the role of preaching would prove beneficial. Also, the idea of pragmatic results in terms of numbers could possibly be counterproductive to the spirit of evangelism, pointing to a need to teach the meaning and value of true evangelism.
Focusing once again on the social aspects of the work, survey results revealed a lack of knowledge of the church’s role in bringing about social change. 27% of St. Paul and 15% of St. Hill believed the church was partially responsible for social change, second to individual transformation. 20% of St. Paul and 28% of St. Hill believed social change and individual transformation were on equal footing. 24% of St. Paul and 28% of St. Hill believed social change was the all important task of the church. (See Figure 9)
The group seemed to be divided on the issue of social change and the church's responsibility, pointing to a need for more scriptural understanding of the church's role in larger circles of the world. Of those surveyed, 37% of St. Paul and 17% of St. Hill felt fifty percent of the church's budget should be given to evangelism 33% of St. Paul and 26% of St. Hill felt that thirty percent should be given; 12% of St. Paul and 26% of St. Hill felt that 20% should be given. (See Figure 10)
Of those surveyed, 37% at St. Paul and 17% at St. Hill had been saved 20 years or more; 33% of St. Paul and 26% of St. Hill had been saved 10 years or more; 18% of St. Paul and 30% of St. Hill have been saved 1 year or less. This group represented a cross section of the adult membership and leadership.

As proposed, a series of training sessions commenced at both Saint Paul Church of God in Christ and Saint Hill Church of God in Christ. These meetings provided a vehicle for implementing the Evangelism model and continued from January through August 2000.

First preliminary training session at Saint Hill Church of God in Christ

At Saint Hill Church of God in Christ, the first training preliminary session took place January 9, 2000. At that time the current membership was 122, including 21 men, 47 women, and 54 children. The total membership was also represented by 22 two-parent families and 24
one-parent families. Leaders included (two ministers, three deacons, five missionaries, ten teachers and five mothers. Overall, Saint Hill had 68 adults and 54 children when the strategy was implemented. Thirty-six individuals attended the first meeting representing 38% of the total membership. As far as leadership within the church body was concerned, there were two ministers; two deacons; one of whom is a teacher; three mothers; two of whom are teachers; five missionaries/teachers; five men; and fourteen women (comprised of 3 band leaders and 5 children). A large portion of the leadership of the church was present.

The purpose of the first meeting was to inform them of what was about to happen and to get vital feedback from the congregation on their personal feelings and convictions on evangelism. Basically, the purpose of the strategy was stated to provide teaching and training in evangelism and design and develop together a structured program of evangelism tailor made for the Saint Hill Church of God in Christ.

Keeping in mind that an integral part of this project would be developmental (a study of growth and change over time), the congregation was asked to contribute their ideas and aspirations for Evangelism, as a church family.

First of all, general ministries were mentioned such as door to door evangelism in the church target area, and ministering in prisons and nursing homes. Evangelistic efforts toward youth and teenagers in the form of education on various topics such as drugs and career choices was also mentioned, citing the importance of education itself and community outreach. A more effective children’s ministry within the confines of the church was also discussed, such as children’s church, a church nursery and visiting orphanage homes. A benevolent ministry to
go into apartment complexes was also proposed, along with a mentoring ministry.

There was a keen interest in personal evangelism, specifically personal Evangelism in the workplace and other areas of daily life. This was very significant in that most successful Evangelism is personal in nature.

A third area was an internal program geared toward evangelism in the approach to altar calls, treatment of visitors, teaching, and the movement of the Holy Spirit in worship services.

Reflecting on this first meeting one hundred percent participation was not realistic for various reasons, one being the varied levels of spiritual maturity among the membership. It should be noted that less than one half of the total membership was present. There was a growing desire among those present for evangelism to be done, as reflected in those areas of general interest in Evangelism as well as the desire to strengthen internal ministry within the congregation’s body life and worship activities. A need for training and structure in this area was noted as more laymen felt that the church was not remiss in this area.

**First preliminary training session was held at Saint Paul Church of God in Christ**

The first preliminary training session was held at Saint Paul Church of God in Christ, January 30, 2000. The current membership of Saint Paul Church of God in Christ was approximately 150, consisting of 38 men, 44 women, 17 young adults, 14 teenagers, and 35 children. Of the 150 members thirty-five are leaders. (two elders, four ministers, eleven missionaries, four deacons, sixteen Sunday school workers, four prayer warriors, five ushers, five working in the area of bible study, two leaders in men’s department, six in women’s department, and four choir leaders and musicians, six working in pastoral aid). Some leaders
work in more than one area. This represented the current membership as of January 2000. There were thirty-five present at the first meeting: 21 adults, 11 children, 7 men and 14 women, 1 elder, 2 deacons, 3 missionaries, 5 teachers. This represented one-third of the total membership of the church.

The question was posed “What do you want to see our church do in the area of Evangelism? Where are we lacking or not measuring up? And what is your individual passion for Evangelism?” The overall objective of the upcoming year of training was presented, with our purpose being to implement a strategy to make the evangelism program more effective.

Several areas of ministry were discussed. The church’s ministry to teenagers and young adults took center stage as an area to be enhanced and increased. Also the area of personal witness was discussed. A clothing ministry to enhance street ministry was also mentioned.

The focus of most of the meeting was on better internal organization of the church’s ministry: the Sunday school, the youth ministry, the van ministry, the street ministry, the usher board, and follow-up and visitation (visitors to street and regular church services). It was stressed that the men needed to be more involved in visitation. There was a heavy emphasis on a tighter and more effective internal organization.

An intense desire to do effective ministry emerged among the laity. As mentioned earlier, the laity wanted to see the church focusing on achieving results in the lives of those saved and needing to be saved.

Results of the session indicated a great need for training in all areas. The church was
ripe for training. Members expressed an appreciation for the progress the church had already made in the area of evangelism and a willingness and readiness to implement the plans.

**BIBLICAL THEOLOGICAL BASIS FOR EVANGELISM**

*Saint Paul and Saint Hill Church of God in Christ Winter Sessions*

The first winter training session at Saint Paul and Saint Hill Churches of God in Christ took place in the month of February. The focus was on the biblical and theological foundation for Evangelism. Making Christ’s last command in Matthew 28:19 the first priority was given as a word of encouragement, with the emphasis or bringing people to Christ and establishing them in the church. Every member was encouraged to remember the church’s vision.

The first component of this strategy was introduced by a word study on the word evangelist. The word was used three times in the New Testament, Ephesians 4:11, Acts 8:5, and 2 Timothy 4:5. The overall purpose of this section of the strategy was to teach the biblical basis of evangelism. The word evangelist mentioned three times in this form in the New Testament gives the process of evangelism. In Ephesians 4:11 the work of evangelism is given as an official title in the body of Christ, “He gave evangelists.” In 2 Timothy 4:4-5 is the command to do the works of evangelism “do the work of evangelism” the passage in Acts 8:5 is a demonstration of the work of evangelism. “Phillip went down to Samaria and preached Christ unto them,” which was evangelism in process. This word study showed the importance of evangelism in the framework of Christian service and its relationship to the body of Christ, the church. The outlines of this word study can be found in Appendix A.

This section also featured key New Testament passages that deal specifically with
evangelism. These passages Matthew 28:19-20, Mark 16:15-18, Matthew 9:37-38, Acts 1:8, 2 Corinthians 5:18-20, Luke 24:46-49, Mark 16:15-18. The two passages in Matthew 28:19-20 and Mark 16:16-18 dealt with the command to do the work of an evangelism. The passages in Matthew 9:37-38 dealt with the need for evangelism. Acts 1:8 dealt with the biblical warrant or the results of evangelism. 2 Corinthians 5:18-20 gave the believer’s role in the process of evangelism and Luke 24:46-49 gave the believer’s message. These passages were taught to provide a biblical basis for the importance of evangelism, the believer’s role in evangelism and the work of evangelism within the church. The outlines to this section can be found in Appendix A.

**Question and Answer and comment session, summary** After the presentation, the congregation was asked what role(s) they perceived for themselves this process? A great deal of time was spent on the role of women in the spreading of the gospel. For instance, can a woman have the official title evangelist or can she do the work? The answer to both questions, other general teaching was done on the process of Evangelism in personal ministries. Once again the atmosphere toward the work was very positive and progressive.

**THE BIBLICAL AND THEOLOGICAL JUSTIFICATION FOR WHOLISTIC EVANGELISM**

**Saint Paul and Saint Hill Church of God in Christ spring time**

The spring training sessions took place at Saint Hill and Saint Paul Church of God in Christ. Throughout Spring and Summer 2000 at Saint Hill and Saint Paul Churches of God in Christ. Attendance was approximately 1/3 of the adult membership and approximately 1/2 of the leadership of both congregations.
Introductory Comments:

- Ephesians 4 stressed the importance of training and equipping saints.
- Empowering layman to evangelize was the method of First Century saints.
- The pastor is a shepherd and overseer of the flock, and work of the church.

