

PERSONAL EVANGELISM



Course: MS-111

American Bible Colleges Association

308 Ridgecrest Drive ♦ La Fayette, Georgia 30728 ♦ 1-800-997-4228

Introduction to Evangelism

Table of Contents

- I. Introduction
- II. Scripture Memorizing
- III. Card System of Memorizing.
- IV. The Value of Card System Memorizing
- V. The Importance of Personal Work
- VI. Conditions of Success in Personal Work.
- VII. Where to Do Personal Work.
- VIII. How to Begin Personal Work.
- IX. How to Open the Conversation.
- X. Hints and Suggestions for Personal Workers.
- XI. How to Deal With Those Who Lack Assurance.
- XII. How to Deal With Those Who Are Backsliders.
- XIII. Dealing with Those Who Have Little Or No Concern For Their Souls.
- XIV. Soul Winning - Personal Evangelism - Sharing Jesus - Witnessing

I. INTRODUCTION

Christians have opportunities to witness and to win others to Christ, but how can they succeed when they do not know what to do or what to say? After a class in personal evangelism, a student asked, "Do you know why I am taking this course? Let me tell you. At work a fellow invited me to his house for supper. When the meal was over he turned to me and said, 'I am not a Christian, but I am deeply concerned. I know that you go to church, so I thought maybe you could help me.' Do you know what I had to tell him? I had to say that I would see if my pastor would call on him. I do not want that situation to happen again, and that is why I am taking this course."

Then, one day in a Christian book store, a stranger came in and asked, "Where are your books on personal evangelism?" He was told on what shelf to look. After glancing at them for a few brief moments, he asked, "Do you have a book that will tell me what to say? I'll bet I can quote a hundred (100) passages of Scripture, but how do you use them? How do you know what to say?"

So the purpose of this course is to show Christians how to memorize Scripture and how to use specific passages in leading a seeking soul to the Saviour.

You will note that we shall be dealing primarily with those whom we call "seekers," for if a Christian cannot lead an anxious soul to Christ, he cannot win one who is indifferent, or antagonistic, or steeped in some false hope. Moreover, since no one can be saved until he becomes concerned about his salvation, eventually all prospective converts become anxious inquirers and must be dealt with as such; therefore, it is paramount that we know the six (6) simple steps in leading a seeking soul to the Saviour.

The plan of this course is likewise simple. We will be looking at the process of personal evangelism. We will also see some actual procedure of a soul-winning conversation. A student may wish to expand or condense the material as he adapts it to his own personality and style; but he should adhere to the order of presentation given until his own practice and experience indicate that the Holy Spirit is guiding him to deviate from this clear, simple, step-by-step procedure. Do not think that this course presents the only method of dealing with men, or that it is the only method of leading souls to Christ. Multitudes have come to the Lord without this method, but this is a method that God has chosen to honor in time past, and therefore will be beneficial to the student.

Since time, however, is a limiting factor, we must immediately jump into the practical mechanics of the course so that each student can begin working on the "how" of personal soul winning. Later we will pick up what we might otherwise call "introductory material."

Scripture memorizing cards are an absolute necessity. These should be made up by the student himself.

An important part of this work is going over and over the steps with someone else. Therefore, we suggest that you team up with someone who is also taking the course, then

take turns going over the soul-winning procedure. Let one act as the inquirer and the other as the personal worker; then change and let the first one (1) be the personal worker and the second one (1) the inquirer. If both are taking the course, each will be sincerely sympathetic with the other, and you can discuss and pray about your successes and failures.

The assignments require a reasonable amount of out-of-class preparation or homework.

Remember always that this is not a course that you can master by any amount of last-minute cramming. So by all means begin at once to learn Lesson One; then keep up with and master each succeeding lesson.

May the Holy Spirit guide you and give you the great joy of introducing many souls to our lovely Lord and Savior Jesus Christ, to the glory of God our Father. Evangelism is a presentation of the truth allowing the Holy Spirit to convict the person of a need to be saved. It is not a pressure tactic, such as, "I have to get them saved."

II. SCRIPTURE MEMORIZATION

Assignment: Before the second (2nd) session, read the introduction on pages two (2) and three (3), read Lesson One (1), memorize thoroughly Isaiah 53:6 and 1 Peter 2:24, and at least once daily, carefully read the following verses on cards, associating both the location and quotation: John 1:12, Revelation 3:20, Romans 10:9-10, and John 3:36.

A. How to Make a Success of Scripture Memorization

1. There are no magical formulas.

There is no one right way to memorize Scripture. Do not think that there is some hocus-pocus method of memorizing the Word of God, whereby we can go to bed tonight and tomorrow have our head full of verses. We are in for a sad disappointment if we think such a method will work.

2. A lazy mind is quite common.

The mind of the average individual is lazy and must be forced into action. If ours is not like this, we are a great exception, and we should be congratulated. A man's mind is as lazy as his body and seeks to follow the line of least resistance. Have we ever felt like not doing a job, but after we forced you to get up and do it, we find ourselves enjoying it? Once that we stir our self up mentally, we will find that our brain will enjoy being used. Force it to work and it will obey. Try it.

3. Earnest determination is a necessity.

Because our mind is lazy, we must assert our will power and, by the grace of God, determine that our mind will be our obedient servant. After all, nothing worthwhile is obtained without earnest effort. Longfellow captured this thought in his famous lines:

*"Heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night".*

4. The first attempt is the hardest.

Take heart; the first attempt will be the most difficult. Later we will find that we can memorize several verses with no more time and effort than it takes to master the first verse.

5. It is imperative that thorough work becomes a habit right from the beginning.

Unless one does thorough work at the very beginning, he will form bad memorizing habits which will plague him all through his memorizing efforts. He must be sure of every word; whether the verse reads "in" or "on," "that" or which, "eternal life" or "everlasting life." He cannot get careless here or he never will be quite sure.

6. Set aside a definite time to study daily.

As we shall soon see, we can make excellent use of odd moments, but unless we have some definite time set aside daily, we shall not make much progress in this worthy work of hiding God's Word in our minds and hearts. Usually the early hours of the day will find our minds the sharpest; but many find that memory work done just before going to sleep at night can be recalled with freshness the next morning. Whether it is morning or night, have a definite time; plan the work, then work the plan.

7. Use the card system.

There are several card systems that can be used for Scripture memorizing. Probably the most popular one today is that used by the Navigators. However, as we shall point out in a later lesson, there are advantages of the Lowry system; so we are following that one. We will explain how to use this card system later.

8. Make regular additions to our Scripture memorization list.

There should be a regular addition, daily or weekly, of one or more passages. Some recommend one (1) a day; but one (1) a week will total one hundred (100) in two (2) years, and this amount is about ten (10) times more than the average Christian learns over a whole lifetime. A number of verses may be read daily (location and quotation), or several times daily, in preparation for later memorizing. We call this step "familiarizing."

B. Six (6) Simple Steps in Leading a Seeking Soul to the Savior

- 1. Show him his need of the Savior** (Is.53:6a,b; Ro.3:22-23; 6:23a).
- 2. Show him Jesus as the Savior he needs:**
 - a. As the One who died for us to deliver us from the penalty of sin (Is.53:6c; Ro.6:23b; 5:5; 1Pe.2:24).
 - b. As the One who lives for us to deliver us from the power of sin (He.7:25).
 - c. As the One who reigns over us as our rightful Lord and Master (Ac.16:31).
- 3. Show him how to receive Jesus as his own personal Savior and Lord** (Jn.1:12; Re.3:20).
- 4. Show him that he should confess Jesus openly before men** (Ro.10:9-10; Mt.10:32-33).
- 5. Show him how to have assurance of salvation** (Jn.3:36; Jn.10:27-29).
- 6. Show him how to make a success of the Christian life.**

Please note that, according to this plan, if a Christian will memorize and master but nine (9) brief passages of Scripture, he can lead an anxious soul to Christ! Of course he cannot meet every objection with these few verses, but he can do quite a thorough job of soul winning. The Christian must not only know these Scriptures, he must also know how to use them. What we have outlined here as the six (6) steps that will be enlarged upon as we go along. The student should go over and over and over each of these steps, until he can reproduce them easily and naturally in his own words and style. There is no substitute for this practice.

C. Notes on personal work

Some people resent being addressed by their first name. Be a wise soul winner; adjust to the individual person; call him Mr., or Doctor, or what best suits him.

Enlist the inquirer to participate in the conversation. Too many, entirely too many, personal workers talk too much. They are too inclined to preach to the

prospect. Soul winning is a salesmanship job, and all the techniques of good salesmanship should be employed. When the inquirer engages in the conversation, he feels that he is a part of it; we show that we have confidence in him, he learns far faster because he is active, it gives the Holy Spirit a better opportunity to speak to the man from God's Word, and it keeps the man's mind from wandering. Moreover, a soul winner can learn a lot by just listening to the way the inquirer reads the verses. If he falters along, then we can know that either he is a poor reader or that he is very unfamiliar with the Bible. In either case, we know that we must proceed slowly. On the other hand, if the inquirer reads the verses well, we know that either he is a good reader or that he is very familiar with the Bible. When this situation is evident, then we know that we can expect to progress more rapidly.

By having the verses underlined in black or red, as indicated, we will find that the inquirer's eye will pick them up much more readily than if we ask him to read "such and such" verse. Moreover, this underlining will focus his attention to the truth underscored. Later we shall see that to read the whole verse may lead us astray, as it may contain a statement that could detract the inquirer and cause him to raise a question that will sidetrack us. When a verse is underlined, we can ask him to read only the part underlined, and this procedure will help prevent him going beyond the portion pertaining to the truth we wish emphasized. It is so easy for a soul-winning conversation to get sidetracked down a blind alley, and this situation must be guarded against continually. If the inquirer asks some irrelevant question and we cannot courteously ignore it, then answer it as briefly as possible, but get back to the main line of procedure immediately. We must control the conversation even though our inquirer is taking an active part.

III. CARD SYSTEM SCRIPTURE MEMORIZATION

Assignment: Before the third (3rd) class session, read Lesson Two (2), memorize thoroughly Hebrews 7:25 and Acts 16:31, and at least once daily carefully read the following verses on cards, associating both the location and quotation: Luke 19:10; Romans 3:23; and Romans 6:23.

A. How to Use the Card System of Memorizing.

1. Use a conveniently uniform size card.

The cards are about two and a half (2-1/2) inches by one and five-eighths (5/8ths) inches. If a student is using the cards for this course, he will have no difficulty adding from the pack later. However, if one is making up his own set, he can select a different size, if such is more suitable. Some people like a recipe card because it is large enough to use in a typewriter; but others think that this size is too large to carry around. Whatever size we decide upon, we will need to keep to that size, otherwise our cards will fall out of the pack and get lost.

2. Copy the Scripture passage on one side of the card and the location on the other.

One of the advantages of the Lowry system is that it makes us recall what is on the opposite side of a card when we look at it. To put both the location and the quotation on the same side, where both can be seen at the same time, is to defeat the purpose.

3. Be sure the Scripture location and quotation are copied accurately.

It will take as long to memorize a verse wrong as to memorize it right. Even when the cards are printed, it is well to check each one against the Bible to make sure it contains no typographical errors, for sometime proofreaders make mistakes.

4. Have only one (1) passage on a card.

If we have more than one passage (a passage may have more than one (1) consecutive verse, but not two (2) or more disconnected verses) on a card, we cannot keep the cards in their proper reviews, as we shall explain later.

5. Number the cards as we memorize them.

This procedure will provide encouragement and indicate our progress. At first there will be a card with number one (1) on it, then number (2), etc. After awhile we can say, "Look! I now have twenty-five (25) passages which I can quote and locate accurately."

6. Have one (1) set of cards per person.

It is impossible for two (2) people to use the same set of cards. The cards are to be carried with us while we are learning them, then placed in separate reviews, and neither of these steps lend themselves for double usage of a pack.

7. Carry the cards we are studying daily with us.

This method will enable us to go over them in spare moments.

