

EVANGELISM: A PRE-REQUISIT FOR CHURCH GROWTH

BY

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CHAPTER ONE

INTRODCTION

1.1. BACKGROUND OF THE STUDY

Various dispensations in the Bible, both the Old and New Testament have expressed the concept of evangelism at different times, the era of Abraham, Moses (Exodus of the Israelites), the era of the Prophets, and the era of Christ. Theses dispensations have expressed one denominator; that is, propagation of the supremacy of the sovereign God. Hence, it is not far fetch to say, that evangelism that started from Abraham to Jesus Christ.

Evangelism is the preaching of the Christian Gospel or the practice of relaying information about a particular set of beliefs to others with the object of conversion.^[1] The term is not restricted to any particular Christian tradition, and should not be confused with Evangelicalism, a common term for a wide range of "Evangelical" Protestant churches and groups.

Christians who specialize in evangelism are often known as evangelists whether they are in their home communities or living as missionaries in the field, although some Christian traditions refer to such people as missionaries in either case. Some Christian traditions consider evangelists to be in a leadership position; they may be found preaching to large meetings or in governance roles. Christian groups who actively encourage evangelism are sometimes known as evangelistic or evangelist. The scriptures do not use the word evangelism, but the word evangelist is used in the translations in the following books of the bible: Acts 21:8, Ephesians 4:18 and 2 Timothy 4:5 respectively. (www.biblegateway.com)

The communication of Christian faith to new geographical areas and cultures is often referred to as evangelization, or specifically evangelism. The word "evangelist" comes from the Koine Greek word εὐαγγέλιον (transliterated as "euangelion") via Latinised Evangelium, as used in the canonical titles of the four Gospels, authored by Matthew, Mark, Luke, and John (also known as the Four Evangelists). The Greek word εὐαγγέλιον originally meant a reward given to the messenger for good news (εὖ = "good", ἀγγέλλω = "I bring a message"; the word "angel" comes from the same root) and later "good news" itself.

The verb form of euangelion, ehtoqualia (translated as "evangelism"), occurs rarely in older Greek literature outside the New Testament, making its meaning more

difficult to ascertain. Parallel texts of the Gospels of Luke and Mark reveal a synonymous relationship between the verb euangelizo (εὐαγγελίζω) and a Greek verb kerusso (κηρυσσω), which means "to proclaim. (www.en.,wikipedin.org)

While evangelism is usually regarded as converting non-Christians to Christianity, this is not always the proper usage of the word. If converting to Christianity includes services or material benefits, evangelism is called **proselytism**. Different denominations follow different theological interpretations which reflect upon the point of who is doing the actual conversion, whether the evangelist or the Holy Spirit or both. Calvinists, for example, believe the soul is converted only if the Holy Spirit is effective in the act.

Archbishop Kondrusiewicz openly stated, that “proselytism is absolutely unacceptable and cannot constitute a strategy for the development of our structures (Catholic Mission) either in Russia or in any other country in the world". Especially regarding claims by the Orthodox church that spreading the faith and receiving converts amounts to proselytism, the Catholic Church's Congregation for the Doctrine of the Faith issued a document called "Doctrinal Note on some Aspects of Evangelization" which states that evangelism is "an inalienable right and duty, an expression of religious liberty", and added, "The incorporation of new members into the Church is not the expansion of a power group, but rather

entrance into the network of friendship with Christ which connects heaven and earth, different continents and age. It is entrance into the gift of communion with Christ." (www.en.wikipedia.org/evangelism)

1.2. PURPOSE OF STUDY

Evangelism has remain Christians' supreme task as ordain by Christ to his believers over two thousand years ago when Him commissioned His Disciples with Fire and the Holy Ghost in Acts of the Apostle 2:1-47 and 3:1-26, and it was subsequently passed to all believers. Hence, the purpose of this study is to proffer proper strategy that will energized a great evangelically commissioning for the believers a pre-requisite for church growth and the enlargement of heaven.

1.3. STATEMENT OF THE PROBLEM

In recent times, as strategic as evangelism and church growth to Christendom, the churches has deliberately relegate its importance to the background and enthrone materialism and pettilism characterized by ineffectiveness and inefficiency due to long neglect of the word of God. Hence, this study intends to resolve the following challenges in Christendom:

- Attitudes of believers to evangelism;

- Impact of mal-administration in church growth; and
- Methods adopted by churches in evangelism.

Evangelism is the only way Christ ascribed to believers through which salvation could be gotten. That is, personal witnessing of the resurrection of Christ, a priceless offer to mankind for the remission of sins and the subsequent inheritance of eternal life for those who believe in the death and resurrection of Jesus Christ whom became a ransom for global iniquities of man.

1.4. OBJECTIVES OF THE STUDY

The objectives of this study to be able to examine evangelism: a pre-requisite for church growth, steps and methods to adopt in evangelism concepts in Christendom with a view to adhering to Christ command on propagating the gospel of salvation.

The study is aimed at achieving the following objectives:

- To determine the importance of evangelism to church growth;
- To determine method to be adopted in evangelism;
- To determine role of administration in the development of a church;
- To ascertain whether evangelism is indoor church programme;

- To recommend the best “panacea” for church growth and type of evangelism.

1.5. SCOPE OF THE STUDY

The scope of the study is on how evangelism can energise church growth in a view to populate the kingdom of God with a desperate intention to depopulate hell as been commanded by Christ.

1.6. RESEARCH PROCEDURES

This segment of the study examine the method, design and characteristics of the study population, sampling procedure, determination of the sample size, data collection and procedure for processing and analysing the collected data. On this research, we relied heavily on quantitative and qualitative primary and secondary sources of data as further examined in chapter four.

a. RESEARCH QUESTION

In order to effectively answer the research question and present an empirical study

I have formulated a few empirical questions:

- Is the evangelism justified in terms of heavenly readiness?
- Is evangelism a catalyst for the repositioning of the church development?
- What role does evangelism play in ensuring the actualisation of growth?
- Could the existing church administration be improved upon to meet up with the current challenges in church evangelism?
- What are the impacts of evangelism in Christendom?

b. RESEARCH PROPOSITIONS

To adequately carry out the research work, the following propositions are made:

- Evangelism has not impacted negatively on church growth at large;
- The current strategies employ by churches in evangelism have not been effective;
- Is to allow perfect evangelism a fundamental principles for real church growth;
 - i. The measure taken by the church leaders in promoting personal witness;

- ii. The measure taken by the church leaders to ensure spiritual mobilisation of brethren for evangelism;
- iii. The growth of any church as body of Christ if premised on the method of evangelism adopted;
- iv. challenge to effective evangelism methods of the churches is yet to be countered;

17. SIGNIFICANCE OF STUDY

The significance of this study is anchored on the following:

- The study will expose various methods to be adopted in evangelism;
- The study will open up further areas of concern and principles for church growth;
- The need to appraise evangelism as the most considerate factors in church growth.

18. LIMITATION OF THE STUDY

The scope of this study is as a result of the following limitation:

a) TIME

Time is one of the problems encountered in the course of carrying out this study. This study was initiated concluded within a few months, a period short enough to hamper the adequate procurement of relevant data;

b) FINANCE

The research is faced with financial constraint which has militated against a more elaborate work the subject matter as would be necessary;

c) LACK OF COOPERATION

Most of the respondents have not been cooperative and compromising to the researcher as it ought to be in facilitating the sourcing of relevant data, and this affected the study in a way. Notwithstanding the above limitations, the good “good texture” of this study is not impeded.

1.9. ORGANISATION OF THE STUDY

This study is subdivided into five chapters. Chapter one entails the introduction, purpose of the study, objectives of the study, statement of the problem and the entire organization of the study. Chapter two elucidates relevant existing literature on subject matter. Chapter three is based on biblical and theological perspective of evangelism, importance of evangelism vis-a-vic attitude of believers to church

growth, methods of evangelizing; administrative responsibilities of church leaders in church growth.

Chapter four is on research finding analysis. Finally, chapter five summarizes the entire study accompanied with findings and recommendation.

CHAPTER TWO

2.1. LITERATURE REVIEW

With the exception of M. Green's *Evangelism in the Early Church*, the subjects of evangelism and church growth in the Book of Acts have been unaccountably neglected in recent years. Church growth writers refer to Acts rather consistently to support their theology and practice, but no detailed work has come from the movement. Most evangelistic works approach Acts from a theological perspective, building a biblical apologia for the mandate of evangelism: "Evangelism must find [its] orientation in the Bible. A return to the principles and practices unfolded in the Book of Acts is the only reliable answer." It would appear that evangelism in Acts has been viewed as one of several facets to be studied. In other words, evangelism and church growth are only two out of many areas which comprise the sum total of the book. Such a perspective, however, seems to ignore the primary motivation for the writing of the book. Luke the theologian is first Luke the evangelist.

2.1. Theologians Definition Of Evangelism

The value of redaction criticism is that it presents Luke as an author who intentionally arranged his material in a precise order to communicate a specific message, i.e., the evangelistic mandate. German scholars such as M. Debelius, H. Conzelmann, and E. Haenchen first applied redaction criticism to Acts in the 1950s. These men, unfortunately, approached the Bible with a skepticism that doubted the accuracy of parts of Luke's historical narrative. The author, they say sacrificed historical truthfulness for the sake of theological intent. We must not, however, set accuracy in opposition to intent. Hence, this study in literature review will focus on the Apostle Luke biblical narrative theory on evangelism from the book of Acts of the Apostle:

Luke is both historian and theologian. The best term to describe him is "evangelist," a term which, we believe, includes both of the others. As a theologian Luke was concerned that his message about Jesus and the

early church should be based upon reliable history. Luke concern was to communicate the message of salvation through evangelistic approach.

Evangelism and the resulting church growth are a priori concerns. Salvation can be found in no one other than Jesus (Acts 4:12); salvation is offered to everyone who is willing to accept Christ as personal saviour in repentance/faith. “The Spirit of God is poured out my spirit on all people, your sons and daughters will prophesy, your young men will see vision, your old men will dream” (Acts 2:17-38, NIV);

Whereas the Old Testament (OT) depicts "evangelism" as people coming to God, the Lucan perspective demonstrates that God's people (and indeed God himself) will seek and will go to the people "a centripetal missionary consciousness" becomes in Acts a "centrifugal missionary activity the great turning point is the Resurrection, after which Jesus gives his people a universal commission to go and disciple the nations." Blauw (1974).

Indeed Luke begins his narrative with an early mention of the ascension. The Apostles are found gazing skyward by two angels ("two men dressed in white," Acts 1:9-11) who rebuke the men from Galilee for focusing their attention on the

empty skies that moments earlier had framed the ascending Christ. Now, the angels imply, the apostle's mission is "earthward," to proclaim this Savior to the world, to go to the world rather than to expect the world to come to them (evangelise). Such is the essence of the entire book Acts of the Apostle: outward-moving evangelism that results in the growth and development of the body of Christ (church).

2.1.2. Definition Of Evangelism As Expressed In The Book Of Acts By Luke.

According to Thom Rainer (1990), posited the definition of evangelism and church growth in two words to describe the central activity of Acts of Apostle: evangelism and church growth. He postulated by defining evangelism in the book of Acts as a communication of the good news of Jesus Christ through verbal proclamation and lifestyle witnesses, with the intent of leading a person or group(s) to salvation in Christ. It is also vitally interested in the postconversion activity commonly known as discipleship. Church growth is the building of the church primarily through evangelism. While church growth writers of our era speak of other kinds of growth (e.g., transfer growth and biological growth), Luke is concerned with the growth of the church that comes from the making of new disciples.

However, Osborn T.L.(1981) in his book “Benson Idahosa Fire in His Borns” defines evangelism as “a supreme task for believers to carry out as commissioned by Christ, while he defined church growth as the continuous teaching of the word of God with signs and wonders accompanying the gospel. That it is the sign of miracle that will express the true calling of any servant of God to the apostolic mission work.

Moses Obi (2001), defined evangelism as mission command by Christ to bring those in darkness to the knowledge of the light of God. The term "mission" is not used here to describe the thesis of Acts since the word often refers to any ministry done for others in the name of Christ. Evangelism and the resulting church growth, in that sense, would be a subactivity of the total mission of the early church. It is upon that arena of evangelism and church growth that Luke would have us focus.

Modupe, Tutu and Ruth (2011), all of the School of Biblical Studies and Deliverance, define evangelism as the witnessing and winning of souls to the Lord Jesus Christ. They refer evangelism as the “gospel” which actually means ‘Good News’ and God’s message to man. [John 3:16-17](#), [Luke 19:10](#), [Matthew 4:23](#) [1 Peter 2:2](#), [Acts 1:8](#).

2.1.3. The Normative Versus the Exception of Evangelism

Much debate has transpired in recent years over certain events in the Book of Acts. Is the tongues-speaking miracle of Pentecost an event for Christians to expect today? Should the "signs and wonders" prevalent in Acts accompany our modern-day evangelistic efforts? Is Christian initiation a two-stage event, with conversion and water baptism followed by the baptism of the Holy Spirit?⁸ Rather than elucidate the arguments for and against such phenomena as being normative for today, it is of greater value to focus on the areas of agreement which were integral to the evangelism and church growth of the early church.

