1993

The making of an evangelist

Jarrott, Reginald Edward

Point Halloran, Qld. : T.M. Pryce-Davies, 1993.
https://myrrh.library.moore.edu.au:443/handle/10248/6173

Downloaded from Myrrh, the Moore College Institutional Repository
In my work in evangelism over many years, it has been my privilege under God, to be involved in many kinds of evangelistic outreach in quite varied areas of the Christian arena.

When I started out in evangelistic work, there was little training in evangelism in the theological colleges of the day. But God in His mercy brought me in touch with evangelists from many parts of the world. So that I will not be guilty of name dropping, I will only mention those whose names it is necessary to mention in order to give some added interest to this study.

I want to begin with some background areas in order to show that I have some right, however little it may be, to seek to teach other people some of the lessons learned.

God not only called me to be a full-time itinerant and state evangelist, but gave opportunities to work as organiser, and a teacher in evangelism, and one who has come across many methods of evangelism. As much of this background has been dealt with in Part I of this book, it is not necessary to go over it again.

Sufficient to say that as an organiser in evangelism, God has permitted me to be engaged and have experience in this regard in local, state, inter-state, national, overseas, and for international visitors to Australia.

As a teacher of evangelism, my opportunities have been many and interesting. There were seminars, schools of music, INSTEP (school for Institute of Specialised Training and Evangelistic Practice), theological lectures in evangelism in various State colleges and some universities. The Timothy Program was used to train young men (and women) in evangelism.

As I seek to teach methods of evangelism in this chapter, there are two areas especially, I would like to bring before your attention.

* Other methods used in more modern times.

The New Testament does not only give a message to be proclaimed and a power to keep proclaiming it, but is itself, to a large degree, a record of the results of this. In the Acts of the Apostles we actually see the life of the risen Jesus in action in the Christians. Some have even suggested that the book should be called 'The Acts of the Holy Spirit' and Luke in his preface (Acts 1:1-4) seems to suggest that the Gospel of Luke was a record of what Jesus 'began to do and teach' and that the Acts were what Jesus continued to do and teach by the Holy Spirit through His followers. What wonderful things happened in those days, a constant reminder that all through history when men and women have met the requirements of God, there have been great movements of the Spirit.
All types of Evangelism can be effective as the Spirit leads. Consider the promise set out in Acts 1:6-8. The word 'both' (verse 8) suggests a great simultaneous crusade and later events bear this out. The Church stayed at Jerusalem but persecution caused them to be scattered throughout Judea and Samaria (Acts 8:1). God said to Abraham 'Get thee out ...' (Acts 7:2-3) and He still says 'go' (Matthew 28:18-20).

God has a plan of evangelism and the Holy Spirit who planned the work worked the plan. In accordance with Acts 1:8 the plan worked out in Jerusalem (some from Judea - Acts 2:4-11); Judea and Samaria (Acts 8:1-5) and the uttermost parts (Acts 10:1-24; 28:24-28). There is a continuing message in the last chapter of the Acts (28:28-31) - all parts of God's plan. This book has not concluded yet.

Now this plan develops many different types of evangelism all directed by the Holy Spirit.

1. Mass Evangelism (Acts 2). This is also Team Evangelism ('with the eleven' - verse 14). Spirit directed after a long period of prayer with prayer partners in the upper room (Acts 1:14-15. See also Acts 4). Peter and John (verse 19), their own company (verse 23) and when they had prayed (verse 31).

2. There is a personal evangelism. Philip and the Ethiopian Eunuch. This is a perfect picture of a personal soul winner 'in touch' with the Holy Spirit (Acts 8:26-28; 35-37).


6. Church missions (Acts 18:4)

7. Street evangelism and market place evangelism (Acts 17:16-18).


11. Tract and letter evangelism is seen in the Epistles (Ephesians letter is a circular letter. This is also 'follow-up' work on a grand Spirit-directed scale.)

12. Jewish evangelism (The Epistle to the Hebrews).


And so the list could be added to. There is work among men; work among women; two by two witnessing; visitation evangelism to every house (Acts 20:20-21). Beach evangelism (Jesus taught by the seashore). The witness was before Kings and Court, before servants and slaves. False teachers were rebuked and their views straightened out. 'Big brother' follow-up work (Paul and Timothy - 1 Timothy 1:1-2). Indeed the
Acts of the Apostles is a great story of the Holy Spirit evangelising through men and the Epistles in the main, the 'follow-up' work to the Church. They must go hand in hand.

This evangelism is linked with fellowships and build them.

Acts 2. Baptism (verse 41); Doctrine and fellowship (verse 42); Breaking of bread (verse 42); Prayers (verse 42); brotherly love and sharing (verses 44-45); harmony (verse 46); daily soul winning and adding to the church (verse 47).

