

Evangelism:
Go Make...
(Matt. 28:19)

DR. ALTHEA MARCHELLE BROWN

FOREWORD BY BISHOP JOHN RICHARD BRYANT

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AuthorHouse™
1663 Liberty Drive
Bloomington, IN 47403
www.authorhouse.com
Phone: 833-262-8899

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Third Edition

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A note on nouns and pronouns: Christians are referred to as born-again believer(s); God is referred to as *Yahweh*; Jesus Christ is referred to as *Yahshua*; Scripture(s) as Holy Scripture(s); Amen is referred to as *So Be It* and the Bible is referred to as the *Book of Life*. The only exceptions are in the case of direct quotations.

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“Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.”
(Matthew 10:32-33 NRSV)

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Endorsements

There is no doubt that one of the most critical issues facing the Kingdom of God is how the church reaches those who have not been effectively evangelized or experienced the nature and inclusive message of God. The work done by Dr. Brown helps to give workers in evangelism an instructive guide that will enable them to properly utilize the divine gift of outreach to the masses. Her scholarly approach and exhaustive research in the dynamics and history of the methodology involved in evangelism bears witness to the truth of the presence of a divine call.

Now, if ever, it is imperative for the development of the Kingdom of God to have individuals who clearly see and understand the need for expanding the kingdom of born-again believers by preparing individuals, groups, and churches for the fulfillment of the mission of Christ in calling the lost unto salvation.

Evangelism for the 21st Century Church must not be viewed in the context of traditionalism, which seeks to only reach out to its own, but must in a broader sense take the message of Christ Jesus to invite whosoever will come to the banquet table to feast on that which has been prepared by God.

In your labor to expand the role of the local church in building the larger Kingdom of God, I pray all that read and utilize this book and workbook combination will find it an excellent resource for their ministry.

Robert Brumfield, D. Min. Presiding Elder of the South
District of the Chicago Annual Conference
(*Omega Psi Phi Fraternity*)



Drs. Robert Brumfield and Althea Marchelle Brown

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Dr. Althea Marchelle Brown's book and workbook combination on evangelism is very timely. She is careful to define and to describe evangelism in spiritual, practical, and meaningful ways that can help anyone who has a genuine interest in evangelism as a ministry or topic of interest. Her research model is one that can be replicated and/or adjusted to work efficiently in various congregations regardless of their size and location in interurban, urban, suburban, or rural communities. Dr. Brown is to be commended for offering this ministry model to the church at a time when it continues to be challenged to respond appropriately to the various manifestations of systemic sin. As she points us to the Lord Jesus of Nazareth, she offers us a way to win the lost, to redeem the wayward, and to reconcile the marginalized members of our communities. Dr. Brown employs various effective methods, techniques, and tools that can be useful to the church - the Body of Christ and its leaders - as they seek to fulfill Christ Jesus's Great Commission: make disciples.

Epiphany 2022

Tony C. Henderson, D. Min. Pastor, Resurrection

Christian Center Detroit, Michigan

(Alpha Phi Alpha Fraternity)



In this enlightening guide, Dr. Brown scrupulously tackles one of the most critical issues concerning men's and women's spiritual journey. It addresses how the church reaches others as it encourages the born-again believer's interest to properly utilize the divine gift of outreach.

This book and workbook combination helps readers know more about *Yahshua* of Nazareth and offers a way to win the lost, to redeem the wayward, and to reconcile the marginalized members of the communities. It employs various effective methods, techniques, and tools that can be useful to the church, the Body of *Yahshua* and its leaders, as they seek to fulfill *Yahshua's* "Great Commission," that is, to make disciples—sheep of the church (members) should make other sheep (members), for shepherds (pastors) do not make sheep (members).

Lastly, it is an authoritative resource for how the power of the Holy Spirit empowers believers TODAY to persuasively impact the nation. The reader will gain tools to go from being quiet and shy to evangelizing the world for the glory of *Yahweh!*

Evangelist Fred Sherriff
Jackson, MS

Foreword

I am so excited about this work by Dr. Althea Marchelle Brown. I am excited because, in every chapter, the reader will be able to discern that this writer is passionate about the church. So many write about evangelism but show little or no excitement about the church. It is clear that Dr. Brown knows that the two are wed. As Dr. Ken Hemphill writes in his volume, *Eternal Impact*, we must be passionate about the church because Christ Jesus is passionate about the church.

Our writer's love for the church has motivated her to design and share with us an evangelistic tool that will work. Dr. Brown uses Holy Scripture as the foundation for her approaches to evangelism. The writer takes her time to build this foundation deep and strong. The writer does not just cite a verse here and there to make a point but uses Holy Scripture in establishing how central evangelism is to the Christian faith.

This wonderful book and workbook take us through a historical survey of evangelistic approaches across the years. Dr. Brown's work is unique in several ways. The writer discusses evangelism in the African American experience. The African American Church has been evangelizing for more than two hundred years. What can the larger church community learn from the Black Church experience? You

will find it refreshing and informative as Dr. Brown surveys this rich experience.

Dr. Brown has packaged all of this powerful information and inspiration in a seminar format. This seminar will be an excellent tool for the entire church to study. This seminar will inform the Body of Christ, then it will equip, and finally, I am convinced that it will motivate the church “to do the work of an evangelist with new and renewed zeal.” You are going to love this!

Bishop John Richard Bryant

Senior Bishop *Emeritus* of the African Methodist Episcopal Church



Dr. Althea Marchelle Brown and Bishop John Richard Bryant

Preface to the Third Edition

I am deeply grateful and excited to complete this third edition of *Evangelism: Go Make...* (Matt. 28:19). The original edition, published in 2010, has been used by a variety of users, especially college and high school students, who are enrolled in the Book of Life classes, and used in churches for the Book of Life studies. This guidebook and study evolved from my dissertation, *Learning to Share the Good News in an African American Context*. It had been a rewarding experience for me, and I was led to turn the academic dissertation into a book that would be used to build up *Yahshua's* Church.

This third edition is revised to include more resources and operational definitions. My goal was to improve and enhance the reader's understanding of evangelism. I believe that this edition will provide a clear, more detailed plan for learning and teaching others.

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Acknowledgments

My appreciation and thanks to all the churches and pastors for their gifts of wisdom, love, and prayers.

As a young teenager my spiritual journey was ignited at Unity Baptist Church in Detroit, with the late Rev. Dr. Valmon Stotts, Sr., serving as Senior Pastor. I sang in the youth choir, the Choraleers. I served on the youth usher board and participated as a member of the youth step team ministry; my brother, the late Sylvester L. Anderson, and the late Joseph Shaw, were the instructors. I am indebted to all of them for their part in my journey.

As an adult, I continued to serve in ministry. I especially want to thank Bishop John Richard Bryant, Retired (*Emeritus*) Senior Bishop of the African Methodist Episcopal Church and Rev. Dr. Cecelia Williams-Bryant, Retired (*Emeritus*) Episcopal Supervisor of the African Methodist Episcopal Church, who prayed and supported me in writing several books that are used today as study aids; Rev. Norman Osborne, Retired (*Emeritus*) North Presiding Elder, and First Lady Pam Osborne, Retired (*Emeritus*), who gave me unsurpassed advice on writing books; Presiding Elder Dr. H. Michael Lemmons and First Lady Arnita R. Lemmons, South District; Rev. Barbara Anthony, Retired

(*Emeritus*) Pastor, Mitcham Chapel African Methodist Episcopal Church Family, and first gentleman, John Anthony, Retired (*Emeritus*); Creflo and Taffy Dollar, leaders of the World Changers International Church Family, where I taught how to do street witnessing and jail ministry; Rev. Dr. Charles Adams, Retired (*Emeritus*), his wife Agnes Adams, and the Hartford Memorial Baptist Church Family, Detroit, Michigan; Dr. Carl Johnson, Retired (*Emeritus*), and Helene Johnson, Retired (*Emeritus*), New Hope Baptist Church Family; the late Apostle Frederick K. C. Price, Retired (*Emeritus*) and the Crenshaw Christian Center Family; Minister Denise Davis Johnson; Rev. Gloria Bennett, Retired (*Emeritus*) and Marietta Chapel AME Church Family, who believed in me and allowed me to do my trial sermon; Apostle Diane Chappelle; Prophetess Cynthia Lynn Binns, Sharon Shivers, and Najla D'Ann Peoples; Bernard and Karen Smalls, pastors of Prevailing Word Outreach Church, Anchorage, Alaska and the visionaries of Atlanta New Thought Centre, Peachtree City, Georgia; Rev. K. Elisha Hogan and Sister LaCrystal Stokes-Hogan; Rev. Sharinese Franklin-Jackson, Pastor, Vernon Chapel African Method Episcopal Church Family, and First Gentlemen, Bryan Jackson; Rev. Dr. Robert Brumfield, Presiding Elder, South District of the Chicago Annual Conference, and Sister Sharon Brumfield; Evangelist Denise Wellons-Glover, Oak Grove African Methodist Episcopal Church; Evangelist Fred Sherriff, from Jackson, Mississippi, who supported me by reading and attending my evangelism classes/seminars that I facilitated; and Rev. Dr. Tony Curtis Henderson, Pastor and the entire Resurrection Christian Center Family, who have encouraged me spiritually and financially during my journeys.

So many to thank! I continue with Bishop Larry Jackson, Pastor, Bethel Outreach International Church; Raymond Renfrow, Open Mic Family, Tony Renfrow, TNT; Virtual Family members (you know who you are!); intercessors: Jay and Naomi Williams, New Life Power

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Also, I thank Revs. John Woods, Sr. Pastor, St. Paul AME Church in Rome, Georgia; Rev. Dr. Edward Rhodes and Jean Rhodes, Retired (*Emeritus*); Carl Moore and Gloria Moore, Retired (*Emeritus*); Revs. Tunisia Jones, Theresa Redden, and Nyco Smiley; Denaita Atkins, Patricia Lockheart, and Patricia Clark, and the Oak Grove AME Church Family; Sorors, Rose Butler Smith, Patricia Edwards, Phyliss Rogers, and Renee Micou; Senior Pastor, Bishop Dale C. Bronner, Sr., D. Min., Dr. Nina D. Bronner, and Revs. Charles and Betty Blackshear of Word of Faith Family Worship Cathedral in Austell, Georgia; and Dr. Reginald and Lisa Garmon, Senior Pastor of Word of Faith Love Center in East Point, Georgia where I participated in the jail ministry.

