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The Mentor Method of Evangelism: A Study in the Use of Interrogatives

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THE MENTOR METHOD OF EVANGELISM:

A STUDY IN THE USE OF INTERROGATIVES

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CHAPTER ONE

DESCRIPTION OF THE PROJECT

As a longtime pastor in the LCMS (LCMS), I have come to believe that the call to evangelize stands at the heart of Christ's mission for His church (Mt. 28:19-20, Luke 24:46-47, Mark 16:15, Acts 1:7). As such, I continue to exercise the discipline of searching both the scriptures and the Lutheran confessions for their prescriptive and descriptive teaching on the nature, essence, and practice of the evangelism task. In particular, I desire to understand *what* evangelism is; *who* is called to do it; and *how* it might faithfully be accomplished.

With regard to the *how* of evangelism, it has been my discovery that a certain tension exists between the prescriptive, proscriptive, and descriptive teachings of the scriptures and the confessions. On the basis of these, it is both certain and clear that evangelism is first and foremost a work of God. As Lutheran Christians we believe that evangelism is God at work, seeking to convert unregenerate hearts through the means of His precious word and sacraments (I Tim. 2:4, II Cor. 5: 11-21, Ap. IV).[1] This essence of evangelism is made clear throughout both scripture and the confessions, but not its method. Where the method of evangelism is concerned, scripture and the confessions seek to establish primarily

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[1] The Apology of the Augsburg Confession Article IV .62 (1530) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 115. Here and elsewhere throughout the Lutheran confessions it is taught that God approaches the unconverted through His Word of law and gospel. Through His word, God delivers forgiveness of sin and justifies. Much more will be said about this throughout this project.

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proscriptive boundaries. The evangelist can know what *is* and what *is not* evangelism. Additionally, he can know which method is *in accord* with scripture and which is not. However, none of the normative documents in the LCMS attempt to prescribe a specific and exclusive method for evangelism. Instead, it is understood that evangelism is more art than science. It is understood that evangelism methods will vary.[2]

Without question, there are numerous issues as well as presuppositions that must be taken into consideration where the determination of a faithful and appropriate evangelism method is concerned. Beyond the proscribed and normative boundaries established in the scriptures and confessions, there are such things to consider as context, culture, language, and the availability of medium. All these play a part in the selection or construction of an evangelism method. This is not to say that context determines *what* evangelism is (essence). Instead, culture and context inform those who would develop and practice a method (I Cor. 9: 19-27).[3]

I have selected the project that follows because I believe that the context in which we currently practice the task of evangelism is undergoing significant change. Many contemporary writers have described this change as a cultural shift from modernism to postmodernism.[4] In response to the cultural shift that is taking place today, I have sought to

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[2] Commission on Theology and Church Relations of the Lutheran-Church-Missouri Synod. *Evangelism and Church Growth: With Special Reference to the Church Growth Movement* (St. Louis: The LCMS, 1987), 23.

[3] I Corinthians 9: 19-27 NIV (New International Version) In these verses St. Paul seems to indicate that his method or approach to different sub-cultures was "informed" by the context in which he was to evangelize. In no way do these verses suggest that the essence of Paul's evangelistic activity varied or changed with context. The essence of St. Paul's evangelistic work remained the same no matter the context. However, this Scripture does suggest that in some manner, the context (sub-culture) did inform St. Paul's method. The tension between the informing role of culture and the essence of evangelism make up a part of this study.

[4] See such texts as Gene E. Veith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture* (Wheation: Crossway Books 1994); Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville: Broadman and Holman Publishers 2000); Robert E. Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker Books, 1999).

develop a method for doing evangelism that is grounded in the scriptures and the confessions, yet reflective of an informed understanding of this shift toward a postmodern culture.

I am currently engaged in equipping would-be evangelists in the use of this method through a fifteen-week training course. By conducting this proposed project, it is my hope that the following occur: (1) that I continue to grow in my own understanding and practice of the evangelism task, (2) that I grow in the capacity of "equipper" of others in the practice of the evangelism task, and (3) that those who are being equipped to do the evangelism task might grow in both confidence and ability.

Statement of Problem

There is a need to increase the effectiveness of the training process currently used to introduce members of Messiah Lutheran Church to the practice of what I call "the mentorship method" of evangelism. This project represents an effort to assess how graduates from a fifteen-week training course in mentorship-evangelism are able to perform a technique that is central to this method. Specifically, the technique under assessment is that of interrogative bridge-building in which evangelism practitioners are trained to use a series of questions to build a cognitive bridge between the evangelized spiritual questions and specific scriptural resources.

<u>Primary Outcomes Desired</u>

The desired outcome for this project is that graduates of a fifteen-week, mentorship-evangelism training course become more effective in the use of this method. In particular, it is desired those trainees (a) become effective in the use of the interrogative technique of

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bridge-building; (b) develop expertise in discerning what resources (scriptural and confessional) address spiritual questions that are frequently raised by the unregenerate in our postmodern culture; and (c) develop expertise in applying resources with the desired outcome of assisting the unregenerate in considering their spiritual questions. The ultimate desire is that the Holy Spirit generates faith in the life of the unregenerate through His word.

Anticipated Outcome

Through the conduct of this project I have used a qualitative research method to assess the practice of mentorship-evangelism. Prior to this research project, I anticipated that such assessment would lead to revisions in the evangelism course that is currently being used to train evangelist-mentors.

Anticipated revisions included (a) the need to restructure the evangelism course to increase participants' (evangelist-mentors) cognitive understanding of the mentorship method in general, and the interrogative bridge-building technique in particular; (b) the need to restructure the evangelism course to increase participants' (evangelist-mentors) cognitive understanding of resources available to answer questions frequently raised by the unregenerate; and (c) the need to restructure the evangelism course to increase the participants' (evangelist-mentors) ability to apply resources that might assist unregenerate people in answering spiritual questions.

Presuppositions

Because this proposed project falls under the general theological topic or heading of evangelism, it is important to identify those presuppositions under which it will be

conducted. Three presuppositions represent positions that will be identified and understood but **not** extensively investigated through the execution of the project.

Presupposition One - The "Position" of the Lay-Evangelist (Mentor)

Throughout the execution of this project, the position of the lay-evangelist-mentor will be understood in light of the historic scriptural/confessional Missouri Synod teaching regarding the office of pastoral ministry and the priesthood of all believers. Namely, it is to be understood that God has provided that ministry take place in a local congregation in an orderly and decent way.[5] As such, God has established the office of "pastor" and has designed that a local congregation should legitimately "call" a pastor to perform the public ministry in her midst.[6]

It is also recognized and taught that God has made His church to be a "priesthood of believers."[7] To this priesthood, God has given common tasks to perform, the chief being bringing others to saving faith in Jesus. Of this, C.F. Walther writes, "Only for this reason does our gracious God allow Christians to live on earth, that they might bring others to the saving faith. Otherwise God would immediately take a Christian to heaven as soon as he is converted."[8] With these words, Dr. Walther points to the importance of scripture passages that describe bringing others to faith as a task that belongs to all baptized Christians (Mt. 28:18, Acts 1:8, Acts 8:4, Eph. 5:19, I Peter 2:15). Given this historic, scriptural and confessional position, this project shall presuppose that the evangelist-mentor is a baptized,

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[5] I Corinthians 14:40 NIV. Here St. Paul instructs the Corinthian church to do "everything in a fitting and orderly way." These words have application for the church today. Missouri-Synod Lutherans believe that God has ordered the church in such a way as to place pastors at the head of the church to perform the public ministry.

[6] C.F.W. Walther, *Church and Ministry: Witnesses of the Evangelical Lutheran Church on the Question of Church and Ministry* (St. Louis: Concordia) Article IV, 22.

[7] I Peter 2: 5-9 NIV.

[8] C.F.W. Walther, *Essays for the Church* (St. Louis: Concordia) Essay II, 62.

Christian lay person who performs the function of evangelism as a member of the priesthood of all believers.

Presupposition Two - Efficacy vs. Method

Where the topic of evangelism is concerned, much care and caution must be exercised to avoid confusion between efficacy and method. Throughout this project the classic and historical position of the Missouri-Synod Lutheran Church will be presupposed. Namely, it is understood that while evangelists may employ some specific and intentional method(s) when doing evangelism, the efficacy of evangelism, namely the power to generate faith in a heart, lies entirely outside of method. It is to be understood that the efficacy of evangelism belongs exclusively to the Holy Spirit who works through the means of word and the sacraments.[9] It is the gospel, and not method, through which conversion occurs.

Presupposition Three - Descriptive, Proscriptive, and Prescriptive Uses of Scripture

Because this project will involve research into literature (both scripture and extra-scriptural) that has evangelism method at its core, care must be taken to make a distinction between descriptive, prescriptive, and proscriptive uses of scripture. Throughout this project it will be presupposed that in no place is scripture prescriptive regarding evangelism method. In no scriptural account is one specific unalterable method of evangelism established for all time. This said, it is certain that scripture is both descriptive and proscriptive.

Throughout this project it will be presupposed that a descriptive use of scripture is useful toward discovering evangelism principles. Equally, it will be presupposed that a

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[9] The Augsburg Confession Article V (1530) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 31.

proscriptive use of scripture is useful toward defining those evangelism boundaries that are acceptable and those that are not.

Definitions

<u>The Term "Mentorship Evangelism"</u>

The term "mentorship evangelism" shall be used throughout the project to designate the specific method of evangelism under review. This term reflects the relationship that exists between the evangelist and the evangelized.

Specifically, the evangelist in this method engages in a mutually-agreed covenant with an unregenerate person who desires to investigate the claims and teachings of Christianity. Under such covenant, the evangelist acts as a guide and resource assistant to the unregenerate. In particular, the evangelist acts often to build a bridge between an expressed or observed spiritual question on the part of the unregenerate and an appropriate scriptural or confessional resource. As spiritual questions are raised by unregenerate mentees, mentor-evangelists offer scriptural/confessional resources for consideration. It is understood that the Holy Spirit works through such resources.

<u>The Term "Mentor-Evangelist"</u>

The term "mentor-evangelist" shall refer to the lay-evangelist who will employ the method of evangelism here under study.

The Term "Mentee"

The term "mentee"[10] shall refer to an unregenerate person who has entered into an investigation of Christianity with the assistance of a mentor-evangelist. The mentee agrees to meet regularly with a mentor who provides direction to the mentee and allocates resources that are appropriate to the mentee's spiritual needs and questions.

The Term "Interrogative Bridge-Building"

The term "interrogative bridge-building" shall refer to the specific evangelism technique within the method of evangelism under study. It is a technique whereby mentor-evangelists use a series of interrogatives designed to explore *what* a mentee believes and on the basis of what *norm*.

In this technique, interrogatives are used to explore how certain each mentee is of their spiritual beliefs and belief systems. Equally, interrogatives are used to determine how sure a mentee is of their normative basis. Most importantly, the interrogative technique is used to connect or bridge a mentee to an appropriate scriptural/confessional resource.

The assumption under this method (stated above) is that by connecting unregenerate mentees to scriptural resources, an avenue is created through which the Holy Spirit might work conversion (Is. 55:11, Romans 1:16, Romans 10:14-15). This is done within the context of the mentor-mentee relationship. This context provides for a large degree of trust,

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[10] Keith R. Anderson and Randy D. Reese, *Spiritual Mentoring: A Guide for Seeking and Giving Direction* (Downers Grove: Intervarsity Press, 1999), 16. It should be noted that the term "mentee" is used for descriptive purposes only throughout this project. Anderson and Reese point out that in secular circles the term "protégé" is often used to describe a person that is being mentored. Because the focus of this project is theological in nature, this term does not seem appropriate. Additionally, the term "mentoree" has been used to describe a person that is being mentored. When this term is used it generally describes a Christian that is being nurtured in their faith. Essentially there is no absolute term that all writers agree to when describing an individual that is being mentored. Because the term is used here for descriptive purpose only and because the writer desires that the term be used to describe a specific type of mentoring (namely mentoring as a form of evangelism) the term mentee was selected.

openness, and communication. The mentor must practice, in particular, good listening skills. By carefully listening to a mentee and taking time to diagnose their spiritual needs, a mentor can make effective use of the interrogative technique to properly connect a mentee with appropriate law and gospel texts. Most often it is assumed that the process of interrogative bridge-building will occur repeatedly within mentor-mentee sessions as mentees frequently bring numerous spiritual questions and/or objections into the evangelism task.

Methodology

The specific problem under investigation in this project involves the ability of graduates from a fifteen-week course in mentorship-evangelism to practice the technique of interrogative bridge-building. The subject of this research involves the evaluation of a technique within a new method of evangelism. Little literature exists that is specific to the method; therefore, the qualitative research design is suggested. To conduct this study, I will employ a qualitative method of research such as described by John W. Creswell in his book, *Research Design: Qualitative and Quantitative Approaches.*[11]

It is the goal of this project to evaluate a specific interaction between two parties (mentor-evangelists and mentees); namely the practice and receipt of the interrogative bridge-building technique. To reach this goal, the employment of a qualitative method of research shall include (a) establishment of a study sample, (b) data collection, and (c) verification of findings.

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[11] John W. Creswell, *Research Design: Qualitative and Quantitative Approaches* (Thousand Oaks: Sage Publications, 1994).

Establishment of a Study Sample

For this study I will establish a sample of fourteen persons who are graduates of a fifteen-week mentorship training class. To ensure that the ethical rights and needs of all participants are protected, I will provide the following: (a) My research objectives will be articulated both verbally and in writing so they are clearly understood by participants. (b) A written consent form will be provided to all participants. (c) Participants will be informed of all data-collection devices and activities.

Data Collection

Data collection for this project shall include (a) a cognitve "pre-test," (b) field observation, and (c) follow-up interviews.

Cognitive "Pre-Test" (Evaluation Tool)

Although the design of qualitative research primarily calls for a form of data collection in which the researcher is the primary instrument, I will seek to use one written instrument to gather data. The instrument I design for phase-one data collection will be a written evaluation tool that is administered to all fourteen participants in this study. The tool will be designed to provide the researcher with some measure of the participants' *cognitive understanding* of the technique of interrogative bridge-building here under study. Because it is important to note limitations when conducting qualitative research, it should be stated that this instrument (tool) can not provide absolute and quantifiable data to the researcher. Because the instrument will be self-designed and created, there are no established and normative values against which its results might be measured. Thus, it is here suggested that such instrument can be useful in a qualitative way to the researcher. Its results should provide

an indication of the fourteen participants' cognitive comprehension of the evangelism method/technique under study. This data can be useful as a *point of comparison* to field observations that will be conducted.

Field Observations

A major component of data collection in this project will follow the traditional procedures of ethnographic research. Specifically, I will perform seven, separate field observations of mentor-evangelists as they are engaged in practicing the mentorship evangelism method (interrogative bridge-building technique). Each observation will be conducted over a thirty-minute period of time. Notes and observations will be recorded during the observation period and transcribed. Analysis will follow immediately. This form of data collection should provide the researcher with good data into the actual use of the evangelism method under study.

A consent form will be provided to participant mentees (the evangelized) prior to field observations. The purpose of the research and all methods of data collection will be disclosed. Participants will be guaranteed anonymity throughout the research project and in any published results.

Follow-Up Interviews

At the conclusion of field observations a follow-up interview will be conducted with each participant. Interview questions will be designed to provide qualitative insight for the researcher into the participants' understanding of how they employed the method under study during field observations. Additionally, the researcher will share his observations of the field session with the participants and record their responses to these observations. This technique

should result in further qualitative insight into the practice of the evangelism method under study.

<u>Verification of Findings</u>

Qualitative research method calls for two forms of verification – internal and external. The following strategies will be employed to ensure internal validity in the conduct of this project: (a) triangulation of data, (b) participant feedback, and (c) statement of bias/ limitations. The data-collection method described above calls for three different types of sources (test instrument, field observation, and interview). Through such triangulation of data, internal validity is achieved. In the interview stage, participant feedback regarding both observation and analysis is called for. Such feedback on the part of participants themselves should provide a corrective and confirmative role in verifying data and shaping preliminary analysis. At the outset of the study, researcher bias and limitations shall be clearly articulated.

The following external strategies will also be employed: (a) Detailed contextual description will be provided so that anyone interested in transferability will have a solid framework for comparison. (b) All phases of this project will be subject to scrutiny by an advisor who is experienced in project design and qualitative research method.

Provisional Statement of Findings

One of the unique attributes of qualitative research design is its reversal of hypothesis. Although all quantitative research begins with a stated hypothesis, this is not true in qualitative research. In this method the reversal is true; namely, meanings and

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interpretations are negotiated with human data sources because it is the subject's realities that the researcher attempts to reconstruct.

This is not to suggest that a researcher can enter into any type of research (qualitative or quantitative) without any preconceptions. In fact, qualitative research procedures require that researchers attempt to state their preconceptions or anticipated outcomes explicitly. Prior to beginning this research, the researcher anticipated the following outcomes: (a) It was anticipated that the researcher would observe some degree of difference between the ability of mentor-evangelists to cognitively understand versus apply the evangelism method/technique under study. By gaining greater insight into this dissonance, it was anticipated that the researcher would be able to strengthen the mentor-evangelism training course. The desire was to provide a greater degree of correspondence between the ability of mentor-evangelists to *cognitively understand* how this method of evangelism works and their affective ability to *apply* this method in specific evangelism contexts. (b) It was anticipated that the researcher would observe some degree of difficulty on the part of mentor-evangelists to apply the most appropriate scriptural/confessional resources to the observed or stated spiritual needs of mentees (the evangelized). Insight into such difficulty could lead the researcher to strengthen the mentor-evangelism course used to train mentor-evangelists. The desired outcome or benefit was to strengthen the ability of mentor-evangelists to select scriptural texts that can provide an avenue for the Holy Spirit to work in the life of a mentee. (c) It was anticipated that the researcher will observe a level of inability on the part of mentor-evangelists to perform variations on the interrogatives used in the interrogative bridge-building technique. It was anticipated that insight into levels of ability/inability could lead the researcher to strengthen the mentor-evangelism course to provide for increased

effectivity in the ability of mentor-evangelists to vary the interrogatives they use in the context of doing evangelism with a mentee.

Description of Final Written Report

Chapter One - Description of Project

The introduction will seek to establish the importance of the evangelism task to the mission of the church. The role of evangelism method will be defined. It will be demonstrated that within the Lutheran Church Missouri Synod (LCMS) an understanding of the essence of evangelism has not historically varied; however, evangelism method has. Within our Synod variations in evangelism method are generally made in response to cultural shifts. The method of mentorship evangelism will be introduced as a response to a current cultural shift toward postmodernism. The specific problem to be tested will be introduced along with the research method to be followed. Additionally, study parameters will be established.

Chapter Two - The Project in Perspective: Biblical and Theological Foundations

This chapter will describe the theological issues involved in the project. These will include a theology of evangelism, scriptural efficacy, conversion, and regeneration.

Chapter Three - Context and Literature Review

Literature review will focus on the historical place of evangelism in the church militant. Specific emphasis will be given to the history of evangelism within the Roman and Medieval periods because these historical antecedents are informative to postmodern culture.

Chapter Four - The Mentorship Method of Evangelism

This chapter will describe the context in which the evangelism task is carried out in one local congregation: Messiah Lutheran Church in Lincoln, Nebraska.

Chapter Five - The Project Developed

A description of the specific research test involved in this project will be provided. Steps of the qualitative design described in chapter one will be carried out and described in narrative detail.

Chapter Six - The Project Analyzed

Analysis of collected data will be performed and described.

Chapter Seven- Summary of Findings and Conclusions

Qualitative research method calls for a summary and conclusion that is specific to the local church and research problem defined. It is also understood that conclusions are applicable to the church-at-large in a generalized sense. This chapter will describe both the specific and generalized conclusions of the study. Additionally, recommendations for further study will be made.

Appendix

The Appendix will include such items as course materials (Mentorship Evangelism Course), field notes, interview notes and analysis, test instrument and analysis.

Rationale for Project

First as a parishioner and then as a pastor, I have grown up in a Church body (the

LCMS) that highly values the task of evangelism. Evangelism has been viewed as central to the mission of the church. I have been active as a *participant in* and *student of* various methods of evangelism since my sophomore year in high school (1973-1974). I have experienced training in evangelism methods such as the Concordia Lutheran Outreach Method (San Antonio, Texas, 1973-1976); Dialogue Evangelism[12] (1983); Witness Workshops[13] (1984), Heart to Heart (1985), The Master's Plan[14] (1985-1987), Evangelism Explosion[15] (1984), and The Fisherman's N.E.T. (1987). Additionally, I have participated at the District Level in Evangelism Workshops, led the Lutheran Laymen's League (Lincoln) outreach program in 1988-1989, and written materials for our Synod's Evangelism Department.

Over the years, it has been my observation and training that the essence of evangelism must always remain the same (i.e., the scriptural/confessional understanding that evangelism is God's work of regeneration through His means of grace). While this is true, it has also been my observation that evangelism method often changes as it is informed by cultural shifts.

The rationale for this project is born out of my conviction that the cultural shift currently taking place in America, toward what may be referred to as a postmodern society, has brought about a demand for a method that reflects an understanding of such culture. In the context of the church I currently serve (Messiah Lutheran-Lincoln, Nebraska) a growing number of requests are being made by postmodern individuals who can be identified as

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[12] Leroy W. Biesenthal, *Dialogue Evangelism* (St. Louis: The LCMS, 198?).

[13] The Board for Evangelism Services, "*Guidelines on How to Conduct a Witness Workshop*" (St. Louis).

[14] Charles Arn, "*The Master's Plan for Making Disciples: An Effective Witness Through an Enabling Church*" (Grand Rapids: Baker Books, 1982).

[15] James D. Kennedy, "*Evangelism Explosion*" (Wheation: Tyndale House Publishers, 1970).

unregenerate (non-Christians). Such requests are for one-on-one interaction with Christians in an effort to explore the essence and claims of Christianity. These requests have led to my development of an evangelism method that is informed by a researched understanding of postmodernism, a method that is grounded in Lutheran theology.

It is my hope, through this project, to further my own development of this postmodern method and, in the process, to make the results of such study available to the Lutheran Church at large. It is my belief that throughout our Synod, church leaders and pastors are searching for methods of evangelism that are theologically grounded in the Holy Scriptures and Lutheran confessions, and yet relevant to our growing, postmodern audience.

Theology

There are four primary areas of theology that must be investigated and clearly described in this project: (1) the theology of "mission", (2) the theology of evangelism, (3) the theology of "efficacy", and (4) the theology of regeneration.

The Theology of "Mission"

It is important to understand what the mission of the church is and how the task of evangelism is connected to such. This project will explore the Lutheran confessions, along with historical and systematic writings, to determine how the mission of God's church militant might be precisely described within the LCMS. It is the goal of this exploration to clearly identify the place of evangelism in the fulfillment of the church's mission.

The Theology of Evangelism

Any practice or method of evangelism must grow out of a clear Biblical theology. This project will explore the confessions, applicable scripture, and systematic resources to

clearly annunciate a Lutheran (LCMS) understanding of the theology out of which the practice of evangelism grows.

A Theology of "Efficacy"

A clear distinction must be made between the efficacy of the means of grace and human method. This project will explore the confessions and relevant scripture and systematic writings in an effort to clearly express the theological distinction between the *method* and the *means* of evangelism. While method is important to the task of evangelism, it is a theology of the means of grace (word and sacraments) that will be the focus of this exploration. It is the goal to demonstrate the historic (LCMS) understanding of "efficacy" as a work of God through the means of grace and method as subservient to such means.

A Theology of Regeneration

At the heart of evangelism is God's work of regeneration. Where regeneration is concerned, many non-Lutheran evangelism methods are anthropocentric, being based upon a theology of free-will and acceptance. Such theology suggests that conversion or regeneration is (in some capacity), an act of man's free will. These make faith out to be an act of man's free will and decision. As such, they stand in conflict with scripture and the Lutheran confessions. This project will seek to define a Lutheran (LCMS) understanding of conversion as work of God through the means of grace. It will describe the fact that man is not simply stone or wood in the conversion process. Indeed, the confessions suggest that in conversion, the Holy Spirit recreates the will of man so that it becomes an instrument in conversion. However, a Lutheran theology of evangelism recognizes that in no case can unconverted man by his own free-will turn away from sin and toward God.

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CHAPTER TWO

THE PROJECT IN PERSPECTIVE: BIBLICAL
AND THEOLOGICAL FOUNDATIONS

The goal of this project is to increase the effectiveness of the mentor-training process

used at Messiah Lutheran Church. Because this training process lay within the theological

discipline of evangelism, it is appropriate to begin with a comprehensive review of the

Biblical, confessional, and theological literature related to this subject. Chapter two will

address the following: (a) a theology of the mission of the church, (b) the centrality of

evangelism to the mission of the church, (c) a theology of evangelism, and (d) a theology of

evangelism method.

A Theology of the Mission of the Church

What is the mission of the church? The importance of defining a theology of the

church's mission became exceedingly clear in 1986, when the LCMS, through its synodical

convention, asked the Commission of Theology and Church Relations (CTCR) to "initiate,

facilitate, and develop a theological Statement of Mission." [16] Perhaps what prompted this

request on the part of the Synod, was a growing awareness of the rather broad use of the term

mission in both secular and theological domains.

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[16] Commission on Theology and Church Relations of the LCMS, *A Theological Statement of Mission and a Bible Study on Romans: A Study Document* (St. Louis: The LCMS, 1990), 3. The resolution referred to is 3-02. It was adopted by the Synod in convention in 1986.

In the secular domain, the term mission could be used to refer to anything from an assignment to a dream or a vision. Football teams could describe themselves as being on a mission to win a championship. Soldiers could refer to their combat orders as an operational mission. A corporate leader might refer to his company's goals as the mission of the enterprise. In the English language, it was recognized that the term mission could have different connotations, dependant on context.

In theological circles it was recognized that the term mission could also have different connotations, dependant upon the users' understanding of the term. In some circles the "mission" of the church might be understood to mean numerical growth.[17] In other circles, the term mission might be understood as an effort on the part of Christ's followers to respond to a specific calling or command from God.[18]

What the Synod hoped for was clarity. The LCMS desired a carefully developed theology of mission based upon a study of scripture and the Lutheran confessions. The result was a Theological Study Document produced by the CTCR in September 1990.

Broad Definition of the Term "Mission"

The CTCR document, *Theological Statement of Mission and Bible Study on Romans* (1990), begins with a broad definition of the term mission. Its focus is on God as both the subject and the object of mission.

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[17] Commission on Theology and Church Relations, *Evangelism and Church Growth with Special Reference to the Church Growth Movement* (St. Louis: The LCMS, 1987) Part II, 6. In their evaluation of the church growth movement, the CTCR here identifies the error of "triumphalism." Applied to evangelism, this error suggests that in light of Christ's promise "to build His Church" numerical growth should be the expected outcome of evangelism. The implication is that one might evaluate the effectiveness of evangelism by measuring numerical gain. In contrast to this view, the CTCR points out that often the results of evangelism are "not dramatic or even evident." Lutheran theology holds that numerical growth is an inadequate standard by which to measure the effectiveness of evangelism. God gives growth where and when He desires. Effective evangelism is a matter of faithfully sharing God's word (Law and Gospel, AC V).

[18] G. Michael Cocoris, *Evangelism: A Biblical Approach* (Chicago: Moody Press, 1984), 47.

"Mission," understood broadly, is "God at work seeking to restore His creation to Himself."[19] When the term mission is used in this sense, Genesis 3:15 becomes a mission verse. Here, God, who promises Adam and Eve a Savior, might be described as carrying out His mission to restore creation to Himself. The same is true of Genesis 12:3, in which God establishes His covenant with Abram to "bless the families of the earth through his offspring." This, too, is God in mission. Throughout the Old Testament, when God sends prophets to call His wayward people back to himself, He is, in the broad sense of the term, carrying out His mission. From beginning to end, scripture is filled with numerous accounts of God in mission. "Mission" is God at work seeking to restore His creation to Himself.[20]

Narrowed Definition of the Term "Mission"

The CTCR broadly defines "mission" as God at work restoring fallen creation to Himself. It also offers a narrowed definition of the term. In a narrower sense, it is suggested that the term mission be understood as "what God has done through the work of Jesus Christ to restore fallen creation to Himself."[21]

The objective work of Jesus Christ is held to be central to any understanding of what mission is. It is also considered to be central to the development of a clear "theology of mission for the church."[22] While God in a broad sense has reached out to His fallen creation in a variety of ways, it is exclusively through the work of Jesus Christ that He justifies mankind to Himself. It is only through the work of Jesus Christ that fallen man can be restored to God.[23]

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[19] Commission on Church Growth-Missouri Synod, *Theological Statement of Mission,* 7.
[20] Ibid., 7.
[21] Ibid., 10.
[22] Commission on Church Growth-The LCMS, *Theses on Justification* (St. Louis: The LCMS, 1983), 7.
[23] Ibid., 9.

Classic Lutheran theology begins with the recognition that all men are born with the sin of Adam. Original sin is said to be "inborn" to man.[24] Additionally, it is recognized that corrupt man sins daily.[25] As a result, mankind stands before God as guilty. Man is worthy of and condemned to eternal hell and punishment.[26] Because of man's sin there can be no forgiveness or restoration with God except through the work of Jesus Christ.[27] Dead in trespasses and sin, man is unable to participate in any way in restoring a relationship with God.[28] The sole basis of mankind's justification is the work of Jesus in the flesh. First, Jesus, according to both His divine and human natures, vicariously fulfilled the law for all sinners. Second, as an innocent substitute, He satisfied the penal justice of God by dying on the cross for all sinners. On the cross, Jesus received the punishment for all of mankind's sin and

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[24] The Smallcald Articles Part III 1.2 (1537) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 302. Luther clearly teaches that through Adam's disobedience all men were made sinners. Here he calls this inborn sin, "root sin" or "hereditary sin." Luther notes that we believe the teaching of original sin, not because we understand it or can perceive it, but because Scripture reveals it (Ps. 51:5, Rom. 5:12ff, Exod. 33:20, Gen. 3:6ff.). The Augsburg Confession Article II describes original sin. This article suggests that original sin causes natural (unconverted) man to be without fear of God, without trust in God and concupiscent. The Apology of The Augsburg Confession Article II further defines original sin by stating, "all men are full of evil lusts and inclinations from their mother's wombs and are unable by nature to have true fear of God or true faith in God." (II.100).

[25] Ibid., 302. Luther teaches that the "fruit" of original sin are the evil deeds of men that follow. In his explanation of the fifth petition of The Lord's Prayer, Luther explains that our flesh is always under the attack of Satan. Our nature does not believe God and is "constantly aroused by evil desires and devices, so that we sin daily in word and deed, in acts of commission and omission." L.C. III, 86-87.

[26] The Formula of Concord Solid Declaration I,6 in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press. 1959), 509. Here Luther teaches that unless a man is redeemed from their sin, they remain under the condemnation of the law of God. He states that the punishment and penalty of sin is "death and eternal damnation together with other bodily, spiritual, temporal, and eternal misery . . . I,13.

[27] The Apology of The Augsburg Confession Article IV. In *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 111ff. This article is considered the "chief" article of classic Lutheran theology. Here it is taught that apart from Christ, man can not be made right with God. All of man's works fall short of the Law's demand. This includes man's "good deeds." Only the work of Jesus Christ is sufficient for the laws' demand.

[28] Ibid., 111 ff.

made complete expiation for them.[29]

The result of Jesus' work can be described in two ways; objective and subjective justification. First, one might describe the result of Jesus' work for the entirety of Creation. Here, Lutheran theologians use the term "objective justification." The CTCR writes:

> By objective or universal justification one means that God has declared the whole world to be righteous for Christ's sake and that righteousness has thus been procured for all people . . . God has acquired the forgiveness of sins for all people by declaring that the world for Christ's sake has been forgiven.[30]

Objective justification refers to the factual result of Jesus' work. His fulfillment of the law and His death on the cross resulted in a declaration of righteousness that is available to all of mankind.

But, how does this declaration of righteousness become part of a person's life? How is it imputed to the individual? Here, Lutheran theologians use the term, "subjective justification." The CTCR writes: "Christ's righteousness and all the benefits of His perfect obedience of life and death are imputed and communicated to the sinner individually through faith."[31]

In a narrowed sense, then, the term mission can be understood as God at work seeking to restore creation to Himself by subjectively applying the objective results of the work of Jesus Christ to an individual through faith. How God accomplishes this, gives definition to the LCMS "Theology of Mission."

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[29] The Large Catechism: The Second Article in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 413-415. Nowhere else is the propitiatory work of Jesus Christ made more clear than in Luther's explanation of the second article of The Apostle's Creed. This article is essential for Christian theology. It captures the essence of Christ's work. His work alone lay at the heart of justification.

[30] The Commission on Church Growth, *Theses on Justification,* 12.

[31] Ibid., 13.

The Means of Grace and a Theology of Mission

Lutheran theologians teach that God has chosen specific means through which He works to apply the results of the work of Jesus Christ to the life of individuals. The means through which God works are identified as the gospel word, whether written or spoken, and the sacraments of Holy Baptism and the Lord's Supper. Through these means alone, the Holy Spirit works to create faith. The CTCR writes:

> God has instituted definite means and instruments of His grace and salvation, namely, His gospel and sacraments (Baptism and the Lord's Supper), through which alone He both offers and distributes to sinners all the treasures of forgiveness and salvation which Christ has merited, and creates in sinners the faith through which these treasures are received and appropriated.[32]

In a very real sense then, a theology of mission in the church must begin and end with God. God is said to be in mission when He seeks to restore fallen creation to Himself through the work of Christ. Even so, it can be said that God's church is in mission when He involves the church in bringing others to Himself through the proper use of the means of grace (gospel word and sacrament). Additionally, it is proper to suggest that the church continues to be in mission as it administers the means of grace to mature and deepen those whom God has justified.[33]

The Creation of the Church and a Theology of Mission

To administer the means of grace through which He carries out His mission, God has chosen to create the church. Properly speaking, the church is "a congregation [Gemeinde] of saints, that is, the aggregate of all those who, called out of the lost and condemned human

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[32] Ibid., 17-18.

[33] The Church Growth Strategy Task Force, *Toward a Theological Basis, Understanding and Use of Church Growth Principles in The LCMS* (St. Louis: The Standing Committee for Pastoral Ministry, 1991), 11.

race by the Holy Spirit through the word, truly believe in Christ and by faith are sanctified and incorporated in Christ."[34]

C. F. W. Walther, the first president of the Missouri Synod, describes the creation of the church as follows:

> It is to this true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in the church.[35]

It is proper to say that as an act of grace, God chooses to carry out His mission of restoring others to Himself through the church as it faithfully uses the means of grace.

The Office of Pastoral Ministry and a Theology of Mission

While it is proper to say that God carries out His mission through the church, it is also important to note that He does so in a particular way. Even as God has created the church through His word and sacraments, so does He call each congregation to establish an office of public ministry.[36] This office is filled when a congregation properly calls a pastor. Walther writes, "The ministry of the word is conferred by God through the congregation as the possessor of all ecclesiastical power, or the power of the keys, by means of its call, which God Himself has prescribed."[37]

A pastor who has been properly called carries out the mission of the church when he publicly (for and in behalf of the congregation) proclaims the word of God and administers the sacraments. The faithful pastor seeks a balance between reaching the lost through the

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[34] Walther, C.F.W., *Church and Ministry: Part One Concerning the Church Thesis I* (St. Louis: Concordia Publishing House, 1962), 19.
[35] Ibid.
[36] Ibid., 22.
[37] Ibid.

means of grace and using the same to incorporate and bring to maturity those who have been justified.[38]

The Individual Saint and a Theology of Mission

While God chooses to carry out His mission in a public sense through the office of the pastoral ministry, it is also proper to suggest that He desires to involve each individual saint in seeking to restore fallen creation to Himself. There are a number of ways in which this occurs.

