

# DOWNLOAD PDF THE EVANGELIZATION PROCESS: PREACHING, TEACHING, AND HEALING

## Chapter 1 : Discipleship Versus Evangelism - Andrew Wommack Ministries

*And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing harvest truly [is] plenteous, but the labourers [are] few; Pray ye.*

We quickly and rightfully think of Christ as a teacher—the greatest teacher who ever lived or ever will live. One way or another, He is a teacher on every page of that book. But even as He taught, He was consciously doing something in addition to that, something that put His teaching in perspective. This is what Matthew says: Now, the teaching and the preaching we know and would expect. But we may not be quite as prepared to see healing in the same way. Yet from this earliest beginning, from the first hour, healing is mentioned almost as if it were a synonym for teaching and preaching. At least there is a clear relationship among the three. In fact, the passage that follows says more about the healing than the teaching or the preaching. What then follows is the masterful Sermon on the Mount, six and a half pages that would take six and a half years to teach properly, I suppose. But the moment that sermon was over, the Savior came down from the mountain and was healing again. Then He restored the sight of two blind men, followed by the casting out of a devil which had robbed a man of the ability to speak. See if it has an echo for you: That is, of course, except for a few words, exactly the verse we read five chapters earlier. With that He called the Twelve and charged them with this directive. We know the Savior to be the Master Teacher. He is that and more. And when He says the bulk of the harvest yet lies before us and that there are far too few laborers, we immediately think of the missionaries and others who need to teach. But the call is for a certain kind of teacher, a teacher who heals in the process. Now, let me make myself absolutely clear. That is not the role of those called as teachers in our Church organizations. But I believe our teaching can lead to healing of the spiritual kind. Let me be a little more specific. As you teach, rather than just giving a lesson, please try a little harder to help that spiritually blind basketball star really see, or that spiritually deaf homecoming queen really hear, or the spiritually lame student body president really walk. Could we try a little harder to fortify others so powerfully that whatever temptations the devil throws at them, they will be able to withstand and thus truly in that moment be free from evil? Could we try a little harder to teach so powerfully and so spiritually that we really help that individual who walks alone, who lives alone, who weeps in the dark of the night? Packer, Acting President of the Quorum of the Twelve Apostles and himself a master teacher, has a question he often asks when we have made a presentation or given some sort of exhortation to one another in the Twelve. His sermons and exhortations were to no avail if the actual lives of His disciples did not change. Pray that your teaching will bring change. We want them straight, and we want them right. We want them blessed, happy in this life, and saved in the world to come. But consider what they faced. Consider the plight, the fear, the confusion, the devastation facing the members of the new little Christian Church after Christ was crucified. The people must have been very fearful and very confused, and the Brethren had their hands full trying to provide leadership. Not surprisingly, from the outset at least from the first verse of the book of Acts the declaration was that the Church would continue to be divinely led, not mortally led. And that was important for the people to hear in that terrible hour of confusion and fear. The direction of the Church was the same. The location of the Savior had been altered, but the direction and leadership of the Church were exactly the same. After He ascended to heaven before their very eyes, Peter got the remaining members of the Church together—all of them. Can you see what an impact these troubles and opposition had had on their numbers? And Matthias was called. But that first chapter which turns everyone heavenward, so clearly dramatizing the divine guidance that would continue to direct the Church, is only preparation for chapter 2. In those passages, the very name Pentecost comes into the Christian vocabulary as synonymous with singular spiritual manifestations and a divine outpouring of the Holy Ghost upon the people. Peter, as chief Apostle and President of the Church, stood and acknowledged this outpouring. It is a magnificent passage. Those not yet baptized, moved by this Spirit, asked what they should do. When 5,000 more people joined the Church, the local Pharisees and Sadducees were stunned. They demanded

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to know how all of this was being done. Peter gave the classic answer you must always give others. Christ was not only directing the actions of His Apostles through the instrumentality of the Holy Spirit; He was also speaking through them by the same Spirit. This is a lesson about the governance of the Church of Jesus Christ, both ancient and modern. The Father and the Son direct this work still, having Their impact upon Church leaders, teachers, and individuals through the means of the Holy Ghost. And it is through that same instrumentality that we must have our impact upon those we teach. Teach by the Spirit Please teach by the Holy Spirit. Give your students the opportunity for a spiritual experience in every way you can. That is what the New Testament is trying to do for you. That is the message of the Gospels. It is the message of the book of Acts. It is the message of all scripture. Those spiritual experiences recorded in those sacred writings will help keep others on track and in the Church in our day, just as such experiences did for those members in New Testament times. No, it is stronger than that. It is the imperative form of the verb. This is a commandment. Let the Spirit work in you in ways that you may not be privileged to see or even recognize. More will go on than you think if you are honest in your heart and trying to live as purely as you can. And when you get to those supreme and nearly impossible-to-teach moments of Gethsemane and Calvary and the Ascension, I would ask that you remember, among many things, the following two applications you could make. Christ Remained True First, in His unspeakably wrenching and nature-shattering pain, Christ remained true. He went alone into the garden, intentionally left the Brethren outside to wait. He had to do this alone. Who could resist that from any child, especially the perfect Child? I know You can do anything. Please take this cup from me. If there is any other wayâ€”any other wayâ€”I will gladly embrace it. But in the end, the cup did not pass. From there on the die had been cast. He would see it through no matter what. And from that last declaration in the Old World we get this first declaration in the New. That is His own introduction of Himself, the declaration He feels will best tell these people who He is. The thing Christ seems most anxious to stress about His missionâ€”beyond the personal virtues, beyond the magnificent sermons, and even beyond the healingâ€”is that He submitted His will to the will of the Father. We are all willful people too much of the time. Therefore, the message the Savior has for every one of us is that our offering, in similitude of His offering, is a broken heart and a contrite spirit see 3 Ne. We must break out of our petty selves and weep for our sins and for the sins of the world. We must plead with others to yield to the Father, to yield to the Son, to yield to the Holy Spirit. There is no other way. Without likening ourselves to Him too much, because it would be sacrilegious to do, please know that the cup that cannot pass is a cup that comes in our life as well as in His. It comes in a much lesser way and to a much lesser degree, but it comes often enough to teach us that we have to obey no matter what. Christ Knows the Way The second lesson of the Atonement that I would ask you to remember is related to the first. Mercy, with its sister virtues of repentance and forgiveness, is at the very heart of the Atonement of Jesus Christ. Everything in the gospel teaches us that we can change if we really want to, that we can be helped if we truly ask for it, that we can be made whole, whatever the problems of the past. When Christ bids us to yield, to submit, to obey the Father, He knows how to help us do that. He has walked that way, asking us to do what He has done, but He has made it very much easier for our travel. He knows where the sharp stones and the stumbling blocks lie and where the thorns and the thistles are the most severe. He knows where the path is perilous, and He knows which way to go when the road forks and nightfall comes. When we stagger or stumble, He is there to steady and strengthen us. In the end He is there to save us, and for all this He gave His life. However dim our days may seem, they have been a lot darker for the Savior of the world. Remind others that it is the wounded Christ who is the Captain of our souls, He who yet bears the scars of our forgiveness, the lesions of His love and humility, the torn flesh of obedience and sacrifice. These wounds are the principal way we are to recognize Him when He comes. He may invite us forward, as He has invited others, to see and to feel those marks.