The Theological Justification for Holistic Evangelism was taught in this session. A passage in Mark 6:34-44 where Jesus fed the five thousand after He had ministered the Word to them introduced this section. This passage gave a process as well as a pattern of ministering to the whole man. The church and the whole man was discussed along with references in the Bible concerning the poor and the issue of justice. How the church can work to help the poor and to establish justice was taught. Specific guidelines were discussed on how to initiate and work social ministries through the church. The full outline is contained in Appendix A.

Question, Answer and Comment Session: After the sessions, several day to day social issues were discussed including unequal treatment on jobs in the social services arena, striving to educate children and a general concern for social and cultural events taking place in the church community.

Final summer training sessions Saint Paul/Saint Hill Church of God in Christ

THE ROLE OF THE PASTOR AND LAITY IN EVANGELISM

Final sessions combined both congregations at Saint Hill Church of God in Christ. About one-third of the membership of each congregation and about one-third of their leaders were present. The pastor’s place in the framework of evangelism was taught. The pastor’s role involved the pastor’s official office, the pastor’s duties and responsibilities and the pastor as
overseer. How worship and preaching is involved the process of evangelism was also discussed. The role of laity taught in this session involved the evangelist’s spirituality. The Holy Spirit’s power in the life of the believer. The believer’s role in the world as a minister and the responsibilities of the believer in the work of evangelism. The outlines are contained in Appendix A.

**POST-TRAINING EVALUATION**

A post-training survey was taken at both churches in order to have some idea of the impact of the training sessions and evaluate the readiness of each church for the planning and implementation phases.

At the Saint Paul Church of God in Christ, 41 adults participated in the final survey before the planning and implementation phases. This represented one-half of the total adult membership. There were five ministers, five missionaries, nine teachers, seven auxiliary leaders and seventeen laymen surveyed. This represented about 1/2 of the church’s adult membership.

At Saint Hill Church of God in Christ, sixteen adults participated in the final survey. Representing 25% of the total adult membership. There were two missionaries, six teachers, three auxiliary leaders and five laymen.

The first survey question was, “Will you participate in an auxiliary within the church to engage in evangelism?” Ninety-four percent of those present responded yes at Saint Paul and 83% responded yes at Saint Hill. (see Figure 11).
To the second question, “Will you be willing to learn key passages of scripture that will enable you to witness more effectively yield?” 97% at Saint Paul responded yes and 94% at Saint Hill responded yes (see Figure 12).
The third survey question was, “If asked will you head a ministry within the church that will focus on outreach?” Forty-eight percent responded yes at Saint Paul and 63% at Saint Hill, 48% also responded will pray about it at Saint Paul and 31% at Saint Hill (see Figure 13).
Question four was, “Will you give a portion of your time weekly to do evangelism with your church?” Eighty-two percent of Saint Paul and 94% of Saint Hill responded yes, which was very significant (see Figure 14).
The fifth survey questions focused on social issues, "Will you work with other members of the church in developing social ministries that address specific needs in our church community?" Ninety percent at Saint Paul responded yes and 94% at Saint Hill responded yes (see Figure 15).
Question six dealt with justice issues. “Are you willing to engage in social activities to fight injustice in our community?” Seventy-two percent at Saint Paul and 81% at Saint Hill responded yes (see Figure 16).
Question seven tested the group’s willingness to share their financial means (money) in the cause of evangelism ninety-five percent at Saint Paul and 93% percent at Saint Hill were willing to support evangelism financially (see Figure 17).
Question eight once again gauged the willingness of the group to enter society to do ministry outside of the church setting: “Will you if necessary work with an organization outside the church in ministering to the needs of others?” Eighty-two percent of Saint Paul and 88% of Saint Hill responded yes (see Figure 18).
Question nine focused on leadership in none church circles in order to evangelize 56% of Saint Paul and 78% of Saint Hill responded yes, 41% of Saint Paul and 19% of Saint Hill were willing to pray about it (see Figure 19).
Figure 19 - Percent agreement on willingness to head an organization to evangelize

- **St. Hill (n=16)**
- **St. Paul (n=41)**

<table>
<thead>
<tr>
<th></th>
<th>Yes</th>
<th>Will pray about it</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>St. Hill</strong></td>
<td>78</td>
<td>56</td>
</tr>
<tr>
<td><strong>St. Paul</strong></td>
<td>19</td>
<td>41</td>
</tr>
</tbody>
</table>
The final question focused on how the groups perceived their efforts to evangelize. “Are you satisfied with your level of participation in evangelism in this church?” Forty-five percent of Saint Paul were satisfied and 33% of Saint Hill were satisfied. Fifty-five of Saint Paul and 67% of Saint Hill were not satisfied (see Figure 20).

![Figure 20 - Percent satisfaction of level of participation in evangelism](image)

The final survey points to very positive results concerning the results of the strategy on the membership at both churches. The willingness of the church to participate in evangelistic is at peak level. With planning and implementation, the evangelistic activity of the church should definitely increase. A good number of members are even willing to take leadership in and outside the church setting.
The final results of the survey also indicated Saint Paul Church of God in Christ’s willingness to address social and justice issues in their evangelistic ministries. This dimension if pursued will revolutionize the Church of God in Christ and will move the congregation into the direction of relevant ministries for the new millennium. This element of outreach is lacking in many African American congregations. Most, as with the initial survey, perceive themselves as doing an average amount of evangelistic work within the ministry.

The final surveys at both churches indicated that the training sessions were very effective in raising awareness and preparing both memberships for wholistic evangelism. Comparing these results with the first survey, those surveyed are more willing to get involved in the work with evangelism and social issues. They realized they were not doing enough work in the area of evangelism. They saw the importance of taking leadership in outreach.

E. A Plan of Action for Evangelism: Projected Fall and Winter Training Sessions

The action plan contained ideas and concepts on how to implement a plan of evangelism in a congregation. These principles gave guidelines for the corporate church and the implementation of ministries to specific groups in society and represented only a starting point for an Evangelistic Program. This plan of action is the modern strategy for doing evangelism. Outlines are contained in Appendix A.
CHAPTER VI

SUMMARY AND CONCLUSION

A. EVALUATION AND IMPLICATIONS OF THE PROJECT

The project was approached in a well rounded and practical fashion dealing with the biblical basis for traditional and holistic evangelism. Critical areas of concern were addressed for Church of God in Christ pastors. The Church of God in Christ’s delivery system in place for training in Evangelism and as trainers of the local evangelist in churches and making sure the work is carried out. This writer was personally engaged in this task. The response of the laity to the challenge of knowing the importance of evangelism and their responsibility in carrying out the Lord’s command was investigated.

Realizing that many traditional methods will not be effective in these modern times, a more modern and relevant approach to evangelism was undertaken that focused on seeking contemporary persons in the sophisticated social, economic, and political structures where they exist through a wholistic approach with an incarnational and contextual emphasis. This writer experienced growth and development in this area and saw a need to further study this whole concept of ministry.
The problem with the National Church of God in Christ Department of Evangelism and the local Church of God in Christ Department of Evangelism was identified. Local pastors must be made aware of this problem and address it on a church-by-church basis until district superintendents, jurisdictional bishops, the National Church of God in Christ Department of Evangelism and the presiding Bishop seeking a solution to the problem. In the meantime local Church of God in Christ pastors must find creative ways, perhaps through strategies such as the one advocated herein, to train themselves and their congregation to do effective evangelism. It was very helpful and beneficial to this writer to attend all levels of the Evangelism Department within the Church of God in Christ, including the national meeting in Houston, Texas, the jurisdictional meeting in Hattiesburg, Mississippi, and the district meeting in Jackson, Mississippi, to get first hand exposure to the methods and resources available to local pastors in their area of evangelism.

The problem areas in the national church include poor participation on the part of jurisdictional presidents and elect ladies. Only a small fraction attended the national meeting to get the relevant information they need, to build a foundation to developed a training component or a working department. On the district level, the performance of the administrative duties that relate to raising money for the auxiliary wing of the jurisdictional church superceded any training for the work of evangelism. There was no presence of a district department of evangelism, period. The Church of God in Christ local pastors are left to devise their own programs of evangelism. This project stands as proof of the reality of these pressing issues for Church of God in Christ pastors. This project should provide pastors with helpful insights and means of
addressing this situation by implementation this strategy and other resources at their disposal.

