

“GO YE THEREFORE,”
A Strategy for Reaching the Lost Where they are.

By
Damon Rambo

18 December 2009

TABLE OF CONTENTS

INTRODUCTION.....	1
DEVELOPING A BIBLICAL STRATEGY	2
A Biblical Church	3
Biblical Evangelism	3
Evangelism: Who does it?	4
Evangelism: Where does it occur?	5
Evangelism: How is it done?	7
The Role of the Assembly: Biblical Discipleship	9
REMOVING ROAD BLOCKS	10
A Loving Fellowship	10
Clean Ample Facilities	11
A BIBLICAL MODEL	11
The Entry Point: A New Believers Sunday School Class	12
Graduation: A Permanent Sunday School Class	13
Age Specific.....	13
Evangelistic.....	14
Biblical Leadership	16
Biblical Exhortation/Preaching	17
Doctrinal Oversight	17
CONCLUSION	18
BIBLIOGRAPHY	19

INTRODUCTION

People are dying everywhere around the world, every second that passes. Children die in third world countries sick with diseases long since cured by modern medicine. Others die from old age, car accidents, or something as inane as falling in the bathtub. Whatever the reason the ultimate result is the same; their life here ceases and their eternal fate is decided.

For the vast majority¹ this means an eternal existence without Christ, forever separated from the love and mercy of their Creator. Worse, it means conscious literal punishment, directly from God himself for the rest of eternity.² This punishment is described as the “Lake of Fire,”³ which is a place of “weeping, and gnashing of teeth.”⁴ When examined together, such passages speak of a horrific fate for those who do not know Christ.

This information should motivate and strengthen the Christian; it should move him or her to take action. How can any individual who truly believes that such passages give an accurate account sit casually on the sidelines? It is truly amazing, sometimes, that believers are not running up and down the streets grabbing the shoulders of any passersby, and screaming at them to wake up from their self absorbed, hell bent existence. Of course this type of crazed action would not be helpful, but the *urgency* inherent within it, is sorely needed.

¹ Matthew 7:13-14, those who find the way of life are “few,” while those who do not are “many.”

² 2 Thessalonians 1:9 speaks of being separated from God, as well as literal punishment.

³ Revelation 20:15. Technically, the unsaved dead depart to Hades, until the time of judgment, which is nevertheless a place of conscious torment. See the story of Lazarus, Luke 16.

⁴ Matthew 8:12, 25:30, Luke 13:28.

Reaching people with the Gospel of Christ, then, is the Church's highest and most urgent calling. Jesus commanded his believers, telling them to "preach the gospel to every creature."⁵ This was not a suggestion but a prescriptive declaration of their job requirements. Outside of their assigned spiritual gifts, every single believer is to be an evangelist in some form.

This understanding of evangelism impacts how a person views church growth. Growing churches should not be an exercise in marketing, nor should it be primarily numbers oriented. The believer's motivation should be two fold. First is the goal to see people rescued from eternal punishment, as has already been covered. Christians should desire to see people saved.

The second is to obey the prescriptive commands of the Lord Jesus Christ as revealed in scripture. Christ has died for the Christian, sacrificing himself; the believer should desire to reciprocate, and sacrifice his own desires to please his Lord. This, of course, includes not only having the desire to evangelize; it can mean laying aside the individual's desire to have a large affluent church. Numeric growth is not the end all be all of Church existence. It must be done in a way which is obedient to the Lord's commands.

It is these commands which are the critical factor in any outreach model. That is, the evangelism and church growth efforts must be modeled after scriptural commands primarily, and scriptural examples secondarily. It is these specific criteria which will be examined in the next section, where a biblical strategy of reaching the "unchurched", or unsaved, will be developed.

DEVELOPING A BIBLICAL STRATEGY

In order to develop a biblical growth strategy it is necessary to start with scripture. This is because tools such as statistics, surveys, and techniques, are only viable inasmuch as they fit

⁵ Mark 16:15, ESV. Please note that the validity of this verse is disputed by some, but there is little reason to doubt its authenticity.

within biblical boundaries. That is to say, regardless of how effective a certain technique or strategy might be, it is completely illegitimate if it falls outside the boundaries drawn by scripture. An immense increase in attendees, which is brought about by marketing gimmicks alone, is numeric growth only; not true, spiritual growth.