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## Chapter 2 : How to Evangelize: 14 Steps (with Pictures) - wikiHow

*Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people. Matthew Jesus called His twelve disciples to Him and gave them authority over unclean spirits, to drive them out and to heal every disease and sickness.*

Healing on the Streets is a franchise which is currently being used as an evangelistic technique in many parts of the United Kingdom and also abroad. Below in bold is an excerpt from healingonthestreets. We simply invite people to sit on chairs so we can pray for them. This gentle ministry works within a loving and compassionate environment, full of the presence and power of the Holy Spirit. It is marked by a true sense of peace. Amongst the hustle and bustle of busy shoppers, walks the Prince of Peace. Stillness falls; passers-by begin to slow and stop, as the presence of God draws their hearts. Over time we build relationships, creating stepping stones for people to come to Jesus, and be healed along the way. The dictionary meaning of evangelism is: Zealous preaching promulgation dissemination of the gospel; spreading the word, spreading the gospel, telling the gospel message. Both Jesus Christ and Paul gave priority to the gospel message: But he said to them, "I must proclaim the good news of the kingdom of God to the other cities also; for I was sent for this purpose. This is also very irregular since biblically preaching the gospel always precedes healing: Jesus went throughout Galilee, teaching in their synagogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. You received without payment; give without payment. The one who believes and is baptized will be saved; but the one who does not believe will be condemned. And these signs will accompany those who believe: Even Simon himself believed, and after being baptized he continued with Philip. And seeing signs and great miracles performed, he was amazed. Acts 8 You know the message he sent to the people of Israel, preaching peace by Jesus Christ—he is Lord of all. That message spread throughout Judea, beginning in Galilee after the baptism that John announced: And the prayer of faith will save the one who is sick, and the Lord will raise him up. And if he has committed sins, he will be forgiven. There are instances of people coming to Jesus for healing e. Jesus did not promote his healings or miracles, in fact he sometimes told those he healed not to tell anyone. In the instance of the demoniacs - it was the demons not the men themselves who recognised Jesus — this was not a physical healing but an exorcism: When he came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met him. They were so fierce that no one could pass that way. Suddenly they shouted, "What have you to do with us, Son of God? Have you come here to torment us before the time? I was involved with Healing on the Streets in Leicester for a very short period of time and preaching the gospel was definitely a no-no. It seemed to me that it was like trying to follow a recipe without the most vital ingredient. Mark Denver has written a very interesting article in Christianity Today in which he defines what evangelism is not. He says it is not imposition, personal testimony, social action or public involvement or apologetics, even though all these things are all in themselves good things to do. He had miracles, but never a miracle crusade. He had healings, but never a healing crusade. He had repentance crusades. Adjudication on Healing on the Streets- Bath: However, we noted we had not seen evidence that people had been healed through the prayer of HOTS volunteers, and concluded that the ads could encourage false hope in those suffering from the named conditions and therefore were irresponsible. You meet for prayer and praise for one hour before going out, then you claim the ground through prayer on the street before you set up your banner and chairs and then hand out invitational healing leaflets telling of our belief that Jesus healed years ago and that He still heals today. A prophet is a spokesperson for God. Prophecy is challenging, A prophet who omits to mention sin and repentance is a false prophet. A soothsayer will say pleasant things and will be popular because they are speaking in the flesh. I attended the training session for Treasure Hunting in Leicester during For me the experience left me feeling uncomfortable and uneasy. This approach is absolutely condemned in the Bible: Thus says the Lord of hosts: Do not listen to the words of the prophets who prophesy to you; they are deluding

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you. They speak visions of their own minds, not from the mouth of the Lord. There were either true prophets or false prophets and the true prophets were very specific in what they said following the pattern of warning, repentance and judgement. There is no biblical evidence to suggest that this should be any different today. Seeking signs for their own sake is evil: If prophets or those who divine by dreams appear among you and promise you omens or portents, and the omens or the portents declared by them take place, and they say, "Let us follow other gods" whom you have not known "and let us serve them," you must not heed the words of those prophets or those who divine by dreams; for the Lord your God is testing you, to know whether you indeed love the Lord your God with all your heart and soul. If God has a word for an unbeliever then it must be accurate, otherwise the Christian witness is destroyed. Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to restore your fortunes, but have seen oracles for you that are false and misleading. Even so, if there is no mention of the cross, sin, repentance, judgment, hell and righteousness how will anyone ever be saved? To give healing greater emphasis than preaching the gospel is an unacceptable compromise. Paul prayed for boldness so that he might be able to proclaim this unpopular message: Pray also for me, so that when I speak, a message may be given to me to make known with boldness the mystery of the gospel, for which I am an ambassador in chains. Pray that I may declare it boldly, as I must speak. Treasure Hunts incorporates the use of words of knowledge clues that you write on your Treasure Map to find Treasures people who need a supernatural encounter with God through an encouraging prophetic word or healing. This is not about preaching or arguing with people, but rather giving them a practical demonstration of the goodness of God. Treasure hunts are a great tool for those who have felt intimidated by witnessing to family members, friends, co-workers, and those in the community. Through this fun and easy method you become empowered with confidence and competence to bring supernatural encounters to people around you. Through treasure hunts you can become a world changer, transforming your community one encounter at a time! Johnson rejects exegesis in favour of subjective religious experiences and he holds the heretical view that Christ was not divine amongst other very serious errors: Jesus did everything as a man, laying aside His divinity in order to become a model for us Jesus set aside His divinity, choosing instead to live as a man completely dependent on God. He said of Himself in John 5: He did miracles as man in right relationship with God because He was setting forth a model for us, something for us to follow. Christ laid aside or emptied himself of his divine attributes but not of his divinity. And being found in human form. Jesus Christ always healed for free and as far as I know He did not charge to train his disciples. To have a prayer meeting which claims ground and involves guesswork about what God is saying to unbelievers, then to set up shop in a town centre to pray for the sick is in itself ridiculous and totally unbiblical. We have already been given the message, why do we need any other message? Christians have the responsibility of being straightforward, open and honest from the outset rather than hiding behind a banner of healing. I would go so far as to say that this is an insult to Christ. Our priority should be to lift up the name of Jesus Christ not to lift up any other kind of banner. And Moses built an altar and called it, The Lord is my banner. Not for the first time on my Christian journey, I have needed to ask the question: Where is the discernment of church leaders? I believe that Jeremiah 5 is applicable to the church in our times for those interested enough to read the whole chapter. An appalling and horrible thing has happened in the land: A Practical Guide to a Life of Miracles. Access to a Life of Miracles.