8. Try to get someone to listen to our reviews.

As we recite the passages and locations, someone else will detect mistakes that we may consistently overlook.

9. Maintain our regular reviews

Review daily, weekly, monthly, quarterly, biannual, and annual. This is the secret to retaining what we have memorized, or, to put it the way we did in the previous lesson, retain by reviewing.

10. Carry the cards with us daily.

The daily ones are those we are in process of memorizing. Then in a box that fits our memory cards, set up little dividers tall enough to be seen above the cards. On these dividers print the name of a separate review on each: WEEKLY on one (1), MONTHLY on another, QUARTERLY, etc.

11. Repetition is important.

After going over a passage day after day, we will soon memorize it well enough that we will not need to go over it so often; take it out of the daily pack and place it in the box behind the divider labeled WEEKLY. Then on the first day of the week, go over these cards. If we find that we have overestimated your ability, and we cannot recall the passage (or the location), then remove the card from the weekly review and put it back into our daily review and work on it some more; later we can move it up again.

12. Going to monthly repetition

When we have gone over our weekly review cards for some time, we will know them well enough to advance them to the MONTHLY review. Then on the first day of the month review these cards. If while reviewing our monthly cards we discover that we cannot remember one, pull it out and place it back, not in the weekly group but in the daily pack, and work it up from weekly to monthly as we master it. Thus, each card will eventually find its proper place, and you will not need to go over it more often than is necessary to retain it in our mind. This method means a great saving of time.

B. Show Him Jesus as the Saviour He Needs, the One Who Died for Us.

If a person has not been convinced that a product is what meets their need, they certainly will not buy that product. It is the same with personal evangelism. The client will have to see that Jesus is that Saviour. That understanding of what Jesus

has done will include Jesus provision for sin and iniquity; both the guilt and the penalty for sin.

C. Death and Resurrection, For Us

The Gospel is not only the death of Christ for us, but also the resurrection of Christ, as Paul declares: "I declare unto you the Gospel... How that Christ died for our sins according to the Scriptures; ...and that He rose again the third (3rd) day according to the Scriptures" (1Co.15:1-4). So although we may be led in some instances to immediately go from this part of step two (2) to invite the inquirer to accept Jesus as the one (1) Who died for him, to do a thorough job of soul-winning we must later show him that Jesus also lives for him and is his rightful Lord and Master. Accordingly, we intentionally delay asking for any decision at this point, and await the completion of all three (3) parts of this second (2nd) step; then we give the opportunity for a decision for Christ. Whatever we do, do not make the opportunity for a decision piecemeal; this method only dissipates our effectiveness. The procedure we are following will become more apparent as we go along; this is mentioned to forestall hurrying a premature decision.

Now go over Step One (1) and Step Two (2) to as far as we have gone. If we can get someone to act as an interested inquirer, so much the better.

IV. VALUABLE METHODS

Assignment: Before the fourth (4th) class session, read Lesson Three (3), memorize thoroughly John 1:12 and Revelation 3:20, and (3) at least once daily carefully read the following verses on cards, associating both the location and quotation: Romans 5:8, Acts 10:36c, Acts 22:10, Matthew 10:32-33, and John 10:27-29.

A. The Value of the Card System of Memorizing.

The most feasible and practical way of both memorizing and retaining Scripture is by using the card system of memorizing. As mentioned earlier, there are several card systems, but the Lowery system insists that the location be placed on one (1) side of the card and the quotation on the other. The memory cards for this course should be cut to the same size, thus enabling the eager student to pursue further his memorizing exploits without having to manufacture his own cards.

1. A card system saves time memorizing.

This card system means a great saving of time from the very start, as it demands much time to repeatedly look up each passage in the Bible or turn to it in a notebook.

2. It saves time reviewing.

Moreover, the card system saves much time and energy in reviewing, as passages already mastered do not need to be gone over daily, but only so often as is necessary to retain them in our memory.

3. It can be used anytime.

This is about the only method of Bible study that can be done by the use of a few odd minutes now and then. If we have to wait for a street car, bus, or train, or if some friend is late for an appointment, and we are left with a few minutes on our hands, get out the memory cards and work on them.

4. It can be used anywhere.

One cannot always have a Bible with him, or even a New Testament, but he can usually carry a pack of Scripture cards and go over them in almost any place.

5. The card system breaks mental associations.

Many people cannot find passages in another person's Bible, because he has associated the verse with a certain page placement. The card system breaks up all such unnecessary mental associations and enables us to recall the passage at will.

6. It produces accuracy.

The card system is the only one which produces accuracy in memorizing. The average person will not look up a verse in the Bible, or turn to it in a note book, to check whether or not he is quoting it correctly. With the card system all he needs to do is glance at the card to see if he is getting it right.

7. It helps the person to remember both location and quotation.

So often we hear the remark, "I can memorize Scripture, but I cannot remember where the passages are found." This system makes the mind remember both the location and quotation. By placing the cards in reverse order, that is, if once through we are looking at the verse side and trying to recall the location on the opposite side, then the next time through, reverse the procedure by looking at the location side and try to recall the verse, we can make ourselves recall what is on the other side of the card when it appears in our reviews. If we begin by giving the location of the passage, then quote the passage, then finish by giving the location, we will be able to fix in our mind where it is found.

8. It produces good results.

Many who have found it impossible to memorize Scripture by other methods have succeeded by using the card system. The truth of this statement we will happily discover or prove to our own satisfaction.

9. There are additional benefits.

At least two (2) results, other than success in memorizing, will come from hiding God's Word in our mind and heart. First (1st), it will prove a great blessing in our own life. The joy that comes, the assurance which accompanies, the confidence generated, are of inestimable value to spiritual growth and maturity. Second (2nd), the added power to our testimony is marked. There are few things more effective when dealing with others than the ability to not only quote accurately the Word of God but also show exactly where the passages are located. Inquirers are impressed, as well as unbelievers, by your familiarity with the Bible. The more we correctly use the Scriptures, the better the Holy Spirit is able to bless them.

B. The Resurrection is Important to the Seeker.

All too often the resurrection half (1/2) of the Gospel is neglected. So little does the average Christian think in terms of the living Saviour that if a resurrection hymn is sung at any season other than Easter, he thinks it sounds strange. Why is this the case? Why is it that in our songbooks there are dozens of songs about the cross and so few about the empty tomb? We cannot over emphasize the importance of Christ's death, but let us not ignore the importance of Christ's resurrection. The blood that He shed was vital; but so is the life He now lives. Christianity stands or falls with the resurrection of Jesus Christ. If He rose not from the grave, we have no guarantee that His death was acceptable to God as payment for our sins. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1Co.15:17, Ac.4:33). When Hebrews 7:25 declares that Jesus "is able to save to the uttermost those who come unto God by him," no mention is made of His death; the emphasis is on His intercession as the living Christ, "...seeing He ever liveth to make intercession for them" (He.7:25). He is alive today! If our arms were long enough, and we knew where to reach, we could touch Him right now! Is the fact of His being alive as much a part of our daily thoughts as the fact of His death? He died, yes; but we do not have a dead Christ. It is the consciousness that He is alive that makes Him real to us day by day. And to have daily victory over the power of sin, we need to remember that "Moment by moment there on His throne, Moment by moment He thinks of His own." He never slumbers, day nor night, but ever prays and intercedes and pleads for us. The assurance that we are saved today may rest on the fact of His death; but the assurance that we are still going to be saved tomorrow, and the next day, and the next day, rests on the fact of His being alive. I know not what shall be on the morrow, but He foresees the test, He prays in advance, He will see us come forth,

not just somehow, but triumphantly. "The Lord said, Simon, Simon, behold, Satan hath desired (asked) to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (when thou hast turned again), strengthen thy brethren" (Lk.22:31-32).

V. PERSONAL WORK

Assignment: Before the fifth (5th) class session, read Lesson Four (4), memorize thoroughly Romans 10:9-10 and John 3:36, and at least once daily, carefully read the following verses on cards, associating both the location and quotation: John 3:16, John 5:24, John 14:6, and Acts 4:12.

A. The Importance of Personal Work

1. Personal work is very important.

By this, we mean the face-to-face dealing with men, women, and children. This is the most effective method of winning souls. Peter was brought to Christ by his brother Andrew. Most of us are Christians today because someone took a personal interest in us and introduced us to the Lord Jesus Christ. Moreover, personal work was the favorite method of our Lord. We have more instances of Him practicing this method than any other. So the Christian who feels that he is "above" doing this kind of work must feel that he is "above" his Master.

2. All can do it.

Few can preach effectively, and often it is to be regretted that some men in the pulpit have evidently mistaken the call of God to this ministry. But anyone right with God can do personal work in one (1) way or another: the mother in the home, the one confined as a shut-in, the servant girl, the traveling salesman, the man at work, etc. Nothing else would prove so effective in extending the Kingdom of Christ, if every Christian began to be active in this ministry of personally witnessing for the Lord Jesus.

3. It can be done anywhere, or almost anywhere.

While there are but few places where one (1) can preach, there are few places where one (1) cannot do personal work. In the home, the shop, the factory, the field, the school, the car, the office; opportunities present themselves to Christians to discover those souls who need Jesus.

4. It can be done at any time.

There are but few hours that preaching can be done, but there is no hour of the day or night that a child of God cannot do personal work, when the occasion presents itself. And sometimes such occasions present themselves at the least expected times.

5. It reaches all classes.

While more and more may be attending church services these days, the vast majority of people still never darken the door of any church, never listen to a Gospel radio broadcast, or read an evangelistic sermon. If these unchurched multitudes are to be reached, it must be done by personal work. Those churches and individuals who are following this plan testify that it does reach all kinds of men, women, and children.

6. It hits the mark.

Preaching may be likened unto the big guns in warfare which break up the enemy ranks; personal work is like the task of the infantryman who must go in and do hand-to-hand fighting if the battle is to be won. Many whom even expert evangelists miss are afterwards reached by personal work.

7. It meets the definite need.

Even when men are aroused and convicted, and perhaps converted, by a sermon, personal work is necessary to bring out into clear light and into a satisfactory experience one (1) whom the sermon has thus aroused, convicted and converted.

8. It avails where other methods fail.

Some, who have listened to the best-known preachers without being saved, have been won by personal work.

9. It produces results.

In this day when people seem to be thinking in terms of "nothing succeeds like success," renewed emphasis should be placed on personal work. There is no comparison between what will be affected by good preaching and what will be effected by constant personal work. Take a church of one hundred (100) members; such a church under an excellent pastor would be considered as doing an exceptionally good work if on an average fifty (50) were added annually to this membership. But suppose that the believers in this church were trained to do personal work, and that fifty (50) of the one hundred (100) members actually went at it. Certainly one (1) a month won to Christ by each one (1) would not be a large average.

That would be six hundred (600) a year instead of the fifty (50) mentioned previously. A church of many members, with the most powerful preaching, would not accomplish anything like what would be accomplished by a church with a comparatively poor preacher, where the membership generally were personal workers.

B. Show Him Jesus as the One Who Reigns Over Us.

This entails using Acts 10:36, which plainly gives Jesus the position of being "Lord of all." Paul shows his understanding of this position when he asked of Jesus, "What will You have me to do, Lord?" (Ac.22:10).

C. Jesus is the Rightful Lord of All.

Here again we must point out the urgent need for the would-be convert to see that Jesus Christ is his rightful Lord. Not to comprehend this fact may cause him to stumble along for years. Perhaps this is all too often true, because in personal work, we have presented Christ as Saviour without presenting Him as Lord. There are those who say, and that somewhat boastfully, "I have accepted Christ as my Saviour, but I have never yielded to Him as my Lord." Although we cannot go into a technical theological dissertation on this matter, let us unhesitatingly point out that a conversion such as this, if it be a genuine conversion, is far from satisfactory. Jesus Christ is not a puppet that we can play with on the end of a string; He is God Himself, One not to be trifled with. Men who accept communism are told that they must be willing to sacrifice everything for Communism. When men accept Christ, are they to be led to think that they will not have to sacrifice anything for Him? When the Philippian jailor asked, "What must I do to be saved?" he was pointedly told, "Believe on the Lord Jesus Christ." Jesus' Lordship was put first. "If thou shalt confess with thy mouth (Jesus as Lord), and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved" (Ro.10:9, A.S.V.). If we have not accepted Him as Lord of all, have we accepted Him as Lord at all? NO!

