



# THE CAMPUS EVANGELISM MODEL

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## OVERVIEW

On one level, evangelism is as simple as one person telling another how they can experience the forgiveness of sin through Jesus Christ. But, if we step back and look at the big picture, the ministry of evangelism can be as multi-faceted and complex as the societies in which we live and the people to whom minister.

Using the Bible as our guide, we will explore the issues we face in evangelism through the lens of seven different components.

## GOD: THE MASTER

*Master-Defined.* We must serve the Master absolutely. A focus on the Master enables us to keep our focus on evangelism as, first and foremost, a work of God. Our evangelism must be built upon the purpose of God, the passion of God, the plan of God, and the power of God. God's purpose is to bring Himself glory. God's passion is revealed in His compassion for the those who are "like sheep without a shepherd." God's plan is summed up in the Great Commission. God's power is provided in the person of the Holy Spirit.

### *Master-Applied.*

- The Purpose of God-His own glory (the manifestation of His impressiveness)-1 Chron. 16:23-26; Psalm 29; 1 Cor. 10:31.
- The Plan of God-The Great Commission-Gen. 12:1-3; Matt. 28:18-20; Rev. 5:9, 10.
- The Passion of God-His love for the lost-Mark 6:34; Matt. 9:35-38.
- The Power of God-The Holy Spirit indwelling and filling the believer-Acts 1:8; Jn. 14:16, 17; 15:26, 27; 16:7-11; Eph. 5:15-21.

- The Lordship of Christ-Daily yield yourself to the Lordship of Christ that you might be usable to the Master for His purposes.

## THE WORLD: THE MASSES

*Masses-Defined.* Evangelism is always done in context and is influenced by its context. Each context is unique and influences both the message that is shared and the methods that are used.

We must see the masses clearly—as Jesus saw them, like sheep without a Shepherd. Seeing the masses clearly involves recognizing cultural influences, social involvements, and spiritual powers. The spread of the Gospel almost always moves along relational lines. Understanding and utilizing these relationships will have a significant effect on the spread of the gospel.

### *Masses-Applied.*

- Rely on communication of the gospel itself to determine spiritual proximity and openness, not observation or experience.
- Cultural Influences-Be aware of the potential influence of tolerance and pluralism on you as the messenger and upon the hearer as part of the masses.
- Social Involvements-People relate in affinity groups-look for the "person of peace" within any particular affinity group to enhance the spread of the Gospel relationally (Luke 10:1-9).
- Personal Journeys-Be sensitive to where a person is in their pursuit of Christ and know that God can move them from one point to another.
- Spiritual Powers-There is a battle taking place-claim your spiritual armor-the gospel itself and prayer are your primary weapons.



## BELIEVERS: THE MESSENGERS

*Messenger-Defined.* God desires to use all believers as his messengers in sharing the gospel of Jesus Christ with the unbelieving world, but in different ways. God will use any and all, despite their maturity or training, if they are available and in contact with unbelievers.

The messenger must be vitally connected to Christ, and ideally equipped to the point of confidence and competence. The messenger must be committed to communicating the gospel message while realizing that their personal involvement and the involvement of others may vary in methodology and strategy.

### *Messenger-Applied.*

- The Messenger must be engaged in personal witnessing. A witness is one who tells what they have seen, heard or experienced. The Messenger therefore must be able to communicate his own life story in a clear and compelling manner.
- The Messenger must be involved in ongoing practical training to ever be better equipped to communicate a changeless message to an ever changing culture.
- The Messenger must be involved in purposeful ministry-reaching out to others in a context of love, compassion and service.

## THE GOSPEL MESSAGE

*Message-Defined.* The life-changing message of Jesus never changes. In one sense, the gospel can be reduced to its essential message, a clear and simple statement about Jesus Christ and his work for the salvation of our sins. Yet as the gospel is explored, its depths unfold riches speaking clearly to the whole of the human dilemma.