First, it can be said that God involves each Christian in His mission. He does so by moving them to fulfill the duties assigned to them by virtue of their station or calling in life (e.g., the child or the parent in the family, the citizen in the society, the worker on the job, the government official, soldier, police officer, employee). In his book *Speaking the Gospel Today,* Robert Kolb says it this way: "At creation God also set in place for us the structure in and through which we are to care for one another. He instituted four situations in which human life takes place: the situations of home, occupation, society, and congregation . . ."[39] Often, it is through the fulfillment of a vocation that opportunities arise to bear witness to Jesus Christ.[40]

Service to one's neighbor is a second way that God involves individual Christians in His mission. The CTCR suggests that when our lives are lived in service to our neighbors, opportunities often arise to share the gospel as God's answer to the deepest human need of all, that of restoration with Him.[41]

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[38] The Church Growth Strategy Task Force, *Toward a Theological Basis,* 8.
[39] Robert Kolb, *Speaking the Gospel Today,* (St. Louis: Concordia Publishing House, 1984,1995), 36.
[40] The Commission on Theology and Church Relations, *A Theological Statement of Mission, 15.*
[41] Ibid.

Participation with fellow Christians in worship and the sacraments is another way that individual Christians can become involved by God in His mission. The CTCR identifies the truth that it is through fellowship with one another that God often refreshes His saints for mission work in His name.[42]

One very important way that God involves individuals in mission is through the use of service gifts. Certainly, God has given gifts to each individual in His Body to use in carrying out His mission.[43]

Finally, it must be said that God especially chooses to use each individual in His mission through their witness to Him (Acts 1:8; Acts 8:4; I Peter 3:15; I Peter 2:9). Indeed, God's greatest desire is that "all men be saved and come to a knowledge of Him" (I Timothy 2:3-4). Central to this desire is God's involvement of His followers in bringing the gospel to those who are lost. Witnessing and evangelism are essential to this end. These are the primary tasks through which God involves individuals in His church to bring those who are lost to Himself. Witness and evangelism form the heart and core of God's mission work.

It is proper to say then, that God uses both the church publicly and individually to carry out His mission of restoring lost people to Himself. In essence, a Lutheran theology of mission is one that recognizes that (a) Mission is something that belongs to God. (b) God's mission is singular: to restore fallen creation to Himself (justification and sanctification). (c) God justifies fallen mankind to Himself exclusively through the work of Jesus Christ. (d) He confers the result of Jesus' work to individuals exclusively through the means of grace (word and sacraments). (e) God chooses to use the church both in a public sense through the

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[42] Ibid. , 16.
[43] Ibid. , 18.

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office of the ministry and an individual sense through each believer to administer His means of grace.

The Centrality of Evangelism to the Mission of the Church

In the October, 2001 edition of the president's Newsletter, former Missouri Synod President, Dr. Alvin Barry, published part two of an essay entitled, *Pastor and Congregation.* In it, Dr. Barry notes the various ways in which both pastors and lay members of congregations are to faithfully fulfill the mission of the church. Appropriately, such things as the fulfillment of one's vocation, service to others, and participation in worship and the sacraments are all identified as belonging to the church's mission. President Barry concludes the article with an important point: One task is central to the mission of the church, evangelism. President Barry writes, "The task given to the church to make disciples of all nations is precisely why our Lord established in His church the office of the ministry and why He declared that all the baptized are 'royal priests' and a 'holy nation.'"[44]

For the President of the Missouri Synod to identify the task of evangelism as being central to the fulfillment of the church's mission is neither surprising nor novel. Indeed, the centrality of evangelism to the mission of the church is made clear in the Holy Scriptures, the writings of our Lutheran church fathers, the constitution of the Missouri Synod Lutheran Church, and repeatedly throughout our church body's convention proceedings. Because this project seeks to examine a particular method (the mentorship method) within the discipline of evangelism, it is appropriate to consider this emphasis upon the centrality of evangelism to the mission of the church.

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[44]Alvin Barry, "Part Two: Pastor and Congregation," *President's Newsletter* (October 2000), 3.

The Centrality of Evangelism to the Mission of the Church within the Holy Scriptures

Throughout the Holy Scriptures it is clear that God places a priority on the task of evangelism for His people. The scriptures (a) express the will of God that no one be spiritually lost and condemned, (b) express the act of evangelism as a product of the Holy Spirit's work in the church, and (c) express a priority for the task of intentional outreach on the part of God's people to the lost and unsaved.

Evangelism and the Will of God

First, it is important to note that throughout the Holy Scriptures, God makes clear His desire that no one be spiritually lost and condemned. The Old Testament prophet Ezekiel pictures God as One who "longs" for those who are lost to be restored to Him. Ezekiel records God's words, "As surely as I live, declares the Sovereign Lord, I take no pleasure in the death of the wicked, but rather that they turn from their ways and live."[45] In the New Testament, the Apostle Paul emphasizes God's desire that none be spiritually lost. St. Paul writes, "This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth."[46] In the gospel, St. John writes, "God sent not His Son into the world to condemn the world, but that the world might be saved through Him."[47]

Lutheran theology holds the teaching that our God is a loving God who desires that no one be lost and condemned. Lutheran theologian, Francis Pieper uses the term *gratia seria et efficax* (serious and efficacious grace) to describe this fact. He writes,

> God's gracious will in Christ is not some sort of *laissez-faire* attitude, which does not go beyond a half-hearted, idle wish (*otiosa complacentia, nuda velleitas*), but God has

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[45] Ezekial 33:11 New International Version (NIV).
[46] I Timothy 2:3-4 NIV.
[47] John 3:17 NIV.

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set His heart on the conversion of all men and puts His full power into the means of grace to effect His purpose.[48]

So important is the conversion of men to God that He, "faithfully purposed it [provided therefor] that before the foundation of the world was laid, He deliberated concerning it, and in His [secret] purpose ordained how He could bring me thereto [call and lead me to salvation], and preserve me therein."[49]

While Lutheran theology holds that God's desire is that all men be saved, it is also taught that sinful men have the power to reject the converting work of the Holy Spirit as He operates through the means of grace. This teaching is called, *gratia resistibilis* (the resistance of grace). Quoting from Martin Luther's book *Bondage of the Will,* Pieper writes, "Can man, then, resist the almighty power of God? When God works through means, He can be resisted; when God operates without means, in His uncovered majesty, He cannot be resisted."[50] Robert Kolb calls the inclination of sinful man to reject God, "freedom *against* God"[51] He says, "This ability (to reject God) does not deserve the name "freedom," for it is not only an ability which opposes God but also one which destroys true humanity. It enslaves and binds."[52] Certainly scripture provides consistent examples of the inclination on the part of sinful men to resist God's desire for their conversion.

In the gospel of St. Luke, chapter seven, the Pharisees and the scribes are said to frustrate (*athatasan*) the will of God, who desired their salvation.[53] In Acts 13:46 we read, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it

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[48] Francis Pieper, *Christian Dogmatics,* vol. 2 (St. Louis: Concordia Publishing House, 1951), 28.
[49] Pieper, *Christian Dogmatics,* vol. 3, 492-493.
[50] Pieper *Christian Dogmatics,* vol.2, 30.
[51] R. Kolb, *Speaking the Gospel,* 41.
[52] Ibid.
[53] Luke 7:30 NIV.

from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."[54]

Jesus, too, refers to man's ability to resist conversion. To the nation of Israel, Jesus says,

"How often would I have gathered thy children to myself . . . and ye would not."[55] Of Israel,

Jesus says, "All day long I have held out my hands to a disobedient and obstinate people."[56]

The scriptural emphasis on the desire of God to save all men is what makes the task

of evangelism central to the mission of the church. Because it is impossible to know whom

the Lord will lead to conversion and who will reject His work through the means of grace

(*crux theologorum*), the church is called to "take the gospel to the ends of the earth."[57]

Without God's work of conversion through the means of grace (word and sacrament),

lost people remain lost and condemned.[58] Because this is true, St. Paul writes, "How then,

can they believe in the one of whom they have not heard? And how can they hear without

someone preaching to them? And how can they preach unless they are sent?"[59]

Without question, the centrality of the task of evangelism to the mission of the church

is made clear through scripture's teaching regarding the will of God. But another clear

teaching of scripture is that evangelism is a product of the Holy Spirit's work in the church.

Evangelism as a Product of the Holy Spirit's Work in the Church

In a recent book, theologian and author, Robert Scudieri asks an important question.

Seeking clarity, he asks, "Is evangelism a response to a command or is it the result (product)

of being a Christian?"[60] Through this question, Dr. Scudieri is pointing toward an important

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[54] Acts 13:46 King James Version (KJV)
[55] Matthew 23:37 KJV
[56] Romans 10:21 KJV
[57] Acts 1:8
[58] Commission on Church Growth-The LCMS, *Theses on Justification*, 7.
[59] Romans 10:14 NIV
[60] Robert Scudieri, "A Missiology of the Cross," in *The Theology of the Cross for the 21st Century*, eds. Alberto Garcia and Victor Raj (St. Louis: Concordia Publishing House, 2002), 62.

differentiation. In some church bodies the task of evangelism is primarily viewed as a response on the part of God's people to those imperatives of scripture that command the church to "make disciples of all nations."

While it is correct to suggest that God makes imperative the task of evangelism, there exists in the church the danger of turning evangelism into an effort that is primarily dependent upon man. Responding to the Church Growth Movement, the CTCR recognizes this danger. The CTCR identifies the fact that the Church Growth Movement is primarily driven by a theology of God's sovereignty rather than by a theology of the cross. This theology places God as sovereign King over His creation and the church. In essence, it suggests that when God commands, man must choose to obey or disobey. Regarding evangelism, this theology would suggest that God has commanded His church to "go out and make disciples of all nations" (Matthew 28:19-20). Obedience to this command is held to be possible as man "co-operates" with the grace of God. By choosing to obey the command to evangelize, God and man are said to work together both to restore and convert the lost.[61]

In providing guidelines for evaluating the Church Growth Movement, the CTCR warns Lutherans not to fall into the trap of believing that evangelism is a product of man's choice.[62] Instead, Lutheran theology views evangelism as a product of the Holy Spirit's work. The CTCR suggests that when the Holy Spirit works through the gospel of Christ, He gives Christians both the desire and the ability to carry out Christ's command. For Lutheran theologians, the gospel is seen as the means through which the church is moved to carry out

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[61] Commission on Theology and Church Relations, *Evangelism and Church Growth,* Part II, 2.
[62] Ibid.

the task of evangelism.[63] Martin Luther, commenting on the gospel of St. John, chapter

fourteen, makes this clear. Luther writes,

> When a Christian begins to know Christ as his Lord and Savior, who has redeemed him
> from death, and is brought into His dominion and heritage, his heart is thoroughly
> permeated by God; then he would like to help everybody attain this blessedness . . . so
> he begins to teach and exhort others, confess and commend his blessedness before
> everybody, and sighs and prays that they, too, may come to this grace.[64]

Evangelism happens not as a human response to God's command, but it follows as a

product of the Holy Spirit that is at work within His church. It is a natural outcome of faith.

Robert Kolb expresses this truth when he writes, "Christians are reborn with silver tongues in

their mouths. It is just natural for Christians to talk. . . . Believers, made in His image, can

hardly help but talk about their God."[65] Certainly there are numerous scripture passages that

support this understanding of evangelism as a product of the Holy Spirit's work. Acts,

chapter one, records the truth that as a result of the Holy Spirit's work, the church "will

(jussive) be Christ's witnesses to the end of the earth."[66] Similarly, St. Luke records the

response of the church to the work of the Holy Spirit, "And repentance and forgiveness of

sins will be preached in His name to all nations, beginning at Jerusalem."[67] The use of the

jussive verb form in texts such as these indicates the nature of the church's response. The

church is not responding to a command out of its own strength. Instead, evangelism is

something that flows out of the Holy Spirit's work; it is a natural product, or outflow of faith.

Given this fact, it would be hard to describe evangelism as anything less than central

to the mission of the church. Because it is a product of faith, no church must ask the question

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[63] Ibid., 2-3.

[64] Martin Luther, "Commentary on St. John," quoted in Committee on Theology and Church Relations, *Toward a Theological Basis, Understanding and Use of Church Growth Principles in the LCMS* (St. Louis: The Standing Committee for Pastoral Ministry, 1991), 9.

[65] R. Kolb, *Speaking the Gospel*, 9.

[66] Acts 1:8 NIV.

[67] Luke 24:47 NIV.

of whether or not to do evangelism. No! Where there is faith, evangelism by necessity will

follow. Certainly God, who desires that all men be saved, designed His church this way. He

designed evangelism to be a product of faith. Because evangelism is critical to the mission of

making disciples, God causes it to happen as the Holy Spirit works through His word. It is a

product of His work.

The Imperative of Evangelism in the Holy Scriptures

While it is certain that evangelism is a product of the Holy Spirit's work in His

church, there is a very real sense in which some passages of scripture place the call to

evangelize into the imperative. Perhaps the most well-known imperatives to the church are

found in the gospels of Matthew and Mark. Matthew records Jesus' words to the church to,

"Go and make disciples of all nations, baptizing them in the name of the Father and of the

Son and of the Holy Spirit, and teaching them to obey everything I have commanded you."[68]

Mark records our Lord as saying, "Go into all the world and preach the good news to all

creation. Whoever believes and is baptized will be saved, but whoever does not believe will

be condemned."[69] A careful study of these texts reveals that their imperative nature is in no

way contradictory to the essence of evangelism as a product of faith rather than a response to

a command. What our Lord seeks to do in such places in scripture is to make clear to His

church the very central place that evangelism must take. In these verses, Jesus is sending His

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[68] Matthew 28: 19-20 NIV.

[69] Mark 16:15 NIV. Note: In his commentary on St. Mark's Gospel, William Lane (along with many other commentators) points to overwhelming evidence that the original text of this Gospel ends at verse 16:8. What follows, is a supplemental addition. William Lane, "The Gospel of Mark" in *The New International Commentary on The New Testament* (Grand Rapids: Eerdmans Publishing Company, 1974), 601.This said, there are few that would argue that the theology expressed in the supplemental ending to the Gospel is any thing less than a reflection of Apostolic teaching. This is certainly true of this emphasis upon the commission of the church to proclaim the Gospel to the ends of the earth.

church out into the world to restore lost creation to Himself. Such emphasis on the centrality of evangelism is also supported in the writings of the LCMS fathers.

The Centrality of Evangelism to the Mission of the Church in the Writings of LCMS Fathers

If one were to survey much of today's popular literature on the subject of evangelism, they might reach the conclusion that the church's focus on this subject is relatively new. Nothing could be further from the truth. As one reviews the writings of the church fathers in the LCMS, it is clear that there has been an early and consistent emphasis on evangelism as central to the mission of the church.

Certainly this is the case with Dr. Martin Luther. While Luther is best known as a great reformer in the church, it is sometimes forgotten that he carried within himself a passion for reaching the lost. In his exposition of I Peter 1:15-16, Luther writes, "The greatest work that follows from faith is that with my mouth I confess Christ . . . that others may likewise be brought to believe. Then other works follow."[70] Certainly, Luther viewed evangelism as a work of the Holy Spirit. While there can be no doubt that he valued the many works of the Holy Spirit in the church, it is helpful to note that Luther calls "confessing Christ . . . that others may be brought to believe" (evangelism) the greatest work that follows from faith.

For Luther, the reformer, nothing could be more important than the work God does through His church in seeking to restore the lost to Himself. Luther repeats this same view in a sermon delivered on September 25, 1538. Based on the text of Matthew 23:15, Luther is

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[70] Martin Luther, "Commentary on 1 Peter" quoted in Committee on Theology and Church Relations, *Toward a Theological Basis, Understanding and Use of Church Growth Principles in The LCMS* (St. Louis: The Standing Committee for Pastoral Ministry, 1991), 8.

quoted as saying, "The very best of all works is that the heathen have been led from idolatry to the knowledge of God."[71] Indeed from its very beginnings, the Lutheran Church has been led by men who view evangelism as central to the church's mission.

As with Luther, this is evident in the writings of our church body's first president, Dr. C. F. W. Walther. While many may remember Walther for his teaching on church polity or his excellent writing regarding the use of law and gospel, he is often quoted in connection with the task of evangelism. This was the case in 2000, when former synodical President, Dr. Alvin Barry published the pamphlet, *What about Telling the Good News about Jesus?*

In this publication, Dr. Barry hearkens the church back to an address contained in Walther's *Essays for the Church*. Speaking to the Synod, Walther said of the centrality of evangelism,

> Another major duty of a Synod that wants to be and remain an Evangelical Lutheran Synod is that it not seek it's own glory, but only the glory of God, being intent not so much on it's own growth, but rather on the growth of Christ's kingdom and the salvation of souls. You see, dear brethren, we are assembled here not for our own sake. We are in the faith, and by this faith we hope to be saved! But there are still many millions who have no faith! This is why we are here—so that we might bring salvation to as many people as we possibly can, so that the sad situation in Christendom and the corruption of the poor, blind heathen might be remedied. Only for this reason does our gracious God allow Christians to live on earth, that they might bring others to the saving faith. Otherwise God would immediately take a Christian to heaven as soon as he is converted."[72]

Walther again points to the centrality of evangelism in his address to the first Iowa District Convention:

> This is worth noting that Luther was so deeply moved, when he considered how disappointing it is, when God produces a congregation through the seed of His Word, and then this congregation insists on being barren, refusing to become a spiritual

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[71] Ibid.

[72] C.F.W. Walther, "Essays for the Church" (St. Louis: Concordia Publishing House, 1992): II: 262 quoted in Alvin Barry, *What about Telling the Good News about Jesus?* (St. Louis: The Office of the President, 2000), 1-2.

mother so that others can be added to the Church. He says, 'God will demand an accounting for the souls of all our descendants whom we failed to serve and save.'[73]

Indeed, Walther's opinion represents the fact that from the Missouri Synod's earliest days the task of evangelism has been considered central to the mission of the church. This is also supported in the constitution of the Lutheran Church.

The Centrality of Evangelism in the Constitution of the LCMS

Without question, the constitution of the LCMS exists to provide this church body with a polity and structure that is pleasing to God and that might lead congregations to work together to do His will. Workers in the church, whether pastors, directors of Christian education, teachers, or others, are encouraged to be familiar with the Synod's constitution. All of these take an oath at their installation to work underneath its guidelines. For this reason, it is important to note Article III, 2 of the constitution where the Missouri Synod (its congregations, districts and other institutions) clearly places evangelism at the heart of the mission of Jesus Christ. The constitution in this article states,

> The Synod, under scripture and the Lutheran confessions shall strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend the Gospel witness into all the world.[74]

Certainly it can be said that the Constitution of the Lutheran Church-Missouri Synod reflects the scriptures, the confessions, and the teachings of its church fathers in placing evangelism as central to the mission of the church. The same can be said of the Missouri Synod's Convention resolutions.

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[73] C.F.W. Walther, "Duties of an Evangelical Synod," Iowa District Convention (1879) quoted in Committee on Theology and Church Relations, *Toward a Theological Basis, Understanding and Use of Church Growth Principles in The LCMS* (St. Louis: The Standing Committee for Pastoral Ministry, 1991), 10.
[74] *Handbook of The LCMS Article III,2,* 2001 edition. (St. Louis: The LCMS, 2001), 6.

The Centrality of Evangelism in the Resolutions of the LCMS in Convention

Consistent with the Missouri Synod's scriptural and confessional emphasis on evangelism as central to the mission of the church are its convention resolutions. In keeping with the church body's polity, the Synod meets together in convention once each three years. The purposes of the Missouri Synod's conventions include election of officers, reports on the state of affair of the church, and consideration of convention overtures. In reviewing past convention overtures, it is observed that the content of some is intended not to create, but to affirm some aspect of ministry that is considered essential to the Synod's work. Such is often the case where the work of evangelism is concerned. This is especially clear in Resolution 1-02 A, adopted by the Missouri Synod in convention in 1975. In this resolution the Synod affirms the centrality of evangelism to the mission of the church. All components of the Synod's ministry are called upon to engage in equipping Christ's followers for this task. The Resolution states:

> . . . in as much as the Spirit-endowed gifts for evangelism can grow, be matured, developed, and enhanced through training, each pastor will want to equip God's people for evangelism, and each congregation will provide suitable and adequate opportunities and methods for training in evangelism...each Lutheran congregation will support the evangelism efforts of District and the Synod . . . every Lutheran will remember that evangelism begins with each baptized Christian sharing the gospel with the members of his own family, the person next door, in the same community, in the same place of occupation, in the same dormitory, hospital, or wherever the Lord of the Church provides opportunity.[75]

Whether one considers the teaching of scripture, the confessions of the Lutheran church, the teachings of the church fathers, the constitution of the Missouri Synod, or its resolutions, one thing is clear; evangelism is central to the mission of God's church. But we

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[75] The LCMS-Convention Resolution 1-02A, 1975.

should be clear. What precisely is evangelism? Let us continue with an examination of a Lutheran theology of evangelism.

A Lutheran Theology of Evangelism

Because it is the goal of this project to examine a particular method of evangelism, it has been important to establish the place of evangelism as central to the mission of the church. Equally important is the need to establish a clear definition of the term evangelism.

That the term evangelism requires clear definition is made evident within several key writings of the LCMS. In particular, our Synod, at its 1975 convention, pointed out that confusion over the meaning of the term was evident throughout the church at large. Anaheim resolution 1-02 A states that some Lutherans confuse the term evangelism with salesmanship and manipulation. Other Lutherans confuse the term with the activity of presenting moral or legal demands. Finally, some in error confuse the term with an effort to serve the needs of the evangelist themselves.[76]

In the forward to his book *Dialogue Evangelism,* Dr. Leroy Biesenthal suggested that confusion regarding the meaning of the term evangelism might, in part, be the result of different people using the same term in different ways.[77] To define the term evangelism, several writings within the LCMS have been produced. These seek to make a distinction among (a) the term evangelism used in the broad sense, (b) the term evangelism used in the specific or narrow sense, (c) the term evangelist, and (d) the distinction and similarity between the terms evangelism and witnessing.

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[76] The LCMS, *Synodical Resolution 1-02* (St. Louis, 1975).

[77] Leroy Biesenthal, *Dialogue Evangelism* (St. Louis: LCMS, The Board for Evangelism, 1980), 6.

The Term Evangelism Used In a Broad Sense

In a 1986 article for Concordia Journal, Erwin J. Kolb produced what is perhaps the most straightforward definition of the term evangelism in the broad sense of the word. Erwin Kolb writes, "Evangelism is telling the good news about Jesus Christ, His life, suffering, death and resurrection."[78] All writers who were reviewed for this project agree that in the broad sense, evangelism is an activity that flows out of the work of the Holy Spirit. The Spirit seeks to move all Christians to tell others the good news of Jesus.

At times God's people resist this effort of the Spirit. In fact, the *Witness Workshop* reports that for the years 1977 to 1980, only ten percent of the members of the LCMS told others the good news of Jesus with considerable frequency. Some ninety percent resisted the Holy Spirit, either never telling others the good news or only occasionally telling others.[79] Still, it is agreed that in the broad sense of the term, evangelism is something that belongs to all Christians.[80]

The Term Evangelist and the Term Evangelism Used in a Particular Sense

In contrast to the term evangelism in the broad sense, several writers suggest a more narrow or particular definition of the word. Anaheim Resolution 1-02 A suggests that evangelism in the particular sense of the word is "Sharing the gospel with those who do not yet confess Jesus Christ is Lord to the end that they might enjoy all the benefits of our Lord Jesus Christ."[81] This definition suggests that while evangelism in its broad sense includes telling the good news to all men, both Christians and non-Christians alike, the narrow sense

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[78] Erwin J.Kolb, "A Statement for Discussion in the Church on Evangelism and Witness," *Concordia Journal vol. 12* no. 1 (1986): 17.

[79] The Board for Evangelism Services, foreword to *Guidelines on How to Conduct a Witness Workshop* (St. Louis), ii.

[80] Ibid.

[81] Ibid.

of the word focuses on an audience that is outside of Christianity. Additionally, the goal of

evangelism in the particular sense is specific; namely, the conversion of the non-Christian.

Some writers add the note that evangelism in its particular sense is ordinarily a telling

of the good news done in a way that follows some organization of the evangelist's thoughts.[82]

This contrasts with the general sense of evangelism which involves a natural telling of the

good news in response to a particular situation, a statement, an experience, or and event.[83]

All Lutheran writers that were reviewed agree that while evangelism in the broad

sense is an activity that belongs to all Christians, evangelism in the particular sense does

not.[84] In the particular sense, it is suggested that the activity of telling the good news in an

organized and intentional way to non-Christians is something that is often the product of a

special spiritual gift the Holy Spirit has given some Christians.[85] It is here that the term

evangelist is given definition. An evangelist is described as a Christian who has the spiritual

gift of telling the good news of Jesus Christ to non-Christians in a winsome way.[86] Based on

Ephesians 4:11, one evangelism manual within the LCMS suggests that as many as ten

percent of the members of an average congregation might have this special ability or gift.[87] It

is suggested that others might have the ability to learn how to do what those with the gift of

being an evangelist do.[88]

Erwin Kolb suggests that all Christians should carefully consider whether or not they

could not learn to do the work of an evangelist before turning away from this central and

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[82] E. Kolb, *A Statement for Discussion,* 19.

[83] The Board for Evangelism Services, *Witness Workshop,* 22.

[84] Ibid., 22-3.

[85] Biesenthal, *Dialogue Evangelism,* 8.

[86] Ibid.

[87] The Board for Evangelism Services, *Witness Workshop,* 24.

[88] The Board for Evangelism Services, *Witness Workshop,* 23.

important activity.[89] Indeed, he challenges pastors and congregations to encourage all members to consider doing the work of an evangelist.[90] A key passage in this regard is 2 Timothy 4:5. In this passage it is apparent that Timothy, a mentee to the Apostle Paul, does not have the special or spiritual gift of evangelism. None the less, he is here encouraged to "do the work of the evangelist."[91]

The Terms "Evangelism" and "Witnessing"

In his book *Dialogue Evangelism,* Dr. Leroy Biesenthal notes that the term evangelism does not appear in the official writings of the LCMS until the 1950's.[92] A review of the *Index* to Franz Pieper's *Christian Dogmatics* reveals that the term witnessing was not popular among Lutheran writers in the early eras either.[93] Therefore, it is not surprising that later Lutheran writers seek clarity regarding these two activities. Again, it is Erwin Kolb who provides clear insight in this regard. Kolb suggests that in essence the term witnessing is equivalent to the term evangelism understood in the broad sense.[94] This insight is valuable as it suggests that there is more similarity than difference between the activities of evangelizing and witnessing.

Erwin Kolb also points out that the term witness is derived from the Greek word *martus.*[95] With Kolb, Biesenthal notes that this term is a courtroom word. It refers to the telling of the good news of Jesus Christ, His life, death and resurrection as one has personally experienced such.[96] Kolb writes, "It (witnessing) is the objective truth expressed through an

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[89] E. Kolb, *A Statement for Discussion,* 20.
[90] Ibid.
[91] II Timothy 4:5.
[92] Leroy Biesenthal, *Dialogue Evangelism,* 1.
[93] Franz Pieper, *Christian Dogmatics Vol. III,* 277.
[94] E. Kolb, *A Statement for Discussion,* 17-18.
[95] Ibid., 18.
[96] Leroy Biesenthal, *Dialogue Evangelism,* 15-16.

individual that has experienced the result of such in a personal and subjective way."[97] The

Missouri Synod's *Witness Workshop* provides numerous scriptural examples of individuals

acting as witnesses. They are speaking the objective good news of Jesus as they have

personally experienced such. Examples include Stephen's witness in Acts 7, Philips witness

in Acts 8, Saul's witness in Acts 9, Peter's witness in Acts 10, and Paul's witness in

Acts 13.[98]

While the term witness is equated with the term evangelism in the broad sense,

several characteristics are particular to the term evangelism in the more narrow sense. First is

audience: While witnessing has an audience of both Christians and non-Christians,

evangelism in the particular sense has unbelievers as its intended audience.[99] Second is goal:

The goal of witnessing might be described as broad. Witnessing might have such things as

encouraging others in faith, affirming others in faith, or sharing faith. In the particular sense

of the word, the goal of evangelism is more specific. Here the goal is the conversion of the

non-Christian.[100]

Organization is the third thing that differentiates witnessing and evangelism. It is

suggested that witnessing is a natural response to an opportunity or an event. Generally,

witnessing is something spontaneous and unplanned. It is not built around any kind of

organized presentation. On the other hand, evangelism, while not being artificial or

contrived, is an activity that includes an organized telling of the good news. Evangelism is

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[97] E. Kolb, *A Statement for Discussion*, 19.
[98] The Board for Evangelism Services, *Witness Workshop*, 49ff.
[99] E. Kolb, *A Statement for Discussion*, 20.
[100] Leroy Biesenthal, *Dialogue Evangelism*, 87.

something that is generally preceded by some intentional planning and organization prior to responding to an opportunity to tell the good news.[101]

Finally, while Lutheran writers seek to make a distinction between evangelism (in the narrow sense) and witnessing, there is a greater desire to note what they share in common. First, it is suggested that Christians should be encouraged to engage in both witnessing and evangelizing.[102] An effort should be made in the church to cultivate a mindset in which Christians desire to share God's word. Opportunities for sharing God's word should be promoted in the church. Individual Christians should be equipped with skills that might further the sharing of the gospel. In the course of sharing the gospel, some will discover that they have the gift to evangelize in the particular sense. All Christians, however, should be encouraged to share the gospel.

Second, it is suggested that all Christians can grow both in their ability to witness and to evangelize. Congregations are encouraged to offer training as such.[103] Third, in no case should either the activity of the witness or the evangelist be motivated by law or guilt. Both are a product of faith. They are a gift of grace. No church should seek to promote these activities in a spiritually harmful way.[104]

Fourth, both the activity of witnessing and evangelism share the same core message. While witnessing includes a subjective telling of the good news, it is truly not Biblical unless it includes a word and message regarding Jesus' life, death, and resurrection. The *Witness Workshop* suggests that while it is appropriate for witnessing to be done in deed, it is not

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[101] E. Kolb, *A Statement for Discussion*, 19.
[102] Ibid., 20.
[103] Ibid.
[104] Ibid.

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truly witnessing unless it includes a word that points to the redemptive work of God in Jesus Christ.[105]

In summary, evangelism literature within the LCMS is helpful toward defining the terms evangelism and evangelist. Within the writings of the church body, a strong emphasis is placed upon calling all Christians to engage in the activity of sharing the good news of Jesus Christ through witnessing and evangelizing.

The Place of God's Word as a Means of Grace in Telling the Good News

The term evangelism in the broad sense has been defined as telling the good news of Jesus' life, death, and resurrection. In a particular sense, evangelism is defined as telling the good news with the goal of converting a non-Christian. Because conversion is the goal of evangelism, it is important to consider the place of God's word (as a means of grace) in bringing about conversion. Here we will consider the emphasis that both the Lutheran confessions and the scriptures place upon the word of God as the means through which the Holy Spirit works conversion in the unbeliever.

The Word of God as the Means of Conversion within the Lutheran Confessions

In 1980, Wilhelm Stoll was commissioned by both the Lutheran Church in Australia and the LCMS to produce a clear exposition of what the Lutheran confessions teach regarding the subject of conversion. At that time in history, the Lutheran church throughout the world found itself challenged by an evangelical community that held to, and continues to hold, a different theology of conversion than that taught within the Lutheran confessions. Such well-known evangelists as Billy Graham brought considerable influence to a theology

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[105] Board for Evangelism Services, *Witness Workshop*, 22.

that has suggested that conversion is the work of both God and man. An example of such is found in affirmation VI of the International Conference of Itinerant Evangelists, held in Amsterdam in July 1983. Here, evangelists affirmed the following: "In our proclamation of the gospel we recognize the urgency of calling all to a decision to follow Jesus Christ as Lord and Savior . . . "[106] For Billy Graham, natural man is in need of the Holy Spirit to achieve conversion. However, Graham and others of similar vein suggest that fallen man still maintains a vestige of free will. Man's free-will, it is suggested, is able to participate in conversion by making a decision to follow Christ as Lord and Savior.[107]

In opposition to Graham, Stoll begins his exposition on conversion by noting what the Lutheran confessions teach regarding original sin and its effect. Stoll points out that Lutheran theology begins with the Biblical premise that all men are born with original sin and are under its temporal and eternal effect (ACII, I; F.C. S.D. I, 5; Ep 1, 20; SA III, I, 1.).[108] Because of original sin, natural man does not know or love God and, in fact, is opposed to and at enmity with Him (Ap.II, 8, 24; IV, 79; SD 1, 11).[109] Far from being able to initiate his

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[106] Billy Graham, *A Biblical Standard for Evangelists* (Minneapolis: World Wide Publications, 1984), 57. The International Conference for Itinerant Evangelists was held in Amsterdam in July 1983. The conference was sponsored by The Billy Graham Evangelistic Association. Graham's Association had previously sponsored evangelistic conferences in Berlin (1966), Singapore (1968), Europe (1971) and Lausanne, (1974). The Amsterdam conference brought together four thousand participants representing one hundred thirty-three nations. Billy Graham's Association identified participants for this conference. The criteria for participation in the conference were stated as follows: Participant's for the Amsterdam Conference are to be "persons with a special gift from the Holy Spirit to announce the good news of the Gospel." Participants at the conference regarding the essence of evangelism made fifteen "Affirmations." Many of these "Affirmations" represent a theology of conversion that is synergistic and anthropocentric.

[107] Wilhelm Stoll, "The Conversion Theology of Billy Graham in the Light of the Lutheran Confessions," *Concordia Student Journal* Monograph Series #2 (1980): 51. In his evaluation of Graham's theology of conversion, Stoll notes the synergistic overtones that pervade his writing. Graham suggests that man is "almost" helpless. He is in need of the Holy Spirit's "stimulation" in order to "accept" Christ's offer of forgiveness. Two books are useful toward demonstrating Graham's synergism: Billy Graham, *How to Be Born Again* (Waco: Word Books, 1977) and Billy Graham, *The Mystery of Righteousness*, Radio Messages, No. 75 (Minneapolis: Billy Graham Evangelistic Association, 1956).

[108] Ibid., 19.

[109] Ibid., 19-20.

own conversion, natural man fights against such (SDII, 7).[110] Simply put, the Lutheran

confessions oppose the idea of natural man as being able to initiate or effect the act of

conversion. Instead, the Lutheran confessions describe conversion as something that God

desires to bring about within a man through His work (ApII, 3; SA III, 3, Ep. I, 9). To work

conversion, the Holy Spirit uses the word as His means.[111] In fact, Stoll writes, "The Holy

Spirit **does not** convert man without means." (SAIII, VIII10; EpII, 13-19; SD II, 4; XII, 30;

SDII, 71; XI, 71)[112] He continues,

> He (the Holy Spirit) works conversion and regeneration in whatever form He
> causes the pure gospel to be applied to man. Absent from preaching there is
> meditation on His word, conversation or mutual consolation. The word addresses the
> man who reads the scriptures or catechism. The Creed reveals God's will and word,
> personal absolution is the voice of the gospel. The gospel is God's power of grace and
> forgiveness mediated through the Lord's Supper and Baptism.[113]

In bringing about conversion, the Holy Spirit uses the means of the word as both law

and gospel (SDV, 15).[114] First, the law is used to bring about contrition. This is the first part

of conversion, and it must precede the creation of faith (SDIII, 23).[115] This is why C. F .W.

Walther teaches would-be evangelists the need to use the law when seeking conversion.

Walther writes, ". . . the word of God is not rightly divided when the law is not preached in

its full sternness and the gospel not in its full sweetness"[116] Stoll adds, "The law is a powerful

instrument. It is God's thunderbolt, the hammer that breaks the heart of the unconverted and

that destroys hypocrisy and open sin.[117] Biesenthal also suggests that conversion must begin

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[110] Ibid., 20.
[111] Ibid., 23.
[112] Ibid., 23.
[113] Ibid., 27.
[114] Ibid., 23.
[115] Ibid., 23. The Confessions describe God's work through the Law as His "alien" work. (S.D. V. 15) God "terrifies" in order to "vivify." Without contrition, conversion is not possible.
[116] C.F.W. Walther, *The Proper Distinction Between Law and Gospel*, translated by W.H. T. Dau (St. Louis: Concordia Publishing House, 1929), 79-89.
[117] Stoll, *The Conversion Theology of Billy Graham*, 24.

with the law. He writes, "The law is our schoolmaster to bring us to Christ. (In evangelism) sin must be presented in all of its awfulness."[118]

While the evangelist must present the law, there should be no attempt to push the evangelized to obtain a specific level of contrition. Robert Kolb's words are most helpful here. Kolb suggests that the use of the law by the evangelist is a matter of "theological order" not "chronological order."[119] He suggests that often evangelists chronologically begin the task of evangelism not with the law, but by gaining an understanding of the spiritual worldview of the evangelized. He writes, "The believer can only begin to develop the unbeliever's perception of what is wrong with life, and why, when some modicum of personal trust exists between the two."[120] While an evangelist might not begin the task of evangelism with the law (chronologically), Kolb makes it clear that theologically the law must precede the gospel in bringing about conversion. He writes, "The sick person must become convinced that he or she is ill before seeking treatment. The goodness of God in Jesus Christ, in His death and resurrection, cannot make sense to people who have enough goodness at hand in their self-formed gods . . . law must precede gospel."[121] God must be trusted to work contrition, as He will through this part of His word.