B. IMPLICATIONS FOR SAINT PAUL/SAINT HILL CHURCHES OF GOD IN CHRIST

The process of exposure and training to the biblical and doctrinal mandate has been very healthy for both congregations. The planning and implementation phases will require more time than initially anticipated. It takes time to reorient people’s approach. The responsibilities of maintaining a livelihood played heavenly into the process. People are under economic demands. Many missed vital lessons being taught at the church due to work and other responsibilities. This writer felt the pressure from the congregation when trying to assemble the largest group together for training at Saint Paul and Saint Hill. Both churches suffered loses, due to these demands and restraints.

The rate of participation was also effected by the number of individuals who were truly committed to Christ. Saint Paul’s and Saint Hill’s ability to implement their respective programs was impacted due to a large number of members who were not at a level of Christian commitment to undertake the responsibilities involved in doing the work of evangelism; namely, the motivation and incentive to training and the corresponding task of implementation. Neither church came close to one hundred percent participation of laymen in a program of evangelism. However, many positive results were gained by an awareness of the need and challenge to evangelize their respective areas.
Both churches are now poised for the planning and implementation phase which will probably take place over the next one to two years. Modern evangelism is complex and expensive in terms commitment, finances and time. It must be and will be approached by this pastor in a gradual and effective manner lest it be abandoned for business as usual. The last two phases will be implemented at both churches, each taking different shape as their respective rural and urban contexts indicate. A foundation has been laid and now the program strategies must be constructed. Divine help and guidance are essential in this next process. Many issues will have to be prayed over intensely.

As a result of this year of teaching and training both churches should make a serious impact in their communities, cities, and ultimately the world. Both congregations possess great potential.

C. THEORY OF EVANGELISM

The work of evangelism has a divine origin and originates in God, Himself. Evangelism began in the Garden of Eden immediately after the fall, where God seeks Adam: "Where art thou?" When God found him, God spoke in reference to a plan of redemption for the human race "the seed of women shall bruise your head." The plan of redemption continued through Abraham in the birth of the nation of Israel, the beginning of what theologians refer to as "salvation history." There are of course many references to evangelism in the Old Testament

1 Holy Bible.
I Corinthians 12:27). As the body of Christ, she is the risen and ascended Lord's sphere of operation. Christ is the head of the body (Colossians 1:18). The church is also described as the bride of Christ (Ephesians 5:25-32; Revelation 22:17). As the bride of Christ she is being sanctified, cleansed and made ready to be presented to her Lord in splendor and glory. The church is the building of Christ, built by and for Him. (Ephesians 2:19-22; I Corinthians 3:9-17; I Peter 2:4-10). The church is finally a declaration of the virtues and excellencies of Christ (I Peter 2:17-25; 3:15-18; 4:1-2).

The church is the community of Christian believers both local and universal (Acts 5:11; 13:1; and Revelation 9:31). The church has certain characteristics which reveal some conception of its nature. These characteristics are: Faith (Acts 2:44; 5:14), fellowship (Romans 12:5; I Corinthians 12:27), unity (St. John 17:21, Ephesians 4:13), the consecration of its members, (I Peter 2:19; I Corinthians 1:2; II Corinthians 6:17), and spiritual power. The apostles were to receive the power of the keys that open the doors of the kingdom of heaven to the Jews (Acts 2:41) and to the gentiles (Acts 10:34-38; 15:7).

In a word, the church is a called-out fellowship (ekklesia), a word applied to the church by the Lord Himself (Matthew 16:18). "They are not of the world, even as I am not of the world" (St. John 17:17). The church is called out from the worlds' order; called out from the Adamic order; called out from death-dealing conditions (lust of the flesh, lust of the eyes, and the pride of life); and called out from the world’s outcome; but is in Christ; Called unto a heavenly hope and glorious inheritance; called with a Holy calling unto Holiness; called out in order to go and to
books such as Isaiah, Psalms, and many of the minor prophets. Evangelism has its origin in God and the work continues under His divine supervision. The Apostle Paul said Christians are "workers together with godself" He further said, "Paul planted, Apollos watered, but God gave the increase." Authentic evangelism is a partnership with God. By faith men and women of God carry out the work and trust God for the results. One theologian, in explaining the phenomenal success of 20th Century evangelist Billy Graham, based it on three factors, "Sovereignty, sincerity, and simplicity." God ordains that ministries are founded, grow and develop to have such impact as God sees fit. Wesley Seminary Theology professor, Dr. Eldon Fuhman once said, "God’s pattern has been from the one to the many:" one person Adam to the many, be fruitful and multiply; one person Noah to the many, the occupants of the ark, and a new world after the flood; one person Abraham to the many, Israel; one Person Jesus to the many, the church. The symbols and types of the redemption Christ would bring through the sacrifice of himself, are vividly seen in the Old Testament ceremonial system (Hebrews 10:5-10). It is God’s will to save mankind, God’s creation. Sin is a threat to God’s government. Sin had to be dealt with. In Christ, God deals with sin and brings salvation. The church is the many through whom God is now working. The church is Christ’s body. The church is God’s vehicle for the salvation of humanity.

Evangelism takes center stage in the New Testament after the resurrection of Jesus. The mandate to evangelize was given by Christ to the apostles and becomes the chief ministry of the New Testament church with an explicit record in the acts of the apostles. Evangelism now must be carried on by the church, the body of Christ. The church is the body of Christ (Ephesians 1:22-23;
I Corinthians 12:27). As the body of Christ, she is the risen and ascended Lord's sphere of operation. Christ is the head of the body (Colossians 1:18). The church is also described as the bride of Christ (Ephesians 5:25-32; Revelation 22:17). As the bride of Christ she is being sanctified, cleansed and made ready to be presented to her Lord in splendor and glory. The church is the building of Christ, built by and for Him. (Ephesians 2:19-22; I Corinthians 3:9-17; I Peter 2:4-10). The church is finally a declaration of the virtues and excellencies of Christ (I Peter 2:17-25; 3:15-18; 4:1-2).

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Ephesians 4:11 gives us the gifts of church leadership. The functions of the Church are carried on through these offices. The Evangelism component is among those listed in Ephesians 4:11, namely Pastor/Evangelist. I see the Church as having five major functions: to save, to edify, to train, to serve, and to evangelize. The Pastor/Evangelist spearheads these functions.

The first function, to save, involves the whole process of bringing men and women to Christ. This is the work of the evangelist. This process begins by the preaching of the word (St. Matthew 28:19-20), which is vital to the expansion of the kingdom. The preaching of the Gospel, through the understanding of the apostle Paul, is "An event." It is a demonstration of God’s power unto salvation (Romans 1:16-17; I Thessalonians 1:5; I Corinthians 2:3-5). Many times, God’s movement begins with one individual who was chosen, called, and anointed. It is my conviction that the vessel God uses and the effectiveness of that vessel, depends upon the level of commitment to God, the life lived to the glory of God, and the gifts and abilities given by God. The evangelist, who is God’s instrument to bring humankind to Christ, must be equipped for the task of winning souls.

The next function is the edification or building up of the body. The pastoral takes center stage here. The word of God says, "God added to the church such as should be saved." Once souls are added there is a need for them to be taught (St. Matthew 11:29). If this work is carried out effectively, edification of the body takes place (Ephesians 4:12). Going hand and hand with this function is the third function of training for the work of the ministry (Ephesians 4:12a). Training and edification and are done simultaneously.
A spectrum of activities comes under edifying. In the gospels, Jesus is referred to in some way as a teacher at least sixty times. His last command included this work, "Teaching them to observe all that I have commanded you." This function is carried out by the pastor and others in the congregation who are gifted to do so. Paul, in Romans 12:7, liststeaching as one of the gifts of the spirit. This involves the Sunday School, Bible studies, and other teaching-oriented auxiliaries in the local congregation. The pastor is a facilitator of the internal work of the church, as the pastor shepherds the people of God.

Training for a specific ministry requires creativity, imagination, skill and planning by the pastor and his or her designees. As the spiritual disciplines, such as prayer, Bible study, and fellowship are practiced according to Acts 2:42, the body is edified and trained to such a degree, that it begins to build itself up. New leaders emerge and the church begins to perpetuate itself. When this occurs the physical edifice and the finances of the ministry come more readily. If a pastor is given to building the congregation up in its most holy faith, the congregation will spontaneously build a physical and more visible church. Spiritual training is easier when edification of the body takes place. Edification lays the foundation for training.

The final two functions, to serve and evangelize, merge. Once individuals are saved, built up and trained for ministry, they are prepared to serve and evangelize. These functions are the fourth and fifth functions of the church. Acts 1:8; II Timothy 4:5; St. Mark 15:15, refer to this function of the ministry. The outreach ministries of the church come under these functions: ministries
of compassion - addressing human need; evangelistic ministries; and missions. Working for justice and social service and relief. In my view, these five functions have kept and will keep any local congregation on course and in line with God’s design for the church. The pastoral work facilitates the establishment and growth of a local congregation. Edifying and training for ministry prepares people to serve and evangelize, and in the process wins souls. Proper edification and training impregnates a local congregation for new birth and new growth.

