



ERSKINE
THEOLOGICAL SEMINARY

For Christ and His Church

P.O. Box 668, Due West, SC 29639

www.erskine.edu/seminary

PM 507: Evangelism
(Summer 2011)

Class Meeting Dates, Time, and Place

May 21, June 25, July 23, August 20

9 A.M. – 5 P.M.

Bowie Divinity Hall, Due West

Lead Instructor: Rev. Alan J. Avera, D.Min.

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Instructors:

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Rev. Kenneth E. Priddy, D.Min.

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Rev. John S. Kimmons, DD

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Office Hours (Erskine Campus):

During the days the class meets (May 21, June 25, July 23, August 20), the instructor for the day will be available 8:30 – 8:55 A.M., and from 5:05 – 5:30 P.M., and at other times by telephone or email.

Course Description:

This course is a study of the nature and practice of evangelism in the Christian Church. Attention is given to the Biblical basis of evangelism, the theology and historical development of evangelism, spiritual development principles in evangelism, and methods of developing evangelism as a part of the total mission of the congregation. *Required for M.Div. Students. 3 hours.*

Course Goals and Objectives

The mission of Erskine Theological Seminary is to educate persons for service in the Christian Church. As part of that mission, the Seminary offers courses in the Master of Divinity (M.Div.) degree. This course relates to four of the goals for that degree program:

- To view their ministries in light of the Church's mission to worship, follow, bear witness to, and serve Jesus Christ.
- To communicate the Bible's message through preaching and evangelism, so as to make clear that its meaning is relevant for today.
- To understand and minister to people and communities through pastoral care and counseling.
- To lead the local congregation in forging its goals and designing and implementing its forms of ministry.

In keeping with these goals, the instructors intend that by the end of the term, students will be able to:

1. Articulate a Biblical Practice of Evangelism that takes into account both the teaching of the Bible and the worldview of individuals.
2. Understand the process of conversion, including the Holy Spirit's role and our role.
3. Demonstrate skill in diagnosing where people are spiritually.
4. Understand the content of the Gospel, and how to apply the Gospel both before and after conversion.
5. Understand the principles and develop a strategy for mobilizing the whole church in evangelism.
6. Identify their best styles of witness, and use these styles in personal evangelism.
7. Help people in the church identify their best styles of witness, and equip people for personal evangelism.

Course Required Textbooks

Keller, Timothy. *The Prodigal God: Recovering the Heart of the Christian Faith*. New York: Penguin Group (USA) Inc, 2008. ISBN: 0525950796

[bring to class on May 21]

Mittelburg, Mark; Strobel, Lee, and Hybels, Bill. *Becoming a Contagious Christian Participant's Guide: Communicating Your Faith in a Style That Fits You*.

Grand Rapids: Zondervan, 2007. ISBN: 0-310-25787-5

[bring to class on May 21 and August 20] No reading report required on the participant's guide.

Smallman, Stephen E. *Spiritual Birthline: Understanding How We Experience the New Birth*. Wheaton: Crossway Books, 2006. ISBN: 1-58134-762-6

[bring to class on June 25]

Smallman, Stephen E. *What Is Discipleship?* [booklet] Phillipsburg, NJ: P & R Publishing, 2011. ISBN: 9781596382350

[bring to class on June 25] No reading report required on this booklet.

Hybels, Bill and Mittelburg, Mark. *Becoming a Contagious Christian*. Grand Rapids: Zondervan Publishers, 1996. ISBN: 0-310-21008-9

[bring to class on August 20 along with the participants guide]

Chester, Tim and Timmis, Steve. *Total Church: A Radical Reshaping Around Gospel and Community*. Wheaton: Crossway Books, 2008. ISBN: 1-4335-0208-9

[bring to class July 23]

Course Requirements and Expectations

- **Grading Criteria & Scale**

Criteria:

Reading reports (20%) [Note: the first reading report is due the first day of class]

Four reports, due the day the book is to be discussed in class according to the schedule below, each worth 5% of your total grade. Reading reports will be two-three pages, double-spaced, and in the format provided at the end of this syllabus. Papers turned in late will receive one-letter grade deduction.

Biblical Practice of Evangelism Paper (20%)

See instructions and format provided at the end of this syllabus.

Case Studies of Conversion (20%)

Three case studies following the instructions and format provided at the end of this syllabus.