This being the case, the foundation for any strategy to reach the lost is a church which is modeled after scripture. It is not church government that is being discussed here, primarily, although this is certainly important. Instead, the question must be asked, “What is the Church?”

A Biblical Church

In the New Testament when the word “church” is used, the underlying Greek word is the word *ecclesia*. This word, according to *Thayer’s*, means “a gathering of citizens called out from their homes into some public place, an assembly,” in other words, a group of people. Specifically in a New Testament sense, this would mean a group of Christians. Two points need to be addressed from this definition, because they are two things the church in modern times has continually gotten wrong.

First, the New Testament Church is not a building. The New Testament Church is people. The idea of the church as some kind of holy place, a temple if you will, is not found in the New Testament. It is in fact an Old Testament idea. For the Christian the holy place, or temple, is their own body.⁶ Somehow Christians in modern times have come to view the church building itself as the dwelling place of God, using phrases such as “God’s house” to refer to it. David Wheeler calls this, “Hanging grace and mercy from an Old Testament model.”⁷

⁶ 1 Corinthians 6:19 states that “...your body is the temple of the Holy Ghost, which is in you,” KJV.

⁷ David Wheeler. “Outreach: Back to Basics in Strategic Planning,” *Innovate Church*. Jonathan Falwell, general ed. (Nashville: B & H Publishing, 2008), 118.

A church that desires to reach the “unchurched,” must realize that it is made up of its people, not its building. The church is the church, whether it is assembling together in a building, or a field. A gathering together at a member’s home is just as much “church” as Sunday morning worship in the church building.

The second point that needs to be stressed, is that not only is the church people but it is saved people; in other words, Christians. Never in the New Testament is there a case where a large percentage of the people in a gathering are unsaved individuals. 1 Corinthians 5:9-12, in fact, infers very strongly that those who are within the church are *all* believers, when he says that Christians are to judge those inside of the church (verse 12), but not to judge those “of this world” (verse 10). This is a pretty clear assertion by Paul that the assembly or “church” is to be made up of believers.

This of course is not to say that unbelievers are completely unwelcome in the assembly. They of course should be greeted in a kind manner, and they should be loved and respected regardless of their outward appearance, rough manner, or even sinful lifestyle. There should be, though, a deep sense of guilt and conviction which accompanies the unbeliever while in the assembly. They should certainly not feel comfortable being in the midst of believers. Paul speaks of the unbelieving visitor hearing prophecy (preaching) and being “convicted of all.”⁸ The atmosphere of the biblical church should be one of acceptance of the non-Christian, but *never* of his or her ungodly actions or lifestyle.

Biblical Evangelism

As was stated at the outset of this writing evangelism is of high priority in the church. Since this is so, it behooves believers to engage in it correctly, basing their practice upon

⁸ 1 Corinthians 14:24, ESV.

scripture. There are three areas which need addressing: who does the evangelizing, where does the evangelism occur, and how is it done?

Evangelism: Who does it?

The issue of “who” has already been touched upon earlier. Evangelism is not primarily the job of specially gifted ministers, but instead, it is a command given by Christ to every member of his body. This means that evangelism is individual as well as personal.

Some have come to doubt the effectiveness of personal evangelism, though. They have made statements like “door to door evangelism is dead,”⁹ “the unchurched cannot be reached by direct personal evangelism,”¹⁰ or “cold call evangelism is out.”¹¹ The first and last of these statements will be examined in the next section, but the second will be addressed here, as it directly relates to the question “who is supposed to evangelize.”

It must be said that a strictly pragmatic approach to evangelism is inappropriate, in view of the clear biblical call to personal evangelism.¹² Whether personal evangelism works or not is up to God and the individual hearing the gospel. It is interesting though that even though pragmatism should not be the determining factor in evangelism the evidence shows that personal evangelism *does* work. Thomas Rainier’s research, for instance, shows that sixty five percent of the formerly unchurched (those who had little to no contact with the church, that have now

⁹ A statement made to me by a pastor of another church.