These principles are areas that virtually all evangelicals would agree are normative for today. Indeed, contemporary evangelism and church Wagner (1987), *Strategies for Church Growth*, for a good discussion on church growth and discipleship. For a thorough discussion of the definition of church growth and its relationship to Evangelism. Rainer, Wheaton & Shaw, (1989).

John Stott (1990), advanced one of the best contemporary commentary on book of Acts as it regards evangelism. In his book John Stott, **The Spirit, The Church and the World** addresses most of the issues on the normative and non-normative events in Acts. However, Stott's commentary is balanced yet uncompromising in its faithfulness to the text as it regards to evangelism a mission statement for christian.

2.1.4. Theologian View On Evangelism

According to Thomas Rainer (1990), one of the foremost theologians, in Criswell school of theology, posited that earlist church growth was anchored on vegorious evangelism and the principle of prayer guided by the following would be less than complete without these basic precepts established by the early church.

- **The Principle of Prayer**

Scholars on bibilical church growth undoubtedly recognizes the efficacy and indispensable role of prayer to the spiritual and physical growth of the church, many of the contemporary church leaders fail to give prayer the prominent place it deserves. Apostle Luke would not have us miss the priority of prayer in the growth and expansion of the early church. Stott elucidated that following Jesus' ascension,

the prayers of the disciples had two characteristics which "are two essentials of true prayer, namely that they persevered, and were of one mind." The principle of unified prayer, or prayer with one mind and purpose, is a thread that runs throughout the book Acts as the Apostle embarked on various missionary journeys. Luke's initial description of the 120 disciples of Christ at the **upper room**, (**Acts 1:15**) shows that they followed Christ's command to wait for the Holy Spirit by obediently praying as a group with one mind. Stott (1990)

The power of "prayer in agreement" again is established when the Sanhedrin threatened the followers with punitive action if they continued to speak about the "name" (**Acts 4:18**). The impulse to share was too great, however, and a meeting of unified prayer sent the early church to new levels of boldness (**Acts 4:31**). "Having been bold in witness, they were equally bold in prayer." Again, when Herod plots to destroy the evangelistic impetus through persecution, the church unites in prayer (**Acts 12:5**):

Here then were two communities, the world and the church, arranged against one another, each wielding an appropriate weapon. On the one side was the authority of Herod, the power of the sword and the security of the prison. On the other side, the

church turned to prayer, which is the only power which the powerless possess. The prayers of the "powerless" defeat all the weapons of the world.

Peter was rescued from prison by an angel, and the gospel continues to spread (Acts 11:11). Herod is struck down by the Lord and dies a gruesome death (Acts 11:23). The oppressing action against the church is permitted; only for a brief season. The gospel, because of the power of prayer, spreads unhindered. Notable exceptions to this fact must be recognized

2.2. CHURCH GROWTH THE PRINCIPLE OF SPIRITUAL WARFARE

Daniel Olukoya (1999), sees prayer as the primary weapon for church growth as it were with the early church because the followers knew their battle was "not against flesh and blood but against the spiritual forces of evil in the heavenly realms.

Teddy Levron (2011), Church Growth can be judged by simply counting heads. "How many people were attending last year as opposed to now?" Numbers,

however, can be deceiving. Simply counting heads or bodies does not tell you anything at all about the spiritual growth of the people in a congregation. Counting heads also does not indicate whether or not the individuals in your church are new converts or if they simply transferred their membership from another church or denomination. But, the Bible does not tell us to market ourselves, but to lead people to Jesus. Church growth is a by-product of winning souls and making disciples.

Apostel Luke would have his readers open their spiritual eyes to see the ongoing conflicts between the Holy Spirit and Satan. One such confrontation is stated explicitly in the book of [Acts 5:3](#) when Peter accuses Ananias.

Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land?" Stott finds the symbolism of the dragon's three allies in Revelation to correspond to Satan's three weapons in the first chapters of Acts: persecution, moral compromise, and distraction. Thorn Rainer (1989).

Satan first attempts to destroy the church with persecution by means of the Sanhedrin when the apostles are arrested, jailed, tried, flogged, and forbidden to preach ([Acts 4:1-22](#) and [5:17-42](#)). The second ploy of the devil is to ruin the

Christian fellowship with the moral compromise of Ananias and Sapphira. Satan is explicitly identified as the source of the evil in this passage. The third weapon of Satan in Acts is the subtle ploy of distraction. He attempts to divert the apostles from their calling of prayer and preaching by creating a problem of social administration ([Acts 6:1-7](#)). At each point when Satan attacks and the church overcomes, a new wave of revival floods the church: "So the word of God spread.

The number of disciples in Jerusalem increased rapidly in [Acts 6:7](#). Why is Luke concerned with his readers' understanding the principles of spiritual warfare? The evangelist would have us understand that such battle is normative for today, and must be fought and won in order for God's word to spread and for disciples to increase in number.

Stott states the case well:

Now I claim no very close or intimate familiarity with the devil. But I am persuaded that he exists, and that he is utterly unscrupulous. Something else I have learned about him is that he is peculiarly lacking in imagination.

Satan, over the years he has changed neither his strategy, nor his tactics, nor his weapons: he is still in the same old rut. So a study of his campaign against the early church should alert us to his probable strategy today. If we are taken by surprise, we shall have no excuse, **Eph 6:12**.

2.2.1. The Principle of God's Sovereignty in Evangelism and Church Growth

Despite the abundance of conflicts and setbacks to the early church, Luke communicates clearly that God is the final victor. The reader indeed anticipates each battle lost by the early church eventually to be reversed by the followers of the Way. God is in total control.

The martyrdom of Stephen (**Acts 7:54-60**) does not reduce the church to a level of frightened ineffectiveness. To the contrary, the persecution that broke out against the disciples scattered the church throughout Judea and Samaria. The defeated church then became the proclaiming church as the dispersion spread the gospel to new areas. God in his sovereignty turned defeat into a larger victory (**Acts 8:4**). Green is correct in his assessment that Stephen's death led to the beginning of a massive lay movement which spread the gospel.

The "amateur missionaries," those evicted from Jerusalem following Stephen's martyrdom, eventually became the leaders who changed the face of the movement by preaching to the Greeks and initiating the Gentile mission at Antioch. If the murder of Stephen was an external factor that led to the growth of the church, Luke would have us note that numerous internal problems were also turned into divine victories. One such example is the Ananias and Sapphira incident of [Acts 5](#).

In his typical pattern of conflict/surprise/victory, Luke relates what seems to be an overwhelming internal problem: deceit within the fellowship. The surprise factor; is the death of the two perpetrators at the hands of God. The victory is noted in a rapid-fire sequence of events: all who heard about the incident were seized with fear ([Acts 5:11](#)); the "outside world" highly regarded the church ([Acts 5:11](#)); and "more and more men and women believed in the Lord and were added to their number" ([Acts 5:14](#)). Acts, in one perspective, is a narrative of the sovereign work of God in the midst of external and internal forces that would thwart any "normal" movement. Luke's message is clear. Though we are the vehicles to communicate the gospel, our strength and power is from God. Even in the throes of seemingly insurmountable opposition, God's work will not be deterred by any form of treat. Green contrasts the Apostles as the "professional" ministers, to the men evicted

from Jerusalem as the "amateur" missionaries. The analogy, of course, is to our lay/clergy labeling of today. Green (1970).

There's obviously lessons to be learned from the above passage. Believers' willingness to learn from experience of men of God either past or present is as important as any other responses. Hence, further chapters will highlight the prerequisites to achieving sustainable church growth through evangelism on Christ. The onus lies on church leaders to exhibit spiritual maturity in prayers before embarking on corporate, group(s) and individual evangelism, with a view to understudy the socio-cultural value and the spiritual environment where the church operates.

CHAPTER THREE

BIBLICAL THEOLOGICAL PERSPECTIVE

3.1. IMPORTANCE OF EVANGELISM ON CHURCH GROWTH

Church Growth can't be judged by simply counting heads. "How many people were attending last year as opposed to now" Numbers, however, it can be deceiving. Simply counting heads or bodies does not tell you anything at all about the spiritual growth of the people in a congregation. Counting heads also does not indicate whether or not the individuals in your church are new converts or if they simply transferred their membership from another church or denomination.

Church or kingdom Growth is our true goal. When new souls are added to the Kingdom of God through evangelism efforts, the angels rejoice. (Luke 15:10) Our goal as Christians, doing the work of an evangelist, is to lead lost souls into a relationship with Jesus Christ. Teddy Levron (2011).

True growth is only accomplished by winning souls. In trying to help churches develop effective outreach and evangelism ministries over the years, we have come to understand that many growing churches have fallen into the trap of being comfortable and satisfied with numerical and financial growth. This is a dangerous trend that can easily lull the Christian church into a false sense of security, leading to a community that develops a social services mindset instead of an evangelistic outlook.

Over past decades, we have watched and observed with rap interest, as churches are established in local elementary schools and other public buildings in the suburban areas of our cities. Many of these churches experience rapid growth. We have watched as some have grown from 20 members to a church of several thousand, in just a few short years.

A large portion of this remarkable church growth can be attributed to the fact that the population is shifting from inner city areas to the suburbs. People are finding churches more convenient to their new location, so of course, these churches will grow, **FASTER**. This growth pattern has caused much excitement. Other churches have tried to duplicate the growth by copying the methods used by these new, upwardly mobile churches.

Make no mistake, at some level there are new souls being added to the Kingdom by these efforts. But for the most part, from my own observations and questioning, the majority of the growth is due to conversion. We're moving existing Kingdom residents from one location to another and calling it Church Growth.

3.1.1. Marketing vs. Evangelism

Different marketing strategy (marketing mix, propaganda, segments marketing concept), several bill boards at strategic location reflecting the portrait of the founder and his wife including postcards in the mail inviting people to Sunday services at four different churches in the area. All four postcards were well done, announcing sermon topics, service times and declaring hospitable messages to new members connotes: “welcome to join their family for a great time of fellowship and worship”.

One Problem seems to be obvious as each postcard was sent from a different congregation, all four postcards included the picture of the same family, all four churches had used the same marketing company to help them develop their materials. The stock photo of this good looking family was used in each case, trying to target a certain segment of the community. We later saw the same family photo on a phone company truck promoting their services.

What does this say about the church; **most modern churches have a marketing plan, but no evangelism plan.** Over the past few years, we have read countless articles in ministry leadership magazines that discuss marketing as evangelism. **Marketing is letting people know that you exist. Evangelism is letting people know that Jesus exists and that they need a relationship with Him.** The two plans are different.

Indeed, we need to market our ministries, letting people know that we exist, but let's not abandon what the Scriptures have taught us, "Go into the world and preach THE GOSPEL" **Mark 16:15.**

3.1.2. Successful Church Growth Evangelism

Church Growth or Kingdom Growth will be interchangeably used in this chapter. Our observation on church growth is all about souls winning and making disciples for Christ. The Bible does not tell us to market ourselves, but to lead people to Jesus. Church growth is a by-product of winning souls and making disciples.

If we remember that "church" is not a location, but is composed of people who are following Jesus, then we won't get it mixed up. Let's grow God's Kingdom together by learning to be better at sharing the Gospel.

Thom Rainer (1990), Apostle Paul, would relate that same message to the church at Rome: “And we know that in all things God works for the good of those who love him, who have been called according to his purpose.”

3.1.3. Principle Strategy for Evangelism

While the sovereignty of God provides us with the comfort that an all-knowing, all-powerful God is in control, Luke still emphasizes the vital necessity of human cooperation. With specific instructions from the Savior, the Apostles established a strategy of evangelism to reach Jerusalem, Judea, Samaria, and the ends of the earth (**Acts 1:8**). Such evangelistic strategy should not be set in opposition to a sovereign God, but seen as a mandated action to fulfill the perfect purpose of God.

An evangelism that requires no work of the believers usually results in few, if any, new believers. The ministry of Paul provides a clear example of an evangelistic strategy that he followed with only few exceptions. In an urban area, the Apostle would typically go first to the synagogue where he proclaimed the gospel to Jews and God-fearers. After his time at the synagogue, Paul would then take his

message to other Gentiles (i.e., other than the God-fearers), obediently following the command to take the gospel first to the Jews, then to the Gentiles. Paul was not haphazard in his strategy in proclaiming the gospel. The reader can often predict the next move of the Apostle because he remains so deliberately faithful to his plans.