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## Chapter 3 : Sermons about Divine Healing - [www.nxgvision.com](http://www.nxgvision.com)

*Preaching constitutes the Church's first and fundamental way of serving the coming of the kingdom in individuals and in human society." 5 Preaching is instrumental to evangelization when properly understood as aimed at the conversion of the listener. This view of preaching has immediate consequences.*

Only if these principles are understood and applied will the Church meet the challenge of catechesis in our time and overcome the significant difficulties which have been encountered in catechesis over the past decades. Saint Paul, the Apostle of the Nations, reminds us: His simple words remind us of the fundamental responsibility of the Church to hand on by teaching the doctrine and practice of the faith. Our children and young people look to the older generation to hand on to them as a gift the faith which the older generation first received as a gift from God through parents and grandparents. On August 11, , Pope John Paul II approved for publication the General Directory for Catechesis as the norm and instrument for the church in fulfilling her fundamental responsibility of teaching the faith. In the years since the closing of the Second Vatican Ecumenical Council, there has been intense activity in catechesis. It is also seen in the publication of two important apostolic exhortations: The pontificate of our present Holy Father is marked above all by an extraordinary richness in the presentation of the doctrine of the faith and in the call for a more generous living of the faith in practice. All of the significant efforts of the Church over the past thirty and more years to better communicate the doctrine of the faith through catechesis have made it necessary to issue a new directory for catechesis which would be a worthy successor to the General Catechetical Directory of Commenting on the developments in catechesis over the time since the closing of the Second Vatican Ecumenical Council, the General Directory for Catechesis rightly observes: What is the purpose of the General Directory for Catechesis and for whom is it intended? The General Directory sets forth the principles which are the foundation for the sound teaching of the faith. The General Directory for Catechesis is directed above all to the bishops of the Church who are the first catechists and bear the primary responsibility for carrying out the apostolate of catechetics. However, many others in the Church share with the Bishop the responsibility to provide sound catechesis. Therefore, the General Directory for Catechesis states regarding its own intended readership: In the sense that every adult member of the Church is called to give an account of his or her faith before the world, the General Directory for Catechesis is directed to the whole Church. It is important for all of us in the Church to know the fundamental principles which are to direct the work of teaching the faith and to know the basic truths and virtues to be communicated through that teaching. Because it is addressed to the bishops, priests, catechists and all the faithful, the General Directory for Catechesis has as an immediate goal the preparation of catechetical directories and catechisms for each portion of the church, the local diocese and groups of dioceses working together, perhaps through the local Conference of Bishops. The revised directory is a treasury of practical helps for the drawing up of local directories and catechisms which are complete and sound both in content and in methodology. Over the next weeks, I wish to open up for all of us in the Diocese of La Crosse the mind of the church regarding our responsibility to teach the faith as it is set forth so thoroughly and well in the General Directory for Catechesis. In my next reflection, I will take up the introductory part of the document entitled, "Preaching the Gospel in the Contemporary World. It is clear that "Jesus Christ, present in the church through his Spirit, continues to scatter the word of the Father ever more widely in the field of the world" General Directory for Catechesis, No. The teaching of the Gospel has fostered and continues to foster the growth of a "civilization of love" in our world. The Introduction of the General Directory for Catechesis rightly stresses the importance of our view of the world in carrying out the apostolate of catechetics. Our view of the world very much influences how we receive the teaching of the faith. Not only is it important for catechists to reflect upon their view of the world in order best to carry out their apostolate which is fundamental to the life of the Church, but it is also important to help the catechized to reflect upon their world view in order to dispose their minds and hearts to the truth and love of God communicated through catechesis.

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The General Directory for Catechesis reminds us that there are three essential elements to the Christian view of the world: The Christian knows that every human event indeed all reality is marked by the creative activity of God which communicates goodness to all beings; the power of sin which limits and numbs man; and the dynamism which bursts forth from the Resurrection of Christ. In every moment of catechesis, it is important to keep in mind the three essential elements of the truth about our world: The work of catechesis naturally inspires the catechist and the catechized to respond to the grace of the resurrection by working for justice, especially on behalf of those in most need. Our Holy Father refers to this fundamental Christian inspiration as the "preferential option or love for the poor. The Church searches out what is good in contemporary culture, what will assist the handing-on and the receiving of the Word of God. Religiously, there is a clear attraction to sacred things in our society and culture. The attraction to the sacred is positive for the handing-on of the faith, but it can be manipulated and misguided by sects and false religious movements, e. The religious factors which hinder catechesis are: As the General Directory points out, the denial of God is often implicit in an explicit secularism by which we believe that the world is understandable without reference to its origin and destiny in God. In the moral field, our culture is marked by confusion regarding the truth about the human person and human freedom. The Introduction of the General Directory for Catechesis continues with a reflection on: On a positive note, the catechesis of children, young people and adults in our time has fostered in Christians the experience of the richness of mercy of God the Father, the renewed knowledge of the mystery of the Incarnation or the divinity and humanity of Our Lord Jesus Christ, the consciousness of the responsibility we all have for the mission of the church, and a heightened consciousness of social justice as constitutive of our Catholic Faith No. On the other hand, the secularism and moral relativism pervasive in our culture have also had their negative effect on catechesis. There is a large group of non-practicing Catholics who still have some sense of belonging to the church but who need to be reawakened to understand the Catholic faith and to practice it. There are also a number of members of the Church who are sincerely religious but who lack knowledge of the foundations of their faith. There are others who have not developed their understanding of the faith from what the understanding they had achieved as children and who, therefore, need to understand their faith now from the perspective of adult life in the world. Finally, there are Catholics who, either because of their desire "to promote dialogue with various cultures and other religious confessions" or because of "a certain reticence on their part to live in contemporary society as believers," fail to give a strong witness to faith in Our Lord Jesus Christ alive for us in the Church. The only way to overcome the negative effects of our culture on Christian life and, therefore, on catechesis is through a new evangelization, a renewed presentation of the faith and of its practice for children, young people and adults Nos. The internal life of the church today may best be considered from the perspective of the reception of the teaching of the Second Vatican Ecumenical Council, especially as it is found in the four most critical documents: The negative impact of the Council is usually owed to the failure to study seriously its teaching in the context of the perennial teaching and practice of the Church. Since the Council, there is noted for example, the tendency to view the Church as an institution apart from the mystery of Christ alive within her through the Indwelling of the Holy Spirit. Some have manipulated the teaching of the Council to advance their own agenda, without respect for the integrity of the teaching, and thus have created serious divisions within the church. The frequent characterization of members of the Church as "liberal" or "conservative" is a manifestation of this negative effect. Divisions within the Church harm evangelization, hindering the Church from presenting herself as she truly is, the communion of her members with God Father, Son and Holy Spirit and with each other as true sons and daughters of God in God the Son Incarnate No. The General Directory notes a number of signs of vitality in contemporary catechesis: The Directory also notes difficulties in catechesis in our time which must be addressed: Having a correct understanding of catechesis is essential, for the way one understands the work of catechesis will very much determine how he or she carries it out. It describes both the source of catechesis in the Word of God, contained in Sacred Tradition and in Sacred Scripture, and the criteria for presenting the Word of God in catechesis. It also describes the content of catechesis as it has most recently been