After the law, the gospel is necessary for conversion. It is the gospel that the Holy Spirit uses to create faith. Stoll writes, "Only the gospel in this strict and narrow sense is the means of grace by which saving faith is engendered."[122] Indeed, much emphasis is placed by our Lutheran confessions upon the fact that it is the gospel through which the Holy Spirit

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[118] Biesenthal, *Dialogue Evangelism,* 59.
[119] R. Kolb, *Speaking the Gospel,* 94.
[120] Ibid.
[121] Ibid.
[122] Stoll, *The Conversion Theology of Billy Graham,* 23.

works to create faith within the evangelized. This is done by the Holy Spirit apart from the

natural will of man, which must become re-created in this process. Stoll writes, "The bound

will (of man) is purely passive in conversion (EpII, 18; SDII, 73,89).[123] Luther, of course,

expresses this theology most simply in his explanation to the third article of the Apostle's

Creed when he writes,

> I believe that by my own reason or strength I cannot believe in Jesus Christ my Lord,
> or come to Him. But the Holy Spirit has called me through the gospel, enlightened me
> with his gifts, and sanctified and preserved me in true faith, just as he calls, gathers,
> enlightens, and sanctifies the whole Christian church on earth and preserves it in union
> with Jesus Christ in the one true faith.[124]

A note from Article II of the Formula of Concord should be made here. This article

suggests that while it is correct to suggest that the will of man is passive in the process of

conversion, this does not mean that it is not effected. It does not mean that man is simply

"stone" or "wood" in the process. In fact, this article suggests that in the act of conversion the

Holy Spirit recreates the will of man in such a way that man's will itself becomes an

instrument of conversion. In conversion man's changed and renewed will "not only lays hold

on grace but also cooperates with the Holy Spirit in the works that follow."[125]

Once the Holy Spirit engenders faith in a person, such becomes the "instrument"

through which man receives and accepts the grace of God (SDIII, 24-26, 31, 40).[126] Stoll

writes, "Only he who has been brought to faith accepts and grasps by this Spirit-given

instrument of faith."[127] Lutheran theology views conversion, also referred to as regeneration,

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[123]Ibid., 30.

[124] Martin Luther, "The Small Catechism" (1529) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 345.

[125] The Formula of Concord (Part I: Epitome) Article II.17 (1577) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. And ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 472,

[126] Stoll, *The Conversion Theology of Billy Graham,* 22.

[127] Ibid., 29.

vivification, and illumination, in the strictest sense of the word to be instantaneous. The CTCR writes, "conversion itself takes place the moment the Holy Spirit kindles a spark of faith in the heart of the sinner . . . "[128]

It is clear then, that the word of God rightly distinguished as law and gospel is considered central to conversion within the Lutheran confessions. Because this is true, any practice of evangelism that is to remain true to the Lutheran confessions must position the word of God as central to this task. Lutherans believe and teach that evangelism, which has conversion as its goal, is not dependent as the *causa efficiens* upon the person of the evangelist, the method of the evangelist, or the technique of the evangelist. Instead, Lutheran theologians confess that evangelism must rely upon the word of God, law and gospel, properly distinguished through which the Holy Spirit works conversion. Such reliance upon the word of God as the means through which conversion takes place is also evident in numerous scripture references.

The Word of God as the Means of Conversion within Scripture

In volume II of *Christian Dogmatics,* theologian Franz Pieper suggests several key scriptures that demonstrate how the word of God functions as the means of grace through which conversion is worked. At the top of the list, Pieper places St. Paul's classic words from Romans 10: 8-15.

> Here, St. Paul addresses the need for the word in conversion when he records, How can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? . . . Consequently faith comes from hearing the message, and the message is heard through the word of Christ.[129]

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[128] The Commission on Theology and Church Relations, *Evangelism and Church Growth with Special Emphasis on the Church Growth Movement*, 7.
[129] Romans 10: 4-17, NIV.

Drawing upon passages such as this, Pieper teaches that God creates faith through the gospel. He calls the word of God an *instrumenta operativa sive effective*. That is an instrument that operates to effect faith.[130]

While is not the intent of this section to exegete or even list all of those passages in scripture that uphold the word as God's means of grace through which He effects conversion, it should be said that such are numerous. In 1 Corinthians 3, St. Paul points to the word as God's means when he instructs Christ's followers to be "seed-planters." Referring to the gospel as God's seed, Paul teaches us that the role of the Christian is to "plant and water." By planting and watering, a Christian makes use of the word of God. They do so, knowing that ultimately it is "God who gives the growth."[131] Paul clearly teaches that God works conversion through His word.

Jesus, Himself, teaches this in John 17:20, where He declares that all members of His church to the last day will believe on Him through the word of the apostles.[132] In Romans 1, Paul writes, "I am not ashamed of the gospel of Jesus Christ, for it is the power of God unto salvation."[133]

In summary, a Lutheran theology of evangelism must include an understanding of the place of the word of God as the means of grace through which conversion occurs. In essence, evangelism by Lutheran definition is "Telling the good news of Jesus Christ, His life, death and resurrection to an unbeliever in an organized and intentional way so as to properly distinguish law and gospel with an understanding that it is through such means that God is able to work conversion."

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[130] Pieper, *Christian Dogmatics,* vol. 2, 401.
[131] I Corinthians 3:6-7 NIV.
[132] John 17:20 NIV.
[133] Romans 1:16 NIV.

A Theology of Evangelism Method

It is the intent of this project to examine the use of a technique that is central to the mentor-method of evangelism. To this end it has been important to establish both a definition and a theology of evangelism that is consistent with scripture and the Lutheran confessions. Equally important for this project is the goal of establishing a theology of evangelism method that is Lutheran.

In this section the topic of evangelism method will be considered from three complimentary perspectives. Toward the goal of establishing a Lutheran theology of evangelism method the subject will be examined from (a) a prescriptive perspective, (b) a proscriptive perspective, and (c) a descriptive perspective.

A Theology of Evangelism Method: A Prescriptive Perspective

To establish a theology of evangelism method it might best be said that scripture along with the Lutheran confessions is both proscriptive and descriptive, but never [speaking methodologically] prescriptive. What this means begins with our Lutheran understanding of the term adiaphora. According to Franz Pieper, "adiaphoron" are "customs within the church that are neither commanded nor forbidden by God."[134] What Lutheran theologians have made clear is the scriptural truth that within the church there will always be customs that are adopted toward the doing of ministry. In the adoption of customs, the church must be careful to determine what God has commanded in scripture. That is, the church must determine what God has commanded it to do and what He has forbidden. Where God issues a command or forbids an activity, no custom should be adopted by the church that violates such. However,

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[134]Pieper, *Christian Dogmatics,* vol. III, 282.

Lutheran theologians have long realized that there are numerous items that God has not

issued a command for or against. Where this is true, a certain freedom or liberty exists within

the church toward adopting practices or customs that might further the cause of the gospel.

Regarding such freedom, article seven of the Augsburg Confession states, "It is not necessary

that human traditions or rights and ceremonies, instituted by men should be alike

everywhere."[135]

Although the church has liberty or freedom to adopt customs toward the doing of

ministry, it must also be careful to do so in a way that does not participate in or lead to error.

Article ten of the Formula of Concord addresses this precaution with the following words:

> Therefore we believe, teach, and confess that the congregation of God in every
> place and at every time has the right, authority and power, (in matters truly adiaphora)
> to change, to reduce, or to increase them, without frivolity and offense, but in an
> orderly and appropriate way, as at any time may seem to be most profitable, beneficial,
> and salutary for good order, Christian discipline, and the edification of the church.[136]

Franz Pieper correctly suggests that what this means for the church is freedom

regarding custom within the boundaries of order and decency.[137] Spoken plainly, where

adiaphora is concerned, the church as a whole should seek, where possible, to adopt common

and consistent practices regarding the doing of ministry. By doing so, the church as a body

promotes a sense of order and decency of practice that does not confuse its members or

distract from the cause of furthering the gospel.[138] At the same time, the church should in no

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[135] The Augsburg Confession Article VII (1530) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G. Tappert (Philadelphia: Fortress Press, 1959), 32.

[136] Formula of Concord Article Part II Solid Declaration Article X in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* trans. and ed. Theodore G.Tappert (Philadelphia: Fortress Press, 1959), 612.

[137] Pieper, *Christian Dogmatics,* vol. III, 283.

[138] Ibid.

way cause its followers to believe that its customs are essential to the gospel and a command of God.[139]

Indeed, the Lutheran confessions strike a balance where adiaphora is concerned. They protect the liberty of the church to adopt differences in method while guarding against a diversity of practice that might result in confusion and a lack of good order. What all of this means toward a theology of evangelism method is important. While God has certainly commanded the church to engage in the activity of evangelism (Matthew 28:19, Mark 16:15, Acts 1:8), He has neither commanded nor forbidden that any particular method be used to carry out this activity. Another way to state this truth is to suggest that God has not *prescribed* any particular method by which evangelism must be done. Regarding this, the CTCR. has stated, "The Lutheran church has always maintained that specific strategies for missions are neither commanded nor forbidden in scripture. The church is at liberty, therefore, to determine how it will organize its mission program."[140] Where evangelism method is concerned, the Lutheran congregation is under a certain liberty of the gospel. Because God has not prescribed that any particular method be used in carrying out the activity of evangelism, freedom may be exercised in determining what method might best suit the needs of God's people.[141] Anaheim Resolution 1-02 A recognizes this fact with these words, "Evangelism on the part of the congregation will utilize a variety of means, methods, and agencies for the purpose of sharing the gospel . . ."[142]

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[139] Pieper, *Christian Dogmatics*, vol. III, 282.
[140] The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on the Church Growth Movement*, Part II, 13.
[141] Ibid.
[142] Anaheim Resolution 1-02A quoted in *Witness Workshop* (St. Louis: The Board of Evangelism Services), 22.

At the same time, the CTCR warns Lutheran congregations against falling into certain errors when adopting a method of evangelism. In keeping with Article ten of the Formula of Concord, the CTCR warns congregations against adopting any method of evangelism that would cause dissension or disrupt the unity of God's people.[143] Additionally, the CTCR warns against falling into legalism when adopting a method of evangelism. The church must not insist upon its method as essential in such a way as to burden the consciences of its members.[144] Finally, it is stated that no method of evangelism should be adopted that might undermine or contradict the theological principles of the church.[145]

In summary, where evangelism method is concerned, our Lutheran theology of adiaphora must be considered. Although God has not prescribed any particular method for carrying out the activity of evangelism, the congregation must practice a balance between freedom and appropriate boundaries. In determining a method of evangelism, a congregation should consider its particular context and culture. At the same time, the congregation should not adopt any method of evangelism that might lead to a disruption of unity or confusion with the church body at large.

A Theology of Evangelism Method: A Proscriptive Perspective

The LCMS has historically recognized that God has not prescribed any particular method of evangelism. It has, at the same time, taken great care to provide congregations with a number of proscriptive statements that indicate what methods are and are not consistent with what the scriptures and the Lutheran confessions teach.

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[143] The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on Church Growth*, 13.
[144] Ibid.
[145] Ibid.

Proscriptive statements are used in numerous LCMS documents to provide congregations with appropriate guidelines and boundaries in determining which evangelism by the church in an effort to free congregations from adopting methods of evangelism that are theologically inconsistent with the teachings of the scriptures and the Lutheran confessions. They are of great benefit both to the local congregation and the church at large.

In general, most of the proscriptive statements discovered by this writer have been developed by the LCMS in response to a variety of theological errors in evangelism practice both within and outside of the Lutheran church body. This fact in itself suggests two things.

First, it rightly suggests the fact that outside of Lutheranism, there are numerous evangelism methods in use that reflect a theology that is neither scriptural nor confessional. At times, such errant methods are lifted-up by the evangelical community as both useful and inviting. Secondly, the existence of proscriptive statements regarding evangelism method indicates a positive desire on the part of our Synod. Namely, it is the desire of this church body to recognize the truth that all practice (method) by necessity flows out of theology. The CTCR writes concerning this, "Methods and strategies are never entirely neutral."[146] Proscriptive statements on the part of the church represent an attempt to maintain theological integrity. They are an attempt to "marry" the church's beliefs (theology) with its practice. At its best, evangelism is simply theology in practice.

The term proscriptions used in this project is not intended to be negative. Instead of indicating restrictions, proscriptions identify those appropriate theological boundaries in which evangelism might be creatively practiced. In reality, proscriptive statements are permission granting. They invite those that seek to develop evangelism methods to do so

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[146] Ibid., 14.

within boundaries that are identifiable and clear. Within the proscriptive boundaries of our

Lutheran theology there is room for great freedom and creativity on the part of the evangelist.

Eight Essential Proscriptions

It is not the intent of this section to present an exhaustive list of all proscriptions

within the LCMS that provide the task of evangelism with appropriate boundaries. Instead,

this writer considers eight, key proscriptive statements to be essential toward developing a

theology of evangelism method.

Proscription One
Lutheran theology proscribes that it is proper to use method in carrying out
the task of evangelism.[147]

While it might sound startling, Robert Scudieri points out that in the church, "there

are radical elements today that resist teaching Christians how to do the work of outreach."[148]

Nafzger points out that some of these have fallen for a "big lie." They have come to believe

that since conversion can only occur through the means of word and sacrament, no method

should be used to do the evangelism task. Quoting Dietrich Bonhoeffer, Nafzger writes,

> . . . the devil quickly whispers. . . . Relax, take it easy. Since salvation is by grace alone
> . . . then why trouble yourself with such things as techniques and strategies, with
> planning and programs for getting the gospel out? . . . The Holy Spirit does it all,
> working through word and sacrament. Therefore, do nothing.[149]

In a paper delivered to the fourteenth annual theological symposium at Concordia

Seminary in St. Louis, Dr. David Peter refers to this error as "horizontal reductionism."

Applied to the task of evangelism, horizontal reductionism involves a reluctance on the part

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[147] Ibid., 13.

[148] Scudiere, *The Theology of the Cross*, 55.

[149] Dietrich Bonhoeffer, "The Cost of Discipleship" (New York: The Macmillan Company, 1959), 35. In Samuel Nafzger, "The Growth of the Church: The Means of Grace and the Use of the Means of Grace" *Issues* (St. Louis) Winter 1995: 26.

of some pastors to train their members in any method or practice of evangelism for fear that method in itself might adulterate the purity of the gospel. Peter notes that evangelism methods that make use of information provided through the social sciences (i.e., communication theory, interpersonal skills, and cultural studies) are held by some to be suspect and perhaps even sinful.[150]

While Lutheran theology clearly teaches that method is in no way the efficient cause of conversion, evangelism strategies and method are seen as helpful to the church to the extent that they serve the gospel.[151] Concerning this, Robert Kolb writes, "(For the evangelist) knowing the biblical text is not enough . . . believers must use the tools of modern academic disciplines, which are also products of God's creative hand, to gain an understanding of the world around us."[152] A Lutheran theology of evangelism method recognizes that method is to play the role of servant to the word and sacraments in evangelism. As stated above, confessional Lutheran evangelism will place the word and sacraments as central to method. At the same time, Lutheran theology does not forbid the use of method. Oppositely, the LCMS has always valued sound method.

Proscription Two
Lutheran theology proscribes for a method of evangelism that understands it is the gospel and not the law that gives Christians a motive to practice evangelism.

In 1987, the CTCR, in an evaluation of the Church Growth Movement, proscribed against any method that would present the law as a Christian's motivation for doing evangelism.[153] In so doing, the CTCR recognized the fact that outside of Lutheranism, many

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[150] David Peter, "Identifying Authorities in Theological Practice: Evangelism and Congregational Outreach" (St. Louis: Concordia Seminary, 2003), 13.

[151] The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on the Church Growth Movement*, 13.

[152] R. Kolb, *Speaking the Gospel*, 16.

[153] Ibid. II 1.

evangelical Christians view evangelism as an act of obedience to Christ's great commission in Matthew 28. A clear example of this is found in G. Michael Cocoris' book, *Evangelism: A Biblical Approach.* Answering the question, "Why evangelize?" Cocoris writes, "Believers evangelize because they are commanded to as a part of the all inclusive task of the total Great Commission. Evangelism is not optional, it is imperative."[154] For many who are outside of Lutheranism the law is made to be a motivational tool to move people to carry out the evangelism task. As such, the law becomes central to the method being practiced.

Within the LCMS, it is recognized that the gospel alone can motivate Christ's followers to do evangelism. The CTCR writes, "The Holy Spirit, working through the gospel of the crucified and risen Christ, is the One who gives Christians the desire and the ability to carry out Christ's command."[155] A Lutheran theology of evangelism method recognizes that the gospel, and not the law, must serve as the motivation to Christians in the evangelism task. Accordingly, no method of evangelism should be used by the church that seeks to bring people into the evangelism task through coercion or guilt.

Proscription Three
Lutheran theology proscribes for a method of evangelism that recognizes that
it is not the method or technique of the evangelist that causes conversion.

The CTCR notes that the LCMS emphatically maintains that it is word and sacrament, and not method, that serve as the efficient or causative agent through which the Holy Spirit works conversion. Quoting the Smalcald Articles, they write, "We should not and must constantly maintain that God will not deal with us except through His external word

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[154] Cocoris, *Evangelism: A Biblical Approach,* 47.
[155]The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on the Church Growth Movement,* II 1.

and sacrament. Whatever is attributed to the Spirit apart from such word and sacrament is of

the devil."[156] Again, it is Samuel Nafzger who recognizes that at times, Christians are

tempted to believe that technique can be causative in bringing about conversion. Nafzger

writes,

> The Old Evil Foe constantly seeks to pervert the precious gospel by tempting us to
> confuse the means in getting the gospel out with the means of grace . . . sometimes this
> temptation takes the crass form of trying to convince us that it is techniques, our
> planning, our winsome ways, our persuasive ability, our good intention, our strategizing
> which makes the difference, which makes the church grow.[157]

A Lutheran theology of evangelism method recognizes that method has a place in

evangelism. Under the theological principal of ministerial reason, the LCMS embraces the

use of method in evangelism. At the same time, Lutheran theology rejects the teaching that

technique or method is in any way the *causa efficiens* of conversion. It is through the means

of word and sacrament alone that the Holy Spirit generates conversion in the unbeliever.

Proscription Four
Lutheran theology proscribes for a method of evangelism that recognizes it is the Holy
Spirit (working through the means of grace) that initiates the process of conversion.

In evaluating church growth theology, the CTCR, in 1987, proscribed against "any

program or technique (that would) present the gospel in a way that suggests that human

beings have the natural ability within themselves to initiate a decision for Christ."[158] In

proscribing such, the CTCR has recognized the truth that outside of Lutheranism, many

methods of evangelism tend to be decision oriented. That is to say that many evangelical

evangelism methods are based upon a theology that holds that man works together with God

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[156] Ibid., 9.

[157] Nafzger, *Issues*, 26.

[158] The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on The Church Growth Movement,* II 8.

to effect his own conversion. These methods encourage the evangelist to seek out a decision

on the part of the evangelized to accept Jesus as Savior. An example of this is found in the

evangelism method of Billy Graham. Graham teaches that "Conversion is the work of God,

but it begins with a human decision."[159] Graham writes, "Conversion, then, is that voluntary

change in the mind of a sinner in which he turns on the one hand from sin and on the other

hand to Christ."[160] Graham and others teach that natural man is (by his own power) able to

begin the conversion process. They teach that conversion begins when a person makes a

decision to turn away from their sin and follow Christ. Once a man makes a decision to

follow Christ, the Holy Spirit completes the conversion process.

As stated earlier in this project, Lutheran theology holds a teaching that is opposed to

this. The Lutheran confessions teach that natural (unregenerate) man is in no way able to

begin his own conversion. Indeed, the confessions teach that natural man, prior to conversion

is "actively opposed to and at enmity with God."[161] Conversion begins when the Holy Spirit

works through the means of grace to change man's will. The confessions state that "in

conversion, through the attraction of the Holy Spirit, God changes stubborn and unwilling

people into willing people."[162] God both begins and completes the process of conversion.

This is not to deny that man's will is involved in the process. In conversion the Holy Spirit

"takes hold of man's will."[163] The effect is that man's will turns toward God and, after

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[159] Stoll, *The Conversion Theology of Billy Graham*, 7.
[160] Ibid.
[161] Ibid., 20.
[162] The Formula of Concord (Part I: Epitome) Article II.17 (1577) in *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, trans. and ed. Theodore G. Tappert (Philadelphia; Fortress Press, 1959), 472.
[163] Ibid.

conversion, becomes an instrument of the Holy Spirit so that regenerate man cooperates with the Holy Spirit in the works that follow.[164]

As a result, there is no room in a Lutheran theology of evangelism method for language that would indicate that natural man begins his own conversion. A Lutheran theology of evangelism method must approach the unbeliever with the understanding that God alone effects conversion through His precious word and sacraments.

Proscription Five
Lutheran theology proscribes for a method of evangelism in which word and sacrament serve as the means through which conversion is effected.

The Church Growth Study Committee gives clear direction regarding the use of means other than word and sacrament to effect conversion. In the document *For the Sake of Christ's Commission* they write, "It is spiritually harmful when behavioral and social sciences are given a shared authority with the word of God and it is thought that saving faith can be imparted by human marketing strategies."[165] These words were written in response to a growing emphasis in the church-at-large upon use of secular marketing principles to further the spread of the gospel. While the LCMS has always recognized the place of "ministerial reason" in learning from the secular world, it has maintained the place of the church as distinct and separate from the world.[166] The Committee writes, "Christians are to be in the world, but not of the world (John 17:15, 18). The church (therefore) is not to imitate the culture."[167]

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[164] Ibid.

[165] Commission on Church Growth-Missouri Synod, *For the Sake of Christ's Commission: the Report of the Church Growth Study Committee* (St. Louis: The LCMS, 2001), 5.

[166] Ibid.

[167] Ibid., 6.

A Lutheran theology of evangelism method is centered in a use of word and sacrament as the causative means through which the Holy Spirit works conversion. While research from the field of the social sciences and marketing should be considered under a theology of ministerial reason, such could in no way be considered to offer an effective agent toward bringing about conversion.

Proscription Six
Lutheran theology proscribes for a method of evangelism that rightly distinguishes law and gospel.

As noted in this project, a Lutheran theology of conversion is centered in the teaching that God works through both law and gospel to effect the conversion of the unbeliever. In evangelism, both the law and the gospel must be presented, in proper order. The law is presented first (theologically). Through such, the Holy Spirit works contrition and repentance.[168] Then through the gospel, the Holy Spirit engenders faith that accepts the promises of Christ.[169] Law and gospel go together to effect conversion. In light of this theology, any method of evangelism that would mix law and gospel, leave out law or gospel, or weaken law or gospel, must be rejected. The CTCR writes, "The Lutheran Church rejects any tendency to confuse law and gospel by weakening either the demands of the law or the promises of the gospel in order to make them more acceptable to modern world culture."[170]

This writer found numerous examples of evangelism methods outside of Lutheranism that do not rightly distinguish law and gospel or that weaken such. In the popular evangelism method of James Kennedy entitled *Evangelism Explosion,* law and gospel are improperly

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[168] Stoll, *The Conversion Theology of Billy Graham,* 23.
[169] Ibid., 22-23.
[170] The Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on the Church Growth Movement,* 9.

juxtaposed in the presentation that evangelists are trained to make. In this method evangelists are taught to ask two "diagnostic questions" of the evangelized. Following a response, the evangelist makes a theological presentation. Oddly, instead of beginning with the law, the evangelist is taught to begin with the gospel.[171] In his effort to make Kennedy's method more "Lutheran," Dr. Leroy Biesenthal reverses this order. In his training manual, *Dialogue Evangelism,* Biesenthal places law before gospel. At the same time, he retains much of Kennedy's original material.[172] This reversal of the position of law and gospel by Biesenthal illustrates how method should reflect theology.

A second example of the misuse of law and gospel can be found in Win and Charles Arn's book on evangelism method, *The Master's Plan for Making Disciples.* In this popular book from the 1980's, Christians are taught to share their faith. An examination of the presentation that evangelists are taught in this method shows it to be completely devoid of any law.[173]

What the Lutheran church has recognized is the fact that in an effort to become more appealing to culture, Christian's have often either sought to soften or leave out the law in evangelism. Oppositely, a Lutheran theology of evangelism method insists that both law and gospel, properly distinguished, must form the core of all evangelism efforts.

In his book *Make Disciples Baptizing: God's Gift of New Life and Christian Witness,*

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[171] James Kennedy, *Evangelism Explosion* (Wheaton: Tyndale House Publishers, 1970), 32-33.

[172] Biesenthal, *Dialogue Evangelism,* 57.

[173] Charles Arn, *The Master's Plan for Making Disciples: An Effective Witness Through an Enabling Church,* (Grand Rapids: Baker Books, 1982), 115. This book is representative of a method of evangelism that grew out of a theology of "Church Growth." The method revolves around the ability of the evangelist to develop "friendships" with friends, neighbors, and family members who are not converted. A close examination of the method reveals the fact that while "repentance" is mentioned as important for conversion, there is little to no direction given to the evangelist regarding the use of the law. Instead, the suggestions that are made toward the content of one's "witness" or "evangel" emphasize a subjective testimony on the part of the evangelist regarding their experience of God's Love.

Dr. Robert Kolb uses two words to describe how evangelists properly use law and gospel. First, is the word "hitmen." It is Kolb's suggestion that the first task of the evangelist is to "put to death" the false security and reliance upon false gods that unbelievers have;[174] to "lead unbelievers to see that they are spiritually dead as are the objects of their trust."[175] To do this the evangelist begins with diagnosis. It is the goal of the evangelist to understand the false gods and security systems upon which the unbeliever has come to rely. In *Speaking the Gospel Today,* Kolb identifies seven categories or ways in which unbelievers try to rely on false gods for security. Some try to find security by identifying evil with something "outside" of them. Some seek security through estrangement. Some unbelievers seek security through resignation. These unbelievers, says Kolb, believe that life itself is simply meaningless. In some cases unbelievers try to find security in their own weakness or bondage to sin. Their worldview suggests that they do not have control over their own weakness and thus can not be responsible for such. Disobedience is another category of self-security. When an unbeliever sins, security may be sought by transferring blame or minimizing their sin. And finally, death becomes the last category of self-security identified by Kolb. Some unbelievers seek security from their sins in the thought that because death is inevitable they must "grab all of the gusto" they can before they die.[176] With proper diagnosis, the evangelist is able to use the law in an effort to turn the unbeliever away from self-security and reliance upon false gods. The evangelist patiently listens and waits for opportunities. When circumstances occur that challenge the false security of the unbeliever, the evangelist must be ready to apply the law. Through the law, the Holy Spirit seeks to work in the heart of the unbeliever. The Spirit

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[174] Robert Kolb, *Make Disciples Baptizing: God's Gift of New Life and Christian Witness,* (St. Louis: Concordia Seminary Publications Fascicle Series, 1997), 63.
[175] R.Kolb, *Speaking the Gospel,* 72.
[176] Ibid., 105-121.

seeks to tear down and destroy the false security of the unbeliever. Through the law, the evangelist is able to identify the truth that the true nature of man's difficulty does not lie outside of man but within. The evangelist is able to demonstrate the nature of sin and point to the pain that sin has brought both to the unbeliever and through the unbeliever to others. Only when this occurs and the unbeliever's confidence in their false gods has been shaken is the evangelist ready for their second task, namely the application of the gospel.[177]

The word Dr. Kolb uses to describe the second task of the evangelist is "midwife." He writes, "Once the faith of a person in his or her false gods has been shaken, the Christian can begin to share the good news of Jesus Christ."[178] While the law is a tool that turns people away from their reliance upon false gods, only the gospel can turn an unbeliever to Christ. By using the term midwife, Kolb helps the evangelist recognize their place in the process of conversion. As already stated, the evangelist recognizes the fact that it is not their person, method, or technique that will cause an unbeliever to be converted. None the less, God has chosen to work through the evangelist. The evangelist has the privilege of carefully bringing the gospel to the unbeliever who has been broken by the law. Through the gospel the evangelist offers the unbeliever a word that is able to "bring people dead in trespasses and sin into new life . . ."[179] The gospel works in the life of the unbeliever "by transforming their minds and their hearts, by changing their understanding of life and their desire to be acquainted with the true God and to live as a member of his family."[180] Indeed, it is important that any method of evangelism employed in the LCMS understand this critical way in which law and gospel are properly used.

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[177] R. Kolb, *Make Disciples Baptizing*, 67.
[178] Ibid.
[179] Ibid, 69.
[180] Ibid.

Proscription Seven
Lutheran theology proscribes for a method of evangelism that properly
distinguishes between justification and sanctification.

Even as Lutheran theology rejects any evangelism method that might improperly mix

law and gospel, it also rejects any method that seeks to mix justification and sanctification.

Indeed, within the LCMS the doctrine of justification is considered "the chief article of the

entire Christian doctrine."[181] This doctrine, as described earlier in this project, seeks to

proclaim how the Holy Spirit works through the means of grace to create faith in an

unbeliever. It teaches how God applies the objective results of Christ's work in a subjective

way to an individual. This doctrine is distinct from, and not to be confused with, the doctrine

of sanctification.

Sanctification teaches the church about the ongoing work of the Holy Spirit in the life

of an individual that has been justified. Stoll writes, "The Confessors were above all

concerned that the article of justification of faith remain preeminent . . . "[182] He continues, "It

is true that justification and sanctification cannot be separated, because true faith never exists

in isolation. Yet, faith is not identical with conversion."[183] The CTCR, in its evaluation of

Church Growth theology, notes that some methods of evangelism must be rejected precisely

because they mix together the doctrines of justification and sanctification. An example of this

is provided by Donald McGavran and Win Arn in *Ten Steps for Church Growth*. In this

book, the authors err by making a false distinction between a person who makes a decision

for Christ and a true disciple. According to their theology a person can be converted yet not

truly be a disciple. The CTCR responds to this faulty distinction by making note of how this

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[181] Stoll, *The Conversion Theology of Billy Graham*, 28.
[182] Ibid., 22.
[183] Ibid.

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interpretation mixes together the doctrines of justification and sanctification. They write, "But to distinguish between the ordinary believer and a disciple of Christ is to mix justification and sanctification."[184]

In light of the Lutheran confessions, a theology of evangelism method must reject any method that does not view a converted individual as having all the blessings of justification at the very moment that they are converted. While Lutherans value the teaching of sanctification and understand the need to nurture those who are new to the faith, no method should confuse sanctification with justification.

Proscription Eight
Lutheran theology proscribes for a method of evangelism that seeks to measure the receptivity of the evangelized in a biblical and non-manipulative way.

One of the tenants of the Church Growth Movement involves measurement of a person's potential receptivity to the gospel. This method teaches that various types of crises or changes within the lives of those who are to be evangelized can create receptivity toward the gospel. An example of this is found in Win and Charles Arn's book, *The Master's Plan.* Prior to evangelizing an individual, evangelists are taught in this book how to use a receptivity scale to determine how receptive the prospect might be to Christ and the church. Numerical values are assigned by the authors to various crises or life transitions. The "death of a spouse," for example, is assigned the numerical value of 100. The taking of a $10,000 loan is assigned a numerical value of 18. The proposed idea is simple. The evangelist is to determine how many of the life crises or transitions described apply to the evangelized with whom they are working. By adding up the numeric values assigned to such, the evangelized's

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[184] Commission on Theology and Church Relations, *Evangelism and Church Growth with a Special Emphasis on Church Growth,* 3.

receptivity can be measured. The higher the score, the more receptive they are believed to be toward the gospel.[185]

In contrast to this concept of receptivity, Lutheran theology confesses that apart from the work of the Holy Spirit in the means of grace, natural man has **no** (zero) receptivity toward the gospel. This is not to say that God does not use crises or transitions in the life of those who are unconverted. Indeed, Robert Kolb suggests that God often uses crisis or life transitions to turn the unconverted away from their security in false Gods.[186] One can not forget that men are psychological human beings. When painful transitions occur in people's lives they often cry out for answers. They are anxious or depressed or fearful. Lutheran theologians recognize that God desires to bring His word and sacraments into the lives of people in times of transition and crises. This desire is not a desire to manipulate people during vulnerable times but rather to bring hope and a life-giving word.

Accordingly, a Lutheran theology of evangelism method must reject any method that instructs evangelists to subjectively measure the receptivity of those who are to be evangelized for manipulative purposes. Instead, evangelists should be encouraged to consider how God's word might be brought into times of crises or life transitions. God uses crises to shake men's confidence in their false gods, but it is through the gospel that He will turn men to Himself.

Section Summary

It has been shown in this section that while Lutheran theology is not prescriptive regarding evangelism method, it is certainly proscriptive. This is to say that within the

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[185] Charles Arn, *The Masters Plan,* 90-91.

[186] Robert Kolb, *Make Disciples Baptizing: God's Gift of New Life and Christian Witness* (St. Louis: Concordia Seminary Publications Fascicle Series Number 1, 1997), 66-67.

theology of the LCMS certain boundaries and guidelines have been created within which evangelism method should be practiced. Most proscriptive boundaries that effect evangelism method have come about as a response to erroneous theology. They are a result of the church's desire to create integrity between theology and practice.

In this section eight specific proscriptions have been stated. These do not represent an exhaustive list. Rather, they serve to indicate boundaries and guidelines that are essential to establish a theology of evangelism method. By observing these proscriptions, a method for doing evangelism can be practiced that is consistent with the scriptures and the Lutheran confessions.

A Theology of Evangelism Method: A Descriptive Perspective

While scripture and the Lutheran confessions are not prescriptive of evangelism method, they are certainly proscriptive. That is, Lutheran theology is clear regarding those boundaries outside of which evangelism method ceases to be Biblical. This said, it is equally important to state that scripture is, without question, descriptive of evangelism method. Throughout scripture, numerous stories describe how evangelism has taken place within the historic church. While descriptions of evangelism method in the scriptures are never intended to be binding (descriptions are not prescriptive), they do provide valuable insight toward the formation of evangelism method.

While several different avenues could be taken to investigate the descriptive scriptures regarding evangelism method, I have chosen to pursue an exegetical approach. In this section we shall examine three key scriptural terms that provide the task of evangelism with definition. These terms represent the essence of evangelism and describe "what"

evangelism is. We also will consider several additional terms that are descriptive of various evangelism methods in scripture. These words describe the "how" of evangelism.

Three Descriptive Terms: The Essence of Evangelism

In his book, *Evangelism in the Early Church,* Michael Green notes that there are three key words in the Greek New Testament that give definition to the task of evangelism. They are *euagglizomai, kerusso,* and *martureo.*[187]

Euaggelizomai (Euaggelion)

The Geek word most often associated with the English term evangelism is *euaggelizomai* (verb) or *euaggelion* (noun). Simply translated it means "to tell the good news" or "good news."[188] It is suggested that in the Greek world this term was widely used and understood within both a secular and a religious context. In secular context, the term was most often used to refer to the announcement of victory over hostile forces.[189] In religious context, the term referred to communications received from the gods.[190]

There can be no doubt that the writers of scripture incorporated this secular/pseudo-religious term into the language of Christianity in a contrastive way. The gospel writers used this term, not to refer to a physical victory, but the "good-news" they tell is of Jesus Christ's victory over sin, death and the devil.[191]

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[187] Michael Green, *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970), 50.
[188] Ibid.
[189] Ibid., 51.
[190] Ibid., 56.
[191] Ibid., 50-54.