In Athens, for example (Acts 17:16-34), Paul goes to the synagogue to "reason" through the gospel (Acts 17:17). Though the synagogue would be his first stop, he would then go to the agora to proclaim the message day by day to whomever "happened to be there" (Acts 17:17). The agora provided an area ripe for the gospel because it was both the "marketplace and centre of public life." Finally, Paul debated with the Epicurean and Stoic philosophers at the Areopagus. Thus the Apostle delivered the good news to the Jews/the common person "in the streets," and to the intellectual powers of the area. In each situation, he strategically communicated the gospel on a level that would be best received by the hearers (Rom 8:28). In Acts 17, the "reasoning" takes place at the synagogue in Thessalonica as well as in Athen, for a description of the agora.

23 Stott argues that a different methodology must accompany each different target group for evangelism. The message remains constant, but the methodology adapts to the situation.

Various literatures written by biblical scholars has noted that Paul had a specific strategy for urban evangelism. Stott one of such scholar notes that the Apostle would move to a neutral site after first proclaiming the gospel in the Jewish synagogue. Such a strategy may often be normative for today. "If religious people can be reached in religious buildings, secular people have to be reached in secular buildings." Paul's strategy not only included a definitive place and plan, but also an extended period for ministry. As a church planter, the Apostle's tenure at each location was significant. The ministry at Corinth would have lasted at least two years, while Paul's time at Ephesus reached three years. Church growth writers understand the importance of leadership longevity, citing pastoral tenure as one of the highest correlative factors in growing churches. If a church planter would stay two or three years, how long then should pastoral leaders commit themselves to a local church? The principles of leadership longevity and tenacity in Acts are certainly normative for our churches today. Stott (1990).

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3.1.4. Principle of Indigenization in Evangelism

According to prolific writer, Allen (1962). He wrote two books early in this century that elucidated principles of indigenization which are still of class discusse

today. His two main books, “Missionary Methods: St. Paul's or Ours? and The Spontaneous Expansion of the Church and the Causes Which Hinder It”, focused on the theme that Paul founded churches rather than missions. In little more than ten years St. Paul established the Church in four provinces of the Empire, Galatia, Macedonia, Achaia and Asia.

Before A.D. there were no churches in these provinces; in A.D. 57 St. Paul could speak as if his work there was done. Allen's primary thesis, that Paul founded churches, is well supported by Luke's record of the Apostle's missionary journeys in Acts. He did not, however, leave them without resources upon which they could build their churches. When Barnabas and Paul returned to Lystra, Iconium, and Antioch, for example, the believers were encouraged "to for a discussion of Paul's tenure. Vaughan (1986). He states that average tenure among pastors of the world's fastest-growing churches is 20 years, and none of the pastorates have been less than ten years.

church growth and evangelism in the book of Acts remain true to the faith" ([Acts 14:22](#)). "The faith" must have been some basic apostolic doctrine that formed much of our New Testament Bible (NTB). However, Paul and Barnabas also left the indigenous churches with leadership that would provide the direction after the apostles departed.

Despite the forms of church government vary in the NT, the churches established by Paul and Barnabas appointed elders to continue to play their leadership roles. The elders were within the church ("in each church," [Act 14:23](#)), so the indigenization policy was complete.

Furthermore, while the evangelistic "policy" of Paul included doctrinal teaching and leadership appointment, the Apostle ultimately left the churches under the divine care of the Holy Spirit. Seeking God's direction, "with prayer and fasting, Paul committed them to the Lord in whom they had put their trust" ([Acts 14:23](#)).

Such was the indigenization process of the early church. Doctrinal guidelines and local leadership were provided, but the true step of faith came when the church founders could walk away and leave the church in the care of God. From a human perspective such a venture is risky. It would seem that a new church left to fend for itself would be an easy prey for doctrinal aberration, church schisms, outside heresies, and moral failures. But God, throughout the history of the church age, has proved his faithfulness. R. Allen's thesis, then, is largely true. Christ was able, indeed desiring, to keep that which had been committed to him. The indigenous churches became the growing, evangelistic churches.

3.2. THE PRINCIPLE OF THE OPEN GOSPEL

The Apostles most likely were unaware of the radical implications of Jesus' command to be witnesses "in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" ([Acts 1:8](#)). The gospel would spread unhindered by the wiles of Satan, the obstacles of geography, or the prejudices against race. But the church would not always accept the unstoppable momentum of the gospel with ease.

Philip took the bold step of preaching to the Samaritans. The hostility between the Jews and Samaritans had existed for hundreds of years when the gospel came to Samaria. Luke seems to relish his recall of this major turning point: Philip's first going to Samaria, then evangelizing the Ethiopian eunuch ([Acts 8:1-40](#)). The gospel was breaking down the barriers of both geography and race. The kingdom was larger than Israel.

Gentiles began to be accepted and welcomed into the church following the conversion of Cornelius ([Acts 10:1-46](#)). After initial objections, the Jewish church "praised God, saying, 'So then, God has even granted the Gentiles repentance unto life'" ([11:18](#)). Then the Gentile mission gathered momentum when the scattered church began spreading the gospel to Greeks ([Acts 11:20](#)).

The tranquillity, if not euphoria, of the church was greatly disturbed by a new policy that seemed to be developing among the Gentile converts. They were becoming believers without becoming Jews. They became a part of the Messianic community while retaining their own cultural and national identity. Objections were raised, particularly by the Judaizers: "Unless you are circumcised, according to the custom taught by Moses, you cannot be saved" (Acts 15:1).

The Jerusalem Council became a pivotal point in the history of the early church. The assembly concluded that the Gentiles would be accepted as bona fide members of the Christian community. Neither circumcision nor adaptation to the Jewish community would be a requisite. Green pleads that Christians today discover that same attitude toward the unbelieving world. "Not to remove the scandal of the gospel, but go to present their message in terms acceptable to their hearers, that the real scandal of the gospel could be perceived and its challenge faced." How many potential converts do we lose today because we make the gospel something in addition to the grace of Jesus Christ? Is our gospel open today, or does it carry the baggage of cultural expectations, idolatry of tradition, or denominational conversion? Green catches the spirit of the post-Jerusalem Council early church, a church that overcame the barriers of cultural conversion: "It would be good to be

able to feel confident that the churches of our own day were displaying anything like the same courage, singleness of aim, Christocentredness and adaptability as those men and women of the first Christian century."

3.2.1. Church Growth, Evangelism The Basic Principles.

a. Efficacy of Prayer

A recent survey of several churches indicated that none of the churches had an established prayer ministry. In response to evangelism, "Why not?" a believer responded that "We don't have to have a prayer ministry to pray at our church." By that same logic, Sunday school would not be necessary since most church members read the Bible.

Churches today must place a priority on prayer which will be evident in their programs, budget, and calendar. The early church viewed prayer as the very life source of everything they did. Prayer was not the leader in a series of programs; it was the foundation upon which all other ministry was built. Prayer was vitally important because the believers in Acts realized that their battles were to be fought in the spiritual realm.

Time after time the early disciples are caught in "hopeless" situations. Luke would have us see these dire situations so that the early church victories would be clearly deemed miraculous, beyond the boundaries of the natural realm. We learn too from Acts that we can pursue the evangelistic mandate while resting in the assurance that a sovereign God is in total control. Hopelessness and helplessness are not options for Christians who serve a God who will work his purpose for his glory. Yet the secure reign of God should not be set in opposition to our purposefully and strategically working as his collaborators. Luke writes Acts in rapid-fire sequences, demonstrating that believers were persistently active in prayer, evangelism, and service. The growth of the early church was a direct consequence of the obedient collaborating of the Christians.

b. Proper Planning

Plan the outreach and evangelism of the church thoughtfully. The churches and evangelists in Acts had a well-planned evangelistic and missionary strategy. We have no excuse today to be ill-equipped, ill-informed, and unprepared in our evangelistic endeavors. In start new churches, the foundational evangelistic strategy of the early church is remains our best approach. And the mother church

should, as soon as possible, leave the new church to the sole care and guidance of God.

In the churches in Acts, we see an evangelistic zeal and endeavor to bring the community outside the church to salvation in Jesus Christ. We cannot help but discern that evangelism was the church's highest priority. Because evangelism was the final command issued by our risen Lord Jesus Christ, it became the very source of life for the churches in Acts. Consequently, "The Lord added to their number daily those who were being saved." It could happen again today. Such is the desire of our Lord. He waits for our response. (thildebrandt@gordon.edu).

3.3. METHODS OF EVANGELISM

Methods of evangelism – Find the one that works for you.

There are many different ways in which the gospel can be shared. Each church may find that certain methods work better for them than others. So to find the methods of evangelism that work best your church, try different ones and look for the areas where God has gifted you vision on and concentrate on it. Don't assume that God hasn't gifted you just because it feels awkward the first time you try.

Using these methods of evangelism, you'll probably find that you'll have to talk to a few people, before you get the hang of it. Learning how to hone your God given gifts while interacting with living, breathing people is bound to have a few moments of awkwardness. Just press on until you become comfortable talking to people and can settle into the evangelism methods that God has gifted you with.

a. Lifestyle evangelism

Every Christ follower should be conducting themselves according to the will of God, (otherwise you'd be a hypocrite and make Jesus look bad). Lifestyle evangelism is the idea that by living a Christ centered lifestyle we attract people to Christ.

However, many people use this evangelism method as an excuse for not having the courage to open their mouths and share the good news. If you are merely a kind, gentle and all-around nice person but choose never to tell anyone that you're also a Christian, they will never know.

For lifestyle evangelism to work, there must be some oral communication that lets people know you put your faith in Jesus. For example, some believers always

respond to good news by saying, “Praise the Lord.” When they are at work, if a co-worker says they had a good weekend, they will respond, “Praise the Lord, that’s wonderful, they respond, glad to hear that.” By letting people know verbally about their faith and then demonstrating their lifestyles of following Christ, people continuously go to them every time life deals them some misfortune. They then have the opportunity to pray with them and encourage them to put their faith in Jesus. Many people have been saved through lifestyle evangelism and “praise the Lord” proclamations.

b. Friendship evangelism

This is a method where you become friends with a non-believer and spend time developing that friendship and trust before sharing the gospel with them. This can be a very effective way to evangelize if done correctly but can also be one of the most difficult ways to evangelize if done incorrectly.

Much like lifestyle evangelism, friendship evangelism only works when you reveal from the beginning that you’re a Christian. This can be as simple as bowing your head to pray over meals or telling the person you’re going to church on Sunday or allowing the person to see you regularly reading the Bible. By becoming the person’s friend you dispel the notion that Christians will judge them or look down

on them for their “sinful” ways. When the individual knows you’re a friend and you accept them, they will be more willing to hear what you have to say.

Where this method becomes difficult is when the Christian chooses to hide their Christianity from the friend. After the person has known you for so long, to suddenly spring it upon them that you believe in Jesus, can prove to be very uncomfortable and in most cases will eventually end the friendship.

c. Street evangelism

This is when you go out into your community with the specific intent of talking to strangers about Jesus. There are many ways this can be done effectively. A great example of effective street evangelism is the Jehovah Witness. They are one of the most passionate people I know of that’s going out constantly to share the gospel. They have shared the gospel with probably hundreds of thousands of people. One thing we can’t do in heaven is sharing your faith with a non-believer. Hence, evangelism according to Archbishop Benson Idahosa is “‘believers’ supreme task”.

In street evangelism you can simply hand out tracks or you can choose to engage people in conversation. You can go to public events where large crowds are gathered, such as street festivals, parades, outdoor concerts, air shows, etc or you can simply go about your day and try to talk to the people you naturally cross paths

with like waiters, cashiers, grocery baggers or the person on the other side of the gas pump, etc.

Unlike friendship evangelism, with street evangelism you have, in most cases, only a few seconds with the person so you have to get straight to the point. If you are evangelizing in your own home town or village you might consider simply inviting the person to church. Ask them if they have a church they attend and if not, invite them to yours. (Don't forget to tithe so that your church will have the resources to minister to new believers), (and keep in mind that you're not trying to get people to switch churches, your trying to save the lost. But, where they are already attending another church, you don't to struggle to convert them to your own church. Only invite to your church, those people who currently have no place of worship).

d. Prayer Evangelism

Ed-Silvoso (www.amazon.com) wrote a book titled *Prayer Evangelism: How to Change the Spiritual Climate Over Your Home, Neighborhood and City* . In it he states that we start with prayer, “talking to God about our neighbors before we talk to our neighbors about God.” He then describes four steps in prayer evangelism: Bless – speak peace to people in your sphere of influence;

Fellowship – build relationships with those outside the kingdom of God;

Minister–respond to their felt needs in the name of Jesus;

Proclaim – announce that the kingdom of God has come near and is available to them through Jesus Christ. (www.blessmn.org/what-is-prayer-evangelism).

e. Internet evangelism

The most effective resource for internet evangelism is Global Media Outreach. GMO is able to reach every person on the Earth who has electricity and an internet connection. Once signed up for GMO, you'll be able to connect, using the GMO resources, to people from all around the world who are asking questions about God through email. This evangelism method can be especially attractive to individuals who are fluent in more than one language, but being multilingual is not a requirement.

f. Home group evangelism

Assuming you are part of a home cell, fellowship, group, small group, or bible study group, you can use it as a place to invite people who otherwise are not willing to go to a church. Furthermore you and your home group members can come together to organize some form of outreach where you go into your

community to help or encourage people. This could be feeding the homeless, setting up a booth or table at a public event, organizing an event for kids and parents such as a fishing tournament, football tournament, visiting the less privilege homes, etc.