VI. SUCCESS IN PERSONAL WORK

Assignment: Before the sixth (6th) class session, read Lesson Five (5), memorize thoroughly Acts 10:36 c, Acts 22:10, and Matthew 10:32-33; at least once daily, carefully read the following verses on cards, associating both the location and quotation: 1 Peter 2:2, 1 Thessalonians 5:17, 1 Peter 3:15, and Hebrews 5:9.

A. Conditions of Success in Personal Work.

1. A personal experience of salvation is necessary.

The first condition of success in personal work, and in all soul-saving work, is a personal experimental knowledge of Jesus Christ as Lord and Saviour. There is no need trying to rescue others if we are not sure that our own feet are on the Solid Rock. Today there are many blind leaders of the blind. A personal, experimental knowledge of Jesus Christ as Lord and Saviour includes three (3) things:

- a. A knowledge that our own sins have been forgiven because Jesus bore them in His own body on the cross;*
- b. A knowledge that the risen Christ is living now and daily delivering us from the power of sin; and*
- c. An absolute surrender of our wills to Jesus Christ as our Lord and Master.*

2. A clean life, within and without is a necessity.

If we are going to be fit for the Master's use, we must be clean. "Slightly soiled; greatly reduced in price" is a tag as applicable to Christian as to clothing. "God does not demand a beautiful vessel for His work, but He does demand a clean one." Are we accomplishing little or nothing because of some known but unconfessed sin in our lives? (2Ti.2:21; 1Jn.1:9).

3. A surrendered life means surrendering all.

Perhaps "presented life" would be a better term; a struggle to yield may be implied in the first (1st), but a gladness of giving may be the motive of the second, as in Romans 12:1, where Paul uses "present yourselves." It was because the lad with the little lunch of but five (5) small loaves and two (2) tiny fish was willing to give all, withhold nothing, that Christ was able to take his little and make it much. The sequel of this story is not only that the multitude was fed, but also the fact that in return the boy got more than he gave. This is one of God's principles (Lk.6:38; 2Co.9:6-8; Ga.6:7, 9).

4. We need a realization that men are lost.

Christ came "...to seek and to save that which was lost" (Lk.19:10). This passage is not only comforting to the lost sinner who desires to be saved, but it also indicates that as soul-winners, we need to realize that, apart from salvation in Jesus Christ, men are lost. This overwhelming conviction that men and women out of Christ are eternally lost, seems to be very rare in our day. This is the one great reason why so few have real power in soul-winning. How can we get this realization?

- a. By studying what God has to say about the present standing, condition, and future destiny of those who are without Christ;*

b. By believing what God says upon these points, without trying to tone down the Bible to make it fit in with the popular notions of the day; and

c. By dwelling upon these truths until the Holy Spirit causes the reality of them to take hold upon our hearts.

5. Love brings a response and not a reaction.

Nothing wins like love. "Love never faileth." If we really love men, they will sense that fact and respond to us. Nothing is so irresistible as love. So if we can get men to realize that God loved them so much as to sacrifice His dearest possession, His only Son, our Lord and Saviour Jesus Christ, many will respond to His love. "We love him, because He first loved us" (1 John 4:19). Love is something that cannot be worked up; it is an experience which comes from responding to God's love poured into our hearts by faith.

6. Perseverance is a requirement.

No work requires so much patience and perseverance as soul winning. Men are not usually won to Christ in a day. We must hold on to them day after day, week after week, month after month, and, if need be, year after year. We must not give them up even though we seem to make absolutely no headway at first, and even though you seem to do more harm than good. Men who cannot be reached in one (1) way can often be reached in another. Some will be stirred by a message on Hell; others by one (1) on heaven; one (1) by fear, another by love. If a man expects to win a soul every five (5) minutes, he is likely to be very disappointed. When we undertake to bring a person to Christ, never give up. Our life speaks louder than our words.

7. A practical knowledge of the Bible.

In the Bible is all the truth we need to deal effectively with men. The Word of God is the sword which the Holy Spirit has designed to use in our witnessing to and winning others to Christ. But, alas, many are attempting to work for the Lord without knowing how to use the Word of God. How sad it is that so many Sunday School teachers do not know how to use the Bible to lead an inquiring pupil to the Lord Jesus. A practical knowledge of the Bible involves four (4) things:

a. How to use the Bible so as to show men their need of a Saviour;

b. How to use the Bible so as to show men that Jesus is just the Saviour they need;

c. How to use the Bible so as to show men how to receive Jesus as their own Lord and Saviour; and

d. How to use the Bible so as to meet the difficulties, real or imaginary, that stand in the way of men accepting Christ.

8. Prayer is necessary.

God honors prayer. In nothing does He honor it more than in the matter of soul winning. The one who is to be much used of God in soul winning must spend much time in prayer. There are four (4) things for which we must especially pray:

a. The right person

Pray that the Holy Spirit will lead us to the right person. We cannot speak to everyone. God alone knows the one (1) to whom He wants us to speak (Ac.8:29).

b. The right message

Pray that God will give us the right message in each case. Many cases will baffle us, but no case will baffle God. We need and must have the direct guidance of the Holy Spirit in each individual case.

c. God's power

Pray that God will give power to what we say so that the message of His Word will go to the heart of the one (1) with whom we are dealing. We are in ourselves powerless to convict or convert a single soul; this is the Lord's business, so let us pray that He will work through us and His Word.

d. Completed work

Pray that the Holy Spirit will carry on the work after we have done everything in our power. This prayer is no excuse for not trying to follow up those with whom we have dealt; but there comes a time when the individual must be committed to the Lord for His Spirit to continue and complete the work of salvation for time and eternity.

9. The Holy Spirit brings the believer power.

The Book of Acts can hardly be understood apart from 1:8, "...*Ye shall receive power, after that the Holy Ghost is come upon you...*" While many Christians today may quibble over terminology, most students of the Word recognize that there is a definite work of the Holy Spirit apart from and subsequent to salvation which enables believers to live effective lives in service to the Lord. One (1) ounce of believing experience along this line is worth lots of unbelieving exegesis, explanation, to show the way, to lead, no matter how subtle and learned it may be.

B. Show Him How to Receive Christ.

We can only receive Christ. Salvation is nothing we can work up, labor over, or in any manner accomplish or bring about through our own power. It is only by receiving that salvation becomes ours. John tells us that it is by receiving Him, that the power of God makes Him our Saviour (Jn.1:12).

C. Ask for the Decision.

Once we begin to ask for a decision, do not go anywhere else. Ask with all the earnestness, and tenderness, and power that the Lord Himself can give us. If we have not weakened our appeal by asking them for a piecemeal response previously, we should find this step very effective. Scarcely ever is this presented, but a strange sense of the nearness and reality of Christ comes right into the midst of those involved.

In the two (2) previous steps we have been aiming at the head, primarily, seeking to give the inquirer knowledge and instruction. Now that we are aiming at the heart, seeking to get a favorable response from the inquirer, be sure to speak slowly, softly, and with effective pauses. There is power in a pause. Don't be in a hurry. Let our words be few and well chosen. Fear not silence. Be willing to wait for him to voice his decision. If we feel that the silence is too prolonged, tenderly repeat the appeal: "Jesus is standing at your heart's door right now. He loved you enough to die for you. He wants to live in you, to keep you, to guide you. But He is a perfect gentleman; He will not break the door; He will not force himself upon you. He stands and gently knocks and calls. The doorknob is on the inside. You must turn it; you must open the door. As soon as you do, He says, 'I will come in.' Will you let Him in?"

1. Telling the person what to pray is not the best way.

Some instructors suggest that the personal worker should tell the inquirer what to say, as he may not know how to pray. Do this as a last resort. Anything pertinent that he says to the Lord will be worth far more than the most flowery prayer he may repeat after you. Some of the sweetest prayers I have heard have been those that came from the lips of the new convert. These prayers may range all the way from simple, "Jesus, come into my heart," to a most eloquent outpouring of the soul; they may vary from a quaint, "Much obliged, Lord," to the mingling of sobs and cries.

2. Personal communication with God should be encouraged.

If the new convert is not accustomed to praying, suggest that he talk to God just the way that he would talk to man. "If some person has done you a great favor, John, you would go to him and thank him; so just thank the

Lord for what He has done for you; or just tell Him what you want Him to do for you." Failing in these efforts, then we may be led to ask him to repeat after us phrase by phrase, some short words of prayer and praise.

3. A follow-up prayer.

After he/she has prayed, then we should pray. If they have prayed briefly and simply, we should pray briefly and simply, too; otherwise they may feel that they has not prayed correctly. If they have expressed themselves fluently, then we may follow in like manner.

4. Emotional reactions may be very strong.

If the new convert is choked up with tears and sobs, in soft assuring words tell him not to be ashamed of his weeping, that the Lord understands. Then try to get him to dry his tears and talk to the Lord.

5. Kneel if possible.

There is something effective about getting a new convert on his knees before God. If others are in the room, as in an inquiry meeting, turn the chairs so that when we kneel we will be facing the wall.

VII. PERSONAL WORK LOCATIONS

Assignment: Before the seventh (7th) class session, read Lesson Six (6); memorize thoroughly John 3:16, John 5:21, and John 10:27-29; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Proverbs 13:20, 1 Corinthians 15:33, 2 Corinthians 9:6-7, and Acts 1:8.

A. Where to Do Personal Work

1. After a Gospel meeting is sometimes a good opportunity for personal work.

Perhaps the easiest and most natural place to do personal work is after a Gospel meeting. We may be among those who are organized as personal workers in our church, those who are expected to be present and prepared to deal with people who make a public decision at the regular meetings of the church; if so, great is our privilege. But even if not, whenever we attend a Gospel meeting, watch for someone to deal with when the meeting is over, someone who gives indications of concern. We might approach such a person and say, "Pardon me, sir, but I noted that you seemed to be disturbed. I am wondering if you have a spiritual problem with which I might help you. My name is _____. And yours?" Watch for the opportunity to speak to such a one (1) when he will not be

embarrassed by our approach. Pray that the Holy Spirit will guide us to the right one (Ac.8:29), and give us the right words to say (Is.50:4; Pr.15:23).

2. Personal work can be done in homes.

Paul preached the Gospel not only publicly, but "from house to house" (Ac.20:20). There is far too little Christian work done in the home. To the healed demoniac Jesus said, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee" (Mk.5:19). Here was an opportunity to give a Christian testimony in the home, his own home, and in the home of others. Often such a testimony will open the way to lead another to Christ. In house-to-house visitation, or in church visitation work, Christians will have opportunities to do personal work. Visitation workers need to be trained in how to witness and win for the Lord Jesus Christ!

3. There are opportunities for personal work on the streets.

Paul found opportunities in the market places, which were on the streets, to talk to men about Christ (Ac.17:17). Many have been won to the Lord by personal workers on the streets of our great cities.

4. Recreational areas will present opportunities to witness.

People in places, such as parks and resorts, often have leisure time and are willing to talk upon almost any subject, so they can be engaged in spiritual conversation.

5. On a walk or ride

While walking we may overtake someone, or someone may overtake us, and find that he is eager to talk about salvation. While picking up hitchhikers is a risky practice, many a Christian has given a man a lift, then turned that contact into an opportunity to speak to the man about Christ. Maybe we are traveling on a train or plane or bus or ship, and the very person to whom we should speak will be seated beside us.

