

WE GO TO THEM

A BRIEF INTRODUCTION TO FIELD EVANGELISM

AS PRESENTED AT

AMSTERDAM 2000

BILLY GRAHAM INTERNATIONAL CONFERENCE
FOR ITINERANT EVANGELISTS

BY
SHAD WILLIAMS



SHAD WILLIAMS EVANGELISTIC ASSOCIATION
ADAMSVILLE, TENNESSEE - USA

AND

GLOBAL FIELD EVANGELISM
INDIA - KENYA - MALAWI - TANZANIA

“FIELD EVANGELISM”

The term “FIELD EVANGELISM” was originated by Shad Williams during a campaign in the Philippines in January, 1984. Until that time it had never been used. For seven years Shad and his wife, Sheila, had been traveling to various countries conducting “we go to them” evangelistic projects in conjunction with indigenous national evangelists. During this campaign they were working with Evangelist Greg Tingson. One morning as they were loading the vehicle with a portable sound system, a generator and instruments for use in open-air meetings and school assemblies, Shad received an idea, a vision direct from the heart of God. The vision was to not only come and do the work of evangelism, but to train men in each country how to do it themselves and then help them do it.

Shad says, *“As we were loading the truck, all of a sudden I saw ministry teams all over the world trained and equipped with the necessary tools for going into the fields to reap the harvest - teams in the Philippines, in Africa, in India, in South America, in the Orient - all over. I saw them as plain as day preaching in villages, schools, market places, bus stations, street corners, everywhere. What I envisioned was not an organization, but a fellowship - a worldwide fellowship of men and women sharing the same philosophy, the same message and the same methodology. I asked God what to call the fellowship and three words came to me immediately GLOBAL FIELD EVANGELISM. “Global” because it would be throughout the whole Earth. “Field” because we are going out into the field where the people are. “Evangelism” because that is our calling and our sole purpose for existence.”*

Shad began using the term “field evangelism” in their ministry newsletters and correspondence following that project. By June of 1984 it was added to the letterhead of SWEA ministry stationary and was applied to ministries established in the Philippines and Brazil. It was then that the ministry became SWEA / GFE. Within a year other evangelistic ministries in the USA and other countries had begun using the term “field evangelism”. It has now become a popular term, which is often applied to the ministry of “taking the Gospel to where the people are”. It is the desire and prayer of SWEA / GFE that not only the term, but the philosophy, message and methodology of “field evangelism” will be used in every country of the world to expand the Kingdom of God.

THE MATERIAL IN THIS BOOKLET

In 1986, and again in 2000, Evangelist Shad Williams was invited by the Billy Graham Evangelistic Association to conduct a workshop at the International Conference for Itinerant Evangelists in Amsterdam, The Netherlands - “Amsterdam 86” and “Amsterdam 2000”. The workshop contents, which were printed in “THE CALLING of an EVANGELIST” (World Wide Publications) and in THE MISSION of an EVANGELIST (World Wide Publications) has been expanded to this booklet, which is but a “brief introduction” to the subject and will be further expanded at a later date. It is the deep desire and fervent prayer of the author that this material will be a blessing and help to all those endeavoring to do the ministry of front-line “field evangelism”.

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PO Box 524, Adamsville, TN 38310, United States of America

E-mail address: wegotothem@aol.com

www.wegotothem.com

“WE GO TO THEM”

TAKING THE GOSPEL TO WHERE THE PEOPLE ARE

An Introduction to Effective Field Evangelism

By Shad Williams

A SPECIFIC MODE OF EVANGELISM

There are two ways to reach people with the Gospel of Jesus Christ – one at a time or by groups, that is in mass. Every born-again Believer on Earth should be doing all he or she can to take advantage of every opportunity to tell lost people about Jesus one-on-one. We should LOOK for open doors of personal witness, and be on alert, be ever sensitive to the Holy Spirit’s leading for opportunities. We know, however, that most Christians hardly ever share the Gospel, but even if they did, even if every Christian alive told an unsaved person about Jesus every day of their life, it would still not be enough to reach the entire world with the message of Christ. There are currently over six billion people on the planet and two thirds have never heard a clear, relevant presentation of the Gospel. The population increases by 10,000 every hour. So even if every Child of God participated daily in the ministry of one-on-one personal evangelism, it would still be necessary to add the ministry of mass evangelism to it in order to reach the world for Christ while the present population is still alive. According to the current global mortality rates, over 80% of the people alive today will be in eternity with or without Jesus in the next fifty years. NOW is the time to preach the Gospel, because time is running out for those who need to hear the message of hope as well as for those of us who are called to proclaim it. We must face the reality that without mass evangelism we will never reach the world for Christ.

Now, regarding “mass evangelism”, there are two ways to go about it. There are two philosophies and two methodologies for reaching people by groups. First there is the kind where the people come to the preacher to hear the message, such as in a crusade, Christian concert or church service, and second, the kind where the preacher goes to the people, where they are already gathered. In this booklet we are going to briefly discuss the second kind, which we call “we go to them” or “field” evangelism. We are going to look at how to go into the field to gather the harvest rather than asking the harvest to come to us. The “going to them” can be done along two lines – in public places, such as street meetings, open-air markets, and transportation centers; or in institutions, such as schools, colleges, prisons, and hospitals. Here we will focus our attention primarily on how to go to the masses found in public places. It doesn’t require any more anointing on the part of the evangelist to do this type of ministry, but it will require a different type of evangelistic skill, an adjustment in his mentality, a different methodology, and a specially structured and very simple message. If the preacher is only accustomed to using the “they come to me” approach, then field evangelism will be a new experience for him. It will, however, be a rewarding one.

THE MINISTRY OF EVANGELISM AND THE EVANGELIST

The words “evangelist” and “evangelism” as used by most of the modern-day church around the world, have become very broad and vague “catch-all” terms embracing everyone and everything that falls within the scope of “Christian work”. Having a cloudy, confused idea of exactly what the evangelist is and how his ministry operates within the body of Christ, prevents the church from being able to identify a real God-called evangelist and from utilizing his gift and ministry to the building of the church locally and worldwide. Many pastors view the ministry of the evangelist as threatening and competitive, because they do not understand the nature of the evangelist’s position and ministry nor that of their own.

Misunderstanding and misapplication of terms becomes confusing to the church and undermines the cause of Christ, which is the building of God’s kingdom in this earth. To understand exactly what an evangelist is and what is his God-given ministry, it is helpful to observe that there are basically two categories of Christian ministry, or two basic tasks to be performed by the church - local and universal. First, there is the making of converts: winning the lost, bringing people to a saving knowledge of Jesus Christ, cooperating with the Holy Spirit in the work of regeneration. Secondly, there is the task and responsibility of discipleship: nurturing newborn babes in Christ into mature, reproducing believers who are integrated into the on-going ministry and fellowship of a local church, cooperating with the Holy Spirit in the work of sanctification. Anyone who has been a Christian and served the Lord for even a short time will quickly recognize that these categories of ministry and activity are not totally segregated. They overlap a great deal in that every believer, every servant of God, will participate in both evangelism and discipleship to some degree. Yet even though this is true, there are still clear lines drawn by God when it comes to a person’s gift, calling, and motivation.

THE EVANGELIST

The primary concern and motivation in the life and ministry of a truly God-called evangelist will always be to win the lost. To him, evangelism will always be the most important aspect of ministry. It will be the driving force of his life. He is happiest and most comfortable preaching the simple gospel to the unsaved. Reaching the lost and “drawing the net” gives him more fulfillment and gratification than anything else. He may teach and may perform some pastoral duties, and he may do it well; but, his first love and desire is evangelism. His ministry definitely belongs in category one of the two basic functions of the church. He

may be concerned about both evangelism and discipleship, but he will ultimately find himself giving more thought, time, and energy to evangelism. He cannot help it; he was made that way by God Himself.

The evangelist and his ministry are often misunderstood and even criticized by those who do not possess his gift and calling. He will be accused of being “overly concerned about numbers” and “not concerned enough about discipleship and follow-up”. Some will say, “He is not really committed to this field, because he did not stay very long.” Criticisms like these come from people who do not understand or appreciate the calling of the evangelist or the nature of his ministry.

The calling of the evangelist is to the lost. His answer to every problem will always be “to be saved”. He sees every person as a prospect for salvation and every crowd of people as a potential audience. The evangelist will always tend to judge his own ministry on the basis of quantity, whereas the pastor or teacher leans more toward concern for quality. His apparent preoccupation with numbers of people reached is not born from ego or pride but from a sense of urgency created in him by an acute realization of vast need and limited time. The evangelist tends to view the world on a broader scope and feels more intensely the need to reach the unsaved. He tends to see the masses. The pastor and teacher, on the other hand, tend to have a more localized vision, seeing people as individuals and caring for their growth. They are concerned primarily with maturing people into strong believers who are integrated into the on-going fellowship and ministry of a local worshipping assembly. The nature of the evangelist’s ministry is itinerant. He, by virtue of his calling, moves from place to place thus making his work appear to be short term. Because of this, the pastor, teacher, and permanently stationed missionary may question the evangelist’s level of commitment. The evangelist, on the other hand, may question the pastor’s zeal for souls, because he works in one place all the time, and does not see large numbers of people saved. Who, then, has the correct ministry or the most important work? They both do. The Holy Spirit is equally concerned about evangelism and discipleship. He disperses that concern and ministry separately, however, through His selected ministers—some “to do the work of an evangelist” (II Timothy 4:5) and some to work as pastors and teachers in “the perfecting of the saints for the work of the ministry for the edifying of the body of Christ” (Ephesians 4:12). God calls some to do one job and some to do another. The two should not allow satan to divide them into separate camps through envy, jealousy, and competition, but should work as a team serving the one Lord and Master, Jesus Christ. It has been said that the evangelist is like a stick of dynamite, exploding in a rock mountain, scattering the individual stones. His job is to blow up the mountain. When he is finished, the pastor and teacher take over. Their job is that of the builder. They take the individual stones and build them into the house, i.e. the local church. While they are building, the evangelist moves on to another mountain. The evangelist’s ministry is not complete without the pastor and teacher, and their ministry will not grow without the evangelist. In God’s scheme of things, they compliment and depend upon each other. It would profit every pastor and local church to identify an evangelist, support him, and, from time to time, utilize his ministry through that local church to stimulate growth and add life to the church. Also, it would profit the evangelist, and God’s kingdom, to always work in conjunction with a pastor and local congregation, if at all possible.