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authoritatively set forth in the Catechism of the Catholic Church promulgated by Pope John Paul II on October 11, Part Three discusses catechesis as first and foremost a work of the Holy Spirit and then examines the different methods used in catechesis. Now that we have surveyed the whole presentation in the General Directory, we can begin to look carefully at each part. Part One discusses the initiative of God which is at the foundation of catechesis. There would be no teaching of the word of God, if God did not first reveal Himself to us. God reveals Himself to us in His creation of all things and in His keeping of created things in being. When we reflect on the deepest nature of things, we can arrive at a certain knowledge of God as the source and destiny of all things. Already in creation, God manifested His desire to be in communication with us, giving us alone, among His earthly creatures, the capacity to know Him and to love Him. God the Father fulfilled most perfectly His desire to have communion with us by sending His Son in our human nature through the power of the Holy Spirit. In other words, God desired that we share as fully as possible in His life. He brought to realization His desire by sending His Son into the world as a Brother to all His children, to all those whom He created in His own image and likeness. God revealed Himself and His saving love for us in time and space, through deeds and words, events and the divinely inspired words which interpret those events for us. It is impossible to know God as He desires to reveal Himself to us apart from a knowledge of salvation history. Catechesis, within the whole work of evangelization, primarily hands on the deeds and words of Divine Revelation. General Directory for Catechesis, No. Our Lord Jesus Christ, the fullness of the revelation of God the Father, must be the center of all catechesis, and the Gospels which interpret the saving deeds and words of Our Lord Jesus must be the constant point of reference in catechesis. It is common knowledge that among all the inspired writings, even among those of the New Testament, the Gospels have a special place, and rightly so, because they are our principal source for the life and teaching of the Incarnate Word, our Savior. Dogmatic Constitution on Divine Revelation, No. The Church, the Body of Christ, was called into being by the Savior to bring His saving deeds and words to all peoples of all times and places. She is founded upon the Apostles whom the Savior gave the Holy Spirit for the preaching of the Gospel to all the nations. The responsibility of safeguarding and handing-on the doctrine of the Apostolic faith and the integrity of its practice belongs to every member of the Church. The Savior so equipped the Church that she faithfully keeps and transmits the Apostolic Tradition: The Gospel is conserved whole and entire in the Church: The authenticity of the conservation and transmission of Divine Revelation, the Word of God contained in Tradition and Scripture, is guaranteed. The Magisterium or teaching office of the Church, by the grace of the Holy Spirit, serves the whole church in the authentic interpretation of the Word of God. But the task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone. Its authority in this matter is exercised in the name of Jesus Christ. Yet this Magisterium is not superior to the Word of God, but is its servant. It teaches only what has been handed on to it. At the divine command and with the help of the Holy Spirit, it listens to this devotedly, guards it with dedication and expounds it faithfully. All that it proposes for belief as being divinely revealed is drawn from this single deposit of faith. Acknowledgement Burke, Bishop Raymond. Reprinted by permission of The Catholic Faith. Box , San Francisco, CA

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## Chapter 4 : What Gospel Are You Preaching?

*The Evangelization Stack is a series of habits and activities that we do to help others encounter Christ and experience a conversion because of that encounter. Each habit stacks on top of the other and this online workshop will guide you through the process of developing these habits.*

It is manifestly the beginning of the section which contains the great discourse of Matthew 10, and was intended to lead up to it. Every sickness and every disease--i. The work of healing was, we must believe, dependent, as before, on the faith of those who came seeking to be healed. Of the two words, the former is in the Greek the stronger, and, though the relative significance of the English words is not sharply defined, it would, perhaps, be better to invert the renderings. Pulpit Commentary Verse And Jesus went about all the cities and the, Revised Version villages. It would have been impossible to visit all the villages. A village was distinguished from a city by being 1 unwalled though occasionally towns were themselves unwalled ; 2 dependent on the cities cf. From this point the verse is identical with Matthew 4: Its omission here and the alteration of the words," in all Galilee," to "all the cities and the villages," are both due to the wider scope of what follows. Observe that in Matthew 4: As to the phrase, "healing all manner of disease and all manner of sickness," notice that the recurrence of terminology Matthew 4: Matthew Henry Commentary 9: The souls of the meanest in the world are as precious to Christ, and should be so to us, as the souls of those who make the greatest figure. There were priests, Levites, and scribes, all over the land; but they were idol shepherds, Zec To this day vast multitudes are as sheep not having a shepherd, and we should have compassion and do all we can to help them. The multitudes desirous of spiritual instruction formed a plenteous harvest, needing many active labourers; but few deserved that character. Christ is the Lord of the harvest. Let us pray that many may be raised up and sent forth, who will labour in bringing souls to Christ. It is a sign that God is about to bestow some special mercy upon a people, when he stirs them up to pray for it. And commissions given to labourers in answer to prayer, are most likely to be successful.