Corporate Evangelism Project (20%)

Personal Evangelism Take Home Test (20%)

Scale:

A	95-100
A-	93-94
B+	91-92
B	88-90
B-	86-87
C+	84-85
C	80-83
C-	78-79
D+	76-77
D	72-75
D-	70-71
F	0-69

- **Class Schedule**

Saturday, May 21 – Biblical Basis, Historical Development, and Biblical Models

9 a.m. – 5 p.m.

Instructor: Alan J. Avera

- Segment 1: Intro to Evangelism, Our Motivation, & Old Testament Foundations
- Segment 2: Biblical & Theological Basis for Evangelism
- Segment 3: Some Historical Developments and Present Implications
- Segment 4: Varied Biblical Models of Evangelism

Saturday, June 25 – Theology and Practice of Evangelism

9 a.m. – 5p.m.

Instructor: Stephen E. Smallman

- Segment 1: Understanding Regeneration and Conversion –
A Biblical and Experiential Approach
- Segment 2: The Pastor as “Physician of the Soul”
- Segment 3: Introduction to Discipleship –
“Discipling the Lost and Evangelizing the Saved”
- Segment 4: Gospel Discipling

Saturday, July 23 – Corporate Evangelism: Principles for Mobilizing the Church

9 a.m. – 5 p.m.

Instructor: Kenneth E. Priddy

- Segment 1: Ministry Priorities for Corporate Evangelism
- Segment 2: Leadership for Corporate Evangelism
- Segment 3: Vision for Corporate Evangelism
- Segment 4: Strategy for Corporate Evangelism
- Segment 5: Class Project for Corporate Evangelism

Saturday, August 20 – Methods for Personal Evangelism

9 a.m. – 5 p.m.

Instructor: John S. Kimmons

- Segment 1: Being Yourself and Impacting Others
- Segment 2: Deepening Your Relationships and Conversations
- Segment 3: Telling Your Story of Being Brought to Christ
- Segment 4: Communicating God’s Message
- Segment 5: Helping People Cross the Line of Faith
- Segment 6: Course Wrap-up and Evaluation

- **Due Dates [Note: the first reading report is due the first day of class]**

Reading reports – Due as follows:

- May 21: Keller, *The Prodigal God*
- June 25: Smallman, *Spiritual Birthline*
- July 23: Chester, *Total Church*

August 20: Hybels, *Becoming a Contagious Christian*
Note: the participant's guide will be used in class,
No reading report is due on the participant's guide.

Biblical Practice of Evangelism Paper – Due June 25.

Case Studies of Conversion – Due July 23.

Corporate Evangelism Project – Due August 20.

Personal Evangelism Take Home Test – Due August 24.

- **Paper Style**

All papers must be typed/processed (twelve point type, double spaced, Times New Roman, one-inch margins) and fully documented, following the standards in the “Style and Form Standards for All Masters Level Programs” (Erskine Seminary). Footnotes are required as necessary in each paper, but this course will not require a bibliography for assigned papers.

Erskine Seminary Policies

Drop/Add/Withdrawal: Once a student has completed, signed, and submitted his/her registration to the Registrar for this class, it is a binding contract, and billing will be based on this registration. If the student decides not to take this class, he/she must complete a “drop/add” form and secure the appropriate signatures prior to the drop/add deadline during the second week of the semester or term. If one wishes to withdraw from the course after the drop/add deadline, one must complete a withdrawal form, and tuition will be refunded on a pro rated basis. Failure to withdraw from the class properly will result in the student's receiving a grade of “F” for the course, and full tuition charges will apply. No exceptions will be made to this policy.

Office Hours

My normal office hours are printed in this syllabus. However, due to meetings and unforeseen circumstances that may arise, my schedule may change. If you need to see me, I strongly recommend that you call or e-mail to schedule an appointment.

Required Textbooks

Students are expected to secure their own copies of all required textbooks. As a convenience, the seminary has a bookstore portal of the website at <http://www.erskineseminary.org/bookstore.html>. There you will find links to familiar vendors and can check availability of texts, compare prices, and place orders. The ETS SBA will receive a modest percentage of the profits from students' and professors' purchases through this portal. The Erskine Campus Bookstore will carry a limited number of copies of every required text and orders for books can be placed through the Campus Bookstore.

Language about God and Humanity

Although God transcends the distinction between male and female, the Bible and the Church's historic creeds and confessions use masculine language in reference to God. Thus, the Seminary encourages all students to retain this masculine usage when speaking and writing about God. Furthermore, the Seminary recognizes that all human beings, male and female, are created equally in the image of God (Gen. 1:26-27), and believers of both sexes are fellow heirs of the grace of life (1 Pet. 3:7). Accordingly, whenever students are speaking and writing about males and females, they should use language that clearly includes both men and women (for example, by saying/writing "humanity" rather than "man" or "people" rather than "men").

