

Chart 1A: Ninety-Nine Select Evangelism Methods from Formal to Informal (Part 1 of 3), Including 31 Associated Theological and Practical Issues

“But you are a chosen race..., that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light” (1 Peter 2:9)

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Formal



| WITHIN CHURCH BUILDING DURING REGULAR SERVICES | | | | | | | | | | | | | | | | | | | | | | | | | | SPECIAL EVENTS | | | | | | | |
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| Regular Preaching Evangelism | | | Worship Evangelism/ Ordinances as Evangelism/ Sacramental Evangelism/ Neo-Sacramental Evangelism | | | | | Additional “High Church” Types of Evangelism | | | | | | | | Small Group Evangelism | | | | | | | | | | Camping Evangelism | | Music Evangelism | | Revival/Mission/ Campaign/Crusade/ Encounter/Festival/ Healing Mission | | | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 |
| No invitation | Occasional invitation | Regular Invitation | Worship Evangelism | Lord's Supper as Evangelism | Liturgy as Evangelism | Creedal Evangelism | Baptism as Evangelism | Catechetical Evangelism | Evangelism through Marriage and Children | (1) Sale of Indulgences* or (2) Pilgrimages | Crusades as Evangelism | “Giving” as true Evangelism | Religious Symbols as Evangelism | Icons as Evangelism | Architecture as Evangelism | Church Planting as Evangelism | Sunday School Evangelism | Cell Group Evangelism | Home Evangelistic Bible Studies | Alcoholics Anonymous, etc. | Evangelistic Addiction Groups | Evangelistic Support Groups | Ecumenism as Evangelism | Education (1) sacred or (2) secular as Evangelism | (1) Vacation Bible School or (2) Youth Outreaches | Camp Meeting Revival Method | Camp Ministry Evangelism | Rock Concert Evangelism | Music Evangelism | Single-church crusade | Multi-church crusade | City-wide crusade | Evangelistic healing services |
| May or may not include the Gospel every sermon | May or may not include the Gospel every sermon | May or may not include the Gospel every sermon | Shaping the worship in the church as an evangelistic tool to reach the lost. | (1) Experiencing God in communion as (a) increasing grace, (b) providing grace, or (2) true Gospel proclamation | Experiencing God in worship, e.g. worshipping with the senses: sight, smell, sound, taste | Recitation of creeds as true Gospel proclamation; conversion as intellectual assent | In most sacramental churches, baptism is regarded as the rite of entrance into the covenant family | Christian education of youth in the church, sometimes through the mechanism of a catechism | Restricting mixed marriages to those converted to the faith, with the vow that children will be reared in that faith | Typical of Roman Catholicism in the Middle Ages; today are sold holy water & images | The gaining of territory to expand the kingdom of God | Giving to the Lord (i.e. the Church) a true witness to the Gospel | The wearing of religious symbols as a silent, outward, but true witness of the Gospel | Eastern Orthodox iconography, where holy icons are deemed true evangelism | Typical of Roman Catholicism in the Middle Ages, esp the Avignon papacy | The urgency of planting a church forces the church in its incipient stage to be evangelistic | Evangelism efforts planned, promoted, and carried out by a Sunday School class | a.k.a. Body Life Evangelism; small group evangelism; <i>oikos</i> evangelism | Combining hospitality, relationship, family-orientation, and evangelism through hosting home evangelistic Bible studies | Gathering persons with addictions together to provide one another's accountability to help them overcome their addictions | Gathering persons with addictions to here the Gospel and gain accountability through fellowship | Gathering persons with particular felt needs to support one another, may or may not be evangelistic | Based on John 17:23, “That the world may know” and similar passages, unity is considered a true witness | Education as evangelism; the process of educating the heathen will show them the superiority of a Christian