¹⁰ Thom S. Rainier. *Surprising Insights of the Unchurched and Proven Ways to Reach Them*. (Grand Rapids: Zondervan, 2001), 43. Rainier is actually denouncing this statement as proven wrong: apparently his view has changed since writing *The Book of Church Growth*, in which he makes a contradicting statement (see footnote 11).

¹¹ Thom S. Rainier. *The Book of Church Growth*. (Nashville: Broadman Press, 1993), 222.

¹² 1 Peter 3:15, Philippians 1:14, 27, 1 Timothy 1:8.

become regular members), were *personally* evangelized by someone.¹³ These kinds of results certainly support the biblical idea of a personal responsibility to evangelize.

Evangelism: Where does it occur?

Location is also an important topic in discussing biblical evangelism. According to what seems to be the majority of churches in the United States today, evangelism consists of tricking people in the door in order to preach to them. This of course does not fit the biblical model of church as an assembly of believers.

Instead evangelism is to take place in the public sphere. Indeed, this is the very meaning behind the title of this work, for Christians are to go out to the lost; not entice the lost to come into the assembly. They are to “Go into the entire world,” not demand unbelievers to “come.”¹⁴

Since there is no biblical precedence for enticing unbelievers into the church, this means that marketing campaigns with this particular goal are illegitimate and unfounded. There is nothing in scripture that would even hint at “advertising” a given church to *unbelievers*. Christians are not to be “of this world,” so a gathering of believers should be particularly unpleasant to those who *are* of this world; unbelievers.¹⁵

This leads to a definitively logical reason for evangelism to take place in the public sphere. That is where the lost are. Take for instance a recent informal survey done by myself, on the streets of Brazoria County. In it, I asked those being interviewed how many times in their entire life had someone shared the gospel with them. Of those who were not and had never been

¹³ Thom S. Rainier. *Surprising Insights of the Unchurched and Proven Ways to Reach Them*, 43-44.

¹⁴ Mark 16:15.

¹⁵ John Chapter 17. Jesus’ prayer to the Father was that we remain in the world (in order to serve), but not be “of the world.”

church attendees (the unchurched), four out of five said that no one had ever shared the gospel with them.¹⁶

A result such as this is unthinkable in a nation which is so inundated with churches. How is it that so many Christians are not sharing their faith? Partially, at least, it is the result of a mindset which sees the Church building itself as the primary means of sharing the gospel. People assign the job of sharing the good news to specially ordained evangelists, their pastors, or other ministers within the church. On the contrary, Christians must realize that taking the gospel into the public realm is the job of every believer. But the question is, how?

Evangelism: How is it done?

When it comes to public proclamation of the gospel there are three primary methods revealed in scripture. Two of these are *prescriptive*; specific commands given from Christ. The third method is *descriptive* as there is no direct command, but nevertheless it is utilized in the New Testament by the apostles and their followers.

The first prescriptive call to evangelize concerns the responsibility of individuals as members of a local assembly (church). This is the command given by Jesus to take the Gospel to the doors of unbelievers and into their very homes, as described in Matthew 10. According to the book of Acts Paul used this method as well teaching the gospel from “house to house.”¹⁷

¹⁶ A record of some of these interviews can be found at <http://www.straightwalk.com> and <http://comments.straightwalk.com/>.

¹⁷ Acts 20:20, ESV. Note that this was directed to unbelievers, for in verse 21 he states specifically that he was preaching “repentance toward God and faith in our Lord Jesus Christ.”

While some in the church today might doubt the “effectiveness” of such a method some studies have demonstrated that it can, indeed, be an effective form of reaching people with the good news of Christ.¹⁸

The second prescriptive method of evangelism is that of public proclamation or “street preaching.” Jesus commanded his disciples that when any town would not receive their teaching house to house, they were to go out into the streets and proclaim publicly the coming judgment of God.¹⁹ This public preaching is also one of the primary ways in which the gospel is shared in the Book of Acts. Stephen’s passionate preaching earned him a trip before the council and a violent death!²⁰

In addition to these two specific commands given by the Lord, there is also a third way in which people shared the gospel in scripture; public one on one witnessing, primarily to strangers. One famous example of this is when Phillip sat down with the Ethiopian eunuch who was reading from the scroll of Isaiah. Acts 8:35 says, “Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus.” This is an excellent example of how God sets up circumstances for the average Christian to witness every day.