Conduct in Theological Discussions

Erskine Seminary is committed to the one, holy, catholic, and apostolic Church, and it expects its students to show respect for all who identify with that one Church. In all written work, oral presentations, and discussions both inside and outside the classroom, the Seminary expects students to conduct discussions of controversial issues in a context of respect for those with whom one disagrees. Please see the Community Life Statement in the Catalog for more information.

Incompletes

The grade of "I" or incomplete is given at the discretion of the professor. A grade of "I" is normally given when a student has substantially completed the requirements for a course but has been prevented by extraordinary circumstances from completing the remainder of the course requirements. A student who wishes to request an incomplete should normally complete an incomplete form prior to the end of the semester and ask the professor to grant the request. (Under unusual circumstances, the student may communicate with the professor by phone or email rather than in person, and the professor may then agree to fill out the form at the student's request. Under exceptional circumstances, the professor may initiate the process by filling out the form on the student's behalf.) If the professor grants the request, he/she will sign the incomplete form and turn it in with his/her final grade report. An "I" in any course must be removed by March 1 for the Fall Term, April 1 for the January Term, August 1 for the Spring Term, and November 1 for the Summer Term. Only the Dean may grant extensions of incompletes beyond the established completion date. Otherwise, these grades automatically become "F."

Official Seminary Class Attendance Policy:

Class participation is considered an important part of the total educational experience at Erskine Seminary. Students are expected to attend classes on a regular basis and are responsible for the mastery of all materials required in the course. Each professor will indicate in writing the specific class attendance policy at the beginning of each course. In general, students are allowed up to three hours of unexcused absence without penalty. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course.

Policy Regarding Absences for this Class

Students are required to attend all class sessions. Students wishing to take a course which meets four times over the semester **must** attend the first meeting of the course. Students who cannot attend the first course meeting should not register for the course or, if already registered, should

drop the course and complete the drop/add form. (If the drop/add forms are not completed and turned in to the Registrar, the student will still be charged for the course and will receive an “F” grade.) If students have to be absent for part or all of another class meeting day, they are still responsible for all work missed and all work due. A student who misses as much as one full class day or its equivalent in late arrival or early departure should consult with the professor to see whether it is still possible to pass the course.

Plagiarism

Plagiarism is the use in writing of wording or ideas produced by others without crediting the author and/or source from which the material was taken. As the following statement indicates, plagiarism is a serious offense that undermines both the witness and integrity of the Christian community:

Plagiarism injures the community by inhibiting the recognition and cultivation of gifts imparted by the Spirit. Clearly unattributed use of the words and/or ideas of others fails to give appreciative recognition of their gifts. But this illegitimate appropriation of the gifts of others also blocks the recognition and cultivation of the actual gifts of the person engaged in plagiarism.

Plagiarism creates an atmosphere of falsehood in the community’s discernment and cultivation of gifts, both within the Christian community and in God’s larger creation. Since freedom comes only by way of truth (Jn. 8:32), such falsehood can only result in captivity, and therefore has no place in the Christian community.

Occurrences of plagiarism shall be considered ‘documented’ when the instructor is able to produce documentary evidence that plagiarism has occurred, and when the instructor has reason to believe that the plagiarism was motivated by a deliberate attempt to receive credit for ideas or work not the student’s own. Where such plagiarism involves the theft of the academic work of another student, whether at Erskine or any other institution, it shall be designated ‘documented theft of another student’s work.’

The instructor involved, in consultation with the Dean, may recommend measures deemed appropriate. In cases of documented plagiarism or documented theft of another student’s work, the offending student will automatically receive the following penalties:

- Failure of the course(s) in which plagiarized or stolen work is submitted
- Dismissal from the Seminary for a minimum of one semester
- Forfeiture of the right to tuition refunds during the semester(s) affected.

Instructions and formats for Papers

Reading Report Format – two-three pages double spaced

No cover page desired.

First Page - Upper right hand corner: Your name and contact information.

Below your name and contact information, and centered at the top of the page: Reading Report on _____ (name of book).