The word “evangelist” is used only three times in the New Testament. In Acts 21:8, Phillip is called “the evangelist”. In II Timothy 4:5, Paul instructs Timothy to “do the work of an evangelist”, and in Ephesians 4:11 the evangelist is set forth as a special class of minister. The Greek word for evangelist is EVANGELISTES, meaning “one who brings good news”. It comes from three other words: EVANGELIZO (to announce good news), EVANGELION (good news or gospel), and ANGELOS (messenger). Any Christian can “do the work of an evangelist” in its broad sense, such as Pastor Timothy, but a person who is an evangelist in the Ephesians 4:11 sense, is one who is specially called of God for the singular, specific task of going from place to place announcing the good news of salvation through Jesus Christ to those who have not heard it. He is specially gifted and anointed by God for the carrying out of such ministry.

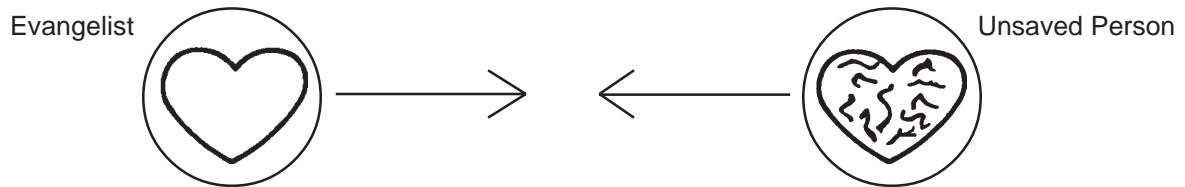
EVANGELISM IS A THREE STEP PROCESS

In 2 Timothy 4:5 Paul told Timothy to “do the work of an evangelist”. But what IS the work of the evangelist? Furthermore, what is evangelism of evangelizing? Evangelism is a three step process whereby a person or a group of people are brought to a definite point of decision by hearing a clear understandable presentation of the Gospel which calls for a verdict and gives an opportunity for the person to act upon what he has heard. If the end result of the process is positive, the hearer will be left with a sure confidence that he is going to heaven and is united with God through Jesus Christ. On the other hand, if it is negative, he will be left with the sure knowledge that he is separated from God by sin and by his own choosing is destined for hell. In either case he should know for sure what his eternal destiny is and why. He should be left with no confusion. Evangelism does not mean conversion. Many people have been evangelized that are not yet converted. The important thing is that they be sure one way or the other based on the correct information. To repeat: evangelism is the process of presenting the simple Gospel truth to a target population of unsaved people. It is the activity of the evangelist, who is a messenger called by God, to deliver the “good news” to those who have not yet heard it. His ultimate hope and goal is to bring the hearer to a definite point of decision to receive Christ. In order for this to happen, however, three things must take place. First, the person with the message must **make contact** with the person who does not yet have it. Second, the message must be presented **clearly and relevantly**, in a manner that the hearer will be sure to understand. And finally, the hearer must have an **opportunity to respond**, to make a decision one way or the other, based upon the information he has received. He cannot make a decision based upon information he doesn’t have, and he will never have it unless some one takes it to him. “How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher?” (Romans 10:14) Evangelism is, therefore, a **process**, which involves three consecutive steps or stages.

The first step is **CONFRONTATION**. The person with the message (the evangelist) must make contact with, he must *confront* the person who has not yet heard it. Jesus told Peter that He would make him a “fisher of men”. Well, how does a person catch

a fish? Can you sit in your house with your fishing pole and bait and expect to catch a fish? You say, no that is ridiculous. Yes it is. But it is just as absurd to think that we can sit in our church and catch men. We cannot. We must go out to where they are. Just as the fisherman must go to the water, the evangelist must go into highways and hedges of the world. But just going to the fish is not enough. There must be the second step of **COMMUNICATION**. In order to “catch” him we must *communicate* with him. How do you communicate with a fish? You must put something on the hook that appeals to him. There must be some bait, something that is attractive to the fish. We must get his attention. Then, after we have his attention, we must present the message, simply, clearly, briefly, compassionately and relevantly. But that is not the end of the process. There is one final step, the **INVITATION**, and it is here that so many preachers fall short. They make a good effort in getting in contact with the lost and they even do a good job presenting the Gospel message, but that is where it ends because they do not know how to give the invitation, how to actually *deliver* the baby. Once the person has heard the Gospel and has fully understood it, then he must have an opportunity to respond. Once the fish has taken the bait and the hook is in his mouth we must be very careful and pull on the line at just the right instant and in just the right way. The invitation is delicate and must be handled correctly or the fish will get away. In mass evangelism the evangelist is confronting and communicating with many fish at one time and he is pulling on many hooks at one time as well. He must learn to do it correctly.

I. CONFRONTATION: GO TO THE FISH



THERE IS NO SUBSTITUTE FOR THE PREACHER

In our discussion on the confrontation stage of the evangelism process let us begin by facing the fact right up front that there is no substitute for the Gospel preacher or for preaching the Gospel. God clearly sets forth in His Word that He has only one way of reaching the lost. 1 Corinthians 21b tells us *“that it pleased God by the foolishness of preaching to save them that believe.”* The word “preaching” in this verse means “proclamation”, that is, “to herald as a public crier.” Every time the word “preach” is used in the New Testament it is in reference to proclaiming the Gospel, not to teaching or sermonizing. Even with our unbelievable advances in communication and technology, there are still hundreds of millions of people who will never hear the Gospel unless some one takes the initiative to get up and go out to where they are and verbally give it to them. All over the world there are millions of people who don’t have a television and don’t have access to the Internet. There are millions that have never even seen a computer. In fact there are millions who do not even have a radio. The preacher, the proclaimer, the public crier, the evangelist, will **never** be unnecessary or outdated. The only question to be answered is how should he go about performing his vital task?

As we have already stated, there are two basic philosophies or approaches in mass evangelism, two ways to arrange for the messenger to make contact with groups of unsaved people. There is the “they come to me” approach, commonly referred to as “**crusade**” evangelism, and then there is the “we go to them” approach, which we call “**field**” evangelism. Is one right and the other wrong? No, they are both right in their proper context and many times can and should be used together in order to produce a more complete work. It should not be reduced to an either-or issue. In some cultures and situations, the they-come-to-me approach is the only option available for mass evangelism. In some, such as the rural country side of Central Africa, it is only possible to do field evangelism. Yet in others it is possible to do both.

CRUSADE EVANGELISM – “THEY COME TO ME”

The term “crusade” is used to describe a variety of events ranging in size from a city-wide event held in a sports stadium to a single church meeting held on the church grounds. But, regardless of the size of the event, the message to the unsaved public is the same – you come here to my place at an appointed date and time and I will tell you the Good News. This approach to proclaiming the Gospel has been used successfully for centuries and through it millions have come to Jesus. The problem, however, is that there are hundreds of millions of people who, for various reasons (religious, social, cultural, logistical, psychological) *will not* or *cannot* attend organized Gospel events. For instance, the population of India is 85% Hindu and 11% Muslim, so 96% of one billion people have already decided they are not coming – even before they are asked. In spite of this fact, however, the crusade model for mass evangelism is the most preferred and the most widely used by the church worldwide. There are obvious reasons why. In a “they come to me” event the preacher has an understanding with the audience which makes him more comfortable. By virtue of the fact that they have come, they have agreed to listen to the presentation for a pre-set period of time. Therefore the evangelist is not under pressure to “hold” the audience. He also has established credibility resulting from media exposure and advertising. In short, it is easier. Admittedly there are some advantages with the crusade model, such as ease in holding the attention of the audience, a more conducive atmosphere for preaching, the possibility of more local church involvement and easier follow-up. But the crusade type event will likely require a great deal of planning, organization, personnel, equipment, and money, all of which makes doing such an event prohibitive for most evangelists. Unfortunately, so many of us have been so locked into the “they come to me” mentality for so long that we cannot envision doing

it any other way. So often if we cannot do a successful “they come” event, we just don’t do anything at all. How many evangelists and churches around the world are waiting until they have “enough money”, “enough equipment”, “enough team”, and so on before attempting to reach out to the lost world around them?

I remember a pastor in Malawi who attended one of our field evangelism schools. He told me, “I have walked past a market place near my church every day for five years and I have never one time thought of going out there to preach. I have been waiting for them to come to my church. Now I see that I can go to them and I am going.” On another occasion I took a pastor from Hyderabad India out with me to preach in some villages. At the close of the day, after seeing hundreds of people come to Jesus he said, “I have lived here for forty years and have never thought of going out there to those villages, but now I am going to go.” Then another pastor in the Philippines helped me organize open-air meetings in city plazas in his area of the island. Thousands came to Jesus and afterwards he said, “We as a single church never dreamed we could do this ourselves”. Friends we do not have to wait. There is another way and we can do it NOW. It is called “**Field Evangelism**”.

FIELD EVANGELISM – “I GO TO THEM”

The term “field evangelism” can be applied to any form of outreach to the unsaved masses that employs the “we go to them” approach. Crusade evangelism says to the public, “I am in my place and I am asking people to come here so I can preach to them”. Field evangelism says, “You are in your place and I am coming there to preach to you”. It is going out to where the grass-roots population meets together in the course of their daily life. It reaches those who are, for the most part, unreachable by means of organized traditional “they come to us” events. It goes to villages, beaches, barrios, public parks, slums, inner cities, sporting events and neighborhoods. It goes to prisons, high-rise apartment complexes, schools, hospitals, military camps, refugee camps, and leper colonies. It goes to where people work and play, study and relax, buy and sell. Field evangelism takes the Gospel to those who will not come to it. Now lets look at some of the advantages of this approach.

1. LESS PREPARATION REQUIRED

Even though some research, planning, and organization is required, a field evangelism event demands far less preparation than a crusade type event.