Also, I extend a heartfelt thanks to the late Ted Baxendale, the editor of my dissertation; Ministers Janet Brown, a neighborhood friend, and a prayer warrior and to my other friends and prayer warriors; Brian Singleton, Revs. Drs. Debra Napier Thompson and Nansi Rowe, Retired (*Emeritus*); my prayer partners on the Life Transformation Prayer Line: Dr. Victoria Ensley-Walton, Pastor of the Salvation and Healing House of Prayer Line, Evangelist Patrice Bridges, Evangelist Kimberley Wright-Windom, Overseer Christine Carrol, and Ruby Tanner, Prayer Warriors; Drs. Barbara Allison-Simpson and Wylin Wilson, and Senior Pastor and Revs. Ella Edwards, Allen Temple AME Church, Lakewood, Florida, Anthony M. Shaw, New Pittsburgh Kingdom Door Missionary

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My appreciation to Sisters Barbara Porter and Myrtis Boyd, who made a way for me to facilitate workshops, at St. Luke African Methodist Episcopal Church, Highland Park, Michigan; Sister Mildred Goodloe, my friend and supporter in ministry and member of Bethel African Methodist Episcopal Church, in Detroit, Michigan; Sisters Dietta Atkins, Patricia Clark, and Patricia Lockhart, who all attended my workshops on the Friday evening Oak Grove African Methodist Episcopal Church Book of Life Study; the late Rev. Minnie Shaw-Frierson and Rose Weeks—I met them in Michigan; and my editor of this edition, Diane Proctor Reeder, owner of Written Images.

I thank more family members, who are even supporting me now: cousins Steven Morton and Minnie Pickens, who support me and my family even now; Apostle Lawrence and Pastor Inga Wallace, Earthquaker's Ministries, and Alfiea Johnson, who paid for the first edition of this book; Uncle Jaye Brown and Aunt Constance Brown, whose prayers are always on time; Uncle James and Aunt Robbie and Uncle Bill Brown, who demonstrated unconditional love for me and my family; and many more clergy friends and supporters. I pray that all of them will follow *Yahshua* and gain the revelation of praise and worship. Finally, I always will thank my friend, dance coach, prayer partner, and more, Brother Rickey Banks.

I extend thanks to all the women in ministry who defied social norms and pursued public ministry as preachers and evangelists; they were the trailblazers for us. Their determination opened the doors for all women clergy, bishops, seminary presidents, the first African American first lady, and now the first African American woman vice president of the United States of America, The Hon. Kamala Harris. I am thinking of and honoring the late Revs. Jarena Lee and Zilpha Elaw; Evangelists

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Maria Stewart and Amanda Berry Smith; and the late Bishops: Barbara Clementine Harris, an African American woman, who is a retired bishop of the Episcopal Church, Marjorie Matthew, the first woman bishop to be elected in the United Methodist Church, Leontine T. C. Kelly, the first African American woman bishop; and Sharon Brown Christopher, the first woman to elected to the council of Bishops.

I extend my prayers to the families of Bishops: Vashti McKenzie, the 117th elected bishop, and the first woman to have this lofty position in the African Methodist Episcopal Church; the 122nd elected bishop Carolyn Tyler Guidry, and the late 126th elected Bishop Sara Davis in the African Methodist Episcopal Church.

I extend my prayers to pioneering Black women seminary presidents: the late Leah Gaskin Fitchue, the first African American woman President of Payne Theological Seminary, and the first woman to serve at a historically black theological seminary; Marsha Foster Boyd, the first woman to serve as president of the Ecumenical Theological Seminary; and Serene Jones, elected the 16th President and the first woman President of Union Theological Seminary in New York.

I extend my prayers to the first African American First Lady of the United States of America, Michelle Obama; and to the first African American woman Vice President of the United States of America, Kamala Harris.

I give thanks to the sorority that I am a proud member of, *Lambda Pi Omega*, Detroit Chapter, *Alpha Kappa Alpha*, Inc. I give a shout-out to all the fellow members of the Black Greek organizations founded by born-again believers, who understood the importance of, fellowship and service, especially the Divine Nine: the sororities *Alpha Kappa Alpha*, *Delta Sigma Theta*, *Sigma Gamma Rho*, and *Zeta Phi Beta*; and fraternities *Alpha Phi Alpha*, *Kappa Alpha Psi*, *Omega Psi Phi*, *Phi Beta Sigma*, and *Iota Phi Theta*.

Lastly, I pray that this second edition will help build the Kingdom of *Yahweh* on earth as it is in heaven:

“Go you therefore, and teach all nations, baptizing them into the Name of the Father, by the authority of the Son, and through; under the direction of, the Holy Spirit: Teaching them to observe all things that I have commanded you. And lo, I am with you always, to the end of the earth.”

(Mattithyah, Matthew 28:19-30 TBOY)

Althea Marchelle Brown, D. Min. CEO, Agape Connection, Inc. (*Alpha Kappa Alpha Sorority*)

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Introduction

This book and workbook combination focuses on evangelism. It consists of three chapters and detailed instructions on how to teach an evangelism seminar, including a questionnaire.

Chapter 1 addresses an overview of evangelism in the African American Church, a biblical overview on sin and salvation, and a historical overview on evangelism and witnessing. It also includes other author's books and articles on evangelism and witnessing in the 21st century.

Chapter 2 provides a model that can be used in any evangelism seminar or workshop and training.

Chapter 3 discusses the writer's theological reflections in relation to the evangelism seminar and training. This chapter also discusses transformation and evangelism in the 21st century and operational definitions.

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Chapter 1

Evangelism Overview

Evangelism is sharing the Good News of *Yahshua* with others (Appendix D, slides 1-3). The Holy Scriptures given in this book and workbook combination will enumerate why and how church members should evangelize, the different styles or ways to evangelize, and why some born-again believers are reluctant to evangelize. This chapter discusses an overview on evangelism in the African American Church, including an overview on sin and salvation, and provides a historical overview of evangelism and witnessing, as well as other author's books and articles on evangelism in the 21st century.

An Overview on Evangelism in the African American Church

Carlyle Fielding Stewart, III, an African American author of *Street Corner Theology: Indigenous Reflections on the Reality of God in the African American Experience*, states that:

“Furthermore, street corner theology, or indigenous African American cultural theology (these terms are used interchangeably), is theology whose primary sources

are the Evangelism down home, grassroots, folk elements and traditions which both shape and interpret the black experience in America. . . Inherent in black life, then, is a level of sensed meaning, an experience of God which can only be profoundly encountered in the depths and breadths of black culture. . . It is reality that can only be known by people living within the thick, barbecue-based blues-jazz battered, Funk-Holy-Ghost- dipped experience of black life in America. Street corner theology, or indigenous African American cultural theology, is thus a grass roots cultural theology of African American people” (Stewart 1996, 2, 4).

James O. Stalling, an African American author of *Telling the Story: Evangelism in Black Churches*, comments:

“What cannot be denied, however, is that there is definite tradition of evangelism in black churches? By evangelism I mean the activity in black churches and their mission organizations of communicating God’s saving and liberating activity among men and women, calling them into community with other Christians for freedom, growth, and wholeness. We must acknowledge that the activities of evangelism and the black church movement did not occur in a theological, social, or historical vacuum. The church is the people of God, the body of Christ, who have been called into community by the saving, liberating work of God in Jesus Christ. Its fellowship has been empowered by the Holy Spirit for engagement in mission within the world. Mission involves everything the church does: proclaiming the gospel of the kingdom of God and being involved in activity to liberate

humankind from spiritual, social, psychological, physical and economic bondage” (Stalling 1988, 19, 23).

An Overview on Sin and Salvation

The late Robert C. Linthicum, author of *Empowering the Poor* states:

“Empowerment’ and ‘salvation’ are really two distinct ways of talking about liberation. In the former, it is liberation of society. And in the latter, it is a spiritual liberation. Unfortunately, the Christian church has paid a great deal of attention to the spiritual dimensions of empowerment, but not to its societal dimensions. We Christians have often fallen into the trap of preaching a truncated and narrowed version of the gospel in which salvation deals with the interior self but not with all of life. But the church’s call is to liberation that affects all of life. It is the call to discover new life in Christ. But it is also a call to come alongside the hurting of the world and enable them to empower their lives, their slums, and their cities” (Linthicum 1996, 43).

Evangelism is reaching a person who is out of fellowship with *Yahweh*. The Book of Life teaches that all persons are sinners and are out of fellowship with *Yahweh* because of Adam and Eve’s archetypal sin (Appendix D, slide 3). Adam and Eve’s original sins have passed from one generation to another and from one person to another because of human nature (Isaiah 53:6; Romans 3:23, 5:12 NRSV). One consequence of being in the state of sin is being out of *Yahweh*’s favor both now and forever (John 3:36).

The Good News is that *Yahweh* has done something to bring humankind back into favor and fellowship with Him. *Yahweh* sent

Yahshua to pay the penalty for the sins of the whole world. *Yahshua* said, “For the Son of Man came not to be serve but to serve, and to give his life a ransom for many” (Mark 10:45 NRSV). “For God so loved the world that He gave His only Son, that everyone who believes in him may not perish but have eternal life” (John 3:16 NRSV). God showed His approval of His Son’s atoning death by raising Him from the dead (Romans 1:4). A person receives salvation when turning to *Yahweh* with all that person’s heart, soul, mind, will, and intellect.

Marjorie Lawson is an editor of the article “God’s Plan for Saving People” in the *Women of Color Study Bible*. Lawson writes,

“In a nutshell, people receive salvation when they turn to God with all of their heart, soul, and will asking God to save them . . . The Bible teaches that all persons are sinners and out of fellowship with God because our parents (Adam and Eve) sinned; and the original sin was passed down from generation to another and from one person to another (see Isaiah 53:6; Romans 3:23; 5:12). Of course, we are also sinners because we sin every time we think or act contrary to God’s perfect holy will. The consequence of being sinners is that we are out of favor with God now—and forever (John3:36)” (Lawson 1999, 918:3).

Lawson also shares,

“God has made provision for our salvation. Our part is to turn to Him in faith and accept His death upon the cross, as payment for our sins. By turning to God in repentance and faith, the broken relationship between God and us is healed. In turning to Him, we acknowledge our sinfulness

and turn away from sin. This is called repentance. Romans 10:9 reads, by accepting Christ Jesus into one's heart, a person is 'born again,' or born from above (John 3:3) and becomes a member of God's special family—the church" (Lawson 1999, 918:3).