Then organize the body of the report using the headings below (include the headings in your paper):

[note: in brackets is the percent of the paper's grade each section of the paper is worth]

I. Summary – Give a brief overview of the book, including its theme, perspective, and main points. What is the big idea the author seeks to communicate? **[15%]**

II. Critique – Offer a brief critique of the book, including elements of strength and weakness. What was the main value you received from this book? **[15%]**

III. Application – Offer some specific examples of things from the book that you can apply to your own ministry. Be as specific as possible. Explain what you plan to apply and identify specifically how you plan apply it. How will reading this book make a difference in your ministry? **[15%]**

IV. Favorite Quotes – Two or three comments in the book that caught your attention, made you think, or had a particular impact on you. Please include the page number where the quote may be found. **[5%]**

V. Statement of amount read – “I read the entire book (not just skimmed).” If you did not read the entire book, then state the number of pages you actually read. **[50%]**

Biblical Practice of Evangelism Paper – eight pages double spaced

1. Interview at least three people you understand to be non-Christian/unchurched. Preferably these will be people you know (friends, neighbors, relatives, colleagues, or acquaintances). No more than one interview can be with a complete stranger. Explain clearly that this is simply a 15-20 minute interview that is required for one of your seminary/graduate school courses to help you understand the mindset, or worldview, of people around you. Assure the person that all answers are voluntary and confidential, although you will have to write a brief paper based on three interviews.

Approach the interview prayerfully and with sensitivity, openness, a gracious spirit, and a sincere desire to learn to listen and to listen to learn from non-Christians (and not yet Christians). The interview should be in person, if at all possible, but in special cases, with the permission of the instructor, one of the interviews may be by telephone. The use of internet chat rooms, email, or instant messaging is not an appropriate interview technique for this assignment.

Some suggested questions to use, but do not use this list as a rigid guide:

- 1) For what do you live – what gets you going in the morning – what gives your life meaning and purpose?
- 2) What is your outlook toward your own future and the future of our world?
- 3) What are the chief problems we face as human beings? What is the primary source of these problems?
- 4) What happens to us after we die?
- 5) Describe your spiritual journey – how have you come to “make sense” out of life?

- 6) What do you believe about the existence of God? Can a person know God? If the answer is “yes,” then “how can you know God?” If the answer is “no,” then “why not?”
- 7) What do you believe about Jesus?
- 8) How do you feel about the Church, or about Christianity, and what are the sources of these feelings?
- 9) How would you define a Christian?

2. Use the first four pages of your paper to summarize what you learned about the worldview of these people. What insights did you gain about how un-churched/non-Christian people view God, the Church, and Christianity? Include one sentence identifying your relationship with each of the three persons interviewed (friend, neighbor, relative, colleague, acquaintance, or stranger).

3. Use the remaining four pages to describe how you would practice evangelism with these specific people in mind, taking into account the biblical teaching on evangelism, the content of the Gospel, and the worldview of people like these. Include your motivation for reaching these kinds of people, your approach to sharing the gospel with them, what you need to communicate, along with any points you need to emphasize.

Case studies of Conversion – three cases, two pages each double spaced

I remember some years ago enrolling in a program for training pastoral counselors. On Monday mornings the participants would gather for an hour of instruction that followed a set curriculum. Then we would all move to a different setting, and a local psychiatrist would be present as one of the students described a current counseling situation he or she was dealing with. The doctor would then ask questions of the one making the presentation and would also make comments and observations about what was being done well or poorly. He would also use the opportunity to teach the whole group about how we should be dealing with that kind of situation.

What I just described is one example of what is standard procedure in preparation for almost any profession. It is understood that preparation is not complete until a student begins to learn how to take the principles that were learned in the textbook and the formal instruction and apply them to particular situations. These are called *cases*. Only rarely do the cases fit exactly the pattern taught as “normal,” but the more cases a student is able to study, the more the textbook instruction becomes useful in living situations.

If the use of case studies is normal procedure for those preparing to be counselors, social workers, doctors, lawyers, etc., then why shouldn't we think of the value of doing case studies in our dealings with the spiritual lives of men and women? As we have already stated, it is enormously important that we begin with an understanding of the “textbook”—the Bible, and what we can understand of what it teaches about the mysterious work of God in the soul. This is our standard. Without it all we have are various experiences. But with insight from the Scripture we then need to explore how God's work has actually been manifest in different people. We will discover that the fundamental pattern of the new birth is experienced in a remarkable variety of ways.

DOING A CASE STUDY

I encourage you to actually sit down with someone, explain that you are trying to gain experience in understanding people's different spiritual journeys, and then do an interview with the birthline as the starting point. In courses I teach on the "pastor as a physician of the soul," I require that my students do six such case studies and turn them in as written assignments. This has a somewhat artificial feel at first, but generally people are quite happy to talk about their spiritual lives when approached in such a non-confrontational way. Quite frequently these people are very appreciative of the insights they gain by reviewing the work of God in their lives, even though it started out as an exercise to help someone complete an assignment. It is also common to hear from the students that the way they approach people in their pastoral or discipling ministry has been significantly altered because of the insights gained through doing case studies.