In the New Testament, the term *euaggelizomai* refers to the activity of telling others

about the person of Jesus Christ. Specifically, it is the "telling" of His life, death, and

resurrection story.[192]

Kerusso (*kerux*) (*kerugma*)

Kerusso is the next Greek term in the New Testament to provide definition for the

task of evangelism. Literally translated it means "to herald" or "announce." As with

euaggelizomai, this term had a distinct place in the secular world. In Greek literature,

"heralds" played an important role. They were considered to be inheritors of the role that

Hermes played as a messenger from the gods. In Greek society, philosophers, sophists, and

itinerant teachers often referred to themselves as "heralds." By doing so, it was their

suggestion that what they spoke was a matter of divine revelation.[193]

Again, the writers of scripture seem to use the term *kerusso* in a contrastive way. It is

their desire to associate their message not with the gods of the Greco-Roman pantheon, but

rather with the One and only God of the universe. The content of their message was not that

of peace, as philosophers taught, but of Jesus Christ. They herald a specific message

regarding the life, death, and resurrection of Jesus Christ. Unlike the heralds of Greek society

who sought to make content as impressive as possible, they announced a message that St.

Paul calls "foolishness" to the world.[194]

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[192] Ibid., 52.
[193] Ibid., 58.
[194] Ibid.

Martureo

Mentioned earlier in this project, *martureo* serves as the third primary Greek term in the New Testament to describe the "what" of evangelism. The literal definition is "to witness."[195]

The importance of this word is in the fact that it has its origin in the legal world. It is a courtroom term. In Greek society the witness is one who bears testimony to that which they have seen or experienced.[196] Of this, Biesenthal writes, "What it (*martureo*) means is to simply tell or show it like it is . . . By a simple telling of the situation or a demonstration of what happened, the witness lets others know what he has experienced, who he is, what happened to him."[197] As with the previous two terms, the content of "witnessing" in the New Testament scripture is always the same: Jesus. Witnessing is telling the story of His life, death, and resurrection, as one has experienced it.[198]

To form a clear theology of evangelism method it is not only useful to consider how scripture and the Lutheran confessions are (or are not) prescriptive and proscriptive, but also how they are descriptive. In this section, I have chosen to begin an examination of the descriptive nature of scripture by considering three key New Testament terms that provide definition to the task of evangelism. These terms answer the question, "What is evangelism?" from and exegetical perspective. It is important to note that while three separate terms are used in the New Testament to describe the nature of evangelism, their essence is the same. Speaking exegetically, the task of evangelism always involves the delivery of a specific message to another person. The content of evangelism is consistent: Evangelism is sharing

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[195] Ibid., 50.

[196] Ibid., 70.

[197] Biesenthal, *Dialogue Evangelism*, 15.

[198] Ibid.

the story of Jesus' life, death, and resurrection. The question of method, then, is "How?" "In the New Testament, how is the delivery of this message described?" There are a variety of words used to describe the "how" or "method" of evangelism used in the New Testament. These shall be considered next.

Three Descriptive Terms: The "How" or "Method" of Evangelism

It is not the intent of this section to provide an exhaustive list of all words or stories used in the New Testament to describe the how or method of evangelism. At the same time, enough words have been selected to demonstrate the variety that occurs in the telling, heralding, and witnessing of the good news. It is the intent of this section to suggest that while the essence of evangelism is constant throughout the New Testament, evangelism method varies considerably.

Suzetein

One of the first verbs the New Testament uses to describe a method of evangelism is *suzetein*. Literally translated, the verb means "to debate" or "to patiently compare."[199]

In Acts 9:29 this verb describes the evangelism effort of the Apostle Paul toward a group of Grecian Jews. We read, "So Saul (Paul) stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord. He talked and debated (*suzetein*) with the Grecian Jews . . . "[200] The English word sustain is derived from the same root as the word used here to describe Paul's evangelism effort. St. Paul was intent on sharing the good news with the Jews. He knew the task would not be easy. According to Michael Green, the Grecian Jews described in this text would have objected to Paul's contention that Christ was to be

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[199] Green, *Evangelism in the Early Church,* 160.
[200] Acts 9: 28-29 NIV.

equated with the long-awaited Messiah. In particular, the Jews would have raised two objections. First, it was inconceivable to the Jews that God could take on flesh and become a man. Second, it was beyond thinking that the Messiah could die upon a cross. For the Jews, this was a violation of Old Testament scripture. Only those who were cursed could die on a cross.[201]

A sustained effort was required for Paul to do evangelism in the midst of the Grecian Jews. His method was not a quick presentation of truths, but rather a patient reasoning on the basis of the scriptures over a sustained period of time. In Acts 9, the verb *suzetein* describes this effort. The essence of evangelism is the telling of the good news. The method is sustained reasoning based upon scripture. Consistent with the essence of evangelism, Paul used the scriptures, knowing that it is through such that the Holy Spirit works. Paul patiently trusted the Spirit. He knew these Jews could not be convinced of Jesus' Lordship through human persuasion.

In a very real way, the method of evangelism described in this project represents a contemporary example of evangelism as *suzetein*. The mentorship method of evangelism begins with the assumption that evangelism is a process that is more prolonged than punctiliar. While conversion is something that is worked immediately by the Holy Spirit, the process leading up to conversion is often extended. The mentor method of evangelism begins with the pairing together of a mentee who desires to learn about Christianity and a mentor who will serve as their spiritual guide. It is understood that the mentee will bring into the mentorship their own beliefs and values. They do not begin the process of evangelism with a Biblical worldview. In the course of a mentorship, the mentor will set before the mentee,

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[201] Green, *Evangelism in the Early Church*, 94-96.

even as Paul set before his listeners, specific Biblical texts for consideration. Like Paul, the mentor does not expect the mentee (his audience) to quickly or simply take hold of these texts or comprehend their meaning. In fact, quite oppositely, the mentee will often bring with them worldly objections and arguments. This should be expected! As Robert Kolb teaches, "In Christian witness, we work with victims of doubt, perpetrators of defiance, experts at denial. They (the unregenerate) have had to lie to themselves about the realities of their lives, and they will not know how to speak the truth with us either."[202] It is a spiritual truth that unbelievers do not want to quickly let go of their false securities or gods. Because God's law brings such under attack, it should be expected that unconverted mentees would at times argue against scripture. When they do, *suzetein* is required. The mentor evangelist must be patient; constantly working to bring the mentee back to scripture and its intended meaning. They must repeat and compare scriptural themes, not in an effort to club the mentee into belief but with the understanding that it is often after one has patiently argued for the meaning of scripture that God opens up a door in the heart of the unbelieving mentee. When this happens, conversion may be near.

Indeed, what is meant by the Greek word *suzetein* is useful toward understanding that one method of evangelism is to involve the use of scriptures over a prolonged period of time in a sustained way.

Dialegesthai

A second verb used to describe evangelism method in the New Testament is *dialegesthai*. Literally translated this verb means "to argue persuasively."[203]

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[202] R. Kolb, *Speaking the Gospel*, 87.
[203] Ibid., 160.

In Acts 19:8 this verb is used to describe St. Paul's evangelism efforts at the synagogue in Ephesus. In the early stages of Paul's evangelism work it was to synagogues that he first brought his witness. Romans 9:3 reminds us of the reason for this. St. Paul had a deep love for his Jewish brethren. He believed that like himself they could be converted to know Jesus Christ as Messiah and Savior. So intense was Paul's desire to reach the Jews that he says, "For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel."[204]

St. Paul went to the synagogue with the hope that, through the scriptures, the Holy Spirit might work conversion in the lives of the Jews. Acts 19 tells us that the method of evangelism used by Paul in the Ephesus synagogue was *dialegesthai*. As with *suzetein*, *dialegesthai* involved the use of the scriptures. We are told that over a period of three months, Paul used the scriptures to "argue persuasively about the Kingdom of God." One should not read into this the notion that Paul believed his technique, persona, or even human persuasion would win over the Jews. St. Paul knew otherwise. He knew that he himself had been blind to the gospel of Jesus Christ prior to the Holy Spirit's work of conversion.[205] Instead, Paul knew that it is through the scripture that the Holy Spirit persuades men. It is through the scripture that the Holy Spirit brings contrition, repentance, and finally the gift of faith.

What is described by the word *dialegesthai* then is a method of evangelism. This method involved the use of scripture that argues against a position of error that is maintained by an individual. Without question, Paul, the evangelist, was familiar enough with the Jewish

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[204] Romans 9: 3-4 NIV.
[205] Acts 22: 1-5 NIV.

scripture that he was able to select passages that were specific to known errors. This method is described as occurring over a long period of time.

As with *suzetein,* this description of evangelism method is useful for evangelists living in contemporary America. In the course of evangelizing, today's evangelist may discover that the person with whom they are dialoguing has brought preconceived and often errant opinions regarding what the Bible says into the discussion. This is true despite the fact that the unbeliever has not even read the Bible. In the course of presenting scripture, it may be discovered that the unbeliever's preconceptions cloud their ability to look at what a Biblical text is actually saying. Instead of the evangelist trying to humanly persuade the unbeliever that they are wrong, it is important to *dialegesthai.* That is, let the text argue persuasively for itself. This is done by repeatedly pointing an unbeliever back to a text and asking the question, "What is this text saying?" The evangelist here seeks not to be pushy, but rather to push false and preconceived ideas out of scripture's way. The evangelist must be persuasive in the sense that they do not too quickly give up on a text or on the process of placing scripture before an unbeliever with the insistence of getting at what a text actually says.

Didaskelien

A third verb used to describe evangelism method in the New Testament is *didaskalien.* Literally translated this word means "to teach."

In Acts 18 this verb is used to describe St. Paul's evangelism efforts in Corinth, where his primary audience was not Jewish, but Gentile. As Paul began his evangelism work among Gentiles, the Lord spoke to him in a vision. To Paul, Jesus said, "Do not be afraid,

keep on speaking, do not be silent, for I am with you . . . "[206] Encouraged by the Lord, Paul

spent one and a half years among the Greeks in Corinth *didaskelein* or teaching. This method

of evangelism was appropriate among the Greeks primarily because Greek culture valued

teaching. In his dissertation, *Follow Me,* Whiney Taylor Shiner supports this truth. Here a

comparison is offered between Jesus as teacher and several prominent figures from the fourth

century BCE to the fourth century CE.

Shiner argues that such teachers as Xenophon, Socrates, and Pythagorus had a

considerable impact upon thinking and the world-view of the first century.[207] Hellenism

valued the place of the poet, philosopher, and teacher. It is not surprising then that St. Paul

adopted this method of evangelism among the Greeks. There can be little doubt but that he

carefully sought to teach Christ through the scriptures. Perhaps this meant teaching the

Greeks new truths. At other times, Paul's scriptural teaching sought to distinguish Jesus'

teaching from that of popular philosophers.

This point is important for the evangelist today. Many unbelievers in America believe

there is little difference between Christianity and any other religion. A major blurring of

religious lines has taken place in our culture. One of the things that *didaskelien* represents is

the need for evangelists to help unbelievers clarify the difference between Christianity and

every other religion. This often involves patiently teaching through the use of scripture and

scriptural resources.

What is described in Acts 18 is not a variation of the essence of evangelism, but a

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[206] Acts 18:9 NIV.
[207] Whitney Taylor Shiner, "Follow Me!: Disciples in Markan Rhetoric" in *SBL Dissertation Series 145* (Atlanta: Scholars Press, 1995), 33.

method. With different audiences, Paul seemed to adopt different methods. His goal and aim are always the same: "To tell the good news." His method, however, varied.

Variations

It is not the intent of this writer to provide an exhaustive list or study of all of the words used in the New Testament to describe the methods employed by the evangelists. Instead, there are a number of variations of the three terms that we have examined. These include *diamarturesthai*-to testify strenuously; *diakatelenchein*-to confute powerfully, *kataggellein*-to proclaim forcefully, and *sunchunein*-to utterly defeat or baffle.

Each of these terms in some way describes a method of evangelism used within the New Testament setting. None of these terms are intended to be prescriptive of the way evangelism is to be done in the church. They represent the fact that while the essence of evangelism remains constant throughout the New Testament, method can and does vary. This truth is critical toward establishing a theology of evangelism method.

Section Summary

It has been the intent of this section to work toward the establishment of a theology of evangelism method that is consistent with the scriptures and the Lutheran confessions. To this end we have considered the subject of evangelism method from a prescriptive, proscriptive, and descriptive perspective.

It is clear that neither scripture nor the confessions seek to prescribe any single method of evangelism as absolute. While scripture describes the use of numerous methods of evangelism, such are never intended to be prescriptive for the church. Instead, under a

theology of adiaphora, freedom is given to congregations to practice variety in methods and techniques.[208]

This freedom, however, is not without appropriate boundaries or guidelines. Indeed, within the various writings of the LCMS, a number of proscriptive statements provide scriptural boundaries within which evangelism should take place. These boundaries are intended to prevent congregations from falling into the use of evangelism methods that are not scriptural or Lutheran. Additionally, they serve to assure that the practice of evangelism is consistent with a Lutheran theology of evangelism.

In summary, the evangelism method of a church should flow out of the church's theology. While variation in method may be adopted, no method should be used that creates confusion or discord in the church local or the church at large. Nor should any method be used that falls outside of the church body's established proscriptive boundaries. In forming evangelism method, the scriptures should be consulted for their descriptive insights. In no way, however, should any description of scripture be used in a prescriptive way.

Chapter Summary

It is the goal of this project to evaluate the use of the interrogative technique within the mentorship method of evangelism that is being used at Messiah Lutheran Church in Lincoln, Nebraska. In this chapter, I have sought to provide a clear, theological foundation for this study; a foundation built upon a Lutheran understanding of the place of evangelism within the greater mission of the church. I have suggested that the mission is something that ultimately belongs to God Himself. God is on a mission. He is at work seeking to draw those

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[208] Anaheim 1-02A

who are lost to Himself. It is His desire to subjectively apply the objective work of Jesus Christ to all people.

God involves His church to carry out His mission. Central to God's mission is the task of evangelism, which means the activity of "Telling the good news of Jesus Christ, His life, death, and resurrection to unbelievers in an organized and intentional way so as to properly distinguish law and gospel with the knowledge that through these God is able to work conversion."

Central to this definition is a theology of the means of grace. This theology insists that God works conversion exclusively through His word and sacraments. In all cases the essence of evangelism involves the use of God's means of grace through which He performs His mission.

Finally, it has been shown that some freedom exists regarding evangelism method. A Lutheran theology of evangelism method must suggest that scripture, while it describes a variety of methods, does not prescribe any one of these as absolute. Within the Missouri Synod, various proscriptive statements have been developed that provide boundaries and guidelines regarding evangelism method. These guidelines exist to (1) create a degree of unity regarding practice, (2) prevent the use of erroneous methods, and (3) assure that the practice of evangelism method within Lutheran congregations is consistent with scripture and the Lutheran confessions.

Having established a theological foundation for this project, the next chapters will examine how one church (Messiah Lutheran-Lincoln, Nebraska), determined the need for and developed one method of evangelism called "The Mentorship Method."

CHAPTER THREE

CONTEXT AND LITERATURE REVIEW

The goal of this project is to evaluate the use of an interrogative technique within the

mentorship method of evangelism in use at Messiah Lutheran Church in Lincoln, Nebraska.

While the purpose of chapter two was to establish a theological foundation for this project,

the purpose of this chapter is to present the context within which this project takes place,

both broad and narrow.

From a broad perspective, it is the goal of this chapter to (a) show that it is proper for

the church to respond to significant cultural change by adapting and adopting methods of

evangelism that are culturally informed, yet remain within the proscriptive boundaries of the

church, (b) provide a review of literature that suggests that the American church of this

century has and will continue to witness a significant cultural shift from "modernism" to

"postmodernism," and (c) suggest, based upon literature review, the implications of this

cultural shift for the practice (method) of evangelism.

From a narrow perspective, it is the goal of this chapter to point toward one

congregation's (Messiah Lutheran's) development of an evangelism method that is an

attempt to respond to the cultural shift in America today.

Evangelism Method: Responding to Cultural Change

Chapter two demonstrated that the essence of evangelism, as described in the

scriptures and the Lutheran confessions, remains consistent and does not change. Evangelism

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method, on the other hand, can and does change. Often, changes in method are a response to changes or shifts in culture.

It is important to answer a single question: "In what way is it appropriate for evangelism method to change in response to the cultural shift taking place in America today? Paul Raabe provides a straightforward definition of culture when he writes,

> . . . culture is everything human that is not biological, both human activity and its resultant products. Thus culture refers to art, architecture, music, science, philosophy, history, and literature, to the mass media and Hollywood, to politics and economics; to society, societal institutions, community groups and the government; and to ideals, values, aspirations and goals.[209]

It is perhaps self-evident that culture is in a constant state of change. This is not to take anything away from Solomon's word of wisdom, "There is nothing new under the sun!"[210] Solomon is correct! However, change within culture is undeniable. What is new today is old tomorrow. Today's "hot" property is soon "old stuff." Even language with its stable constructs undergoes change. The meaning of words change as they become attached to new meaning.

Capturing the essence of cultural change are words received in a recent e-mail. The e-mail quotes the observation of the teaching staff at Beloit College in Wisconsin. Each year the faculty at Beloit creates a list of cultural events and items that incoming freshmen have never experienced. For the incoming class of 2000-2001 the list included the following:

> The people starting college this fall have no meaningful recollection of the Reagan Era. They probably do not know that he was once shot at by a would-be assassin. They do not know the meaning of Tianamen Square. For them, bottle caps have always been plastic and screw off. Most have never seen a television set with only 13 channels, nor have they seen a black and white T.V. They cannot fathom not having a remote control.

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[209] Paul Raabe, "Christ and American Culture: Some Biblical Reflections" in *Christ and Culture: The Church in a Post-Christian (?) America- Concordia Seminary Monograph Series Symposium Papers, Number 4* (St. Louis: Concordia Seminary, 1994), 30.
[210] Ecclesiastes 1:9 NIV.

Most have never cooked popcorn except in a microwave. For them the Vietnam War is as ancient as W.W.I. Most do not know how to use a typewriter.[211]

One might observe that built in to a definition of the term culture is the expectation that ongoing change is a given. The question then is "How should the church respond to culture and change?"

Drawing on the classic words of Jesus in John 17, Raabe reminds the church of its appropriate position relative to culture and change. He writes, "The church is to be in the world and for the world but not of the world."[212] This position represents what he calls a "dynamic tension."[213] On the one hand the church is to be in the world. For Raabe this means two things. First, it means that there is a positive sense in which the church is to affirm certain aspects of culture.[214] Raabe notes,

> The Biblical writers affirm the values of human institutions, such as family, village, government, the workplace, and even the division of humanity into distinct nations. They acknowledge the positive contributions to the enjoyment of human life made by art, music, writing, technology and customs.[215]

Second, to be in the world means for Raabe that the church is free to employ certain cultural forms.[216] Raabe writes,

> To deny that the biblical writers employed cultural forms to communicate would be to deny the obvious. They thoroughly lived in the cultures of the ancient world . . . Their terminology, idioms, and genres reflect their cultural context.[217]

Indeed, Raabe writes,

> God's people have no choice but to use and 'baptize' cultural forms in communicating the faith . . . preachers need to interact with today's winds, hurricanes, and tornadoes (cultural Zetgeist).[218]

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[211] Beloit College Faculty, "Feel Old???" from http:// america online Internet; accessed 09 January, 2001.
[212] Raabe, "Christ and American Culture" 35.
[213] Ibid., 30.
[214] Ibid., 31.
[215] Ibid., 36.
[216] Ibid., 38.
[217] Ibid.
[218] Ibid., 39.

What Raabe is talking about here is referred to by the LCMS Church Growth Strategy

Task Force as the use of "ministerial reason."[219] Here the church is encouraged to be in the

world by making inquiry into the fields of sociology, psychology, and technology, in so far

as such might serve the church's mission.[220]

Luther, of course, captures this same thought in his explanation to Article One of the

Apostle's Creed. Through Luther's words the church has come to understand that God has

given us our "senses . . . reason . . . and all the faculties of my (our) mind(s)"[221]

For the church to be in the world means that it has the freedom to use our reason,

senses, and minds (ministerial reason) toward investigating things of culture that might

benefit God's mission of telling others the good news. St. Paul demonstrated this in Acts 17

when he addressed an audience steeped in Greek mythology and poetry. To gain their

attention, Paul used a method that interacted with the cultural Zeitgeist of his listeners.

Namely, he began his address by quoting from literature that was familiar to the culture of

his time. Michael Green notes that in his words to the Athenians, Paul quoted from

Epimenides, Aratus and Cleanthes.[222] He writes, "Paul consistently endeavors to have as

much common ground as possible with his audience."[223]

In short, part of what it means for the church to be in dynamic tension with culture is

positive. To be in the world means that where evangelism method is concerned, it is

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[219] Church Growth Strategy Task Force, *Toward a Theological Basis*, Pt. II, p.7.
[220] Ibid.
[221] Martin Luther, *Small Catechism*, 345. Note that Dr. David Peter addresses this same subject in his article, "Identifying Authorities in Theological Practice: Evangelism and Congregational Outreach" in *Sectional Presentation at the 14th Annual Theological Symposium at Concordia Seminary* (St. Louis, Concordia Seminary, 2003). Dr. Peter notes that "horizontal reductionism" is a practice on the part of some theologians of neglecting or negating the use of any information gained through the disciplines of Social Science for the purpose of evangelism. Dr. Peter notes that "the form or method of evangelism is most effective when it considers insights that conform with the way God has created human beings and the world, insights which may have even been discovered by non-Christians (such as through the social sciences),.p. 15.
[222] Green, *Evangelism in the Early Church*, 128.
[223] Ibid.

appropriate for the church to make use of ministerial reason toward baptizing things of culture that might serve God's mission. Perhaps this is what Jesus had in mind when He called His apostles to be "As shrewd as serpents yet as gentle as doves."[224]

Whatever He meant, there is a second side to the dynamic tension described by Raabe. This is captured by Jesus' words "Yet not **of** the world."[225] Here we are reminded that while the church is to be in the world and, speaking missiologically, for the world, there are many cultural aspects of which the church is to have no part. Indeed, a great part of the church's response to culture must be in opposition toward it. Raabe writes, "The biblical writers condemn all human hubris and every human effort to establish and maintain a right relationship with God . . . it remains a strong Biblical theme that God's people fight in a no-compromise 'holy war.'"[226]

The fact remains that the church exists within a culture tainted by sin. Within this culture there is much to oppose. In fact, there is much from our culture that is neither adoptable nor adaptable by the church. Of this the Church Growth Study Committee writes,

> The Lutheran Theology of Two Kingdoms (realms) teaches that God reigns in all cultures but the church is to be ruled by the word of God alone, and not by culture. . . The church is not to imitate culture . . . the two kingdoms are not to be confused or mingled with each other.[227]

In 1 Corinthians 2, the same St. Paul who in Acts taught the church how to be in the world by making use of the literary forms of culture, demonstrated what it means not to be of the world. In this classic passage, St. Paul addressed a group of culturally literate hearers. Michael Green tells us that in this text, Paul's listeners would have been used to hearing

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[224] Matthew 10:16 NIV.
[225] John 17:16 NIV.
[226] Raabe, "Christ and American Culture" 37.
[227] Commission on Church Growth-Missouri Synod, *For the Sake of Christ's Commission,* 10.

speakers use forms of speech that were based upon the rules of rhetoric.[228] Rather than adopt this method of speech, Paul chose to allow the word of God itself to be his primary means for communicating. He writes, "When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God."[229] Here Paul clearly communicated that His message is not of this world, but is rather a word from God.

Indeed, many writers both within and outside of the LCMS express concern that too often the church adopts and adapts inappropriate forms of culture in an effort to appeal to the world. Mark Olson writes,

> Churches (today) commonly seek to attract people by meeting needs and by providing the 'commodity' most sought after. Sociological tools like market research, needs analysis, and program development become the primary evangelism resources.[230]

This, of course, represents a misuse of ministerial reason. When cultural forms rather than word and sacrament become the primary means the church uses to complete its mission, then it is no longer simply in the world, but it has fallen into a world from which it must remain distinct and separate. William Willimon writes, "In leaning over to speak to the world, I fear that we (the church) may have fallen in."[231]

Where then is the balance between being in and being for the world yet not being of the world? Regarding evangelism method, the following statement seems appropriate: "Evangelism must be informed by but never formed by culture." This is to suggest that it is indeed appropriate for the church to use ministerial reason. It is appropriate to adopt and adapt evangelism method in response to cultural change. In fact, within the LCMS this would

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[228] Green, *Evangelism in the Early Church,* 58.

[229] I Cor. 2:1.

[230] Mark Olsen, Frank Senn and Jann Fullenwieder, "How Does Worship Evangelize?" *Open Questions in Worship, vol. 3* (1995), 8.

[231] William Willimon, "This Culture Is Overrated" in *Leadership Journal* Winter (1997), 29.

seem to be an expectation. The 1975 resolution 1-02A suggests such through the following

words:

> Evangelism on the part of the congregation will utilize a variety of means, methods,
> and agencies for the purpose of sharing the gospel with one another, being particularly
> aware that we are called to evangelize people of all ethnic origins and cultural
> traditions.[232]

The concluding words of this statement indicate the informing role of culture. The

church in adopting and adapting method must be informed of (as St. Paul was) the ethnic

origins and the cultural traditions of those who are to be evangelized. Such information is

helpful to determine method. Dr. Leroy Biesenthal, in his development of the *Dialogue*

Evangelism method of evangelism, writes, "It is the purpose of this workbook to present *a*

way in which people can be equipped to share the good news of salvation in Christ Jesus.

There is no *one* way . . . method is not an end in itself."[233]

It would seem that even as Dr. Biesenthal prepared to launch his workbook on

evangelism within the Missouri Synod, he was aware that such could never serve as the end-

all of evangelism method. No! Within the Missouri Synod there exists an expectation that as

culture changes, so must method in so far as it is informed by culture.

At the same time, evangelism method must not be formed by culture. This is to say

that evangelism is foremost a matter of theology. Evangelism must flow out of theology. It is

theology in practice. Because scripture does not change, the essence of evangelism remains

the same. Evangelism is God at work through His church. It is God's people using the word

and sacraments through which the Holy Spirit works conversion. It is the law and gospel,

rightly distinguished. Such is not to be affected or influenced in any way by culture. To

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[232] Missouri Synod Lutheran Church, Convention Resolution 1-02A 22.
[233] Biesenthal, *Dialogue Evangelism*, 3.

achieve balance in being "in" and "for" the world, but not "of" the world, evangelism method must be "formed" by theology while "informed" by culture. There is an expectation that as culture changes so will evangelism method, yet always within the proscriptive boundaries of the church body at large.

The Cultural Shift: From Modernism to Postmodernism

If it is true that evangelism method can and should be properly informed by culture, it is critical to recognize the significant cultural shift that is taking place in America today: the shift from modernism to postmodernism. Of this shift Loren Mead has said, "We are on the front edge of the greatest transformation of the church that has occurred for 1,600 years. It is by far the greatest change the church has experienced in America; it may eventually make the transformation of the Reformation look like a ripple in a pond."[234] Echoing this, Gene Veith writes, "As we enter the twenty-first century, it seems clear that Western culture is entering a new phase, which scholars are calling 'postmodern.'"[235]

Indeed, there are very few writers today that would disagree with the belief that American culture is undergoing a significant shift that will affect the church for many years to come. The question is "What is this shift?" "What is postmodernism?"

It is true, as David Goetz points out, that the word postmodernism has never secured a dictionary definition.[236] Still there are available to the reader numerous books that seek to describe what is meant by this term. In general these books seem to define the term from several different vantage points.

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[234] Loren Mead, "The Once and Future Church" in Robert Reid, "Postmodernism and the Function of the New Homiletic in Post-Christendom Congregations," *Homiletic 29* Winter (1995), 3.

[235] Gene EdwardVeith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture,* (Wheaton: Crossway Books, 1994), xi.

[236] David L. Goetz, "The Riddle of Our Postmodern Culture: What is postmodernism? Should we even care?" in *Leadership Journal* Winter (1997), 53.

First, there is a category of books that consider the term from a philosophical perspective. These seek to define postmodernism within the context of the various philosophical systems that have shaped or, at minimum, have reflected mankind's thinking over many eras. Included in this category are such texts as Stanley Grenz's *A Primer on Postmodernism,* [237] Middleton and Walsh's *Truth is Stranger Than It Used to Be,*[238] and Gene Edward Veith's *Postmodern Times.*[239]

After this is a category of books and articles that consider the term from a historical perspective. These seek to place postmodernism into a broad historical context. Excellent texts include Loren Mead's *The Once and Future Church,*[240] Robert Weber's *Ancient-Future Faith,*[241] and Robert Rosin's journal article *Christians and Culture: Finding a Place in Clio's Mansion.*[242]

A third category includes such works as Leonard Sweet's *FaithQuakes*[243] and *Postmodern Pilgrims,* [244]George Gallup's *Reality Check for the 21st Century Church,*[245] George Barna's *Generation Next,*[246] and Alan Klaas' *In Search of the Unchurched.* [247]These texts provide both a statistical and sociological perspective of postmodernism.

[237] Stanley J. Grenz, *A Primer on Postmodernism,* (Grand Rapids: William B. Eerdmans, 1996).

[238] Richard Middelton and Brian J. Walsh, *Truth is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age,* (Downers Grove: Intervarsity Press, 1995).

[239] Gene Edward Veith, *Postmodern Times: A Christian Guide to Contemporary Thought and Culture,* (Wheaton: Crossway Books, 1994).

[240] Loren B. Mead, *The Once and Future Church: Reinventing the Congregation for a New Mission Frontier.* (Alban Institute, 1991).

[241] Robert E. Weber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World,* (Grand Rapids: Baker Books, 1999).

[242] Robert Rosin, "Finding Place in Clio's Mansions" in *Christ and Culture: The Church in a Post-Christian (?) America-Concordia Seminary Monogram series Symposium Papers, Number 4,* (St. Louis, 1994).

[243] Leonard Sweet, *FaithQuakes,* (Nashville: Abingdon Press, 1994).

[244] Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World,* (Nashville: Broadman and Holman Publishers, 2000).

[245] George Gallup and D. Michael Lindsay, *The Gallup Guide: Reality Check for 21st Century Churches,* (Group Publishing Inc. 2002).

[246] George Barna, *Generation Next,* (Ventura: Regal Books, 1990).

[247] Alan C. Klass, *In Search of the Unchurched,* (New York: The Alban Institute, 1996).

Postmodernism: A Philosophical Perspective

From a philosophical perspective it has been suggested that postmodernism is both

old and new. Indeed, Stanley Grenz suggests that it was the German philosopher, Friedrich

Nietzche (1844-1900) who first planted the philosophical seeds of postmodernism many

years ago. He writes, "The publication of '*Thus Spake Zarathustra*' (1883), Friedrich

Nietzche's fanciful account of the teachings of this legendary figure, spelled the beginning of

the end of modernity and the inauguration of the gestation period of postmodernity."[248]

According to Grenz, Nietzche became one of the first well-known public

philosophers to bring the major philosophical tenants of modernism under attack. Modernism

is best understood as an enlightenment philosophy that emphasizes man's ability to discover

and use scientific truth. In his book *Reconstruction in Philosophy,* John Dewy epitomizes this

philosophy by suggesting his belief in "the power of individual minds, guided by methods of

observation, experience, and reflection, to attaining the truths needed for the guidance of

life."[249]

For Grenz, four ideas form the basis of modern philosophy. First, he suggests that

modernism as a philosophical system asserts the existence of objective truth or truths. Grenz

writes, "The modern mind assumes that knowledge is certain and objective."[250] Second, he

suggests, modernism is a philosophy that believes man's mind to be capable of discovering

and grasping objective truth. Indeed, Aristotle has placed man's reason at the center of

existence with his famous dictum, "Cogito ergo sum."[251] Third, Grenz suggests that

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[248] Stanley J. Grenz, *A Primer on Postmodernism* (Grand Rapids: William B. Eerdmans, 1986), 83.

[249] John Dewy, "Reconstruction in Philosophy" (New York: Henry Holt, 1929) in Richard Middelton and Brian J. Walsh, *Truth is Stranger than It Used to Be,* (Downers Grove: Intervarsity Press, 1995), 14.

[250] Grenz, *A Primer on Postmodernism,* 4.

[251] Ibid., 3.

modernism values scientific process as the pathway through which man (reason) is able to discover truth. According to Grenz, the goal of modernism has been a "quest through scientific process to unlock the secrets of the universe . . ."[252] Finally, the fourth major tenant of modernism is the belief that man has the ability to harness and use the objective truths he discovers towards the betterment of the world. Thus Grenz writes, "modernism is a thoroughly optimistic philosophy."[253]

In contrast to these tenants of modern philosophy, Nietzche rejected the idea that truth could be discovered through any type of scientific method of inquiry or observation. Nietzche, in fact, challenged the enlightenment concept of truth altogether. According to him, the world is made up of individual fragments, each entirely distinct from every other.[254] One "leaf," he would say, is distinct and different from every other "leaf."[255] Each human being, Nietzche would argue, perceives each fragment of the world in an exclusive and unique way. The world is perceived subjectively. Because it is impossible for the fragments of the world to be collectively described or for individual and subjective perspectives to be collectively known, Nietzche would argue that what is called truth is actually a myth or illusion.[256] It is his contention that the only type of truth that exists is both individual and subjective. Grenz writes, "(Nietzche) contends that we have no access to reality whatsoever. In fact, he claims that there is no 'true world.' Everything is a 'perspectival appearance' the origin of which lies within us."[257]

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[252] Ibid., 4.
[253] Ibid.
[254] Ibid., 89.
[255] Ibid.
[256] Ibid., 90-92.
[257] Ibid., 91.

If Nietzche's influence inaugurated postmodern philosophy, the writings of such men as Michael Foucault, Richard Rorty, Jan-Franxois Lyotard, and Jaques Foucault have brought it to life in contemporary America. Indeed, Ravi Zacharias, a Christian apologist who lectures at universities throughout the United States, notes that there are few if any disciplines of Western thought that are untouched by postmodern philosophy today.[258] In contemporary American academic terms, postmodernism can be described as a philosophy or worldview. In the spirit of Nietzche, this philosophy utterly rejects the major tenants of modernism. If modernism accepted the idea of truth as objective, postmodernism rejects it; holding that what is called truth is, in reality, an individual's subjective perspective based upon interaction and experience. If modernism believed that truth could be discovered, postmodernism rejects it. Finally, postmodernism rejects the idea that discovered truth can lead to the betterment of mankind or the world. Far from being optimistic, this is a pessimistic and utterly distrustful worldview. In a very real sense, one might say that postmodernism is a philosophy that has torn down the house that modernity built and left in its place a fragmented void. Postmodernism is a house without walls where the individual and perception reign as supreme.

Postmodernism: An Historical Perspective

If writers such as Veith and Grenz describe postmodernism from a philosophical position, it is writers such as Robert Webber and Robert Rosin that place this worldview into a historical context. In a manner that is precise and simple, Webber suggests that it is possible to divide history into five, specific epochs or time frames: (1) The Ancient Epoch,

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[258] Ravi Zacharias, "Reaching the Happy Thinking Pagan: How Can We Present the Christian Message to Postmodern People?" in *Leadership Journal* Vol. XVI Spring (1985), 18-21.

(2) The Medieval Epoch, (3) The Reformation Epoch, (4) The Modern Epoch, and (5) The

Postmodern Epoch.[259]

In his book *Ancient Future Faith,* Webber's goal is to suggest some of the key

ideologies that differentiate these historical epochs. In particular, it seems that it is Webber's

intent to suggest that each successive epoch of history is in some respect a reaction to the

ideologies of the epoch that has preceded it.[260] If the ancient epoch, for example, was one

marked by mystery, symbol, and community, the medieval epoch became a period marked by

the creation of the institution.[261] In this epoch, the church as institution sought to fill the

social needs of people created by the collapse of the Roman Empire. Similarly, if the

medieval period was a period that struggled for intellectual growth and stimulation, the

Reformation gave rise to a renewed interest in learning. This period eventually gave birth to

the enlightenment and stimulated interest in the arts and humanities.

What Webber suggests, then, is the idea that postmodernism is not an historical

oddity at all. It is merely the fulfillment of an historical pattern in which new ideologies

gradually come to dominate a worldview in reaction to the worldview that has preceded it.

For Weber, postmodernism represents an ideological reaction to the worldview of modernity.

Other historians seem to agree.