Acts 4. After prayer place shaken, filled with Holy Ghost (verse 31); great power (verse 33); generosity (verses 34-36).

Acts 5. Great fear in church (verse 11); great results (verse 14).

Acts 6. Care for widows (verses 1-3); transfigured Christian (verses 8-15).


These are but a few of the wonderful results of this Spirit-directed and empowered evangelism.

It meets individual needs.

Jews with religious problems; Greeks with intellectual problems; Romans with problems of law and order; slaves; women with inferior standing. A brief list of some of the converts:

Saul of Tarsus (Acts 8:1; 9:1-5).
Cornelius the Centurion (Acts 10:1).
Timothy (Acts 16:1).
*Lydia a seller of purple (Acts 16:14).
*Lydia's household (Acts 16:15).
Greeks and chief women (Acts 17:4).
Apollos the orator (Acts 18:24-28).
Pagans with curious arts (Acts 19:19).
And many others.

It stirs opposition.

Someone has said wherever Paul went 'there was either a riot or a revival'. In the Acts of the Apostles we see not only great blessing but great opposition.

The Priests, the Captain of the Temple and Sadducees (Acts 4:1-3).
Murmuring (Acts 6:1).
The synagogue of the Libertines, Cyrenians, Alexandrians, and of Cilicia and Asia (Acts 6:9-12).
Saul of Tarsus (Acts 9:1).
Elymas the sorcerer (Acts 13:8).
Jews filled with envy (Acts 13:45).
Paul stoned at Lystra (Acts 14:19).
Demetrius the silversmith (Acts 19:23-29).
Mob uproar (Acts 19:40).

These are but a few but suffice to show that people from many walks of life opposed the evangel. What prayer was offered - nights of it, days of it. The Apostles gave themselves over continually to prayer and the ministry of the Word (Acts 6:4).
Jesus said that there would be 'rivers of living water' when the Spirit was in control (John 7:37-39). This is God's plan for the Church. Not broken cisterns or pools of beautiful oases even, but rivers of living water. As the Old Testament prophet has said, waters not only up to the ankles, knees or loins, but to swim in (Ezekiel 47:3-5) and 'everything shall live whither the river cometh' (Ezekiel 47:9).

This river proceeds from the throne of God and of the Lamb (Revelation 22:1) and whosoever is thirsty may drink (verse 17). Psalm 1 reminds us that the Christian who steeps his soul in God shall be like a tree planted by the rivers of water with fruit in season, green leaves, freshness and life.

'God fills the soul that it may pour
The fullness of another heart;
Not that the filled with good may store,
The good God giveth to impart'.

•Two dangers to avoid:
(a) In changing methods we change content.
(b) In preserving the content, we do not change our method when needing to.

•Both of these are prevalent today:
(a) Can be seen clearly at times in modern presentations.
(b) Can be seen clearly in church which has drifted into a quiet backwater.

•It is essential to keep abreast of things in order to make our message relevant. (By the way, a method is not necessarily irrelevant because it is an 'old' method, nor is a method necessarily relevant because it is a 'new' method. Sometimes we are so busy trying to be 'relevant' that we are irrelevant to the basic message and purpose of Christianity.)

•To keep step we need to:
(a) Know the world in which we mission.
(b) Study in depth the strata of society (the people).
(c) Love people (for people matter more than programs and things).
(d) Anchor our love (and programs) in the Word of God.

•To do these we need to:
(a) Note the world revolution(s) (political, social, theological, intellectual and moral). It's lostness.
(b) Think how this effects the people of my world. For example, my loved ones, my neighbours, contacts, friends, etc. The aged, the parents, the youth, the migrants, the students, etc.
(c) Ask, 'Is my outreach based on sincere genuine love for them, or for a program?'.

(d) Seek God's glory first and show loving concern for those of His creation - both lost and saved.

* Methods in New Testament ('Old' but still 'New')

(a) Mass evangelism and team evangelism (Peter with the eleven - Acts 2).
(b) Prayer partners in upper room (Acts 1:14-15; see also Acts 4).
(c) Personal (Philip and Eunuch) (Acts 8:26-28; 35-37).
(d) Home mission evangelism (Jude 8:1); city evangelism (Jerusalem - Acts 2:1-5); street and work-place evangelism (Acts 17:16-18);
university evangelism (Acts 17:19-34); jail evangelism (Acts 16:23-31; Acts 27:24-25; Acts 28:16-31); tract and letter evangelism (e.g. the Epistles, Philemon, etc.);
Jewish evangelism (Epistle to Hebrews, etc.);
Deacon-led evangelism (Acts 6 and 7);
visitation evangelism (house to house - Acts 20:20-21);
beach and boat evangelism (Jesus);
'up and outer' evangelism (Kings and leaders - see Paul's ministry);
'highway and hedges' evangelism;
foreign mission evangelism (Gentiles - Acts 10);

All of this was church based and church centred, and church followed.
(See 'Big Brother' method of Paul and Timothy - 1 Timothy 1:1-2) and converts came in to the church after baptism.