We must master the message thoroughly. We need to always emphasize clear communication of the essence of the gospel in evangelism. Understanding the essence of the gospel will involve answering the following questions: Who is Jesus? What has He done? Why did He do it? How do we know? How are we to respond? Luke 24:45-48; 1 Cor. 15:1-8

### *Message-Applied.*

- Personally learn at least one evangelistic tool really well-to be able to communicate freely.
- Who is Jesus? The Christ
- What has He done? Died & rose again
- Why did He do it? For forgiveness of sin

- How do we know? Old Testament prophecy & eyewitness accounts for the resurrection
- How are we to respond? Repent & believe (Essence of Luke 24:45-49)

## THE MEANS OF COMMUNICATION

We have numerous means available to communicate the unchanging gospel message. Some means are personal and spontaneous. Others are reproduced and transferable. (See Means and Methods below)

## THE RELATIONAL MODES

*Modes-Defined.* Modes are a possible, preferred or customary way of doing something. The evangelism modes recognize that there are different contexts or approaches by which people come to know the Savior: through the influence of a body of believers, through the influence of a believer or believers with whom they have had a personal relationship, and through the influence of an individual who had contact with them primarily through a ministry outreach. We must expand the modes fully to be truly effective.

### *Modes-Applied.*

- Expand the prayer base for evangelism through: Encouraging outreach prayer by the entire movement.
- Body-Life Witness: (The most powerful, the most limited, and critical for the movement as a whole.) We must be intentional about increasing the visibility of the movement to outsiders and adapting the culture of the movement to incorporate outsiders.
- Natural Witness: (Historically expansive and potentially the most extensive.) We must be aware of our personal spheres of influence, intentional about building relationships with unbelievers, and increasingly sensitive to the spiritual process.
- Ministry Witness: (Biblically common and culturally challenging.) We must be intentional about penetrating new sub-cultures and affinity groups and multiplying the number of exposures to the Gospel and biblical truth within each people group.
- We must be intentional about thinking through how all three modes can operate simultaneously so that we can truly be an evangelistic movement.



## MEANS AND METHODS OF COMMUNICATION

*Methods-Defined.* We have numerous means available to communicate the unchanging gospel message. Some means are personal and spontaneous. Others are reproduced and transferable.

We must choose the means of evangelism carefully and apply the methods skillfully. The means and methods represent the specific strategies within a mode to get the gospel out to the masses. There are several types of means used to communicate the gospel: theological presentations, testimonial presentations, historical presentations, narrative presentations, and conversational presentations. The means and the methods must be sensitive to the spiritual process by thinking according to comprehensive evangelism and whether someone is near or far from the cross.

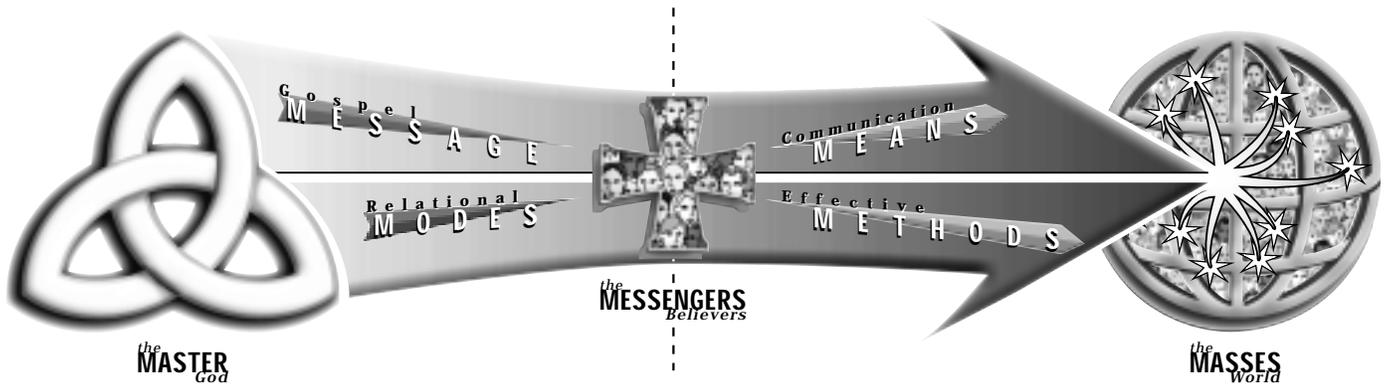
### *Methods-Applied.*

- Learn to use at least one evangelistic tool really well so that you may be able to communicate in a very personal way to anyone who is willing to hear.
- Be able and ready to articulate your life story of how you came to faith in Christ-this will afford you the best possibility of being able to “gossip the Gospel” whenever the opportunity arises.
- Learn how to facilitate a focus group or some other type of evangelistic group dialogue with unbelievers.
- Form an evangelistic team that will commit to and plan for ministering to an affinity group together-employing all the facets of the model for effectiveness.
- Utilize the comprehensive evangelism concept to broaden the means and methods to those near to the cross and to those far from the cross.
- Pray continuously for God



*The Evangelism Model was developed by Keith Davy, the National Director of Research and Development for the Campus Ministry of Campus Crusade for Christ.*

[Attached are the notes for teaching the Evangelism Model]



# THE EVANGELISM MODEL

## *The Biblical Framework*

The Evangelism Model is built upon a theology of evangelism. The following are passages that were foundational in its development or illustrative of its principles.