When doing a case study as an exercise or assignment, I suggest first getting your subjects' agreement to do the interview. Then begin by explaining briefly the birthline, and even drawing it out if there is a piece of paper handy. Don't try to use all the terminology. You are giving them a simple visual picture of the truth that God begins to work in the soul in a way that eventually brings about a conscious trust in Christ. Once you present the concept, allow them to tell their own histories. But listen *actively* by stopping them for questions that will fill out the picture. Examples:

- If they just briefly mention, "we weren't a very religious family," ask for more detail. What sort of church/religious background did they have, even if it was nominal? Was religion ever discussed? Did they have any thoughts of God as a child? etc.
- If they say something like, "I accepted Christ when I was in college," stop and ask for more detail. What got them interested? What sort of issues were they dealing with? Ask for more particulars about their conversion experience—was it sudden? Or gradual?

The more experience you have in doing case studies, the more you will learn the kinds of questions to ask that will not only give you helpful background but will also cause those you are talking with to gain new insights into what God has done in their lives. Often these will be quite profound, and you will be leading them to think through things they have never thought about even though it is part of their experience. It is my observation that while preparing a case study begins as an interesting exercise, it frequently becomes very substantial. Students who are pastors have often told me that they had never before had such meaningful conversations with their parishioners about their spiritual lives.

The goal, of course, is that you will learn to talk to anyone you work with in a way that causes you to take time to appreciate their particular spiritual pilgrimage. As a pastor it became a pattern for me to pause in almost any setting to ask a person, "Do you mind if we put this aside [the problem/situation that was the reason for their being there] and would you take a few minutes to describe for me your spiritual journey." In these settings it is not always necessary or appropriate to explain the birthline itself, but I am asking questions with that picture in my mind. (I would add that by asking about their "spiritual journey," I am asking the kind of question that a non-believer could respond to.) It is not at all uncommon, in the midst of such conversations, for me to stop and quickly explain the idea of physical and spiritual birth from John 3. Sometimes I then draw out the birthline, as a natural part of the flow of our conversation. Most people today, whether or not they are churched, have heard the term "born again," so they are usually very open to hear an explanation of what it means.

Here is a possible approach to doing a case study; find someone you would like to talk to and follow the procedure I suggested above: 1) gain their permission, 2) explain the birthline, 3) take the history.

Write up the case study on no more than two pages broken down into three parts:

I. Background information

II. The interview

III. Concluding observations

Corporate Evangelism Project – not to exceed ten pages double-spaced

Part 1: Ministry Priorities Analysis

Each student is to conduct an analysis of the church with which he/she is most engaged concerning that church's Ministry Priorities. The ten categories of ministry priority included in Segment 1: Ministry Priorities for Corporate Evangelism provide the grid for this analysis. Students are to produce two rankings as follows:

(1) Rank the 10 Ministry Priorities of the church in their order of importance in terms of what the church *says*. That is, when considering the claims of staff and leaders, literature about the church, website presentation, etc., cite what the church *says* about its ministry priorities, ranked in order of importance.

(2) Rank the 10 Ministry Priorities of the church in their order of importance in terms of what the church *does*. That is, when considering the leadership decision-making in the church and the distribution of resources (time, money, personnel, creativity, space, etc.), cite what the church *does* about its ministry priorities, ranked in order of importance.

Once the two rankings are determined, students are to compare these two rankings, noting consistencies and inconsistencies, and provide an analysis of their findings.

Part 2: The Great Commission Matrix Applied

In Segment 5: Strategy for Corporate Evangelism – Part 2, students discover a distinction between outreach and evangelism in the context of making contact with the lost in their churches' communities and then presenting the Gospel with clarity. Two grids are revealed; (1) the Evangelism Axis and (2) the Great Commission Matrix. The Great Commission Matrix connects all other Ministry Priorities in the church with Evangelism, providing a strategic tool for the development of corporate evangelism strategies.

Students are to construct a Great Commission Matrix for their churches and identify two potential corporate evangelism strategies for each Ministry Priority, explaining how these strategies are to be implemented within that Ministry Priority.

Note: This project is to be double-spaced in 12 point New Times Roman, not to exceed ten pages, and should be more or less equally divided between Part 1 and Part 2.

Note: **The project should be emailed as an attachment to kenpriddy.com@gmail.com.**