The goal of ministry is spiritual maturity (Ephesians 4:15-16). There is also an eschatological goal, to prepare a people to meet the Lord. Ephesians 5:26-17, I Thessalonians 5:23-24; Matthew 24:44; Jude 24, these passages, and many such others, give the overall goal of the church: to present every man perfect in Christ and prepare them for His coming in a moral, and spiritual sense. This building of the Kingdom of God.

In summary, the process of the one to the many actually takes place again as the Pastor/Evangelist carries out the specific work related to their task. As Jesus said, "Follow men and I’ll make you fishers of men" (Matthew 4:19).

The Pastor/Evangelist functions within the context of the church. The church is to continue the ministry of our Lord Jesus Christ (Matthew 28:18-20); for she is His body (I Corinthians. 12:27); building (Ephesians 2:19-22); and His bride (Ephesians 5:25,32). Each local congregation should therefore offer Christ to the world.
Modern Evangelism requires and calls to the forefront a great challenge to reach modern persons where they are. Society has undergone tremendous change. Society is rapidly becoming one big city. Population shifts have changed the values, groupings, and the systems in where modern people exists. In order for effective Evangelism to be done in these modern times the outlook of the church must change. In reaching the modern person today certain factors must be considered, including the sophisticated structures that impact the modern person in his or her sinful state. Not only is the modern person in sin, but he or she is being sinned against. The church in its efforts to evangelize cannot ignore the social, economical, and political forces that many times have the modern person in as their grip, such as racism, sexism, capitalism, addiction, communism, socialism, and other forces that capture and sometime enslave. The church must minister and evangelize in a creative fashion. Reaching people must be approached many times through the systems of modern society. Evangelism must approach organizations, groupings, issues, belief systems, and value systems, with an eye toward exalting Christ and His cause. Other creative ways of ministering must be utilized along with verbal proclamation. The ministry to the poor and relief of the oppressed must be carried on though empowerment of the poor and breaking the chains of oppression by the power of God.

The evangelistic effort must be carried out by all of God’s people going "into all the world." The ministry of individual believer must once again as in the first century take center stage. Three concepts must be kept in mind: holistic ministry, an incarnational movement and a contextual approach. In other words, the church must minister to the whole man, body, soul
and spirit, by entering in the world as Christ did and being sensitive to the social, economic, political and cultural movements that impact those it is trying to reach.

D. CONCLUSIONS

Several thoughts came to mind as this writer reflects on the process of investigating the problem within the National Church of God in Christ Evangelism Department concerning the delivery system in place to deliver pertinent information on the work of Evangelism to local Church of God in Christ congregations, and the task of developing a practical model to be used by local pastors to aid in the process of evangelism.

First is the time element. This project was executed within the period of a year. This is not long enough considering the demands and restraints placed on the modern person to create a livelihood. Evangelism should be an ongoing process. The church must never cease to train its rank and file members to evangelize their personal contexts and the church community where their local congregation exists.

Second, as sincere Christians are trained positive results will occur. Saint Paul Church of God in Christ gained about thirty people over the period of the year’s training with a tremendous heightening interest in the work of evangelism. All the new people were not incorporated however, they were won. The Saint Hill Church of God in Christ was impacted by negative fallout that resulted as a consequence of a crisis of pastoral leadership. As a result of this crisis, Saint Hill witnessed a decline in its current membership and new growth by
about five persons.

Third, the planning and implementation stages which will occur over the next one to two years will be a time-consuming process. Since no two local churches and their contexts are the same, this phase of the model will therefore merely be projected. The fall planning and implementation phase will be included as the final phase of this project. Pastors can draw fundamental concepts and ideas from this phase, while the final outcome will differ based on each local church’s context. Final survey results revealed a people ready to do a work for God, being instructed and enlightened on the doctrine and practice of evangelism through the means of the model.

The writer’s objective was to continue developing this model and to become a spokesman for evangelism within the Church of God in Christ denomination. Hopefully, this writer will disseminate within the Church of God in Christ the value, role, and necessity of evangelism within each local congregation. This writer will continue to prayerfully and thoughtfully seek out new and innovative ways to evangelize the modern person and share this vital information with others in the ministry.

**E. FUTURE IMPLICATIONS FOR MINISTRY**

Immediate plans involve working with Saint Paul and Saint Hill on the two final phases and closely monitor their progress. A model of this strategy will be developed and made available by means of seminars to local churches, districts, jurisdictions, and the national Church
of God in Christ. Ultimately this strategy will be developed into a book and made available to pastors in the body of Christ worldwide. This project will be made available to any pastor interested in its contents, especially Church of God in Christ pastors in the Jackson District of the Southern Mississippi Second Ecclesiastical Jurisdiction.
A. The Biblical and Theological Basis for Evangelism

The first component of this segment of the strategy was introduced by a word study of “evangelist” in the New Testament. It was established that the word’s root meaning is “good news” or glad tidings.

The word evangelist is used three times in the New Testament: Ephesians 4:11 (Eph 4:11) “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers.” The passage gives The Official Title of Evangelist. In 2 Tim 4:5 “But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfill your ministry.” Timothy is admonished to do the work of an Evangelist providing The Command to do the Work. In Acts 21:8, “On the next day we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him.” Phillip here being referred to as an evangelist demonstrates the work. The Work is Demonstrated through Phillip in Acts 8:5 (Acts 8:5 NKJV) “Then Philip went down to the city of Samaria and preached Christ to them”. Even though mentioned only three times, the New Testament presents a well-rounded treatment of the subject. The three places where the word is mentioned in the
New Testament emphasize the title, the command, and a demonstration of the work of Evangelism.

1. **An official title in the body of Christ** I. Ephesians 4:11

   a. Exposition of text Ephesians 4:8-11

   1. Jesus’ authority extends to the lower parts of hell and to the highest heavens. He is Lord. Verse 9-10

   2. He gained victory over Satan. He led captivity captive. V.8

   3. The churches are a part of the spoils. He gave gifts to men. V7 &11

   4. Everyone God calls and uses is a threat to the devil. He will try to stop or kill those individuals. Genesis 3:15 (Gen 3:15) “And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”

   5. There will be conflict with the enemy.

   b. In God’s framework of leadership Evangelism is a gift.

   1. It is important to carry out this work in keeping with God’s purpose.

   2. The church needs to be trained to do this task.

2. **The command to do the work** II Timothy 4-5. Exposition of text Paul admonition to a pastor involves four commands.

   a. **Watch**

   Jesus said watch and pray. Matthew 26:41

   "Watch and pray, lest you enter into temptation. The spirit I indeed is willing, but the flesh is weak." (Mat 26:41)

   Ezekiel referred to the preacher as a watchman. Watch what?

   1. Doctrines - what is being taught at church and other places.
2. The flock - how they present themselves as members of the body of Christ.

3. How they carry out their duties in Christian service.

b. **Endure Afflictions**

1. The pastor presents himself as a model in what he goes through.

2. Most information communicated is nonverbal. The pastor’s life will have the greatest impact.

3. The pastor teaches by example.

4. The pastor must be strong. He must endure hardship as a good soldier.
   
   *II Timothy 2:3* “You therefore must endure hardship as a good soldier of Jesus Christ.”

5. God is over and above everything.

6. The pastor must move forward regardless of what he faces.

c. **Do the work of an Evangelist**

1. Carry it out - do it.

2. No just talking, teaching, discussions, do it.

3. In doing God’s will in carrying out the work a pastor **makes full proof of his ministry.** He proves he’s been called.

4. If a church isn’t doing the work it’s out of divine order.

5. The church must engage itself in activities that spreads the good news. It must get the word out. Every member is an ambassador. *II Corinthians 5:20* (2 Corinthians 5:20) “Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ’s behalf, be reconciled to God.”

6. Every member is a dispenser of the good news. The news focuses on Jesus, His life, death, resurrection, and sessions.
   
a. His life - our example.

b. His death - was for our sins.
c. His resurrection - gives us new life in Him.
d. His sessions - He's seated in heaven perfecting the church.

3. A demonstration of the work of Evangelism. (Acts 8:5)

a. Phillip preached Christ unto them in Samaria. We must impact the world with the Christ message.

b. Christians must push Jesus everywhere, every chance they get they must interject the Christ element in whatever they do.

c. Christians must present Him every conceivable way, speech, work, conduct, etc. Must do all in the name of the Lord.

d. The churches efforts to Evangelize will release divine authority in the world (anointing). Luke 4:18 "The Spirit of the LORD is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;

e. Anointing means our work is official - He's with us as we go. Matthew 28:20, Mark 16:20 (Mat 28:20) "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Mark 16:20) And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen.

f. Great results in Samaria

1. Demons were driven out.


3. Great joy was experienced.

4. Believers are challenged to venture into these things.

5. This can happen in the local church setting.
4. **Matthew 28:18-20 - (The Command)**

And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen. (Matthew 28:18-20)

**a. The Authority of Christ**

1. In heaven all divine power given to His Son all judgment committed to Him. Revelation 22:12

2. Believers are operating under the authority of Christ.

3. The glory of the church is to shine in the world.

4. Believers have power to operate a ministry in the world.

**b. The Scope - make disciples of all nations.**

1. God is not afraid of any condition in the world “whosoever believes.”

2. Acts 2:4 a tongue set on fire represents the power of the Holy Ghost as we open our mouths. “Flaming tongues” the symbol of a new era. The word of God is the sword of the spirit. The word of God spoken on the tongue is a sign for unbelievers.