Candice Lorelle Byrd wrote an article called "Salvation" in the *Women of Color Study Bible*. Byrd, an African American woman minister and an attorney in Georgia, stated,

"Salvation is best described as 'God's deliverance.' Salvation is the noun form of the word saved. But what are we, as Christians, saved from, and what does salvation mean to us personally? For many of us, being saved and having salvation simply means that we are born again; we were baptized, and we are now able to sit at the table with fellow believers and partake of Holy Communion and say, 'I'm saved.' But is that all that salvation means? Is that all our salvation encompasses? Is that all that Jesus could do?...Salvation is all encompassing. It is our healing, our preservation, our protection, our welfare, our deliverance, our health, and our help. God, in His infinite wisdom and power and mercy, knew that we needed to be saved from sickness, disease, calamity, bondage, and the ultimate-eternal death. Christ came and saved us from everything that is ungodly, everything that is not like Him. This is our salvation. Jesus, Hebrew for Joshua or Yeshua or 'Joshua' means 'salvation.' He is our salvation" (Byrd 1999, 790:19).

This Person, Jesus, the "Christ" or "Anointed," is our salvation. Byrd asks the question:

“How can we obtain such salvation? By a part of our bodies that so easily besets and ensnares us. It is also the part of the bodies that can help us to leave power of darkness and bring us into the marvelous light: by our mouths. The mouth is a powerful weapon. Life and death exist in it. Salvation does as well. But we must confess. We must say it with our mouths. It is a simple truth, but when we were saved, we had to say it—confess that Jesus, the Son of God, died and was raised from the dead three days later” (Byrd 1999, 790:19).

For Christians, salvation does not come to a person by thoughts, because salvation is orally expressed. It does not matter if you are Jew or non-Jew! Byrd wrote,

“We do not get saved just by thinking that we were saved; we confessed our salvation. But do not stop at salvation. We are urged to confess, acknowledge Christ before men— so that He can confess us before His Father, which is in heaven (Romans 10:9–12). Being a silent Christian, just like silently being saved, is impossible. We must confess—if not now, very soon. For saved, or unsaved, every knee will bow, and every tongue will confess that Jesus is Lord” (Byrd 1999, 790:19-20).

A Historical Overview on Evangelism and Witnessing

The late Karl Barth, author of *The Humanity of God*, stated that “Evangelical theology’ must thus be understood as the science and doctrine of the commerce and communion between God and man, informed by the Gospel of Christ Jesus as heard in the Holy Scripture” (Barth 1960, 11).

A tenet of the faith says that evangelism is about faith in Jesus who offers by grace the gift of God, which is “eternal life in Christ Jesus our Lord” (Romans 6:23 NRSV). The meanings of “faith” are dual: trust in Jesus is how Christians experience justification by (Romans 3:28), and a verbal confession is the action through which they accept righteousness in Jesus (Romans 10:8-10). Paul says to the Corinthians that even in the most spirit-filled worship, man and woman are expected to honor the community’s worship, given the presence of the Holy Spirit and the divine gifts granted to all members in the church.

Paul saw the greatest display of what Christians now call “power evangelism”—that is miraculous displays of healings and speaking in tongues; however, demonstrations of this by Paul were part and parcel of his “presentation evangelism:” “He entered the synagogue for three months and spoke out boldly and argued persuasively about the kingdom of God” (Acts 19:8 NRSV). Also see Appendix D, slides 4-5.

Two popular methods of evangelism are “presence” and “presentation” evangelism (Appendix D, slides 4-5) Beard et al., the authors of *Power, Holiness and Evangelism*, stated that,

“Historically, ‘presence evangelism’ and ‘presentation evangelism’ have been two of the most frequently used methods. ‘Presence evangelism’ emphasizes being salt and light in the world and society around us. It seeks the love to bring the love of God into hurting contexts, represented by orphanages, hospitals, relief efforts, and many other similar kinds of activity. ‘Presentation evangelism’, on the other hand, emphasizes sharing the gospel by presenting claims of Christ and calling for a commitment to Christ. This form of evangelism is based more upon reason and logic and has

an apologetic heavily dependent on reason to come to faith”
(Beard et al. 1999, 55) and (Appendix D, Slide 4).

Fred and Ida Mae Hammond, the authors of *Pigs in the Parlor: A Practical Guide to Deliverance*, suggest that most born-again believers believe it is their task to be a witness for *Yahshua* and have been trained to witness; however, most of them have not been educated to be active in spiritual warfare. The late Fred Hammond states,

“It is an awakening revelation to the church today to discover how organized Satan is and how systematically he is working against us. While most of us have been taught that it is every believer’s task to be a witness of Jesus Christ, and even been trained and encouraged to witness; at the same time, we have not been schooled that it is also every believer’s task to be a Christian soldier, active in spiritual warfare. How many Christians have been trained in ‘the PULLING DOWN of strongholds’ (2 Corinthians 10:4), or how to ‘RESIST the devil’ (James 4:7), or to ‘WRESTLE against principalities.... powers. . . rulers of the darkness of this world.... and spiritual wickedness in the high places?’ (Ephesians 6:12) (Hammond 2004, 11)

Yahshua said that those who fed and clothed the indigent and ministered to prisoners would be welcomed into *Yahweh’s* Kingdom and others who did not would be rejected. *Yahshua* said, “In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven” (Matthew 5:16 NRSV).

Again, Jesus said, “You shall be my witnesses,” but most church members believe that the pastor is the only one who should witness, and they come to church only to fellowship (Appendix D, Slide 7). The Holy

Scripture that supports this is written by Luke and says, “The spirit of the Lord is upon me, because He has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor” (Luke 4:18-19 NRSV). In The Great Commission (Appendix D, slide 3) given to *Yahweh’s* Church, *Yahshua* summed it up in the command to “go therefore and make disciples of all nations” (Matthew 28:19 NRSV).

Witnessing and winning a person to *Yahshua* is so important (Appendix D, slide 7). The Book of Life states that we can win thirty, sixty, or one hundred for the Kingdom of *Yahweh* (Mark 4:1-20 NRSV). The Holy Scripture reference that explains witnessing is: “As Jesus passed along the Sea of Galilee; he saw Simon and his brother Andrew casting a net into the sea—for they were fishermen and Jesus said to them,

‘Follow me and I will make you fish for people’” (Mark 1:16-17 NRSV). Born-again believers can learn to become “fishers of humankind” and not “hunters of humankind.” They need to look at Paul and *Yahshua* to study their fishing techniques.

Just as born-again believers can be stimulated, nonbelievers can also be stimulated. *Yahshua* calls Paul first to open the eyes of the unbelieving gentiles, before helping the gentiles turn from darkness to light and calling the gentiles to become interested and hear *Yahweh’s* message (Acts 26:17-18 NRSV). *Yahshua* was often deliberately vague with people at first, not giving the entire answer until he had their complete interest. For example, He knew that the Samaritan woman (John 4:7 NRSV) would not have a clue about what “living water” meant, any more than Nicodemus would comprehend the term “born again” (John 3:1 NRSV). *Yahshua* was deliberately obscure when he spoke, to see if the people he spoke to have any spiritual interest and, if so, to enhance it. Paul aroused

the curiosity of the Jews in Thessalonica, who were in the synagogue, with his fierce logic and rational arguments (Acts 17:3–4 NRSV).

Other Author's Books and Articles on Evangelism and Witnessing in the 21st Century LaSandra

Melton-Dolberry wrote the article “Evangelism: ‘Gone Fishin’” in the *Women of Color Study Bible*. Melton-Dolberry, an African American woman minister states,

“Today, the harvest is plentiful. It is the laborers that are few. Could it be because we have not utilized the resources we have in our own back yard? When was the last time you went fishing for Christ? . . . Well, Jesus said, ‘If you simply lift me up before men, I’ll do the drawing!’ (paraphrased). Let me take this time out to remind you that if you give me a fish, you supply her with a meal, but if you teach her to fish, you equip her for life—both practically and spiritually” (Melton-Dolberry 1999, 694:22).

Melton-Dolberry’s article challenges born-again believers to make a stand for *Yahshua*. The laborers are few. In her article she asked several questions:

“When was the last time you baited your rod? Or has your rod, your reel, your pole simply gathered cobwebs in your shed? Is it because your net is broken? Is it because you are out of bait? Is it because you are out of practice? Are you waiting to have some time—off vacation time, spare time? Or are you willing to fish for Christ on a regular basis—in the pond nearest you, in your neighborhood creek? If Christ came to your house on any given day, would He find you

vegging out in front of the tube, or would He find you out by the lake?" (Melton-Dolberry 1999, 694:22).

The "make disciples" clause indicates that the disciples were to go out into the world and win others who would come to be disciples for *Yahshua*. Robert Coleman in *The Master Plan of Evangelism* states that:

"The Great Commission of Christ (Appendix D, slide 3) given to his church summed it up in the command to 'make disciples of every creature' (Mark 28:19). The word here indicates that the disciples were to go out into the world and win others who would come to be what they themselves were—disciples of Christ . . . Only as disciples were made could other activities of the commission fulfill their purpose. . . . When will we realize that evangelism is not done by something, but by someone? It is an expression of God's love, and God is a person. His nature, being personal, is only expressed through personality, first revealed fully in Christ, and now expressed through his Spirit in the lives of those yielded to him. Committees may help to organize and direct it, and to that end they certainly are needed, but the work itself is done by people by reaching other people for Christ" (Coleman 1993, 101, 105).

Robert M. Franklin, an African American author of the book *Another Day's Journey*, stated that,

"One of the frustrating challenges faced by congregations remaining in inner-city neighborhoods is the attempt to achieve good relations with the surrounding neighborhood. Harvard sociologist William Julius Wilson has written

several influential books about the changes that occurred in urban black communities after the civil right movement. He underscores that poorer unemployed blacks are now physically and culturally isolated from most middle-class and affluent blacks. Upwardly mobile blacks who move from central-city neighborhoods to the suburbs often break all ties to the previous community. For many, the only remaining connection to the old neighborhood is the church they attend. We interviewed black professionals who drove forty-five minutes to one hour to get to their family church” (Franklin 1997, 58).

Clinton M. Marsh, an African American author of the book is stated,

“If ever there was an unlikely candidate for ‘evangelism,’ the woman engaged in conversation with Jesus at the well qualified. There were two elements in Jesus’s faith. One was faith in God. The sun is an enduring power relation with the earth, whether it, or its light, is seen or unseen. In a myriad of ways, the sun is influencing and affecting the nature of earthly life. In the same way, God’s love is enduring, active relations with human life. Jesus knew that God was reaching out to Ms. Samaritan” (Marsh 1997, 67).