6. The place of business can be a door to personal work.

Be very careful unless we are the owner. Be sure to give eight (8) hours work for eight (8) hours pay. There should be no testifying when we should be working. Jesus won Matthew at a customs house. A family doctor in Calgary, Alberta, used to keep a supply of Gospel tracts in his office to give to his patients, many of whom he spoke to personally about the Lord Jesus. Christian businessmen have thrilling accounts of winning

other businessmen to Christ. The impact of a Christian business man witnessing for the Saviour is often much greater than the witness of an evangelist or minister, for people of the world are inclined to think that the latter is doing it merely as a profession.

7. There are opportunities for ministry in institutions.

An excellent place to do personal work is in prisons, hospitals, and other public institutions. Usually such people have much leisure time, and often they are longing for an opportunity to talk. Thousands have been won to Christ in such places, in fact many of these inmates have thanked the Lord that He allowed them to enter one of these institutions, for it was there that they heard the Gospel and received Jesus Christ as their Lord and Saviour.

8. Personal work can be done almost anywhere.

To put it in a word, personal work should be done everywhere. We read of the early disciples that "they that were scattered abroad went everywhere preaching the Word" (Ac.8:4), that is, talking to individuals about Jesus, showing them the Word of Truth as it is found in the Bible, and leading them to accept the Lord Jesus.

B. Confessing Jesus Openly

Show the person that he/she should confess Jesus openly. Believers must confess Jesus as Lord with his/her mouth (Ro.10:9-10). This requires a public confession, as there is no confession without a confessor and a confessee. It is vital for a client to confess Jesus to someone else, for without that, it is doubtful that there has been a conversion.

C. Having Assurance

If we were certain that the person was genuine in his/her profession of accepting Christ under step three (3), then the next step would be assurance. Willingness to openly confess Christ before men is the acid test of the genuineness of a man's acceptance of Christ. Place this step between his profession and showing him how he may have assurance of salvation.

If a man stalls here, if a man refuses to confess Christ before men, we may well question that he has been sincere about his having received Christ. In such case we should not go on to show him how to have assurance, when we are not confident that he has salvation of which to be assured. Go back over the steps again briefly. Question him to see if we can discover why he is not willing to tell

others about his salvation. Perhaps it would be better not to put pressure on a person that is not ready.

Saving faith is faith from the heart. As we have tried to make plain, the inquirer needs information for his mind as to who Jesus Christ is and as to what He offers to do for him; but to believe means to receive, to receive Christ personally into his heart. Paul says that he must "...believe in thine heart..." (Ro.10:9). Jesus said, "Out of the abundance of the heart the mouth speaketh"; or, as the Twentieth Century New Testament renders it, "What fills the heart rises to the lips" (Mt.12:34).

Whatever a man really believes in, he talks about. Someone has said, "I can tell what you are by what you think about; and I can tell what you think about by what you talk about." If a man believes in insurance, he talks about insurance. If a man buys a new car, he wants to talk about it, have his friends see it and take ride in it. If a young man is in love with a girl, he wants to talk about her and tell how wonderful she is. Can anyone really imagine that we can believe in our heart that Jesus died for us, lives for us, and reigns over us, and yet not say anything to anyone about Him? No! "We, having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak" (2Co.4:13).

Many people who have considered themselves secret believers, have never had any real joy or satisfaction about their experience with Christ until they openly confessed the Lord Jesus Christ before men. When they have done so, such joy has flooded their soul that they could scarcely believe that it was possible. We have seen new converts so frightened about standing up and confessing Christ in a Gospel service that they were almost paralyzed. But when it was insisted that such an act was commanded by the Lord Jesus, they have obeyed. When they rose to testify, their faces were white with fear; then, suddenly, they were overcome with happiness and joy. These same fearful ones could hardly wait for the next opportunity to speak openly for Christ. Yes, confession is the acid test; let us not settle for anything short of it.

It is well, if possible, to get the new convert to tell someone about his decision as early as the opportunity presents itself. Often before he leaves our presence, someone he knows will come along, and we can say, "John, here's Bill; tell him what you have done."

VIII. BEGINNING PERSONAL WORK

Assignment: Before the eighth (8th) class session, read Lesson Seven (7); memorize thoroughly 1 Peter 2:2, 1 Thessalonians 5:17, and 1 Peter 3:15; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Acts 10:43, Acts 13:39, 1 Peter 1:5; Jude 24-25, and 1 John 5:13.

A. How to Begin Personal Work.

One of the most difficult points in personal work is beginning. It is comparatively easy to go on after one (1) has found an opening.

1. Find the one (1) to deal with.

As a fisherman cultivates a keen sense for opportunities to catch fish, so the soul-winner should be on the lookout for opportunities to catch men. Whenever we are left alone with an individual, prayerfully consider if the Lord has given us this situation for the purpose of witnessing for Christ. An elderly Christian, being left alone in a hotel lobby with a strange lady, spoke to her about her soul. After he had gone, the woman's husband returned, and she told him what had happened. The husband was furious and said, "If I had been here, I would have sent him about his business." His wife replied, "If you had been here, you would have thought he was about his business."

2. Begin a conversation.

In the next lesson we shall give an approach conversation. Now, however, we mention a few suggestions. Some personal workers are very direct, we might say blunt, and ask, "Are you saved?" or some such similar forthright question. More sensitive individuals may prefer a more subtle approach, and begin by asking, "Do you think that life is worth living?" or "How do you think a man can get real satisfaction out of life?" On the other hand, instead of asking a question, we may wish to start by giving a positive testimony: "I would like to share with you my discovery of happiness." Some personal workers have made good use of the question-mark pin, a lapel button that has nothing on it but a question mark. This button may arouse the curiosity of a person to the point where he will ask, "What does the question mark stand for?" Then we can say, "Life's most important question." Our answer will probably awaken even a keener interest, and he will ask, "And just what is life's most important question?" Thus he has asked us, and he can scarcely be offended when we answer his own question! We can give one of several answers: "Where will you spend eternity?" or "How can a man get right with God?" or "What have you done with Jesus, Who is called the Christ?"

3. Often a Gospel tract will lead to an opening.

As we hand out the tract say, "Here is a little Gospel message that has been a blessing to me, and I would like to pass it on to you." Then watch the person's face to detect his reaction, for it will register disgust, bewilderment, indifference, or interest.

4. Sometimes a kind act will give us an opportunity to witness.

When a young man was in the university, his helpfulness in finding chairs for an overcrowded classroom led to the opportunity of several spiritual conversations with the head of the Zoology Department.

5. Getting ready is vital.

Some are always getting ready, to get ready, to get ready, but never get ready! The best way to learn how to do personal work is by doing it, gaining wisdom from our mistakes.

B. Show Them How to Have Assurance of Salvation.

A person must be assured of their salvation to be peaceful about it. That is, they have to know in their heart of hearts that no matter what happens or comes, they are saved. That means that they do not have to get "re-saved" every time they go to church, nor does it mean that they could never again be lost. John 3:36 is a good Scripture for this, as it is explicit and direct as to what is required, and what the result of doing that is. This will bring assurance and confidence.

C. Knowing That We Know

Salvation is not going to mean too much to an individual if he is not sure of his salvation. A person may not be certain when they were actually saved, but they may know the exact time when they came to have assurance. By memorizing John 3:36, a person can have the Holy Spirit make it crystal clear that by just trusting what God says, they can know that they have eternal life. "He that believeth on the Son hath (right now) everlasting life." This will cause a person to want to tell their folks, their friends, and others.

There are many other excellent assurance passages (Jn.3:16; Jn.3:18, Jn.5:24; Jn.10:27-29 [scarcely any statement could be stronger than this passage]; 1Jn.5:12-13). We may prefer to use one of these. John 3:36 is very brief and to the point. When underscoring the verse, however, underline only the first part of it. If we ask the new convert to read it all, he may be struck by "wrath" more than "hath." It is assurance of salvation that he needs now, not warning of judgment.

1. God must tell them they are saved.

Never tell a man that he is saved, let God tell him. Our telling him can give him a false hope, if he has not really come to a personal, saving relationship with Christ. Get him to see and to say that because he has received the Lord Jesus Christ, he knows that he has everlasting life because God says so. Make sure that he has some specific promise from God's Word on which to base his assurance.

2. Never ask a new convert if he feels saved.

Any use of the word "feel" is to be avoided in soul-winning, as so many people are expecting some kind of feelings, feeling lost, feeling saved, but have no idea what kind of feeling they should have. Feelings will come all right, in one way or another, to one degree or another, but facts come first. Dr. Torrey used to put it this way: "God said it. Jesus did it. I believe it. And that settles it."

IX. CONVERSATION OPENING

Assignment: Before the ninth (9th) class session, read Lesson Eight (8); memorize thoroughly Proverbs 13:20 and 1 Corinthians 15:33, A.S.V.; at least once daily, carefully read the following verses on cards, associating both the location and quotation: 2 Corinthians 4:13; Matthew 12:34 b, and John 10:9-11.

A. How to Open the Conversation.

There are three (3) questions that may be used with real psychological force. Normally they would be used in succession, but circumstances may dictate that we omit the first (1st) and even possibly the second (2nd). After a little experience we will be able to determine easily what is needed in each situation.

1. "Are you interested in spiritual things?"

Notice there is not a bit of offense in this question. Its psychological force stems from the fact that few people are willing to confess that they have no interest in spiritual things. Sometimes they answer, "Oh, sure," or again, "I believe in God," or "I go to church." Regardless of their answer the next question is easily in order.

2. "Have you ever thought of becoming a Christian?"

This question carries a bit more weight with it. Our attitude and tone of voice is of special importance from now on. Be sweet and unassuming or there will be offense. We will not have to speak authoritatively just yet because of the force of the question. He/she will show some reaction to this question because of its psychological implication. Now notice that this question assumes that the individual is unsaved. It puts them in the

place of having to make a declaration for Christ if they want us to believe otherwise. This is just exactly what our attitude should be toward anyone unless we have evidence to the contrary. It is a most unkind thing to assume anyone's salvation. To satisfy ourselves on the force of this question, try asking individuals, "Are you a Christian?" We will observe that they practically always say "Yes" in America. That is because, in America, almost everyone assumes that if he is not born of a Jewish family, and does not practice the heathen worship of darkest Africa, he automatically must be a Christian. He reasons, "After all, isn't America a Christian land?" But when we place the burden on him of having to come out and say in defense of himself, "Why, I am a Christian!" that is not so easy. Usually it is only the "born again" believer that will say this.

The answer to your question, "Have you ever thought of becoming a Christian?" is generally, "No, not much," or "I've thought about it," or "I used to go to Sunday School." If the person is a genuine Christian he will not mind answering the question, but it does force the non-Christian to declare his stand in relation to Christ. With just one question we gain much insight to his true spiritual condition.

3. "Suppose someone were to ask you, 'What is a Christian?', what would you say?"

This question employs the greatest amount of psychology. Notice that it makes our question seem quite impersonal. It is as though someone else were asking the question. The question is quite direct, and yet the sharpness is removed by phrasing it, "Suppose someone was to ask you." In a sense we have transferred the question to a hypothetical person and it is as though another were putting the subject on the "spot" instead of us. Here we must be sweet, gently couching our words in mellow tones. A twinkle in our eye as we speak, and gentleness, will go a long way in removing still more of the tension that might otherwise spring up within the subject.

Our third (3rd) approach question can be adapted to the situation. If we are in a man's store, it would be well to say, "Suppose a customer was to ask . . .?", or again, if we are in someone's home we could easily ask, "Suppose your child (or relative) were to ask, 'What is a Christian?' what would you say?" It is best to have a set approach while we are beginning, but as we gain experience, we will find that our effectiveness can be increased by tailoring our style to meet the circumstances.

In response to our question, the answer that generally comes back is: "Well, it is someone who believes in God and does the best he can." We respond: "Yes, it's true that a Christian does that, or at least tries to, but what is a Christian?"

He will answer: "Well, one who goes to church, and prays . . . etc." Again we will say: "Yes, that's true, a Christian does all these things, but just what is he?" "He's different from all other people for he has something that no one else has, can you think what that might be?"