3. Anointing is available for the unbeliever - where there is a need.

4. No need for a title - Christ has given every believer the authority - to witness.

5. Of every nation - someone will hear.
6. “Paul planted, Apollos watered but God gave the growth.” We must leave results up to God and open our mouths to proclaim the Good News.

7. We must stand and rely of the power of God.

8. Must focus on what really important - witnessing to unbelievers.

9. Must have a heart for Evangelism.

10. Must identify with people in what their going through. The introverted nature of Church of God in Christ ministry District, Jurisdictional, and National must be changed.

11. This process of witnessing must continue until Christ comes.

12. The badge of our citizenship is baptism. The church is the believer’s resource center for ministry in the world.

13. Every believers is a self continued ministry.

5. Saint Mark 16:15-18 - (The Command)

And He said to them, "Go into all the world and preach the gospel to every creature. "He who believes and is baptized will be saved; but he who does not believe will be condemned. "And these signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; "they will take up serpents; and if they drink anything deadly, it will by no means hurt them; they will lay hands on the sick, and they will recover."


1. As the church goes forth - signs will follow believers as they go - believers must go somewhere in order for signs to follow them.

2. Believers are empowered to make inroads into the devil’s kingdom. “Cast out demons.”

3. Believers have power to make an impact.

4. Ministry of healing to the sick available.
5. II Corinthians 4:4 God's of this world has blinded the mind of them that believe not - believers must pray that minds be loosed. That Christ may be revealed to unbelievers.

b. Believers must stand in the name of Jesus under His authority.

1. David and Goliath - I Samuel - “I come against you in the name of the Lord.”

2. Power to alter the physical condition of the human body through prayer.

3. The prayer of faith for the sick - sickness is a cause for ministry. Naaman, the leper, heard of God's power.

c. Believers have divine protection as the exercise their ministries no weapon formed against you shall prosper. Illustration: Daniel in the lion's den was under divine protection. Nothing deadly will hurt them.

d. Believer must creatively get the word out - must be sensitive to the needs of others.

e. The gospel's impact - “he that believeth and is baptized shall be saved.”


Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." (Matthew 9:37-38)

a. Need laborers - people to do the work. (Pray to the Lord of the harvest)

b. Must seek God for divine assistance to do the work.

c. Supply and demand - indicate there is a great harvest to be reaped.

d. Most believers need to go after new people:

1. Christ is the living bread - someone is hungry.

2. He is the Living water - someone is thirsty.

3. He is a Doctor - someone is sick.
4. He is Everything we need Him to be.

e. Divine assistance - it's God's world. We are His vessels.

1. Isaiah 6:8 whom shall I send?

2. And who will go for Us?

3. Here am I send me!

4. God sends forth the workers.

7. Acts 1:8 - (The Biblical Warrant from Evangelism) - (The Results)

(Acts 1:8) "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth."

a. This is what will happen when churches are spiritually healthy; they will be witnesses.

b. Ephesians 4:12 Teaches building up of the internal church for the purpose of winning those who don't know Christ.

c. The results of a healthy local ministry - Penetrates in every quarter of the world to the "end of the earth."

8. II Corinthians 5:18-20 - (The Believer's Role)

Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. (2 Corin. 5:18-20)

a. It is God's work

b. Believers have been given a ministry.

c. He's working through believers.
d. Each believer is a ministry in themselves.


Then He said to them, "Thus it is written, and thus it was necessary for the Christ to suffer and to rise from the dead the third day," and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem.
"And you are witnesses of these things. "Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high." (Luke 24:46-49)

a. Provision has been made for the remissions of sin.

b. Mankind can get rid of what is destroying Him - The wages of sin is death - remission.

The Cycle of Sin:

1. Don’t reverence God

2. Don’t reverence themselves

3. Devil does not reverence them.

c. The believers message is a new start - repentance and remission of sin.

B. The Theological Justification for Holistic Evangelism

1. Saint Mark 6:34-44 The basis for Holistic Evangelism. Two fish and five loaves

   And Jesus, when He came out, saw a great multitude and was moved with compassion for them, because they were like sheep not having a shepherd. So He began to teach them many things.

   When the day was now far spent, His disciples came to Him and said, "This is a deserted place, and already the hour is late.

   "Send them away, that they may go into the surrounding country and villages and buy themselves bread; for they have nothing to eat."

   But He answered and said to them, "You give them something to eat." And they said to Him, "Shall we go and buy two hundred denarii worth of bread and give them something to eat?"

   But He said to them, "How many loaves do you have? Go and
see." And when they found out they said, "Five, and two fish."
Then He commanded them to make them all sit down in groups
on the green grass. So they sat down in ranks, in hundreds and in fifties.
And when He had taken the five loaves and the two fish, He
looked up to heaven, blessed and broke the loaves, and gave them to His
disciples to set before them; and the two fish He divided among them all.
So they all ate and were filled.
And they took up twelve baskets full of fragments and of the
fish. Now those who had eaten the loaves were about five thousand
men. (Mark 6:34-44)

a. Saint Mark 6:34-44 - (The Biblical Exposition of Text)

1. God cared about people - the multitude was hungry

2. It was humanly impossible to feed them all. (Verse 35)

3. The disciples wanted to send them away, a pattern in the modern
   church. (Verse 36)

4. Jesus responded, You give them something to eat. (Verse 37)

5. There was a cost involved. (Verse 37)

6. Even though believers may not have what it takes, Jesus asked, “what
do you have?” (Verse 38)

7. Check before you give up, our little will get us through. (Verse 38)

8. They were seated in groups of fifty, they organized. (Verse 39)

9. Something miraculous happened, when they submitted their cause to
   Christ. (Verse 41)

10. Everyone’s needs were met. (Verse 42)
b. The Church and the Whole Man

1. A ministry took place after the word was given pointing to a need to minister to the whole man. Challenges were encountered. Believers need to be determined in order to get it done - progress does not come easy. The black race has been programmed to a type of dependency crutch an idea that we can’t help ourselves. God will bless the world through the church. The church’s ministry must be to the whole man. The church meets a person’s felt need in order to get to the real need. Illustration: the woman at the well.

2. If the incarnation of Christ is taken seriously, then the church must see itself as continuing the incarnation. The Christian Church must act as Christ’s hands, feet and eyes in the world. Christians must both preach a message and perform a ministry just as Christ did.¹

3. The church’s evangelism must address problems in society. The church’s ministry must be incarnational. Believers must consider themselves as wise enough, strong enough, and equipped enough to do the task. The church must have resources to help people. The gospel is social, economic, and political in it’s application.

2. Over 400 verses indicate God’s concern for the poor and 80 verses underscore divine concern for justice.²


(Prov 14:31) He who oppresses the poor reproaches his Maker, But he who honors Him has mercy on the needy.

(Prov 21:13) Whoever shuts his ears to the cry of the poor Will also cry himself and not be heard.

(Prov 29:7) The righteous considers the cause of the poor, But the wicked does not understand such knowledge.


²Ibid., 18.
(Luke 6:33) "And if you do good to those who do good to you, what credit is that to you? For even sinners do the same.

(Luke 6:34) "And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back.

(Luke 6:35) "But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil.

(Luke 6:36) "Therefore be merciful, just as your Father also is merciful.

(1 John 3:17) But whoever has this world’s goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him?

(1 John 3:18) My little children, let us not love in word or in tongue, but in deed and in truth.

1. Politics involves the governance of man. Jesus is referred to as the King of Kings. This is a political title.

2. Bread and butter issues are spiritual and involve economics. God knows His children’s needs and promises to meet them if they seek the Kingdom first. (Matthew 6:33)

3. Being poor is a social status.

4. Therefore, social, economic, and political issues have a connection with our spirituality. The Exodus was a social, economic and political event.