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life” (John 3:16 NRSV). Evangelism is acting out *Yahweh’s* love and *Yahshua’s* purpose was love. Evangelism is the continuation of sharing and spreading the Good News of the gospel of *Yahshua* motivated by *Yahweh’s* unconditional love (the Greek word is *agape*). Marsh continues,

“Jesus told Nicodemus that the Spirit controlled the power for birth and related that power to the love that powered his mission. Humanity is concerned with power. Human production, long dependent on physical power, gave way to mechanical, then electric then nuclear power. These are powers of action, of motivation. Love has power to motivate” (Marsh 1997, 67).

The late William J. Abraham is the author of the book *The Logic of Evangelism*. Abraham stated that,

“When John the Baptist appeared on the scene of Galilee, he spoke in context that was laden with eschatological expectancy. He announced the arrival of the Coming One and called the people of Israel to baptism and repentance. Jesus endorsed John’s ministry and began a ministry of his own, which eventually led to his death at the hands of the authorities. . . The witness of evangelists to Jesus is that the dynamic rule of God has appeared in Jesus’ life. In narrating his story, they indicated that both his teaching and his deeds were saturated by the rule of God appearing now in history” (Abraham 1989, 24).

The Book of Acts describes evangelism where *Yahshua* says, “But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth” (Acts 1:8 NRSV). Born-again believers can attend churches that announce and personify the coming of the new heavens and the new earth, the kingdom of wholeness, vitality, and liberation. By developing the evangelical principles of invite, inform, proclaim, and participate, any community can grow in a powerful, positive, and progressive way,

for “where there is no prophecy, the people cast off restraint...” (Proverbs 29:18 NIV).

Carlyle Fielding Stewart, III states in his book *African American Church Growth: 12 Principles for Prophetic Ministry*:

“The principle of prophetic worship is invitation. To increase the growth of the African American church utilizing prophetic principles, the worship service must invite people to participate in celebrating through Christ. It also must invite them to belong to the community of faith by encouraging them to engage in critical reflection upon the meaning and purpose of the possibilities of life in that community. A tragedy of Christianity today, and a deterrent to black church growth, is the church’s failure to invite people to belong to the fellowship of believers. Too often, a church is guided by a ‘members only’ philosophy and fails to challenge people to participate in the celebration of Christ and his Kingdom” (Stewart 1994, 63-64).

Most people receive teaching on evangelism by observing. In the 21st century, there is a need in every church to teach ongoing classes and training evangelism seminars and workshops to the church members. This entails on-the-job training, homework, and prayer pertaining to witnessing. Any effective theory of evangelism applies aspects of systematic theology. Many expect pastors, evangelists, and lay leaders to know this theology. The Scripture that sums the training and teaching that is needed in the 21st century is: “Equip the saints for the work of ministry, for the building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to the measure of the full stature of Christ” (Ephesians 4:12 NRSV).

In the New Testament plan, evangelism involves every born-again believer; therefore, a study of the theology of evangelism should be integrated into the curriculum of every church's education program. Lay leaders and ministerial staff committed to the ministry of evangelism should incorporate the theology of evangelism into their congregations. Greater understanding of the theology of evangelism will encourage more church members diversely gifted by in the work of evangelism. Church history records that Martin Luther struggled to reinterpret the righteousness of *Yahweh*, and Luther's insight was to replace the passive voice with the active voice that justifies.

This is the magnificent truth: *Yahshua*, the Eternal Son of *Yahweh*, became human by assuming human nature while keeping *Yahweh*'s divine nature. *Yahshua* was in human form while remaining *Yahweh*. In *Yahweh*'s love, He decided to unite Himself to His creation by becoming human in the person of *Yahshua*. What the Holy Scripture says about *Yahshua* is that "He is the reflection of God's glory and the exact imprint of God's very being, and he sustains all things by his powerful word" (Hebrews 1:3 NRSV). John's gospel says that "No one has ever seen God. It is the only Son, who is close to God's heart, who has made him known" (John 1:18 NRSV).

The late D. James Kennedy, who wrote the book *Evangelism Explosion*, states that,

"Not only did all the early Christians witness, but they witnessed daily and to everyone they met—especially to those who were in their network of friends and relatives, associates, and neighbors. In the New Testament it is very evident that evangelism was not a special activity to be undertaken at a prescribed time, such as a once-a-year crusade or a once-a-week visitation effort, but it was the constant overf low

of individual and corporate experiences and knowledge of Christ” (Kennedy 1996, 4).

Kennedy goes on to explain his evangelism program:

“In Evangelism Explosion we seek to equip laypeople to witness not just in the one-week ministry of visitation and on-the-job training but throughout the week as a way of life to the people with whom they have developed trusting relationships. We encourage our laypeople to develop new relationships through which they can share Christ. And then we train them to articulate their faith effectively so that when the opportunity presents itself, they are ready to share the Gospel with the people whom God the Holy Spirit has prepared” (Kennedy 1996, 4-5).

Cynthia Belt, an African American woman, wrote an article called “Women’s Ministries-Evangelist” in the *Women of Color Study Bible*. Belt is an ordained elder with the United Methodist Church. She writes:

“My first encounter with a woman evangelist was probably the day I was born. My mother, though not a minister, taught me the Holy Scriptures and drilled into me the love of expressed through God’s Son, Jesus Christ. Her testimony kept me from straying too far from the truth and was instrumental in my own call to ministry” (Belt 1999, 758: 6).

Like most churches, women were not recognized as ministers because of the tradition that did not allow women to speak in church. The first

woman evangelist was the Samaritan woman, who informed everyone about *Yahshua*. Belt stated,

“Jesus affirmed women in the ministry and the ministry of women evangelists. This was evident in His interaction with the Samaritan woman at the well (John 4:1-39). The Samaritan woman was instrumental in evangelizing her entire town. She did not use fancy words or profound theological statements: she simply said, ‘Come, see a man which told me all things that I ever did: is not this the Christ?’” (Belt 1999, 758: 6).

There are women evangelists in the Book of Life. Belt explains:

“There are many examples in the New Testament. In Matthew 5:13–16, Jesus stated that His followers were ‘salt’ and ‘light’ for the world. We can assume this includes women as well. Matthew 28:1–8 informs us the angel at the empty tomb directed the women to go tell the disciples that Jesus Christ was alive. They became witnesses to His resurrection. African- American women have evangelized their communities and their children for a long time. As our world continues to devalue human beings, we must still be willing to go forward and declare that ‘Jesus Christ saves’ to the utmost. Jesus saves individuals from domestic violence, racism, sexism, poverty, low self-esteem, broken heartedness, loneliness, and drug addiction. Jesus saves!” (Belt 1999, 758:6-7).

Chapter 2

Instructions on an Evangelism Seminar and Training

The Purpose of the Evangelism Seminar and Training

The purpose of the seminar is to encourage Protestant denominations and Christian Education Departments within the church to include a curriculum on evangelism as an annual evangelism seminar for the church members and officers. The seminar will concentrate on a questionnaire, role playing, witnessing, and sharing testimonies.

The Evangelism Goals

The Goals are:

- Encourage each participant to live a lifestyle of evangelism.
- Encourage the participants to share the Good News of *Yahshua* with someone.

This seminar will define the words “salvation,” “born-again believer,” and “witnessing,” and teach various methods for evangelizing. Participants will have an opportunity to write their notes and personal reflections from the seminar, and view examples of evangelistic pamphlets.

Learning to Share the Good News of Yahshua with Others— Seminar and Training

Session 1: Introduction and Questionnaire

During the two-day, 4½-hour-per-day seminar, the participants will use role playing to practice various styles and methods of witnessing as they learn to share the Good News of *Yahshua* with others. The seminar will include lecturing, testimonies, and discussion in small groups. Breakfast and lunch will be provided each day.

I suggest a 10:00 a.m. start time to allow participants to keep a good part of their afternoon free. An 11:00 a.m. break will keep participants fresh and engaged. After a 12:00 p.m. the session will continue until approximately 2:30 p.m.

Before the session begins, the facilitator will set up a projector, laptop, screen, and gospel music. At each seminar, the facilitator will open the sessions with prayer, give an overview of the seminar, and hand out nametags. After the participants sign in, each will be instructed to complete the questionnaire. After prayer, music will be playing, the questionnaire will be completed, and the participants will share testimonies about evangelism. A timekeeper will be appointed to keep track of the time.

Next, the participants will form pairs and discuss the following three topics for three minutes: how their character was before accepting *Yahshua*, how they accepted *Yahshua*, and the difference *Yahshua* has made in her or his life. Later, each participant will inform her or his

partner's story to the entire group. The following Holy Scriptures will be shared with the group:

“You were dead through the trespasses and sins in which you once lived, following the course of this world, following the ruler of the power of the air, the spirit that is now at work among those who are disobedient. All of us once lived among them in the passions of our flesh, following the desires of flesh and senses, and we were by nature children of wrath, like everyone else. But God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ—by grace you have been saved— and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life” (Ephesians 2:1-10 NRSV). “So, if anyone is in Christ there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to Himself through Christ and has given us the ministry of reconciliation” (2 Corinthians 5:17-18 NRSV).

Session 2: Definitions and Personal Testimonies

After a ten-minute break, different definitions of evangelism will be discussed from the PowerPoint (Appendix D, slides 1-7). After ten minutes, the participants will discuss in pairs the meaning of “sin” and how each participant experienced the “Good News.” Two volunteers with two different translations of the Book of Life will be asked to read the Holy Scriptures aloud. Christ Jesus said, “As the Father has sent me, I also am sending you” (Warren 2002, 281-282).

A discussion will be led regarding the words *martus* and *martur*, or “martyr” in English. “Martyr” means anyone who bears “witness” by death (Appendix D, slide 7; Strong 2010, 157; and Acts 1:8, 22:20).

It will be shared with the group how each participant’s testimony is the story of how *Yahshua* made a difference in their lives. Warren writes, “Sharing testimonies is an essential part of each participant’s mission on earth because it is unique” (Warren 2002, 281).

After discussion, the participants will be instructed to divide into teams of two and reflect in Appendix D, slides 4-23). The acronym **S.A.L.T.**, which provides a set of tips and reminders when witnessing, will be shared with the participants (Appendix D, slides 11-15). “What are some examples of sharing our faith?” The “Romans’ Road Map” and “Four Spiritual Laws” (Appendix D, slides 16-23) will be shared as examples of pamphlets that can be used when witnessing. After discussion, the group will be dismissed for lunch, and someone will bless the food. The recommended lunch break will be 12:00 p.m. – 1:00 p.m.