It will not matter what his answer is, for we can always counter with: "Yes, a Christian does that, but what is a Christian?"

Even if he says, "Someone who believes in Christ," our reply would still be the same: "Yes, a Christian does believe in Christ, but what is he?" Though he says a Christian is one who believes in Christ, he will generally mean one who believes about Christ and so our answer would still be the same. Regardless of his answer, purpose to go all the way through the plan, for it is impossible to determine his true condition until after we have delivered the final invitation.

We continue the process of asking the question, usually three (3) or four (4) times is sufficient, until he is exhausted of answers. At this point we can see that he is perplexed, generally he will pause, thinking seriously, for he has become aware of the fact that he does not know the answer and hence must not be a Christian himself. It is obvious, of course, that he cannot tell someone something that he himself does not know.

4. Now notice what we have been doing by this type of questioning:

a. A Christian is something.

We are emphasizing the fact that a Christian is something, rather than someone that does something. The average person feels that a Christian is one who does certain things, rather than being something in himself.

b. The witness gains insight.

With just a few remarks we have gained tremendous insight into his understanding of spiritual things, and can now discern how best to meet his need.

c. The person's true position is shown.

We have allowed the individual to show himself that he is not a Christian.

d. A confession of truth comes forth.

We have placed him in the position of having to tell us what is in his heart, rather than our merely lecturing in words, so many of which are lost.

e. The witness has forced concentration.

We have caused him to concentrate upon the matter, and indirectly to think upon his own need, since people always see themselves in everything.

f. The person will become silent.

And very important, we have completely run them out of answers. This will keep him silent as we present the plan of salvation. It is always wise to let a subject run out of answers first, before we speak, as any psychologist will tell us; and here it is especially helpful in that it prevents interruptions.

6. Do not answer for the person.

Never at any time during the questioning should we say, in response to his answer, "No, that is not what a Christian is, he is....," and then proceed to tell him what a Christian is. We will find that we have merely given away information which the subject will turn around in a few seconds and give back to us, thereby thwarting our plan. Just wait, for when it comes time to tell him what a Christian is, we will be using the Word!

As we come to the end of our questioning, which only takes a few seconds, the subject says:

"I don't know, what is a Christian? You tell me." Sometimes there is a pause during which the subject says nothing, and it becomes readily apparent from the look on his face that he is now exhausted, not knowing what to say next. Having reached this point, he is usually quite ready to listen to what we have to say, as a matter of fact he has to be quiet, for it is true that one (1) simply cannot tell us something that they do not know. This is a great advantage, for he will not be interrupting us to tell us what he believes as we present the plan.

B. Show Them How to Make a Success of the Christian Life.

There are two classes of Christians: Those who start out in the Christian life and go on to make a success of it, and those who start out but stop short of being successful Christians. Several contributing factors may play a part in the fact that so many find themselves in the second (2nd) class; but one (1) big cause is the

fact that so few new converts are given any help, guidance, or suggestions as to how to make a success of the Christian life. When a person receives Christ, he becomes a child of God (Jn.1:12). When one becomes a child, he is a babe, he has been "born again," he is a babe in Christ. But, just as God has made provision for the nourishment of the natural babe by providing him with a mother and milk, so God has made provision for the nourishment of the supernatural babe by providing him with us, his spiritual parent, so to speak, and the "milk" of the Bible, as we shall soon see.

Right here is a great weakness in much of our soul-winning: There is no follow up of the new convert to help him grow and weather the storms of life when the world, the flesh, and the devil assail him unrelentingly. It is as cruel to cast a newborn Christian to the mercies of a godless world as to cast a newborn lamb to the mercies of the wolves. The personal worker has some responsibility to follow up and help the person that he has won to Christ. This would include fellowshiping and encouraging. However, it could be that the one who has led them to the Lord is not equipped to disciple them. Therefore, they should certainly be pointed to a good church so that they can begin to fellowship with several other believers.

1. Daily Bible reading is important.

In 2 Peter 3:18, God commands the Christian to "...grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Peter also tells us how to grow; "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (1Pe.2:2). The Christian can no more grow spiritually without the nourishment from the milk of the Word than a new babe can grow physically without the nourishment from milk. And as the natural babe needs milk often, so the spiritual babe needs spiritual milk often. It is impossible for the new convert to go on and make a success of the Christian life without daily feeding on the Word of God. It is also impossible for older Christians to make a success of the Christian life apart from this same daily sustenance that can come only from the Word of God. Jesus said, quoting from Deuteronomy 8:3, "Man shall not live by bread alone, but by every Word that proceedeth out of the mouth of God." There is succulence in the very words of the Bible, but it takes time to masticate, that is, to chew up completely each morsel to bring out the spiritual juices and life-giving vitamins. Said Jeremiah of old, "Thy Words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of Hosts" (Je.15:16). What a world of spiritual giants we would have if Christians spent as much time daily feeding their souls as they spend feeding their bodies! Job said, "I have esteemed the Words of His mouth more than my necessary food" (Job 23:12b). By necessary food he meant what would be consumed to sustain life, our breakfast, dinner, and supper;

but if we took time to feed our souls three (3) times daily as we do our body, would we so likely succumb to every onslaught of the devil?

Job said that if he had to miss either a physical meal or a spiritual meal, he would forfeit the former: "I have esteemed the words of His mouth more than my necessary food." As not all portions of the Bible are equally "milk," it is well that the new convert start in with John, and read it through several times, as John was written to confirm the fact that "Jesus is the Christ, the Son of God" (Jn.20:31). Next he might read several times First John, for it was written to give assurance and fellowship: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1Jn.5:13); "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full" (1Jn.1:3-4). Then the new convert can go to First (1st) Peter, Second (2nd) Peter, James, Luke, Acts, and then go through the whole New Testament.

2. Daily prayer

When we read the Bible God talks to us. When we pray we talk to God. If we read our Bible but do not pray, we will become puffed up with knowledge. If we pray but do not read our Bible, we will become fanatical. The two (2) go well together, especially when we allow God to do more of the talking, that is, time spent in Bible reading and Bible study should exceed time spent in prayer. Paul tells us to "Pray without ceasing" (1Th.5:17). Since this admonition cannot mean that we are to lock ourselves up on our closets and pray all day long, what does it mean? It means that our daily lives are to be lived in a constant attitude of prayer. Let us say: "When I rise in the morning I say, 'Lord, awaken me to the responsibilities of a new day.' When I put on my clothes I say, 'Let me be clothed today with Thy righteousness.' As I put on my shoes I say, 'Let my feet be shod with the preparation of the Gospel of Peace.' As I shake down the stove I say, 'Remove from my life everything that would hinder heaven's fire from burning in my heart.' Then when I light the fire I say, 'Kindle a flame of sacred fire in this cold heart of mine.' As I sweep the floor I say, 'Lord, these dust particles are mighty small, but together they make a house mighty messy looking, so remove all the little things from my life that keep it from being spotlessly clean.' When I'm sweeping down the cobwebs I say, 'Lord, remove the cobwebs from my life.' And so I go about my work praying all day long." This is what we could call "praying without ceasing." Of course if one (1) is going to make a success of the Christian life, he must take, or make, time for prayer. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Ps.55:17).

X. SUGGESTIONS AND HINTS

Assignment: Before the tenth (10th) class session, read Lesson Nine (9); memorize thoroughly 2 Corinthians 9:6-7 and Acts 1:8; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Jeremiah 15:16, Matthew 4:4, and Job 23:12b.

A. Some Hints and Suggestions for Personal Workers.

1. As a rule, choose persons to deal with of our own sex.

There are, of course, exceptions to this rule. One (1) should always be looking to the Holy Spirit for His guidance as to whom to approach, and He may lead us to one of the opposite sex. But, unless there is clear guidance in the matter, it is quite generally agreed among those who have had much experience in Christian work that, on the whole, women usually do the most satisfactory work with women, and men with men; especially is this true of the young personal workers. It is always a bad sign when a young man is always looking for women to deal with, and a young woman looking for young men to deal with. Many exceedingly unfortunate complications have risen in actual life from young men trying to lead young women to Christ, and vice versa. Of course, an elderly, motherly woman will oftentimes do excellent work with a young man or boy, and an elderly, fatherly man will sometimes do good work with a young woman or girl.

2. Choose persons to deal with of about our own age.

A young man as a rule can get hold of young men better than any one else can, and a man of mature years can handle a man of his own age better than a young man, or better even than an old man. It is not wise, usually, for a young and inexperienced person to approach one (1) very much older and more mature and wiser than himself, on such an important subject as this. The older person naturally looks with a good deal of distrust, if not contempt, upon those much younger than himself. There are, of course, exceptions even to this rule. Frequently a man who has gained wisdom by years, and who has the confidence of people, can do excellent work with a young man or boy. As a rule people do best work with people of their own class, educated men with educated men, business men with business men, workingmen with workingmen, women of position with women of similar position to themselves. There are many exceptions to this. Many a servant girl has been known to lead her mistress to Christ and many a laboring man his employer.

3. Whenever it is possible, deal with a person alone.

No one likes to open his heart freely to another on the most personal and sacred of all subjects, when there are others present. Many will, from mere pride, defend themselves in a false position when others are present, who would freely admit their error or sin or need if they were alone with us. It is far better for a single worker to deal with a single unconverted person, than for several workers to deal with an inquirer, or a single number of workers to swarm around one poor individual who is trying to find the way of life. If we have several to deal with, it is better if possible to take them one (1) by one (1). Workers often find that they have made no headway while talking to several at once, but by taking the individuals off by themselves they soon succeed in leading them one (1) by one (1) to Christ. Where two (2) unsaved people are being dealt with at once, oftentimes each is afraid of the other, and they bolster one (1) another up in their false position.

4. Let our reliance be wholly in the Spirit of God and in the Word of God.

Have no confidence in self. One of the greatest hindrances to successful personal work is self-confidence. But while there should be no self-confidence, there should be boldness. It comes from believing in the power of the Holy Ghost, and in the power of the Word of God. No matter with whom we are dealing, or how stubborn they may be, never forget that the Spirit of God and the Word of God have power to melt the hardest heart. Be always looking to the Spirit to produce conviction of sin, and expect Him to do it, but we must let our whole dependence be in Him, and in His Word alone.

5. Be courteous

Many well-meaning, but indiscreet Christians, by their rudeness and impertinence, repel those whom they would win to Christ. It is quite possible to be at once perfectly frank and perfectly courteous. We can point out to a man his awful sin and his need of a Saviour without insulting him. Our words may be very searching, while our manner is very gentle and winning, indeed the more gentle and winning our manner is, the deeper our words will go, for they will not stir up the opposition of those with whom we are dealing. Some workers approach those with whom they wish to work in such a manner that the latter at once assumes the defensive, and will clothe themselves with an armor that is impossible to penetrate.

6. Never lose our temper when trying to lead a soul to Christ.

How many a case has been lost by the worker losing his temper. If we lose our temper, we are through. True, some persons are purposely exasperating, but even such may be won by patient perseverance and gentleness." They certainly cannot be won if we lose our temper, for nothing delights them more, or gives them more comfort in their sin than seeing us angry. The more irritating they are in their words and actions, the more impressed they will be if we return their insults with kindness. Oftentimes the one who has been the most insufferable will break down in penitence.

7. Never have a heated argument with one whom you would lead to Christ.

Heated arguments always come from the flesh and not from the Spirit. (Ga.5:20, 22-23.) They arise from pride, and unwillingness to let the other person get the best of us in argument. If we care more about winning him to Christ than we do about winning our case, we will often let the other man think that he has the best of the argument, absolutely refusing to argue. If the one with whom we are talking has mistaken notions that must be removed before he can be led to Christ, show him his error quietly and pleasantly. If the error is not on an essential point, refuse to discuss it at all, and hold the person to the main question.