Scripture concerns God’s liberation of the poor Israelites from Egypt, Jesus Christ was born a poor Jew and ministered to the poor and died a poor man’s death. The incarnation is God taking up the divine human suffering and humiliation. The resurrection is the divine victory over suffering the bestowal of freedom on all who are weak and helpless. Both Old and New Testament has the same story as it’s central meaning.³

³Paul Parker, *Standing With The Poor Theological Reflections On Economic Reality* (Cleveland, OH: Pilgrim Press, 1992), 83-84.
The idea of God liberating is captured in Black Theology. Black Theology seeks to investigate the meaning of Black people’s confidence in the biblical claim that Jesus is the way, the truth, and the life. Black Theology is the consciousness of oppressed Blacks analyzing the meaning of their faith when they have to live in extreme suffering.\textsuperscript{4} Incorporated in the understanding of who God is and what He does is His desire to free oppressed people from their shackles of oppression. We must see God in the faith He bestows on us as we struggle to humanize our environment and help others do likewise.\textsuperscript{5}

b. References concerning Justice Psalm 106:3; Proverbs 31:9; Isaiah 1:17; Jeremiah 22:15-16; Micah 6:8; Exodus 22:21-24; Jeremiah 7:5-7; James 5:3-6.  
(Psa 106:3) Blessed are those who keep justice, And he who does righteousness at all times!

(Prov 31:9) Open your mouth, judge righteously, And plead the cause of the poor and needy.

(Isa 1:17) Learn to do good; Seek justice, Rebuke the oppressor; Defend the fatherless, Plead for the widow.

(Jer 22:15) "Shall you reign because you enclose yourself in cedar? Did not your father eat and drink, And do justice and righteousness? Then it was well with him.

(Jer 22:16) He judged the cause of the poor and needy; Then it was well. Was not this knowing Me?" says the LORD.

(Micah 6:8) He has shown you, O man, what is good; And what does the LORD require of you But to do justly, To love mercy, And to walk humbly with your God?

(Exo 22:21-24) "You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt. "You shall not afflict any widow or fatherless child. "If you afflict them in any way, and they cry at all to Me, I will surely hear their cry; "and My wrath will become hot, and I will kill you with the sword; your wives shall be widows, and your children fatherless.

\textsuperscript{4}Ibid., 88.

\textsuperscript{5}Ibid., 89-90.
(Jer 7:5-7) "For if you thoroughly amend your ways and your doings, if you thoroughly execute judgment between a man and his neighbor," "if you do not oppress the stranger, the fatherless, and the widow, and not shed innocent blood in this place, or walk after other gods to your hurt, "then I will cause you to dwell in this place, in the land that I gave to your fathers forever and ever.

(James 5:3-6) Your gold and silver are corroded, and their corrosion will be a witness against you and will eat your flesh like fire. You have heaped up treasure in the last days. Indeed the wages of the laborers who mowed your fields, which you kept back by fraud, cry out; and the cries of the reapers have reached the ears of the Lord of Sabaath. You have lived on the earth in pleasure and luxury; you have fattened your hearts as in a day of slaughter. You have condemned, you have murdered the just; he does not resist you.

c. How the church works for Justice

1. The works of helping the poor and working for justice are needed in urban areas. The Church in the city faces an awesome challenge. This challenge to extend service to the social as well as spiritual realm is an appropriate one, for it is biblical.6

2. Modern day examples of this type of ministry are Reverend Al Sharpton and Reverend Jesse Jackson. Reverend Dr. Martin Luther King’s ministry focused on the empowerment of people through education, civil rights and general help. Believers must enter into the struggles of oppressed people.

3. One writer lays out a program for social ministry. The physical, mental and spiritual dimensions are interrelated and interactive deprivation in any of these dimensions has deadening effect on the others.

6 David Claerbaut, Urban Ministry, 24-16.
Ministry Issues: Drug abuse
   - Housing shortages
   - Unmarried cohabitation
   - Unemployment
   - Care for the elderly
   - Poverty
   - The plight of the black male
   - Citizen laws

4. Social concern stewardship and service complement evangelism in that it helps people understand the love God.

Example: Three kinds of social concerns:

   a. Social reconciliation - Peace making - identifying with the poor and oppressed.

   b. Social relief - Working with senior citizens, tutoring neighborhood youth, providing legal aid or psychological counseling, etc.

   c. Social reform - Reform that addresses the basic unjust conditions and systems. It is emphasis is on institutions.

5. Steps to implement social ministries

   a. Careful evaluation

   b. Careful statistical research

   c. A planned measurement of success - based on meeting needs, not an increase in numbers.

6. If a church does not meet the opportunities for ministry around it that church has moved.

7. If the church is to take its mandate seriously, it will have to transcend social, racial, economic, linguistic, cultural, sexual and age barriers in order to meet the challenge.
8. The process:

a. Working with community and government agencies
b. Sponsoring rehabilitation organizations
c. Organizing to create a coherent voice
d. Find local indigenous leadership and building from that base.
e. Partnerships alliances and coalitions rather than just money.
f. Understanding agencies what they offer, their applications, and procedures.
g. A pastor getting involved in his local community organizations.\(^7\)

D. “If the mission of the church to the world is *diakonia* (*service*), one must never lose sight of the fact that the greatest service of all is evangelism which deals with the whole man and the effects of the whole society.\(^8\)

1. The church’s pattern of communication with the masses is simplicity had no professional training. All they had seen were disciplined living and selfless love *First century christians*. All they had felt were eternal hope and living power, all they could do was tell it, show it, and share it.\(^9\)

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\(^7\)Ibid., 43.


2. Pedrito U. Maynard in his book *Complete Evangelism: The Luke - Acts Model*, espouses holistic evangelism as he portrays the ministry of John the Baptist, Jesus, His followers, and the early church. Maynard points out that the social component of this strong wholism has been missing in most twentieth century evangelical Christianity, relegating evangelism to an incomplete status.\(^\text{10}\)

"Jesus not only gave hope and good news but also challenged the people and the structures of first century Palestine. Likewise we his followers must today challenge the religious, economic, political entities which are against the reign of God. "This is prophetic evangelism."\(^\text{11}\)

3. The church must find ways to deal with social and systemic sins as well as any sins that are as odds with the reign of God. "The mission strategy for each congregation must increasingly be shaped by the values, needs, and style of it is context. In pluralistic cultures, there are a variety of values which can change from neighborhood to neighborhood.\(^\text{12}\)

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\(^\text{10}\)Ibid., 123.

\(^\text{11}\)Ibid., 142.

\(^\text{12}\)Ibid., 151.
4. Evangelism strategies must be culturally tailored and contextually relevant. The signs of our culture must be reread. The church must meet people where they are, at the point of their felt needs.13

5. The challenge of the modern church is to do the truth, to move from word to action. Evangelism moves from orthodoxy (logic, thinking) to orthopraxis (action).

6. How do believers help and deal with the poor and other conditions believers meet? God works in the situations and circumstances in which we find ourselves. Believers don’t need to wait for a spiritual gift to manifest; every vocation needs to be fitted into fruit bearing. “Hands are best kept holy by using them to God’s glory, not by sitting on them.” God is Lord of the world as well as Lord of the church. The main problem of evangelism is not how to, but power to want to. Jesus was a person of compassion. His compassion was universal. The Power that will drive the church’s evangelism is thinking His thoughts and following His ways.14

7. Tom Sine explains Christ’s rhythm in the following manner, “In the New Testament we typically find Jesus in one of two places. He’s either with the people, visiting, teaching, healing, and celebrating, or He is with God alone. He appears to have had little time for anything else, and yet He never seemed hurried.”15

13Ibid., 153.


15Ibid., 81.
8. Genuine evangelism is founded not on technique but on spirituality, which is supernatural power flowing through people who have put themselves at the disposal of God’s concern for the entire order of existence, drawing closer to the heart of God while sensing the heart beat of those around them.16

C. The Role of the Pastor in Evangelism

1. Ephesians 4:11-12 - Exposition of text.

(Eph 4:11) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

(Eph 4:12) for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,

a. The Evangelist is a gift of the pulpit ministry, the church’s leadership. Ephesians 4:11
   (Eph 4:11) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers,

b. The duties and responsibilities of church leadership spelled are out:

1. “For the perfecting of the Saints”

2. “For the work of the Ministry”

3. “For the edifying of the body of Christ”

c. II Timothy 4:5b “do the work of an Evangelist, make full proof of thy ministry”

1. The work of and training to do Evangelism is the sacred duty of the Pastor. Compatibility of pastor with people and people with community must be a primary goal.

2. The pastor must demonstrate an ability to lead, because confidence in him will be predicated upon his perceived competence.

16Ibid., 81-82.
3. Resources of the church must be matched with the spiritual and sociological realities and needs in the community.