Sessions 3-4: Role Plays and Objections (Slides 24-30)

There are different theological approaches used in witnessing; however, for this seminar and training, the Calvinist theological model will be used via the Romans' Road Map and Calvinist's Approach (Appendix D, Slides 15-21). In the Calvinist theology, the key aspects include *Yahweh's* initiative in salvation, election, and union with *Yahshua*.

The participants will be asked, "What do you imagine hell will be like?" There is an old saying that there is "a hell below and a person does not want to go." Holy Scriptures will be shared about hell, weeping, and the gnashing of teeth (Matthews 8:12, 13:42, 22:13, 24:51, and 25:30). Also, the parable written by Luke about the rich man and Lazarus will be shared (Luke 16:19-31).

Participants will be encouraged to highlight the verses covered in the Book of Life, and also write the verses separately on index cards for easy reference and memorization (Appendix D).

Encourage each participant to study and memorize seven Holy Scriptures from the book of Romans so that they can hide *Yahweh's* Word in their hearts (Psalm 119:11). When the unbeliever accepts *Yahshua*, the participants will be directed encourage the new convert to go to a church or invite him/her to their church.

The Holy Scriptures state that "Satan immediately comes and takes away the word that was sown" (Mark 4:1-20 NRSV). During the seminar, the facilitator will suggest that, if possible, the participants call the person who has newly accepted *Yahshua* within twenty-four hours and for four to six weeks after their conversion. The participants will be instructed to break into pairs and practice the different role plays, responses, and objections (Appendix D, Slides 24-30; Hodge 1996, Revised 2008, 98 – 108).

Session 5: Closing Reflections

In his letter to the Corinthian church, Paul says,

“I came to you in weakness and fear, and with much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of the Spirit and of power, so that your faith might not rest on human wisdom but on the power of God” (1 Corinthians 2:3–5 NRSV).

Rick Warren says,

“Someday the Great Commission will be the Great Completion and in heaven an enormous crowd of people” (Warren 2002, 298).

John in the Book of Revelation says,

“After this I looked, and there was a great multitude that no one could count, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, robed in white, with palm branches in their hands. They cried out in a loud voice, saying, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’” (Revelation 7:9–10 NRSV).

At the closing, the participants will be asked to comment about the role-playing and complete the questionnaire a second time, discussing whether their responses changed after the seminar. As the participants circle and hold hands, the facilitator will do a closing prayer, after which each one is instructed to hug someone.

Chapter 3

Theological Reflections

The theological reflections concerning the evangelism seminar are summarized and discussed in this chapter in the following sections: “Transformation” and “Evangelism Seminars and Training in the 21st Century.”

Transformation

As noted in Appendix E, “About the Author,” the foundation of this book and workbook combination is this writer’s life, which is reflected in her personal and professional experiences. These experiences affected the way this writer walks and talks today. These experiences gave me insight into clear goals for the application and continuation of building the kingdom of by sharing the Good News of *Yahshua* with others. Here, then, is my testimony:

When I was twenty-six years old, I prayed the Sinner’s Prayer: “*Yahweh* of all creation, I have sinned against You, and I desire in my heart forgiveness for all of my sins and to turn my back on false religion. I have a change of heart, change of direction, and change of mind. I believe that *Yahshua* died on the cross for me and arose again; Creator of the

Universe, I give You my life and I want You to come into my heart and life. I ask this in *Yahshua's* name. This prayer led to a transformation from valley experiences to mountain experience as I served *Yahweh's* people, and enabled me to teach believers how to evangelize others.

The personal, spiritual, and financial rewards have exceeded my imagination. Since beginning these seminars I have received “golden nuggets” of wisdom and encouragement from each participant. With prayers and hope, I am led by the Holy Spirit to help others to continue building *Yahweh's* Kingdom.

Some of experiences have been enriching and refreshing; others have been challenging and even painful. But whatever the experience, I make it my business to continually affirm what David the psalmist says in what may be the most popular passage in the Book of Life over time:

“God, my shepherd! I do not need a thing. You have bedded me down in the lush meadows; you find me quiet pools to drink from. True to your word, you let me catch my breath and send me in the right direction. Even when the way goes through Death Valley. I am not afraid when you walk at my side. Your trusty shepherd’s crook makes me feel secure. You serve me a six-course dinner right in front of my enemies. You revive my drooping head, my cup brims with blessing. Your beauty and love chase after me every day of my life. I’m in the house of God for the rest of my life” (Psalm 23:1-6 MSG).

I am thankful and blessed for the educational experiences, the valleys, and the peaks in my life, because all of them have assisted in my transformation.

A Final Note

I would like to thank the many authors who assisted me in gathering my thoughts. The Holy Scriptures, in collaboration with the authors whom you see referenced throughout, provided the content and theological reflection that made this seminar possible.

It is both an honor and humbling each time uses me to assist in the building of *Yahweh's* kingdom. Like the Apostle Paul,

"... I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate me from the love of God in Christ Jesus our Lord" (Romans 8:38 NRSV).

Operational Definitions

- ♦ **Adonai** (Hebrew *adonay*, "Lord") is a term for the God of the Hebrew, used as a substitute for "*Yahweh*" (King James Version *Jehovah*). The Hebrew considered to be God's true name but would not pronounce it because they considered it too holy. Some Jewish people continue this practice today (McKim 2014, 4).
- ♦ **Baptism of the Holy Spirit** is a blessing promised by John the Baptist as accompanying with *Yahshua's* ministry (Mark 1:8), which is seen at Pentecost as a fulfillment of Joel's prophecy (Acts 2:16-21; Joel 2:28-32). Some believe that all born again believers receive this baptism (1 Corinthians 12:13); others believe that it is conferred only when accompanied by the sign of speaking in tongues (McKim 2014, 28).

- ✦ **Being saved and “having salvation”** simply means being “born again” where you are baptized and able to partake of Holy Communion (Byrd 1999, 790:19).
- ✦ **The Holy Scriptures** provide comprehensive instructions to born-again believers—through principles as well as examples—on how to evangelize (Beck 1990, 32).
- ✦ **“New birth”** is a new a term to describe the new life brought by the Holy Spirit in the act of regeneration (1 Peter 1:3) (McKim 2014, 33).
- ✦ **The Book of Life** is figurative term for the heavenly record of righteousness (Psalm 60:28; Malachi 3:16). In the New Testament, those in this book receive a place in *Yahweh’s* ultimate kingdom (Philippians 4:3; Revelation 3:5 21: 27; Luke 10:20; Hebrews. 12:23) (McKim 2014, 36).
- ✦ **Calvinian** is one who follows the views of John Calvin (1509-64). A distinction is sometimes made between “Calvinian” and Calvinist.” The “Calvinian” emphasis is to focus on Calvin’s own views rather than the theological system developed later by those who were also called “Calvinist” (McKim 2014, 40).
- ✦ **Conversion** (Greek *metanoia* and Latin *conversion*, “turning around”) is one’s turning or response to *Yahweh’s* call in *Yahshua* in faith and repentance. It is profound in its effects in that it radically transforms one’s heart, mind, and will, and leads to a new life (McKim 2014, 68).
- ✦ **Christianity** is the religion founded on the life, teachings, and actions of *Yahshua* (McKim 2014, 52).

- **Fruit** [maturity] of the Spirit is a description of the ways by which the Holy Spirit works within the born-again believer's life (Romans 8:23; Galatian 5:22–23) (McKim 2014, 126).
- **Denomination** (Latin *denomination*, from *denominate*, “to name”) means a distinct religious group with particularly held beliefs or practice. (McKim 2014, 94).
- **Disciple** (Latin *discipulus*, “learner”) is one who follows and learns from another as a pupil. Old Testament prophets had disciples (Is. 8:16), as did John the Baptist and the Pharisees (Mathew. 9:14; Mark 2:18). It is used specifically for those who follow *Yahshua* (McKim 2014, 89).
- **Elohim** (Hebrew Elohim, “gods”) is a frequent Hebrew term for God in the Old Testament. The term is plural but was in designate the ‘God of gods,’ the highest God (Genesis 1:1. It is used especially in Book 2 of the Psalter (Psalms 42-83) and is a synonym for *Yahweh*, the self-revealed name of God of Israel (McKim 2014, 101).
- **Ecumenical** (Greek *oikoumene*, “the inhabited world”) concerns all churches and their relationships with each other as well as the relation of Christianity to the other faiths. It embraces the whole “household” of (McKim 2014, 98-99).
- **Evangelical theology** is a movement in American Protestantism that stresses the need for a personal relationship with *Yahshua* and the proclamation of the gospel (Greek *evangelism*). It is variously defined, emphasizing biblical authority and *Yahshua* as Savior (McKim 2014, 110).

- ✦ **Evangelism** (Greek *evangelon*, “good news”) is the sharing of the gospel of *Yahshua* through of a variety of means (McKim 2014, 110).
- ✦ **Free will defense theologians Augustine (354-430) and Thomas Aquinas (1225-74)**, wrote that the existence of evil cannot be blamed on *Yahweh*, because He gave humankind freedom of will. That means they can enact selfish choices or desires rather than turn to as the highest good (McKim 2014, 125).
- ✦ **The Four Spiritual Laws** are a formulation of the Gospel associated with an evangelical group that teaches:
 - a. *Yahweh* loves all and has a plan for all persons.
 - b. All are sinful and separated from *Yahweh*.
 - c. *Yahshua* is the only One through whom sin can be forgiven.
 - d. Each person must receive *Yahshua* as Lord and Savior by faith (McKim 2014, 124 – 125).
- ✦ **The object of faith** (Greek *πιστις* and Latin *fides*, “trust,” “belief”) for the born-again believer must be *Yahshua*. Faith is the means of salvation, or eternal life. Faith affects all dimensions of one’s existence: intellect, emotions, and will (McKim 2014, 115).
- ✦ **Forgiveness** (Greek, *aphesis*, “letting go,” or “pardoning”) restores a good relationship with *Yahweh* (McKim 2014, 123).
- ✦ **Gifts** (ministries, spiritual) are abilities given by the Holy Spirit to individuals in the church body for the up building of the church (e.g., Romans 12:6-8; 1 Corinthians 12:4-11; Ephesians 4:11, and 1 Peter 4:11) (McKim 2014, 130).