8. Be earnest in the truth of God's Word and dead to self.

Only the earnest man can make the unsaved man feel the truth of God's Word. It is well to let the passage we would use with others first sink deep into our own souls. One of the great needs of the day is men and women who are thoroughly in earnest, who are completely possessed with the great fundamental truths of God's Word. Genuine earnestness will go further than any skill learned in a training class or from the study of such notes as these.

9. Avoid unwarranted familiarities with those with whom we deal.

There may be times when it is proper and wise to lay our hands on the one with whom we are dealing, or even put our arms around them, but be sure that it is proper and wise. If a man is dealing with an old wrecked and ruined drunkard who thinks he has not a friend in the world, it may be well to place our hand upon his shoulder, or over his shoulder, but one needs to be exceedingly cautious about these matters. A man of fine sensitiveness is repelled when a stranger takes any familiarities with him. This is even more true of a lady of good breeding. When dealing with one of the opposite sex avoid all personal bodily contacts. There is no place where good breeding counts for more than in personal work.

10. Do not be in a hurry.

One of the commonest and gravest faults in Christian work today is haste. We are too anxious for immediate results, and so we do superficial work. One (1) man, with whom slow but thorough work has been done, is better than a dozen (12) with whom hasty work has been done, who think they have accepted Christ, when in reality they have not. It is good to bring the message of Christ clearly. The convert needs to know just where he stands.

11. Do not offend by bad breath or body odors.

The treacherous thing about these offences is that often the personal worker is not conscious of this condition. On the market today are a number of breath mints, and one of these small mints can be placed in the mouth before dealing with the inquirer.

12. Index our Bible or New Testament.

We should index our Bible if we are not familiar with the locations of the essential soul-winning passages. This can be done by sticking a small gummed label over the edge of the page containing the verse we wish to refer to as we go from passage to passage. At a stationery store we can obtain very small gummed labels, about one-half (1/2) inch by three-eighths (3/8th) of an inch. Peel one (1) off the backing sheet and affix about half (1/2) of it near the top of the right-hand page where the first passage we wish to use is located; then bend the label around the outside edge of the page, allowing the doubled edge of the label to protrude slightly, and down against the back of that page. Find the location of the next passage to be used, and do the same thing, but affix the label a little lower than the first one (1). Put the third (3rd) one (1) on a little lower than the second (2nd), and so on. This will not only enable us to find the passages easily and quickly, but it will help us to turn to the next passage needed by simply lowering our thumb to the next tab. To apply this method of marking to this course, let me suggest that the top tab be placed to locate Isaiah 53:6, the second to locate 1 Peter 2:24, the third to locate Hebrews 7:25, and so on as the key passages have been identified in this course. If you are using a New Testament only, then first label Romans 3:23, next Romans 6:23, then Romans 5:8, then Hebrews 7:25, and on in the same sequence as suggested above.

13. Using a new Bible.

The wisdom of using a new Bible or New Testament when dealing with a soul is seen, first (1st), from the fact that it will have only those passages marked which we will normally use in leading an anxious soul to Christ.

Secondly, from the fact that if we can afford to give, to the new convert, the Bible or Testament with which we have led them to the Lord. It will have a special appeal to him, and more so, if we will write a few words on the presentation page and autograph and date it for him.

B. Show Him How to Make a Success of the Christian Life.

1. Witness

Make a constant practice of witnessing for Christ by both lip and life; walk and talk. It is as we openly confess Christ before others, then Christ confesses us in heaven (Mt.10:32). If we are to expect to make a success in the

Christian life, we must have Christ's confession of us before His Father. In Romans, the word confession, in the Greek New Testament, is in the present tense, which indicates continuous action (Ro.10:10). "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1Pe.3:15). See also Acts 5:42 and Psalm 119:42.

2. Christian companions

We are not only known by the friends that we keep, but we are also influenced by them for good or for evil. "He that walketh with wise men shall be wise; but a companion of fools shall be destroyed" (Pr.13:20). Fortunate indeed is that new convert who gets in with the right friends. Every young Christian should choose and keep proper Christian companions. How many converts have traced their downfall to wrong companions. When asked, "What started you to backslide?" Often they have had to reply, "I got in with the wrong crowd." "Evil companionships corrupt good morals" (1Co.15:33, A.S.V.). Companions may not be persons only, they may also be books, magazines, pictures, radio programs, television programs, all of which greatly influence those who keep company with them. Our companions have a great deal to do with determining our character. The companionships that we form create an intellectual, moral and spiritual atmosphere that we are constantly breathing, and our spiritual health is helped or hindered by it. Every young Christian should have a few wisely chosen friends, intimate friends, with whom he can talk freely. Search out for ourselves a few persons of about our own age with whom we can associate intimately. Be sure that they are a spiritual person in the best sense. Persons who love to study the Bible, persons who love to converse on spiritual themes, persons who know how to pray and do pray, persons who are really working to bring others to Christ.

3. Amusements

Chose the right kind of amusements or recreation. Today, when so many have so much free time on their hands, it is vital that we know how to spend it and invest it wisely. This matter can be a big problem to many Christians; it is a big problem with most Christian young people. Let us not suppose that having a good time is necessarily sinful. Christ wants us to be genuinely happy. Said He, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (Jn.15:11). Someone has said that real joy is that which brings joy in the anticipation, joy in the realization, joy in the retrospection, and joy in recommendation. To deal with questionable amusement is almost an endless task, but certain definite Scriptural principles can be laid down which, if followed, will forever settle any and all matters of Christian conduct. These questions include:

a. Will it enslave us (1Co.6:12)?

A thing that will enslave us is not worth doing, for we cannot afford to be enslaved. If so, it is not worthy of us, no matter how lawful it may be.

b. Will it edify us?

Will it build us up in spirit, soul, mind, and body (1Co.10:23)? If not, it is not worthy of us, no matter how lawful it may be. The real question here is not the negative one, "What harm is there in it?" but the positive one, "What good will it do us?" Beware of developing a negative Christianity.

c. Will it become a stumblingblock in the way of others (1Co.8:11-13).?

While it may be something as innocent as meat, if it causes some weaker person to stumble, it is not worthy of us.

d. Can it be done to the glory of God (1Co.10:31)?

This principle is to be carried out even to what we eat and drink. All of these four (4) principles are found in First Corinthians, and if these principles would work for conditions in the Church at Corinth, they will work for us today!

4. Give liberally.

Be a constant and generous giver. God cannot use a stingy soul. Many young Christians make little headway in their spiritual experience because

they do not give generously and systematically to the Lord's work at home and abroad (2Co.9:6-8; Ma.3:8-11; Pr.11:24-25; Lk.6:38).

5. Keep surrendered.

Keep continuously surrendered to Christ; obey Him in all things; keep our gaze set upon Him (He.5:9; Ac.5:32; He.12:1-2).

6. Join a church.

Join a church the Holy Spirit leads us to and go to work for Christ. Despite its faults, the Church is still the God-ordained institution through which the Lord is pleased to bear testimony. Here is the place where we should find Christian friends, Christian fellowship, and opportunities for Christian service. In apostolic times new converts were added to the Church daily. There is much to be done. Prepare, study, and train to be of service to Christ (Ac.2:47b; Mt.16:18; 25:14-30; Php.3:7-14).

XI. THOSE WHO LACK ASSURANCE

Assignment: Before the eleventh (11th) class session, read Lesson Ten (10); memorize thoroughly Romans 3:23, Romans 6:23, and Romans 5:8; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Joshua 1:8, Psalm 19:7, and Psalm 119:42.

A. How to Deal with Those Who Lack Assurance.

It is not enough that man be saved: to be of the most use to God, he must know that he is saved, and no small part of our work as personal workers will be to lead into assurance of salvation, men and women who do not as yet know that they are saved. There are three (3) classes of those who lack assurance:

- 1. Those who lack assurance because they have no salvation,*
- 2. Those who lack assurance because of ignorance, and*
- 3. Those who lack assurance because of sin.*

B. Those Who Lack Assurance Because of Ignorance.

There are three (3) ways by which we can know that we are saved and two (2) ways we will never have assurance:

- 1. By the testimony of God's Word,*
- 2. By the testimony of the Holy Spirit, and*
- 3. By the testimony of the changed life.*
- 4. We are not assured by our feelings.*
- 5. We are not assured when living in sin.*

1. By taking God at His Word

First, we can know that we are saved, we who have received Jesus Christ as our Lord and Saviour, simply by taking God at His Word. God declares: "He that believeth on the Son hath everlasting life" (Jn.3:36a). We know that we have everlasting life because we believe on the Son and because God says that we have everlasting life. 1 John 5:9-13 is an excellent passage to use. Here we are reminded that we believe what men say, so why can we not believe what God says? "If we receive the witness of men, the witness of God is greater" (v.9). Man who bears testimony may be mistaken, he may be deceitful, but God can be neither mistaken nor deceitful; He means just what He says; He is no liar.

The record that God has given to us reads: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1Jn.5:11-12). If we have believed in the Son and have received Him as our Lord and Saviour, but doubt our salvation, then we are guilty of calling God a liar (1Jn.5:10). God not only wants us to be saved, but he also wants us to be sure that we are saved: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1Jn.5:13). When it comes to assurance, can human language be any clearer, any stronger than Jesus' Words about us being sheep (Jn.10:27-29)? If we are one (1) of His sheep, then we have eternal life and shall never perish!

This matter of knowing that we are saved because we believe what God says, is the first (1st) reason that we can give that we have salvation.

2. By the witness of Holy Spirit

Second (2nd), we can know that we are saved, we who have received Jesus Christ as our Lord and Saviour, by the witness of the indwelling Holy Spirit. When we received Christ, the Holy Spirit came in to dwell in our hearts, and we have the Holy Spirit. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His" (Ro.8:9). "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1Co.3:16)?

One of the activities of the indwelling Holy Spirit is to bear testimony that we are saved. How does He do so? After we have taken God at His Word, as we have shown above, and then give testimony that we know that we are saved, that we know we are children of God, the Holy Spirit seems to assuringly say to our hearts, "Amen! That's true!" "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Ro.8:16, ASV). Another way by which He bears testimony is by giving

to us the spirit of prayer, "Ye have received the Spirit of Adoption, whereby we cry, Abba, Father" (Ro.8:15). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Ga.4:6).

3. By the witness of a changed life

Third (3rd), we can know that we are saved, we who have received Jesus Christ as our Lord and Saviour, by the witness of the changed life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2Co.5:17). Salvation, or regeneration, is the work of the Holy Spirit coming into our lives in response to our personal faith in Jesus Christ. When He comes in He changes the basis of our operation: "The old has passed away, behold, the new has come." No matter how moral and clean one (1) has lived prior to salvation, there will be noticeable changes after he has accepted Christ. There will be new attitudes toward God, the Bible, other Christians, the use of one's time, the stewardship of one's money, etc.

4. We are not assured by feelings.

We have said nothing about "feeling" saved. Feelings can be such a stumbling-block to a Christian, if he is going to lean upon them for assurance of salvation. Salvation is like a huge rock in the stream. Sometimes it may appear to be higher than at other times. Actually it remains the same, it is the water that ebbs and flows. Feelings, like that stream, may ebb and flow, but our salvation depends upon the Rock Christ Jesus, and He is always the same. Moreover, many who want to associate some kind of feeling with salvation usually do not know what kind of feeling they should have. So, never ask a man if he feels lost, or if he feels saved. First (1st), we have facts, then we have faith, and then we have feelings. When a man and woman take the marriage vows and are pronounced "lawfully wedded, husband and wife," they know that they are married. How? Because they feel that they are married? No! They probably feel foolish when someone congratulates them as Mr. and Mrs. They know that they are married, for they have met the conditions of marriage, and they have facts to support their statement that they are married. Ask them twenty-five (25) years later, "Do you feel married?" and they are quite likely to reply with a hearty, "Yes." But they are no more married then than they were the day they took the vows.