4. The feeding and leadership of the church should be in the hand of a few and the ministry of the church it should be in the hands of the many. ¹⁷

5. Churches grow through their membership.

2. Pastor must see the global view the kingdom of God and emphasize this in worship.

   a. Pastors must emphasize who God is - Without a deep sense of the reality of God in the regular liturgical life of the church, talk about initiating people in the rule of God will be vacuous and empty. ¹⁸ (Our worship must make God real, who and what He is.)

   b. Evangelism is introducing people to the rule of God. The new birth is absolutely necessary.

   c. The preached word is the act of God. “It is the unique narrative of what God has done to inaugurate His kingdom in Jesus of Nazareth, crucified out of Jerusalem risen from the dead, seated at the right hand of God, and now reigning eternally with the father, through the activity of the Holy Spirit, in the church and in the world.” ¹⁹

   d. Pastor must know that preaching is the instrument of the Holy Spirit.

1. God is acting through the preacher. Romans 1:16 and 1 Corinthians 1:23-25 (Rom 1:16) For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (1 Cor 1:23-25) but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and

¹⁷ Ibid., 246-266.


¹⁹ Ibid., 170.
Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

2. **Six wrong intentions behind preaching:**

a. To make people feel bad about themselves.

b. To foster people's self esteem.

c. A decision to come to the altar.

d. To make people feel favorably disposed to the preacher.

e. Striving for larger offerings and membership.

f. As an expression of envy, pride, jealousy, or even hatred.

Building the Kingdom is primary:

Evangelism cannot be the primary activity and preoccupation of the church as if everything revolved around it like the earth revolves around the sun. The covet position belongs to the kingdom of God. The kingdom of God must be the primary, unconditional priority of the church, which exists in and for the coming of the rule of God in history. Only as she exists in and for the Kingdom is she authentic and valid. Evangelism is important because the Kingdom is important. It is subordinate to the Kingdom.

3. **Pastor as overseer**

a. Definition - the word is derived from a Greek term which means “a man charged with the duty of seeing things to be done by others are done rightly in other words a superintendent.” Sheep produce sheep, shepherds feed and care for sheep. The spiritual shepherd’s duty is to equip his sheep so that they will give birth to other sheep.

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20Ibid., 176.

21Ibid., 182.

b. By sermon or any other method the pastor must develop every member into a mature believer able to witness effectively to others.

1. Example factory superintendent
   - do the work first
   - explain techniques and demonstrate procedures
   - encourage the beginner to do tasks himself
   - superintendent stayed to help with any difficulties or uncertainties.\(^{23}\)

2. Pastors must see themselves as trainers of the ambassadors... The goal of the church is for every evangelized person to become an evangelist. The church is the world’s largest non-prophet organization.\(^{24}\)

3. Evangelism must flow out of the total life of the believer as the believer participates in the total life of the church.

D. The Role of Laity in Evangelism

1. The matrix of the Evangelist’s spirituality “The Christian is called to vertical relationship with God and horizontal relationship with his fellow creatures. The calling of horizontal and vertical relationship is inseparable. These relationships are twin dimensions of the Christian experience.\(^{25}\)

The people of God must be trained to do ministry. Every believer is an integral part of the total ministry of the church. The idea of bringing everyone aboard is to challenge each pastor. Every believer is a bearer of the good news. Spreading the good news is done in word and deed. Believers should not wait for specialized training but have the disposition of “doing good to all men.” This is the ministry of the church. Keeping in mind that evangelism is whatever the community of believers do to make people new creatures, the character of every believer becomes increasingly important.

2. God works in the situation in which we find ourselves; don’t need a theological catalog of gifts. Every vocation needs to be fitted into fruit bearing. Believers lives are a living testimony.

\(^{23}\)Ibid., 17.

\(^{24}\)Lislie Woodson, Evangelism For Today’s Church, 32.

\(^{25}\)David Claerbaut, Urban Ministry, 24.
One of the most crucial problems for evangelism today is the mixed signal that the church sends the world. We preach a Christ of sacrifice, but serve the gods of materialism; we preach a commandment of love, but are preoccupied with self-serving agendas; we preach peace but are hardly able to live with those within our household of faith. In the words of Reinhold Niebuhr “Human personality is so constructed that it must be possessed if it is to escape the prison of self possession.”

3. The lack of the Holy Spirit’s power operable in the life of the believer is the single greatest hindrance to effective evangelism.

   a. Every believer must ask himself, how does the spirit work in his life.

   b. To specify what he is doing.

   c. Spirit’s activity needs to be biblically based.

   “As Jesus was the incarnation of God, so the church (and each individual number of it) is the incarnation of the Holy Spirit. In the absence of the bodily Christ, the interim body which is the church, continues the Lord’s work.”

   d. Darius Salter provides these guidelines: “There is good possibility that the convert will rise no higher than the means used to reach him or her. Holy means will produce holy people.” God’s primary means is people.28 The believer needs discipline such as solitude, silence, and fasting, prayer and the daily study of God’s Word. These exercises will encourage obedience. “The impetus for Evangelism is found in thinking His thoughts and following His ways.”

   e. Living and knowing the word plays an indispensable role. (Joshua 1:8 and Saint Matthew 4:4) (Josh 1:8) "This Book of the Law shall not depart from

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26Darius Salter, American Evangelism, 70.

27Lislie Woodson, Evangelism For Today’s Church, 65.

28Darius Salter, American Evangelism, 71.

29Ibid., 81.
your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success. (Mat 4:4) But He answered and said, "It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God.'"

4. General things to remember on getting the message out and doing the work.

a. "God is Lord of the cosmos as well as Lord of the church."³⁰

b. "The main problem of Evangelism is not how to but power to or want to."³¹

c. "Evangelism will be miscued if it is founded on technique rather than spirituality."³²

d. "Hands are best kept holy by using them to God's glory, not by sitting on them."³³

e. "Sow seeds on the highways and byways of life, exchanging ideas and confronting people with spiritual truth."³⁴

f. "Not many souls were saved inside the walls of the religious institution." (In N.T. times) "Churches are not reclaiming sinners because they never come into a church, perhaps no one in a twelfth month period, perhaps not for many years together."³⁵

³⁰Ibid., 71.

³¹Ibid., 79.

³²Ibid., 81.

³³Ibid., 77.

³⁴Ibid., 82.

³⁵Ibid., 71-83.
g. "One is not only a Christian in the church but he is also the church in the world."36

5. Fish and Conant give a list of hindrances to evangelism:
   a. The idea of clergy and laity
   b. Worldliness in the church.
   c. The idea that "The church will do it" - no individual responsibility
   d. Evangelism is an exclusive pulpit ministry
   e. Church work as opposed to real ministry in the world.
   f. Failed Witness - Going to church as opposed to going after sinners.37

   "Every member of the body of Christ must be come a responsible faculty of the body of Christ in society. This will move the ministry into every area of culture, labor, management, university campuses, poverty pockets, international relations, recreation, racial tensions, arts, etc."38

   A final reminder "Let us recall that evangelism is never to be measured by success, it is the sowing of the seed and the cultivating of the vineyards planted before us which we are called to do. We are called to be faithful; not to be successful. The success of all Christians witness finally lies in the hands of God."39

E. A Plan of Action for Evangelism

   1. The church must use every reasonable means of outreach into the secularly encrusted world to bring men to Christ - Small group fellowships, meetings in homes, lay witness missions, campus work, coffee houses, art forms, industrial chaplaincies, face to face dialogue, the foolishness of good preaching. If the church is to reach the masses it must send believers into the places where people are.40

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37Roy J. Fish and J. E. Conant, *Every Member*, 26-34.

38Lislie Woodson, *Evangelism For Today's Church*, 17.

39Ibid., 31.

40Ibid.
2. Internal Works

a. Evangelism Committee - Which seeks to formulate and implement a comprehensive effort of evangelism in the entire church organizes and oversees the function of weekly prayer cells, conducts a visitation outreach, promotes and oversees the growth group that meet weekly, organizes personal evangelism for the whole church, plans special evangelistic activities such as meetings, seminars, breakfasts, and luncheons.41

b. New Members Sunday School class where basics of faith are taught.

c. Growth through the weekly meetings - Further instruction encouragement and fellowship, one-on-one discipler.42

3. Corporate action according to Lislie Woodson:

a. Church must return to the upper room.
b. Erase the line between professional clergy and just plain laymen.
c. Mission of individual Christian most important in Evangelism.
d. That mission is bringing every individual, into confrontation with Jesus Christ and His demands upon their lives.43

4. Ministry to Certain Groups:

b. The intellectual - Give them the pure gospel.
c. The world of art and culture - “We need a generation of convinced Christians who will express their faith, not in words of intrusive evangelism, but in novels, poems, plays, pictures, and music that are informed by the vision the gospel gives them”44


42Ibid., 109.