So far it has been shown that public evangelism is the primary biblical means by which the Body of Christ is to reach the “unchurched.” Simply sharing the gospel is not the end of the matter, though, because the question must be answered; if the local church is not for evangelism, what is its purpose? The answer is discipleship.

¹⁸ Thom S. Rainer. *Effective Evangelistic Churches*. (Nashville: Broadman, 1996). See especially pages 19 and 41.

¹⁹ In Luke 10:10 we read “But whenever you enter a town and they do not receive you, go into its streets and say, ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this that the kingdom of God has come near.’”

²⁰ This account can be found in Acts chapters 6 and 7.

The Role of the Assembly: Biblical Discipleship

In a world of sound bites, quick fixes, and microwave ovens, taking the time to study deep spiritual truth seems nearly impossible; even more so in the case of the newly saved, and formerly “unchurched.” Teaching newly converted Christians to follow after Christ on a large scale is a monumental task requiring a well organized group of people.

This is why training up the newly saved (and the long time saved for that matter), is one of the main reasons for the weekly assembly. Christ commanded not just that the gospel be preached, but that Christians should “make disciples.”²¹ Believers are to be “teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.”²² This is why the writer of Hebrews says not to neglect the weekly meeting; those who forsake the weekly gathering of saints, miss out on exhortation, teaching, and discipleship.²³

The authors of *7 Practices of Effective Ministry* speak particularly about one important aspect of discipleship; that of training up the next generation, which they call “Replacing yourself.” This is accomplished by each individual teaching others what they know, or apprenticing them.²⁴ The Scriptures also demonstrate this same idea of ministerial internship, as shown with Paul and Timothy.

²¹ Matthew 28:19.

²² Colossians 3:16.

²³ Hebrews 10:25 says “not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”

²⁴ Reggie Joiner and Lane Jones and Andy Stanley. *7 Practices of Effective Ministry*. (Colorado Springs: Multnomah, 2004), 164-165..

REMOVING ROADBLOCKS

Does all of this mean that nice church buildings, outreach programs, coffee bars, and good lighting are completely ruled out? Is there no place in the church for style, pizzazz, and for that matter, organized non religious activities? Is any type of change that makes the church building more attractive to the general population completely inappropriate?

The answer to this is “Of course not.” These things are not bad in and of themselves and they can all be perfectly appropriate in the right circumstances. The primary thrust of such programs though, is not to entice the world into the church; it is to remove possible roadblocks, which might serve to keep them out completely, or cause them to go to a different local church. An individual might be one hundred percent soundly saved, but choose not to attend a particular church because of unclean restrooms, inadequate facilities, or poor attitudes among the congregation. This last is of particular importance.

Loving Fellowship

In his book *Releasing the Revival Flood: A Church Wide Journey to Miraculous Unity and God Glorifying Fellowship*, Gregory Frizzel states that “nothing more displeases God or quenches spiritual power than underlying bitterness and unkindness to others.”²⁵ Disunity in a church destroys friendships, hinders ministerial work, and even inhibits the teaching of God’s word (after all, who can think about the book of Ephesians, when they are thinking about what another church member has done to them?). Perhaps worst of all, a disjointed, split fellowship creates an atmosphere that is uninviting to the recently saved.

²⁵ Gregory R. Frizzel. *Releasing the Revival Flood: A Church Wide Journey to Miraculous Unity and God Glorifying Fellowship*. (Union City: The Master Design, 2005), 33.

This does not mean, though, that things such as bad doctrine, immorality, or ineptitude should be continually overlooked. On the contrary, these things must be dealt with, as they all lead to division and disharmony within the church. The method of addressing them is what is important; such issues should be handled by the leaders of the church, in the kindest, most non-confrontational and humble fashion possible. The goal is not to confront the individual or group, but to lovingly correct error.