In his article *Christians and Culture: Finding Place in Clio's Mansion,* Robert Rosin

presents a line of thinking similar to Webber's. Here, Rosin does an excellent job of rapidly

marching the reader through various epochs of history including the Classical era, the

Medieval era, the Renaissance, the Reformation, the Enlightenment, Modernism and finally,

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[259] Robert Webber, *Ancient-Future Faith: Rethinking Evangelicalism for a Postmodern World* (Grand Rapids: Baker Books, 1999), 34.
[260] Ibid.
[261] Ibid.

Postmodernism. Where postmodernism is concerned, Rosin demonstrates that this worldview

is reactionary toward not only the ideologies of modernism in general, but of Christianity in

particular.[262]

While Christianity found the epoch of modernity to be at least somewhat congenial

with its emphasis upon absolutes and truth, it is now under assault in a new era where the

absolute and the objective are eschewed. Rosin worries that a battle is currently being waged

in America's institutions of learning to shape the worldview of contemporary culture. He

writes, ". . . cultural institutions – schools for example – are where our outlook and

understanding of reality are shaped. Control them and you define the worldview . . . "[263]

According to Rosin, the worldview that is being shaped in our culture today rejects

not only modernism's emphasis upon truth, but also Christianity's focus upon Biblical truth.

Postmodernism marks a new era of history in which each individual defines their own

subjective and experiential reality. In this new era, "God" is whoever or whatever the

individual wants Him (it) to be.[264]

Postmodernism: A Sociological Perspective

Whatever one thinks about the definition of postmodernism provided by philosophy

or historians, it would be hard to argue that a significant cultural shift is not taking place in

America today. This is especially true given the type of statistical data supplied by the

discipline of sociology. Numbers and statistics clearly indicate that a significant shift is

taking place within our culture today regarding church and America's religious beliefs.

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[262] Robert Rosin, "Finding Place in Clio's Mansions" in *Christ and Culture: The Church in Post-Christian (?) America-Concordia Seminary Monograph Series Symposium Papers, Number 4* (St. Louis: Concordia Seminary, 1994), 81.

[263] Ibid., 82.

[264] Ibid., 80.

As early as the late 1970's, sociologists began to measure the effects of postmodernism upon the Christian church in America. Even as the primary tenants of modern philosophy began to fall, so did the numbers of people attending Christian churches throughout the United States. As the 1980's approached, Alan Klass notes, the fastest growing denomination in America was not Baptist, Methodist, or Lutheran, but the church of the unchurched.[265] Things have only become more pronounced. Indeed, a recent article in *USA Today* points out that between the years 1990 and 2001 the number of people who identify themselves as being "Christian" in America decreased significantly. Statistics indicate that during this time frame the number of people that described themselves as "having no religion" doubled from 14.3 million to 29.4 million.[266] The newspaper reports that in America today, Christianity is being replaced by individualistic belief systems. Many people are no longer attending churches or religious institutions of any kind. Instead, they are practicing what might be called a "personal brand of spirituality" that is disassociated from any specific denomination.[267] Regarding this, sociologist George Gallup writes, "Americans . . . are practicing a do-it-yourself, whatever-works kind of religion, picking and choosing among beliefs and practices of various faith traditions."[268]

Almost all authors reviewed for this project remind the reader that postmodernism has not marked an end to America's belief in God. In fact, Alan Klass notes that between seventy and eighty-five percent of those who are unchurched in America today "identify religion as important or very important in their lives."[269] Gene Veith adds that as many as ninety-four

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[265] Alan C. Klass, *In Search of the Unchurched* (New York: The Alban Institute, 1996), 14.

[266] Cathy Lynn Grossman, "Charting Unchurched America" in *USA Today* (March 7, 2002) 1D.

[267] Ibid.

[268] George Gallup Jr. and D. Michael Lindsay, "The Gallup Guide: Reality Check for 21st Century Churches" in "Soul-searching survey: Poll reveals trends in religion" *The Lincoln Journal Star* (February 22, 2003) 1 D.

[269] Klass, *In Search of the Unchurched*, 4.

percent of Americans believe in (a) god.[270] It is simply that the way many individuals in

postmodern America arrive at their understanding of God is changing.

Here, several authors help the reader get a sense of the chief characteristics that make

up postmodern religion in America today. Two specific characteristics are tolerance and

eclecticism.

First, it is consistent with postmodern philosophy to suggest that spirituality in our

current context must be tolerant. If postmodernism is a rejection of absolute truth and an

embracing of the individual as a contextual interpreter, then no single religion or spiritual

system can claim absolute authority. Gene Vieth writes, "in our postmodern culture tolerance

becomes the cardinal virtue. Under the postmodern way of thinking, the principle of cultural

diversity means that every like-minded group constitutes a culture that must be considered as

good as any other culture (religion.)"[271] Indeed, postmodern spirituality insists those world

religions as diverse as Buddhism, Hinduism, Islam, Christianity, and Bahai are all equally

valid interpretations of God. In fact, the only thing that can not be tolerated within the contest

of postmodern religion is intolerance or the suggestion that one specific belief system is

absolute, correct, or exclusive.

Added to the characteristic of tolerance is postmodernism's emphasis on eclecticism.

Simply stated, postmodern spirituality not only tolerates a multiplicity of religions or belief

systems, it is quite comfortable blending together such elements as theology, poetry,

mysticism, occultism, and pop-psychology. Leonard Sweet describes the characteristic of

postmodern eclecticism with an analogy. He writes,

> I sit at my word processor (assembled here in the USA with chips made in Japan) in a
> pair of Levis sewn in Mexico while wearing a British brand of sneakers (Reeboks)

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[270] Veith, *Postmodern Times,* 209.
[271] Ibid., 295.

which a discrete tag informs was manufactured in South Korea. For lunch, I will eat a salad made from vegetables grown in South Florida which were harvested by a vast army of migrant workers who are Hispanic or contract workers from the Caribbean.[272]

Sweet is suggesting that postmodern culture is eclectic in almost every way. If this is true, why can't one's belief system include a theology of prayer from Buddhism, the eschatology of Hinduism, and the epistemology of Oprah Winfrey? The fact is, postmodern spirituality is characterized by an eclectic blending together of various ingredients—even ingredients that stand in direct contradiction with one another.

In *Confronting Unbelief*, Curtis Chang tells a story that illustrates the eclectic quality of postmodern spirituality. He speaks of meeting a young man who enjoyed a variety of thoughts from Christianity but who had blended such together with elements of various other religions. Desiring to confront this difficulty, Chang took him to a seminar on Christianity that was being conducted at a major university. Throughout the seminar the presenter described Christianity in exclusive terms. His arguments were both compelling and logical. Following the seminar, Chang challenged the young man. His hope had been that the seminar might expose the youth to the inherent contradictions in his eclectic belief system. Instead, what Chang discovered was that the young man had enjoyed the seminar immensely. He had absorbed several new Christian thoughts into his mix of personal spirituality. When confronted with the contradictory nature of his thinking, the young man simply replied, "It works for me."[273]

From a philosophical, historical, or sociological perspective then, it can be seen that postmodernism represents a fundamental challenge to the Christian church. Church pews are

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[272]Leonard Sweet, *Post-Modern Pilgrims: First Century Passion for the 21st Century World* (Nashville: Broadman and Holman Publishers, 2000), 116.

[273] Curtis Chang, *Engaging Unbelief* (Downers Grove: Intervarsity Press, 2000), 23-24.

being abandoned in increasing numbers. Biblical theology is being replaced with a personal

brand of theology that is both tolerant and eclectic. What this means for the evangelist and

the formation of evangelism method is important to consider.

Culture Informs Evangelism Method: Lessons from the Past

While there can be no debate about the fact that postmodernism represents a new

challenge for evangelism in the church today, there is a sense in which much can be learned

from the past. Indeed, a significant number of authors that were reviewed for this project

suggest that there are some relevant similarities between the culture of the apostolic era and

contemporary postmodern America. A study of evangelism method in the apostolic context

helps provide important clues to develop evangelism method in our postmodern context.

If one period from the past can provide insight into how the postmodern culture of

this age might inform evangelism method for the church today, it would have to be the

apostolic period. Michael Green reminds readers of this fact. An analysis of his book

suggests that the culture of Ancient Rome, in which the early church was called to do

evangelism, is comparable in some ways to the context of postmodern American culture.

This is not to de-emphasize the dissimilarities between ancient Rome and postmodern

America. Indeed, no exact parallels should be drawn between the two eras. However by

contrasting Rome's culture with postmodern America, there are lessons to be learned. For

example, Green points to the fact that from an historical perspective, Rome began as a pagan

state. He notes that Numa, the first "priest-King" of Rome founded Rome by establishing a

contract with Jupiter, the "King of the gods." The terms of this contract were forthright; as

long as the state of Rome promised to honor the gods by making sacrifices and offering them worship, the gods would, in turn, look out for Rome's safety, security and progress.[274]

In spiritual terms this pragmatic contract gave rise to the distinction made in Rome between *religio* and *superstitio*. For Romans the term *religio* referred to the practice of Rome's official state religion. It was the effort made by the Roman state to keep up Rome's end of the contract established by Numa with Jupiter. *Religio* was the required participation of all Roman citizens in state sacrifices and ceremonies. In contrast, *superstitio* represented the tolerant arm of Rome's spiritual context. *Superstitio* referred to the right that all Romans had to maintain whatever personal spiritual beliefs they might have, so long as such did not contradict or disallow participation in Rome's state religion.[275]

The implication is that what Green identifies as *superstitio* in the Roman context might bring to mind what postmodernism today calls tolerance and eclecticism. This is not to suggest that *superstitio* equates with tolerance or eclecticism; undeniably these are separate things. Yet there is some degree of similarity between them.

Consider the similarity of characteristics. While the citizens of Rome jointly participated in the cultus of the state, individually they had the right to practice their personal spiritual beliefs. In some ways, looking at Rome, one must think about the makeup of spirituality in America. Robert Webber describes Rome's spiritual context with these words, "The Fathers of the early church hammered out their theology in the context of mystery religions, polytheism, gnosticism, cults such as Manichaeism and the philosophies of Plato, Aristotle, Stoicism and NeoPlatinism."[276] Christians in the apostolic era faced a culture filled

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[274] Green, *Evangelism in the Early Church*, 34.
[275] Ibid.
[276] Webber, *Ancient-Future Faith*, 27.

with a variety of spiritual thoughts and practices. This is similar to postmodern America

today where a variety of spiritual thoughts and practices exist. Rome was a culture that, like

postmodern America, was hostile toward Christianity with its claim of exclusivity.

Green suggests that in the apostolic era both the Jews and the Romans were hostile

toward Christians. Each had their own reason for opposing the Christian movement. Green

notes that the Jews saw Christianity as an affront to their long-practiced ecclesiology. They

believed that the Christians challenged their age-honored ceremonial laws. Christians

claimed divinity for Christ and thus challenged the monotheistic claims of Yahweh.[277] Above

all, the Jews held that Deuteronomy 21:22 made it clear that "anyone hanged on a stake" was

under the curse of God. On the basis of this scripture they rejected the claim of Christ's

divinity.[278] On a regular basis, the organized politic of the Jewish church did all it could to

eliminate the voice of Christianity.

The Romans also sought to eradicate Christianity, though for a different reason.

Green suggests that most Romans had difficulty comprehending Christianity's claims and

practices. Initially, many Romans came to believe that Christianity was a cult. They believed

that Christian adherents practiced forms of cannibalism and incest.[279] Rome considered

Christians to be both anti-intellectual and anti-cultural. Additionally, they scoffed at a

religion that paid homage to a God that had died.[280] Ultimately, Rome's misunderstanding of

Christianity turned into full-blown persecution. Under such emperors as Nero, Domition, and

Caligula, Christianity became regarded as an enemy of the state, subject to elimination.[281]

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[277] Green, *Evangelism in the Early Church,* 102.
[278] Ibid.
[279] Ibid., 39-40.
[280] Ibid., 44.
[281] Ibid., 42.

While it is true that in contemporary postmodern culture Christianity is not regarded as an official "enemy of the state," one can not help but recognize the similarity between Roman culture in the apostolic period and our current postmodern culture. Much like Roman culture, postmodern culture today allows for a diversity of religious beliefs. Additionally, like many Romans, postmoderns today reject Christianity's exclusive claim to salvation through Jesus Christ alone. The question then is, "How did evangelists in the Roman era practice evangelism?" "What evangelism method did they practice given an informed understanding of their culture?" Several insights stand out in the literature reviewed.

Insight One: Flexibility

First, it is clear that where method is concerned, evangelists in the Roman era practiced a form of flexibility that gave consideration to the particular subculture being evangelized. Because Rome allowed for diversity in the practice of religion, early evangelists found it helpful to practice a form of flexibility that allowed them to interact with the evangelized in a way that demonstrated both an understanding of and a respect for their language, traditions, and customs. Certainly the words of St. Paul in 1 Corinthians 9 illustrate this flexibility in method. Describing his approach to several distinct and different subcultures, Paul writes,

> "Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I become like a Jew, to win Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law, I became like one not having the law (though I am not free from God's law but under Christ's law), so as to win those not having the law. To the weak I became weak, to win the weak. I have become all things to all men so that by all means possible I might save some."[282]

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[282] I Cor. 9:19-23 NIV.

Lenski suggests that in these verses it is not Paul's intention to diminish the message of Jesus Christ that he carried. Rather, Paul, as an evangelist, sought to understand the language, and traditions of those he evangelized.[283] Paul sought to shape his approach to particular persons and people groups based on an informed understanding of their subculture.

In Athens we see this principle applied again. Here Paul begins his approach to Rome's intellectuals by quoting from their poets. By including some words from Epiminedes, Aratus and the Stoics in his introduction, Paul is signaling his hearer. He is indicating that he has an understanding of their unique subculture.[284]

The insight here points to the ability of the evangelists to shape their approach to a specific subculture. Given a degree of similarity between the apostolic context in which Paul evangelized and our current postmodern context, it would seem that the characteristic of flexibility is desirable where the design of evangelism method is concerned. Simply stated, any method of evangelism that might rely on a single, "canned" presentation to fit the subcultures represented by those that are to be evangelized would not be appropriate to a postmodern context.

Insight Two: Scriptural Track

While it is clear that evangelists in the apostolic era valued the characteristic of flexibility, it is also significant to note that they often followed a clear and specific scriptural track that assured a quality of content. Flexibility in method for the early evangelists did not mean an approach to the evangelized that simply wandered around or fluctuated dependant upon circumstance. Instead, it was important to the evangelist to include the key teachings of

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[283]R.C.H. Lenski, *The Interpretation of St. Paul's First and Second Epistles to the Corinthians* (Minneapolis: Augsburg Publishing House, 1937 and 1963), 374-388.
[284] Green, *Evangelism in the Early Church,* 128.

Christianity. The evangelism message centered on the teachings of Christ's life, death, and resurrection.

As such, Green points out that evangelists in the apostolic period developed and made use of lists or collections of scriptural texts and testimonies that assisted them in staying on track when evangelizing the unconverted.[285] One source indicates that such collections of scriptural tracks date as far back as Qumran, where a series of Messianic proof texts were discovered in cave four.[286] This, along with the discovery of the "Testimony of Books" by Melito of Sardis and Cyprian, "makes it almost certain that the early Christians did use a collection or collections of Messianic testimonies."[287]

Again, a degree of parallel between the apostolic period and our own postmodern period makes this insight important. Because postmodern culture allows for the blending together of separate and disparate theologies on the part of the individual, it would be easy for contemporary evangelists to get off track in the process of evangelizing. Within a short span of time, postmodern eclectics are able to jump back and forth between a series of discontinuous or even contradictory spiritual thoughts. To assure that the quality of the evangelism effort is maintained it would seem that some form of scriptural track might prove helpful, if not essential, to the evangelist.

Insight Three: Pace

While it was important for evangelists in the apostolic era to have a scriptural track to follow while evangelizing, this does not mean that this track was run upon at a sprinter's pace. In fact, quite oppositely, the early evangelists were prepared to invest considerable time

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[285] Ibid., 87.
[286] Ibid., 84.
[287] Ibid.

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in the process of evangelizing the unconverted. Their pace was often more marathon than sprint. In an earlier section of this project, reference was made to several Greek terms that describe and define what evangelism is and how it was practiced in the early church. Four of these terms (*suzetein, paratisthesthai, sumbibazein,* and *didaskalein*) indicate the pace of evangelism. All four words represent an effort to bring about conversion that occurs over an extended period of time.

This is not to suggest that God can not bring about conversion quickly or even instantaneously. Indeed, conversion is a punctiliar event. It occurs in that very moment that the Holy Spirit works through the means of grace to create faith. The apostles experienced such again and again, both at Pentecost and as God "added to the number of the church." Nor do these words suggest that the process leading up to the moment of conversion must, by necessity require an extended period of time. In some instances the process of evangelism takes place over a short period of time. Rather, what these words indicate is a truth that the apostolic evangelists experienced frequently. Namely, the evangelists recognized that often the process of evangelism leading up to conversion took place over an extended period of time. These evangelists most often approached the task of evangelism with an expectation that a sustained effort would be required.

In Acts 9 we see this principle exemplified. Here the verb *suzetein* is used to describe Paul's evangelism efforts among the Grecian Jews. As he approached the task of evangelism, Paul expected an extended effort. We read, "So Saul (Paul) stayed with them and moved about freely in Jerusalem, speaking boldly in the name of the Lord. He talked about and debated (*suzetein*) with the Grecian Jews."[288]

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[288] Acts 9: 28-29 NIV.

Among the Grecian Jews, Paul expected God to work conversion. At the same time, he was prepared to stay with the Jews over an extended period. He recognized that frequently the pace of evangelism is an extended one. The same is true of Paul's evangelism effort in Damascus. Here the verb *sunbibazein* is used. This verb indicates that Paul spent a considerable amount of time seeking to prove that Jesus is the Christ.[289]

Without question, this principal of pace is important to the issue of evangelism method in our postmodern context. In fact, evangelist William Fay shares statistics that indicate that on average individuals in postmodern America will not respond to the gospel message without hearing it 7.3 times.[290] Given the fact that the evangelized in our postmodern context often view themselves as spiritual authorities under a hermeneutic of individualism, any method of evangelism that seeks to quickly present the gospel with the expectation of immediate results is out of place. Evangelism in a postmodern context, like its counterpart in the apostolic period, should be designed to allow for an extended period of interaction between the evangelist and the evangelized.

Insight Four: Use of Interrogatives

Perhaps the most significant insight regarding evangelism method in the apostolic era has to do with the evangelist's use of interrogatives or questions. Because Rome, under the provision of *superstitio,* allowed individuals to practice a diversity of religions, Roman citizens were *de facto* placed into the position of acting as individual spiritual authorities. Each Roman citizen had the right to self-determine what religion to practice so long as their practice was not in conflict with the state of Rome.

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[289] Acts 9: 22 NIV
[290] William Fay, *Share Jesus Without Fear,* Denver: The Bread of Life Foundation (1991).

Recognizing that Romans were used to acting as their own spiritual authorities, Christian evangelists often made use of a tool that allowed them to address the evangelized in a manner that would not cause the hearer to quickly reject their approach. Namely, they used the tool of interrogatives. By using questions, the Christian evangelists subtly gave recognition to the position of authority the evangelized claimed. At the same time, questions served as a tool that allowed the evangelist to challenge the spiritual position held by the evangelized.

In some sense, the use of questions by evangelists in the apostolic era followed or replicated a practice that Jesus, Himself often demonstrated when He addressed individuals that positioned themselves as spiritual authorities. Jesus used interrogatives to challenge the spiritual position held by those outside of the faith. Confronted by the Pharisees regarding the issue of divorce, Jesus responded with a rhetorical question, "Haven't you read that at the beginning the Creator made them male and female . . . ?"[291] Confronted by the Pharisees regarding the issue of work on the Sabbath day, Jesus asks a question, "Haven't you read what David did when he and his companions were hungry?"[292] From Jesus, the apostles and the early evangelists learned the effectiveness of the question as a tool with which to challenge the evangelized.

Michael Green provides an important example of this in his study of the evangelism efforts of the apostolic evangelists in the Jewish synagogue. Throughout the book of Acts, the evangelists are depicted as frequently entering the synagogue to evangelize the Jews. The term frequently used to depict the method of evangelism used in the synagogue has already been referred to as *dialegesthai*. We are told that the evangelists reasoned with the Jews. The

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[291] Matthew 19:1ff.
[292] Matthew 12:3 NIV

question is, "Of what did such reasoning consist?" Green notes that an important example of

the kind of reasoning that would have occurred in the synagogue is provided in a book by

Origen entitled *Contra Celsum*. In Origen's example it is clear that interrogatives played a

key role in the method of evangelism used in the apostolic era. Here, Origen carried on an

extended dialogue with a group of learned rabbis. The rabbis had become convinced that

Jesus could not be the Messiah as he had both suffered and died.

Rather than simply argue with or lecture at the rabbis, Origen chose to use the

interrogative as his primary tool. Pointing to the words of Isaiah 53, Origen asked his hearers

". . . which person could be referred to in this text: 'This man bears our sins and suffers pain

for us' and 'he was wounded for our transgressions and he was made sick for our iniquities.'

Who is this if not Jesus Christ?"[293]

Origen's use of the question as an evangelism tool gave specific direction to the

dialogue taking place. It caused the scripture itself to become the focal point of the

conversation between him and the rabbis. God's word became that to which the evangelized

were being called to respond. In a very real sense those who saw themselves as authorities

(the evangelized) were caused (through the use of interrogatives) to interact with "The

Authority," namely God's word. The use of interrogatives as a tool to challenge the

evangelized was a critical part of evangelism method in the apostolic era. Coupled with the

scriptural track, interrogatives became a tool that apostolic evangelists used to connect the

evangelized to God's word. The same could be true for evangelists living in postmodern

America today.

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[293] Green, *Evangelism in the Early Church*, 83.

While postmodern people do not generally respond well to any direct challenge of their spiritual position, the interrogative can be used to direct attention to scriptural texts. Even as early evangelists asked questions of the evangelized regarding scripture, so can the evangelist today. Using this method, the evangelism process does not pit the evangelist against the evangelized. Rather, it places both the evangelist and the evangelized into a position where scripture becomes the primary focus.

Theologically, this method is consistent with our Lutheran understanding of conversion. Questions are used to connect the evangelized with specific scriptures (particularly those that present God's law and gospel), through which the Holy Spirit works. Robert Kolb expresses this thought in a very clear way. He suggests that the task of evangelism is really a matter of bridge-building.[294] The evangelist is called upon to build a bridge between "the Word of the Lord and those who are deaf to its message."[295]

Insight Five: Dependence on the Holy Spirit

The scripture played a key role for the evangelists of the apostolic era. There is good reason for this. The early evangelists understood that conversion was not something that they were capable of effecting. If the evangelized were to be brought to faith it would have to be through the work of the Holy Spirit in the means of grace: the written, spoken, and visible (sacramental) word. Nowhere is the evangelist's dependence upon the Holy Spirit made clearer than in St. Paul's words recorded in 1 Corinthians. Of his role as an evangelist, Paul writes, "I planted the seed, Apollos watered it, but God made it grow."[296] As in the past, to be

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[294] R. Kolb, *Speaking the Gospel*, 8.
[295] Ibid.
[296] I Corinthians 3:6-7.

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effective today, any method of evangelism must be centered in the use of God's means of grace. Through the means of grace He still works conversion in the hearts of the evangelized.

Summary

The literature review clearly indicates that historically the culture of the apostolic period has spiritual characteristics that are similar to those in postmodern America today. If this is true, it is important to understand how culture shaped evangelism method in this era. Five key insights describe the evangelism method used in this early period.

In the apostolic period, evangelism was flexible enough to respond to the uniqueness of the various spiritual subcultures that made up the Roman world. At the same time the content of evangelism was kept consistent through the use of scriptural tracks on the part of the evangelist. The pace of evangelism was often extended. Evangelists expected the evangelism process to take time. A significant component of evangelism method in the apostolic period was scripture and the use of interrogatives to connect the evangelized with such in a winsome way. Because of similarities between the current American postmodern cultural context and the apostolic cultural context, it is suggested that evangelism method today might gain from the above insights.

In the next chapter, one method of evangelism will be described. The method has been designed to place a Lutheran theology of evangelism into practice and it seeks to incorporate lessons learned from the insights gained from studying evangelism method in the apostolic era. This method will be referred to as "The Mentorship Method of Evangelism."

CHAPTER FOUR

THE MENTORSHIP METHOD OF EVANGELISM

The Term Mentorship

To connect the term mentorship to the task of evangelism, it is important to begin

with definition. Mentor is a term we hear used more and more in our world today. In the

academic world, mentors are people who serve as educational guides to individual students.

In the business world, a mentor might be an experienced veteran who is willing to share their

experience and learning with an up-and-coming co-worker. In the field of athletics, a veteran

quarterback might be described as a mentor to a younger, less-experienced player who is

learning the team system.

In his book, *Mentoring,* Henry Simon recalls the origin of the term mentor. The

original mentor began as a mythical character in the poetry of the Greek writer, Homer.

Mentor, we are told, was actually the goddess Athena disguised as a soldier in the Greek

army. During the Trojan War, the great general Odysseus asked Mentor to provide for his

son, Telemachus, while he was away at war fighting. Mentor was to provide not only book

learning, but he was to teach young Telemachus out of his experience, the ways of the

world.[297]

Over the course of time, the word mentor has generally been used to describe the

experienced individual who is willing to walk along beside one of lesser experience. Mentors

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[297] Henry A. Simon, *"Mentoring"* (St. Louis: CPH 2001), 11-12.

are people who are willing to invest time in others by teaching them out of their own experience.

In a dissertation on mentoring in the public sector, Sue Bath quotes a study done by Henderson in 1985. In this study, data was collected from 822 questionnaire respondents and from follow-up interviews that involved more than 100 public managers. In this study Henderson adds to the definition of mentorship as an investment of time by identifying eleven specific behaviors in which mentors engage. The behaviors included teaching, guiding, advising, counseling, sponsoring, role modeling, validating, motivating, protecting, communicating, and being subtle and not expecting credit.[298]

In the context of ministry and the church, it has been this writer's observation that the term mentor has been applied within a variety of settings. Mentorships occur when an individual who is experienced in some endeavor or activity is asked to share their experience with someone(s) who is new or growing in this activity.

In some churches, members of a new adult-instruction class are assigned mentors. The mentor is not the teacher, but rather an experienced individual from the church who is willing to share their experiences with someone just entering the church. Some church youth programs use mentors. Generally, these are individuals who are assigned to attend youth activities where the person they are mentoring will be present. They might be asked to make themselves available to these youth for discussion or help in a time of crisis.

The term mentor has been applied to couples in some church marriage-enrichment programs. Here, a mentor couple might be a long-married couple that is willing to share their life lessons with a newly married couple. Indeed, it has been this writer's observation that the

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[298] Sue Bath, "An Evaluation of a Gallup Designed Professional Development Mentoring Program" (University of Southern California, 2000), 15.

concept of mentorship is being successfully applied and used in the church in a variety of creative and exciting ways. However, there seems to be one arena in which the concept is woefully absent; namely that of evangelism.

It appears to this writer, that in most literature that is available on the subject of mentorship, as well as in actual practice, the focus of most mentorship efforts is nurture or growth for those who are already Christian. Much has been written in recent years to equip mentors in various settings to mentor others into a deepened spiritual life. Anderson and Reese provided one example of this in their book, *Spiritual Mentoring*. Both authors are seminary professors who teach students in a formal seminary/college capacity. After years of teaching, these men have become convinced that spiritual formation is best accomplished through a mentor-mentee relationship. They write, "It [spiritual formation] requires a mentorship of the heart, a relationship with a teacher of life who is able to convey what was learned from the teacher's own faithful mentor, a way of life that is formed, not merely instruction given."[299]

In describing the mentor-mentee relationship, it is clear that Anderson and Reese are addressing the goal of spiritual growth. Their method includes the development of a relationship between a more-mature and a less-mature Christian.[300] Through the mentor-mentee relationship, less-mature Christians are guided, coached, taught, and sponsored toward the goal of spiritual formation.[301]

In the Missouri-Synod Lutheran Church, three resources exemplify how the task of

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[299] Keith Anderson and Randy Reese, "*Spiritual Mentoring: A Guide for Seeking and Giving Direction*" (Downers Grove: Intervarsity Press 1999), 17.

[300] Ibid., 61- 67.

[301] Ibid., 37. Another example is provided in Margaret Guenther's book, "*Holy Listening: The Art of Spiritual Listening.*" This book is written by "a woman" for "women." Guenther describes mentors as "spiritual midwives" to mentees. The mentor assists in delivering a less-mature Christian into Christian maturity.

mentoring has been applied to the task of spiritual formation in the lives of less-mature

Christians. Henry Simon's book, *Mentoring*, draws upon the work of Dr. J. Robert Clinton.

Clinton, a seminary professor, "views mentoring as a tool to be used by *Christians* (italics

mine) in helping one another.[302] Simon provides an excellent resource for mature Christians

to use in helping bring about spiritual formation in the lives of other less-mature Christians.

Rev. Jerry Kosberg offers a similar resource in his book/video, *Mentoring: Sharing

the Journey*, where he draws upon Laurent Daloz' work, *Effective Teaching and Mentoring*.

The resource compares the relationship of the mentor-mentee to that of a guide and a traveler

on a journey.[303] As the mentee (a less-mature Christian) begins their journey toward spiritual

maturity, the mentor (a more-mature Christian) is taught how to serve as a spiritual guide.

The mentor is described as someone who "is not taking the journey for the mentee," but is

rather, "pointing out the way, helping to clarify options, and encouraging them."[304]

Missouri-Synod pastor Waldo Werning offers a third example of mentoring applied

to the task of spiritual formation. Like Kosberg, Werning describes his book, *Spiritual Travel

Guide,* as a resource for those who desire to engage in a journey toward spiritual maturity.[305]

Again, the mentor is a mature Christian that is willing to invest time in "teaching, facilitating,

and leading" people toward the goal of spiritual maturity.[306] Indeed, both within the LCMS

and outside of it, there are numerous available resources that apply the concept of mentoring

to the task of spiritual formation. Little, however, has been written toward the goal of

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[302] Simon, "*Mentoring*", 13.

[303] Jerry Kosberg, "*Mentoring: Sharing the Journey*" (St. Louis: The LCMS Congregational Services, 1975), 4.

[304] Ibid., 4. Interestingly the description of mentorship provided by Kosberg was presented by John Robertson as early as 1985. In an article for "*Discipleship Journal*" Robertson described mentors as "spiritual guides" to mentees on a spiritual journey. Like Kosberg, Robertson identified both mentors and mentees as Christians.

[305] Waldo J. Werning, "*Spiritual Travel Guide*" (Lima: Fairway Press, 1997), 9.

[306] Ibid., 9.

applying the concept of mentorship to the task of evangelism. At Messiah Lutheran Church in Lincoln, Nebraska, it has been a goal to remedy this. It has been the hope to introduce a specific application of mentorship to the task of evangelism.

Mentorship Applied to the Task of Evangelism

Applied to the task of evangelism, mentorship might best be defined as follows: Mentorship is an evangelism method in which an individual who is making inquiry into Christianity is intentionally paired with an experienced and trained Christian who agrees to serve as a spiritual guide throughout the inquiry process. The primary role of the mentor evangelist is to guide mentees through the inquiry process by providing specific scriptures for review, using interrogatives to challenge spiritual opinions that are not Biblical, providing scriptural resources that are appropriate toward addressing questions, and sharing personal testimony. Perhaps what makes the concept of mentorship so appropriate is the way in which it seeks to translate insights gained from the practice of evangelism in the apostolic era into a practice that is appropriate for Christians living in a postmodern culture.

Above all, the mentorship evangelism method seeks to translate the insight of pace described above in this project. In reviewing the practice of evangelism in the apostolic time period, the critical role that pace played in accomplishing the goal of conversion was pointed out. In the apostolic era an expectation existed among evangelists that the task of evangelism would generally require a significant investment of time into the life of those being evangelized. It is this writer's observation that if there is one place where modern evangelism methods often fall short, it is this one. Many modern methods of evangelism seem to expect

results too quickly. Often the evangelist is taught to expect conversion to consistently take place as the result of one or two visits where the gospel is presented.[307]

Again, while it is not impossible for conversion to occur as the result of one or two gospel presentations, such should not be the expectation in a postmodern context. Postmodern individuals often require an extended period of interaction with scripture before conversion can be expected.

In addition, some of the friendship evangelism methods developed in the modern era have tended to lose sight of pace. This method often calls for evangelists to form friendships with non-Christian acquaintances and friends. Many times, friendships are formed with non-Christians without any movement towards actual dialogue about Jesus Christ. In some cases, friendships can continue for months and even years with little to no spiritual interaction. In essence, the mentorship evangelism method seeks to avoid both of these extremes.

First, the mentorship evangelism method recognizes the need to allow for a significant period of time in seeking to bring about conversion. Once again, the method takes its lesson from the apostolic church. Consider: In the year 217 AD, Bishop Hippolytus (presiding Bishop over the apostolic church in Jerusalem), developed a plan for both outreach and nurture that was well-paced for a people living in a culture that was both hostile to Christianity and pluralistic in nature. His plan is recorded in *The Apostolic Tradition.* [308] Hippolytus' plan called for a seven-step process by which someone outside of Christianity

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[307] While this expectation is not overtly stated, a review of such modern evangelism methods as "*Evangelism Explosion*" or "*Dialogue Evangelism*" suggests such expectation to this author. There is an implied expectation in such methods that a confrontive or didactic approach on the part of the evangelist should produce results quickly.

[308] Burton Easton, "*Hippolytus, The Apostolic Tradition*" (Cambridge University Press, 1934).

was first brought into a faith relationship with Jesus Christ and then into a relationship with Christ's body, the church.

What is most interesting [for the purpose of this study] about the process developed by Hippolytus is its pace. Hippolytus calls step one of his processes "Inquiry." Here it is the goal of the church to assist an individual in coming to faith in Jesus Christ. Although the concept of formal mentorship did not exist at the time of Hippolytus, much of the actual evangelism work done during the inquiry was done in small groups with the leader functioning somewhat in this capacity. What Hippolytus recognized with this first step was the truth that it is impossible to place an absolute time frame on the task of conversion. "Who can tell the Holy Spirit when to work?" Thus, the Bishop allowed for a one- to three-year period of time during which inquiry (the exploration of Christianity) might take place.[309]

Drawing upon this apostolic practice of pace, the mentorship method of evangelism is a process that seeks to provide time boundaries in which participants are called to work, without defining such in an absolute way. When a mentorship is initiated, time expectations are established between the mentor and mentee. At minimum, mentors and mentees are asked to commit to meeting for a period of six months. At the end of this six-month period, an evaluation takes place between mentor and mentee that allows for the possibility of expanding meetings for an additional six months to three years.

Consider another example from the past. When evangelists first arrived to the island of Ireland in the medieval era, they discovered a society of pagans who were fragmented in almost every way possible. Geographically, Ireland was an island that was broken up into numerous territories with little to no infrastructure or roads between territories.[310] Politically,

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[309]Ibid., 86.

[310] George Hunter III, *"The Celtic Way of Evangelism"* (Nashville: Abingdon Press, 2000), 27.

the island existed as an assortment of tribal leaders who wielded their power primarily through the sword. Spiritually, Ireland was pagan to its core. There was no central or unifying God among the people. Instead, what evangelists uncovered in Ireland was a spiritual melting pot of pagan gods and superstitions.[311]

Upon entering into this pagan domain, the first step taken by the Christian evangelists was that of visibly locating Christian communities among various tribal groups. The goal was to establish a Christian community in a visible location in such a way as to allow pagans to view and see with their own eyes the difference Christianity can make in a person's life.[312] The plan that the evangelists followed was simple. By establishing visible communities among the Irish pagans, the evangelists visibly bore testimony to the Christian life in the surrounding communities.