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## Chapter 5 : Evangelization Resources - Diocese of Trenton - Lawrenceville, NJ

*Inculturation, as an element of evangelization, dialogues with a culture and the culture dialogues with the faith expressions in order to bring about a deeper awareness of the Spirit's movement working in La Iglesia Mestiza.*

And the more we get to know Christ, the more willing we are to open our hearts to His transforming love. We are all called to a life-long journey of formation, to deepen our faith, to learn more, and to grow as witnesses and become missionary disciples. Our Office of Lifelong Formation offers online formation courses, adult formation opportunities, sacramental preparation tools and many resources for youth, young adults, adults and families. We encourage you to explore this section of our department website to learn more. Here we offer a few resources to help deepen our knowledge about Christ through Sacred Scripture, and learn more about the mission of the Church that calls each of us to introduce Christ and His message to others through evangelization. Scripture is an essential part of a faithful life and central to developing our relationship with Christ. Reading and praying with Scripture not only helps us learn about who Jesus is and what he did, but it also helps us understand how God is guiding our lives today. Studying and learning Scripture can be fulfilling for both our heads and hearts. In January, the Office of Evangelization will be kicking off a virtual journey through the Gospel of Mark, providing participants with weekly emails to guide them through the process of exploring the Gospel. The Gospel of Mark with Fr. Join us to hear Fr. The kick-off events will take place on Monday, January 22 at 7 p. Click here to download a flyer with more information. Click here to register for a kick-off event or to receive the weekly emails. Word Made Clear materials are available for use at any time of the year. Visit the Word Made Clear website for handouts, videos and discussion questions for each session – everything needed to study scripture individually or with a small group. Church Documents Evangelization is the mission of the Church: We are called to share the Good News. Below are documents dating from to that may help teach us in our mission to evangelize. This Exhortation by St. John Paul II helps to define catechesis, the transmission of faith, in the context of the current world. It deals with the formation of great deal with the formation of children and youth, but also encourages that Christians have a responsibility to catechize all peoples. This plan was drafted after consultation with dioceses all throughout the country and is intended to be a basic roadmap for evangelization in our U. This Synod of Bishops was called by Pope Benedict XVI to discuss the importance of evangelization in the modern world and what evangelization should look like to meet the realities and challenges of the modern world. In this article, Fr. DeSiano seeks to help us understand how the Synod on the New Evangelization connects to the realities of our U. This statement is the U. This document gives both context for evangelization historically as well as in our current times and helps to give directions to evangelization efforts. It is a very practical tool for learning about what we believe. It is the basis for Catholic Social Teaching and helps us understand how we are to live in the world. It is a legal text, but can help to answer questions on all sorts of rites, procedures and practices within the context of our faith and Church lives. Click Here Books Media There are many books about evangelization that are quite helpful in understanding this ministry. A few that might be most helpful from a parish perspective include: James Mallon; Forming Intentional Disciples:

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## Chapter 6 : Learn - Parish Vitality and Mission

*Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people (Matt ). He went down with them and stood on a level place.*

Disciples Called To Witness: Part V Part V: With his Passion, Death, Resurrection, and Ascension, Christ has vanquished death and granted us the hope of eternal salvation. Therefore, there is nothing to fear. However, because of Original Sin, we still experience fear and anxiety. Will the Mass be the same? Will I be judged because I stayed away so long? Maybe I have sinned so greatly that I cannot come back. What if I cannot remember the words to Mass? Those who minister to our missing brothers and sisters are filled with questions also: Who am I to welcome people back? Am I actually capable of explaining what the Church teaches? Can I offer guidance and listen to their concerns without judgment? Indeed, Christians often experience these concerns when they evangelize. This section of the resource will examine these components and offer concrete practices for fostering a culture of witness in diocesan and parish-based programs designed to invite all Catholics to a fuller participation in the life of the Church. In , the Committee on Evangelization and Catechesis conducted a nationwide survey of dioceses and eparchies on their best practices for outreach to Catholics. A Time to Heal: The key components are the Holy Spirit and conversion, leadership, team preparation, an atmosphere of hospitality and trust, catechesis including sacramental catechesis , prayer and popular piety, the Sunday Eucharist and effective preaching, resources, and continued support. The process of returning to active participation in the Church is a process of conversion that unfolds through the prompting of the Holy Spirit. Therefore, complete trust in the work of the Holy Spirit is essential. Programs designed to invite Catholics back to the Church should emphasize the following aspects of the role of the Holy Spirit and conversion: Openness to the Holy Spirit. It is God who reaches out first. Use of the Rite of Christian Initiation for Adults RCIA model for conversion Ability of the pastor and team leaders to articulate personal faith experiences Programs that are flexible, because some individuals may not be able to participate in an entire program Participation in retreats e. Evangelization and long-term evangelization planning in the parish. Leadership The bishop, as the shepherd of his diocese and chief catechist, has been entrusted with the sacred duty to provide for the spiritual needs of those in his care, especially those who are absent from the community. Pastors who assist the bishops in this sacred duty are vital elements in welcoming back our missing brothers and sisters. Lay parish leaders and staff also have a role in this ministry, as they are often the first points of contact and witness to the parish community. The following leadership skills and practices ought to be emphasized in outreach programs designed to welcome Catholics back to the Church: Involvement of the clergy in the formation of lay leaders as evangelizers Team Preparation Programs that utilize a team-based approach should ensure that team members have been carefully selected and formed and that they embody a sense of welcome. Team members need not be master catechists, but they should have a deep love of the Church and a mature prayer life. If possible, the team should include Catholics who have had a lifetime commitment to the faith and others who have returned to the active practice of the faith. Some additional skills and practices for team formation include the following: The entire parish community, especially the parish leadership, must foster a spirit of hospitality and welcome. The following are among the other aspects of hospitality and trust that could be included in outreach programs: These questions should be addressed openly and honestly by pastors and knowledgeable team members. The catechetical component should include the following elements: Opportunities for more thorough Scripture studies. Sacramental catechesis on the Seven Sacraments, especially the Eucharist and Penance and Reconciliation Encouraging returning Catholics to receive the Sacrament of Penance and Reconciliation and the Eucharist Emphasis on the transformative grace of the Eucharist, including a sense of discipleship. Links on the parish website to creditable Catholic catechetical websites and Catholic social media sites Use of teachable moments e. Information about parish adult faith formation programs Prayer and Popular Piety Outreach programs must include prayer and help