* Modern trends and methods

Many of the above are quite suitable today, indeed, we neglect some very profitable areas of outreach among them.

* Beneath all those methods was a concern for their world and a love for man rather than a program.
* Evangelism worships (lecture and practical work) help to put the saints in circulation.
* Industrial evangelism (I.T.I.M. and others).
* Newspaper evangelism.
* Camp and convention evangelism.
* Personal evangelism (renewed emphasis).
* Women's evangelism (convention, coffee mornings, etc.)
* Men's evangelistic outreach.
* Youth-led evangelistic outreach.
* Fisherman's club evangelism - wear a small specially-made fish hook in lapel and use as a talking point to reach others.
* Correspondence course evangelism.
* Ministers' sharing times (e.g. Pan Australia and Pan Queensland Crusades run by Baptist Union.)
* Library evangelism.
* Telephone evangelism.
* 'Life Line' evangelism.
* Professional group evangelism.
* University and students (N.B. Asians and overseas students needs).
* House party evangelism.
* Modern science and Christian faith.
* Cottage and drawing room evangelism.
* Evangelism by boat.
* Evangelism through journalism.
* Witnessing to Olympic games, etc.
* Aeroplane evangelism (sky writing).
* Inner-city and 'high rise' evangelism.
*Deeper life.  
*Simultaneous crusades.  
*Evangelism in-depth.  
*Tent evangelism (coming back again).  
*Film evangelism.  
*Open air evangelism (need to be well done).  
*Evangelism exhibitions.  
*District (and association) evangelism.  
*Lay institute.  
*Baptist reconciliation program.  
*Conversational.  
*Music evangelism (cf. music team of Billy Graham).  
*Strategy evangelism.  
*'Specialist' evangelism.  
*Book stall evangelism (at exhibitions).  
*Theatre evangelism (cf. A Preston and 'Lyric').  
*Advertising evangelism.  
*Group (or cell) evangelism.  
*Radio and TV (schools of music; radio and TV; communication).  
*Bill-board evangelism.  
*Evangelistic newspapers (see B.F.B.S. productions).  
*Tracts (English and others).  
*Prayer (and revival) evangelism (i.e. school of prayer).  
*Mt. Drivitt (cooperative) Baptist Centre evangelism.  
*Coffee house evangelism. Also ÔTellÔ magazine, Stanmore Press.  
*Letter evangelism.  
*Translation of tracts, portions of Scripture, Christian literature - going door to door to give out or sell cheaply.  
*Room service evangelism (for waiters - a thank you card with texts).  
*Tape recording evangelism (cassettes or tapes).  
*Literature evangelism (B.F.B.S. Power Pack).  
*Jail evangelism. Contact chaplains or prison missions.  
*C.B.M.C. 'Operation Timothy'.  
*Navigators materials.  
*Bible reading plan evangelism.  
*Bus evangelism (posters for buses, bill boards, shopping centres, etc.).  
*Car stickers (for bumper bars, school bags, etc.).  
*Dial-a-message (or a prayer).  
*Home centred evangelism through friendship and prayer.  
*Robert Coleman - 'The Lord's Plans'.  
*School of Prayer (Frank Laubach - 'Prayer' as a basis).  

*Some overseas methods include:  
  * L.E.G.S. (Lay Institute Group Students - Manila).  
  * Evangelism - International - Dr Haggai. (Now Haggai Institute, Atlanta, Georgia, USA.)  
  *Vincent Tan - Teach and Train Method (Indonesia).  
  *Kennedy 'Evangelism Explosion' and many others.  

ÔÔ Notes: It is impossible in this one book to deal in detail with all the methods set out above. Many others not set out here, but some of the more important areas, will be dealt with later on in this book.
The purpose of this list is to look through and prayerfully select some areas, and do some private studies on them. In some cases it will be necessary to contact some organisations who you know deal in specific areas. For example, open-air evangelism. The Open-air Campaigners of Australia (and overseas) can be of great assistance.

The lists can be used as 'idea starters' for you to make use of the idea in your own way.

We trust that the ideas set out will be profitable to you in your ministry, as you ask God to help you work in some areas and to guide you to detailed help by experts of other groups.