43Ibid., 31-36.

d. **Evangelism of the institution** - The spheres of modern society - the arts, media, law, politics, unions, science, medicine, welfare. Believer’s goal is not necessarily the total Christianizing of these forces but not total abandonment - a type of pre-evangelism - the influence of opinion, the changing of the climate of opinion, the softening up of secularist assumptions, the raising of Christian ethical considerations, all these things help to create an atmosphere in which evangelism is more possible and effective.\(^{45}\)

5. **Social Action**

a. **Community Revitalizing** - See creative answers to problems, sponsoring rehabilitation organization, offering courses in building maintenance, funding banks, using investment portfolios judiciously, working with community and government agencies.\(^{46}\)

b. **Program of Social Action**
   1. Point men to the Central message of redemption through the blood of Jesus.
   2. Social concern should include when possible a verbal witness for Christ.
   3. Must not be too idealistic, leading to unscriptural expectations.
   4. It should not be involved in wasteful competition with secular agencies.\(^{47}\)

6. **Evangelism Process in Acts 2**

a. **Informal witnessing by all** - They were all witnesses in the midst of a great company of unsaved people.

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\(^{45}\)Ibid., 85-86.

\(^{46}\)David Claerbaut, *Urban Ministry*, 42.

\(^{47}\)Ibid., 69.
b. **Formal witnessing by one** (Peter) - The private witnessing of all the disciples culminated in the public witnessing of one disciple and brought the results of that day.

c. **Witnessing to Christ** - Peter’s testimony concerned Christ crucified and raised up.

d. **Witnessing everywhere** due to persecution, the disciples except the apostles went everywhere preaching the Word.

e. Program is perpetuated Ephesians 4:11-16. Various translations. All agree that the service is the building up of the body of Christ that results in the growth of the church and that this ministry is to continue until the church comes to maturity. ⁴⁸

7. **Reaching the Unchurched** - Four Characteristics of the Unchurched

   a. Same spirituality - by a large percentage.
   b. Denominational affiliation not a priority.
   c. Children’s religious training is important.
   d. Life cycle emphasizing important example: young couples moving in. ⁴⁹

8. **Personal invitation work** (FRANS) friends, associates, neighbors, and relatives.
   a. Newcomers need attention once they are won.
   b. Do follow up on all visitors.

9. **Methods to contact unchurched** Door to Door Surveys Examples:
   a. Why do you think most people don’t attend church?
   b. What is the greatest need in the saddle back valley?
   c. If you were looking for a church, what would you look for?
   d. What advice would you give me as a pastor, so I could be of help to you?
      (Pastor Rick Warren of Saddle Back Valley Community Mission Viejo, California.)

10. **Ministering to the Poor**

    ⁴⁸Roy Fish and J.E. Conant, *Every Member*, 10-14.

    ⁴⁹Ibid., 142-143.
a. Seek to understand the fragmented structures helping the poor.
b. Strive to know the biblical imperative to help the poor.
c. Develop ministry principles to evangelize the poor.
d. Search for contemporary examples of hands on ministry to the poor done either by other churches or Christian organizations.

11. Prison Ministry

a. Providing support for a family whose breadwinner is in prison.
b. Arranging transportation to a distant prison
c. Providing counseling and support for children
d. Providing legal counsel the family could not afford.
e. Creative help.
f. Ministry inside the institution.

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Appendix B

St. Hill C.O.G.I.C. __________
St. Paul C.O.G.I.C. __________
(Please check only one church)

A Study of Evangelism

A. Which definitions most closely defines Evangelism? (Check any or all)

1. ( ) Living a godly life.
2. ( ) Presenting the gospel through verbal witnessing.
3. ( ) Inviting a friend to church.
4. ( ) Helping someone in need.
5. ( ) Praying for someone with a problem.

B. How often do you: (Circle one per question)

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<th>How Often</th>
<th>Never</th>
<th>Some</th>
<th>Often</th>
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<tbody>
<tr>
<td>1. Witness at work.</td>
<td>0</td>
<td>1</td>
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<td>2. Read your bible to learn how to witness.</td>
<td>0</td>
<td>1</td>
<td>2</td>
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<td>3. Participate in church Evangelistic activities.</td>
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<td>1</td>
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<td>4. Invite people to church.</td>
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<td>5. Pray concerning your church’s outreach.</td>
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<td>1</td>
<td>2</td>
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<tr>
<td>6. Support Evangelism financially.</td>
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<td>1</td>
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<td>7. Pray that you may be an effective witness.</td>
<td>0</td>
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<td>2</td>
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<td>8. Pray for others to be saved.</td>
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<td>9. Lead someone through the plan of a salvation.</td>
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<td>10. Work the altar at your church.</td>
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C. In your opinion how would you rate your church in its efforts to Evangelize the lost: (Check one)

_______ Poor _______ Average ________ Good _______ Very Good

D. Do you believe Evangelism involves: (Check yes or no for each below)
<table>
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<th>Yes</th>
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1. Helping the needy.
2. Getting involved in politics.
3. Fighting unjust laws.
4. Working for community improvement.
5. Seeking leadership in public school organizations.
6. Joining an organization on your job or in your community.

E. Do you feel you have the know how to do effective evangelism? *(Check one)*

1. ( ) Very skilled
2. ( ) Somewhat skilled
3. ( ) Poorly skilled
4. ( ) Totally unskilled

F. In your opinion, does your church give enough attention to evangelism? *(Check one)*

1. ( ) Quite a bit
2. ( ) An average amount
3. ( ) Very little

G. What is a sign of effective Evangelism? *(Check one)*

1. ( ) New converts
2. ( ) Anointed services
3. ( ) A greater presence of the church in the community.
4. ( ) Numerous outreach ministries operating in the church.
5. ( ) A pastor who preaches well.

H. Social Change *(Check one)*

1. ( ) Is no responsibility of the church because if individuals are soundly converted, social problems will take care of themselves.
2. ( ) Is a partial responsibility of the church, but secondary to the transformation of individuals.
3. ( ) Is of equal importance with individual transformation.
4. ( ) Is even more important than individual conversion, since social conditions greatly affect individuals.
5. ( ) Is the all-important task of the church.
I. How much of a church budget should be given to Evangelism? (Check one)

1. ( ) 50%
2. ( ) 30%
3. ( ) 20%
4. ( ) 10%

J. List what you consider passages on how to be saved:

________________________________________________________________________

________________________________________________________________________

K. How long have you been saved? (Check one)

1. ( ) Under 1 year
2. ( ) Under 3 years to 5 years
3. ( ) Under 7 years to 10 years
4. ( ) 10 years or more
5. ( ) 20 years or more
APPENDIX C

EVALUATION QUESTIONNAIRE

A Study in Evangelism Questionnaire
(Please check one answer for all questions)

Minister ____ Missy ____ Teacher ____ Auxiliary Leader ____ Laymember ____
(Please check all that apply)

1. Will you participate in an auxiliary within the church to engage in Evangelism?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

2. Will you be willing to learn key passages of scripture that will enable you to witness more effectively?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

3. If asked will you head a ministry within the church that will focus on outreach?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

4. Will you give a portion of your time weekly to do evangelism with your church?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

5. Will you work with other members of the church in developing social ministries that address specific needs in our church community?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

6. Are you willing to engage in social activities to fight injustice in our community, city, state, nation, etc.?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it

7. Will you be willingly to give of your means (money) in the cause of Evangelism?
   A. ____ Yes         B. ____ No         C. ____ Will pray about it
8. Will you if necessary work with an organization outside the church in ministering to the needs of others?
   A. _____ Yes               B. _____ No               C. _____ Will pray about it

9. Are you willing to take leadership as the head of an organization at work, school, or neighborhood to create an opportunity to evangelize?
   A. _____ Yes               B. _____ No               C. _____ Will pray about it

10. Are you satisfied with your level of participation in Evangelism at this church?
    A. _____ Yes               B. _____ No               C. _____ Will pray about it
APPENDIX D

PASTOR'S QUESTIONNAIRE

Interview Questions for Church of God in Christ Pastors:

1. Give a brief overview of your total Evangelism Program in your congregation.

2. Has the history of Evangelism in C.O.G.I.C. or the National Department of Evangelism informed your views or practices of Evangelism?

3. Do you have a structured program of Evangelism in writing as a guide to do Evangelism?

4. Do you have ministries designed to address specific social problems? (AIDS, teenage pregnancy, drugs, single-parent households, alcoholism, etc.)

5. Do you see involvement in politics as an opportunity to evangelize? If so, How?

6. What role do you see yourself as pastor in the fulfilling the mandate to evangelize given by our Lord?

7. What is your assessment of lay involvement in Evangelism?

8. How do you judge the overall heath of Evangelism among C.O.G.I.C. churches in the Metro Jackson area?

9. What do you attribute the growth of your membership to? (Preaching, choirs, programs, worship, etc.)

10. How do you involve benevolence in Evangelism, if at all?

Questions submitted by:
Superintendent Jesse Kelly
Doctoral Candidate
Mason Seminary Interdenominational Theological Center
Atlanta, Georgia

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SUGGESTED READING


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