### **God: The Master**

**Purpose:** God's Glory (John 17)

**Passion:** Love for the Lost (Matthew 9:35-38)

**Plan:** The Great Commission (Matthew 28:18-20)

**Power:** The Holy Spirit (Acts, the whole book, particularly 1:8)

**Prayer:** Our Dependence (Ephesians 6:19-20; Colossians 4:2-4; 2 Thessalonians 3:1; Matthew 9:37-38)

### **The World: The Masses**

#### **The Personal Context**

##### Spiritual Proximity

The Pharisees (contrast Mark 12:34 with Matthew 23, particularly 15, 27)

The Crowds (compare Acts 2:40-41 with Acts 17:16-34)

##### Spiritual Process

Consider Paul's Life-Story

His upbringing and education (Philippians 3:5)

His life as a Pharisee (Philippians 3:6; Acts 9:1, 2)

His encounter on the road (Acts 9:3-7)

His three days in Damascus (Acts 9:8-9)

His visit by Ananias (Acts 9:10-19)

Consider Timothy's life-story (or others)

**The Social Context** (John 1:40-51; Mark 1:16-20; 2:13-17; John 4:39-42; Acts 10:24)

**The Cultural Context** (1 Corinthians 9:19-23; Compare the cultural context and messages of Acts 10:34-43 with 17:16-34)

**The Spiritual Context** (Ephesians 2:2; 2 Corinthians 4:4; 2 Corinthians 10:3-4)

### **Believers: The Messengers**

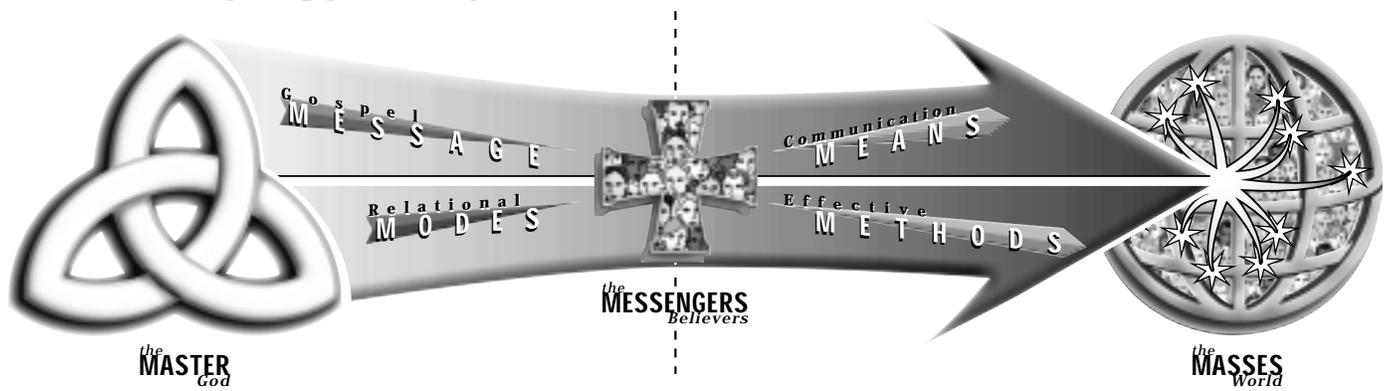
Compare and contrast each of these witnesses (consider their maturity, impact, motivation, message, relationship to audience, etc.)

**Lifestyle Witness:** The Samaritan Woman (John 4:28-30)

**Laborers:** The 72 Disciples (Luke 10:1-20)

**Leaders:** The Apostles (Acts 5:41-42)

# THE EVANGELISM MODEL



## The Gospel Message

**The Essence of the Gospel** (Compare 1 Corinthians 15:1-8 with Luke 24:45-48)

**The Fullness of the Gospel** (Matthew, Mark, Luke, John, Luke 24:44 [Old Testament writings]; Romans [and New Testament Epistles])

For a full exposition see: "The Gospel of Jesus Christ: An Evangelical Celebration" (in *Christianity Today*, June 14, 1999, pp. 51-56 or on the Web at <http://www.christianity.net/ct/9T7/9T7049.html>)