*"Three (3) men were walking on a wall:
Feeling, faith, and fact;
When feeling got an awful fall
And faith was taken back;
So close was faith to feeling*

*That faith fell down too,
But fact remained and pulled faith up
And faith brought feeling, too."*

5. Lacking assurance because of sin

Often the trouble with those who lack assurance is the fact that there is some sin or questionable practice in their lives which they ought to confess and give up. When this is the case, it will not do to deal with the inquirer along the lines given in the foregoing section.

Here it is well to ask the person why he lacks assurance of salvation, why he doubts his salvation. We may need to come right out and ask, "Are you conscious of any known but unconfessed sin in your life?" When the person admits that there is and comes out and confesses it, then we can show him the means of forgiveness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1Jn.1:9). To confess means "to say the same thing" about it that God says, to judge it as God judges it. With God there are no fibs, or white lies, or little lies; there are lies. We confess them when we call them lies. With God there is no such thing as snitching, or swiping, or pilfering; these are acts of stealing, and we confess them when we call them stealing. Provided that we as Christians have so confessed our sins, then we can get up from our knees and know that the true, faithful, and just God has forgiven and cleansed us, as He has promised. Immediately following such a clear confession, assurance of salvation may surge through the restored soul; if not, then we should proceed as suggested in the first section.

C. Proceeding by the New Testament Only

If we can show the anxious inquirer that he is a sinner by using only the New Testament, then we can proceed with the rest of the simple steps as previously shown in this study. Since many Christians carry in their purse or pocket a New Testament, but not a whole Bible, these people will appreciate knowing how to deal with inquiries with this portion of the Word of God.

Romans 3:23 is the most succinct statement on man's condition before salvation. Along with Romans 6:23, it shows not only man's condition, but also the results of that condition if a man does not make a change. It is a strong Scripture to prove to a man his sin and cause conviction to set in.

XII. BACKSLIDERS

Assignment: Before the twelfth (12th) class session, read Lesson Eleven (11); memorize thoroughly 1 Peter 1:5 and John 10:9-11; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Proverbs 11:30 b, Daniel 12:3, and Revelation 22:17.

A. How to Deal with Those Who are Backsliders.

There are three (3) classes of people who call themselves backsliders. First (1st), there are those who say they are backsliders, but actually they have never been saved, they have never experienced salvation to slide back from. These have, at one (1) time or another, mistaken some religious experience for true regeneration. Second (2nd), there are those who have truly backslidden, but they are not yet desirous of confessing their sin and returning to the Lord. Third (3rd), there are those who are backsliders, who know that they are backsliders, and who are eager to be restored to fellowship with the Lord.

1. Unsatisfactory experience

In dealing with the first (1st) class, if we are convinced that the individual's experience has not been satisfactory, it is well to say: "Well, let's not waste our time quibbling over some religious experience which you had when you were a child," or when he was a teenager, or whenever he says that he had such an experience, "but let's make sure now that you are right with the Lord." If he shows a genuine interest in being saved, then go on and deal with him as a seeking soul.

2. The miserable backslider

The second (2nd) class of backsliders is the hardest of the three (3) to work with. They are miserable. The most miserable person on earth is the backslider, the one (1) who has truly experienced the Lord's wonderful work of grace in his heart and is now trying to find satisfaction in the things of the world, but they are not yet miserable enough to want to be delivered. In dealing with this group our purpose is to be so used of the Spirit in wielding the Word of God that they will become so convicted of their backsliding that they will want to return to Christ. The conversation between us and the miserable backslider might go something like this; "Wasn't there a time in your life when you really knew the Lord Jesus Christ as your Saviour?" "Yes, there was." "Did you not find that He gave you peace and joy and assurance when you trusted Him?" "Yes, that's true." "Then why, if I may ask, did you turn your back on the Lord and drift away from Him?" At this point he may come right out and tell us what started him on his downward course: neglect of the Word, carelessness in prayer, failure to witness, half-hearted attendance of worship services, the influence of evil friends, some injury, real or imaginary, from another professing Christian, the observance of

inconsistencies in the lives of Christians, disillusionment about some professing Christian who has proved to be a hypocrite, etc. If he will tell us the cause for his backsliding, then we can deal with that cause specifically. Otherwise we have to deal with generalities.

Continue with; "People may have caused you to be disappointed, discouraged, or hurt, but in what way has the Lord wronged you? Jeremiah says, 'Thus saith the LORD, what iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain' (Je.2:5)? The Lord has never failed you, has He?" Or we might say: "There is another very searching passage found in Jeremiah. There God says, 'My people have committed two evils; they have forsaken Me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water' (Je.2:13). Is not that verse true? Have you not hewn out broken cisterns which fail to satisfy the innermost longings of your soul?" Of course, once the backslider admits how unhappy and miserable he is and shows a willingness to get right with the Lord, then we can deal with him as one (1) now in the third (3rd) class.

3. Restored to fellowship

It is a real joy to see a repentant backslider restored to fellowship with the Lord. Often the joy that comes to the reclaimed person is greater than that which he experienced at the time of his salvation. There is hope, there is forgiveness, there is restoration for those who are willing to confess and forsake their backsliding, but often they are so sure that they have committed the unpardonable sin, or so wronged the Lord, or so deeply sinned that there is no possibility of ever being forgiven.

One of the sweetest verses to use with a backslider who is seeking forgiveness and restoration is in Isaiah. Say to the person, "I'm so glad that you are tired of your sin and want to come back to the Lord. In Isaiah 55:7 God has a special message for you. Will you read here what God says to you?" He reads: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon." "What is this word?" (Point to "return"). "Return." "That's right: 'let him return unto the Lord.' Now a person cannot return to the Lord unless first he has known the Lord. So this is a passage and a promise especially to backsliders. Here God asks two (2) things of you, and if you are willing to do these two (2) things, then He promises to do two (2) things for you. Please read the verse again." (He does so, and we continue). "First (1st), God asks that you forsake your sinful way and your sinful thoughts, and, second (2nd), that you return to Him. Are you willing and ready to do that right now?" "Yes, I surely am." "Then notice what God says He will do: first (1st), 'He will have mercy,' and, second

(2nd), 'He will abundantly pardon.' Let's kneel right here, and you just pour out your heart to God by telling Him how sorry you are for your sins, and tell him that you, here and now, turn from your sins to turn back to the Lord Jesus Christ." (He prays, and then you pray).

Following prayer we should again go over this verse to make sure that he knows that the Lord has pardoned him. Before parting, make sure that he is given or promised some literature to help him go on in the Christian life. Suggest that he immediately get back into the habit of daily Bible reading and prayer and witnessing; suggest that he get into fellowship with a good local church where fellow Christians can be a help and an encouragement to him. 1 John 1:9 is also a good verse to use with backsliders who are desirous of getting back into fellowship with the Lord.

4. Making restitution

If, in dealing with a backslider, we discover that the cause of his backsliding is some sin which needs to be made right with man as well as God, see that he is willing to make restitution. Give him help and encouragement to this end. You may offer to go with him to face some individual he has wronged, or you may offer to help him write a letter of confession.

XIII. HAVING NO CONCERN FOR THEIR SOULS

Assignment: Before the thirteenth (13th) class session, read Lesson Twelve (12); memorize thoroughly Matthew 4:4 and Job 23:12 b; at least once daily, carefully read the following verses on cards, associating both the location and quotation: Acts 4:13; Acts 10:38; and 2 Peter 3:18 a; (5) review for the final examination to be taken at the next session.

A. How to Deal with Those Who Have Little or No Concern for Their Souls.

The largest class of men and women are those who have little or no concern about their salvation. There are some who contend that there is no use dealing with such, but there is. It is our business when a man has no concern about his salvation to go to work to produce that concern. How shall we do it?

1. Show him that he is a great sinner before God.

There is no better verse for this purpose than in Matthew: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment" (Mt.22:37-38). Before the one (1) with whom we are dealing reads these verses, we can say to him, "Do you know that you are a great sinner before God?" Very likely he will reply, "I suppose I am a sinner, but I do not

know that I am such a great sinner." "Do you know that you have committed the greatest sin that a man can possibly commit?" "No, I certainly have not." "What do you think is the greatest sin that a man can commit?" Probably he will answer, "Murder" or some other physical act. "You are greatly mistaken. Let us see what God says about it." Then have him read the passage. When he has read it, ask him, "What is the first (1st) and great commandment?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Which commandment is this?" "The first (1st) and great commandment." "If this is the first (1st) and great commandment, what is the first (1st) and great sin?" "Not to keep this commandment." "Have you kept it? Have you put God first (1st) in everything, first (1st) in your affections, first (1st) in your thoughts, first (1st) in your pleasures, first (1st) in your business, first (1st) in everything?" "No, I have not." "What commandment, then, have you broken?" "The first and great commandment."

2. Show him the awful consequences of sin.

A very effective passage for this purpose is in Romans: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Ro.6:23). When he has read the passage, ask him, "What is the wages of sin?" "Death." Explain to him the meaning of death, literal death, spiritual death, eternal death. John indicates that spiritual death is the "second (2nd) death," a "part in the lake which burneth with fire and brimstone" (Re.21:8). Now say, "This is the wages of sin; have you earned these wages?" "Are you willing to take them?" Then show him that he has a choice: "Well, there is an alternative; God says that His gift is eternal life through Jesus Christ our Lord. Now you have your choice between the two, the wages that you have earned by sin, and the gift of God; which will you choose?"

3. Show him the awfulness of unbelief in Jesus Christ.

Very few out of Christ realize that unbelief in Jesus Christ is anything very bad. Of course they know it is not just right, but that it is something awful and appalling they do not dream for a moment. They should be shown that there is nothing more appalling than unbelief in Jesus Christ. A good passage for this purpose is in John: "He that believeth on Him (Christ) is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn.3:18-19). When the passage has been read, say, "Now in this verse God tells us of some one who is condemned already; who is it?" "He that believeth not." "Believeth not on whom?" "On Jesus." "How many that believe not on Jesus are condemned already?" "Everyone." "Why is

every one that believeth not on Jesus condemned already?" "Because he has not believed on the name of the only begotten Son of God." "Why is this such an awful thing in the sight of God?" "Because light is come into the world, and men loved darkness rather than light because their deeds are evil." "In Whom did the light come into the world?" "In Jesus." "Jesus, then, is the incarnation of light, God's fullest revelation to man: to reject Jesus, then, is the deliberate rejection of what?" "Light." "The choice of what?" "Darkness." "In rejecting Jesus, what are you rejecting?" "Light." "And what are you choosing?" "Darkness rather than light." Ask all the questions that are necessary to impress this truth upon the mind of the unbeliever, that he is deliberately rejecting the light of God, and choosing darkness rather than light.

4. Show him the awful consequences of unbelief.

For this purpose begin by using the first (1st) of the verse: "But without faith it is impossible to please him" (He.11:6). "Now in this verse God tells you that there is one thing that He absolutely requires if we are to please Him. What is it?" "Faith." "And no matter what else we do, if we have not faith, what is impossible for us?" "To please Him." Follow this up with a Scripture from John: "I (Jesus) said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins" (Jn.8:24). "What does God tell us in this verse that will happen to you if you do not believe in Jesus?" "I shall die in my sins." Then have him read verse 21: "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." That will show the result of one who dies in his sins.

Then we should follow this up with Paul's writing: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2Th.1:7-9). Say to the person, "Here God tells us of a coming day in which Jesus is to take vengeance upon a certain class of people, and they are to be punished with everlasting destruction from the presence of the Lord and the glory of His power. Who is it that are to be thus punished?" "They that know not God, and that obey not the Gospel of our Lord Jesus Christ." "Are you obeying the Gospel of the Lord Jesus Christ?" "No." "If, then, Christ should come now what would be your destiny?" "I should be punished with everlasting destruction from the presence of the Lord, and the glory of His power." Then, if we wish to intensify the awful consequences, we may turn to John's writings (Re.21:8; 20:15), verses which need no comment.