When the Irish pagans would encounter places of difficulty in their lives, Christian evangelists were taught to welcome them into their community. Immediately upon entering the Christian community, pagans would be taken to a guest house and cared for physically, socially, and spiritually. Over a period of time, as the guest expressed an interest in Christianity, they would be assigned a soul-guide to assist them in beginning the process of investigating the scriptures.[313]

Similar to this, the mentorship method of evangelism is an attempt on the part of the church to respond to individuals who desire to learn more about Christianity. Christian evangelists recognize the truth that God often uses difficulties or pain in the lives of postmodern pagans to turn them away from their idols. In a very real way, postmodern

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[311] Ibid., 31.
[312] Ibid., 28-29.
[313] Ibid., 52.

philosophy sets its adherents up for this. By placing the individual in the seat of authority, postmodernism turns man into his own god. Because postmodernism suggests that there are no absolute rights or wrongs, men acting as their own god fall into the painful jaws of sin and deception. The list is long of those things that serve as painful traps for those who try to live as their own gods. It includes divorce, affairs, family strife, loneliness, depression, rage, murder, etc.

Eventually, a postmodern man or woman might come to a place in their life where they realize that the brand of paganism they are following simply isn't working. When this occurs, some turn toward the church. When broken postmodern people arrive at the church doorsteps, they come as inquirers. They are not yet converted. They do not know what they are seeking. Kolb states that some of the questions the unconverted bring seem trivial.[314] Other questions seem profound.[315] One thing however is certain, the unconverted are at some level interested in something they have seen at work in others, namely Christianity.

Mentorship is intended to be the hand that meets the inquirer at the door. It is the church prepared to respond. Mentorship as evangelism is a process that connects inquiring people with mature Christians. It is a process that says, "Welcome into the guest house of the Lord." It seeks to serve the stranger who has come. Mentorship places before a mentee the opportunity to explore the God of Christianity by examining the Bible. Mentorship never rushes its guest. Instead, it says, "take your time," "explore," "ask your toughest questions." Mentors say to their mentees, "Take this journey," and I will walk with you. I will guide you and share with you my own faith experience, because it is possible that in some way, I have walked where you are now. Mentorship offers to the inquirer, a pathway to follow and

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[314] R. Kolb, *Speaking the Gospel,* 10.
[315] Ibid.

resources with which to travel. Mentorship respects the mentee and understands that their journey is unique.

In a very real sense, mentorship is a translation of the evangelism process used by apostolic evangelists into our postmodern context. By providing for a lengthy period of exploration, mentors are acting upon the pace principle discovered in the practice of evangelism in the apostolic era. They are recognizing the truth that conversion is the work of God. One should not rush the efforts of the Holy Spirit.

The Mentorship Evangelism Method Described

Figure 1 on the following page was designed to outline the seven components that make up the mentorship method of evangelism at Messiah Lutheran Church in Lincoln, Nebraska. Following is a brief narration regarding each component of the process

Component One: Cultivation

In a very real sense, the mentorship method of evangelism at Messiah Lutheran Church begins with the component of cultivation. The term cultivation describes the first phase of activity that mentor evangelists engage in prior to actually entering into a formal mentor-mentee relationship with an inquirer.

In the cultivation phase of the mentor evangelism method, evangelists are taught to make a regular practice of engaging people who are, within their circles of life, in spiritual conversation. This practice is based upon the words of St. Paul in 2 Corinthians 5. Here Paul teaches Christian evangelists the importance of spiritual conversation with these words:

Mentorship Process Outline

Cultivation

Connection

Contract   no   → Non-commitment

Content Cycles

**Sharing of
Experience**

**Exploration
of
Opinion**

- Epistomolgy
- The Bible
- Creation & The Fall
- Jesus Christ
- Holy Spirit & Faith
- The "Church"

**Sticking
Points
and
Resources**

<u>3 Key Questions</u>
How do you know?
Why does it matter?
Would you be willing
to . . . ?

Holy Spirit

Acts
through
Word

**Investigation
of
Scripture**

Conversion

Confirmation   Transferal to
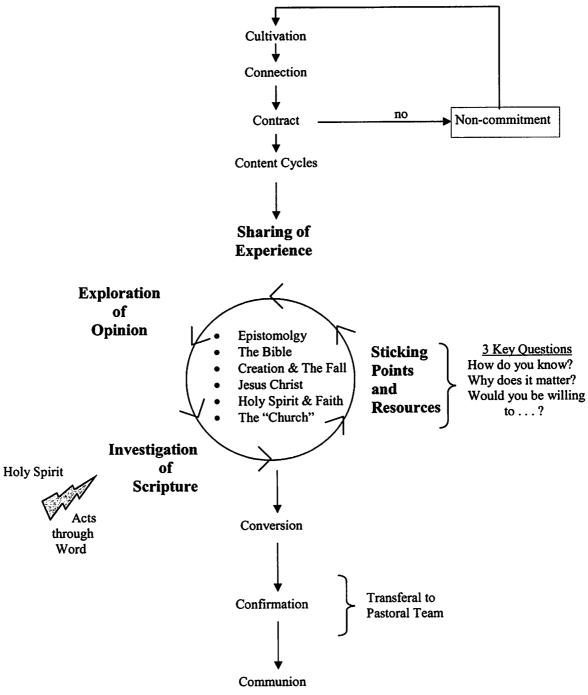Pastoral Team

Communion

Fig. 1. Mentorship Process Outline

"from now on we refuse to see men in a worldly way, though we once regarded Christ this way."[316] With these words, Paul reminds readers how easy it is in our postmodern context to regularly converse with the people in our circles without ever entering into dialogue regarding the most important thing in eternity, namely, Jesus Christ.

In our lives today, many conversations are filled with references to sports, weather patterns, health issues, entertainment news, politics and the like. Too often we speak to these worldly issues while remaining unaware of a person's spiritual condition. Paul encourages otherwise. First and foremost on his mind when interacting with people was the question, "Where will this person spend eternity?"

In the training offered at Messiah, mentor evangelists are taught several techniques that can be used to engage people in spiritual conversation. By talking about God rather than simply talking about the weather, relationships can be cultivated that might eventually lead to a formal mentor-mentee relationship. In this phase of the evangelism method, evangelists are seeking to identify individuals that might desire to enter into an inquiry regarding Christianity.

Component Two: Connection

The second component of the mentorship method of evangelism at Messiah is that of connection. This phase of the evangelism process describes how the mentor evangelist might move from conversation about God (cultivation) toward a more formal mentor-mentee relationship.

To begin with, mentors are taught to recognize signs that an individual with whom they have consistently been conversing might be ready to enter into a more formal, spiritual

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[316] 2 Corinthians 5:16 NIV.

dialogue. If, for example, a mentor finds, after engaging an individual in spiritual conversation over a period of time, that the individual is now initiating such conversation, this might signal a readiness to move beyond casual conversation into a mentorship. In this instance, the mentor-evangelist places the option of entering into a mentorship before the individual with the hope that they will accept. If they do, the next step in the process is taken. If not, the mentor-evangelist simply continues a pattern of ongoing spiritual conversations (cultivation.)

A second way connection happens is through referral. In some cases, it is made known to the pastoral team at Messiah that an individual might benefit from a mentorship process. After a referral is made, a member of the pastoral team makes contact with the potential mentee. A discussion takes place regarding what mentorship is, and a determination is made regarding the individual's level of interest. If interest is expressed, the pastoral team approaches a trained mentor and determines the mentor's level of availability. Once a match is made between a willing and able mentor and a willing and able mentee, both are brought together with a member of the pastoral team, and the next step is taken.

A third way connection happens at Messiah is through invitation. Following worship each week, an intentional invitation is given to worshipers to remain after the service and indicate to a pastor their desire to learn more about what it means to follow Jesus Christ. On occasion, an individual will signal their desire to know more about Christianity. At this time an exploration is made regarding the possibility of engaging the individual in a mentorship. When this is desired, the pastoral team identifies a potential mentor. As above, once a match is made between mentor and mentee, the two are brought together with a member of the pastoral team and the next step is taken.

Component Three: Covenant

The third component in the mentor evangelism method at Messiah represents the formal starting place for a mentor-mentee relationship. Here a covenant that describes the mentorship process is developed between the mentor and the mentee. In their book, *Spiritual Mentoring,* Anderson and Reese point out the positive role that establishing a covenant can play. They write,

> "The spiritual disciplines practiced across the centuries all suggest a need for covenant-making between mentor and spiritual seeker in order to establish the relationship . . . Whether this covenant is written or verbal, it is valuable for both mentor and spiritual seeker to understand each other's intentions and expectations for meeting."[317]

At Messiah the covenant between a mentor and a mentee is intended to define, in specific terms, the time commitments associated with a mentorship process. It also seeks to establish specific and appropriate relationship boundaries for both the mentor and the mentee. Finally, the covenant establishes clear expectations for the mentorship process itself.

In establishing a timeframe appropriate to the evangelism task, both the mentor and the mentee are asked to make an initial, six-month commitment to meet with one another. During this six-month period, an agreement is made to meet a minimum of once every other week. More sessions can be negotiated and the length of a mentorship can be extended. Remember that Hippolytus allowed one to three years for his catechumenate process.

The mentorship covenant begins to establish appropriate role boundaries by describing the role of mentor as spiritual guide. This term conveys two key thoughts. First, the term guide is meant to suggest the role of mentor as one who will provide a clear roadmap for the mentee to follow. It is the responsibility of the mentor to provide the mentee

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[317] Keith R. Anderson & Randy D. Reese, *"Spiritual Mentoring: A Guide for Seeking and Giving Direction"* (Downers Grove: InterVarsity Press, 1999), 70-71.

with a specific set of scriptures and theological concepts for their consideration. Equally, it is the responsibility of the mentee to invest time in exploring the scriptures and concepts that are provided.

Second, by using the term spiritual, the mentorship covenant intends to describe the nature and quality of the mentor relationship. The mentorship process is intended to be one in which mentor and mentee meet to explore the basic truths of Christianity. Mentorship sessions are not intended to be chit-chat gatherings where little of spiritual nature is discussed or examined. Oppositely, mentorship sessions should be rich in theology. These sessions are intended to provide mentees the opportunity to ask tough spiritual questions, express places of skepticism, and dialogue about long-held opinions regarding God and faith.

In terms of expectations, the covenant is used to give further definition to the role of the mentee. At each mentorship session, mentors provide mentees with a set of questions to answer and a set of scriptures to consider. The covenant provides the expectation that the mentee will invest time in answering the provided questions and considering the selected scripture prior to meeting again with their mentor. It is expected that the mentor will bear the primary responsibility for providing a mentee with guidance and scriptural resources. The mentee is expected to bear primary responsibility for the inquiry process itself. Stated clearly, it is the mentee, and not the mentor, who must bear the responsibility for the spiritual inquiry provided by the mentorship process. The covenant provides a way to establish this expectation in an up-front way. If this covenant is acceptable to both the mentor and the mentee, the mentorship process is formally begun. If it is not acceptable, cultivation continues until a potential mentee is available and willing to meet according to terms of the mentorship covenant.

Component Four: Cycles of Content

Central to the mentorship process is the material to be considered and discussed by mentors and mentees. Because the mentorship process is an inquiry process where a mentee desires to explore the chief parts of Christianity, the content that has been selected seeks a moderate degree of correspondence with the six chief parts of Martin Luther's Small Catechism[318] Note: It is not the intent of the mentorship process to follow the Small Catechism *per se*. Instead, it is the goal of mentors to direct mentees to consider the six specific content areas described below. Each content area does find a correspondence with the six chief parts of the catechism. This correspondence is noted in the journal-workbooks used to instruct mentors.

Six units of material are to be considered over the course of a mentorship:

1. Epistemology—In this unit the mentee is asked to explore the issue of how human beings can come to know who God is.

2. The Bible—In this unit the mentee is asked to explore what scripture says about itself. The unit is designed to establish scripture as man's norm for knowing God.

3. Creation and the Fall—In this unit the mentee is asked to explore what scripture has to say about mankind's origin. This unit includes a consideration of the fall of man.

4. Jesus Christ—In this unit the mentee is asked to explore what scripture says about the person of Jesus Christ. Critical to this unit is a consideration of three, key theological components; namely the life of Jesus Christ, the death of Jesus Christ, and the resurrection of Jesus Christ.

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[318] Martin Luther, "The Small Catechism" in *The Book of Concord: The Confessions of the Evangelical Lutheran Church,* (Philadelphia: Fortress Press, 1959).

5. The Holy Spirit and Faith—In this unit the mentee is asked to explore the role of the Holy Spirit in creating faith. Importantly, this unit examines the place of God's means of grace, through which the Holy Spirit works. Additionally the unit considers both the objective and the subjective nature of faith.

6. The Church—In this unit the mentee is asked to explore the nature of the church as Christ's body (both visible and invisible) upon the earth. In this unit mentees begin to consider what entrance into the church means.

Two tools have been developed to give direction to each of the above-named units. A Mentor Handbook has been developed for mentors to use in preparation for mentorship sessions, and a Mentee Journal has been developed for mentees to use.

The Mentor Handbook

The mentor handbook has been designed to provide mentors with a tool that will allow them to function effectively as Spiritual guides. Each unit of the mentor handbook contains six sections.

Section one of each unit contains a series of opinion questions that are also included in the mentee journal. These questions act as a means for determining a mentee's initial opinions regarding a spiritual topic prior to their examination of the topic through scripture.

Section two of each unit contains a list of scriptures associated with the topic under consideration. This list includes both those scriptures that are included in the mentee's journal and additional scriptures a mentor might desire to use during a session.

Section three of each unit provides a cross reference tool to Luther's Small Catechism. In preparing for each unit, mentors are encouraged to spend time studying the catechism. During mentorship sessions it is often appropriate to share the content of the

catechism with mentees. In truth, there are few other resources available that so clearly state the Bible's position regarding the chief parts of Christianity.

Section four of each unit provides a cross-reference tool to Edward Koehler's *Christian Dogmatics*. In preparation for mentorship sessions, mentors are encouraged not only to study of the Small Catechism, but also to "thicken" their personal understanding of theology by reviewing this excellent resource. To serve as a spiritual guide to others, it is important that one becomes clear about one's own theology. Indeed, Robert Kolb reminds prospective mentors that "the ability to transmit the biblical message effectively to those who find its ancient context and its explanation of life quite foreign will demand the cultivation of skills and knowledge that come only through hard work."[319]

Section five of each unit provides mentors with a list of commonly experienced questions regarding the theology of that unit. In the course of exploring specific theological topics, some questions are raised by inquirers in a predictable manner. For example, when studying the topic of "The Holy Spirit and Faith" it is common for an inquirer to raise questions about God's justice. Inquirers often ask the question, "Why would God allow someone that He created to go to hell?" Or, when studying the topic of "The Bible" an inquirer might predictably ask, "How can I know if a certain translation of the Bible is accurate?" Each unit or topic of study brings with it questions that can be anticipated by the mentor. Such questions are listed in the mentor handbook.

In addition to the list of questions, this section of the mentor handbook includes a list of theologically sound resources that a mentor might use in providing guidance to their mentee. When predictable questions are raised by mentees, the mentor is encouraged to

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[319] Kolb, *Speaking the Gospel,* 15.

provide them with one of the listed resources. Rather than simply answer the mentee's question for them, the mentor, as guide, provides a resource that can serve to answer the question. Remember that the primary responsibility of the inquiry process lay with the mentee. The mentor is equipped to serve as a guide. The mentee must engage in theological exploration for himself or herself if it is to become valid for them.

Section six of each unit provides mentors with questions for self-reflection. One component of mentoring involves the sharing of one's personal experience with a mentee. To assist mentors with this component, this section of the handbook asks mentors to consider their own spiritual journey. If there are areas of theology with which the mentor has himself or herself struggled, it is often helpful to share this with the mentee. In our postmodern environment, mentees respond well to mentors who are vulnerable and dare to share their own theological struggles. They often learn a great deal through observation and testimony. By observing how God has brought a mentor through a theological sticking point, a mentee might themselves find hope or an answer they are seeking.

The Mentee Journal

In addition to the mentor handbook, a mentee journal has been developed to provide direction to the mentee. While the mentor handbook contains materials designed to equip them to serve as spiritual guides, the mentee journal has been designed as a simple, process tool. Its function is to place two specific resources before the mentee.

First, the journal contains a series of opinion questions related to the theological topic under consideration in each unit. These questions have been designed to engage the mentee to begin considering what opinion they hold regarding the topic under consideration. By starting with opinion questions, the mentorship process recognizes that mentees rarely enter

into a mentorship without some theological opinion. Although a mentee may never have entered a church or read any scripture, they probably have formed some opinions regarding Christianity. Often, their opinions have been influenced by what they have seen on television or in the movies, a book they have read, or a class they have taken in school.

We live in a theological world. Whether we like it or not, our culture is constantly engaged in expressing theological opinion through art, literature, music, television and media. Without engaging in any formal study of theology, individuals constantly process the theology of their culture and form theological opinions about God and Christianity.

The initial section of each unit in the mentee journal is designed to draw-out spiritual opinions. It provides a way for mentees to reflect on what kinds of things may have helped form their opinions. Above all, the questions open the door for dialogue between the mentee and the mentor.

The second section of the mentee journal is the scriptural guide. It is composed of specific scriptures that have been selected to address an area of theology. Mentees are asked to read each scripture several times and reflect upon what they have to say about the topic under consideration. Lutherans believe that when mentees engage in reading the scriptures, the Holy Spirit interacts with them. Of God's word, the prophet Isaiah says, "it will not return without accomplishing what God has purposed."[320]

This is one of the key principles behind the method of mentorship. Mentors are not asked to debate or argue theology into a mentee. Instead, (as guides), they are simply asked to place appropriate law/gospel scriptures before them. As a mentee reads scripture, their true

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[320] Isaiah 55: 10-11 NIV.

guide, becomes the Holy Spirit. By both reading scripture and then dialoguing with a mentor, mentees are often moved to change previously held (and errant) opinions to Biblical ones.

In essence, by using scripture as the core evangelism tool, the mentorship process allows the Holy Spirit to do the work of conversion. This method of evangelism reflects both what scripture and the Lutheran confessions say about how conversion is brought about.

The Concept of Cycles

In the previous section, the six units that comprise the content of the mentorship method of evangelism were identified. Additionally, the two primary tools that give direction to the mentorship process (Mentor Handbook and Mentee Journal) were described. Next, it is important to describe the concept of cycles associated with the term content.

The mentorship method of evangelism intentionally uses the term content cycles to describe the process used by mentors to give spiritual guidance to mentees. This term indicates the truth that evangelism is often more circular than linear in nature.

While the mentor handbook and the mentee journal are to give organization to the exploration of theology in a mentorship, questions and concerns on the part of a mentee often arise that create the need for a detour. Nothing is more frustrating for a spiritual inquirer than to have a significant theological question arise, only to be told by an evangelist, "Maybe we will get to that later." (Often, later never comes.)

When significant spiritual questions arise during mentorship or when a mentee becomes spiritually stuck regarding a theological issue, it is important for mentors to stop and address such. Mentors are taught that it is normal in the process of evangelism to have to circle a topic or a question several times before moving on to a new topic. It is for this reason that the mentorship covenant specifies an original commitment of six months to the

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evangelism process. Experience has shown that Hippolytus was wise to allow a significant period of time for conversion when he developed the catechumenate centuries ago. What he discovered is still true today. Evangelism often takes time. It requires a structure that provides specific direction, but also allows for an inquirer to take a detour and work through a specific question or sticking point before moving on.

The mentor method of evangelism provides this structure. Built into the training of mentors is the expectation that each unit of theology considered in the process may require some circling around. This concept is communicated through the term, content cycles.

Component Five: Conversion

The fifth component of the mentorship evangelism method is conversion. Mentors are taught to recognize that conversion is exclusively the work of the Holy Spirit who works through the means of grace, and that conversion is worked on God's timetable and not man's. This means that God can choose to work conversion in the life of the mentee at any time in the mentorship process. If and when this happens, the mentor should be prepared to respond in an appropriate way.

First, mentors are taught how to respond to mentee questions that might indicate that God has worked conversion in their heart. For example, a mentee question, "What must I do to be saved?" or "How can I become a believer?" might indicate that the Holy Spirit has worked contrition, or even conversion. When such questions are asked, mentors are taught to respond by indicating the scriptural truth regarding faith. Mentors inform the mentee that faith is not a work of man, but rather a gift of the Holy Spirit. An appropriate question for mentors to ask the mentee is "Do you believe that God has given you this gift of faith?" "Do you trust in Jesus Christ as your Lord and Savior?"

If mentees are not sure of their answer to this question or seem confused, mentors are taught to encourage them to continue in the mentorship process. Mentees can be assured that God wants to give them the gift of faith. They can be invited at any time to express, to the mentor, their belief that God has given them this gift. If a mentee expresses faith in Jesus Christ, mentors are taught to pray a prayer of thanksgiving with them. This prayer is offered much as the prayer of thanksgiving described by Leroy Biesenthal in his evangelism guide, *Dialogue Evangelism.*[321]

Regarding the mentorship process itself, mentors are taught that no matter where God might work conversion in the life of the mentee, the content cycles should be continued to their end. The mentorship process offers an exploration of the basic teachings of Christianity. Once a mentorship is begun, it should be continued until all areas of content have been examined.

A last note should be made regarding the Lutheran belief that people have the ability to reject the gospel. Lutheran theologians believe that due to man's sinful nature, a human will reject God and oppose His will unless the Holy Spirit works faith in his life through the gospel. Thus it is quite possible that people will reject the message of the evangelist. This teaching was discussed earlier in the project.

If, after completing a mentorship process, a mentee has not been converted, they are given the option to continue meeting with their mentee. It is not automatically assumed that the mentee has rejected the Holy Spirit. Instead, it should be assumed that the mentee continues to need further exploration of the scriptures. Perhaps the mentee is still stuck in

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[321] Biesenthal, *Dialogue Evangelism,* 70.

some area of theology. In this case the mentor can re-negotiate the covenant with the mentee and continue to provide scripture and resources through which the Holy Spirit might work.

In the case where a mentee might inform a mentor that they have examined what scripture teaches and reject Jesus as Lord and Savior, a mentor must issue a strong word of caution and discouragement. In the spirit of St. Paul who begged his fellow Jewish brothers not to reject Christ, mentors must beg mentees not to turn from the Holy Spirit to eternal death. In cases where mentees express a rejection of Jesus Christ, mentors are encouraged to meet with a member of the pastoral staff. If possible, an attempt is made by a pastor to visit with the mentee. In all cases, such individuals are invited to return to dialogue regarding Jesus at any time. They continue to be prayed for on a regular basis.

Component Six: Confirmation

The mentorship-evangelism method has not been designed to serve as the final step in bringing an individual into the church. Instead, it should be seen as an evangelism process. The intent of mentorship is not to bring an individual into church membership, but rather to bring an individual into a faith relationship with their Lord Jesus Christ. The mentorship process and the membership process are two different things. Component five in the mentorship process outline is designed to express this truth.

Mentorship and membership are intentionally separate. When a mentee enters into a mentorship covenant, they are told up front that they are entering into a process to explore Christianity. That's it; the process is not about church membership. They are told that if, at the end of the mentorship, they would like to know more about church membership, information will be supplied to them.

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The sixth component of the mentorship process represents the "next step" in the

spiritual life of those that the Holy Spirit converts and brings into faith. This step begins at

the conclusion of the mentorship process when the mentor provides the mentee with

information about Messiah's adult instruction or pastor's classes. A personal invitation is

made to the mentee to attend this class. In this step, the mentee joins other adults who profess

Jesus Christ as Lord and Savior and desire to be baptized and become formal members of the

LCMS. In the adult instruction class, the mentee will be re-introduced to some of the same

concepts explored during the mentorship process. Here, however, Luther's Small Catechism

will become the primary textbook through which instruction takes place. The goal of this

confirmation process is to prepare the mentee for their baptism.

Lutheran theology holds that "only such adults are to be baptized as have previously

come to faith in Christ."[322] Indeed, for the adult convert there is no greater moment than their

baptism. Robert Kolb calls baptism the "goal" of evangelism "because our good news is

shared with others that they might have the identity transplant which Baptism is and

gives."[323] During the confirmation process, mentees/confirmands are taught (a) about the true

nature of baptism as a life-giving water, (b) that in Baptism, we, as Christians, are buried

with Christ. Our old Adam dies and we are raised up a new man, (c) the value of

remembering their baptism each day for the rest of their lives, and (d) that each day a

remembrance of baptism can give the assurance that we begin each day new in the Lord.

Baptism assures us of our victory over death because of Christ's death and resurrection and

reminds us each day of the communion we share with God and the family of God. In a very

real way, confirmation is when mentees prepare for one of the greatest moments in their life.

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[322] Franz Pieper, *Christian Dogmatics Vol. III*, 277.
[323] R. Kolb, *Make Disciples Baptizing*, 63.

Through a study of scripture and the catechism, they begin to get ready for the rest of their lives in communion with God and his church.

Component Seven: Communion

As with component six, this component of the mentorship process occurs in the post-mentorship period. Following the confirmation process, the mentee is invited to be formally baptized at Messiah Lutheran Church and become a communicant member of the church. Upon expressing their desire for such, a baptism is scheduled to take place during a Sunday morning worship service. At the baptism, the individual who has served as the mentor during the mentorship process is asked to be a part of the sacramental celebration. It is common for the mentor to be asked to serve as a sponsor. During the baptism, a special effort is made to inform the congregation of the mentorship process that has led to baptism. Because the mentorship process is new to the church, it is important to lift it up. Baptism reminds the church of the centrality and goal of evangelism; namely bringing those that are outside of faith into a faith relationship with Jesus Christ and into fellowship with His church.

The term communion indicates that the newly baptized individual is now in theological communion with the community of believers they have joined. Together they will receive God's word on a regular basis and participate in the sacraments. One might recall that in Hippolytus' time, new converts were aptly called neophytes. For one year following the time they became members of the church, the neophytes wore white robes to church. These robes signaled other church members of their status as new members. It was understood that it was the responsibility of the experienced church body to assist the neophytes in becoming fully incorporated into the body life of the community of Christ.[324] While today's newly

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[324] Hippolytus, *The Apostolic Tradition*, 86 ff.

baptized are not required to wear white robes to church for the following year, it is important

that members of the church understand their responsibility in assisting them in becoming

fully incorporated into the church.

At Messiah, these new members are connected with sponsors that assist in this effort

in a formal way. Sponsors assist them in discovering the multitude of ministries with which

they might become involved. A process is used to help connect these new members to

existing ministries or even initiate the creation of new ministry. Only when a former mentee

(now newly baptized) is integrated into the body life of the church can one truly say that the

mentorship process is fully complete.

The Use of Interrogatives in the Mentorship Process

The goal of the previous section has been to provide an overview and description of

the mentorship evangelism method used at Messiah Lutheran Church in Lincoln, Nebraska.

The seven components of this method have been described, and an outline that represents the

steps from cultivation to communion has been presented. The goal of this section is to

describe the use of interrogatives, a technique that lay at the heart and core of the process

mentors use to guide mentees toward specific scriptures or resources they want them to

consider. This technique is used throughout the entire process of sharing the six content

cycles described above. What makes this technique significant has been described earlier in

this project.

By using interrogatives or questions, a mentor is able to direct a mentee to a scripture

or a scriptural resource without engaging them in debate or didactic rhetoric. In a postmodern

context this is important. The evangelized often expect Christian evangelists to be

argumentative. Rather than dialogue about questions, they often expect to be told "Because

God said so!" When a mentor uses interrogatives in a way that respects the evangelized, they are often surprised and accommodating.

The interrogative technique, called the interrogative bridge-building technique, used to train Messiah's mentors, uses a series of four, specific types of questions. The goal of this technique is to gain permission from the mentee to connect them with a specific law/gospel scripture or resource.

Robert Kolb connects the process of bridge-building with the Latin word *pontifex*.[325] He notes that the word literally means "bridge-builder." Kolb states, "God has made us His people so that we might build a bridge between the revelation of His saving will for us, His re-creating Word, and the people of our day and society."[326]

By seeking the mentee's permission to connect them with a scripture or resource, the mentor shows respect for them. By connecting them with the scripture, the mentor keeps God's word and not man's opinion at the center of the evangelism process. In evangelism, it should always be the evangelists' goal to cause the evangelized to wrestle with God rather than man.[327] The four types of interrogatives and the role of each will be described.

Interrogative Type One: The Opinion Question

Dialogue in the mentorship process almost always begins at the opinion level. Mentors are trained to use opinion questions to initiate dialogue and begin to understand a mentee's position regarding some topic of theology. The goal of the opinion question is simply to establish the superficial or surface-level position of a mentee.

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[325] R. Kolb, *Speaking the Gospel*, 15.
[326] Ibid.
[327] Genesis 32:12-31.

It is understood that often a mentee's response to an opinion question has not been well thought through. Their response may be more instinctive than studied. None the less, it is important to use opinion questions to begin conversation. By asking the question, "What is your opinion . . . ?" the mentor signals to the mentee that the mentorship process is about dialogue. The mentor is not to preach at the mentee or tell them what they must believe. First, they are present to listen and to respect.

Robert Kolb writes, "Careful listening is the order of the day at the beginning of all Christian conversation. The need for careful listening never is superseded as the conversation continues."[328] The mentor is signaling that they are present to engage in theological conversation. This conversation begins at the opinion level. One example of an opinion question is taken from unit one of the Mentee Journal. The theological subject to be explored in this unit is epistemology; or, more properly, "How is one able to know anything about God?"

To begin dialogue, the mentee is asked to answer the following opinion question: "In your opinion do you believe that God *wants* to be known?" The response to this question may tell the mentor something about the mentee's understanding of the nature of God. It may indicate whether the mentee perceives God as distant or near, knowable or unknowable. The response may tell the mentor something about the mentee's understanding of revelation. It may reveal their understanding of the essence of knowing anything or anyone. Certainly in our postmodern context, under the rubric of deconstructionalism, many in our world might question the ability to know God at all.

Whatever the response, it is the goal of the opinion question to initiate dialogue. The

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[328] R. Kolb, *Speaking the Gospel,* 54.

mentor is taught to listen carefully to the response. They are trained to understand that the response may only be superficial in quality; however, it may be filled with clues regarding a mentee's theology given the topic being explored.

Interrogative Type Two: The Exploratory Question

One of the most important things a mentor must be taught is how to respond to an answer that a mentee provides to an opinion question. The reality is, mentorship is an evangelism process that is designed to lead toward conversion. What this means is important. Lutheran theologians believe that individuals who have not been converted by the Holy Spirit are literally blind to the truth of the gospel. It is true, as Luther's Small Catechism teaches, that the unconverted are able, through nature and their conscience, to know there is a God, but this is very different than knowing God as He reveals Himself in scripture.

Sometimes, in the process of doing evangelism, the evangelist forgets how little the unconverted inquirer knows of God. When inquirers are asked to express their opinions regarding theological subjects, evangelists may be somewhat shocked or taken back by the answers provided. As a result, the response of the evangelist often becomes counter-productive to the task of evangelism.

Upon hearing an inquirer express an errant theological opinion, the evangelist might be tempted to take a defensive posture toward them. The evangelist might seek to correct or set-straight the errant view that has been expressed. Immediately, the evangelist might launch into a didactic mode. Scriptures and strong statements might be used toward making the inquirer see the truth. All the while, the inquirer is on the retreat. They no longer feel that their opinion is worth being heard. They themselves are placed into a defensive posture. Dialogue is often impaired and the evangelism process thwarted.

In training mentors how to respond to the answers that mentees provide to opinion questions, a great deal of emphasis is placed upon the goal of replacing the natural instinct to tell or correct with the better response of asking. Of this, Kolb writes,

> . . . when believers begin conversations with those outside the faith, they find that the initial agenda of this dialog is set by the experiences of life which have imposed questions (upon the unconverted) that yearn for answers . . . Whatever the question and however it is phrased, the initial Christian reaction must always be another question . . . [329]

This introduces the second type of interrogative that mentors are taught to use namely, the exploratory question. The goal of the exploratory question in the interrogative technique is to further explore the depth of a mentee's expressed opinion regarding a topic of theology under exploration.

Mentees often hold opinions regarding topics of theology that are neither well-studied nor well-grounded. Rather than verbally attack such opinions by telling the mentee why they are wrong or by correcting them, it has been found helpful to ask another question. Of this, Kolb writes,

> Believers dare not mock . . . self-deception as they begin their witness. Just because the fool says in his heart, 'There is no God' (Ps. 14:1; 53:1), that does not mean that foolishness is easily dislodged or that it need not be taken seriously. We approach the unbeliever 'with gentleness and reverence' (I Peter 3:15). The Christian witness will help the other person analyze the true significance of what it means to have someone to put his or her trust in.[330]

The mentor is to use exploratory questions to ask the mentee for more information about their opinion regarding a topic of theology. In unit four of the Mentee Journal, the topic of theology under investigation is the person of Jesus Christ. The goal of this unit is to explore the theology of the life, death, and resurrection of Jesus. In the opinion-question

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[329] R. Kolb, *Speaking the Gospel,* 10.
[330] Ibid., 24.

section of the Mentee Journal, the question, "In your opinion who do you think Jesus of Nazareth really was . . . God, man, or both?" is designed to initiate dialogue regarding the nature of Jesus Christ as both God and man.

In our postmodern culture, mentees usually respond to this question in an errant way. Some might suggest that Jesus was simply a good man. Others might suggest that he was not God, but rather a god. There might be cases where the mentee seeks to compare Jesus with other well-known spiritual leaders, such as Mohammed or Buddha. In their opinion Jesus might be equated with such leaders.

Rather than attack the mentee's errant position, mentors are trained to follow opinion questions with the use of exploratory questions. In the example being considered, a mentor is trained to respond with an interrogative that seeks more information from the mentee regarding their opinion.

The mentor might respond to the mentee who has identified Jesus as a good man by asking them what they mean by "good man." They might respond to the mentee that has compared Jesus to Mohammed by asking them to explain further, how these two people are the same or different. The mentor might respond to the mentee's suggestion that Jesus is a god and not the God, by asking them to tell more about their theory or opinion on God. "Do they believe that there is a God?" "How would they know if they were to encounter God?" "Is everyone a god?" or "Are there certain requirements to become one?"

Using the exploratory interrogative, the mentor seeks to achieve two things: First, they seek to maintain dialogue with the mentee. By continuing to ask questions and listen they maintain a position of respect toward the mentee that encourages continued discussion.

Rather than prematurely cut off discussion, the use of interrogative encourages continued dialogue.

Second, by allowing the mentor room to speak further to the errant theological position they hold, it is often made clear to the mentor and to the mentee that the opinion being presented is without good foundation. Bill Jack, an instructor at the "Worldview Academy," describes this process.[331] Jack's suggests that when the evangelist gives an inquirer enough time to speak about their opinion and intentionally prods them to do so (through interrogatives), it does not take long before their true ignorance of the subject at hand becomes obvious both to themselves and to the evangelist.[332]

By using exploratory questions to qualify and seek to understand a mentees' opinion, it often becomes clear that they are unsure of the position they hold. This frees the mentor from the burden of having to disprove the errant position. The mentee has called their own position into question. This allows the mentor to move on to the next type of interrogative in the technique namely, the normative question.

Interrogative Type Three: The Normative Question

The third type of question mentors are taught to use in the interrogative bridge-building technique is the normative question. The normative question explores the source of

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[331] Bill Jack, *Simple Tools for Brain Surgery* (Worldview Academy, 1998).

[332] Ibid. It should be noted that the use of interrogatives being described here is reflective of a theme that runs throughout Robert Kolb's book, *Speaking the Gospel Today* (St. Louis, C.P.H. 1984 1995). In this book, Kolb suggests that evangelists should be "prepared to use logical argument and cultural common sense to destroy false systems of security and false sources of meaning and identity." 69. Both "exploratory" and "normative" interrogatives as they are defined in this project do exactly this. They are one mechanism through which evangelists might "call into question" the legitimacy of the errant theological position that is held by the mentee. The benefit of using interrogatives as a tool to challenge mentees lay in the postmodern character of such. Interrogatives approach the mentee with respect. They recognize the right of the mentee to formulate opinion. Yet, in a subtle way both "exploratory" and "normative" interrogatives are often effectively used to undermine the superficial opinions held by the mentee. They "clear the way" for the mentee to consider what Scriptures have to say.

a mentee's spiritual opinion regarding a theological topic under consideration. While the exploratory question may tell a mentor the depth of a mentee's spiritual opinion, the normative question is used to discover where an opinion has its origin or upon what it might be based.