Clean, Ample Facilities

Not only can a cold unloving atmosphere turn people away, inadequate facilities can turn people away as well. In fact, according to a survey done by Thom Rainier, ninety percent of those visiting a church for the first time (who he calls the “formerly unchurched”), indicated that either the facilities or people influenced their decision to return.²⁶ His survey highlights the importance of adequate facilities.

This is where it becomes important for a church to clearly delineate its objectives. The goal, it must remember, is to remove anything that might be viewed negatively, or that places barriers between the formerly unchurched and full church membership. The goal is not to erect some massive and impressive structure in order to entice people into the church. Facilities such as coffee shops, nice restrooms, and comfortable sanctuaries are perfectly acceptable in this context.

A BIBLICAL MODEL

Now that the basic outline of what a church should and should not be doing is in place, these concepts can be brought together to form a biblical model for reaching the unchurched. In a broad sense, it can be said at this point that this model will include personal public evangelism

²⁶ Thom S. Rainier. *Surprising Insights of the Unchurched and Proven Ways to Reach Them*, 93.

outside the church, with a primary focus *inside* the church on training and equipping believers. For this reason, the strategy presented will begin with what happens at the point when a freshly saved individual or informed visitor begins attending the church.

The Entry Point: A New Believers Sunday School Class

The primary entry point in this model is a new believers Sunday school class. This class would be the place to which all inquirers, visitors, and those who are evangelized in the public square would be directed. Its purpose is not only to answer questions, but it would also serve at least two other purposes.

The first of these is the teaching of Christian doctrinal foundations. It is a shame in our modern churches that so many long time believers cannot answer simple questions regarding things like the Trinity, creation, and the gospel. New believers would be equipped in this class to answer others' questions as well as having their own questions answered. Those exiting the class would have a thorough understanding of good theology.

This first point is particularly important for churches which are congregational, or "member run." This introductory class would serve as a buffering system that would help eliminate doctrinally and scripturally ignorant persons from achieving membership, and thus influencing the direction of the church through their vote. Only baptized individuals, who had completed this class, would be given the option of joining as a full voting member of the church, although they would be allowed to participate in other activities such as fellowships, outreach programs, etc.

The second purpose of this "new believers" class is equally important. In addition to providing protection against bad doctrine, it would also begin cultivating friendships and fellowship among these new converts. Four out of five of the formerly unchurched say that

friendliness and fellowship were major factors in them deciding to join a particular church.²⁷ Since this is the case, it behooves us to create an environment where such ties can be formed.

Graduation: A Permanent Sunday School Class

After a thorough grounding in scriptural doctrine, the new convert would then progress to his or her permanent Sunday school class. This class, in addition to being a continual source of new information for the growing Christian, would also be a place of accountability for his new walk with Christ. It would provide a place of lifelong friendships, and would be a springboard to all kinds of different church activities. Two aspects of this Sunday school class are particularly important, and will be looked at further below.

Age Specific

It is just a fact of life that people relate better to others who are their own age. Culture changes, and as it does the individual within it change as well. People from one generation use different language, different style, and share different experiences than those of another. These differences can impede a person's spiritual growth, and cause barriers to a close fellowship. Elmer Towns, in his book *Perimeters of Light: Biblical Boundaries for the Emerging Church* refers to this phenomenon as the "Cultural and Class barrier."²⁸

It is for this reason that an age based division of Sunday school is advocated here, over other possible division methods (such as gender, interests, geographical location, or marital status), although it is also being advocated that in a large church these groups should be further

²⁷ Ibid., 229.

²⁸ Elmer Towns and Ed Stetzer. *Perimeters of Light: Biblical Boundaries for the Emerging Church*. (Chicago: Moody, 2004), 136-137.

divided in such a way. People like to feel comfortable in a close learning environment, and this is accomplished best by grouping individuals with people they can relate to.