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nurture the spiritual life of those returning to the Church. Even if someone has been away from the Church and Sunday Mass for a significant period of time, it should not be assumed that they have ceased praying. Indeed, many Catholics who have slipped away still have a deep devotion to Mary, the saints, and popular piety practices. These devotions should provide the basis for deepening their spiritual life. Programs developed for reaching out to our missing brothers and sisters should emphasize the following teachings and practices: Because prayer is the means through which we enter into a relationship with God, what a regular prayer life entails and how to pray each day should be explained. The various expressions of prayer vocal, meditative, and contemplative along with the basic types of prayers adoration, petition, intercession, thanksgiving, and praise should be examined. The popular cultural devotions of various ethnic communities represented in the parish should be incorporated in various aspects of parish life. Ecclesial movements may be involved in parish life and faith formation. It is during this celebration that we encounter Jesus in the Eucharist. Pastors endeavor to ensure that both the preaching and the assembly are sensitive and welcoming to those who infrequently attend the Eucharist. The following are among the other aspects of the Sunday Eucharist and preaching that should be emphasized: Prayerful and faith-filled celebrations of the Eucharist with thoughtfully prepared homilies that stir the heart and mind The celebration of Sunday Mass in multiple languages when culturally diverse populations are present The accessibility of the Church building for those with disabilities, including the use of American Sign Language for the Deaf community A welcoming and inviting atmosphere toward those who infrequently attend Homiletic training during clergy formation and ongoing training for ordained clergy Opportunities for the clergy to study and reflect on Scripture Dedicated time for clergy for prayer and homily preparation Focus on integrating the teachings of the Catechism with Scripture in preaching Resources Catholics returning to the faith may need resources beyond what a team can provide. Team members will also need resources and support from the parish. Additionally, the community will need to commit parish resources to the program. The following resources should be readily available before a program begins: We are called to continually support and encourage our returning brothers and sisters so that they can become true disciples of Christ. Continued support should include the following: An ongoing relationship between the participants and team members Encouragement to join parish prayer groups and small faith communities Opportunities for lifelong faith formation and catechesis, including reflection on Scripture Catechetical formation through parish and diocesan programs including on-line formation programs. Occasions for service within the parish community e. USCCB, , ,

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### Chapter 7 : The Healing Power Of God Sermon by David Asch, Mark - [www.nxgvision.com](http://www.nxgvision.com)

*Evangelization, as we have said, is a complex process made up of varied elements: the renewal of humanity, witness, explicit proclamation, inner adherence, entry into the community, acceptance of signs, apostolic initiative.*

Posted on January 22, Leave a comment This is modified from this article: It is mainly for revival and evangelism, and not just for active Christians. To put it simply, miracle healing is for anyone, anytime, anywhere or under any conditions they need it. That is how Jesus demonstrated miracle healing. We see this primary focus of healing for revival versus evangelism in the case of the Gentile woman, an unbeliever, who wanted healing for her daughter. And his disciples came and besought him, saying, Send her away; for she crieth after us. And her daughter was made whole from that very hour. In the New Testament these are called the Gentiles. Today we call them non-Christians. God had called out for His very own these people by covenant through Abraham. Jesus came to save and restore that which had been lost to the sons and daughters of Abraham. Walking in divine health is the standard for Christians and miracle healing is for revival among Christians so they can then walk in divine healing and prosperity. Jesus did not command his disciples to do things differently when they went out into the world. They were to do what He had taught them for revival, so they were to go do the same for evangelism. When healing the sick, Jesus was ministering to people who had not yet received the benefits of the cross and resurrection. So His acts were by faith in that future work. After the cross and resurrection, healing is by fact, what Jesus accomplished as the Great and Mighty Arm of God. Similarly, many of the healings in the Acts of the Apostles were for first for Jews, then unbelievers-Gentiles and then for Christians. So miracle healing is for all. The healing of an unbeliever in an evangelistic situation is based on the mercy of God. The person healed is entitled to the benefits of the cross and resurrection, because of the completeness of the work of Jesus, even though they have not yet surrendered to Jesus. The Father lets them have the benefits of the cross because he is merciful and intensely loves them. The awesome work of Jesus years ago was for all mankind – past, present and future. The most important thing for Christians to understand is that the gift of healing is for unbelievers and for revival among disobedient or unbelieving Christians and Jews. Healing is mainly for revival and evangelism. He came to save the lost sheep of Israel, so when healing the sick, he was often ministering to people who had not yet received the benefits of the cross. From a practical perspective revival is harder than evangelism. That is often a bigger wall than for unbelievers or Gentiles who may never even have heard of Jesus or Christianity. Dead or spiritually asleep Christians are usually filled with unforgiveness and bitterness against God for past failures with God. Compared to the past prophets or messengers of God, Jesus had a unique method of revival, which is also the same model for evangelism. He would preach the gospel and then heal the sick and cast out demons to confirm his message. Or He would heal the sick and cast out demons and then preach. Here are some examples. Jesus went throughout Galilee, teaching in their synagogues, preaching the good news of the kingdom, and healing every disease and sickness among the people Matt 4: He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon, who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured, and the people all tried to touch him, because power was coming from him and healing them all. Looking at his disciples, he said: Blessed are you who are poor, for yours is the kingdom of God. When a crowd gathered to see what had happened, He would preach his message. When they saw the sick being healed, his listeners could not deny the reality of God or his mercy in Jesus. They then wanted to hear more of what Jesus had to say. The opposite was true of the religious leaders who were afraid people would follow Jesus and not them. They could not accept that God was doing the miracles through Jesus and instead accused Jesus of doing the miracles on His own or by the devil. Such is the challenge of revival versus evangelism. In revival using miracles as Jesus did you will threaten those leaders who do not have a heart for the people. When Jesus had called the Twelve together, he gave them power and