In our postmodern context there are a myriad of religious sources and norms. Today there is more religious information immediately available to people than at any other time in history. People are daily bombarded with theology. It comes in all forms. Daily talk show hosts spin their own version of theology on prime-time television. *Time Magazine* states that the person whose face has more often graced its cover than any other is none other than Jesus Christ.[333] Such news magazines are often filled with articles professing to describe practices and advances in theology. Christian Radio offers 24-hour access to theology, as does the Internet. Newspapers run religious columns and articles that espouse theology. Television news programs offer regular stories regarding theologians and the visible church. This is not to mention that the school system in America, regardless of its so-called neutral religious position, regularly teaches theology.[334]

When serving as a mentor, it is often helpful to understand what a mentee considers normative regarding spiritual opinion. The normative interrogative seeks to establish from where their opinion regarding a theological topic might come and what the mentee considers normative.

To provide an example of the normative question, it might be helpful to return to the example used above where the opinion question "Who do you believe Jesus Christ is; man, God or both?" is asked to understand the mentee's surface opinion regarding the nature of the

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[333] Time Magazine Vol. 132, no. 7 (New York: Time Inc. August 15, 1988), 4.
[334] Rosin, "Finding Place in Clio's Mansions" 81.

person of Jesus Christ. It has been indicated that mentees often respond to this opinion question in an errant way. When this occurs, mentors are trained to respond by asking exploratory questions so the mentee has an opportunity to demonstrate how little they really know about the topic being examined.

To continue the example, when asked to further explain whether or not "all people are gods," a mentee might respond in a way that demonstrates their uncertainty of what constitutes a god. When asked to further explain what is meant by "Jesus was a good man," the mentee might respond in a way that demonstrates some degree of uncertainty regarding who Jesus really was.

In response to the mentee's explanation of their opinion, the mentor uses the normative question to discover what norm forms the basis of this opinion. Is the mentee's position based upon a book they have read? If so, which one? How much do they know about the author? Have they considered other books? Is the mentee's position based upon a course that they have taken in school? If so, what do they know about the theology of the instructor? Have they considered alternative theologies? If so, which ones? Is the mentee's position based upon a television show they watched? Is it based upon a radio talk show? If so, how valid do they consider the host's theology to be? Why?

As with explorative questions, normative questions often uncover the uncertainty of a mentee's position. In seeking to name the source of their opinion, mentees often become uncertain or unsure. In describing their confidence in the normative quality of a source, mentees often admit that they not absolutely confident. In identifying the source of their opinion, mentees often are quick to admit that they have not seriously explored many, if any,

alternative views. This uncertainty is desirable. Both exploratory questions and normative questions are, in fact used for this reason.

In drawing out the uncertainty the mentee possesses regarding the theological topic being examined, a door is opened to connect them to the scriptures. This is accomplished through the use of the last type of interrogative, the connecting question.

Interrogative Type Four: The Connecting Question

The goal of the interrogative technique is very simple. Mentors are taught how to use a series of questions to connect mentees to a specific scripture or resource. The first type of interrogative in the technique is used to establish the surface opinion that a mentee holds regarding a theological topic. The mentee's opinion is often without solid foundation or study. This leads to the use of the second type of interrogative, the exploratory question designed to uncover the depth of a mentee's opinion and explore how clearly a mentee is able to describe or defend the initial opinion they have expressed. Exploratory questions and normative questions that follow often demonstrate to both the mentor and the mentee a lack of depth in the initially expressed opinion. Mentors use normative questions to determine the source or norm of a mentee's opinion and its reliability. Again it is common to discover that a mentee is not certain of the reliability of the source or norm upon which their opinion is based. This opens the door for the use of the last type of question, the connecting question.

Connecting questions are always expressed by mentors in the form of an invitation that seeks the mentee's permission to proceed in the mentorship process by studying a particular scripture or resource. Consistent with the need postmodern individuals have to act under the rubric of the individual as authority, this type of question seeks to demonstrate respect for the mentee.

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Having uncovered some degree of uncertainty on the part of the mentee regarding an expressed, spiritual opinion, the mentor connects them to a scripture by asking "Would you be willing to look at a specific scripture?" The permission question is used to build a bridge to the scripture. By asking permission, the burden for the mentorship process is placed where it should be, upon the mentee.

Mentorship is not a process where mentors try to lecture or present the law and gospel to the inquirer. Rather, mentorship places the mentor into the position of spiritual guide to the mentee. The mentee is an individual who desires to discover what Christianity is and understand what the basic teachings of Christianity are. The mentor serves the mentee by providing a specific set of theological truths for their consideration. This includes both law and gospel, properly distinguished.

It is also the goal of the mentor to challenge the mentee to consider specific scriptures in contrast to their own opinion or the opinions of men. The interrogative technique places specific scriptures before mentees in a way that has been informed by the postmodern culture in which we currently live. Inviting the mentee to examine scripture gives the Holy Spirit an opportunity to work. Kolb reminds the reader that when unbelievers are connected with God's word, a wonderful thing happens. He tells us that scripture

> brings the very power of God, the power of His forgiving and creative might, into the midpoint of our lives, and it brings us into the midst of the power of God's forgiving and creative might . . . It gives us life . . . For when God speaks, His words convey His power. They work. They effect change. His Word is active, creative, re-creative. His Word is a sovereign Word.[335]

Through use of interrogatives that lead to the study of specific scriptures, it is believed that the Holy Spirit is given room to work conversion in the life of mentees. The

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[335] R. Kolb, *Speaking the Gospel,"* 58.

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scripture is critical to evangelism and the conversion of the inquirer. The interrogative

technique is simply one way to connect the inquirer to scripture, and it is consistent with the

make-up of postmodern individuals. Mentors are trained to use this technique throughout all

six units of the mentorship evangelism process/course described above.

It should be re-stated that the interrogative technique is only one part of the process

that makes up the whole evangelism task. Prior to engaging in a formal mentorship and

making use of interrogatives, prospective mentors are taught how to engage people in

conversation about God. This is to say that prior to interrogative bridge-building there is pre-

evangelism. Even after beginning a mentorship, mentors are taught to listen more than to

speak. The use of interrogatives becomes effective only after a sense of trust is built between

mentor and mentee. However, throughout the mentorship process, the use of interrogatives is

an important tool.

As a result, it is important to understand the effectiveness of the Mentorship Training

Process toward equipping mentors to use this technique. It is for this reason that this study

has been designed. The design of the project will be described in the next chapter. A detailed

presentation will be made of the conduct of the study that involved three intentional steps: a

cognitive "pre-test," field observation, and follow-up interviews. In the end, it is the goal of

this project to increase the effectiveness of the training process used at Messiah to equip

mentors. This is specifically true regarding the use of the interrogative technique.

The Place of Gospel Proclamation in the Mentorship Process

Having described the use of interrogatives in the mentorship process, it is also

important to discuss the place of gospel proclamation. Lutheran theologians understand that

it is specifically through the gospel that those being evangelized are brought to salvation

from sin and reconciliation with God through the person and work of Jesus Christ (Romans 1:16-17, 2 Corinthians 5: 18-21). This is the "end" to which evangelism attains. Mentorship as evangelism is not simply about connecting the evangelized to scripture, but ultimately to the person and promises that are available in Jesus. As the apostle John writes, "But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name." (John 20:31).

Because the gospel is essential to the task of evangelism, mentors are intentionally and strategically equipped to understand the place of proclamation. By the term "gospel proclamation" is meant the role of the mentor as one who tells the good news of Jesus' life, death, and resurrection. Specifically, gospel proclamation in mentorship is the task of communicating to a mentee the gospel promises in scripture that are available because of the work of Jesus Christ. Gospel proclamation is speaking the promise of forgiveness that is available in Jesus Christ. It is telling about the promise of new life that is given in baptism. It is sharing the promise of everlasting life with God. It is testifying to the promise of reconciliation with God through the saving work of Jesus Christ. These are the treasures that a mentor desires to bring to the life of a mentee. The questions are: W*hen* and *how* should the gospel be proclaimed in the mentorship process?

The Placement of the Gospel in the Mentorship Process

In an earlier section of this project an important distinction was made regarding the theological versus the chronological order of law and gospel in evangelism. Lutheran theologians understand that theologically law must always precede gospel. Both scripture and the Lutheran confessions describe the fact that it is through the law that God turns men away from false idols and securities. The law is God's tool for bringing the evangelized to a point

of contrition wherein they are truly sorry for their sin. It is theologically true that only after contrition has been worked that the evangelized are ready to receive the gospel promises through faith in Jesus Christ. This said, it is again important to make a distinction between theological order and chronological order where gospel proclamation is concerned.

As has been stated, the evangelized in our postmodern culture often enter into a mentorship with a certain degree of brokeness that is the result of living outside of God's will. Mentees may enter into a mentorship having experienced failure in a marriage, parenting relationship, or friendship. They may bear the marks of such on their physical or emotional person. They may experience anxiety, loneliness, or depression. They may enter into a mentorship heavy with the consequence of some sin. Because of their brokeness, mentees need early on and throughout the mentorship process to hear that there is hope. They need to hear that this hope can be found in the person and promises of Jesus Christ. Chronologically, mentees need to hear about the hope that is available through the gospel at an early stage in the evangelism process. In a recent article, Dr. Robert Kolb describes the early (chronological) placement of gospel proclamation in a specific evangelism context, namely the mission field. Kolb states our Christian conviction that the gospel of Jesus Christ has the power to "seize hearts and imaginations."[336] Because of this, he encourages missionaries whose audience is not Christian or converted, to engage in gospel proclamation early on. He writes, "For those not yet able to perceive their trespasses as fatal flaws, the talk can start with words that convey the power of reconciliation our Lord has effected with our Father by laying down His life across all of the gulfs and gullies that separate us from Him."[337] Although faith may not be present in a mentee to comprehend or receive the gospel

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[336] R. Kolb, "In All the World," *IMS Reports,* vol. 8 issue 1 (Winter 2004): 1.
[337] Ibid.

promises of Jesus, the mentor is trained to carefully proclaim the truth that hope does exist. It is available. Mentors are equipped and encouraged to strategically point mentees toward the forgiveness, the restoration and the new life that exists in the person of Jesus Christ. Chronologically, the gospel is to be proclaimed early on and throughout a mentorship. Theologically it is understood that mentees can not fully comprehend or experience the promises offered through the gospel until contrition is worked and faith takes hold of such.

The Strategy for Gospel Proclamation in the Mentorship Process

Beyond the order of gospel proclamation is the strategy that mentors are trained to use. To ensure that the gospel will play a central role in the mentor method of evangelism, three specific strategies are employed.

Strategy One: Law-Gospel Scripture

The first strategy relates to the scriptural texts that have been assigned to or associated with each of the six key content cycles that make up a mentorship. In each content area, a combination of both law and gospel passages are assigned to the mentee to be read prior to holding a session with their mentors. In the journal that is provided to them, mentees are asked to reflect upon these passages (see "key passages" Appendix pp. 248-284). A mentee is encouraged to journal his thoughts, questions, and observations regarding each scripture text. Mentors, in turn, are equipped to discern the proper meaning and use of these same passages from a law-gospel perspective. In addition, mentors are asked to review several sections of the mentor journal that have been designed to prepare them for gospel proclamation. The first section of each unit is entitled "What Christians Believe." It is made up of a number of concise statements of belief regarding the subject that will be discussed

with the mentee. The second section is entitled "Read and Discuss." This section is also a part of each unit found in the mentor handbook. Here the mentor is asked to review applicable sections of both Luther's *Small Catechism* [338] and Koehler's *Christian Doctrine*[339] in preparation for each mentor session. The purpose of reviewing these resources is to equip the mentor for clear proclamation of the gospel. When a mentorship session occurs, mentors are to come prepared both to listen and to proclaim. First, mentors listen to the mentee with a discerning ear. By using the interrogatives previously described, they try to understand a mentee's spiritual position and need. Based upon their understanding, the mentor may choose to emphasize one or several of the passages that have been provided. When a position of brokeness is discerned, the mentor may choose to focus conversation around one or several of the gospel texts that have been provided. Here the mentor becomes a proclaimer. He speaks the meaning of a gospel text to the mentee. The strategy is to provide mentors with a selection of law and gospel scriptures. Dependent upon the direction any given session takes, conversation and proclamation can be directed by the mentor. Throughout the entire mentorship process, the mentor must consider the reality that it is ultimately the power of the gospel alone that is able to re-create the mentee. Gospel scriptures provide a way for mentors to connect mentees to the promises of Jesus Christ early on and throughout the mentorship.

Strategy Two: Personal Witness

Earlier in this project, reference was made to the idea that Christians are able to bear testimony to the gospel in both an objective and a subjective way. Objectively, a mentor may point to a clear promise of God contained in the Scripture. He may proclaim such as a fact

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[338] Martin Luther, *Luther's Small Catechism* (St. Louis: Concordia Publishing House, 1986).

[339] E. Koehler, *A Summary of Christian Doctrine* (St. Louis: Concordia Publishing House, 1939).

and a word from God. But there is also great power in subjective proclamation. Each mentor that enters into a relationship with a mentee does so as an individual that has personally and uniquely received the objective gospel in a subjective way. Each mentor has a story to tell about his or her own reception of God's forgiveness. Each has a story to share about how the gospel has re-created their life. Each mentor can testify to the security he has in the promise of everlasting life. In the mentor handbook that is provided, mentors are asked to spend time personally reflecting upon how the gospel promises of Jesus Christ have impacted their own lives (see Appendix pp. 248-284). During mentorship sessions, mentors use connector questions to gain permission to share these stories. By sharing their own personal gospel stories, mentors intersect with postmodern people in a powerful way. Gospel stories are a valuable vehicle through which to proclaim the promises of God in a postmodern context. Through this strategy, mentors are equipped to keep the gospel central throughout the mentoring process.

Strategy Three: Active Proclamation

In an earlier section of this project it was suggested that it is important for mentors to be sensitive to the work of the Holy Spirit that is taking place in the life of the mentee through their interaction with the word of God. Lutheran evangelists enter into the task of evangelism with the expectation that God is active and at work in the evangelized through His word. Because this is true, mentors are encouraged to remain sensitive to the work the Holy Spirit is doing in the life of a mentee. There may be a time in a mentorship when the law breaks a mentee. The mentee cries out for God's forgiveness knowing he has sinned against Him. The mentee is not simply desirous of obtaining a quick fix for the mess he has made in his life. He is not desirous of a return to some false sense of security. Instead, he

expresses deep sorrow for his offense against God. When this occurs, the mentor becomes a proclaimer of the gospel in a very special and powerful way. To the repentant mentee, the mentor becomes the absolver. The mentor proclaims the sure gospel promise of forgiveness through which God is active and at work. Of this, Gerhard Forde suggests that the proclaimer "must claim the audacious and unheard of authority . . . actually speak for God."[340] He writes, "the concrete moment of the proclamation is the doing of the mighty act of God in the living present."[341] Indeed, this strategy calls for the mentor to act as proclaimer in a unique way. This is gospel proclamation in a living and active sense.

The objective of each of these three strategies is to keep the gospel central in the evangelism task. While interrogatives are used to connect mentees to the scriptures, they also can be used to open the door for clear gospel proclamation on the part of the mentor. The strategies described provide an avenue for the mentor to act as proclaimer in both an objective and subjective sense. The goal with each strategy is to connect the mentee to the gospel promises available because of and through the work of Jesus Christ. It is the constant prayer of the mentor that through the gospel message the mentee will be brought into a saving relationship with Jesus.

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[340] (Gerhard O. Forde, *Theology is for Proclamation* (Minneapolis: Fortress Press, 1990), 35.
[341] Ibid.

CHAPTER FIVE

THE PROJECT DEVELOPED

The previous chapter sought to describe one method of evangelism that might be used to carry out the task of evangelism in the current context of a postmodern American culture. The mentorship method of evangelism described is currently in use at Messiah Lutheran Church in Lincoln, Nebraska. This method pairs a mentor (mature Christian) with a mentee (non-Christian) who desires to discover the essence of Christianity. The mentor serves the mentee in the capacity of spiritual guide. It is the mentor's task to provide the mentee with scriptural resources, direction, testimony and encouragement. The desired result of this method is the conversion of the mentee, worked by the Holy Spirit through the means of grace.

Central to the mentorship method of evangelism is the goal of connecting the mentee with scriptural passages and resources that describe the chief teachings of Christianity. The technique of connecting the mentee to scripture is referred to as interrogative bridge-building. The mentor is taught how to build a bridge between a mentee and scripture by using four, specific types of questions.

Because the technique of using questions to connect a mentee to scripture is central to mentorship evangelism, this author has chosen to make such the subject of this research project. Specifically it is the goal of this project to increase the effectiveness of the training process currently being used to equip members of Messiah Lutheran Church in the

mentorship method of evangelism. To this end, the research method here described has been designed to evaluate and assess how well graduates from a fifteen-week training course in the mentorship method of evangelism are able to perform the interrogative bridge-building technique. In this chapter the design of the project and the methodology used will be described.

Methodology

The literature review (Chapters Three and Four) suggests that the concept of mentoring is not unique or novel. In fact, the opposite is true. The idea of mentorship is one that finds application in a variety of contexts. Mentorship is defined as a process whereby an individual with experience in some discipline is intentionally paired with an individual of less experience. The goal of mentorship is to provide a setting (relationship) in which those with experience (mentors) are able to guide those with little or no experience toward growth inside of the represented discipline. The practice of mentorship is used in numerous non-church settings. These include educational circles, the business world, and even the sports world.

The practice of mentorship is also used in the church. Specifically, there are many churches that apply the concept of mentorship to the task of spiritual formation. Numerous books describe how an experienced and mature Christian might be paired with a less-mature Christian toward the goal of deepening faith. At the same time, this researcher found no books or resources that practically apply the concept of mentorship to the task of evangelism. Therefore, this project represents an effort to explore a new area of applied theology, namely the mentor method of evangelism.

An appropriate method of research has been selected. In his book, *Research Design:*

Qualitative and Quantitative Approaches, John Creswell suggests that when a research

project seeks to explore a practice where "no substantial body of literature exists on which

the research can build" the preferred research design should be qualitative rather than

quantitative.[342] For this project a qualitative design has been developed. The design centers

around three strategies for data collection: (a) narrative inquiry, (b) ethnographic observation,

and (c) interview.

Qualitative Design: Description and Benefits

By definition, a qualitative design for research is one that uses strategies such as

ethnographies, narrative inquiry, and case studies to collect data.[343] The benefit of a

qualitative design for this study is two-fold. First, this design has allowed the researcher to

explore aspects of human interaction that are difficult to quantify.[344] Because the subject

under study involves verbal interaction between a mentor and a mentee, the collection of data

through a qualitative strategy has allowed this researcher to gain insight through both the

observation of and interaction with study participants. Such interaction would not have been

practical through a quantitative design.

Second, the qualitative design has allowed this researcher to gain insight into how

each participant has subjectively experienced the data collection process. From a diverse set

of subjective responses (data), the researcher has been able to establish patterns of experience

that have been useful toward the goal of the project, namely understanding how to redesign

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[342] John W. Creswell, *"Research Design: Qualitative, Quantitative and Mixed Methods Approaches"*
(Thousand Oaks, Sage Publications 2003), 10.
[343] Ibid., 18.
[344] Ibid., 199.

the training process used to equip mentor-evangelists at Messiah Lutheran Church in Lincoln, Nebraska.

Establishment of a Study Sample

To establish a sample for this study, the researcher began with a list of names representing all graduates from the Mentorship 101 Evangelism Method Training in use at Messiah Lutheran Church. This list consisted of one-hundred fifty people. From this list the researcher selected twenty potential study participants. Creswell suggests that in a qualitative design for research the study sample should be purposefully selected.[345] Additionally, he suggests that unlike the method used to establish sample size in a quantitative study, qualitative research can proceed with a smaller sample size.[346]

Accordingly, this researcher sought to establish a sample of participants that represented a stratification of the population under study. Twelve of the potential participants selected were female ranging from twenty to seventy-one years in age. Ten potential participants were male ranging from twenty to sixty-two years in age.

Because it is important to insure the ethical rights of study participants, the researcher followed several procedures suggested by Creswell.[347] First, potential participants were sent a letter indicating the nature and scope of the project (see Appendix p. 291-292). Then each potential participant was contacted by phone. The purpose of this contact was to answer questions potential participants might have and to determine their willingness to participate in the study. Fourteen of the potential participants agreed to participate in the study. Eight declined to participate.

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[345] Ibid ,185.
[346] Ibid.
[347] Ibid ,65.

Prior to the conduct of the study those who agreed to participate in the study received written information about the methods that would be used to collect and store data. All participants signed an informed consent that provided them with a statement of their rights and a note of the benefits and risks of the study. Participants also were provided with a remedy should they at any time desire to leave the study (see Appendix p. 293). Finally, all participants were guaranteed anonymity throughout the study.

Data Collection Strategies

The purpose of this is to provide the researcher with insight into how well graduates from the mentor evangelism training program at Messiah Lutheran Church are able to perform the technique, interrogative bridge-building, previously described. As such, the researcher sought to design a method of data collection that might contrast the cognitive ability of participants to describe the technique under study versus their ability to apply or practice this technique when interacting with a mentee. Accordingly, three strategies were used to collect data.

Strategy One: Evaluation Instrument

To gain insight into the cognitive ability of study participants to describe the interrogative bridge-building technique, the researcher designed an evaluative instrument (see Appendix pp. 296-299). The instrument consisted of thirteen, open-ended questions. To ensure that the instrument was reflective of a qualitative design, consultation was requested from Mrs. Susan Bath and Dr. John Creswell. Each consultant reviewed the questions that were used and suggested changes to incorporate into the final instrument. The instrument sought to gain insight into the participants' ability to describe the interrogative bridge-

building technique. It also sought insight into the participants' understanding of the goal of this technique.

Because this instrument was self-designed, there are no established or normative values against which it might be measured. This said, it must be noted that the results obtained are useful toward establishing patterns of understanding and descriptions that are common to the study participants. The establishment of such patterns is useful toward providing the researcher with insight into how well the study participants understand (cognitively) the technique of interrogative bridge-building. The instrument was completed independently by all fourteen participants.

Strategy Two: Observation

One of the primary goals for this research project is to gain insight into how participants practice (application) versus simply describe (cognitively) the interrogative bridge-building technique. Because this technique is central to the mentorship method of evangelism, the researcher hopes, from this study, to draw out ideas to use toward the process of refining the training process currently in use.

To collect data on the practice of the technique under study, the researcher designed eight, separate observation experiences. Creswell notes that in qualitative research, observation is one of the best ways to collect data.[348] By observing participants, a researcher is able to focus both upon the process that is occurring and its outcome.[349]

Prior to the observations, the researcher paired off participants. Each pair of participants was presented with a specific set of instructions detailing the observation

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[348] Ibid ,198-199.
[349] Ibid.

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exercise that would occur. (see Appendix pp. 294-295). For each observation, one participant was asked to play the role of a mentor and the other the role of a mentee. Mentors and mentees were provided with a scenario designed to imitate an actual mentorship situation. One of the spiritual topics described in chapter four (pp. 127-128 of this project) was selected to serve as the basis for interaction between the mentor and the mentee.

Mentors were instructed to engage the mentee in conversation centered in the selected spiritual topics. They were also instructed to use the interrogative bridge-building technique as they deemed appropriate. Mentees were instructed to play the role of a person exploring the nature and essence of Christianity.

Each of the eight observations was conducted during a thirty-minute time period. During this period the researcher sought to observe not only what was being said between participants but also how it was said. Additionally, the researcher was able to observe non-verbal communication, or the body language, of participants as it occurred. To ensure accurate data collection, the researcher used both written and audio records. First, the researcher sought to write down observations as they occurred. Additionally, the audio-tape recording of each observation was done to provide the researcher with a way to review the verbal interaction between mentor and mentee participants.

Throughout each observation, special attention was paid to how participant mentors choose both to use and not to use the interrogative bridge-building technique. These observations provided the researcher with a contrast to the evaluation instrument previously described. Essentially, the evaluation instrument provided the researcher with qualitative data regarding how well participants were able to describe (cognitively) the use of the technique.

In contrast, each observation provided the researcher with data on how well participants used (application) the technique itself.

One *a priori* assumption of the researcher was that any variation between the participant's description of the technique versus their actual use of it might demonstrate the need to refine the mentor training process at use. Conversely, the more closely the participant's practice of the technique was to their description of such, the more the training program in use might be affirmed.

Strategy Three: Interview

In his description of qualitative research, Creswell notes that it is beneficial to collect data through three separate processes. This practice of "triangulating data" allows the researcher to "internally verify" the accuracy of their findings.[350] In light of this recommendation, this researcher designed an interview process as the third method of collecting data from study participants.

As a follow-up to each observation experience described above, interview questions were written. (see Appendix pp. 300-331). Seven interview questions were written for study participants who assumed the role of mentee during the observation experience. Eleven separate interview questions were written for study participants who assumed the role of mentor during the observations. All interviews were conducted over the telephone. Participant responses were recorded in writing. Additionally, each interview was audio-taped to provide the researcher with the opportunity to review participant responses.

The benefits of follow-up interviews to this study are two-fold: First, the interviews allowed the researcher to enrich his understanding of the observation experiences previously

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[350] Ibid.,168.

conducted. By asking follow-up questions, the researcher was able to gain insight into how the participant mentors and mentees subjectively experienced the observed interaction. Second, the interview helped qualify the observations made by the researcher during the observations. In some cases, participant feedback to interview questions confirmed observations previously made by the researcher. In other cases, participant feedback served to correct previous observations.

Chapter Summary

This project represents an effort to evaluate the process used to train mentor-evangelists at Messiah Lutheran Church in Lincoln, Nebraska. Central to the mentor method of evangelism is the interrogative bridge-building technique, through which mentors use a series of questions to help build a bridge between a mentee's spiritual need(s) and specific Bible passage(s) or scriptural resource(s). To gain insight into how well Messiah's currently used training process equips mentors to understand and apply this technique, a qualitative study was designed. By definition, qualitative research places the researcher at the center of collecting data where such involves subjective human interaction.[351]

This chapter has described the three strategies used to gather data for this study: (a) use of a "pre-test" evaluation tool, (b) observations, and (c) interviews. It is understood that the collection of data through these three separate strategies strengthens the outcome of the study by providing a mechanism through which participant responses can be compared and contrasted.

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[351] Ibid., 200.

CHAPTER SIX

THE PROJECT ANALYZED

The previous chapter describes the three methods used to collect data for this study. First, an evaluation tool was developed by the researcher to gain insight into how participants cognitively understand the mentor method of evangelism. Next, seven separate observations were conducted. Participants were observed while they engaged in an actual practice session of the mentor method. As a follow-up to these observations, personal interviews were conducted with each of the fourteen study participants.

To organize the volume of collected data, the researcher implemented a process suggested by Dr. John Creswell. Creswell suggests that for the purpose of analysis, the researcher begin by developing one or two central questions that might give direction to observations throughout the analysis process. Central or "Grand Tour" questions represent the broad issue that is being examined by the researcher.[352] For this study, two grand tour questions were developed: (1) "How will participants' practice of the mentor method of evangelism correspond with their description and understanding of the method?" (2) "How will participants suggest that the Mentorship 101 course be modified to improve the practice of this method?" Both questions give clear direction to the goal of this project, namely, "to increase the effectiveness of the training process currently being used to equip members of Messiah Lutheran Church in the mentor method of evangelism.

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[352] Creswell, "Research Design" 105-106.

In addition to grand tour questions, Creswell suggests that the researcher develop a series of sub-questions that are narrower in scope. Sub-questions provide the researcher with a means to analyze data related to the Grand Tour questions being asked.[353]

In addition to the two grand tour questions, a number of sub-questions were developed. Eight sub-questions were developed for grand tour question one, and four were developed for grand tour question two. Each sub-question corresponds directly with specific portions of the data the researcher collected. All sub-questions are identified in the analysis that follows.

It should be noted that the data analysis provided in this project generally follows the guidelines used in phenomenological research.[354] Accordingly, the researcher chose to group the data into three natural categories: observations, personal interviews, and evaluation tools. Each piece of data was then broken down into identifiable units. For the purpose of analysis, a unit is defined as a single block of speech, whether written or audio. Thus a single phrase, sentence, or paragraph might comprise a unit. In all transcriptions, units have been designated with an (*) asterisk sign. Given this description, the data is organized as follows: Observations - 612 units; Personal Interviews - 311 units; and Evaluation Tools - 376 units. A total of 1,299 units were available to the researcher for analysis.

After grouping data into categories and designating the units for analysis, the researcher cross-indexed applicable sections of data to the sub-questions under each grand tour question. All cross-indexing is described in the analysis that follows as a correspondence between a specific sub-question and a specific piece of data. Using this cross-indexing

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[353] Ibid., 106.
[354] Creswell, "Research Design" 191.

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approach, the researcher looked for general patterns within the data to answer the sub-questions.

Analysis of Grand Tour Question One

"How will participants' practice of the mentor method of evangelism correspond with their description and understanding of the method?"

To answer this question, two sets of sub-questions have been created. The first set is made up of three sub-questions that seek insight into how well participants are able to describe and demonstrate an understanding of the mentor method of evangelism. The second set is made up of five sub-questions that seek insight into how participants practice the mentor method of evangelism.

By comparing the data that corresponds to each set of sub-questions, the researcher has been able to characterize how well participants' practice of the mentor method corresponds with their ability to describe and understand the method. Note: All sub-questions correspond directly to data collected in the evaluation tools and mentor observations described in chapter four.

Sub-Question Set I A: Questions Corresponding with Participant's Description and Understanding of the Mentor Method of Evangelism

Sub-Question I A 1

"How will participants describe the goals of the mentor-method of evangelism?" corresponds with questions 1, 3, and 10 of the evaluation tool (see Appendix pp. 296-299).

Forty-two units of data were available to the researcher through questions 1, 3, and 10. Analysis of data shows that participants identified and described seven goals in connection with the mentor method of evangelism. Participants very clearly and consistently identify the top two goals.

Fourteen participants (93%) identified the goal of the mentor method of evangelism as "Connecting mentees to scripture through which the Holy Spirit works conversion." Twelve participants (86%) identified a goal of the mentor method of evangelism as "Preventing the perception of the mentor as 'preaching to' or 'attacking' the belief-system of the mentee." Eight participants (57%) identified a goal of the mentor method of evangelism as "Helping the mentor to understand the beliefs of the mentee." Seven participants (50%) identified a goal of the mentor method of evangelism as "Helping a mentee to see the inconsistencies in their beliefs." Four participants (29%) identified a goal of the mentor method of evangelism as "Positioning the mentor as interested in the mentee." Two participants (14%) identified a goal of the mentor method of evangelism as "Identifying the key issues or sticking points held by the mentee." One participant (7%) identified a goal of the mentor method of evangelism as "Helping to identify the source(s) of a mentees' beliefs."

Sub-Question I A 2

"Will participants describe the four types of functions of interrogatives in accordance with what is taught in the Mentorship 101 course?" corresponds with question 2 of the evaluation tool (see Appendix pp. 296-299).

Fourteen units of data were available to the researcher through question 2 of the evaluation tool (see Appendix p. 296). Analysis of data shows that participants are clearly able to describe the functions of both opinion and exploratory questions. Participants are only moderately able to describe the functions of normative and connector questions. Participants were able to correctly describe the function of opinion questions 92% of the time; exploratory questions 85% of the time; normative questions 71% of the time; and connector questions 78% of the time.

Sub-Question I A 3

"Given three examples of hypothetical mentor-mentee sessions, how will participants demonstrate their understanding of the use of exploratory, normative, and connector interrogatives?" corresponds with questions 7, 8, and 9 of the evaluation tool (see Appendix pp. 296-299).

Fourteen units of data were available to the researcher for each of the three hypothetical mentor-mentee sessions described in questions 7, 8, and 9. Analysis of the data shows that participants were consistently able to demonstrate a good understanding of the use of exploratory questions in each of the three hypothetical sessions. In hypothetical session one, participants correctly described the use of exploratory questions 85% of the time. In hypothetical session two, participants correctly described the use of exploratory question 64% of the time. In hypothetical session three, participants correctly described the use of exploratory questions 85% of the time.

Participants were least able to demonstrate an understanding of the use of normative questions. In hypothetical session one, participants correctly described the use of normative questions only 42% of the time. In hypothetical session two, participants correctly described the use of normative questions 21% of the time. In hypothetical session three, participants correctly described the use of normative question 42% of the time.

Participants demonstrated a moderate ability to understand and describe the use of connector questions. In hypothetical session one, participants correctly described the use of connector questions 57% of the time. In hypothetical session two, participants correctly described the use of connector questions 50% of the time. In hypothetical session three, participants correctly described the use of connector questions 42% of the time.

Sub-Question Set I B: Questions Corresponding with Participants' Practice of the Mentor Method of Evangelism

Sub-Question I B 1

"How will participants use opinion questions while practicing the mentor method in an observed setting?" corresponds with Observation Exercises A-G (pp. 171-224).

Sub-Question I B 2

"How will participants use exploratory questions while practicing the mentor method in an observed setting?" corresponds with Observation Exercises A-G (pp. 171-224).

Sub-Question I B 3

"How will participants use normative questions while practicing the mentor method in an observed setting?" corresponds with Observation Exercises A-G (pp. 171-224).

Sub-Question I B 4

"How will participants use connector questions while practicing the mentor method in an observed setting?" corresponds with Observation Exercises A-G (pp. 171-224).

Sub-Question I B 5

"How often will participants use propositional statements in place of interrogatives while practicing the mentor method in an observed setting?" corresponds with Observation Exercises A-G (pp. 171-224).

Data Analysis of Sub-Question Set I B 1-5

Sub-questions I B 1-5 relate to participants' practice of the mentor evangelism method during an observed mentor-mentee session. During each observation, the researcher

took notes and made an audio recording of the session. All sessions were then transcribed for the purpose of analysis. A total of 612 units of data were available to the researcher for analysis.

To maintain clarity, the researcher has included the transcriptions of each of the seven observed sessions (A-G). Following each transcription is an analysis consisting of three parts: (1) an analysis of the participants' frequency of each of the four types of interrogatives (opinion, exploratory, normative, connector), (2) a qualitative analysis by the researcher of how the participants made use of interrogatives during the session, and (3) a qualitative analysis by the researcher indicating how the participants' use of interrogatives (practice) corresponds with their understanding and description of the method.

To describe this correspondence, the researcher has chosen to use a self-designed scale. Observations are characterized has having either a high, moderate, or low level of correspondence between practice and description based on a measured variance between the two. A summary of all research findings will follow in chapter six.

Transcription of Observations

Couple "A" (Subject 05 Mentor, Subject 02 Mentee)

    *Mentor: Do you think that Jesus was a real person?

    *Mentee: Yes.

    *Mentor: Explores this with mentee and adds normative question: "How have you learned this?"

    *Mentee: (Does not answer the question but moves into an opinion)

    *Mentor: Would you like to learn more about Jesus?

    *Mentee: I really would like to know more about Jesus.

*Mentor: Asks mentee to turn to Isaiah. (Gives directions to mentee on where to find in the Bible). Mentor asks the mentee to read Isaiah chapter fifty-two.

*Mentee: reads

*Mentor: Describes the text and begins to move to the use of statements. Notes that Isaiah is foretelling Jesus. Mentor is trying to make the point that Isaiah foretold the truth that Jesus would be a man of suffering. Asks, "Do you know anything about Jesus' suffering?"

*Mentee: Yes, they killed him on the cross.

*Mentor: Do you know what excruciating means?

*Mentee: No

*Mentor: It is an interesting word. It means, ex, out of and cruciate, the cross. Excruciating is a word that really means out of the cross.

*Mentee: I did not know that.

*Mentor: Do you know why they crucified him?

*Mentor: Did you know that Jesus was God?

*Mentee: I never thought about it.

*Mentor: Describes Jesus' dual nature. Jesus was flesh and blood, but he did not sin.

*Mentor: Do you know what the resurrection is?

*Mentee: I think it has to do with Easter. I remember it from my childhood.

*Mentor: Does not pursue this issue.

*Mentor: What do you think about other religions?

*Mentee: I think that they all end up in the same place.

*Mentor: Does not use interrogative sequence but instead moves toward use of statements. The devil wants you to believe a lie. Note: the mentor has not yet allowed scripture to speak for itself.

*Mentor: Now speaks about the disciples as demonstrating the proof of Jesus. Christianity is different than other religions because Jesus suffered and rose while other religious leaders died and are still in their graves.

*Mentor: What do you know about Judas?