2. SCHEDULING IS EASIER

Scheduling is very flexible and the unforeseen necessity of rescheduling does not usually present the evangelistic team with a major problem and loss of money.

3. CROWD ALREADY EXISTS

Since the evangelist is going to a crowd that already exists, the attendance at the meeting does not depend on advertising, promotion, well-known personalities, or the success of individual believers bringing others.

4. HIGHER PERCENTAGE OF UNSAVED

Since the event is not an organized religious gathering, the percentage of unsaved in the audience is likely to be much higher, thus providing the potential for a much larger response rate.

5. REACHES THE UNREACHABLE

Field evangelism reaches masses who will never come to an organized religious event.

6. MINIMUM FINANCES REQUIRED

Field evangelism events require little money since there is no need for the rental of facilities, payment for promotion, advertising and publicity, and no need for transportation costs in getting people to the meeting.

7. MINIMUM PERSONNEL REQUIRED

The event can be conducted by a very small number of people if need be - even one evangelist.

8. MINIMUM EQUIPMENT NEEDED

9. LISTENERS ARE NOT UNDER PRESSURE

The listeners are not put on the defensive by religious surroundings. They are not threatened, pressured, or repelled by religious symbols.

10. NO PRE-DETERMINED INTENTIONS

The event is not reflective or reminiscent of past experiences that the listener may consider negative, and in which he may have said “no” to Christ. He brings no past experience, no guilt, and no pre-determined intentions to the meeting.

11. EASILY REPEATED BY LOCAL CHURCH

Field evangelism events can be easily repeated and duplicated by a single, local church.

12. CHURCH ENCOURAGED TO REACH OUT

The local church is encouraged to reach out beyond its walls and is usually reinforced for doing so by seeing results that the individual is directly involved in.

As effective as Field evangelism is, however, and as many advantages as there are in using it, it should not be viewed as a replacement for any other model of reaching the masses. Rather it should be seen as an extension of, or an alternative to, other methods. It is simply another very useful, but often overlooked, option to reaching the world for Jesus. I am not suggesting that anyone should stop doing anything. God forbid! We are not doing enough as it is. It would be a tragedy for Dr. Billy Graham to discontinue his crusades in which so many thousands come to Jesus, or for Franklin Graham and Louis Palau to not have their festivals that reach so many. We ourselves conduct “crusade” type events in situations where it is helpful and necessary. What we need to realize, however, is that we are not going to reach the world by waiting for it to come to us. If they come, fine. But if they won’t or can’t, then we must go to them.

Let me illustrate the need for “we go to them” field evangelism by using just one city as an example – Lilongwe, capital of Malawi, Central Africa. I have been preaching in that city and in that country for twenty years, and I have observed that every year or so, an evangelist from somewhere comes to hold a crusade in Kamuzu Stadium. Posters and banners are put up everywhere and thousands of people attend. Everyone has a great time and there are a good number of people saved. But, the truth is, 90 percent of the people who came had already been exposed to the Gospel, 95 percent of the city chose not to come, and the thousands of people living in villages only a few miles away could not come because they had no way to get there. We don't need to stop having crusades in Lilongwe, but there is an obvious need to extend the reach of the message beyond the stadium walls, to those in the city who WOULD not come and to those in the village who COULD not come. We have been doing this in Malawi and many other countries for over 28 years and the results have been phenomenal.

Now, how do we go about confronting people with the Gospel where they are? The field evangelist must learn to PLAN and ORGANIZE the event from start to finish. He must learn how to GAIN and HOLD the attention of the audience. He must learn to PREACH a simple clear relevant message that calls for a verdict; that demands and elicits an immediate decision. Then he must be able to give a clear methodical INVITATION. He must be prepared to provide for COUNSELING of new converts, and he must GUIDE them into Bible teaching churches. The effective field evangelist must have five essential things: a proper **MENTALITY**, a pure **MOTIVE**, a pleasing **MANNER**, a proven **METHOD** and a powerful **MESSAGE**.

CONFRONT THEM WITH A PROPER MENTALITY YOU MUST GO WITH THE RIGHT ATTITUDE

As we have observed, there are many aspects of crusade evangelism that contribute to your comfort level, and you will not have them at the bus station, at the open-air market place, in a high school or in a prison. Instead of the people coming to you and agreeing to sit and listen to you for a certain period of time, you are now going to them - stepping into their world uninvited with no agreement at all. You may sometimes even be viewed as an intruder. You are now asking permission to interrupt what they are doing so that you can give them a message they had no intention of hearing. You must remember that they are not obligated to listen to you. These people have not been cultivated spiritually and they did not come to this venue to hear something spiritual. You must also keep in mind that you have no credibility, such as that which is created by advertising, and there is no reason why they should believe what you say. In a crusade the environment is made conducive for proclaiming the Gospel by the use of music, prayer, and the presence of many believers. It is very controlled. When taking the Gospel to the people, however, you may very likely find an atmosphere of chaos, confusion, and competing noise and activity. In a crusade you begin right away speaking to a group of people who are an audience by virtue of the fact that they are positioned quietly in front of you in an orderly fashion and are listening to you. In “we go to them” evangelism” this is not the case and you do not have a pre-determined amount of time to speak. As a field evangelist, your task is to attract the attention of a busy, moving crowd, turn them into a stationary listening audience, and then hold their attention long enough to present the Gospel in its entirety and give an invitation. Remember a crowd is not an audience until they are standing still and listening to you. Standing on a street corner, waving your Bible and screaming at a moving crowd accomplishes nothing. It only makes the Gospel look foolish. There is definitely a right way and wrong way to go about it.

You must never allow yourself to become frustrated or angry if the crowd will not stop or if they do not want to listen. Remember you are going into THEIR world and they owe you nothing. Keep in mind constantly that this is **field** evangelism and in order to do it you have to venture outside the safe harbor of the fellowship of your church and your Christian friends. Remember at all times these three things 1. This is field evangelism, 2. This is field evangelism, and finally 3. This is field evangelism.

Quite often the potential difficulties connected to field evangelism create a fear that prevents us from even trying to take the Gospel to the people. It may be unfamiliar territory for you, something you have never tried before. You may feel inexperienced, unqualified, and inadequate. You are afraid you will fail, or they won't listen to you. You may be afraid of being rejected or made to feel foolish so you are tempted to not even try. Let me share some things with you that will help you overcome the fear factor.

1. Remember that fear is from satan and is to be refused and rejected in the Name of Jesus through His shed blood. Satan is a liar and everything he tells you about this situation is false.
2. God says, “Fear not”, therefore fear is sin. Confess it and move forward in faith.
3. Become as informed and equipped as possible for the task. If possible, work with some one else for a while before venturing out on your own.
4. Research the location where you intend to conduct the meeting. Learn as much about it as possible. Make careful plans concerning the set up. The more information you have the better you will feel.
5. Learn your audience – know as much as possible about them before you proclaim Christ to them. This will give you a much greater confidence. It will also make them respond more favorably to you.
6. Remember you are going in obedience to God, fulfilling the Great Commission, and as soon as you open your mouth you will be empowered by the Holy Spirit for the task (Acts 1:8). It is not your job to be a success, just to obey the Father and leave the results to Him.
7. Arrange for two or more Believers to hold the ropes in prayer during the meeting.
8. Know your message. The audience is more likely to stay with you and listen to you if you can speak with boldness and authority.
9. Look at the audience through the eyes of Jesus. Remember He died for them. One of the greatest cures for fear in an evangelistic event is a compassionate broken heart.

10. Remember you are not alone. Even if you go into a situation with no one else to help you, God is there. You are indwelt by and filled with the Holy Spirit. You are encompassed by a “great cloud of witnesses”.

CONFRONT THEM WITH A PURE MOTIVE **YOU MUST GO WITH THE RIGHT AGENDA**

If you are going to do the ministry of field evangelism, you must understand that there are two things you are not going to receive from it – money and an elevated ego. If you are motivated by anything other than simply building the Kingdom of God, then you will be disappointed. This is especially important to understand if you intend to do the ministry of field evangelism and nothing else. If you feel that you must have a guaranteed salary in order to be in the ministry, then you will not be able to limit yourself to field evangelism alone – that is, unless you are prepared to trust God by faith. Unlike pastors or church revivalists who preach to Christians, the field evangelist is always preaching to the unsaved. Therefore he must not take up offerings. To try to extract money from unsaved people only brings discredit to the Gospel and dishonors the Lord Jesus. Offering taking brings into question the integrity of our message and the motives of our heart. You must be prepared to look to God alone by faith for the supply of your personal needs as well as the needs of the ministry. I begin every meeting by telling the people right up front that we do not want their money and we are not going to ask them to join anything. That puts their mind at ease and opens the way for the Gospel. Your audience must be convinced that there is nothing in this for you, that you do not have a hidden agenda. They must believe that you are there for them, not to benefit yourself in some way. You may ask, is it possible to do the work of evangelism and not ask for money? Yes it is. I have been traveling the world preaching to the lost for thirty years and have never asked money from anyone – saved or unsaved. If we look to God He will meet our needs.

Not only will a field evangelist not “make money” from his ministry, but he may never be thought of as a “great preacher” either. Many evangelists secretly revel in seeing their picture on banners and posters and they love to see their name in print and hear it on radio and television. They love looking important. If that is what you really want deep down in your heart, then just be honest with God about it and pursue a ministry that will give you those things. In field evangelism the evangelist pays all the bills, receives nothing, has no credibility and gives all the glory to God. There is nothing in it for you other than the joy of knowing that you are obeying God and the added joy of seeing people saved. Field evangelism only works by faith. In field evangelism you don’t “get invited” to preach, you invite yourself and you pay your own way. Now, is it a bad thing to have your picture on a poster? No. Is it unspiritual to receive a compliment from some one regarding your preaching? No. Is it wrong for people to contribute financially to your ministry because they see what you are doing and want to be part of it? No. But it IS wrong for you to have these things as the secret motives of your heart.