worldview | Special age oriented outreaches to draw children or youth and share the Gospel with them | Camp Meetings were a predominant American Methodist approach to evangelism during the 19th Century | e.g. Young Life's philosophy was that camps are when decisions are made for Christ | Gathering youth to hear a series of Christian Rock groups on various stages; they sleep in tents, etc. | (1) Viewing Christian music itself as evangelism with no Gospel presentation, or (2) with preaching and/or testimony | Inviting a (1) revival evangelist to preach a (a) revival (emphasis on saved) or (b) crusade (emphasis on lost) | Denominational; associational; or other pastor's network | Similar to D. L. Moody, J. Wilbur Chapman, Billy Sunday, Billy Graham, or Luis Palau crusades | Typically a Pentecostal group will invite a healer-evangelist to preach a crusade |
| cf. Joseph Hussey, <i>God's Operations of Grace: but No Offers of His Grace</i> (1707) | In some churches, invitations are only given during special services, e.g. missions conferences or deeper life meetings | 1 Cor 1:17; 2:2; e.g. Mordecai Ham, “If the church you attend does not have an invitation, go somewhere else!” | e.g. 1 Cor 14:23-25; cf. “celebration of Christian unity”; cf. Jimmy Long, “Con-verted to community” without conversion to Christ | cf. 1 Cor 11:26; e.g. Robert Webber's <i>Worship Is a Verb</i> , and other material on Postmodern transsubstantiation (ex <i>opera operato</i>); cf. Stoddard's Halfway Measures? | e.g. high churches are creedal churches, where the recitation of creeds constitutes true evangelism | e.g. in the Roman Catholic Church, the sacraments operate salvifically by virtue of their essence (ex <i>opere operato</i>) | e.g. Schleiermacher's <i>Brief Outline on the Study of Theology</i> included evangelism as a part of catechetics | This is an important point in Roman Catholicism and a point of ongoing discussion | (1) cf. Tobith 12:9; e.g. Dominican Tetzelsold indulgences to help build St. Peter's in Rome (2) Provide sales opps | e.g. regaining control of the Holy Land in the Middle Ages | e.g. a cross, a crucifix, a fish, a WWJD bracelet, etc. | Holy icons are said to contain a true witness of the Gospel | e.g. some 20th Century mainline Protestants consider architecture as evangelism, as do some church growth persons | C. Peter Wagner, “The best form of evangelism is church planting.” | Became a major Southern Baptist approach, cf. Arthur Flake, <i>Building a Standard Sunday School</i> (1934) | e.g. <i>Oikos</i> Evangelism, cf. Ralph Neighbour, Jr., <i>Where Do We Go From Here?</i> (1987) | e.g. Bob and Betty Jacks, <i>Your Home a Lighthouse</i> (1986), Jerry Pipes, <i>BOOK</i> (2003); e.g. Acts 28:16, your [prison] home a lighthouse | e.g. Alcoholics Anonymous, Narcotics Anonymous, Gamblers Anonymous, etc. | e.g. Many churches use these types of ministries as evangelistic and discipleship opportunities | e.g. Autism support group, Financial management support group, Home school support group | This is a conception of evangelism of the World Council of Churches and other unity efforts | This was the predominant method of evangelism as described by Hamack and Herrman in <i>Essays on the Social Gospel</i> (1907) | e.g. note the work of Child Evangelism Fellowship | e.g. 1800 Cane Ridge Camp Revival Meeting, see also the French <i>église du desert</i> | Numerous camping movements have arisen in the 20th Century, often with an evangelistic flavor | A blend of Woodstock and the old-time Camp Revival Meetings, since the mid-1970s, 2-3 day Christian Rock Concerts have been held across the U.S. | Many Christian concerts include some type of testimony portion, often by the musician; crusades may draw through an advertised musicians | Many full-time Southern Baptist evangelists go from church-to-church for this type of meeting | e.g. the “Simultaneous Crusade” methodology used by J. Wilbur Chapman was also used by the Southern Baptist Convention after 1947 | cf. Acts 8:6-8; city-wide crusades often include evangelicals, even mainline and even Catholic churches (depending on the evangelist) | cf. Luke 6:17-19; some evangelists-healers purchase time on television beginning in the 1970s | | |