- ✦ **God** (Hebrew *'el, 'elohim*; Greek *theos*; Latin *Deus*) is the supreme creator and ruler of the universe (Genesis 1:1). Born-again believers believe that is a Trinity: Father, *Yahshua*, and Holy Spirit; three persons dwell in one God (McKim 2014, 132).
- ✦ **Good News** (Greek *euangelion*) is the Gospel of Jesus Christ (Mark 1:1) (McKim 136).
- ✦ **Great Commission** is the commission of *Yahshua* given to *Yahweh's* church, summed up in the command to “make disciples of every creature” (Matthew 28:19 NRSV).[®]
- ✦ **Great Commission** is the command of *Yahshua* to His disciples to go into all the and preach the gospel (Matthew 28:18-20). While some scholars dispute its authenticity as being *Yahshua's* own utterance, the passage has served as warrant for the church to spread the Gospel and for born-again believer evangelism... (McKim 2014, 139).
- ✦ **Holy Spirit** (Hebrew *ruah*, Greek *pneuma hagion*) is the third Person of the Trinity. *Yahweh* the Father, *Yahweh* the *Yahshua*, and *Yahweh* the Holy Spirit constitute the eternal Godhead. The Spirit inspired biblical writers to make known the saving work of *Yahshua*, and *Yahweh* as present in and with the Church. The Spirit acts to incorporate all things into the life of the triune *Yahweh* (McKim 2014, 150).
- ✦ **The Holy Spirit** as a deity refers to his sharing the divinity of the Father and the Son (Greek *homoousios*, “of the same substance”) (McKim 2014, 150).

- ✦ **Holy Spirit** as a personality is a reference to the Holy Spirit's personhood and thus the Spirit's ability to enter into relationships with persons, instead of being a force or an impersonal principle (McKim 2014, 151).
- ✦ **Jesus** (Hebrew *Yehoshua*, "Yahweh is salvation") is the name that was given to the son of Joseph and Mary, who would "save His people from their sins" (Matthew 1:21). Jesus the Christ is considered by born-again believer to be the promised Messiah, who as *Yahweh* incarnate is *Yahweh's* self-revelation who brought salvation to the world (McKim 2014, 171).
- ✦ **Yahshua** is called Jesus of Nazareth and the Messiah according to the born-again believer church. He is the incarnate second person of the Trinity. He was crucified on a cross and was raised from the dead by the power of. His followers, born-again believer, worship Him and seek to obey His will (McKim 2014, 171).
- ✦ **Logos** (Greek "word," "reason") in the Greek and Stoic personality is the universal or mind that gave coherence to the universe. In born-again believer's theology, it refers to the second Person of the Trinity, *Yahshua* (John 1:1), who is the creative power of *Yahweh's* embodied truth and was incarnate (McKim 2014, 187).
- ✦ **Messiah** (Hebrew *mashiah*, "anointed one," Greek *Christos*) is the promised deliverer of Israel who would establish *Yahweh's* rule. Born-again believers see *Yahshua* as the "Christ," the one in whom promises are fulfilled (Acts 2:31-36), the deliverer who will ultimately rule the world and its new divine order (Philippians 2:5-11; Acts 18:5, 28; Romans 1:1, 7-8; 5:8). (McKim 2014, 196).

- ✦ **Martyr** (Greek “*witness*”) is one who witnesses to beliefs by dying for them. Stephen was one of many born-again believer martyrs (Acts 7:59). It is known as the highest form of the imitation *Yahshua*. Also, it is called the “baptism of blood” (McKim 2014, 192; Strong 2010, 157).
- ✦ **Mission** (Latin *missio*, from *mittere*, ‘to send’) is all that is done by the church and by born-again believer to serve *Yahweh*. More specifically, the term may be used to denote direct activities or tasks undertaken by the church for various purposes (McKim 2014, 200).
- ✦ **Prayer** (Latin *precari*, “to entreat”): It is the human approach to by addressing Him in praise, adoration, confession, thanksgiving, supplication, and intercession. One may experience a consciousness of *Yahweh’s* presence, love, direction, and grace (McKim 2014, 245).
- ✦ **Presence evangelism** emphasizes being “salt and light” in the society and around the world. It seeks to bring the love of *Yahweh* into hurting contexts, such as prisons, rehabilitation centers, hospitals, relief efforts, and many other similar kinds of activity (Beard et. al. 1999, 55).
- ✦ **Presentation** evangelism is presenting the plan of salvation, the content and terms of the gospel, and the use of Holy Scriptures (Beck 1998, 32). Presentation evangelism emphasizes sharing the Gospel by presenting the claims of *Yahshua* and calling for commitment from the one being evangelized (Beard et al. 1999, 55).

- **Prophet** (Hebrew *nabi'* and Greek *prophetes*, “one who announces”) is one who speaks on behalf of God’s people, most prominently the Hebrew prophets whose writings are found in the Old Testament (McKim 2014, 254).
- **Rebirth** (also referred to as “new birth,” being “born again” or “born from above,” or “regeneration”) is the complete transformation of existence by the Holy Spirit and thus ushers the new believer’s entrance into the family of *Yahweh* (John 3:3) (McKim 2014, 263).
- **Spirit, fruit of** is the listing of the results of the Holy Spirit’s activities in born-again believers’ lives according to the Apostle Paul: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Galatians 5:22–23). These contrast with the “works of the flesh” (Galatians 5:19–21) (McKim 2014, 301).
- **Reformation Theology** is the theology emerging from the 16th century Protestant Reformation, particularly the theologies of Martin Luther (1483–1546) and John Calvin” (1509–64), among others (McKim 2014, 265).
- **Regeneration** (Greek *Palingenesia*), Latin *regeneration*, “new birth,” “new life”) is the action of the Holy Spirit in transforming the lives of those given the gift of faith so they experience a ‘new birth’ and salvation through *Yahshua* (Titus 3:5) (McKim 2014, 266).
- **Repentance** (Hebrew *shub*, Greek *metanoia*, Latin *poenitentia*) is the act of expressing contrition and penitence for sin. Its

linguistic roots point to its theological meaning of a change of mind and life direction as a beginning step of expressing the born-again believer's faith (McKim 2014, 269).

- **Salvation** (Hebrew *yasa'*, *nasal*, Greek *soteria*, Latin *salvation*, from *salvare*, "to save"):s activities in brining humans into a right relation with Him and with one another through *Yahshua* (McKim 2014, 279).
- **Salvation** is deliverance by. Salvation is the noun form of the word "saved." Salvation is the external relationship with that *Yahshua* has offered and makes possible to all who believe in Him (Byrd 1999, 790:19).
- **Spirit Coming** (Greek *parousia*, "coming") is the view that the second coming of *Yahshua* is not a visible or bodily return to earth, so that it may have already occurred, for example, at Pentecost (McKim 2014, 302).
- **Sin** is translated in serval Hebrew and Greek words with many meanings. Theologically, sin is the human condition of separation of God that is opposition to Him. It could be breaking His laws or failing to do His will (McKim 2014, 294).
- **Witness** is one who simply reports what happened to him or her and/or what he or she saw (Warren 20, 290).
- **Witness** (Greek *martryia*) in the born-again believer sense is one who testifies, or the act of testifying, what is known to be the truth, especially in relation to the born-again believer gospel (John 1:7; Acts 1:8; 2:32) (McKim 2014, 344).

- **Yahshua** is also called Jehoshua, Joshua and *Yahweh is Salvation* (Hawkins 2012, 999, 13b).
- **Yahweh** is vocalization of a major Old Testament name of God composed of the Hebrew consonants *YHWH* and usually translated “Lord” in contemporary English versions. The term has also been transliterated as JHVH, yielding “Jehovah” (McKim 2014, 349).

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Appendix A

Evangelism Seminar and Training Announcements

*Learning To Share the Good News of Yahshua with Others—
Seminar and Training* **INSERT NAME OF FACILITATOR**

1st Seminar, Saturday, INSERT DATE 10:00

a.m. – 4:00 p.m. (Recommended)

2nd Seminar, Saturday, INSERT DATE 10:00

a.m. – 4:00 p.m. (Recommended)

The evangelism seminar is designed to encourage believers to share the Good News of *Yahshua* with others. Participants will gain insight on sharing with others the faith, hope, and love that they experience in a relationship with *Yahshua*. During the two-day, twelve-hour evangelism seminar, the participants will use role playing to practice various styles and methods of witnessing as they practice learning to share the Good News of *Yahshua* with others. Primary modes of instruction will be lecturing, role plays and small group discussions. Breakfast and lunch will be provided. To enroll in the evangelism seminar and training, please

send the information on the bottom portion of this announcement to the church office.

*“Learning to Share the Good News of Yahshua
with Others Seminar Training.”*

Name: _____

Church Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Telephone: _____ e-mail address: _____

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Appendix B

Evangelism Seminar and Training Schedule

1st Seminar: Saturday, INSERT DATE, 10:00 a.m. – 4:00 p.m.

Session 1—Introduction and Questionnaire.

Session 2—Definitions & Testimonies (PowerPoint).

BREAK FOR LUNCH

Session 3—Learning to Share the Good News of *Yahshua* with Others.

2nd Seminar: Saturday, INSERT DATE, 10:00 a.m. – 4:00 p.m.

Session 4—Role Plays

BREAK FOR LUNCH

Session 5—Closing Reflections (Testimonies, other evangelism books, other methods of evangelizing, and review questionnaire.)

Appendix C

Evangelism Seminar and Training Questionnaire

This same questionnaire is given to participants before and after the evangelism seminar to assess how their understanding of evangelism has developed because of the seminar and training. This is known as a “pre- post-test.”

Date _____

Your Church _____

For each multiple-choice question, please respond by circling the response that best expresses your answer.

How many years have been a member of a local church?

- ✦ 0–5 years
- ✦ 6–10 years
- ✦ 11–15 years
- ✦ 16 or more years

I am not a member of a church (other) who is *Yahshua* to you?

- ✦ Lord of my life
- ✦ I do not know
- ✦ A great prophet
- ✦ A man
- ✦ Other

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How do you know you are born again?

- ✦ Someone shared some Holy Scriptures with you, and you confessed with your mouth and believed in your heart that *Yahshua* lives.
- ✦ Your pastor informed you.
- ✦ Because you think that everyone is going to heaven.
- ✦ I am a good person.

Where did a believer share the Good News of *Yahshua* with you (please check all that are appropriate)?

- ✦ Home
- ✦ Church
- ✦ Work
- ✦ Other

Do you believe that the seminar on *Learning to Share the Good News of Yahshua with Others* can change how often a person shares the Good News?

- ✦ Strongly Agree
- ✦ Agree
- ✦ I do not know
- ✦ Disagree
- ✦ Strongly Disagree

Should the seminar be offered in the local church?

- ✦ Strongly Agree
- ✦ Agree
- ✦ I do not know
- ✦ Disagree
- ✦ Strongly Disagree

Where in the Book of Life is “The Great Commission” written?