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authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick Luke 9: As you go, preach this message: Freely you have received, freely give Matt The pattern is receiving authority to go and then preaching the gospel and healing the sick. We have the same authority to preach the gospel and to heal the sick. Jesus promised that, These signs will accompany those who believe: In my name they will drive out demons they will place their hands on sick people, and they will get well. Jesus promised that God would confirm the preaching of the gospel with the signs and wonders. Here is a case where the disciples first healed and then preached the gospel. Peter and John went to the temple and God healed a lame man Acts 3. An amazed crowd gathered so Peter preached to them. The same was true for Paul and Barnabas. Paul and Barnabas spent considerable time there, speaking boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous signs and wonders Acts The Holy Spirit loves to confirm bold preaching of the gospel with gifts of healing and deliverance. This changes the nature of evangelism as has often been practiced for the last years. Only recently are we returning to the New Testament method of evangelization and revival. Normal New Testament evangelism is based round the healing of the sick and other signs and wonders. This is confirmed in: When the crowds heard Philip and saw the miraculous signs he did, they all paid close attention to what he said. Luke assumed that proclaiming the gospel either preceded or followed the healing and miracles. In essence Luke could not conceive of preaching the Kingdom without demonstration of the authority of that Kingdom in signs and wonders, including divine healing. Modern Evangelism Most modern evangelistic campaigns are very different. The evangelistic meeting is often held in a church building, so a powerful publicity campaign is required to get people to attend. The evangelistic method is preaching a sermon, having an altar call and getting decisions. This method has had some success, but it is not the New Testament way. This method was very successful for the early church, so we are unwise to do something different. Sickness is the key vulnerability of the modern world. Our affluent lifestyle has given people almost everything they need, but modern medicine has not been able to conquer sickness. A gospel confirmed by healing of the sick will be well received. Jesus said, I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high Luke If we do not have the power that we need for New Testament style evangelism and revival the answer is simple: I suspect that God would prefer that we do some serious seeking, so that we can do evangelism and revival his way, rather than rush into doing evangelism a weaker way built only on the wisdom of men. Healing should be a normal part of revival and evangelism. The good news is that God is merciful, but a cynical world does not believe our claims. The best visual aid for the gospel is for someone who is visibly sick being healed or set free. Strategy for Evangelism To simplify this discussion we will talk about evangelism and assume the same applies to revival. Healing Evangelism should use the following strategy. Jesus authority has not changed Heb Evangelists should learn to recognize the power of the Lord within them by faith in the scriptures and not by special feelings. They should be willing to go to places where Holy Spirit can gather a crowd to hear the gospel. Ask Holy Spirit for words of knowledge so you can identify the sick who do not have visible signs braces, limps, coughs, etc. The evangelist or revivalist should look for any and all opportunities. Holy Spirit may point out a person to be healed, or sometimes the person will come to the evangelist. The lame man at the gate of the temple was asking for money. The man was obviously lame, and Peter and John knew it was the will of God to heal any and all so they healed him Acts 3: When Paul was at Lystra, he saw a lame man whom the Holy Spirit had given faith to be healed Acts The evangelist will look for any opportunity, large or small, knowing Holy Spirit always wants to heal. His father was sick in bed, suffering from fever and dysentery. Paul went in to see him and, after prayer, placed his hands on him and healed him. When this had happened, the rest of the sick on the island came and were cured Acts The order can be: The Holy Spirit will know the order required. The message is that the sequence is not as important as the evangelist ministering in fullness.

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## Chapter 8 : Teaching, Preaching and Healing in Autumn - Global CHE Enterprises

*Disciples Called to Witness The New Evangelization Committee on Evangelization and Catechesis "But you will receive power when the holy Spirit comes upon you, and you will be my witnesses.*

The unusual pain caught his attention because he had only recently received a "crash course" in different ways to receive words of knowledge—downloads of supernatural information from the Holy Spirit that otherwise would be unknown to the recipient. One way was actually feeling the condition someone was experiencing. Cautiously, the pastor of the small Midwestern church approached the pulpit microphone and stammered out, "If At the time in the early s, gifts of the Spirit and healing miracles were foreign territory for this Baptist pastor. Get Spirit-filled content delivered right to your inbox! Click here to subscribe to our newsletter. In a matter of minutes, a widow named Ruth approached the altar. Clark and his team gathered around her, praying until, Clark says, "we ran out of things to say. The miracle was significant, but what happened the following week would ultimately help shape the "consciousness of a generation" of Pentecostals and charismatics as it relates to the move of the Spirit in recent decades. The following Sunday, Clark gave the church an opportunity to share testimonies. Was it just the power of suggestion? No one responded until the end of the church service. With tears streaking down her face, she told of a debilitating pain in her wrists she had experienced for years. After two surgeries, and the insertion of plastic devices, she was about to give up hope. They prayed for her wrists and she was healed, Clark says. Those services marked the beginning of a ministry that Clark says has now been witness to tens of thousands of miracles God has performed over the last four decades. During his four decades of ministry, a new move of supernatural Christianity characterized by signs, wonders and healing miracles has ignited around the globe. Over the last century, the number of Pentecostals, charismatics and members of independent churches has grown geometrically from less than 1 million to nearly million, according to the Center for the Study of Global Christianity at the Gordon-Conwell Theological Seminary. Much of this growth can be attributed to the fact that Pentecostals and charismatics "often pray for healing, and those receiving prayer often perceive these prayers to be effective," according to the Global Medical Research Institute, a Stoneham-Massachusetts-based center that "seeks to apply the rigorous methods of evidence-based medicine to study Christian Spiritual Healing practices. The Credibility of the New Testament Accounts. I so much appreciate Randy Clark because he brings together strong dependence on the Spirit with interest in sound biblical and historical teaching. That is a vitally important combination. Then, in the early s, Vineyard movement leader John Wimber spoke a prophetic word over Clark—predicting his ministry would help people worldwide operate in the miraculous power of the Spirit. Today, the power of the Spirit is flowing everywhere from mission fields and shopping malls to grocery stores and even aboard airplanes. Many believe the prophetic words of Acts 2 are coming to pass as the Spirit is poured out upon "all flesh. It goes beyond encouragement. People become dramatically different after receiving an impartation from Randy. If God can use Randy, He can use me! It began in at a Vineyard church in Ontario, Canada, and ultimately touched more than 3 million lives—leading to the creation of 20, new churches. Chironna told his congregation at the Church on the Living Edge during a recent visit by Clark. There would not be a Bill Johnson. I could name voice after voice that God has used to touch the planet with a global footprint. There were no doctors to prove that Lazarus was dead either, but we believe it, or the little girl in the room that Jesus raised. As he saw this wave of supernatural phenomenon unfolding around the world, Clark decided to get his doctorate and build credibility in the academic community. Clark received his doctorate of ministry at the seminary. Those interviewed for this article say they believe God is using Clark to impart and activate the gifts of the Spirit in people around the planet. As part of his ministry, Clark regularly conducts four-day healing and impartation schools and has spoken at conferences and churches worldwide. Others have been impacted by his books and sermons. Many have attended Global Awakening conferences where many report intense encounters with God and are activated for supernatural ministry. Now, Clark says he wants to bring "healing