CONFRONT THEM WITH A PLEASING MANNER **YOU MUST GO WITH THE RIGHT APPROACH**

As you begin going out to the people, keep this in mind, if they were attracted to a church service or some other sort of religious gathering, they would have gone to one already. But, they aren’t attracted to those things, so they remain unreached and unsaved. So, we must be very careful to not repel them before we even have a chance to give them the message they so desperately need. It is important that we go to the people, not as a preacher, but as a friend. We must go, not with condemnation, but with compassion. Remember that Paul called himself a “debtor” (Romans 1:14). It was from that position and attitude that he said, “So, as much as in me is, I am ready to preach the Gospel (Romans 1:15)”. Not all crowds are resistant to the Gospel, and not all will resent you for invading their space to give it to them. But, some will and you should approach every situation attempting to avoid as much negative response as possible. Be “wise as a serpent and harmless as a dove”. With this in mind, we should observe the following guidelines.

1. BE CHRISTIAN BUT NOT RELIGIOUS.

If the evangelist goes to the people as “a preacher”, as a paid professional, then he may be viewed as doing what he is doing as a part of his job, or out of duty, rather than out of love for the lost. Go to the people as a man, a person who has found hope and now desires for others to have it also. Use titles such as “Reverend” or “Doctor” only if it is culturally beneficial, or if it creates credibility and trust on the part of the listeners. Otherwise, do away with it. Do not go to the people as a pastor, go as a friend.

2. BE CASUAL - NOT CHURCHY.

Loosen up, take off your tie, roll up your sleeves, and relate to the people where they are. Drop the ministerial tone from your voice. Do not scream at the people—talk to them lovingly as a friend. Do not sound condemning. No one wants to be screamed at or condemned.

3. BE AUTHORITATIVE BUT FRIENDLY.

Jesus spoke with authority, but when He spoke, the hearers knew they were loved. Relate to the people where they are. Speak with authority as the oracles of God, but be gentle, kind, understanding, loving, and comforting. Let the love of Christ show on your face, be heard in your voice, and be seen in your gestures and mannerisms. Your sincere concern for the hearer should be demonstrated by your overall actions and interactions with the crowd. As the people listen to you, they should think, “This man knows what he is talking about, he is telling the truth, and he likes me.” If a person is repelled by the gospel message itself, then that is his problem. But, if the person is repelled by you, the messenger, then that is your problem and you need to change.

4. BE AGGRESSIVE BUT HUMBLE

We are dealing with life and death, heaven and hell; therefore, we should have an intense urgency about what we are doing. It is alright, in fact helpful, for that urgency to come across as we approach the task of reaching the lost in the public place. It should translate into caring, concern, and love. We should avoid, however, appearing arrogant or condemning. Be humble. Remember: you are just a beggar who has found bread, seeking to share it with those who have not yet found it. There is no room in a beggar, even a well-fed one, for ego or pride.

5. BE POLITE, COURTEOUS, AND KEEP A COOL HEAD.

Often there are those in the crowd who speak out and attempt to harass the preacher. Do not respond unless it is completely unavoidable. If you must respond, be polite and courteous. Do not argue or respond in anger and arrogance. You do not want to do anything to diminish the effectiveness of the message or the listener's trust in you as a person and as a representative of the cross of Christ.

6. WATCH YOUR APPEARANCE.

Be neat, clean, modest, and unoffensive, and dress appropriately for the occasion. Remember: this is not a church service; you may not need a suit and tie. If it is helpful - wear it. If it does not help and you can dress a little more casually, then do it. Above all, relate to the people in their context. You want to appear as dignified as necessary and yet relaxed. Let your clothing and appearance say, "This event and this audience is important to me", but do not let your appearance say, "I am better or higher than you, or separate from you". Be careful to observe social and cultural guidelines, and never allow your clothing to identify you with sub-cultures, political groups, or isolated segments of society. Also wear clothes that make you as visible as possible. Light colors are good, especially at night. The clearer you are seen, the more apt you are to be heard.

All of these things become extremely important in light of the fact that the evangelist has a life-giving message to give to his listeners. So, he must be careful not to allow his personality, general manner and attitude, or appearance to speak a louder message than the one coming from his mouth. John said it well, "He must increase and I must decrease."

CONFRONT THEM WITH A *PROVEN METHOD* YOU MUST GO WITH THE RIGHT ARRANGEMENTS

THE FIELD EVANGELIST'S METHODOLOGY

Confrontation and communication are now being tied together in the evangelism process under the heading of methodology. We are heading toward the final stage—the invitation. But, it is a long road to that point. How do we get there? We must create an audience out of the crowd of people gathered in the market, at the depot, on the beach, in the plaza, at the bus station, or on the campus. We must have a method of operation, an approach, a way to accomplish and complete the evangelism process. Methodology can be developed around the question of who, what, where, when, why, and how.

PURPOSE - WHY AM I DOING THIS?

Why am I having this meeting; planning this event? The sole purpose is evangelism—pure and simple. I am going to arrange this situation to the best of my ability and preach to these people a clear message of salvation, with the intent of seeing people come to Christ. Whatever contributes to that, I will use, and what does not, I will consider as non-essential and discard it. My purpose is to make new converts to Christ through this event. That is my goal as well as my guide, and anything I do in this event must conform to that.

PLACE - WHERE AM I GOING TO PREACH?

I know what I want to do, why I am doing it, and what I expect; but, where am I going to do it? As I think about my area, my city, town, or neighborhood—where is the best place to hold a field evangelism event? Will it be indoors or outdoors? Where can I find people already gathered together, or is there a place where I can easily attract a crowd? When considering a possible location for the meeting, some questions should be answered before the final selection is made.

- 1. PERMISSION:** Do I need a written permit from authorities or property owners? Will my permit be the only one granted at the specified date and time?
- 2. PEOPLE:** Is there an existing crowd of people already gathered at this place, or is it possible to attract a gathering in a short time? Is the crowd moving or stationary? How large will the crowd be? The success of the meeting cannot necessarily be judged by the number of people present, but the size of the crowd does tell the evangelist what will be needed in the way of equipment, arrangements, personnel, materials, etc.
- 3. PHYSICAL ARRANGEMENTS:** What arrangements must be made to make this place most suitable for the preaching of the gospel? Is there a stage, platform, or something else on which the preacher can stand so that he will be visible to the listeners? Is there adequate space for the listeners to stand or sit? Are the natural acoustics good enough for the speaker to be heard, or is a sound system needed? Is it necessary to provide lighting? Is electrical power available or must a generator be provided?

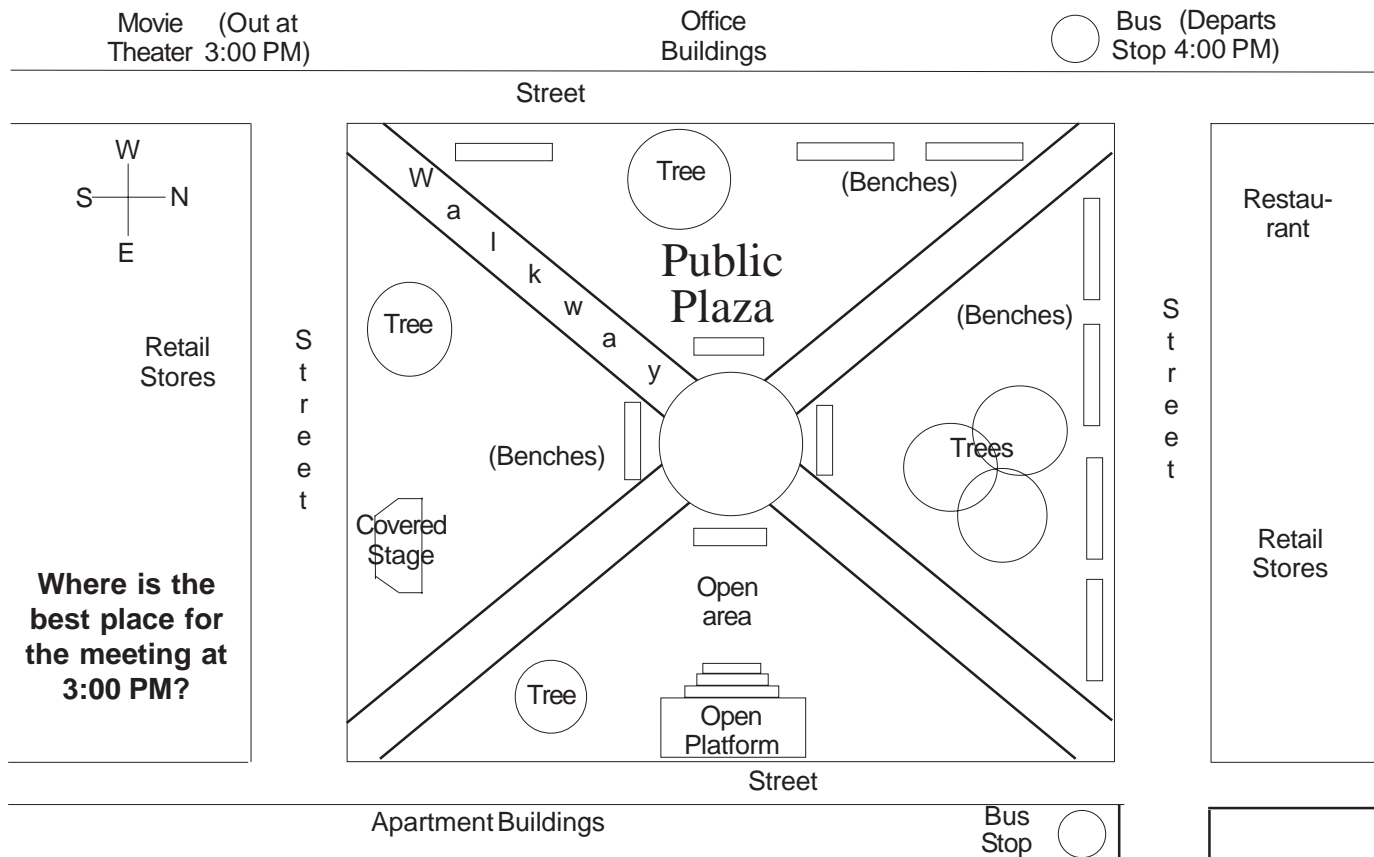
4. PROBLEMS: Are there any problems that cannot be overcome? What about the possible conflict or competition from other religious groups, political groups, or street vendors, etc. nearby? What about noise, traffic, interruptions, or weather conditions?