- ✦ Matthew 18:20
- ✦ Matthew 19:18–20
- ✦ Matthew 20:18
- ✦ Matthew 28:18–20

What do “presence evangelism” and “presentation evangelism” mean to you?

- The meaning is the same
- Nothing
- Two methods of evangelism
- I do not know

Which Holy Scripture speaks on sharing our faith?

- Mark 4:4
- John 3:16
- Philemon 1:6
- Hebrews 11:1
- I do not know

What are your expectations from this evangelism seminar?

- To learn more about evangelism and witnessing
- To enhance my sharing of the Good News of *Yahshua* with others
- To learn a different method of evangelizing
- To learn how to teach evangelism to others

Where have you shared the Good News of *Yahshua* with others (please check all that are appropriate)?

- Home
- Church
- Work
- Other

How often do you share the Good News of *Yahshua* with others?

- 0–1 time (circle day, week, or year)
- 2–4 times (circle day, week, or year)
- 5–6 times (circle day, week, or year)
- 7–8 times (circle day, week, or year)
- 9 or more times (circle day, week, or year)

Written below are verses used to share the Good News of *Yahshua* with others. Which group of Holy Scriptures relate specifically to salvation?

- ✦ Romans 1:1; Romans 2:3; Romans 6:23; Romans 4:5; Romans 6:7; Romans 10:10; and Romans 10:19
- ✦ Psalm 51:5; John 3:1–6; Romans 5:13; Romans 3:23; Romans 6:23; Romans 5:8; and Romans 10:8–10
- ✦ John 1:1; John 2:3; John 4: 5; John 6:7; John 10:10; John 10:19; and John 3:23
- ✦ Romans 10:17; Romans 5:17; Romans 3:23; Romans 6:23; Romans 5:8; Romans 10:13; and Romans 10:8–10
- ✦ Matthew 1:1; Mark 2:3; Luke 4:5; Galatians 6:7; Ephesians 10:10; John 10:19; and Romans 10:8–10

How often should this evangelism seminar be taught at the local church?

- ✦ A few times a year
- ✦ Monthly
- ✦ Weekly
- ✦ More than once a week

- ✦ What is the denomination where you worship?
- ✦ African Methodist Episcopal Church
- ✦ Baptist Church
- ✦ Lutheran Church
- ✦ Catholic Church
- ✦ Methodist Episcopal
- ✦ Church of God in Christ
- ✦ United Methodist Church
- ✦ African Methodist Episcopal Zion Church
- ✦ Pentecostal Assemblies of the World
- ✦ Other

Appendix D

Evangelism Seminar and Training PowerPoint

Learning to Share the Good News of
Yahshua with Others

Facilitator: INSERT NAME

Slide 1
WHAT IS SIN?

Various Hebrew and Greek words are translated as the word “sin.” Theologically, sin is the human condition of separation from that arises from opposition to *Yahweh’s* purposes (McKim 2014, 294). It can be rebelling, or actively breaking *Yahweh’s* law, or passively failing to do the will of *Yahweh*.

Whenever we sin, we need forgiveness by *Yahweh*.
“Surely I was sinful at birth, sinful from the time
my mother conceived me” (Psalm 51:5 NIV).

The Book of Life teaches that persons are sinners and out of fellowship with because Adam and Eve’s original sin has passed from one generation to another and from one person to another, which is also known as generational curses (Isaiah 53:6; Romans 3:23; and Romans 5:13).

The consequence of being sinners is that we are out of favor with now and forever (John 3:36).

Slide 2
YAHSHUA'S GOOD NEWS

The Good News is that *Yahshua* has done something to bring us back in favor and fellowship with Himself. *Yahweh* sent *Yahshua* to pay the penalty

for the sins of the whole world. *Yahshua* said,

“He came to give His life as a ransom
for many.” (Mark 10:45 NIV)

“For God so loved the world, that He gave His one and only Son, that whosoever believes in Him shall not perish but have eternal life.” (John 3:16 NIV)

“God showed His approval of His Son’s atoning death by raising Him from the dead.” (Romans 1:4 NIV)

Slide 3
EVANGELISM IS ...

“*The Great Commission*” ... what one activity is the central goal of evangelism? What are some keys in Holy Scripture to making “disciples?”

Some scholars teach that “*The Great Commission*” (which says, “Go, and make disciples”) means, “As you go ... make disciples.”

“Christ Jesus calls us not only to “*come to Him*” but to “*go for Him*.”

(Rick Warren 2002, 282; Matthew 28:18-20)

What difference does this interpretation make in our approach toward evangelism today?

In Matthew 28:20, *Yahshua* promises to “be with you always, to the very end of the age.” How does this partnership with the Holy Spirit affect the way we share our faith with others?

Slide 4
PRESENCE EVANGELISM/[®]
PRESENTATION EVANGELISM

Presence evangelism emphasizes being “*salt and light*” in the society and world around us. It seeks to bring the love of *Yahweh* into hurting contexts, such as prisons, rehabilitation centers, hospitals, relief efforts, and many other similar kinds of activity.

Presentation evangelism, on the other hand, emphasizes sharing the Gospel by presenting the claims of *Yahshua* and calling for a commitment from the born-again believers. (Beard et al. 1999, 55)

Slide 5
“FIVE Ps”

(Fay and Hodge 1997 Revised 2008, 15-46)

1. *P*assion—inner intense emotional drive to do something.
2. *P*rayer—an appeal or supplication to *Yahweh*.
3. *P*artnership with the Holy Spirit—divinity of the Holy Spirit as fully and thus sharing in the life of the Father and the Son.
4. *P*ower—you will receive power after the Holy Spirit comes on you, and you will be my witness in Jerusalem (Acts 1:7–8).
5. *P*reparation—arrangements made in advance; readiness; and a mixture made for some purpose.

Slide 6

PAUL'S ATTITUDE IN EVANGELISM

“And I came to you in weakness and in fear and in much trembling. My speech and my proclamation were not with plausible words of wisdom, but with a demonstration of Spirit and of power, so that your faith might rest not on human wisdom but on the power of God.” (1 Corinthians 2:3-5 NRSV)

SLIDE 7
WITNESSING

“In the Greek, this word is *martus* or *martur*.” (Strong 2010, 157).

“Martyr” (one who bears “witness”) denotes those who “witness” by their death (Acts 22:20 NIV) and (McKim 2014, 192). It refers to those whose lives and actions testified to the worth and effect of faith, and whose faith received “witness.” (1 Peter 5:1; Acts 1:8 NIV) and (McKim 2014, 344)

Side note: Born-again believers, we should be witnesses everywhere we go (e.g., the grocery store, the mall, Home Depot®, the health spa, our jobs, etc.).

“God wants to redeem humankind from Satan and reconcile them to Himself.” (Rick Warren 2002, 282)

We have been sent to speak for God and we are the messengers of God’s love and purposes in the world.

(Rick Warren: paraphrasing from 2 Corinthians 5:20-21) What are some examples of sharing our faith?

“I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ Jesus” (Philemon 1:6 NRSV)

Slide 8
EVANGLISM HOW-TOs

Four questions to determine where the Holy Spirit is working (S.A.L.T.). (Fay and Hodge 1997 Revised 2008, 47-61)

Five questions to ask after you have shared the Holy Scriptures.
(Fay and Hodge 1997 Revised 2008, 47-61)

Seven verses called “Romans’ Road Map,” which is the Calvinist’s Approach, from theologian John Calvin that emerged from Reformation Theology and emphasizes the Holy Scriptures as authority. (McKim, 2014, 265)

“Four Spiritual Laws,” an evangelizing method associated with the evangelical group Campus Crusade for Christ. (McKim 2014, 125).

Slide 9

WE ARE THE S.A.L.T. AND THE LIGHT OF THE EARTH

“You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled underfoot. “You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.”

(Matthew 5:13-16 NRSV)

“S.A.L.T.” (Slide 10 Continued)

Look for ways to turn any conversation toward witnessing:

- **S** reminds you to say something to the person.
- **A** reminds you to ask questions so you can learn how is at work in the person’s heart.
- **L** reminds you to listen to the person, to learn how to approach them and to accomplish your goal of witnessing to them.
- **T** reminds you to turn the conversation to your spiritual thoughts toward them. Sharing the Holy Spirit and praying with the person can turn any conversation spiritual.

Slide 11
FIVE QUESTIONS
TO ASK AFTER YOU HAVE SHARED
THE HOLY SCRIPTURES
(HODGE 1996 Revised 2008, 49-57)

Question 1: Do you have any kind of spiritual belief?

Write your own response to this question and discuss it.

- ✦ Read out loud Acts 8:26-39. What question did Philip ask the Ethiopian?
- ✦ Why do you think Philip asked this question?

Question 2: To you, who is *Yahshua*?

- ✦ Read out loud Matthew 21:10-11 and discuss it.
- ✦ Read out loud Matthew 16:13-16 and discuss what did *Yahshua* ask?
- ✦ Read out loud John 8:12-30. How did *Yahshua* identify Himself? How do the Pharisees react to *Yahshua's* claim? What did *Yahshua* say would happen to them if they refused Him?

Slide 12
FIVE QUESTIONS (continued)

Question 3: Do you believe there is a heaven and a hell?
Discuss your views.

- ✦ Read Luke 16:19-31 and open a discussion of hell and encourage people to avoid going there. If you are lost, He will accept you and you can be found.

Question 4: If you died right now, where would you go?
Discuss your views.

“A woman once responded quickly to question 3, ‘Do you think there are heaven and hell?’ with an empathic ‘Absolutely not.’ When she asked this question, it became personal. But when asked, ‘Where would you go?’ She immediately said, ‘Heaven of course.’”

(Hodge 1996, Revised 2008, 54)

Slide 13
FIVE QUESTIONS (continued)

Ask the person to explain how they would explain the women's answer.

Question 5: If what you believe were not true, would you want to know?

- We have a free will to choose heaven or hell (McKim 2014, 125).
- Write and discuss your views and read John 3:1-21 NRSV:

Nicodemus Visits *Yahshua* “Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’”

Slide 14

FIVE QUESTIONS (continued)

“Yahshua answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, you must be born from above. The wind blows where it chooses, and you hear it, but you do not know where it comes from or where it goes. So, it is with everyone who is born of the Spirit.’ Nicodemus said to him, ‘How can these things be?’ Jesus answered him, ‘Are you a teacher of Israel, and yet you do not understand these things? ‘Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted the serpent in the wilderness, so must the Son of Man be lifted, that whoever believes in Him may have eternal life. ‘For God so loved the world that he gave His only Son, so that everyone who believes in Him may not perish but may have eternal life.’