## The Communication Means

**Theologically framed presentations** (Acts 2:14-39; Book of Romans)

**Life-story or testimonial presentations** (John 4:28-30, 39-42; Acts 26)

**Historical narratives** (Matthew, Mark, Luke, John, Acts 7; Acts 13:16-44)

**Philosophical arguments** (Acts 17:22-31)

**Non-historical stories** (The Parables; Mark 4:33-34)

**Guided conversations** (John 3:1-21 ; John 4:7-26)

## The Relational Modes

**The Body Witness** (Acts 2:42ff; John 13:34-35; 17:22-23; 1 Corinthians 11:26)

**The Natural Witness** (John 1:40-51; 4:28-42; Luke 8:38-39; Colossians 4:5,6; 1 Pet. 3:15)

**The Ministry Witness** (Mark 1:38, 39; Luke 9:1-66; 10:1-17, Acts 5:41-42; 8:5ff, 26ff; 11:19-21; 11:22-24; 13 and on)

## The Effective Methods

The use of the agricultural cycle as a witnessing analogy: Cultivating – Planting – Watering - Reaping

**Cultivating:** While plowing is not used biblically in witnessing contexts, preparing the land for planting was an assumed agricultural practice (see Luke 9:62)

**Planting & watering:** 1 Corinthians 3:5-9

**Planting & reaping:** John 4:35-38

**Reaping:** Matthew 9:37, 38



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## **The Master:** *God-Centered Evangelism*

### *Personal Reflection*

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What symptoms begin to occur in our lives and witness when our evangelism fails to be God-centered?

What has been most helpful for you in keeping God at the center of your evangelism?

# *Evangelism*

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## *A Biblical Framework*

### *Biblical Principles*

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Our evangelism must be built upon:

The Purpose of God

The Glory of God – John 17:1-26

Evangelism brings God glory through:

- Revealing the nature of God
- Rescuing the lost
- Restoring the image of God
- Resulting in the worship of God

The Passion of God

The Compassion of God – Matthew 9:35-38

The Compassion Cycle

- Involvement reveals need
- Need stirs compassion
- Compassion produces action

## The Plan of God

The Great Commission – Matthew 28:18-20

As we do evangelism, we have:

- The authority of God behind us
- The plan of God before us
- The presence of God with us

## The Power of God

The Holy Spirit – Acts 1:8

The Spirit's power supplies:

- Courage
- Competence
- Control

## Conclusion

When God is supreme in our evangelism, we have:

- The glory of God above us
- The love of God within us
- The authority of God behind us
- The plan of God before us
- The presence of God with us
- The power of God through us





# *Evangelism*

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## *A Biblical Framework*

### *Biblical Principles*

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Evangelism in context involves reaching people within a spiritual, cultural, social and personal context.

We must understand...

#### The Spiritual Powers

Recognize the spiritual bondage – Ephesians 2:2.

Recognize the spiritual blindness – 2 Corinthians 4:4.

Recognize the spiritual battle – 2 Corinthians 10:3-4; 2 Timothy 4:17-18.

#### The Cultural Influences

Recognize the impact of their world-views.

Recognize the influence of culture on evangelism.

- In shaping the message – Compare Matthew, Mark, Luke and John.
- In affecting the messenger – Consider 1 Corinthians 9:19-23.

## The Social Networks

Recognize the potential for the gospel to spread through relationships.

- John 1:40-51
- Mark 2:13-17
- John 11:1-3
- Acts 10:24
- Acts 16:32-34
- Philippians 1:3
- 2 Timothy 1:5

Recognize the limitations created by relationships.

- Social Insiders
- Social Outsiders

## The Personal Pilgrimages (or Spiritual Journeys)

Recognize their spiritual proximity.

Are they spiritually near or spiritually distant?

- The Pharisees – Compare Matthew 23 and Mark 12:34.
- Saul – Where was he spiritually in Acts 9:1 and 9:11?

*Beware of faulty assumptions about people's spiritual proximity.*

# Evangelism

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## *A Biblical Framework*

Recognize their spiritual process.

- Growth in understanding

Unknowing --- Familiarity with basic truths --- Understanding of essential truths --- Agreement with truths

- Awareness of need

Unaware of need --- Awareness of problem --- Understanding the nature of problem --- Understanding inability to solve problem

- Willingness to change

Resistant to change --- Openness to change --- Desiring to change --- Willingness to change

*Understanding the levels of spiritual process are key in identifying the major roadblocks to faith.*

### *Application*

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Begin to write a profile of your evangelism context. What do you know about it spiritually, culturally, socially and personally?