PLANNING - WHAT AM I GOING TO DO?

You have surveyed your area and considered several possibilities for a field evangelism event. You may eventually want to go to all of them, but you have selected the place in which you feel most comfortable. Perhaps it is an open market, plaza, or bus station. You have secured permission, know there is a crowd of people there, become aware of physical arrangements, and you feel that you can adequately deal with the obvious problems connected with this place. Now what? You cannot just show up. You must have a plan. You must organize in detail every step of the event. To be a truly effective field evangelist, one must be able to assess a situation and determine how to turn it into an evangelistic event yielding maximum results.

1. SURVEY: You have surveyed the area and selected a place to hold the meeting. Now take time to carefully survey the place itself. Perhaps it is a city plaza or public park. Go there beforehand at different times of the day and various days of the week. Notice the population and surrounding conditions on each day and at certain times of the day. If the situation is best and the population is largest between 2:00 PM and 5:00 PM on Saturday afternoon, then that is when you need to be there. Also take very careful account of the physical layout of the place - the plaza for example. Remember, you are in a spiritual warfare with satan for the souls of men, so this plaza will soon become a war zone. Therefore, you must strategize and plan your attack. How?

2. DRAW A PICTURE: Yes, do it on the drawing board first. Literally put down on paper a detailed sketch of the place, such as the one shown here. Then take your drawing to the location and diagram where and how to conduct the event.



Where is the best place for the meeting at 3:00 PM?

3. ANSWER QUESTIONS: After studying the layout of the location, and after making the drawing, answer some basic questions:

- a. Is the crowd stationary, moving, or some of both?
- b. Which way does the crowd flow as it moves?
- c. Where in the location can I be seen and heard by the most people at one time?
- d. Where can I gather together a crowd and not disturb the activity of others?
- e. What is the position of the sun at the selected time of day? I do not want it to be in the listener's eyes, thus making it difficult for them to focus attention on the speaker.
- f. Do I need a sound system? Where should it be placed? Is it possible to position the stage so that the loud speakers point toward a building, or a "sound break" of some sort, thus creating a greater acoustical effect? *Note: When using loud speakers, elevate them above the heads of the listeners. Doing this prevents hurting the ears of the

listeners and also extends the range of the sound projection. Also the loud speakers must be placed out front and to the sides of the platform in order to prevent “feedback” (a squealing noise).

- g. Is adequate lighting available in case the meeting is at night; or is it necessary to bring portable lights?
- h. Where is the least amount of outside noise and distraction?
- i. Is there room for people to come forward during the invitation, and is there some place where the respondents can be counseled individually?

PERSONNEL - WHO IS GOING TO DO IT?

The event can be executed by one lone evangelist, but that is not the best way. It should be a team effort. The following personnel should be involved if possible:

- 1. LOCAL CHURCH:** There should be a sponsoring church or group of churches, but the church should not insist upon using the church’s name or the denomination’s name. We must be careful not to present the program as a religious event.
- 2. EVANGELIST:** As we have already stated, anyone who has a good understanding of the gospel can give a salvation message, but if there is a God-called, gifted, anointed evangelist available to preach, then he should. He will have skill and sensitivity that the pastoral preacher may not possess for specialized field evangelism events.
- 3. TESTIMONIES:** A layman, man or woman, who has a sincere and interesting story of conversion to tell, can be a powerful tool in the hands of God. Listeners want to hear something they can relate to personally. It is even good for the evangelist to begin by briefly giving his own story of conversion.
- 4. MUSICIANS AND SINGERS:** Music is always helpful if it is good and appealing and appropriate for the target population. It attracts attention and sets the tone for the meeting.
- 5. COUNSELORS:** Those who respond must be counseled personally, if at all possible. Counselors should be well trained in how to deal with respondents properly. Also, they should be well instructed as to what to expect during the course of the event and during the invitation.
- 6. OTHERS:** Also needed are people to pray, people to help maintain order and control, people to help distribute literature and materials, people to help set up equipment, prepare the site, and so on. It helps to have a good crowd of believers on hand, because a crowd attracts a crowd. Everyone must be instructed, though, to be careful to not give the event away as a religious event before the bird is caught.

PROGRAM - HOW TO GO ABOUT IT?

Again, structuring a program for a field evangelism event is much different from a church service. In a church we can use organ music, hymns, choirs in robes, long introductions, eloquent flowery messages, and so on; but in field work, all of that becomes a hindrance rather than a help. We must adjust our methodology to suit the “I go to them” approach. As we design the program, let’s recall that our goal is to attract a crowd and create an audience out of that crowd, for the purpose of presenting to them a clear message of salvation, followed by an opportunity to respond. But, how do I attract a crowd? How do I get them to listen? How do I get them to stay until I am finished?

- 1. KNOW YOUR AUDIENCE:** Before you design your program and prepare your message, learn as much as you can about the people you are trying to reach. What is their average age and socio-economic group? Where do the majority of them live? What kind of occupations do they have? What is their religion? How do they travel, what are their interests, and why are they all in this place at the same time today? Do they have any areas of life in common—work, religion, school, mode of travel, where they live, etc.? What do they watch on television or listen to on the radio? The more you know about the people you are seeking to reach, the more successful you are likely to be in gaining and holding their attention. Adequate knowledge about your audience makes it possible to form a good, broad frame of reference from which to work while structuring your program.
- 2. PUT IT ON PAPER:** Write it out in detail. After you have written the program out, then study it, pray over it, change it if necessary, and re-write it. Then give a copy of it to every person involved in the event. Do not leave anything to chance and do not make assumptions. Make sure everyone knows everything. Answer all the questions.
 - a. When is the event? What date? Time?
 - b. Where is it? In the Plaza? Where in the Plaza?
 - c. Will there be a prayer meeting for the event? Yes, where?
 - d. What time does the actual meeting begin?
 - e. When should the team arrive on the site?
 - f. How are they getting there? By cars? Whose cars?
 - g. Who is driving? Does he know the way? Give him a map.
 - h. Who is bringing and setting up the equipment? When?
 - i. How does the actual program begin—music, drama, what?
 - j. Who is going to sing? When? Who gives the testimony? When?

- k. Who is going to preach? How long? When does he start?
- l. Who are the counselors? Do they know where to position themselves?
- m. Who is in charge of materials? Does he have them?

And on and on the questions go. You must know the answers and you must not assume that anyone else knows but you or that anyone else will take care of all the details but you.

3. ALLOW THE HOLY SPIRIT FREEDOM: After your program is written, allow God to make alterations on the spot if He chooses. Someone is scheduled to sing but the crowd is becoming restless, and you may lose them if you do not hurry up and preach. Cancel the singer and hope he or she has enough spiritual maturity to not have their feelings hurt. We must be organized, but we must also be flexible in God's hands, and spiritually sensitive to the situation as it moves along.

4. FROM ARRIVAL TO MESSAGE TIME: Now the plans are made, the program is written, copies are distributed, and everyone is informed and ready. The day arrives, the prayer meetings have been held, and it is time to reap the harvest.

- a. **ADVANCE PUBLICITY:** If you choose to announce the event beforehand by means of posters, handbills, or sound truck, be sure to avoid a "churchy" or religious appearance.
- b. **ARRIVAL ON THE SITE:** As the team arrives on the site, they should leave their Bibles and hymn books in the car, or at least keep them out of sight until the preaching begins. The Bibles will be needed during the counseling time. Participants should appear casual—not pastoral. Be friendly to onlookers; create excitement, expectancy, as if something really great is about to happen—because it is!
- c. **AVOID SYMBOLS:** Do not frighten the bird away or cause him to be on the defensive before the program ever begins. Do not use religious placards. Do not erect a cross. Do not wear t-shirts that say "Jesus Saves". Do not put up a big sign that says "Crusade Today". It is not that we are ashamed of Jesus or the cause of Christ—of course not. We are going to lift up His Name, His banner in this event. We are going to make Him very visible to these people, and we are going to give loud praise to Him—but, later.
- d. **ATTRACT THE CROWD:** As the program begins, there must be something to attract the crowd. What you use will be determined by the crowd itself—age, interests, setting, etc. Attracting and holding the crowd in an urban center is usually more difficult than in a rural setting, but it depends entirely upon the situation. In the villages of central Africa, all that is necessary is to just set up a sound system and begin to speak. The crowd will gather and listen. In the plazas of Brazil a little more is required. Music is very attractive to the people, and usually if a music group with singers and instruments begins to play, a large crowd will gather. In the Philippines, people love movies. So, a sure way to get a crowd there is to go to a city plaza, put up a screen, and show a movie. Show the first half, cut it off, preach, give the invitation, and then show the remainder of it. In Amsterdam, drama teams are successful in attracting a crowd. Different people in different countries and cultures have varying interests. So we must identify that interest and appeal to it for the Gospel's sake. It must require flexibility on our part. If you are trying to reach teenagers, you may need to play very lively, fast, modern, contemporary music. You may not like that kind of music, but what appeals to you is not the issue. The question is what appeals to your target population. I do not like worms but fish do. I would rather eat a hamburger, but fish do not like hamburgers. So when I go fishing I put worms on the hook, not hamburgers. It is never appropriate to compromise Christian standards, regardless of the reason, but you must remember that "you are going to them"—uninvited. You have no credibility and they are not obligated to listen. Remember: the crowd becomes an audience when they begin to listen. So, the burden falls upon you to arouse curiosity, create interest, and gain their attention.

5. ANNOUNCE YOUR PURPOSE: At some point you must reveal to the audience what is really going on. It is important for you to tell them before they tell you. In other words, you do not want them to feel tricked or deceived or manipulated. Whatever is used to attract the crowd, a musical presentation for example, should last just long enough to accomplish its task. Then it is no longer needed. When the crowd has reached its peak in size, then stop the music and tell the people what you are doing. You are preparing them to receive a message, but before that can happen, a transition must be made. Before you can win the audience to Christ, you may have to win them to yourself. The "attention-getting" device helps. As the crowd watches your opening performance, they need to say in the minds, "I like that, I approve of that, I agree with that." If they do, then they are a little more likely to approve of you and be a little more willing to agree with what you have to say.