Whatever your group chooses to do, just make sure that the gospel is clearly presented, either in printed materials, T-shirts given away at the event, an opening prayer or any other creative way your group might come up with.

There are many ways that evangelism can be done effectively. The most important method of evangelism is to rely upon the Holy Spirit. Evangelism is spiritual and we need to conduct ourselves spiritually in order to be successful.

Before you head out to evangelize, pray to Jesus that He would put opportunities in your path to share the gospel. Ask Him to give you guidance as to where and how to evangelize. Present to Him, through prayer, the plans that you've come up with and Pray that He work through you to bring the good news to the lost. Afterwards, give thanks for those people you met and talked with. Then, continue to pray for those individuals throughout the week.

3.4. EFFECTIVE METHODS OF EVANGELISM

In order to keep church members motivated and willing to participate in evangelism, it is important to have and implement effective strategic methods that will aid evangelism in our ministry.

Some people are extravert and don't find it hard to approach and speak to people; some others, dread even the thought of doing such. You also have people who have a bit more free time than others (retired vs. parents with small children). There are also the age, gender and race differences in members also. Taking into consideration all these factors, it makes perfect sense why will a church adopt different strategies to evangelize, this is to be able the church to get as much member involve in at least one of the strategically methods for evangelism listed above.

For the church to engage its member effectively in evangelism, the following strategic plans must be maintained:

- The church will have a yearly outreach plan;

- Church members will be more involved in their community;
- Church growth

In a nutshell, church leaders must also plan and promote community engagement in their churches, by:

- Having a deep desire to reach more people and plant a seed in their lives through the Gospel. And,
- To get everyone around them to feel as passionate about evangelization as they are. After all, they have realized that they can do greater things if all were to get involved.

We do realize that many churches have been trying to do just that for years, even decades now, but cannot seem to get that message across at all. In some cases, they do get it across, meaning that generally speaking the members seem to understand and agree with the fact that they should evangelize but very few actually take action.

The question then becomes:

- How do we, as leaders, get them to take action?
- How do we make sure that each member, from children to seniors, makes evangelism a part of their daily life?

- How do we get to a point where it becomes the natural thing to do?

There is no doubt that we have God's grace. The only missing piece in the puzzle is the right tools and this is what this study hope to bring forth in the following chapters: the tools required to create momentum in your church growth and get church members fired up and willing to share the good news of Christ with all that God put on their path.

It has been said that you can cut down a tree with a chain saw or a pocket knife. Both do the job, one just does it faster than the other. Which would you rather use? A pocket knife? Not hardly. If the chain saw is available for use, why not use it?

There are many methods we could employ to reach people. From door knocking to mass city-wide crusades, Pentecost has tried them all. The real question is "What methods are the most effective?" It is imperative that we are good stewards of our time and talents. These gifts must be used wisely and in the most effective manor.

We must begin to understand that people win people, not programs. The concept that the more programs you have or the more outreach methods you use, the more people will be reached, is a myth. The truth is, the more thinly we are spread and the more divided our focus, the more ineffective we become. A church does not need fifty outreach ministries to reach their city. It is not important that a church

does “everything,” but that it does what is most productive and effective. It is better to focus on a few areas and do them well than to attempt to do everything and do it poorly.

CHAPTER FOUR

ANALYSIS AND DISCUSSION OF DATA ON EVANGELISM/CHURCH GROWTH

4.1. DATA ANALYSIS

Having sequentially analyzed the per-equisite of evangelism in Church growth in the previous chapter, this chapter will be limited to the concern with the presentation and analyses of the class responses of despondences in the raised questionnaire. In the same vein is the various responses to oral interview conducted in the course of the findings would be used to supplement those in the questionnaire. The reason for this is to enable the researcher to form a definite opinion that would assist in arriving at a logical conclusion. However, the purpose for this analysis is to scientifically determine the validity of salient issues raised in the previous chapters regarding the theme of this study.

Total sums of Fifty (50) questionnaires were administered respondents. Whereas, twenty (20) to Women Group, ten (10) to Men's Group, ten (10) to the Youth Ministry, and ten (10) to pastors/ministers respectively.

Thirty six questionnaires were duly completed and received on which we are basing our analysis on. Details of the distribution of questionnaires in the four categories are contained in **table 1** below.

Table1: Distribution of Questionnaires

S/NO	SAMPLE CASES	NUMBER OF RESPONDENTS	RETURNED QUESTIONNAIRES	QUESTIONNAIRES UNRETURNED
1	Women Group	20	17	3
2	Men's Group	10	8	2
3	Youth Ministry	10	9	1
4	Ministers	10	8	2
TOTAL		50	42	8

Source: Questionnaires distributed and returned, October, 2013.

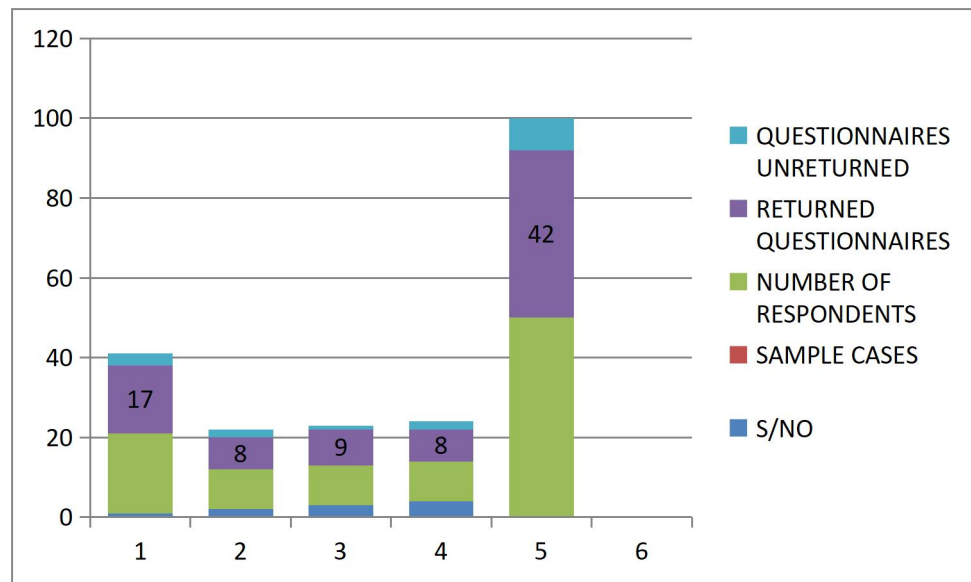
The respondents to the questionnaires cut across the following as shown in 4.1.1. to 4.1.2.

Figures 4.1.1 indicate contributions of respondents in Lagos, and figure 4.1.2 indicate percentage contributions apportioned to respondents in the State.

Figure 4.1.1.to 4.1.2. Distribution of Questionnaires to Respondents

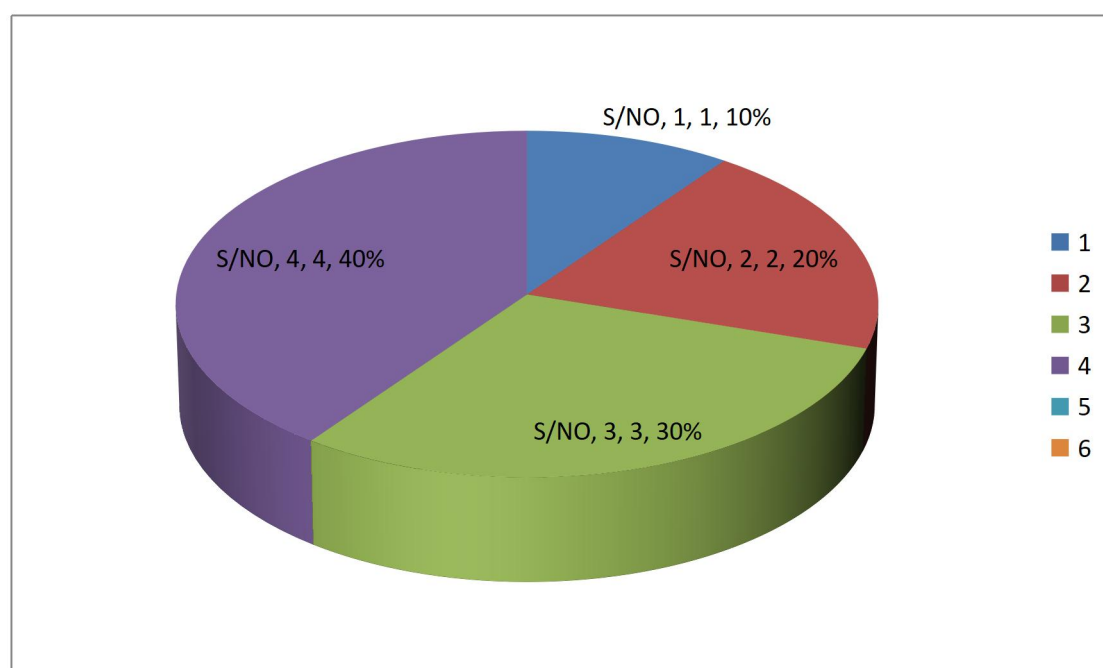
- i. Women Group..... 20 (40%)
- ii. Men's Group10 (20%)
- iii. Youth Ministry.....10 (20%)
- iv. Ministers (Pastors).....10(20%)

Figure: 4.1.1. Distribution of Questionnaires to Respondents



Source: Sample survey, October, 2013.

Figure: 4.1.2. Distribution of Questionnaires to Respondents



Source: Sample survey, October, 2013.

Figure 4.1.1.shows that those within 20 responded to the questionnaires the implication of this is that 20 respondents from the Women Group within the church sees evangelism as the key factor to church growth, either as those involved on a day to day evangelism. It goes a long way to lay claim to the authenticity and

reliability of data collated from this section of Christendom. While those within 20, represented 40 percent. We may be confidence to say that the available data is authentic and from a reliable source.

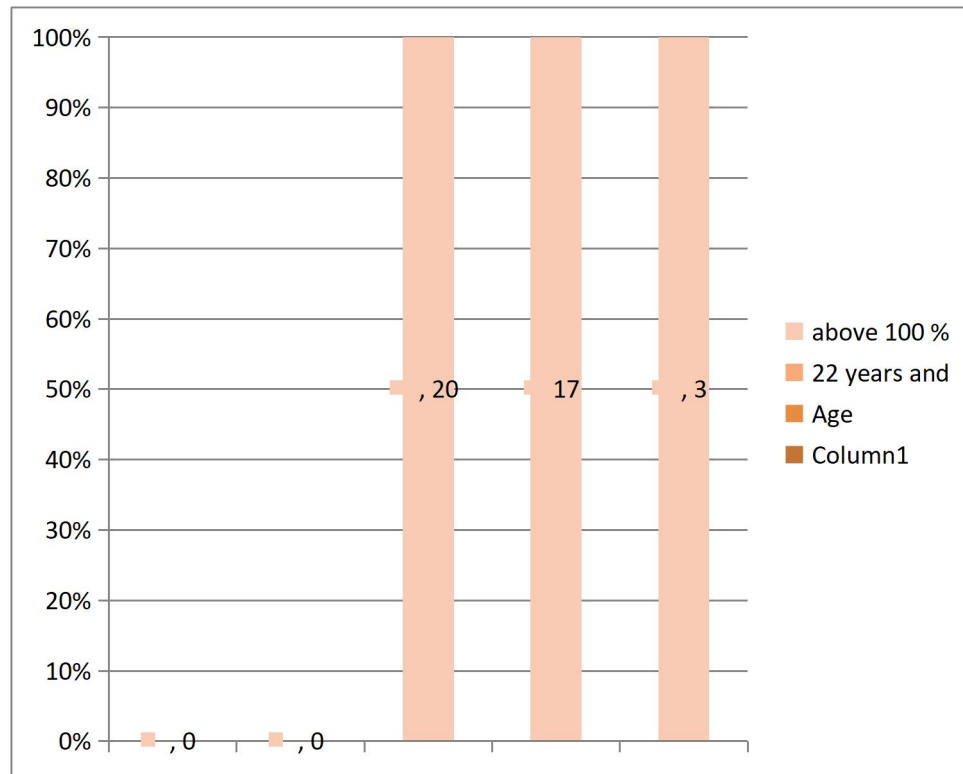
4.1.3. RESPONDENTS' WOMEN GROUP VIEWN ON EVANGELISM:

Table 2:

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to evangelism	evangelism
22 years and above	HND	HND 8			
100 %	BSc	BSc 12	20	17	3

Source: Sample survey, October, 2013.

Fig. 4.1.4: RESPONDENTS' WOMEN GROUP:



Source: Sample survey, October, 2013.