### *Discussion*

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How could the insights contained in your profile influence:

- You as a messenger – how you relate to your audience?
- Your message – how you shape and communicate your message?
- Your methods – how you skillfully apply and adjust your methodology?

## **The Messengers**

### *Personal Reflection*

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When did you begin to share your faith?

How did you learn to share your faith?

Who has been most influential in how you share your faith? Why?

What has been most effective for you in helping others learn to share their faith?

### *Discussion*

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What is the percentage of believers involved in your ministry who are involved in fruitful witness? Why?

# *Evangelism*

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## *A Biblical Framework*

### *Biblical Principles*

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Consider three different biblical messengers.

The Samaritan Woman – John 4:28-30; 39-42.

The 72 Disciples – Luke 10:1-20

The Apostles – Acts 5:41-42

Compare: What is similar between the three?

Contrast: What is unique about each?

# *Evangelism*

*A Biblical Framework*

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## The Spectrum of Witnesses

A comprehensive evangelism movement will involve believers as:

Lifestyle witnesses – who are often involved in evangelism as a way of life.

Consider the power of the spontaneous witness of a believer through their life story.

How do you create a Christian body culture rich in spontaneous witness?

Lifestyle witnesses need encouragement.

Laborers – who are often involved in evangelism through special outreaches.

Laborers need to be equipped.

Utilize limited, specific outreaches to engage and equip believers in evangelism.

Leaders – who take responsibility for the on-going ministry of evangelism among a people group or area.

Leaders need to be entrusted with responsibility of reaching people groups.

Leaders can be entrusted with resources for fulfilling their mission.

# *Evangelism*

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## *A Biblical Framework*

### *Discussion*

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What has our traditional evangelism training been effective at accomplishing? Why?

What has our traditional evangelism training not been effective at accomplishing? Why?

### *Personal Reflection*

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Analyze your believers involved in your ministry.

Of the three levels on the spectrum of witnesses, which appears to be the strongest? Why?

Which of the three levels on the spectrum of witness appears to be the weakest? Why?

### *Application*

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What strategic steps can you take to increase the level of involvement of believers in fruitful witness?

## *The Message and Means of Evangelism*

### *Personal Reflection*

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Mentally open your toolbox of evangelism resources. List what it contains.

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### *Discussion*

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What has been the one or two most effective evangelism resources or tools? Why?

In what context have those tools have been effective? Why?

# *Evangelism*

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## *A Biblical Framework*

### *Biblical Principles*

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#### The Gospel Message

Understanding the essence of the gospel.

1 Corinthians 15:1-8

Luke 24:45-48

- Who is Jesus?
- What has he done?
- Why did he do it?
- How do we know?
- How are we to respond?

Understanding the fullness of the gospel.

The Gospels (Matthew, Mark, Luke, John)

The Old Testament (Luke 24:44)

The New Testament (for example, Romans)

# *Evangelism*

*A Biblical Framework*

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## The Communication Means

### Biblical Means of Communication

Theologically framed presentations (Acts 2:14-39; Romans)

Life story or testimonial presentations (John 4:28-30,39,42; Acts 26)

Historical narratives (The Gospels; Acts 7; Acts 13:16-41)

Philosophical presentations (Acts 17:22-31)

Non-historical stories (The parables, Mark 4:33,34; Luke 18:9-14)

Guided conversations (John 3:1-21; John 4:7-26)

### Contemporary Means of Communications

Communicating the essence of the gospel (especially for the relatively near).

Communicating the fullness of the gospel (especially for the relatively distant).

# *Evangelism*

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## *A Biblical Framework*

### *Discussion*

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Complete the sentence.

Our staff would love to have in their toolboxes an evangelism resource that would...

Our students would love to have in their evangelism toolboxes an evangelism resource that would...

### *Experiment*

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Begin a file of gospel presentations. Build your collection over time. See how many different forms or genres you discover. Pay attention to who developed each and what audience they appear to target.

## **The Modes: Relationships of Evangelism**

### *Personal Reflection*

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In which context did you come to Christ?

- Through the influence of a body of believers (at a local church, CCC meeting, Bible study, a Christian conference, etc.)?
  
- Through the influence of a believer with whom you had a natural relationship (such as, a family member, friend, or acquaintance)?
  