As you make this crucial, delicate transition, the very first words spoken to this crowd are very important. It should be something like this:

"GOOD AFTERNOON, AND THANK YOU SO MUCH FOR STOPPING FOR A WHILE TO LISTEN TO OUR PROGRAM." (Shows gratitude and humility.)

"I KNOW THAT YOU ARE BUSY AND MANY OF YOU ARE TIRED FROM WORKING ALL DAY. SO, I THANK YOU FOR ALLOWING US TO ENTER INTO YOUR WORLD FOR A FEW MOMENTS." (Shows care, understanding, and concern.)

“ISN’T IT A BEAUTIFUL DAY HERE IN THE PLAZA TODAY! IT IS A GREAT DAY TO BE ALIVE, ISN’T IT?” (Stimulates agreement between crowd and speaker.)

“BEFORE WE GO ON WITH THE PROGRAM, I WANT TO TAKE A MOMENT AND EXPLAIN WHAT THE GROUP IS SINGING ABOUT AND WHY WE ARE HERE TODAY.” (Creates anticipation and curiosity.)

“YOU MAY WONDER WHAT THESE CRAZY PEOPLE ARE DOING.” (Makes light of self and will help disarm critics.)

“WE ARE NOT HERE FOR MONEY OR TO GET YOU TO JOIN ANYTHING. WE ARE NOT POLITICIANS AND ARE NOT RUNNING FOR OFFICE. WE DO NOT REPRESENT ANY PARTICULAR CHURCH OR SECT.” (Answers some of their questions.)

“WE ARE HERE FOR ONLY ONE REASON—BECAUSE WE HAVE FOUND THE ANSWER TO HAPPINESS IN LIFE, PEACE IN OUR MINDS, JOY IN OUR HEARTS. OUR LIVES HAVE BEEN CHANGED. WE KNOW FOR SURE THAT WE HAVE ETERNAL LIFE, AND WE WANT TO SHARE THIS WITH YOU.” (States purpose for event, and arouses further curiosity and questions that will be answered later in the message.)

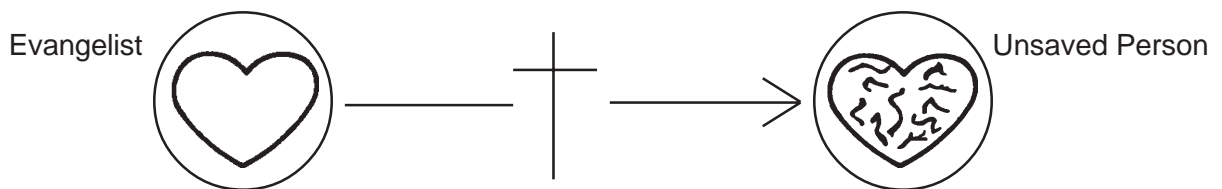
“BUT FIRST, LET’S HAVE ANOTHER SONG.”

6. ADVANCE TOWARD MESSAGE: You have attracted the crowd, they are listening and seem to be willing to stay a while longer. After the final song, a testimony may be in order. It must be brief, about five minutes or less; or, it may be better to go right to the message. Introductions, opening prayers, etc. are not necessary. They only break the flow of the meeting. The attention of the crowd hangs by a thin thread, and it can snap very easily. There must be no pause, break, or confusion in the flow of the program. This is not the time to adjust the sound system, move equipment, or hand out literature. If possible, clear the stage of other personnel so that all eyes and ears are focused on the speaker—that includes all the participants in the program and all the counselors as well. When the evangelist takes the stage, everyone should do his best to keep disturbance and interruptions to a minimum. Pray, bind the devil, and keep alert.

CONFRONT THEM WITH A POWERFUL MESSAGE YOU MUST GO WITH THE RIGHT ANNOUNCEMENT

The word “evangelist” means “one who announces good news”. Our message is not about creeds, church labels or denominations. It is about JESUS Himself. It is not about individual SINS that people may be guilty of. It is about the forgiveness of SIN in its entirety by the One Who paid for it in full on the cross. It is not about law, but the LOVE of Jesus. It is not about qualifying for God by some means. It is about total ACCEPTANCE by the Lord Jesus through His own shed blood. Our message is not one of condemnation but of COMPASSION. The Gospel message is one of GOOD NEWS. It is a message of hope, life, peace, love, forgiveness, cleansing, a new heredity, power over sin and satan, oneness with Jesus, inheritance of all that belongs to Jesus, and life eternal. And the best part about the Good News that we bring is that it is for EVERYONE who will receive it. Now lets look at how to best communicate this precious powerful life-giving message of the cross.

II. COMMUNICATION- CAST THE NET



USE THE RIGHT LANGUAGE

Now that the messenger has made contact with the target group, there must be clear, simple, relevant, and easily understood communication of the Gospel that calls for a verdict. The evangelist must remember that communication is two-way; speaking and hearing, transmitting and receiving. **It is not just a question of what you say, but also of what they hear.** It is extremely important to speak in a language they understand. By this, I am not referring to their native language. What I mean is, don’t talk to them in spiritual jargon that means something to you but nothing to them. For instance, you may tell them they need to “be born again”, or “accept Jesus”, or “receive salvation”. All this is true, but it doesn’t help to use that terminology if they

don't understand what you are talking about. We must train ourselves as field evangelists to communicate the Gospel in non-religious, non-theological terms.

THE MESSAGE IN OUTLINE

1. **Opening comments, brief casual dialogue with audience** – Transition from attention-getting device to the message
2. **Introduction** – Time of molding the audience together as if speaking to one person
3. **Illustration** – Taken from a “shared life experience” – something common to all present
4. **Scripture** – Quote from memory – relevant to illustration
5. **Central content** – Problem, Solution, Choice
6. **Invitation** – Admit, Believe, Call

MESSAGE PRESENTATION							Counseling
Attract Crowd	Opening Comments	Intro to Message	Illustration	Scripture	Central Content	Invitation	
Music Movie Drama, Etc.	Announce Purpose	Mold Crowd Together	Taken from Shared Life Experience	Relative to Illustration	Problem Solution Choice	Admit Believe Receive	One-on-One
	TRANSITION						

BUYING TIME

As you begin the message, keep in mind, you do not have a predetermined amount of time to speak and you may have to “fight” or “bargain” for time as you go along. You can do this by repeatedly mentioning time segments. I usually begin by saying, “I have just three simple things to share with you today, and it will only take about nine minutes.” Then after speaking for a few minutes, I will say, “thank you all so much for listening so far. Now I have about six minutes left”, and so on. Very rarely does anyone in the audience really keep up with the time, but they at least believe that I am, and that encourages them to continue to listen.

THE MESSAGE IN DETAIL

1. **OPENING COMMENTS** - This brief dialogue with the audience should be casual, light, and maybe even humorous. It should form a bridge from the attention-getting device to the message. These comments should be non-spiritual and reflect a genuine interest in the audience. You will want your opening comments to:
 - a. **EXPRESS GRATITUDE AND HUMILITY** – “Good afternoon to you all and thank you all so much for taking time out of your day to be a part of our program. It is very kind of you and we appreciate it so much.”
 - b. **SHOW CAREING AND CONCERN** – “I know you are all busy and tired from working all day and are anxious to get home.”
 - c. **ESTABLISH POINTS OF AGREEMENT BETWEEN YOURSELF AND THE AUDIENCE** – “It’s always good to get home isn’t it? No matter where I go in the world, I always enjoy getting home to be with my family and I am sure you are the same way.”
 - d. **CREATE ANTICIPATION AND CURIOSITY** – “Well, today I’m not with my family because I have chosen to be here with you and you may be wondering why that is. Let me share with you why we are here and what we are singing about.”
 - e. **MAKE LIGHT OF SELF AND DISARM CRITICS** – “I know that to some of you we might look like a bunch of crazy people standing out here on the side of the road singing ...”
 - f. **ANSWER SOME QUESTIONS** - “But the reason we are doing this is because we have a lot of joy in our hearts, and we want to share it with you. Our program is free. We are not here for money or to ask you to join anything. We just want to share with you the same good news we have been giving to so many in this beautiful country.”
2. **INTRODUCTION**
 - a. **MOLD THE AUDIENCE TOGETHER AS ONE PERSON** – Continue with something like this, “ You know, as we travel around your country and your city, we find that people everywhere all want the same two things. They want to have a good life on this earth and they want to go to heaven when they die. Well, I have some very good news for you this afternoon. God wants the same things for you. So, you want what God wants. Every one of us here this afternoon is alike in so many ways – we must all have food to eat, water to drink, air to breath, clothes to wear, and a place to live. We were all born and we will all die. And in between these two points we all want to have a happy home on this earth and a sure home in heaven. Well, God has provided a way for us to have both. And all it takes is three simple steps.”
 - b. **CHANGING FOCUS** - Now the entire audience agrees with me, and we have moved our focus from earth to heaven, from totally physical to spiritual. By saying “God has provided a way”, we have alluded to where we are headed.

But before we go further, we are going to bring in an illustration, a “shared life experience” to support the central content of the message. Since we have already talked about the home, we will just continue with that.