From the above figure 4.1.4, table 2, and the Bar Chart shows that majority of respondents were holders of Higher National Diploma (HND) and Bachelor of Science (BSc) in various fields of endeavors. Hence, their minority opinion is of great concern in Christendom. 50 questionnaires were distributed, 20 respondents, 17 of 40 percent of respondents of Women Group supported the use of evangelism

for church growth. Holders of Higher National Diploma (HND) Certificate are 8, representing 6 percent, followed by those with Bachelor of Science (BSc) 12, which constitute 16 percent of the total respondents of 50. Giving the involvement of these calibers of respondents in Christendom, their inputs would be valid and reliable since they have background knowledge of the theme of this study.

These classes of respondents are well informed, mature in age, and are responsible Christians. Whose opinion can be trusted and relied upon

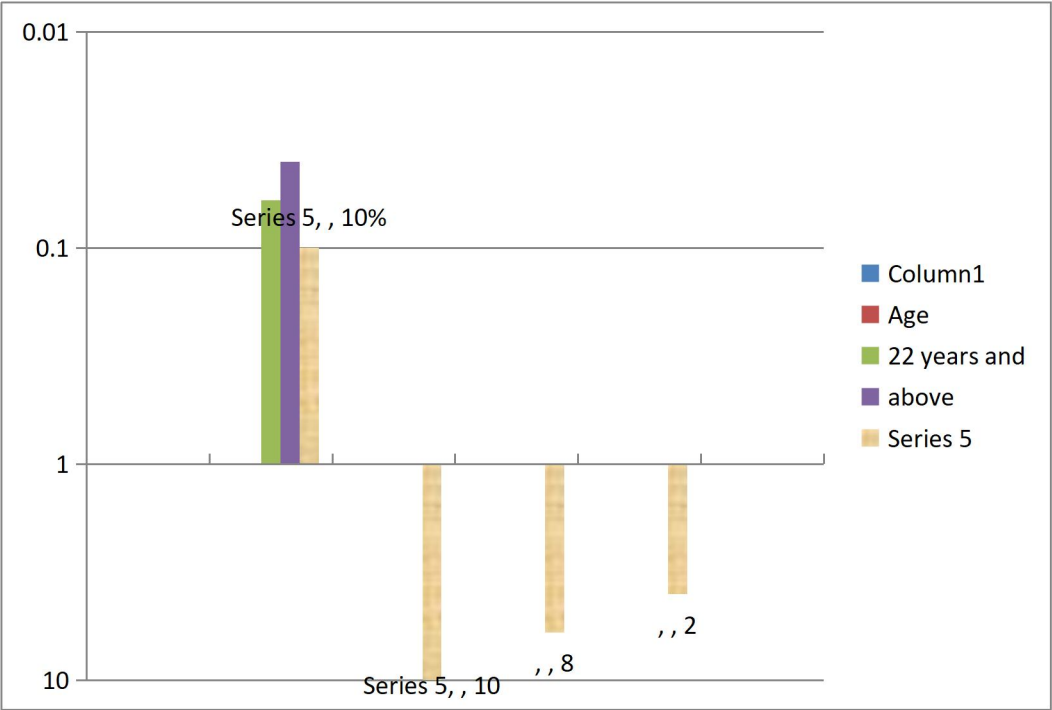
4.1.5. RESPONDENTS' MEN'S GROUP:

Table 3.

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to evangelism	to evangelism
22 years and above	FSLC	6%			
	SSCE	4%			
	OND/NCE	10%	10	8	2

SOURCE: Sample Survey, October, 2013.

Fig 4.1.6: Men’s Group Analysis in Percentage



SOURCE: Sample Survey, October, 2013.

Figure 4.1.6, table 3, and on the above Bar Chart, shows respondents educational qualifications, that the bulk of respondents, 6 representing percent holds First School Leaving Certificate (FSLC), 10 respondents, representing 4 percent holds West Africa Examination School Certificate/Senior School Certificate Examination (WAESC/SSCE), while 10 respondents, representing holders of Ordinary National Diploma (OND) complements the nucleus of respondents.

These are the large army of foot-soja, they constitute majority respondents in the churches, 8 respondents, representing 12 percent of the entire respondents. Respondents whose age is above 22 years are 8 respondents representing 8 percent. Below 22 years, 2 respondents, representing 0 percent respectively. Most astonishing is that, 10 respondents, representing 10 percent advocated for one-on - one evangelism, while 2 respondents, representing 0 percent were indifferent to the method. Acknowledging the impact of the policy on the work force of the sector, when fully implemented, the information they provided would be valid and reliable.

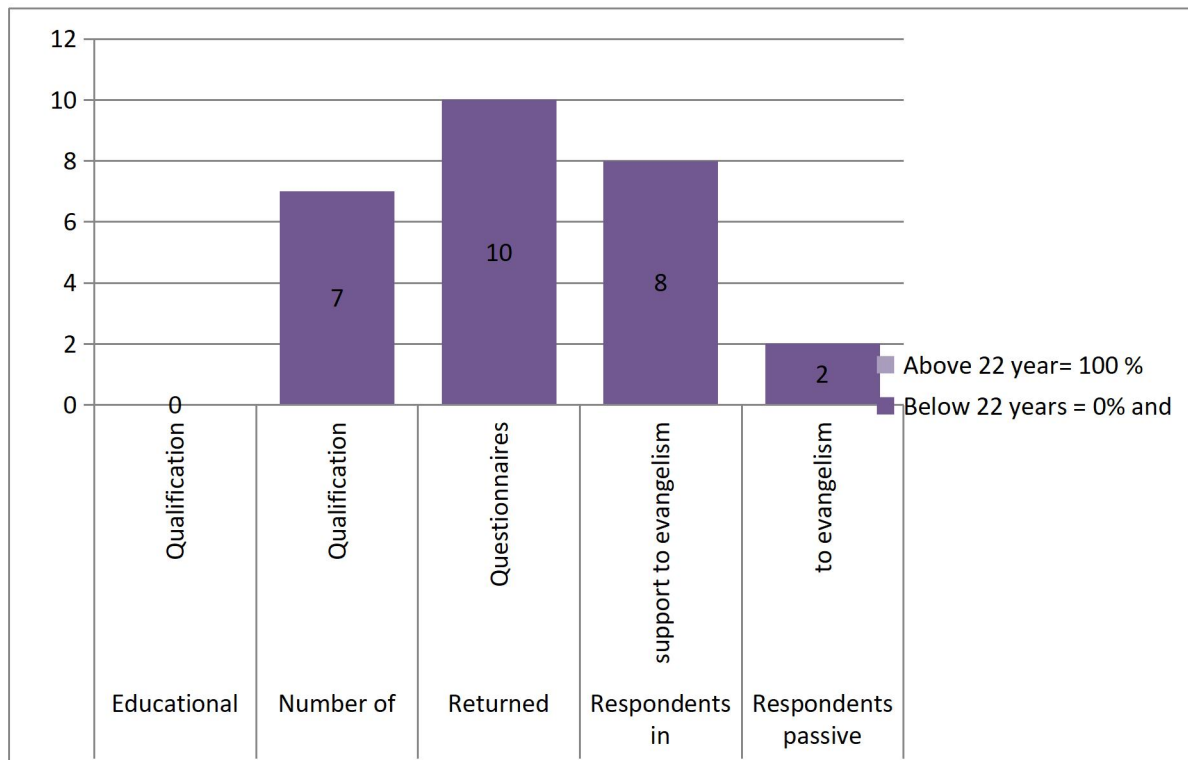
4.1.7. RESPONDENTS' YOUTH MINISTRY OPINION ON EVANGELISM:

Table 4:

Column1	Educational	Number of	Returned	Respondents in	Respondents passive
Age	Qualification	Qualification	Questionnaires	support to evangelism	to evangelism
Below 22 years = 0% and	MSc/PhD/Higher	7	10	8	2
Above 22 year= 100 %					

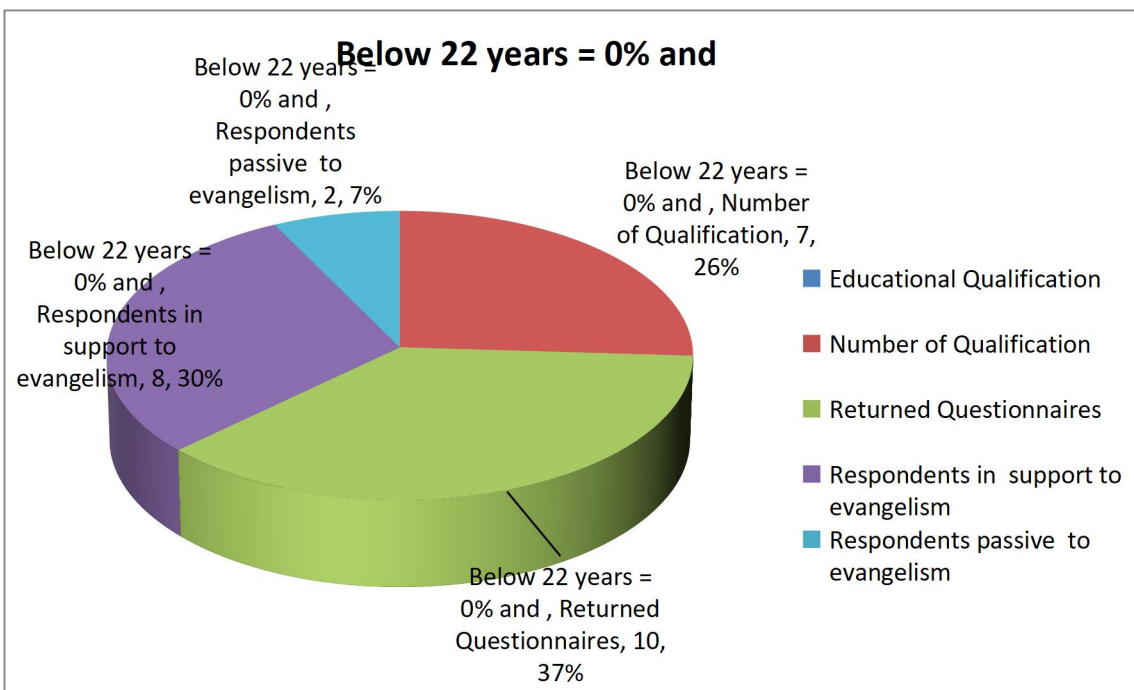
Source: Sample Survey, October, 2013.

Figure 4.1.8. Youth Ministry Percentage Opinion on Evangelism



Source: Sample October, March, 2013

Figure 4.1.9. Youth Ministry Percentage Opinion on Evangelism



Source: Sample October, March, 2013.

Figure 4.191, table 4 and on the above Pie Chart, run the analysis of Men's Ministry who engages in evangelism outreach programmes..

From the above table, figure 4.1.9 and chart shows that out of the returned questionnaires of 10, 8 respondents positively responded to better evangelism policy as a panacea for church growth, 2 respondents remained indifferent or passive to the policy. Respondents from the youth ministry have a very sound educational qualification, 7 respondents has BSc, MSc and PhD degree, 3

respondents possess OND/HND certificates, while the ages of these respondents are 22 years and above.