| 1. FINNEY'S NEW MEASURES? | | | 2. SACRAMENTS AS EVANGELISM? | | | | | 3. PROCLAMATIONAL | | | | | 4. CRUSADE EVANGELISM? | | | | | 5. CULTURAL ISSUES | | | | | 6. GOSPEL SUFFICIENCY ISSUE | | | | | | | | | | |
| For example: (1) Prayer for revival (2) Protracted (prolonged) meetings (3) Invitation to the altar (altar call) (4) Anxious seat or mourners bench (5) Counting of converts Where these new with Finney? | | | Is the sale of indulgences consistent with Catholic soteriology? If participating in the ordinances is salvific, are they necessarily evangelistic? Can God be “experienced” through participating in communion unworthily (as an unsaved person)? | | | | | Will preaching always be “foolishness” to the world (i.e. culture)? Does faith always necessitate the prior hearing of the Gospel? | | | | | Are the days of city-wide evangelism outreaches over? Are crusades historically confined (e.g. the Moody era)? Do crusades need a certain sociological context to be effective? Are crusade costs justified when renting large arenas, paying secular designers, and leasing sound and light equipment? | | | | | Is the Gospel relevant in and of itself—do we need to make a way for Jesus? What is the line between cultural-relevancy and allowing culture to frame the question? | | | | | Is the Gospel sufficient as a message in itself (cf. 1 Cor 1:17; 2:2)? Is a bridge necessary to the Gospel? When does a bridge become a tactic or “bait-and-switch”? When does a bridge move from a posteriori to a priori? | | | | | | | | | | |
| 7. ON THE USE OF MEANS | | | | | | | | 8. WORSHIP ISSUES— | | | | | | | | 9. ECCLESIOLOGICAL ISSUES | | | | | 10. KINGDOM ISSUES | | | | | 11. SCRIPTURE SUFFICIENCY ISSUE | | | | | | | |
| Was Joseph Hussey correct in his <i>God's Operations of Grace: but No Offers of Grace</i> (1707)? Or was John Gill right in his <i>Body of Divinity</i> (1769, 1770)? Or was Andrew Fuller correct in his <i>The Gospel Worthy of Full Acceptation</i> (1785)? | | | | | | | | Can God be experienced through worship without a being born again? Does the reciting or singing of the Bible, creeds, or truths substitute for responding to preaching? | | | | | | | | Should church and worship be framed primarily for the saved or for the lost? Should preaching be directed to the saved or to the lost? | | | | | Is the visible Church the manifestation of God's kingdom? If so, how does this effect outreach? Are kingdom, worldview, and Gospel interchangeable? Is practicing righteousness before men a downgrade in verbal evangelism? | | | | | Is it necessary to share actual portions of Scripture in evangelism? Can there be salvation outside of hearing the very words of the Bible? If so, how? | | | | | | | |

*Disclaimers: (1) Significant theological, ideological, and methodological overlap exists between some methodologies. (2) There exists wide variance in the application of each methodology; the groupings are, therefore, generalizations. (3) This chart does not claim to portray all evangelism methodologies; the methodologies listed are meant to provide a framework for analysis of some of the issues involved. (4) Inclusion of a methodology in a certain portion of the chart does not constitute an endorsement or evaluation of the methodology.

**Note: Martin Luther had his early defining conflicts with practitioners, such as Dominican friar Johann Tetzel who was selling indulgences, the proceeds of which were used to build St. Peter's Basilica in Rome. This issue was one of the symptoms that caused Luther to voice conflict within the Roman Catholic Church. Luther's later disputes were not handled by practitioners, but by theologians, such as the scholastic Johannes Eck.

The larger question of these charts is as follows: Is the Bible silent as regards methodology of evangelization (e.g. inerrancy in “faith and practice”)? Or similarly, does the Bible provide regulative principles for the practice of evangelism?