Evangelistic

Since the primary focus of this model is to develop a biblical method of reaching the unchurched, this particular aspect of the Sunday school class might be called the “lynch pin” of the entire strategy. The goal in this instance is to use the various Sunday school groups as springboards to local mission and evangelism work. In other words, the Sunday School groups are the people who will actually “reach” the unchurched.

To facilitate this, there would be a church wide focus on evangelism. At least four times per year, a special training session would be held in which instruction would be given on how to share the faith in a public setting. All individuals who had not already been through the training would be invited (or perhaps even “strongly urged”) to attend. This training would consist of several weeks of intense training, utilizing a biblical methodology such as the eight week “Basic Training” course offered by Way of the Master.²⁹ At the end of this training, the entire class would take part in a public evangelism outreach.

Having thus equipped Sunday school members for evangelism, each group would then organize and direct its own outreach programs. These would consist of any or all of the three biblical methods discussed earlier (door to door, one on one, and open air preaching), primarily, but could include other types of evangelism as well (tent revivals, tracts, newspaper ads, etc.). The biblical methods would remain the primary focus, though, with each of these methods filling a particular function in its context.

²⁹ This training course can be found at <http://www.livingwaters.com>.

An example of this would be the Sunday school class, and its utilization of door to door evangelism. By having the classes broken up according to age, demographic information could then be used to aid in the conveyance of the gospel to the community, by those with whom the “unchurched” are most likely to relate. For instance, the senior citizen class could focus their door to door efforts on local retirement communities. Likewise, the young adult’s class could visit local college dorms, while the “middle age” groups could focus on suburb areas.

Open air preaching and one on one witnessing would provide excellent opportunities for inter-class cooperation. Large city centers, beaches, parks, and other public arenas would all be perfect for these particular types of evangelism, and by utilizing multiple classes, the same age relational (as well as cultural, ethnic, etc.) concerns could be addressed.

It would be vitally important in these instances of public proclamation, that those who were evangelized were given information about the church: where it could be found, its doctrinal beliefs, service times, etc. Sharing the gospel it must be remembered is not the end result desired; instead the end result is conversion and lifelong discipleship. If an individual is told about Christ, but then is left to walk away, he might perhaps find himself at a Jehovah’s Witness or Mormon meeting, rather than a legitimate Christian fellowship. At the end of an evangelistic encounter then, there should be an invitation to church, with a corresponding piece of literature which contains pertinent information about the church.

The evangelist, who is sharing his or her faith, should also write down the first name of the person with whom they have been speaking, and should be ready to greet him or her should they choose to visit the church. Each person in this instance will be required to introduce the individual to their Sunday school teacher (whether or not they have come for Sunday school, or just for service), who then becomes the new believer’s (or interested individual’s) primary

contact. The Sunday school teacher will get them to fill out a visitor's card, and will assure that the person is greeted warmly, introducing him to various people in the church, including, if possible the pastor and other members of the leadership.

By utilizing the Sunday school class in such a way, the church will engage in continual, biblical outreach to the unchurched. Those who are brought in will experience warmth and acceptance, and be in the best environment possible for a new Christian. To implement this plan, and protect it from dangerous misguidance, will take strong biblical leadership. This brings us to the final piece of this strategy.

Biblical Leadership

Few things can stifle a growing church more than poor or non-existent leadership, especially in the pastorate. Thom Rainier in his book *Breakout Church* details six different kinds of problem pastors, any of which can inhibit growth. These include the *burned leader*, the *ignorant leader*, the *lazy leader*, the *theologically weak leader*, the *conflict avoider*, and the *accolade seeker*.³⁰ While addressing each of these problem pastors is outside the scope of this paper, it does help to bring out three necessary elements in regards to a Church's shepherd: he needs a strong support structure, he needs to provide biblical exhortation/preaching, and he needs to provide doctrinal oversight over his church.

Support Structure

Because it is easy for a pastor to become burned out, it is extremely important that he have an adequate support structure. This is what led Gregory Frizzel to state "*Unscriptural and unrealistic job expectations have become enormous hindrances to the effectiveness of many*

³⁰ Thom Rainier. *Breakout Churches*. (Grand Rapids: Zondervan, 2005), 180-181.