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crusades" to the United States, combining the "best of Billy Graham" with healing evangelism. Following prayer, these people reported their "movements were restored; the pain was gone," Clark says. Martin Moore-Ede, chairman of the Global Medical Research Institute and a former Harvard Medical School professor, wrote in an email to Charisma that GMRI is investigating various reports of healing miracles "through a systemic process of medical evidence-based research. Since the founding of the early colonies in America, most ministers and theologians have taught that the miraculous works of God ended in the first century. There are more and more people who are moving away from these views. The journey began on Nov. In , at age 19, Clark entered into a tumultuous three-year marriage that ultimately ended in divorce. Not long afterwards, he had to quit because of the divorce. Thoughts of disqualification for ministry consumed him. This brought him into a season of bitterness that led to sinâ€”alcohol, sexual immorality and deep guilt over the divorce. Clark had a vision of his favorite professor who had suffered much rejection in the s from his church over race issues. In the vision, Clark saw this professor asking him this cutting question: In , Clark married DeAnne Davenport, who is his wife today. One night, Clark approached Wimber for prayer. Wimber prophesied over Clark, saying he would go around the world and lay his hands on pastors and leaders to impart and activate the gifts of the Holy Spirit in them. That same year Clark formally left the Baptist denomination to join the Vineyard church movement. Do not be afraid. I will back you up! I want your eyes to be opened to see My resources for you in the heavenlies. Originally scheduled to last four days, the meetings turned into a revival that impacted millions of people around the world. Lasting more than 12 years, it became the "longest protracted meeting in North American history. The incredible supernatural move of God that Clark has witnessed also goes back to the prophetic word that Wimber spoke over him three decades ago. What qualified Clark to impart gifts of the Spirit to Christians worldwide? In humility, he never denied his faults or failures, and in hunger, he always pressed in for more of God. Larry Sparks is a conference speaker, student of revival and author of the book, *Breakthrough Faith: You can visit him online at [lawrencesparks.com](http://lawrencesparks.com). Troy Anderson is the executive editor of Charisma and a Pulitzer Prize-nominated investigative journalist, author and speaker. He spent two decades as a reporter, bureau chief, editorial writer and editor at the Los Angeles Daily News, The Press-Enterprise and other newspapers. Randy Clark discusses the spiritual outpouring at the Toronto Blessing revival at [randyclark.com](http://randyclark.com). Help Charisma stay strong for years to come as we report on life in the Spirit. [Click here to keep us strong!](#)*

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## Chapter 9 : Prayer Evangelism And Revival With Healing Evangelism - Blog Covenant Peace

*Saint Paul, the Apostle of the Nations, reminds us: "Faith, then, comes through hearing, and what is heard is the word of Christ" (Rom ). His simple words remind us of the fundamental responsibility of the Church to hand on by teaching the doctrine and practice of the faith.*

Most Christians believe that the primary purpose of salvation is to avoid hell. In fact, that kind of thinking serves to inoculate people from the truth of the Gospel concerning salvation. If we simply ceased to exist at death and if there was no hell, I still believe that Jesus would have come to earth and died for us. Because salvation is about having a relationship with God. It just so happens that as we restore our relationship with God through salvation, one of the perks—one of the great benefits—is that we miss hell and gain heaven. Nowhere in the Scripture did Jesus tell us to go and make converts. And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: Jesus told them to teach others to observe all the things that He had commanded. By making that the focus, the church is actually lowering the standards, leaving people with the misconception that all they need to do is just be born again and discipleship is optional. That is not what Jesus commanded. Billy Graham was quoted as saying that only 15 percent of all the people who professed to be Christian are truly born again. Here is something else that may surprise you: Kathryn Kuhlman said that only 15 percent of those who were healed at her services kept their healing when they left the service. These numbers should tell you something about how success is measured in ministry. Jesus said that we are to make disciples, followers of Christ. It means becoming a disciple of Jesus. Jesus is more concerned with the quality of ministry than the quantity. But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: It says that Jesus did not commit Himself unto them although they believed on Him. So, you could say that they believed on Him, but He did not believe in them. He knew they were not disciples. When we hear that someone has been born again, we are ready to put them to work, especially if they are public figures with recognizable names. That totally violates what Paul said in 1 Timothy 3 concerning placing a novice in a position of authority. These are the kinds of shortcuts believers resort to when they limit the true definition of being born again to a simple confession of Jesus as Lord. There, he was seeking the Lord, reading the New Testament. He had become convinced that Christianity was the true religion and that Jesus was the Christ. He decided to attend a Presbyterian church service for the purpose of confessing Jesus as his Lord. Those people who were so determined to evangelize did not have enough of the nature of God on the inside to look past his color. He then led million people into a pagan religion. On a trip to India some years ago, I learned there were 12, Methodists in the city of Ahmedabad, the result of a great revival in the s. When I asked the head of the church in that city how many were truly born again, he responded by saying it was only two or three families. The rest were still worshiping other gods. They were obviously not disciples. To those in India, Jesus was just another of the thousands of gods. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. People often say that if you know the truth, the truth will set you free. That is not correct. More correctly, these verses say that when you continue in the Word, then you will know the truth, and the truth you know sets you free. In these verses, Jesus was speaking to those who already believed on Him. Jesus knew that only those who became disciples would truly become free. There is more to believing than just mouthing words. What we ought to be preaching is that God calls us into discipleship, and it begins with making a commitment to the Lord. If we understood that and acted on it, we would have much greater success evangelizing the world. Consider this—if you evangelized 1, people per year for fifteen years, you would end up with 15, new believers, assuming they were all genuine conversions. If you led 1 person to the Lord every six months and spent the next six months discipling that person so they

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could reproduce themselves, what do you think would happen? In one year, there would only be 2 disciples. However, after sixteen-and-a-half years, if each continued to reproduce themselves every six months, there would be no one left on earth to evangelize. I really believe that the church has missed it in the area of evangelism, making converts and not disciples. By now, you may be thinking, Andrew is right, but I have no idea how to disciple anyone. Well, I have good news: If you can read, you can change a life! All you do is read a short story, ask prepared questions, give the prepared answers by looking up scriptures, and watch God work in the life of another.