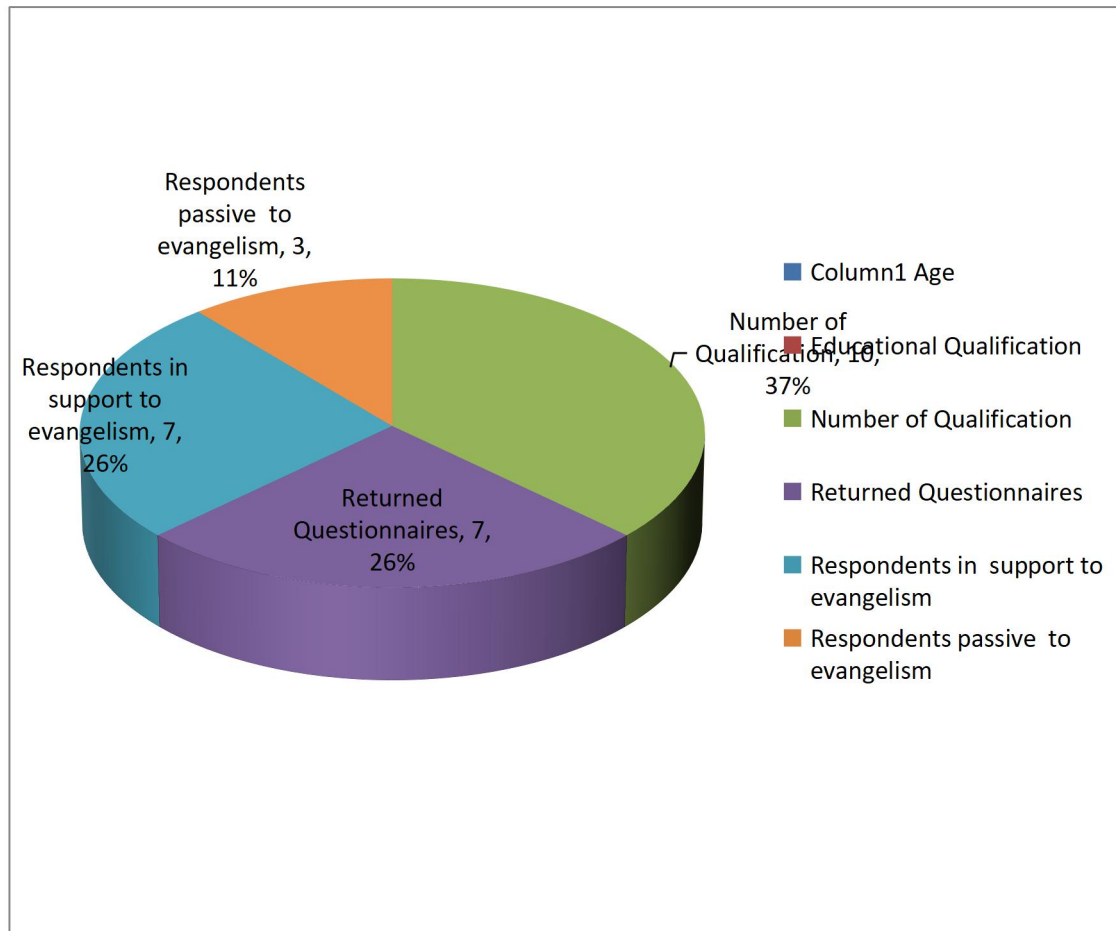
4.1.10. RESPONDENTS' MINISTERS OPINIONS' PERCEPTION ON EVANGELISM:

Table 5

Column1	Educational	Number of	Returned	Respondents in	Respondents
Age	Qualification	Qualification	Questionnaires	support to evangelism	passive to evangelism
Below 22 years = 2% and	MSc/PhD/Higher Degree	10	7	7	3
Above 22 year= 98 %					
	OND/HND	5	5	5	3
	SSCE	2	2	2	3

SOURCE: Sample Survey, October, 2013.

Fig. 4.1.11. RESPONDENTS' MINISTERS PERCENTAGE OPINION ON EVANGELISM



SOURCE: Sample Survey, October, 2013.

Figure 4.1.11, table 5, and the above chart, the research sought to find out if actually, the minister's agreed that evangelism would lead to church growth, which is meant to include the entire groups in the church in order to enhance outreach ministry and to attained prevailing scenario. Thus, we could observed from the above pie chart explicitly made it obvious that the majority of the total number of

respondents being 10, representing 10 percent, 7 respondents, being 26 percent appreciated the importance of evangelism to church growth but posited that the believers are yet to evolve its appreciable benefits to the churches. While 3 respondents, representing 11 percent were undecided. The finding was that, the objective of evangelism is not only to propagate the gospel of Christ, rather to bring men and women out of satanic enclaves; hence, there is room for improvement of the implementation process in order to attain the desired objective.

Giving the above sample survey, of a total 50 questionnaires distributed, a total sum of 42 were returned while 8 respondents were undeceive. Respondents being 21 percent of the total respondents agreed that evangelism is the only means to church growth.

4.2. CHALLENGES IN EVANGELISM

Church Growth can be judged by simply counting heads. "How many people were attending last year as opposed to now?" Numbers, however, can be deceiving. Simply counting heads or bodies does not tell you anything at all about the spiritual growth of the people in a congregation. Counting heads also does not indicate whether or not the individuals in your church are new converts or if they simply transferred their membership from another church or denomination.

a. Kingdom Growth

Kingdom Growth is our true goal. When new souls are added to the Kingdom of God through evangelism efforts, the angels rejoice. (Luke 15:10)

Our goal as Christians, doing the work of an evangelist, is to lead lost souls into a relationship with Jesus Christ.

b. True growth is only accomplished by winning souls

In trying to help churches develop effective outreach and evangelism ministries over the years, I have come to understand that many growing churches have fallen into the trap of being comfortable and satisfied with numerical growth.

This is a dangerous trend that can easily lull the Christian church into a false

sense of security, leading to a community that develops a social services mindset instead of an evangelistic outlook.

I have watched with interest over the past decade, as churches are started in local elementary schools and other public buildings in the suburban areas of our cities. Many of these churches experience rapid growth. I have watched as some have grown from 20 members to a church of several thousand, in just a few short years.

A large portion of this remarkable church growth can be attributed to the fact that the population is shifting from inner city areas to the suburbs. People are finding churches more convenient to their new location, so of course, these churches will grow, QUICKLY. This growth pattern has caused much excitement. Other churches have tried to duplicate the growth by copying the methods used by these new, upwardly mobile churches.

Make no mistake, at some level there are new souls being added to the Kingdom by these efforts. But for the most part, from my own observations and questioning, the majority of the growth is due to transference. We're moving existing Kingdom residents from one location to another and calling it Church Growth.

C. Marketing vs. Evangelism

Last Easter, I received several postcards in the mail inviting me to Sunday services at four different churches in the area. All four postcards were well done, announcing sermon topics, service times and declaring that I was welcome to join their family for a great time of fellowship and worship.

d. One Problem

Although each postcard was sent from a different congregation, all four postcards included the picture of the same family!!

All four churches had used the same marketing company to help them develop their materials. The stock photo of this good looking family was used in each case, trying to target a certain segment of the community. I later saw the same family photo on a phone company truck promoting their services.

e. Most modern churches have a marketing plan, but no evangelism plan.

Over the past few years, I have read countless articles in ministry leadership magazines that discuss marketing as evangelism. Marketing is letting people know that you exist. Evangelism is letting people know that Jesus exists and that they need a relationship with Him. The two plans are different.

Indeed, we need to market our ministries, letting people know that we exist, but let's not abandon what the Scriptures have taught us, "Go into all the world and preach THE GOSPEL." (Mark 16:15)

g. Successful Church Growth Evangelism

Church Growth should be the same as Kingdom Growth. It all has to do with our mindset and focus.

When consulting with churches about developing outreach, church growth and evangelism plans, my goal is to get everyone thinking about winning souls and making disciples.

The Bible does not tell us to market ourselves, but to lead people to Jesus. Church growth is a by-product of winning souls and making disciples.

If we remember that "church" is not a location, but is composed of people who are following Jesus, then we won't get it mixed up.

Let's grow God's Kingdom together by learning to be better at sharing the Gospel!

I would enjoy the opportunity to help you and your church to develop or re-energize effective evangelism ministries. Please fill out the form below if you

would like more information regarding Evangelism Workshops or other Training Seminars.

4.3. CHURCH ADMINISTRATION/LEADERSHIP IN CHURCH GROWTH

According to Dee Hock (2010), no matter how well designed an organization is, it is only as good as the people who live and work in it. What determines the organization's performance is the approach to management its leaders take. In determining what makes a good leader, first look for integrity; second, motivation; third, capacity; fourth, understanding; fifth, knowledge; and last and least, experience.

Without integrity, motivation is dangerous; without motivation, capacity is impotent; without capacity, understanding is limited; without understanding, knowledge is meaningless; without knowledge, experience is blind. Experience is easy to provide and quickly put to good use by people with all the other qualities.

Most leaders don't have a problem getting new, innovative thoughts into their mind, the problem is getting old ones out. Every mind is like a room packed with archaic furniture. All of the old stuff of what we know, think, and believe must be

taken out before we can replace it with something new. When empty spaces are made in the mind something creative will fill it.

If one has a desire to lead, they need to invest at least 50% of their time managing themselves, their ethics, character, principles, purpose, motivation, and conduct. At least 25% of the time must be invested in managing those who have authority over us. Managing peers requires approximately 20% of our time. The remainder of the time, 5%, should be used to manage those we work for, those whom we lead.

Leadership is a dynamic process over an extended period of time in which a leader influences the thoughts and activities of followers, toward accomplishment of aims, usually mutually beneficial for leaders, followers, and the macro-context of which they are a part.

According to Bobby Clinton (2009), a leader is a person with a God-given responsibility to influence a specific group of God's people toward his purposes for the group. George Barma defines leadership as the process of motivating, mobilizing, resourcing, and directing people to passionately and strategically pursue a vision from God that the group jointly embraces.

According to Blackby and Blackby, spiritual leadership is moving people on to God's agenda. For James MacGregor Burns, leadership is one of the most observed and least understood phenomena on earth. Leadership is not merely influence, getting things done effectively, or controlling the decision-making

process, it's been described as something beautiful; hard to define, but you will know it when you see it.

A leader must possess integrity. Integrity is that quality of character that elicits trust from others. It is being whole, complete, and uncompromising adherence to truth. Integrity asks the question, "Am I able to do that which you trust me to do?" It is developed when I have permission to be honest about who I am and who I am not. Integrity needs a safe place to develop. True integrity is realized by understanding the reality of who God says you are.

Leaders are men/women of character. Character empowers our capacities while keeping them in check. Character is what you are, whereas reputation is what others think you are. Though character is made by many acts; it may be lost by a single one.

Humility is a characteristic of leadership. Humility is trusting God and others with myself. People with humility don't think less of themselves, they just think of themselves less (Blanchard, *Beyond Your Best*, 61).

As previously stated, self-leadership is our greatest investment when leading. Bill Hybels asks a number of questions that are relevant to self-leadership. Leaders would do well to ask the following questions: Is my calling sure? God what do you want me to do? What is God's mission for my life? Is my vision clear? Where are you going? A leader's job is to see around corners. Is my pace sustainable? Are you preparing for a lifetime of ministry? We need to practice

that part of the long view. Is my love for God and people increasing? This can be a key indicator of ministry burnout. Beware of the danger of plateauing. Is your heart for God? What do you want to learn this week? Who is responsible for your leadership development? How do you envision God changing you?

Is my passion hot? What is it that motivates you? Who is responsible for keeping your passion hot? Am I developing my gifts? What steps are you taking to develop your spiritual gifts? Is my character submitted to Christ? What changes need to be made in my character? Is my pride subdued? Who do you have who can speak truth into your life? Am I overcoming fear? My fears can seem overwhelming when my focus is not on God. Are interior issues undermining my leadership? We often want to avoid the dark side of leadership. We must beware of isolation; character is formed in community but tested in isolation.

It is a good thing to sit at the feet of sound and astute biblical leaders and analyze their leadership. Samuel was left in the care of Eli at the temple after being weaned by his mother. As a lad he had not come to recognize the voice of God. Chosen by God to judge Israel, he came to the knowledge of God's voice; he was obedient to the voice and the call to the prophetic ministry and the call to be a judge over Israel.

Samuel was capable of leading himself, his peers within and without Israel; he led downward and had a right relationship with God which means he knew how to lead upward because God honored his life. There was a problem with Samuel's sons, who lived immoral lives. The question could be asked, If Samuel was

lacking in his ability to lead his family or was this just a case where children have been brought up in the fear and admonition of the Lord, but choose to rebel?

Administration, according to Drucker Peter (19193), may be defined as a socially organized and rationally planned process that seeks to implement and achieve agreed-upon objectives. Administration, then, is concerned with setting objectives and organizing the means to achieve such objectives. Administration is further concerned with the nature of choices that are open to individuals, the choices that are likely to contribute to effective performance.

In most churches, particularly small black churches, we are constantly confronted with problems greater than the resources to meet them and comprised of people, who must be motivated spiritually to succeed in any venture. There are times when it seems we are called upon to do the impossible when the economy is in a so-called down turn. But there is no lack in God's economy ([Haggai 2:8](#) "The silver is Mine and the gold is Mine," declares the Lord of hosts). ([Proverbs 13:22](#) "A good man leaves an inheritance to his children's children, and the wealth of the sinner is stored up for the righteous.")

Most administration in our church seems to be run by the grace of God and the mercy of the people, without adequate records and permanent paid employees. We have lost many members on the basis that we never use them in the church structures unless they can be used for the personal benefit of the minister and of his administration.

The basic goal of church administration must be the enhancement of people:

- To “equip the saints for the work of the ministry” (Ephesians 4:12, RSV)

Leadership by education and training; “integration without preparation equals frustration”

- To “set at liberty them that are bound” (Isaiah 61:1, Luke 4:18)

Liberation that secures jobs, housing, education, human rights, i.e. the breaking of all “fetters”

- “To serve the present age, My calling to fulfill...”

Flexibility to adapt to location, life-style, working and living conditions; the existential (involved in or vital to the shaping of a person’s self-chosen mode of existence and moral stance with respect to the rest of the world) nature of decisions people must make.

- “And O, Thy servant, Lord, prepare a strict account to give.”

Accountability for all that is administratively entrusted to one’s keeping: assuming responsibility for one’s commitments.

- To reveal the glory of the Lord that “all flesh shall see it together” (Isaiah 40:5).

Sound church administration, demanding excellence at every level of participation and sensitive to human needs resulting in a meaningful future for black children of God.