3. ILLUSTRATION - USE A “SHARED LIFE EXPERIENCE”

- a. **RELATE TO EVERYONE** - Whatever I use as an illustration, it should be something that is known to and experienced by the entire audience. In this case it is the home – something everyone can relate to. I would continue my comments with something like this: “My friends, every one of you has a home here in this city and you are going to go there tonight. I always love going home because it is the one place where I feel like I really belong. But, did you know that you have another home? Yes, and it is a very beautiful one and it is being prepared for you right now, by God Himself. It is your home in heaven. Right now it is the end of this day and it is time to go home, but some day we will all reach the end of this day we call life and it will be time to go to our eternal home. Now, how do we get there?”
- b. **INVOLVE THE AUDIENCE** - “Suppose you invited me to come to your home here in the city tonight. Of course I would want to come, but I could not come unless you gave me directions, specific directions. You see, I could not go to just any house. No, I must go to your particular house and to do that, I must go a particular way. The same is true with our home in heaven. We must go a particular way and God has provided that way. Now, I must tell you truthfully, however, that even though we all want to go to that home, there is a problem which has to be solved first.”
- c. **APPLY PERSONALLY** - “When I was a small boy, I used to love to play outdoors, especially in the mud when it rained. I would get that mud all over me and then at supertime I would go home. Now, my mother kept a very clean house. She swept the floors every day. So, when I came home with that mud on me, she would meet me at the door and say, ‘You cannot come into this clean house with that mud all over you.’ And I would ask, ‘But, Mom, don’t you love me?’ Then she would answer, ‘Yes, I love you, but I don’t love that mud and it is not coming into this house. You get clean, then you can come in.’ Friends, God keeps a clean house, and you and I are born with a certain type of dirt that God will not allow in His house. It is called sin. But there is a solution to the problem and we are going to talk about it right now. All we have to do is take three simple steps. All we have to do is go a particular way, and God has provided it for us”.

4. SCRIPTURE REFERENCE

- a. **FROM MEMORY** - In a field evangelism event I will likely not be holding a Bible in my hand, so I will bring a passage in from memory. In this case I would use John 14:1–6. “You know, friends, there was a time when Jesus, the Son of God, was talking to His disciples and this issue of the heavenly home came up. What Jesus said was this, ‘In my Father’s house are many mansions; if it were not so I would have told you. I go to prepare a place for you’. Then the disciples said, ‘Lord, we don’t know how to get there, we don’t know the way.’ Then Jesus told them, ‘I am the way, the truth, and the life; no man comes to the Father but by Me.’ You see, the particular way we must go to get to our home in heaven is through Jesus Christ, God’s Son. And all it takes is three simple steps.”
- b. **PERSONAL WORD OF TESTIMONY** - Before going on to the central content of the message, you may want to briefly share a little of your own personal testimony. “There was a time in my life when I knew nothing of my home in heaven. I had one, but I didn’t know it. I was separated from it by sin, by my own dirty heart. I struggled to be happy, but I had no peace and there was no joy in my heart or in my home on earth. Then, one day a man came to me and shared with me how I could take three simple steps and have a new heart, a happy home on earth, and an eternal home in heaven. It changed my life and I want to share it with you so you, too, can have this joy and peace.”

5. CENTRAL CONTENT - “THREE SIMPLE STEPS” - Problem, Solution, Choice

THE GOAL OF THE MESSAGE - This is the part of the message which must be communicated well, and clearly understood. There must be no confusion. The goal in every presentation of the Gospel should be that the hearers go away with a clear understanding, a solid assurance of their eternal destiny, whether positive or negative. When the message is concluded they should know for sure that they are going to heaven because they have definitely accepted Christ or know for sure they are going to hell because they haven’t. They should understand fully that they are saved because of what Jesus did for them on the cross and they have accepted Him, or they are still lost because they have rejected Him. If this happens, then one can say truthfully that they have been evangelized – even though they may not yet be converted. It is not our job to convert, only God can do that. But, it is our job to communicate. In order to come to a place of assurance, one way or the other, the hearer must be brought to face the truth about himself, about Jesus, and about eternity. So, we will divide the central content of the message into these three parts.

- i. **Keep It Simple** - The Gospel is powerful and profound, but it is not complicated. In its simplest form it reduces down to this: a. Every person is separated from God by personal sin, and there is nothing that any person can do to solve the problem, b. God provided the solution by sending His Son, Jesus, to die on the cross and pay for the sin of the entire human race, and c. Every person must make a personal choice to receive or reject salvation through Christ.
- ii. **Keep It Short** - When presenting the Gospel message, the evangelist should add only enough to these points to insure that the hearer clearly understands and can make a rational decision based upon the amount of information he has received. The presentation of the central content should take no longer than

ten minutes and many times can be done in less time than that. Many times the preacher feels compelled to go on and on and use many illustrations. That is usually because he is proud of his preaching ability, or he doesn't have confidence in the message. But the Gospel needs no help. In Romans 1:16, Paul refers to the Gospel as "the power of God unto salvation". The word "power" comes from the Greek word "*dunamis*", from which the English word "dynamite" (explosive) is derived. You don't have to help dynamite. All you have to do is just light it, get out of the way, and let it work. The same is true for the Gospel. It will work all by itself if we just put it out there. Our "words of wisdom", flowery speech, sad stories, and lengthy illustrations only make the presentation too long and makes us run the risk of losing the audience. Don't force the audience to search through high weeds to find the treasure.

- iii. **Keep It Sweet-** Let me say again, preach with compassion and do not condemn. Remember you are not a judge, you are a messenger. You are one beggar telling another where to find bread. You are not an authority on holiness and righteousness, you are a depraved sinner saved by the blood of Jesus. You are not superior to your audience, you are their debtor (Romans 1:14), and everything you have, you have because you received it from God (1 Corinthians 4:7). When you look out upon your audience, look into their eyes and consider the trials and struggles they are going through, and the hell they are going to without Christ. Look to Jesus on the cross and see Him shedding His blood for them. See how He loves them. Look at them individually and consider that each one was, at one time, a little baby, a little child with so much potential and so much hope. Now so many have lost all hope and live under the weight of despair, loneliness, and fear. Allow the Holy Spirit to break your heart for these people. They may not be impressed by your preaching, but they will be drawn to your compassion. Jesus said in John 3:17, "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

The "Three Steps" (problem – solution – choice) will easily fit into the context of any theme or illustration. Since we have begun this message with the theme of the home, we will continue with that.

a. **STEP # ONE - WE MUST FACE THE TRUTH ABOUT OURSELVES**

- i. **All Are Sinners** - "In order for us to have a good life, a happy home, and be assured of an eternal home in heaven, there are three things we must do, three steps we must all take. They are not the kind you take with your feet, but the kind you take with your heart. First, we must face the truth about ourselves, and the truth about every one of us here today is that we are all born with a big problem - a thing called sin. Now we all know what sin is. It's when we do or say or even think something, and then in our heart we know it is wrong. We feel guilty, or ashamed, or we are afraid we will be found out. For instance, if you tell a lie, that is a sin. Or if you steal, or get angry and speak unkind words, or commit immorality, or get drunk on alcohol, or even have bad feelings toward some one, all these things are sin. How do you know? Because there is something inside you that tells you. You always know when you break the laws of God. There is not any one of us here today that has never told a lie or that has never gotten angry. God says we have all sinned and we all know we have."
- ii. **What Sin Does** - "Now friends, sin does two things. First of all it will life destroy **our** on earth. If you see a person whose life is ruined, it is because of sin. It is a powerful destructive force working in every one of us. And then sin does a second thing; it separates us from God in heaven. Heaven is a perfect place. There is no sin there and God will not allow us to take it there. He keeps a clean house. So we see that sin is a huge problem. But where did this problem come from?"
- iii. **Where Did Sin Come From** - "It started a long time ago. When God first made this world, there was no sin. He made it perfect in every way. Then He created Adam and Eve and gave them a beautiful home called Eden. You may know the story already. God gave them a clean heart and they walked and talked with God every day. But something went wrong. Satan, the enemy of God and the enemy of you and me, came to Adam and Eve and lied to them. In essence he told them, 'I can give you a better life, I can do more for you than God can. He doesn't really love you, why don't you follow me.' Of course it was a lie, but he was very persuasive. So, they yielded to the temptation, turned away from God, and followed the devil. Instantly, their clean hearts became dirty and filled with sin. They became guilty and God had to put them away, because sin cannot dwell in the presence of Holy God. He still loved them but He had no choice. They lost their beautiful home and their relationship with God. It is a sad story, but it doesn't end there. No, it continues on to you and me. "
- iv. **Continuation Of Sin** - "You see, Adam and Eve had children, but instead of being born with a clean heart, they were born with a dirty sinful heart and out of their heart they sinned against God. So sin passed from generation to generation, all the way down to you and me. Thousands of years later I was born in America with a dirty heart and out of my heart, I sinned against God. You were born in your country with a dirty sinful heart; and, just like me, you have sinned against God. We might all look different on the outside, but inside we are all the same. We all share the same problem and we must all answer this same question – how can a person with a dirty, sinful heart go to a heaven where there is no sin? He can't – it is impossible. So, what can we do? Is there a solution for the problem? Yes, and God provided the solution Himself.

b. **STEP # TWO - WE MUST FACE THE TRUTH ABOUT GOD'S SOLUTION – HIS SON, JESUS CHRIST**

"God said that the only solution for our sin is that it must be paid for by the shedding of innocent blood. But, whose blood? The one who dies for our sin must be sinless himself - he must have a clean heart. Who could that be?"

Where on this earth could a perfect, sinless man be found? Nowhere. There is no such man because all men come from Adam and Eve and all men are sinners. So who will it be? God provided the man Himself – His own Son, Jesus. God sent His Son from heaven to this earth to shed His innocent blood and pay for our sin. Jesus became a human being. He was born through the Virgin Mary. He had an earthly mother, but His Father was God Himself. Jesus was born with a clean heart, the Son of God, God in human flesh, and in all of His life He never sinned.