5. To be lost is simply to neglect.

Show him/her that all one (1) has to do to be lost is simply to neglect the salvation that is offered in Christ. A verse which will serve this purpose is in Hebrews: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him" (He.2:3)? When the verse has been read, ask, "In this verse, what does God tell us is all that is necessary to be done to be lost?" "Simply neglect the great salvation." "That is the very thing that you are doing today; you are neglecting God's wonderful salvation. At great cost God has provided salvation for you: all you need to do to be saved is to accept this salvation, but you cannot be saved any other way; and all you need to do to be lost is simply to neglect it. You do not need to plunge into desperate vices, you do not need to be an open and avowed infidel, you do not need to refuse even to accept salvation, if you simply neglect it, you will be lost forever. Will you not let the question of this text sink deeply into your heart? 'How shall we escape if we neglect so great salvation?'"

6. Show him the wonderful love of God to him.

Often times when every other method of dealing with the careless fails, a realization of the love of God breaks the heart, and leads to an acceptance of Christ. There is no better passage to show the love of God than: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (Jn.3:16). Generally it will need no comment.

7. Further thoughts

Of course, it will not always be possible to get a person who has little or no concern about his salvation to talk with us long enough to go over all these passages, but not infrequently he will become so interested after the use of the first (1st) or second (2nd) passage that he will be glad to go through. Often times it is not at all necessary to use all these passages. Sometimes one will not talk with us for any length of time at all. In such a case, the best thing to do is to select a very pointed and searching passage and give it to him, repeating it again and again, and then as he goes, say to him something like this, "I am going to ask God to burn that passage into your heart." Then do not forget to do what you said you were going to do. There are several good passages for this purpose (Ro.6:23; Mk.16:16; Jn.3:36; Is.57:21).

When the inquirer has been led by the use of any or all of these passages to realize his need of a Saviour, and really desires to be saved, of course he comes under the class treated as those who have a desire to be saved, and so he should be dealt with as a seeker. It is not intended that the

worker follow the precise method laid down here, which is given rather by way of suggestion, but the general plan here outlined has been honored of God to the salvation of very many. But let us be sure, whether we use this method or some other, to do thorough and lasting work. Of course it is not supposed that the inquirer will always answer us exactly as stated in the foregoing illustrations. If he does not, make use of the answers that he does give, or if necessary ask the same question another way until he does answer us correctly. The answers given to the questions are found in the text with which we are working at each point, but people have a great habit of not seeing what is plainly stated in a Scripture text. Oftentimes when they do not answer right, so it is well to ask them to look at the verse again, and repeat the question, and keep asking questions until they do give the right answer. Perhaps the inquirer will try to switch us off on to some sidetrack. Do not permit him to do this, but hold right to the matter in hand, remember that as a personal worker we must control the conversation.

B. How to Proceed by Using One (1) Verse of Scripture Only.

If one (1) has time to use but a single verse, probably none is better than the familiar John 3:16. It is a composite Scripture, showing God's concern, God's actions, God's requirement, and the penalty for lack of action on man's part, as well as how man can accomplish the assurance of his salvation.

XIV. SOUL WINNING, PERSONAL EVANGELISM, SHARING JESUS, WITNESSING

A. On Your Mark

- 1. Are we willing to go?**
- 2. Do we know our authority in Christ?**
- 3. Do we realize the integrity in God and His Word?**
- 4. Hold it! Just before we go.....**
 - a. Bind the strong man and loose the ministering spirits.*
 - b. Soul winning hints:*
 - 1) same sex and same age*
 - 2) emphasize and repeat a single passage*
 - 3) hold to the main point of accepting Christ*
 - 4) be courteous and well groomed*
 - 5) be earnest*
 - 6) never lose our temper*
 - 7) never argue, but control the conversation.*
 - 8) don't hurry, and go in pairs*
 - 9) when possible, have the person pray with you*

B. Getting Set

- 1. Ask God for a specific person.**
- 2. Ask God for a procedure and guidance.**
- 3. Ask God for power and the anointing.**

C. Let's Go Into the Battle.

Engage the specific person in a short general conversation about some current event or topic. Show yourself friendly, gain confidence. Lead into the spiritual issue.....

D. Sample Approaches For Introducing Jesus

- 1. "Have you heard the Good News?"*
- 2. "Are you a Christian?"*
- 3. "Are you saved?"*
- 4. "Do you know that your sins are forgiven?"*
- 5. "Do you have eternal life?"*
- 6. "Are you confessing Christ openly before the world?"*
- 7. "Are you a friend of Jesus?"*
- 8. "Have you been born again?"*

E. Various Soul Winning Encounters, Called "Hand to Hand" Combat

- 1. Sample sinner's prayer*
- 2. Follow up*

F. Specific Situations and Suggested Strategies

1. Individuals with indifference

- a. First (1st) approach, to show the urgent need of a Savior*
 - 1) SMOKE SCREEN: "I could care less about the claims of the Gospel."*
 - 2) SCRIPTURE: Romans 3:23*
 - 3) SOUL WINNER: Ask him/her, "Who has sinned?" Then ask him/her what it is that he/she has done, and pursue it until he/she plainly says....*
 - 4) SINNER: "I have sinned and come short of the glory of God."*
 - 5) ADDITIONAL SCRIPTURE: Isaiah 53:6*
- b. Second (2nd) approach, to personalize the message*
 - 1) SCRIPTURE: Isaiah 57:21*
 - 2) SOUL WINNER: After the reading slowly, thoughtfully, and earnestly, ask him/her, "Do you have any peace?"*

- 3) *SINNER: A probable response, "No, I have no peace!"*
- 4) *SOUL WINNER: "You need the Savior!"*
- 5) *SINNER: "Oh, yeh."*
- 6) *SOUL WINNER: "Permit me to introduce you to the Peace Giver, Jehovah Shalom." Recite Sinner's Prayer.*

c. Third (3rd) approach, to point to the penalties of sin

- 1) *SCRIPTURE: Romans 6:23*
- 2) *SOUL WINNER: Ask, "What are the wages of sin?"*
- 3) *SINNER: "Death."*
- 4) *SOUL WINNER: "Who earns those wages?"*
- 5) *SINNER: "Those who are in sin."*
- 6) *SOUL WINNER: "Or would you much rather turn in your wages of death in exchange for Jesus Christ, the Sin Bearer."*
- 7) *ADDITIONAL SCRIPTURE: John 3:36*

d. Fourth (4th) approach, Jesus suffering for our salvation

- 1) *COMMENT #1: Show the indifferent what Jesus has done for him/her.*
- 2) *SCRIPTURE: Isaiah 53:5-6*
- 3) *COMMENT #2: When using these verses, get the sinner to change the pronoun from the plural to the singular whenever possible. Also pray for the Spirit of God to carry the truth home to his/her heart.*
- 4) *ADDITIONAL SCRIPTURES: 2Peter 2:24; 1Peter 1:18-19.II.*

2. Individuals who are ready:

a. First (1st) approach

- 1) *SMOKE SCREEN: Ready to be saved but simply do not know how.*
- 2) *COMMENT: Not difficult to lead these people to Christ.*
- 3) *SCRIPTURE: Isaiah 53:6*
- 4) *SOUL WINNER: "Are you a Christian?" or "Is that Scripture true of you?"*
- 5) *SINNER: "Yes, it is true of me."*
- 6) *SOUL WINNER: "Let us read the rest of the verse. 'and the Lord hath laid on Him the iniquity of all all!'"*
- 7) *SOUL WINNER: "What has the Lord done with your sins?"*
- 8) *SINNER: "He has laid them on Christ."*
- 9) *SOUL WINNER: "What then is all that you have to do to be saved?"*
- 10) *SINNER: "Accept Christ."*

11) SOUL WINNER: "Will you accept Him as your Lord and Savior at this very moment?"

b. Second (2nd) approach, knowing and doing

1) COMMENTS: Two (2) things must be known, and one (1) thing must be done for a person to be saved.

a) To be known: he is a lost sinner and that Christ is the all-sufficient Savior.

b) To do: simply accept this all-sufficient Savior whom God has provided.

2) SCRIPTURE: John 1:12

3) SOUL WINNER: "To whom is it that God gives the power to become the sons of God?"

4) SINNER: "As many as receive Him."

5) SOUL WINNER: "What must you do to become a son of God?"

6) SINNER: "Receive Him."

7) SOUL WINNER: "Will you receive Him as your Savior and Master now?"

c. Third (3rd) approach, the plan of salvation made clear

1) SCRIPTURE: Romans 1:16

2) SOUL WINNER: "According to this verse whom is it that the Gospel saves?"

3) SINNER: "Everyone that believes."

4) SOUL WINNER: "What must one do in order to be saved?"

5) SINNER: "Just believe."

6) SOUL WINNER: "Believe what?"

7) SINNER: "The Gospel."

8) SOUL WINNER: "Are you ready to receive the Good News?"

9) ADDITIONAL SCRIPTURE: Romans 10:9-10.

d. Fourth (4th) approach, two (2) fold, to believe with the heart and confess with the mouth.

1) SCRIPTURE: Romans 10:13

2) COMMENT: Salvation made even simpler. All you have to do to be saved is to "call upon the name of the Lord."

3) SOUL WINNER: "Are you ready now to call upon the name of the Lord for salvation and believe that God saves you because He say He will?"

e. Fifth (5th) approach, the precious blood

1) SCRIPTURE: Exodus 12:7, 13, 23

2) *SOUL WINNER: "Can you realize the importance of the blood?"*

3) *SINNER: "No, not quite.*

4) *SOUL WINNER: "These three (3) verses show that it was the blood that made the Israelites safe.*

5) *SOUL WINNER: "It is just the same today, the blood makes us safe. When God sees the blood, He passes over us."*

6) *SINNER: "How can I be protected by the blood?"*

7) *SOUL WINNER: "To be placed under the covering of God's blood is by simple faith in Jesus Christ."*

BIBLIOGRAPHY

RESOURCE MATERIALS AND BIBLIOGRAPHY OF WORKS CITED

Holy Bible, Amplified Expanded Edition, KJV, Zondervan Corporation and Lockman Foundation, 1987.

Holy Bible, Open Bible, NKJV, Thomas Nelson Publishers, Nashville, 1979.

Holy Bible, Dake's Annotated Reference Bible, KJV, Finis Jennings Dake, Lawrenceville, Georgia: Dake Bible Sales, Incorporated, 1985.

Holy Bible, Full Life Study Bible, NIV, Grand Rapids, MI, Zondervan Corporation, 1992.

Holy Bible, Thompson Chain Reference, Frank Charles Thompson D.D., Ph.D., Indianapolis, Indiana, B.B. Kirkbride Bible Company.

Holy Bible, KJV, Nashville, Tennessee: Thomas Nelson Publisher, 1989.

Holy Bible, The Message Bible, Eugene H. Peterson, Colorado Springs, Colorado: Nave Press, 1995.

Go Tell The World, Mayor, Jimmy

Strong's Concordance, James Strong, L.L.D., S.T.D. Nelson Publishers, 1995.

Vine's Complete Expository Dictionary of Old and New Testament Words, W.E. Vines, Merrill F. Unger, William White, 1985.

How To Witness To Anyone, Torrey, Ralph: Whitaker House, 1986.

Webster's Dictionary of the American Language, College Edition, Cleveland and New York: World Publishing Company, 1960.

Soul Winner, Spurgeon, C.H.: Copyright to Whitaker House, 1995

COURSE RESEARCHED AND DEVELOPED:

Thompson, Verda L., Th.D.

1988

EXPANDED/REVISED BY:

Geisler, Karen, B.Th. 1997

REVISED/EDITED BY:

Price, Roger, Th.D. 1998

REVISED/EDITED BY:

Thompson, Verda L., Th.D.

Price, Roger K. Th.D., 2000

Thompson, Verda L., Th.D.,

Ph.D. in Min., Ph.D. in Th.,

D.R.E., D. Min.

Price, Roger K., Th.D., Ph.D.

in Min., D.R.E., August,

2000

Reeves, David M., Ph.D.

May, 2010