Some years ago the late, Ira De Augustine Reid, eminent sociologist, conducted a very extensive study on the educational background of “Black” Baptist ministers. One of the questions posed related to laity expectations of the minister. The question was asked of ministers and laymen from all sections of the country to give their opinions on the type of preacher desired by Baptist people. They all seem to agree on several requisites, namely:

- He must have a divine call to the ministry
- He must be able to mix and mingle with people
- He believes what he preaches
- He must be a good organizer
- He must be able to make himself heard and
- He must present his material in an understandable manner

According to scripture, God had complete trust in Samuel and Samuel found favor with God. When Israel insisted on having a king to lead them as the other nations, Samuel became distraught feeling rejected by a people he had led and was now being cast aside because he had aged. He was consoled by God’s assurance that it was not he who was being rejected but Israel was rejection their true King.

Given the arduous task of choosing a king for Israel, Samuel was led to the appropriate location to find the man that God had chosen. Again, God sets

circumstances in motion to have his chosen man, Saul, at the right place at the right time. It was God who was involved in choosing the leaders He wanted over His people.

When Saul was anointed by Samuel to be king over Israel, scripture states that a spirit of prophecy came upon him as he met a group of prophets and his spirit was changed within him as if he was another man. As long as Saul was obedient to the voice of God he was a capable and successful leader. He lacked the ability to lead himself successfully; flesh was a major problem for Saul. He disobeyed the voice of God when asked to kill all the Amalekites, including the animals, but Saul chose to save the best of the spoils for himself. Even King Agag was spared. Another incident that infuriated God with Saul was his offering sacrifices to God in the absence of Samuel. The results of these two incidents led to the rejection of Saul by God. Saul had the ability to lead downward, laterally, upward, when obedient, but was lacking in the area of self-leadership. This led to his downfall.

God's rejection of Saul led to the choice of David as the next king of Israel. Again, it was given to Samuel to make the trip to the house of Jesse, the Benjamite, to look among his sons for the next king. After David was finally chosen, Saul asked Jesse to allow David to come to his palace to reside because of David's musical ability. After Saul's rejection by God, an evil spirit entered him and he had a tendency to go into fits of rage. David's music had a soothing effect on Saul, but he would also become jealous of David and attempt to kill him.

David was a great warrior and on his return from battle on one occasion, the women stood on their balconies and shouted, “Saul has killed his thousands but David his tens of thousands.” Saul’s animosity grew continually against David and he sought ways to annihilate him.

Eventually, David was anointed king over all of Israel and he was a great warrior king as well as leader. He was God’s chosen, but there were flaws in his character. Several times he missed the mark in self-leadership. The one time that stands out the most in scripture was the affair that he had with Bathsheba, the wife of Uriah, whom he ultimately had killed.

David was an excellent lateral leader, an excellent downward leader, he led upward, with skill, but he had to work hard on self-leadership as most of us do. In his final epitaph he was declared to be a man after God’s own heart, this was due to his desire to do the will of God.

Solomon, the son of David and Bathsheba, was Israel’s third king. His reign was one of relative peace between the nations and one of prosperity. Solomon was considered the wisest man to have ever lived. In his youth, after being anointed king, it was his prayer to God that he be granted wisdom to be able to in and out among such a great people. God granted Solomon his request and threw in extraordinary wealth along with wisdom. It was given him by God to build the Temple of the Lord. This project took him seven years to complete.

When the temple was completed Solomon dedicated the magnificent structure in a public ceremony of prayers and sacrifices. Solomon was also known for other

building projects in which he used slave labor from foreign lands. He spent 13 years building his palace. He built the city wall, a citadel & a palace for one of his foreign wives, and facilities for foreign traders.

Solomon led downward with great ability, laterally equally as well, upward when in the will of God, but had great difficulty in his middle years with self-leadership. His many foreign wives drew his heart away from God and he afforded them the luxury of bringing and worshiping their idol gods in Israel. In Solomon's senior years, he saw the error of his ways and concluded that all of his past vices were nothing more than vanity.

Marcus Buckingham emphasized the importance of building around strengths and managing around weaknesses. He used the analogy of a family whose child comes home with a report card and did well in all classes with the exception of one. He surmises that the family would insist that the child focus on the class that he did not do well in rather than accentuate the positive by focusing on the classes that the child did do well in.

Leaders must define strengths and build on those strengths. Strengths are not what you are good at, but, what makes you feel good. One must be an authority of one's own strengths. There are risks to blossoming as opposed to staying in the bud.

Michael Porter stated that new converts must be taught early how to self-feed. Facts are the leader's friend. If you are not getting the expected results, and people are allowed to share with you their feelings concerning the matter, don't ignore the

facts. Productive leaders will plan strategically. This does not involve what we want to do, but, how do we do what we want to do?

Spiritual leaders must see themselves as delivering a service to a customer. Four questions need to be asked:

- How do I define what my goals are?
- What set of community needs am I going to meet?
- How can I deliver value?
- How do I create alignment from the group?
- Be clear about your goals and measure them.

Another biblical character that represents upward leadership is Nehemiah. A loyal cup-bearer of King Artaxerxes, he heard that the walls in his beloved city, Jerusalem, was in shambles, and the gates were burned. Deeply disturbed by this news his continence changed. The observant person that he was, Artaxerxes questioned the disposition of Nehemiah. Being a man of prayer and guided by the Spirit, Nehemiah tactfully informed the king of the condition of his homeland. He was deeply troubled that the place of his father's sepulchers lie in waste and the gates of the city had been destroyed by fire.

When one leads upward, the proper approach is necessary. This was seen with Esther and it is also seen in the life of Nehemiah. He stated, "If it pleases the king, or if I have pleased you with my service, and if your servant has found favor in your sight, that you send me to Judah, to the city of my father's sepulchers, that I may rebuild it."

All that Nehemiah asked of the king was granted him and with much prayer, hard work, and opposition, the work was completed. The key to Nehemiah's success was first, his ability to lead upward, getting the king to accept his proposal; and then getting those who may have been his peers, within the group, to work diligently with him. Because this was the homeland of them all, there was a sense of ownership involved. He led laterally to those who were outside the group by refusing the help of those who pretended to be supporters, and by refusing to cease working to entertain the antics of Sanballat and Tobias. To lead upward, self-leadership must come first.

Good leaders allow others to share in, or own the vision of the leader. Leaders must produce visions of passion that will cause others not only to buy into the vision, but to grasp it with passion and go forward with it. Owning the vision gives value to others. It allows them to dream and to reflect about where the vision is going.

Leaders need to emphasize the importance of the group because nothing happens when one works alone. All though, we all have fears and fear is a common factor in each of us, overcoming each fear makes us stronger. Prejudice comes from a base of fear, xenophobia, which is fear of the unknown. One must be something that is more important and stronger than their fears. To be truthful about it, pain is necessary; dealing with the pain gets one where one needs to be. Good leaders will attempt to see the potential in others and try to unlock those qualities.

Floyd Flake talked about defining the problem and building on it. People need to be moved beyond their self-serving motives. They have to be taught when to transition and move forward. Empowering others is a key factor in good leaders. Delegating authority builds support. If people are given an agenda they can understand, then the leader will see fruit. Leaders are to focus on their goals and not be intimidated by negative reactions. Leave something for the generation that follows.

It is a leader's responsibility to stay inspired and motivated. If the leader is not inspired neither will his followers be. When spiritual leaders are inspired, more is given; therefore, it is imperative that leaders stay crystal clear about their calling from God. There were times when Jesus was fully engaged in helping the needy but He knew when it was necessary to pull away from the crowds as well as His disciples and refocus. When our calling is sure, we must stay away from those who will de-motivate us. Develop relationships with other leaders who inspire and motivate you. There are many books that are written to inspire and motivate, read them!

There are essential biblical principles in scripture for the five directions of leadership that will work for all leaders. The first and foremost investment is to be in self-leadership. Those persons that led themselves well were successful leaders. The proper amount of time invested in leading will ultimately lead to leading well laterally, upward, and downward.

The biblical characters whose calling was sure and whose passion was hot was motivated to lead well. Those persons who neglected self-leadership found themselves displaced in their roles as leaders. They could not lead laterally, upward, nor downward. Looking at the plight of those who neglected self-leadership should encourage us to invest most of our time leading ourselves. Having an understanding that our calling is sure, we must maintain my level of passion for the leadership role we've been called to. It is our responsibility, and ours alone, to remain inspired. It is important that we associate with those persons who are positive, and continue to read material that is inspiring and positive.

4.3.1. A Church Needs Good Administration

A church is an organism. An organism is a complex structure of interdependent and subordinate elements whose relations and properties are largely determined by their function in the whole. The church, an organism, is a basic unit constituted to carry on the activities of its life by means of parts separate in function but mutually dependent. Such as organism requires administration, good administration, if it is to be very effective.

A church is of God and people. There is an essential partnership between God and persons in the life and work of a church. Church administration concerns itself with presenting the human element in the partnership equation as a disciplined, orderly, purposeful instrument to be directed and used of God as He sees fit.

Church resources are limited. Church administration concerns itself with the overall guidance provided by church leaders as they utilize the spiritual, human, physical, and financial resources of the church to enable the church to move

toward fulfilling its purpose and objectives. On the human plane, church resources are limited. The limitation of resources makes management of them more imperative. Church administration offers good management for a church's limited resources.

Churches are experiencing sagging influence and lagging pace. The well documented decline of the influence of churches on society, the continuing decline of participation in many churches, and other signs of the times indicate that churches are losing ground. Presently, most churches are decreasing in both numbers and percentages in relation to general population growth.

If allowed to go unchecked, this trend portends the reduction of churches to mere remnants in the lifetime of some persons now living. Church administration offers no panacea to such conditions. Yet, good church administration, like Christianity itself, has not been tried and found wanting.

Improved leadership in non-church sectors affects the church. The quality of leadership in other than church organizations has generally, though not universally, improved. There is a higher educational level among church members which reflects that of the general population. More church members are in places of responsible leadership in their occupations. There, they are expected to perform according to increasingly high leadership standards and to employ ever more sophisticated techniques.

Many church members expect leadership intensity and quality of effort in the church comparable to that with which they work in their jobs outside the church. Some even better effort, since the church is God's business.

4.3.2. Church leaders need an administrative style of leadership:

Church leaders need to discover, accept, and develop an administrative style of leadership. The need is not a new one, neither is the approach to the remedy. Both are apparent in history at least as far back as the Exodus. (**Exodus 18:17 – 18**) is the beginning of Jethro's counsel to his son-in-law, Moses:

What you are doing is not good. You and the people with you will wear yourselves out, for the thing is too heavy for you; you are not able to perform it alone (RSV).

Jethro followed his consultation on administration with the promise of these benefits:

So it will be easier for you, and they will bear the burden with you. If you do this, and God so commands you, then you will be able to endure, and all this people also will go to their place in peace (**vv. 22 – 23, RSV**).

Jethro admonished Moses to listen to his counsel. He invoked God's presence with Moses (**v. 19**) and the authoritative command of God (**v. 23**) that Moses follow the counsel. Here are the major points of the prescription.

- Pray for them: Moses was to represent the people before God. He was to bring their causes to God. This seems to be a way of saying he was to pray for them and their problems.

- Teach them the guidelines: Moses was to teach the people the statutes and the laws. These were to be their guidelines as policies, procedures, and rules.
- Show them the way: Moses was to show the people the way wherein they must walk. Since they had the pillar of cloud and fire for their physical direction, this admonition must refer to Moses showing them their life direction, as spiritual counselor.
- Show them the work: Moses was to show the people the work they must do. Their work was to become a nation to be used by God's redemptive purposes. The work was their challenge from God. It was to provide much of the motivation for their struggle to become the kind of instrument as a people through whom God could work. Their work was for them the "program".
- Organize the people into manageable groups: Moses was to organize the people into manageable groups. The pattern was to have groups of thousands, which, in turn, would have groups of hundreds. The hundreds groups were sub-grouped into fifties, and the fifties into groups of tens. This was their organization design.
- Choose qualified men to lead each group: Moses was to see that qualified men provided "out of all the people" to be placed over each unit of the organization. The "job qualifications" are impressive. These leaders were to be able, God fearing, truthful, and haters of unjust gain. Their span of

leadership was reasonable. Each man could be expected to cover his assignment effectively.

- Give the chosen leaders continuing authority: Moses was to let the chosen leaders of the group judge the people at all seasons. Their authority was not limited to any season. No one would benefit by waiting for a different season for his arbitration to be handled. This arrangement would expedite the solving of disputes and avoid a loaded docket. It would be an exception to the statutes and laws which would not be decided by these judges. This pinpointed responsibility both for the people and for their leaders.
- Have leaders decide routine matters: Moses was to have the chosen decide “every small matter”. There were the routine kinds of problems which were covered by statutes and laws or which were of limited magnitude. This kind of problem was to be solved on the lowest possible level of the organization structure, at the point nearest the problem itself, where the facts of the issue were most readily apparent.
- Bring “great matters” to the chief leader: The people and/or judges were to bring to Moses “every great matter”. These would be matters of large importance which were not satisfactorily dealt with under the statutes and laws. These were the exceptions. Moses was to judge these. He was to manage by exception, a management concept which has been articulated in this century by some, as though they invented it.