- Through the influence of an individual who had contact with you because they were involved in an outreach ministry activity?

### *Discussion*

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Which of the above three evangelism contexts does your ministry emphasize? Place them in order of emphasis?

- 1.
- 2.
- 3.

Which of the three evangelism contexts appears to be the most effective? Why?

# Evangelism

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## *A Biblical Framework*

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### *Biblical Principles*

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#### The Relational Modes of Evangelism

Mode: 1. A customary, preferred way of doing something; *a mode of operation*. (What is God's customary or preferred way of reaching people for Christ?) 2. The way things are or exist; *a mode of existence, such as a solid or liquid*. (What is always true in God's work in evangelism?)

God always works through three primary relational modes in evangelism:

#### Witness Through Body Relationships

It is biblically important.

- Acts 2:42-47
- John 13:33, 34
- John 17:22-23.

It is a powerful witness.

- Consider the number of believers who have come to Christ through it.
- Consider the number of believers who stay involved.

It is a limited witness.

- Consider the numbers of unbelievers who see or experience the body's witness.
- Consider its dependence on the other two modes of witness.

*Expand the body witness through:*

- *Increasing the visibility or accessibility of the body to the unbeliever.*
- *Adapting the culture of the body to welcome the unbeliever.*

## Witness Through Natural Relationships

It is biblically important.

- John 1:40-51
- John 4:28-42
- Luke 8:38-39
- Colossians 4:5,6

It is historically significant.

It has significant potential.

It is the key for insiders.

*Expand the natural witness through:*

- *Increasing believers' awareness of their relational networks.*
- *Encouraging believers' to make the most of their natural opportunities with others.*

## Witness Through Ministry Relationships

It is biblically important.

- Mark 1:38-39
- Luke 9:1-12
- Luke 10:1-17
- Acts 8
- Acts 11:22-24
- Acts 13 and on

It is strategically significant.

# *Evangelism*

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## *A Biblical Framework*

It is socially and culturally challenging.

It is the key for outsiders.

*Expand the ministry witness through:*

- *Penetrating new micro-cultures and people groups.*
- *Multiplying exposures within each people group.*

### Conclusion

The maximum impact often occurs when all three modes of witness are working together, multiplying the impact of each individual mode.

### *Discussion*

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Are all three relational modes necessary to saturate a micro-culture or people group with the gospel? Why?

Are all three necessary to saturate with the gospel a large area involving multiple cultures and people groups (like a campus or city)? Why?

### *Strategic Application*

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Develop a comprehensive evangelism plan for your ministry that reflects all three relational modes of evangelism. It should answer the question, "How will we fully expand the impact of each relational mode?"

## **The Methods of Evangelism**

### *Personal Reflection*

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What are your three most effective evangelistic methods or strategies?

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Why did you choose these three methods or strategies?

### *Discussion*

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Share an example from your effective methods above.

What lessons do you learn about effective evangelistic methods from what was shared?

# *Evangelism*

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## *A Biblical Framework*

### *Biblical Principles*

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Consider the use of the agricultural cycle as a witnessing analogy.

John 4:34-38

Matthew 9:37, 38

1 Corinthians 3:5-9

There are two elements that are essential to fruitfulness in agriculture and evangelism.

Planting ... Proclamation

Reaping ... Persuasion

There are two elements that are helpful to increase fruitfulness in agriculture and evangelism.

Cultivating ... Preparation

Feeding during growth ... Processing time

*Farmers only cultivate and feed as much as is needed. It is too costly to waste time and resources.*

# *Evangelism*

*A Biblical Framework*

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Effectiveness in each stage is measured by:

## The Preparation Stage

Are they open to "hear" the gospel?

## The Proclamation Stage

Do they understand the gospel and its implications?

## The Processing Stage

Are the barriers to belief being removed as their understanding is growing?

## The Persuasion Stage

Are they making an informed response to the gospel?

# Evangelism

## A Biblical Framework

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### Identify and Evaluate

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Identify different evangelistic methods. With which audiences are they effective on the spiritual spectrum? You can identify their range of effectiveness with a dotted line, under which you can label what it is generally effective at accomplishing (cultivation, planting, feeding growth, reaping. See the example.)

Hostile	Resistant	Indifferent	Open	Seeking
			<i>Spiritual Interest</i> <i>Planting</i>	<i>Questionnaires</i> <i>Reaping</i>

What do you observe about your range of methods? What are the strengths? Where are the gaps?