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Slide 15

FIVE QUESTIONS (continued)

‘Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in Him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgment, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.’” (John 3:1-21 NRSV)

- ♦ Be silent ... and pray.

Slide 16

SEVEN VERSES: ROMANS' ROAD MAP **AND THE CALVINIST'S APPROACH** (Hodge 1996 Revised 2008, 58-61). **FOR THE INSTRUCTOR TO SHARE:**

The “Romans’ Road Map” to salvation is a way of explaining the Good News of salvation using verses from Romans. It is a simple and powerful method of explaining why we need salvation, how *Yahweh* provided salvation, how we can receive salvation, and what are the results of salvation.

1. Romans 5:13—Sin passed down.
2. Romans 3:23—The issue of sin.
3. Romans 6:23—The penalty of sin.
 4. Romans 5:8—Our way out.
 5. Romans 10:13—Our way out.
6. Romans 10:8–10—How to become saved.
7. Romans 10:17—How we increase our faith.

Slide 17

**SEVEN VERSES: ROMANS ROAD MAP AND
THE CALVINIST'S APPROACH** (continued)

WHO HAS SINNED?

“For before the law was given, sin was in the world.” (Romans 5:13 NIV)

“For all have sinned and fall short of the glory of God.” (Romans 3:23 NIV)

YAHWEH'S PENALTY FOR SIN?

“For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23 NIV)

“But God demonstrates His own love for us in this: When we were still sinners, Christ Jesus died for us.” (Romans 5:8 NIV)

“...for, everyone who calls on the name of the Lord will be saved.” (Romans 10:13 NIV)

Slide 18

SEVEN VERSES: ROMANS' ROAD MAP (continued)

**TAKE YAHWEH AT HIS WORD AND CLAIM
HIS PROMISE FOR YOUR SALVATION**

“But what does it say? ‘The word is near you, in your mouth and in your heart’ (that is, the word of faith which we preach): that if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God

raised Him from the dead you will be saved. For it is with your heart that you believe and are justified, and it’s with your mouth that you confess and are saved.”

(Romans 10:8-10 NIV)

“Consequently, faith comes from hearing the message, and through the word about Christ.”

(Romans 10:17 NIV)

“Now faith is being sure of what we hope for and certain of what we do not see.” (Hebrews 11:1 NIV)

Slide 19
SEVEN ADDITIONAL VERSES

There are seven other Holy Scriptures that can be shared when witnessing:

1. Psalm 51:5
2. John 3:1-16
3. John 14:6
4. 2 Corinthians 5:15
5. Revelation 3:20
6. 2 Timothy 2:15 (Instruction to study the Word of *Yahweh*)
7. Isaiah 55:11 (Promise that the Word of *Yahweh* will not come back void)

Remember to read all the Holy Scriptures out loud. Faith comes by hearing and hearing by the word of Yahshua.

Consequently, faith comes from hearing the message, and the message is heard through the word about Christ.” (Romans 10:17 NIV)

Slide 20
SINNER'S PRAYER

Yahweh, I have sinned against You.
I desire in my heart forgiveness for all my sins.
I turn my back on false religion.
I have a change of heart, change of
direction, and change of mind.
I believe that *Yahshua* died on the
cross for me, and rose again.
I give You my life.
I want *Yahshua* to come into my life and into my heart.
This I ask by faith in *Yahshua's* name.
So Be It!

Slide 21
NEW BORN-AGAIN BELIEVERS

“If you have believed that Christ died for you and
have confessed Him. Before God and humankind,
He declares that you are a new creation.
So, if anyone is in Christ, they are a new creature: everything
old has passed away; see, everything has become new!”
(2 Corinthians 5:17 NRSV)

“Let us not give up meeting together, as
some are in the habit of doing,
but let us encourage one another—
and more as you see the Day approaching.”
(Hebrew 10:25 NIV)

“I tell you that in the same way there will be more rejoicing
in heaven over one sinner who repents than over ninety-
nine righteous persons who do not need to repent.”
(Luke 15:8 NIV)

Slide 22
REDEDICATION

“If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make Him out to be a liar and His word has no place in our lives.”

(1 John 1:8–10 NIV)

Slide 23

**A PRAYER FOR SHARING THE GOOD
NEWS OF YAHSHUA WITH OTHERS**

I will pray, prepare, and move with the power of Your Holy Spirit when I share the Good News of *Yahshua* with others.

I will live my life so that Philemon 1:6 will be actively demonstrated, allowing You, *Yahweh*, to fulfill Your purposes in me. life. In *Yahshua's* name, So be it!

“I pray that the sharing of your faith may become effective when you perceive all the good that we may be for Christ.”
(Philemon 1:6 NRSV)

Slide 24
ROLE-PLAYING

TEAM #1 – The setting is the waiting room of a doctor's office.

Unbeliever's Identity – Act out that you had a limited exposure to who *Yahshua* is and the church, while you were growing up. As an adult, you are indifferent about, *Yahshua*, and the church. You are open to listening to the believer's conversation. You are waiting on your spouse to see the doctor. Your spouse is terminally ill.

Slide 25
ROLE-PLAYING CONTINUED

TEAM #2 – The setting is at a table as a guest at a wedding reception. Everyone is waiting on the wedding party.

Unbeliever's Identity – You are a middle-aged person, financially comfortable, and divorced. You are an atheist and never believed in *Yahweh*. You appeared to be ready to hear what the person has to say about how to become a born-again believer.

Slide 26
ROLE-PLAYING CONTINUED

TEAM #3 – The setting is on airplane in the coach section. You both are of a different race.

Unbeliever's Identity – You are prejudiced against all people who are of a different race. You politely tolerate other races. You do have love for a particular sport and hobby. If a born-again believer mentions anything about the sport or hobby you love, you will have a conversation with them and listen to what they say. Otherwise, you will be very rude and tell that person to stop talking to you and call the flight attendant find you another seat.

Slide 27
ROLE-PLAYING CONTINUED

TEAM #4 – The setting is your family reunion. You are working with a planning committee, and you came early to set up the hospitality or social room.

Unbeliever's Identity – You are in your twenties and the born-again believer is in their forties. You do not see what you two have in common at all. You do not really want to work or talk to the born-again believer about anything because all he or she talks about is *Yahweh*. You are trying to avoid the born-again believer as much as possible, especially talking to them at all.

Slide 28
ROLE-PLAYING CONTINUED

TEAM #5 – The setting is the workplace. The line has stopped, and the supervisor has called a fifteen-minute break.

Unbeliever's Identity - You are a new employee and only been working for the company for two weeks. You are a homosexual and have ben ostracized by your fellow colleagues since you arrive on the job. You are somewhat surprised when the born-again believer approaches you to start a conversation. At the beginning of the conversation, you inform the born-again believer that you were surprised that he or she wanted to talk to you since everyone else shunned you because of your choice of lifestyle.

Slide 29
36 OBJECTIONS

(Hodge 1996, Revised 2008, 98 -108)

1. I am not ready.
2. My friends will think I am crazy.
3. What about my family?
4. I have done too many bad things (Refer to objections 31 and 32).
5. I am having too much fun.
6. Why does God let bad things happen?
7. There are many paths to God.
8. There are many religions in the world.
9. I have always believed in God.
10. There are too many hypocrites in the church.
11. I do not believe in God.
12. I am a member of another world religion.
13. I am Jewish.
14. Cults are the answer.
15. How can a loving God send someone to hell?
16. How can I know the Bible is true?
17. I do not believe the resurrection took place.
18. You cannot possibly know what truth is.
19. There are many translations of the Bible.

Slide 30 Continued
36 OBJECTIONS

20. There are too many errors in the Bible
21. What about those who never hear the gospel?
22. You must think you are better than I.
23. I am a good person.
24. I am *Yahweh*.
25. I am not a sinner.
26. A Christian hurt me.
27. The church only wants money.
28. I have tried it, and it did not work out.
29. How do I know I have enough faith?
30. I cannot live the Christian lifestyle.
31. *Yahweh* cannot forgive me.
32. I am not good enough.
33. I am not sure I am saved.
34. My beliefs are private.
35. I want to think about it.
36. The argument never stops.



(l-r) Dr. Althea Marchelle Brown with her mother,
the late Laura V. Smith.



Appendix E

About the Author

Althea graduated from the University of Detroit in 1975 with a Bachelor of Science degree in Business Administration. She earned a Master of Business Administration, from Central Michigan University (1981) in Mount Pleasant, Michigan, and a Doctor of Chiropractic at Life University (1994) in Marietta, Georgia, where she also served as faculty. She graduated with a Master of Divinity with a major in New Testament from Turner Theological Seminary at the Interdenominational Theological Center in Atlanta, Georgia in 2002, and was valedictorian of her class. She subsequently earned her Doctor of Ministry in 2006 at the Ecumenical Theological Seminary in Detroit, Michigan. She now serves as an itinerant elder in the Fourth Episcopal District and formerly served in the Sixth Episcopal District for the African Methodist Church.

Dr. Brown has a sincere commitment to education and ministry and believes that her primary goals are to use the gifts (ministries) and tools given to her, by the fruit (maturity) of the Holy Spirit. Her call is to equip, teach, and empower others to go and make disciples, for the building of *Yahweh's Kingdom*, on earth as it is in heaven, as she continues to praise and worship in spirit and truth—heaven's street address.

g u t t e r

Dr. Brown is a member of the *Alpha Kappa Alpha Sorority*, and active with *Lambda Pi Omega* chapter in Detroit, Michigan. She was the past president (*Basileus*) and the past secretary (*Grammateus*) of the *Xi Psi Omega* chapter in Anchorage, Alaska, and a charter member of *Theta Tau* undergraduate chapter, at the University of Detroit. She is a driven and committed follower of *Yahshua*.

Dr. Brown answered *Yahweh's* call on her life which could only be accomplished by actively living *Yahshua's* commandment to "Go forth and make disciples of all nations." She wrote her dissertation on evangelism, titled *Evangelism: Learning to Share the Good News in an African – American Context*.

Dr. Brown offers retreats, seminars, workshops, and *Book of Life studies*, including practical guidebooks and study aids such as *Holy Spirit: Fruit and Gift Seminar* and *Praise and Worship: Heaven's Street Address*. These serve as practical and authoritative resources for church leaders and practitioners in the ministry. Her works are relevant and insightful tools for those interested in ministering to the needs of this generation. They demonstrate how the power of the Holy Spirit empowers the followers of *Yahshua* TODAY to persuasively impact the lives of others for the glory of *Yahweh!* Visit her website, www.dralthembrown.com and listen to her podcast and YouTube interview.

Princess Wall
Portraiture

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