The illustration from Exodus does not imply that a Mosaic structure suits all needs for all time. But, the lesson should be clear that for leaders to endure and to get the

work done, they must lead others to bear the burden also. This is the meaning of an administrative style of leadership.

4.3.3. Primacy of the Holy Spirit:

As previously stated, God and humanity are in a partnership in the church enterprise. God is operating in and through the church through the Holy Spirit. The Holy Spirit is not subject to human leadership or guidance. There is neither an attempt to preempt Him nor to direct, limit, or regiment His movement within the church. Christ is the Head of the church through the guidance of the Holy Spirit. The best human effort which be evoked requires the help or sanction of the Holy Spirit.

Christ guides the church through those persons who lead. Some of those who lead are ministers. Their function in leading is to equip God's people for the work of service (**Eph. 4:11 – 12a**). The minister or ministers of a church work in a variety of ways in order to equip the members to serve. They preach, teach, and perform other leadership services. They watch over the members like shepherds (Acts 20:28). They are God's servants as they function.

4.4.4. Pastor

Principle Function: The pastor is responsible to the church to proclaim the gospel of Jesus Christ, to teach the biblical revelation, to engage in pastoral care, to provide administrative leadership in all areas of church life, and to act as the chief administrator or ex-officio.

Responsibilities:

- Plan and conduct the worship services; prepare and deliver sermons; lead in the observance of ordinances.
- Lead the church in an effective program of witnessing and in a caring ministry for persons in the church and community.
- Visit members and prospects.
- Conduct counseling sessions; perform wedding ceremonies; conduct funerals etc.
- Lead in planning, organizing, directing, coordinating, and evaluating the total program of the church.
- Work with deacons, leaders, auxiliary heads, and committees as they perform their assigned responsibilities; train and lead deacons in the work of their ministries.
- Act as moderator/facilitator of church business meetings.
- Cooperate with district and denominational leaders in matters of denominational interests and concerns; keep the church informed of denominational development; represent the church in district and general church meetings.
- Have oversight over all facets of the church

4.3.4. Minister of Music

Principle Function: The minister of music is responsible to the pastor for the development and promotion of the music program of the church.

Responsibilities:

- Direct the planning, organizing, conducting, and evaluating of a comprehensive music program including choirs, vocal and instrumental ensembles.
- Lead in planning and promoting a graded choir program; direct and coordinate the work of choirs, both adult and youth, and other choirs as needed. All of this is done under the direction of the pastor.
- District directors/directresses should avail themselves for Annual and Sunday School conventions and other associated meetings that promote the overall church.

Overview Job Descriptions

Elder: It shall be the duty of the Ruling Elders to preach the Word, giving their time, talent, and influence for the spreading of the Fire Baptized Holiness doctrine throughout their respective districts.

District Leader: The work of the District Missionary Leaders shall be to visit or write to encourage active and inactive missionary fields; to see that missions are properly organized; conduct meetings, etc.

District Editor: It shall be the duty of the District Editor to report all newsworthy items on the district to the Editor of the True Witness.

Local Evangelist: Shall be at the disposal of those who feel the need. Under the direction of the Ruling Elder he/she may be called upon to establish churches. The Ruling Elder may assign other duties.

Ambassador for Christ: Shall assist the Y.P.I. Supervisor in whatever manner she determines will fill the greatest need for the winning of souls of youth.

Trustee Board: Has the responsibility of seeing that the church's property is properly deeded according to state law and in accordance with denominational policy. These papers should be kept in a safety deposit box so that they will not be lost or otherwise misplaced. They should be made readily available for inspection by a new pastor or Ruling Elder.

The position of Trustee is one of function more than authority. Where certain decisions must be made concerning the church's property, the pastor may bring the board of deacons into the picture. There are some decisions which may require the input of the entire local church, district, or general church. In such cases of the body (local, district, or general) they always report promptly to the proper party or parties.

It is the responsibility of the trustees to take care of the church's property. They should see that all facilities are well kept and see that the funds are raised to support the facility.

Trustees cannot do these things alone. We must all contribute in all ways possible.

Mother Board: Assists in enforcing the rules and regulations of the church. They assist in the instruction of younger women. They also prepare and assist with the Lord's Supper.

Church Board: Has the responsibility of assisting the pastor as he/she carries out his/her spiritual and temporal duties. The deacon also has the responsibility of enforcing the rules and regulations of the church. He/she should bring charges where there are infractions in order to encourage members to lead holy lives.

Finance Board: Has the responsibility of taking care of the pastor and visiting ministers. It is the duty of this board to see that the pastor's needs are taken care of according to the fullest extent of the ability of the local congregation in question. The Finance Board should care for the church's ministerial guest or special occasions i.e. Bishop's Visit, Elder's Official Visit, district president, revivals, and other special occasions. The Finance Board also takes care of General Days.

Sunday School: Is the primary educational agency of the church. It deserves and requires the attendance and attention of all members of the body. Sunday School is an expression of our stewardship of the Word of God. We learn how to lead a soul to Christ, how to cheer a brother, how to encourage a sister, and how to live lovingly in the body.

The Sunday School also assists the Missionary Department in its support of Fuller Normal School.

Missionary Department: Is dedicated to the support of education and missionaries. Missionaries are essential to the spread of the gospel. The Missionary Department supports the training of young minds and training of ministers and Christian workers.

The Missionary Department along with the Sunday School department supports the Fuller Normal School in Greenville, South Carolina.

Teenage Missionary Department: Is the training arm of the Missionary Department (for persons 35 years and under). It is important that the young learn to perform missionary work and do it.

Pastor's Aid Board: The original purpose of the Pastor's Aid was to assist the pastor in the purchase of books and other material needed for ministry. Today, it has expanded into all areas of assistance to the pastor, which enables him/her to do a better job.

Usher Board: Is important to the image of your church. Properly attired, warm, friendly ushers are the first line of defense against visitors feeling lost and unaccepted. These front line people have the ministry of hospitality and help maintain orderliness during worship.

Choirs: Have a ministry of praise and worship. They assist the pastor in his/her worship leadership. Singing in the choir should never be taken lightly.

Benevolent Committee: Assists the pastor and congregation in helping bereaved families deal with the death of a loved one. They come to the scene or home as

soon as possible to lend spiritual, emotional, and physical support where necessary. They also assist with the purchase of flowers or other condolences. These persons should be carefully chosen.

General Church Responsibilities

The General Church has the responsibility of providing leadership at all levels of clergy participation including pastoral. Nowhere in Scripture is the local church told to choose its own pastor. Paul gave Titus the qualifications and the authority to appoint men of God to lead the flock.

Missionaries are sent out under the auspices of the General Church. It is our way of “going into all the world”. Very few of our local churches could support missionaries, but pooling our resources through the General Church makes it possible.

Sometimes local churches are helped financially by the General Church.

Annual & Sunday School Conventions

Elder's, pastors, ministers, and district officers report to the Annual and Sunday School conventions. Churches also report to these conventions

Sisters of Charity Convention

The District President and churches report to the Sisters of Charity Convention

Youth Congress

A district contestant competes on the national level at the Youth Congress. Each district also contributes penny-a-day money collected from each church on the district.

General Days

There are general days on the church's yearly calendar. Monies raised on these days are sent to the General Church to support certain national church programs, Fuller Normal School (Founder's Day) and General Council (every four years). These days are usually set at the Annual Convention.

CHAPTER FIVE

5.1. SUMMARY

In today's fast-paced and busy world, it is easy for Christians to go about life and forget the mandate that Jesus has left them, which is: **“Go therefore and make disciples of all the nations”**. Pastors and ministry leaders are finding it hard to engage church members in evangelization activities. While some seem to understand and agree with the fact that they should evangelize, very few actually take action.

Hence, “Effective Outreach Evangelization Strategies” plans will help ministers devise an outreach and evangelization plan that will create momentum in their church and get church members fired up and willing to share the Good news of Christ with all the ones that God put on their path.

Summarily, the method ethic adopted by church leaders to evangelized is a function of the value system of the environment where the church operates.

What make this book different from the ones I have read or heard of, is that it is not a list of ideas or activities to do but instead it teaches leaders how to come up with an outreach plan that is appropriate for their church.

4.2. FINDINGS

Finally, the history of the early church demonstrates that the gospel is a message for all the people, and that the church is an institution best left in the hands of its people. Colonialistic and paternalistic attitudes are contrary to the spirit of Acts.

How then can the principles of evangelism and church growth in the Book of Acts of the Apostle be applied to our churches today? Perhaps the points below could be a starting point for discussion. Begin a prayer ministry which demonstrates commitments of time, money, and people resources to the priority of prayer. Lead the church to a commitment to give evangelism priority.

Evangelism was a way of life for the early Christian. Most Christians today have to refocus their efforts on evangelism to demonstrate that priority of Christ commissioning believers before His ascension into heaven to do.. Baptist Church in St. Petersburg, FL, in order to obtain information regarding a prayer ministry for our church. Approximately 42 believers were included in the survey, large percentage of respondents believe that for a church to grow, the methods employed for bring unbelievers to the knowledge of Christ determine church growth..

4.3. CONCLUSION

In a world that is becoming increasingly more complex, secularminded, and technologically advanced, Christians of our era should be encouraged that many of the evangelistic principles of the early church in Acts of the Apostle are normative for our churches today. The failure of many churches to grow today is often a failure to realize and to practice these.

In Apostolic Pentecost there are four methods of reaching people with the Gospel that have been more effective than any other. Research has proven this. All work from the concept that is commonly called **“Oikos Evangelism.” Oikos Evangelism refers to the two Greek words oikia and oikos, which are interpreted as “house, household, or home.”** In the greater sense, oikos means an individuals family, friends, and associates. This study show that the majority of people in church today were brought to the Lord by the testimony or invitation of family, friend, or associate. After interviewing 42 believers who were faithful church members and asking them questions, “How did you come into the church?”, The following results were obtained:

- 6-8% – said the minister was the reason. His personality or reputation brought them to that church.

- 4-6% – were walk-ins. One day they decided they needed to go to church, so they did.
- 2-4% – said they were attracted by the church’s outstanding program and facilities.
- 1-2% – said it was because someone visited them or knocked on their door.
- .1% – said that it was through a radio or T.V. program that they had been reached.

However, 70-90% replied that their conversion was the result of the witness from a family member, friend, or work associate.

What this means is this: the best methods, the most productive methods, the “chain saws,” work from the oikos principle: reaching people through family, friend, or associate contact. The four methods currently being used within Apostolic or Pentecostal Churches are as follows:

- **Bring a guest to church.** More people have been saved by being brought to an evangelistic programme, Holy Ghost filled service than by any other method. It is no coincidence that this was also the most common and effective means of evangelism in the New Testament. “Preach the Word,” Paul told his son in the Lord, “For God hath chosen the foolishness of preaching to save them that believe.” Few things are more powerful and

leave a more lasting impression than a Pentecostal service. If you can get your people to bring more visitors to church, you will see more conversions.

- **Teach a Home Bible Study.** “And daily in the temple and in every house, they ceased not to teach and preach Jesus Christ” ([Acts 5:42](#)). If the lost won’t come to us, we must go to them. Home Bible Study, without a doubt, has been the most effective outreach method developed in the last twenty years. If we will sow the seed, we will reap the harvest. Home Bible Studies are by far the finest way of doing this.
- **Personal Witnessing.** The most powerful tool a person possesses is their testimony of how God saved them. Paul proved this by repeatedly giving his personal testimony throughout Asia Minor. People may argue with your interpretation of scripture, or your theology, but they cannot argue with what the Lord has done for you. Your testimony can be a healing, your conversion experience, your deliverance, or simply your joy of living for God. If we can encourage people to witness to their oikos more, as well as to others they meet, than it will result in more visitors in church and more Bible studies in homes.
- **Sunday School:** This last method might surprise some, but for the church that is growing, it is no surprise at all. It is not by accident that the ten largest Protestant churches in America all have large, thriving Sunday

Schools. This also holds true for most large Apostolic churches. Why? Because the Sunday School is the most effective method of turning a stranger into a friend. It establishes a long term contact with an individual. It effectively plants the seed in the heart, and it produces a common bond with the church itself. A healthy percentage of children raised up in Sunday School become church members, whether their parents come in or not. It also is an extremely effective means of reaching into the home and establishing a relationship with the parents.

These four methods have brought more lasting results for the amount of effort extended than any other ministry or program. Of course, there are other methods that have worked. But these are the most successful, the most common, and the most easily adapted to all churches, large or small. Taking an honest look at what we know works well and improving it often brings more lasting success than the latest new outreach program or method.

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