*modern pastors.*³¹ The early church likewise realized the difficulties surrounding overworked elders, which is why the apostles elected the first deacons.³² This is why a biblical model for reaching the unchurched, must have an adequate support structure undergirding the pastor. With new converts entering the church on a weekly basis, issues are sure to arise that could quickly swamp the pulpit. For this reason, what is being advocated here is an expansive leadership structure. This would include not only deacons, but also at least one paid associate pastor or paid minister for every 100 church members.³³

Biblical Exhortation/Preaching

According to Paul's first letter to Timothy, the work of the minister is to "devote [himself] to the public reading of Scripture, to exhortation, and to teaching."³⁴ Since the work of teaching is largely being done by those leading the individual Sunday school classes, this leaves the pastor to engage primarily in exhortation. This does not mean Sunday morning (or evening) sermons are not instructive theologically; it simply means that its main thrust is to exhort Christians to turn from their old lifestyle, unto the new life which Christ has for them. It is encouragement, rebuke, and practical instruction, all rolled into one.

Doctrinal Oversight

Last is the issue of doctrinal oversight. A shepherd is responsible for feeding his sheep. The pastor, as well as the other leadership within the church, is a doorway through which all

³¹ Gregory Frizzel. *Releasing the Revival Flood*, 162.

³² Acts 6:2-5. Particularly important to the discussion, is the statement by the Apostles in verse 2 that, "It is not right that we should give up preaching the word of God to serve tables."

³³ Although this might seem to be a rather arbitrary number, it is actually derived from personal observation. Single pastors in churches over 100 members, seem to quickly get overwhelmed.

³⁴ 1 Timothy 4:13, ESV. Although this is Paul's command to Timothy, it seems apparent that this is in the context of his ministerial duties.

teaching materials, guest preachers, and other spiritual influences must pass. Too many leaders are unwilling to confront false teaching, or to even label certain theological positions as “wrong.” Paul was unashamed in his denouncing of false teachers, however, saying that they “must be silenced.”³⁵ Though a pastor might feel uncomfortable playing the part of doctrinal overseer, this role is vital. It does little good to bring in the unchurched, only to expose them to unsound doctrine.

CONCLUSION

So what can be said? Obviously the model laid out in this project is not the only possible structure for reaching the unchurched. Nor is it the only way in which they can be reached biblically; certainly there is room for improvement.

What can be said, is perhaps this; whatever methods that are used to reach out to the unchurched, it is a job that needs doing. Far too few churches have obeyed the biblical command to spread the gospel in the public square, and because of this, many churches in the world have begun to stagnate. The church as a whole depends upon a “cycle” of salvation, where the gospel is received, discipleship is implemented, and outreach is implemented. If it continues to ignore the command by Christ to “Go ye into all the world,” the church not only will lose its identity; except for the grace of God, it shall face extinction.

³⁵ 1 Timothy 1:11, ESV.

BIBLIOGRAPHY

- Falwell, Jonathan, ed. *Innovate Church*. Nashville: B & H Publishing, 2008.
- Frizzel, Gregory R. *Releasing the Revival Flood: A Church Wide Journey to Miraculous Unity and God Glorifying Fellowship*. Union City: The Master Design, 2005.
- Joiner, Reggie and Jones, Lane and Stanley, Andy. *7 Practices of Effective Ministry*. Colorado Springs: Multnomah, 2004.
- Macarthur, John. *The Gospel According to Jesus; Revised Anniversary edition*. Grand Rapids: Zondervan, 2008.
- Rainier, Thom S. *The Book of Church Growth*. Nashville: Broadman, 1993.
- _____ *Breakout Churches*. Grand Rapids: Zondervan, 2005.
- _____ *Effective Evangelistic Churches*. Nashville: Broadman, 1996.
- _____ *Surprising Insights of the Unchurched and Proven Ways to Reach Them*. Grand Rapids: Zondervan, 2001.
- Towns, Elmer and Stetzer, Ed. *Perimeters of Light: Biblical Boundaries for the Emerging Church*. Chicago: Moody, 2004.