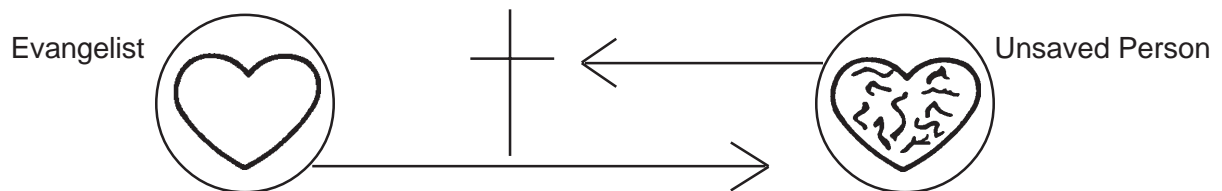
Then at God's appointed time, He allowed His perfect Son to be nailed to a cross. He did no wrong, He committed no crime, He had no sin. And yet, there He was, hanging on a cross like a common criminal, shedding His blood and paying for the sin of the world. As Jesus hung upon the cross, He took upon Himself all the sin of the world. And the blood that fell to the ground that day, innocent blood, that blood paid for our sin. When Jesus hung His head and died, God the Father said to the whole world, 'Now you can come, now you can have a clean heart, a new life, forgiveness of sin, and a home in heaven.' All you have to do is just take three simple steps."

c. **STEP # THREE - FACE THE TRUTH ABOUT ETERNITY – TWO CHOICES, HEAVEN OR HELL**

"Friends, we must face the truth about eternity. There are two places we can go when we die – heaven or hell. God loves us and wants us to be in heaven with Him forever, and you can be if you are willing to **ADMIT** to God that you are a sinner. No excuses, no denial, just admit it to God. Then choose to **BELIEVE** on Jesus – that He is the Son of God who came from heaven and died on the cross to pay for your sin. He is the only way to heaven. Then **CALL** upon Him; ask Him to come into your heart. If I came to your home tonight and knocked on your door, you would see that it is me, and then you would make a decision to either let me come in or to send me away. If you said come, I would come. But if you said go, then I would go. I would only come by invitation. So it is with Jesus. He wants to come into your heart, but He is not an intruder. He will only come if you ask Him. Friends, the only way for you to have a home in heaven is for Him to have a home in your heart.

When Jesus died, they took Him from the cross and buried Him in a tomb, and three days later He arose from the dead, victorious over sin and death, and walked on this earth. Then He ascended into heaven and is there right now, waiting for you and me. He is preparing a home for us but we cannot go with a dirty heart. We must have a clean heart. How can we do that? By taking three simple steps: **ADMIT** you are a sinner, **BELIEVE** on Jesus, and **CALL** upon Him to come into your heart. But, how do you do that? You do it through a simple prayer and I want to help you do it right now."

III. INVITATION – CATCH THE FISH



- 1. A DELICATE PROCESS and A CRITICAL MOMENT** - Now, before we get into the actual wording of the invitation, let me say a word about it. It is the most delicate part of the entire presentation. This is the most likely place for Satan to interrupt. This is where the battle is won or lost. It requires more skill and sensitivity to give the invitation than it does to preach the message. Very often, when I am teaching some one how to preach the evangelistic message, I will let them do everything right up to the invitation, then I will step in and do it myself. The reason is, they will learn how to give the message before they will learn how to give the invitation. The most critical moments of flying an airplane are the take off and the landing – and especially the landing. The same is true in preaching an evangelistic message. One important point to remember is that if you have not done an adequate job in presenting the message, you cannot make up for it in the invitation. You cannot re-preach the message here. So, do it right in the first place. Make sure you have given the audience enough information to justify giving the invitation at all. And make sure you have done it in the power of the Holy Spirit.
- 2. LIKE DRIVING A CAR** - Preaching the message is like driving a car. When you begin, you start the engine (OPENING COMMENTS AND INTRODUCTION). Then you accelerate to your cruising speed (ILLUSTRATION and SCRIPTURE). Then in the CENTRAL CONTENT you cruise along at a comfortable speed until you come to the INVITATION. The invitation is like pulling the car into its parking place, and in order to do that, you have to slow down. Now is the time to slow down and possibly lower your voice. It is a time for intense focus and reliance upon the Holy Spirit. It is a time for deliberate concentration. The moment has come for the babies to be born. Handle this moment with extreme care. The whole meeting stands or falls right here.
- 3. CROSSING OVER** - You have told your listeners what they must do, but now you must help them do it – step by careful step - they cannot do it alone. Now it is time to call for a verdict. It is time to cross over to the other side, to step out of hell into heaven. Picture in your mind a raging river and across the river are small slippery stepping stones. It is your

task to take the audience by the hand and gently, carefully help them across. As you enter the invitation time, you are stepping away from the riverbank onto the slippery stones. Do not get distracted. Maintain concentration. Satan will do all he can to disrupt this process, so be careful.

4. **BOWING HEADS TO PRAY** - Now, picking up from where we left off, the invitation part of the message should go something like this. "I want to help you take those three steps, but first I want to pray for you. So I am going to ask every one listening to bow your heads and join me for this moment of prayer. Wherever you are standing or sitting, just bow with me for prayer. Thank you very much. (HEADS ARE BOWED) Dear God, I thank You for these wonderful people and I ask You to help them to open their hearts to You. (**DO NOT SAY AMEN**) Now with your heads bowed, we are going to take the three steps together. Right now Jesus is going to come into your heart and give you a clean heart and a home in heaven. All you have to do is **ADMIT** you are a sinner, **BELIEVE** on Jesus, and **CALL** upon Him. We're going to do that right now. If you want Jesus to come into your heart, you just repeat this prayer **silently** after me, not out loud, just in your heart, just between you and God, and He is going to hear you and come into your heart. "
5. **THE PRAYER** - "Now, are you ready? Here is the prayer, repeat silently after me. Now, lets begin, *'Dear God, (allow time for audience to repeat silently) I am a sinner. I have a dirty heart. But, Jesus, I want to go to heaven when I die. I believe that you died on the cross and paid for my sin. Now, Lord, I ask You to come into my heart. I receive You, and I thank You for coming into my heart and taking away my sin. Now, I know I have a home in heaven and I belong to You.'* (**DO NOT SAY AMEN**).
6. **LIFTING HANDS** - "Now, with our heads still bowed, I want to have a closing prayer of thanksgiving – I want to thank Jesus for coming into your heart. But I need your help because I don't know who prayed and who did not. So, I am going to ask you to do something for me right now. So that I can pray and thank Jesus for coming into your heart, I am going to ask you to let me know you repeated the prayer after me by just lifting up your hand. Yes, that's right, if you prayed the prayer, just hold it up real high. Yes, thank you, thank you. Just lift it up and keep it raised while I pray and thank Jesus. *'Lord, I thank You for these uplifted hands. Thank You for coming into their hearts. Now, Lord, help them live for You. Bless them Lord and help them to grow. In Jesus` Name, Amen.'*"
7. **COMING FORWARD** - "Now, for those of you who just said 'yes' to Jesus, I want to congratulate you. That is the most important decision you will ever make. And now I want to ask you to do something. You see, you just became a child of God, our new brother or sister in Christ. Now we are in the same family and we want to have a family gathering right here. I want to have a special dedication prayer for those of you who just asked Jesus into your heart. So, I am going to ask those of you who prayed the prayer to come from where you are and join me right here. Yes, just come, and when we are all here, I am going to lead us in a prayer of dedication and then you will be on your way home. (EVERYONE IS GATHERED IN FRONT NOW) Thank you all so much for coming. Now, let's pray, *'Lord, thank You for these who have said yes to You. We dedicate their new life to You and commit them to Your care. Help them to grow in Your word and find a good church. Help them to tell others about You. Lord, bless their homes and families. Meet their needs and solve their problems as only You can. Lord, fill them with Your Spirit and teach them to live by faith. In Jesus` Name, Amen.'*"
8. **CONCLUSION** - The meeting should be concluded by sharing growth steps with the respondents as a group. Then, if counselors are available, they should deal with respondents individually or at least in smaller groups. If literature is available, now is the time to distribute it. If there are local churches nearby and the pastors are available, introduce them to the group. The counseling/follow-up process will vary widely depending on the type, size, and location of the meeting. The goal, however, should be to do all in our power to insure that each person who prays to receive Jesus, has opportunity to continue to learn and grow in his new found faith.

STILL TO COME

Dear friends, I want to thank you for your interest in this material and for taking the time to read it. It is my prayer that you have received encouragement, help and inspiration from it. I pray that you will be motivated to make an attempt at field evangelism. Also I would ask you to pray for me as I continue working on and developing this material into a full size book which adequately and completely covers the subject. As you can see, this booklet is just an overview. That is why I called it an "*Introduction to Field Evangelism*". That is ALL it is, just an introduction. We have not covered in detail how to conduct meetings in individual and specific venues, such as at a bus station, on a beach, in a crowded intersection, or at an open-air market. Also we have not discussed how to conduct meetings in institutions such as high schools, colleges, prisons, factories, military camps, hospitals and so on. In addition we have not dealt specifically with the use of film shows and video presentations. Each one of these items, and many others I have not mentioned, need to be discussed in minute detail, and in the book that is to come, they will be. We are going to give examples of message illustrations that are particularly suited for each type venue. We are even going to talk about some of the mechanics of various types of meetings such as, how to set up the sound system for maximum effect, how to place the screen in a film show, how to position the platform, and how to control the crowd - especially the children. We are going to discuss how to conduct separate children's meetings and the proper way to distribute literature. We will deal with the issue of literature itself - what works best is what situation and so on. Another important area we will examine is how to trust God by faith for the funding, personnel and equipment needed for the work. There are so many aspects of the broad subject of field evangelism that we do not have space to cover in an "Introduction", but we will get to all of them in the finished work. When it is completed it will serve as a manual, a textbook, for use in our field evangelism seminars, workshops and Institutes worldwide.

I WELCOME YOUR HELP AND INPUT

Again, please pray for me daily as I continue to work on this vital project. Also there is a way you can participate in it and I would greatly appreciate your help. I would like to hear from you and get your feedback. I would like for you to tell me what specific issues you desire to have covered and what questions you would like to have answered. Maybe you have stories or experiences of your own that you feel would contribute to the book. You can share this with me by way of mail or E-mail. Please send your questions, suggestions and comments to the address below. Thank you and I very much look forward to hearing from you.

Yours for the harvest,
Shad Williams

Evangelist Shad Williams
Shad Williams Evangelistic Association / Global Field Evangelism
P.O. Box 524; Adamsville, TN 38310; United States of America

E-mail: wegotothem@aol.com



*"I must work the works of Him that sent me, while it is day;
the night cometh, when no man can work." John 9:4*

SHAD WILLIAMS EVANGELISTIC ASSOCIATION
GLOBAL FIELD EVANGELISM
P.O. BOX 524; ADAMSVILLE, TN 38310; USA
330 SOUTH MAPLE; ADAMSVILLE, TN 38310; USA
PHONE: (731) 632-5115 FAX: (731) 632-5122
E-MAIL: wegotothem@aol.com
WEBSITE: www.wegotothem.com