*Mentee: I don't know.

*Mentor: Judas reminds us that there are a lot of false teachers.

*Mentee: Why is it important that Jesus was raised from the dead?

*Mentor: Turns to Psalm 22. Note the verse is not read. The Mentor tells the mentee that when Jesus was raised the chains of death were broken.

*Mentor: How do you feel about living forever?

*Mentee: I never thought of this. You do still die don't you?

*Mentor: Yes. How do you feel about heaven or hell?

*Mentee: Heaven sounds better.

*Mentor: Heaven is better. It is promised. If we stay faithful.

*Mentor: Is it possible to be a Christian without accepting the truths of the Biblical accounts?

*Mentee: I think it is mainly about being a good person.

*Mentor: Now starts to explore: What do you think about what I am telling you?

*Mentee: It sounds like you are telling me that I am a sinner and that Jesus was put to death because of that.

*Mentor: Yes! You are right. Because of his death our sins has been washed away.

*Mentor: Now mentor goes back to the question: Must you believe the truths of the scripture?

*Mentee: That would be hard.

*Mentor: Note now mentor gives to mentee some resource books.

Analysis of Observation Couple "A"

Frequency of Use

Use of Opinion Questions: 6 times (14%)
Use of Exploratory Questions: 8 times (19%)
Use of Normative Questions: 0 times
Use of Connector Questions: 3 times (7%)

Qualitative Analysis

In this session the mentor made limited use of the opinion questions provided in the

mentor/mentee journal. Because the mentee prepared answers to these questions prior to the

session they might have been confused by the direction the mentor took.

Note that opinion questions are used only six times in this session. Also, note that the

opinion questions used by the mentor were self-designed.

The most outstanding characteristic of this session is the mentor's use of

propositional statements regarding what the Bible teaches. Nineteen percent of the units that

make up this observation represent the use of propositional or "tell" statements on the part of

the mentor. This practice deviates from the training received by the mentor in the Mentorship

101 course. In this course, mentor-evangelists are taught to avoid the use of propositions

about faith prior to gaining an understanding of the mentees' spiritual beliefs through the use

of interrogatives.

Note here that the mentor does not use any normative questions. Additionally,

exploratory questions are used only in connection with the mentor's own use of propositional

statements. This practice represents a deviation from the earlier results of this study that

showed that the participants in this study were cognitively able to describe the four types and

functions of interrogatives.

Note also that the mentor does not effectively use connector questions. It becomes obvious through dialogue that mentee subject 02 does not make a distinction between Christianity and any other religion. Subject 02 indicates that "heaven" is attainable through "doing good." This position on the part of the mentee should open the door for the mentor to connect them to scriptures that point to man's need for a savior. Instead of moving too quickly toward gospel texts, it is clear that some time should be spent attempting to connect the mentee to scriptures that describe the effect of sin upon mankind.

This practice on the part of the mentor represents a deviation from training received in the Mentorship 101 course. In this course mentors are taught to distinguish between the use of law and gospel in mentorship sessions. Mentors are taught how to connect mentees with law texts when a position of "self security" is expressed or where the gospel is compromised. Mentors are taught how to connect mentees with gospel texts when mentees express a position that indicates the law is at work turning them away from reliance upon self or the "idols" of the world.

Finally, it should be noted that in this analysis and those that follow, it is difficult for the reader to grasp how the law and gospel function in a "killing" and "resurrecting" capacity. In part this is due to the fact that each observation represents a very small part of the mentorship process. The full effect of the law and gospel upon the mentee could only be obtained by observing the full scope of a mentorship. Over the course of a full mentorship numerous scripture texts are used. It is the function of law texts to turn mentees away from false security and gods. These observations represent early sessions in the process of a mentorship. In later sessions, the gospel would be used to turn the mentee to Christ after the

law has performed its function. This said, the researcher hopes that through these transcribed observations some sense of how law and gospel work might be given to the reader.

Correspondence Between Description and Practice

This observation represents a low correspondence between mentor subject 05's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Couple "B" (Subject 08 Mentor, Subject 03 Mentee)

*Mentor: How are you this evening?

*Mentee: I've had a pretty good week.

*Mentor: I sure enjoyed our last meeting.

*Mentee: I did too. I've been looking at the questions that you gave me and I've got some questions of my own.

*Mentor: Should we jump in?

*Mentee: Sure.

*Mentor: Why don't you read off your answer to question one.

*Mentee: Well, I really thought about this one. The truth is, I don't know who wrote the Bible. I am pretty sure that different people wrote the Old and New Testaments.

*Mentor: How did you come to that conclusion?

*Mentee: I just figured it out.

*Mentor: How far have you read into the Bible?

*Mentee: Not far.

*Mentor: There are some passages about that. Did you bring your Bible?

*Mentee: No.

*Mentor: Would you mind if I opened up my Bible?

*Mentee: O.K.

*Mentor: (Turns to 2 Timothy 3:16 and begins to read) Note: the mentor explains the text but does not use interrogatives. He concludes by saying, I think I'll stop myself.

*Mentor: Let's move on to the next question.

*Mentee: Reads the question. I think the writers were ethical writers.

*Mentor: Do you think the New Testament people just studied the life-style then or did they get any material from the Old Testament?

*Mentee: Just cultural.

*Mentor: How were thoughts passed on?

*Mentee: I assume that they were written down at some point.

*Mentor: Do you think that there are any inconsistencies in the Bible?

*Mentee: I am speculating, but . . . yes. Things must be unclear because some people say that it is ok to be gay and some people do not.

*Mentor: Does not respond to this statement or use questions but moves on.

*Mentor: Do you think that God had any part in the writing of the Bible?

*Mentee: No. How could God write anything down?

*Mentor: Turns in his Bible to 2 Thessalonians 2:13. Would you read this for me?

*Mentee: Reads.

*Mentor: Allows silence. What do you get?

*Mentee: The writer is saying he is glad this is both the word of God and the word of man. Someone must have believed.

*Mentor: This is powerful.

*Mentor: What about other books from that era? Would they substantiate the Bible?

*Mentee: Well, I don't think so. People didn't believe that like today.

*Mentor: Do you have internet access?

*Mentee: Yes.

*Mentor: You might want to check this out. (Mentor spells out name of Web-site).

*Mentee: I'll try to remember it.

*Mentor: Do you think that there are errors in the Bible?

*Mentee: Yes. There are a lot of New Translations. These are probably attempts to improve on the old versions. Make them better.

*Mentor: That sounds logical to assume, but I think you would find that it is not true.

*Mentor: Does anything disprove the Bible?

*Mentee: I think that evolution disproves it.

*Mentor: What is evolution based on? Where is it from?

*Mentee: I've just learned it from school.

*Mentor: Would you like to hear the other side of the story?

*Mentee: I've never heard the other side of the story.

*Mentor: Let's table it. But I've got a lot of information on the other side.

*Mentee: Reads the last question: Does anything prove that the Bible is factual?

*Mentee: I've read tabloids that say the world is going to end sometime soon.

*Mentor: Do you think that it will end?

*Mentee: Well sort of.

*Mentor: Do you think the world will just be obliterated?

*Mentee: I don't know.

*Mentor: How old do you think the world is?

*Mentee: Billions of years.

*Mentor: Today we have done a lot of fact finding. I am glad to see what you are interested in finding out. We will pick up on this next time.

Analysis of Observation Couple "B"

Frequency of Use

Use of Opinion Questions: 11 times (18%)
Use of Exploratory Questions: 5 times (9%)
Use of Normative Questions: 1 time (2%)
Use of Propositional Statements vs. Interrogatives: 4 times (3.4%)

Qualitative Analysis

In this session the mentor makes good use of the opinion questions provided for this

unit in the mentor-mentee journal. Opinion questions comprise eighteen percent of the units

that make up this observation.

In this session the mentor makes good initial use of exploratory questions to gain

clarification from the mentee regarding their spiritual opinion and position. Exploratory

questions make up almost 9% of this observation. Upon close observation, however, it is

clear that the mentor's use of exploratory question falls short. The mentor generally fails to

pursue the mentee's response to exploratory questions with either additional exploratory

questions or normative questions. The later are used only one time. The result of this might

be the impression on the part of the mentee that the mentor is not hearing their opinion.

In this session the mentor used connector questions four times. This represents almost

seven percent of the total units in this text. The use of connector questions seems to introduce

scripture into the session. However, as noted above, the mentor generally fails to follow the

use of scripture with further exploratory questions. As a result, the goals of the method are

compromised.

It should be noted on the positive side that the scripture texts that are selected by the

mentor seem to be applicable to the spiritual need expressed by the mentee. It is clear that the

mentee does not accept the position that God verbally inspires scripture. The mentor

introduces scripture in an effort to turn the mentee away from this position. Again, the primary failure is in the use of further exploratory questions.

In four cases the mentor deviates from the mentor method of evangelism by shifting into the use of propositional statements. This represents a deviation from the training received in the Mentorship 101 course.

Correspondence Between Description and Practice

This observation represents a moderate correspondence between Mentor Subject 08's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Couple "C" (Subject 08 Mentor, Subject 10 Mentee)

*Mentor: Well..how have you been doing this week?

*Mentee: I've had a great week, I've had a lot of time to think about our last discussion.

*Mentor: Ok. Did you have any...

*Mentee: I still have a lot of questions. I was wondering if you could help me through. I just don't get this whole Jesus and salvation and God. I don't get it all.

*Mentor: Ok. Um. Do you have specific questions or is it overall issues?

*Mentee: Well you know, I believe in God. You know, I have seen that little fish thing with Darwin. Do you know what that is?

*Mentor: The fish thing with Darwin?

*Mentee: What is that?

*Mentor: Truthfully, I don't know actually.

*Mentee: What's the fish thing?

*Mentor: Oh the fish symbol?

*Mentee: Yeah.

*Mentor: Oh, the fish symbol goes back to the early Christians. The early Christians were fisherman and so in some of the scripture they talk about being fishers of men. Instead of going out and fishing, they would be fishing for the souls of men. And, so that's where the symbol comes from.

*Mentee: And that was from what..the scripture?

*Mentor: Um. Well, they do talk about, I don't know exactly where. Jesus talks about being fishers of men. And I can't tell you exactly where that is. In the gospels.

*Mentee: What are the gospels?

*Mentor: The gospels. There is in your Bible, if you go to your index.

*Mentee: Let's see it's in the front somewhere.

*Mentor: Yeah (laughter)

*Mentee: Ok. Bear with me.

*Mentor: You have got um. A whole series of books. The Bible is made up of sixty-six books. And you got the Old Testament which is up to the time of Jesus. And then you got the New Testament which is from Jesus on. And the gospels are. Here we are. The gospels are Matthew, Mark, Luke and John. And they talk about...

*Mentee: I think I remember hearing about Matthew, Mark, Luke and John.

*Mentor: Ok. And they talk about the life of Jesus. And what it does talk about. They will talk about the time Jesus was born. A couple of them. To the time that he died. And they talk about his life, some of the miracles he did, some of the sayings that he had. He would talk in parables which are kind of like word stories.

*Mentee: Now I have a question for you. About this Jesus. Um, last time we had talked, we were talking about how Jesus was God. Could you explain that to me. I don't get that.

*Mentor: Ok. That is, actually, I do have a story. It's a kid story.

*Mentee: Ok.

*Mentor: We are talking about kid stories, sometimes when you explain things...you know you have kids and sometimes when you explain things to kids you have to do it in a simple manner.

*Mentee: I am a kid, I guess.

*Mentor: This talks about the Holy Spirit too. Have you ever heard of the Holy Spirit?

*Mentee: Yeah I …fill me in on the whole thing…it's the "Tritity"…or something.

*Mentor: Yeah the Trinity. Ok. God the triune God. And it's very…

*Mentee: Just bear with me. I'm so glad that you are helping me understand this.

*Mentor: Like, I said this is from a kids book that I got. On one side you have an apple. Ok. You picture an apple and then you picture God over here. Well the apple has three parts. It's got the peel, the flesh, and the core. And, Christians would believe that God has three parts. God the father, God the Son, and God the Holy Spirit. And um. All three parts of the apple are an apple. The peel is an apple its not a banana. The flesh is an apple, its not a pear or a plum its not a grapefruit, and the peel, flesh, and its not three different apples, its just one apple with three parts. Well, the three persons of God are God.

God the Father is God. God the Son is God.

*Mentee: Who made the world. I understand that.

*Mentor: And God the son is God. And the Holy Spirit is God.

*Mentee: Ok. What do you mean by the Son?

*Mentor: Jesus.

*Mentee: Jesus, so that's it. So God is Jesus?

*Mentor: Um huh!

*Mentee: How?

*Mentor: You see that's the part that's um that's hard that we cant' comprehend. I mean the whole apple is there. The peel, the flesh, the core, its all still part of an apple right?

*Mentee: Um huh.

*Mentor: Well, that's how God is. Sometimes you see the peel, sometimes you see the flesh, sometimes you see the seed. Um. The the peel protects the apple. Well, God is our protector. Then you have the flesh, you eat the flesh.

*Mentee: Wow. I would have never thought of it like that. I had no idea. And this is a story you had out of a kid's story book?

*Mentor: Yeah. I thought it was really good.

*Mentee: That does make it a lot easier.

*Mentor: I'm going to direct you into your Bible.

*Mentee: Ok.

*Mentor: You can go to your index and find Ephesians.

*Mentee: Ephesians?

*Mentor: Ephesians, Um huh.

*Mentee: One …seventeen ninety three, are we in the Old Testament?

*Mentor: This is the New Testament.

*Mentee: Ok. It's what now..I lost track

*Mentor: It's seventeen ninety three.

*Mentee: Ok. Which should we read?

*Mentor: Read Ephesians 2:1-10.

*Mentee: Ok. Made alive in Chirst. As you, you were dead, in your transgressions and sins, in which you used to live, when you followed the ways of the world and of the ruler of the kingdom of the air, the spirit who is now at work in whom those are disobedient.
Um. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts like the rest we were by nature objects of wrath, but because of his great love for us God who is rich in mercy made us alive in Christ, even when we were dead in transgressions.
What does that mean?

*Mentor: You mean..

*Mentee: Dead in transgessions? Let me finish and then we well go back.

*Mentor: Ok.

*Mentee: By grace you have been saved, and God raised us with Christ, has seated us with him in the heavenly realm in Christ, Jesus in order that in the coming ages he might show the incomparable riches of his grace expressed in his kindness to us expressed in Jesus Christ. For it is by grace that you have been saved, through faith and

it is not from yourself, it is a gift of God, not by works so that no one can boast. For we are God's workmanship created in Jesus Christ to do good works which God prepared in advance for us to do.
That's what I was taught. We do good works. Right?

*Mentor: Is that what...Did you read that?

*Mentee: Um huh.

*Mentor: So God created us to do good works. Is that what you believe? Is that what you were taught?

*Mentee: Um huh.

*Mentor: Now go back to verse 8 and read that again.

*Mentee: For it is by grace that you have been saved through faith, it is not from yourself, it is a gift of God, not by works, so that no one can boast. So it's not by what we do. Right?
*Mentor: That's how I read it.

*Mentee: See, I didn't know that. Um.

*Mentor: So what does that...what do you think that that means?

*Mentee: It would take a while to dissect this whole thing.

*Mentor: Well, of course.

*Mentee: To me the whole thing is pretty overwhelming. But, in just what we read, I would say that God is a God of love and its not by what we do, which is what I thought. I always thought that we had to be good people and that if you were a good person then you would go to heaven.

*Mentor: A lot of people out there do believe that.

*Mentee: Yeah. But, if you just stop and help the old lady across the street, or help the poor, or but it's not what we do it's what, it's what God's grace and His gift to us that we are saved. Wow.

*Mentor: So what do you think God's gift is?

*Mentee: I don't know, I think we should search.

*Mentor: Ok. Let's go to I Corinthians, yeah I Corinthians, and you can go to your index if you are having trouble.

*Mentee: I Corinthians…

*Mentor: I Corinthians 15

*Mentee: Wow, that was right by the one we just read.

*Mentor: Start at three

*Mentee: For what I received I passed on to you as of first importance that Christ died for our sins according to scripture. So it was Christ!

*Mentor: Um huh.

*Mentee: Christ died for us. That's God's gift to us.

*Mentor: Um huh. Keep on reading.

*Mentee: Ok. That he was buried and he was raised on the third day and according to the scriptures and that he appeared to Peter.

*Mentor: Do you know who Peter was?

*Mentee: No I don't.

*Mentor: He was one of his apostles.

*Mentee: Ok. And what are the apostles, again?

*Mentor: They are twelve chosen people that would travel around with him, his core group of people.

*Mentee: Travel around with Jesus.

*Mentor: Travel around with Jesus and then after Jesus died they were the ones that were his core group that passed on.

*Mentee: Why did they travel with him?

*Mentor: Um. Well, um. There is references about how he called them to come and work with him.

*Mentee: Um hum. Did they do things. I mean from. In Sunday school as a little girl, I remember that he did something, he , I can't remember, he did something to a little girl, Jesus did. What did he do? It's in what…Matthew?

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*Mentor: (searches for place in Bible)

*Mentee: I have to go back to my thing, my table of contents. Ok.

*Mentor: So what do you remember from when you were a little girl, about what they taught you about Jesus?

*Mentee: Again, from what I remember, and I went to church every Sunday, I remember, not talking much about Jesus. It was God.

*Mentor: Not Jesus.

*Mentee: Um huh.

*Mentor: What did they tell you about God?

*Mentee: Just that uh…how he created the earth and it was focused on…I remember something about an ark.

*Mentor: Noah's ark.

*Mentee: That was it, Noah's ark. You know I don't , it's been so long since I…and I'm searching and I have a very vague, its, I just know that I was raised, if I was a good person and believed that I was good, that I would go to heaven.

*Mentor: And do you still believe this?

*Mentee: Not from what you are showing me. I'm really interested in knowing more. What in Matthew are we?

*Mentor: Well, I'm…I've got eight:forty. And it sort of goes in a group. So there's two stories in one.

*Mentee: Um huh.

*Mentor: Just read that.

*Mentee: Start at forty.

*Mentor: Yeah at forty.

*Mentee: And when Jesus returned a crowd welcomed him, for they were all expecting him, then a man name Jairus (trouble pronouncing), from the synogogue came and fell at Jesus' feet and pleaded with him to come to his house, for his only daughter about twelve, was dying. And Jesus was on his way, the crowd almost crushed him. And a women was there who was subject to bleeding for twelve years, but no one could heal

her. She came up behind him and touched the edge of his cloak and immediately, her bleeding stopped.
Unbelievable.

*Mentor: How would you feel if you were bleeding for twelve years?

*Mentee: Quite a man, that Jesus! Who touched me asked Jesus? Then they all…then Peter said Master, the people are crowding and pushing against you, but Jesus said, Who touched me, I know that power has gone out of me. Then, the woman, seeing that she could not go unnoticed, came and fell at his feet. In the presence of all the people she told why she had touched him and instantly was healed. Then he said to her, daughter, your faith has healed you, go in peace. While Jesus was still speaking, someone came from the house of (trouble pronouncing) Jairus.
There are some tough words in here.

*Mentor: Um huh.

*Mentee: Your daughter is dead, he said. Don't bother the teacher any more. Hearing this, Jesus said, don't be afraid. Believe and she will be healed. When they arrived at the house of Jairus, he said, not to let anyone go in with him excepting Peter and John and James and the child's mother and father. Meanwhile, all the people were wailing and mourning for her. Stop wailing, Jesus said, she is not dead, but asleep. They laughed at him, knowing that she was dead. Then he took her by the hand and said, my child, get up, her spirit returned and she stood up and at once Jesus told them, to give her something to eat. Her parents were astonished.
Wow
Then he ordered them not to tell anyone what had happened.
Wow, that is just amazing. I knew that Jesus could do things like that, was he magical or…

*Mentor: Well, back to what we were talking about earlier. Do you think that he was magical? You know, when we were talking about him being…Is that what it is saying to you?

*Mentee: I would definitely say that he is one of a kind, maybe. I don't know. It says, someone touched me. It says that Power…so he must have power, I know that Jesus has a power. Is it a power?

*Mentor: That's what it says.

*Mentee: But then again it says, daughter your faith has healed you go in peace. What does that mean?

*Mentor: What do you think it means. What does it mean to you?

*Mentee: That she believed that she believed that he could heal her so she was healed?

*Mentor: You think that's it? Um.

*Mentee: Just because she believed, or was it his power?

*Mentor: Well, do you think it was...

*Mentee: Maybe both. I don't know. I'm still confused a little bit. A lot.

*Mentor: Ok. Well of course it is a lot. And sometimes what I like to do is look in the footnotes too.

*Mentee: I was going to ask what this stuff down here was.

*Mentor: Yeah. Mine is a Life Application Bible. And it has notes, because it, The Bible was written two thousand years ago, so culture is different. And it was, it is today. So sometimes it will help you with understanding the culture of the time and plus in this version it brings to light

*Mentee: I have a question for you. Why, my next door neighbor is a catholic, and I've kind of been thinking, I've been going to church and personaly, and you are the first person that I've asked and I get a little confused, there are so many faiths out there and there is Catholic and Methodist and gosh it goes on and there are so many and there is even one that does Buddah and does it matter? Do you know anything about? There's a Messiah Lutheran too.

*Mentor: But Um. Well, yes, it does matter. Well it matters to me and my faith.

*Mentee: How do you know what to pick? And what do you know...

*Mentor: Well, when I go to a church I am looking for is what are they actually preaching? I look in the Bible myself, I read through the Bible myself, something that you ...

*Mentee: There's so many Bibles...there's there's...

*Mentor: Um Huh. Lot's of different versions.

*Mentee: Yeah.

*Mentor: Well you have a version here. Are you comfortable reading that version.

*Mentee: Yeah. Your Bible seems...what is your Bible?

*Mentor: Life Application Bible. New International Version

*Mentee: That's what I have.

*Mentor: You just have a study version versus mine. So you can do that. You can borrow my Bible if you would like that. You can take it home and see what it has to say in the study portions. You could go back next week, and you know those verses that we read,

*Mentee: Could you write those verses down for me...cause there was a lot there, I've got...got.

Analysis of Observation Couple "C"

Frequency of Use

Use of Opinion Questions: 0 times.
Use of Exploratory Questions: 14 times (9.4%)
Use of Normative Questions: 2 times (1.3%)
Use of Connector Questions: 9 times (6%)
Use of Propositional vs. Interrogatives: 15 times (10.1%)

Qualitative Analysis

In this session the mentor does not make use of any of the opinion questions provided in the mentor-mentee journal. It is obvious from the beginning of this session that preference should be given to the questions that the mentee has brought with them to the session. In this case, mentor 08's choice not to use opinion questions represents a good understanding on their part of the goal of mentorship.

In this session the mentor's use of propositional statements represents ten percent of the total units analyzed. Ordinarily this would appear to be a deviation from the interrogative approach taught in the Mentorship 101 course. Upon close examination of the text, however, it is clear that in every case where propositional statements are used the mentor is answering a question that the mentee has raised. Again, this demonstrates a strong correspondence between mentor 08's understanding of the mentor method and their practice of such.

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In this session the mentor uses connector question in an effective way to introduce scripture as the source to answer the questions introduced by the mentee. Equally, the mentor makes very good use of exploratory questions to lead the mentee toward understanding what scripture is teaching in regard to the questions that are raised.

It should be noted that there does exist some degree of dissonance between the use of mentor's use of scripture in this session and what is taught in the Mentorship 101 course. In this course mentors are taught to discern when to use law and when to use gospel texts. In this session the mentor uses an appropriate text in response to the mentee's spiritual position. The mentee expresses that they believe that salvation is based upon what a person does. The mentor uses a text from Ephesians 2 to indicate that salvation is not based upon what a man does. This said, it seems that more time could have been spent by the mentor exploring what this text means when it describes man as being spiritually dead in trespasses. It is clear that there is a need for the law to work in the life of the mentee.

Part Three: Correspondence Between Description and Practice

This observation represents a high correspondence between Mentor Subject 08's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Couple "D" (Subject 01 Mentor, Subject 06 Mentee)

*Mentor: Ok, well, it's good to see you again. And, uh, when we got together last time we talked a little bit about some discussion starter questions and I see that you brought that sheet with you tonight. Have you had a chance to uh look at those questions and go through and answer and uh kind of, are you prepared to talk about your opinions on these questions tonight?

*Mentee: Yeah. I am. You know, some of them seem pretty plain to me. I know but, uh a different point of view might be good other than what I read and the like at the moment so it sure would help.

*Mentor: What was your reaction in general? Did you find them to be logical questions or did they really get you thinking? What were your thoughts as you read these questions?

*Mentee: Um, I realized how my opinion is uh formed by uh the news media, the people you talk to the things you hear the most. Uh, you know you always see different things on the news about Christian things and I think that that is where my opinions are coming from. Whether they are Biblical or not, I'm not sure but.

*Mentor: Well it's uh. Sometimes when we are forced to really think about our opinions we realize that sometimes our opinions are…its good to gain insight from maybe other sources to see if there's validity to what we think, you know. So I' m glad it made you think when you read through those. Well let's go ahead and talk about these questions the first one I'll just read if that's ok. It says that Jesus has been the most talked about and discussed person in all of history, do you believe that Jesus was a real person and who do you think he was? What are your, what are your thoughts on that?

*Mentee: Well, from what I can find out right now and from what I understand, yes Jesus was a real person. Um, I would say that probably he was a well educated person or pretty well outstanding and maybe considered a real great prophet. And that would be about who I would consider Jesus to be.

*Mentor: Ok. Um, what types of uh, things would give you the opinion that he was a well educated person and a great prophet? Have you read about him, or are these things that people have told you or have you…where did you come up with that, you know your thoughts on Jesus and your impressions of Him?

*Mentee: A couple of documentaries on um on the television from like educational stations and the like have had something on the life of Jesus and it always showed basically his understanding of everything seemed to be real good like he was educated in what he knew and his travels and everything else like that, even though it was just localized within Israel and Jerusalem and things like that, the way he got around and talked to the people.

*Mentor: Well uh, certainly uh if you think about how long ago he lived and how much he is talked about today uh obviously there is something special about him you would think because I mean there are not that many people that are that far back in history that are still talked about today and that have had that kind of influence. So uh I can see why you have that thought that he was well educated. He certainly spoke with authority. And so forth. But have you uh had any opportunity to read about Jesus in the Bible? Or not so much?

*Mentee: Not so much. Um, the things that I would remember are probably oh the childerns type bible stories like Zacheus, and a few of them like that.

*Mentor: Ok. So when you were younger?

*Mentee: Yeah.

*Mentor: So you had some kind of connection to church when you were younger?

*Mentee: Yeah. Through my parents and grandparents.

*Mentor: But not a lot since then, no research and that kind of thing. Um, so you would say that Jesus was influential, or educated I think you said. He seemed well educated and a prophet, do you think that uh, uh, have you heard about Jesus' claims to be God. I mean obviously Christians, you've heard Christians say that they worship Jesus or think of Jesus as God. What are your thoughts on that? Have you heard that? What are your impressions on that?

*Mentee: I've heard that, but it is hard to um, its hard to think of God coming to earth. I mean why would he do that. I mean there's no point to that.

*Mentor: Ok.

*Mentee: Or if it is his son and he sent him down, why would he send him down knowing that he was going to be killed anyway.

*Mentor: Sure.

*Mentee: So that's kind of, pretty hard to swallow.

*Mentor: Hard to swallow. Ok. Well, that kind of leads into the next question. And we will come back to question number one because I have some questions on that, but the second question in there says that in our world today there are many different religions, in your opinion is there a significant difference between Christianity and other religions and I don't know how many different religions there are, but there are a lot of them. There are Muslims, uh or Islam, there's Buddhism, and Hinduism, Shintuism and any number of religions over the world and Christianity is um different from all of them, but how do you see Christianity in comparison to some of these different religions do you think that there's a big difference? I guess you just mentioned the fact that in Christianity they say that Jesus is God and that he came to earth, do you see that as the big difference? Or do you see any other, or do you think they are pretty much all the same?

*Mentee: no, there's a difference. Christians seem to believe more in one god. Some of the other religions have like a god of the earth and god of the sky, and you know or they claim that everything is god around them, but the Christians seem to hold to the idea that there is one god. More than anything I can think of as a big difference.

*Mentor: Ok. Let me ask you, a lot of people that aren't Christians or don't consider themselves to be Christians have an idea of what they think Christianity is and um I think there are a lot of Christians that don't understand what Christianity is, but what do you think that Christianity claims to be in that what are Christians supposed to do or believe, or how are they supposed to behave? I mean do you have an idea of what Christians claim to believe or what they think they should believe?

*Mentee: Yeah. My normal impression of a Christian is someone who um…a do-gooder. About the best word for it. A real do-gooder. They will go to church. Maybe not real regularly but they will go to the church and treat everybody, they always say they treat them the way they think that God will treat them and different things like that. Even at that, people that claim to be Christians, from what you see sometimes, uh, still isn't your idea of a Christian. They have some of the same hang-ups as other people and do some of the same things.

*Mentor: Yeah. So your idea of what Christians claim to be or what they are supposed to be or believe is that they are supposed to do good maybe, or uh, supposed to be understanding, that sort of thing?

*Mentee: Uh huh!

*Mentor: Do you think, uh, so where do you think Jesus plays into that whole thing? I mean does Jesus, why was Jesus important and why don't Christians think that their God gave them a set of rules to live by, I mean do you have any idea of what Christians claim about Jesus?

*Mentee: The more true Christian usually claims that Jesus was the Son of God and died on the cross. But not all Christians . . . even though some people claim to be Christians that still is not a part of their beliefs. You know exactly where is it?

*Mentor: So your are really wondering, like, what do Christians believe? You mentioned a couple of minutes ago about Jesus dying on the cross and, uh, and that is, that's kind of the next question so let's kind of move into that. This is really good because it helps me get an understanding of kind of what your believes are and your beliefs about Christianity. So I can help you discovers some of the, you know things about Christianity better. But the next question says, " In your opinion, exactly what were the results of Jesus' death on the cross?" And, uh, well let me ask you this, do you think that Jesus died on the cross? From a historical standpoint you said you believe Jesus was a real person. Do you think that he died on the cross, or are you not sure, or what are your thoughts about that?

*Mentee: Uh, I feel that he died on the cross.

*Mentor: Ok.

*Mentee: But, everything after that is, uh, at the moment it is hard to understand or to take in, as to whether he did rise from the dead, like you hear around Easter time, or whether somebody moved his body out, or whether he actually did completely die on the cross. They just took him down before the total death happened and so exactly what happened after that is still kind of unclear.

*Mentor: Ok. So you've heard all of the story, or you know the information either from your own childhood experience with your parents, you've heard the story about how Jesus died on the cross, and how he rose from the dead and how he and that type of thing. So really what you are trying to figure out is did he really die and if he did did he really rise? And you know, how does all of that work?

*Mentee: Was it a magical type of thing, or uh, because even some people now claim that they can talk to people from the dead, so you know is that all it really was or did he actually physically rise, like they say at Easter time or..?

*Mentor: Ok, Ok. Well let me ask you this, from a Christians perspective, I just want to get your opinion, uh, if, why do you think that the Christians believe or want to believe that Jesus died on the cross? What was the purpose of him doing that? Do you understand that from your childhood, or from any reading, or from any other source? What was the purpose of him doing that? I mean that's...

*Mentee: No I don't. All I know is that according to what I remember and what I've heard uh, they feel that he had to rise from the dead.

*Mentor: Ok.

*Mentee: And I don't know the reason as to why he had to..

*Mentor: Cause if you look at the world there are a lot of other religions like Muhammad and Buddhism and typically they were the type of people that would be leaders or maybe they would make edicts or you know they had followers and they had rules about how you should live and things like that, but you have to admit that in the case of Jesus, the whole idea of dying and rising from the dead is pretty unique compared to you know, other religions would you say or do you see that Jesus' death and resurrection as being similar to other religions?

*Mentee: It's not similar but even like now the Mormons, there whole religion if I remember right is based on uh, Christ coming down and talking to one guy.

*Mentor: Joseph Smith

*Mentee: And him recording the whole thing. So there religion is supposedly coming from the fact that, uh, Jesus does return again, so uh,

*Mentor: Now, what's your impression of Mormons? Do you think that the Mormons, is that a part of Christianity, or do you understand it that way or do you see that as being different?

*Mentee: I see that as being different but I don't understand the part about him coming the second time and only appearing to one person.

*Mentor: Ok. Ok.

*Mentee: I mean that's different.

*Mentor: Yeah, it's kind of an interesting story, that's for sure.
Well, let's take a look at the last question and we will kind of go back and, " In your opinion is it possible for a Christian to be a Christian without accepting the validity of the accounts of the death and resurrection of Jesus Christ? Now the whole reason that we are talking is because you have expressed an interest in, you know some of these issues and the whole idea of Christianity and Jesus and you know, you have some, you know… Whether you are wrestling with this or you have some curiosity uh, and I'm glad and that gives us an opportunity to discuss some of these things. Do you think that someone could be a Christian or claim to be a Christian without excepting Jesus' death and resurrection as really happening or uh, do you think that you can do that or does that tie together, what are your thoughts on that?

*Mentee: Uh, I think you could be a Christian without totally accepting the resurrection of Jesus. Uh, I think you would have to accept the fact that he did die on the cross, but whether he physically rose again from the dead or not, I don't know about that but, I think that a Christian can still be a Christian without believing in the physical resurrection of him.

*Mentor: Ok. Well what do you think it means to be a Christian? I mean is a Christian a follower of Christ or let me ask you this, what would be the purpose of being a Christian? You've expressed an interest in this. Is it so you can say you are a Christian or is there something else you want to get from that. I mean why would a person want to spend their time going to church, I mean once a week, or twice a week and getting involved in those activities and donating and doing all of those things, what do you think is the idea behind being a Christian, what is there to gain from that?

*Mentee: Um, You know those things, I think help you get to heaven and so maybe by being a Christian it is easier to accomplish them.

*Mentor: So by being a follower of, you know…

*Mentee: Yeah, like you are following Christ and you know, you know the more good you can do the better it is going to be in the end for you.

*Mentor: Ok. Well, that's good to know, I mean that's …I want to understand your thoughts on that so primarily what you are telling me about how you formed these impressions is pretty much through your childhood things and from what you have heard you haven't done a lot of research on or reading of the Bible or that sort of thing, have you read the Bible much or??

*Mentee: A little bit now, but you know to understand that part of it is really hard.

*Mentor: Well, I hope to maybe give you some uh, some things to read or some things to look at in the Bible to answer these questions. You've got a lot of good questions and after looking at these discussion starters, I think that there's maybe some uh, things that you would like to have some more certainty on or understand and that I can maybe point you in the direction, if you are willing to read some of those things and uh, take a look at them.

*Mentee: Uh, well for example, where does it say anything about Christ being more than just a person-a normal person or a prophet. Because Moses was great too.

*Mentor: Right, ok. Well do you have a copy of the God's Plan of Salvation- Jesus Christ, don't you?

*Mentee: Um huh.

*Mentor: Well, what I would like to do is to look at some of those or to if you are willing to spend some time doing it, I can point out some of the ones that I want you to read to help you with that and uh, if you are looking at any religion or any particular type of thought, uh, it probably is beneficial to read some to base your opinion on not only your past impressions or what other people have told you, like you mentioned, but also to read the source of that. And the Bible is the source of what Christians believe about Jesus and about God and, uh so um, there's some thoughts there and when you talk about Jesus was he a person, who was he and what did he do uh, I think some of these verses can really help with that and give you some ideas. And a lot of these are ones that you are going to see in more than one place, that things are stated about who Jesus is, so it's not just one book, but different authors who have stated that, so we can talk about that and to answer your question about Jesus is he more than just uh a man, some of the ones you could look at, on the first page there, Galations four at the bottom, I would like you to read that one. That one talks about Jesus being born as a person, so it talks about Jesus growing up or at least about how he was born as a child so that one references the fact that he was a man, and you really haven't made an issue of that, you accept that…

*Mentee: Yeah, I accept that.

*Mentor: But it talks about how he has come to be our Savior. And also on the first page, if you take a look at Romans six, it um, talks about sin, a word that's not used a lot these days and really that's the whole reason that Jesus had to die was because of

sin. He came to pay a price for the sin that we commit. If I sinned, and I'm guilty of the sin, so I have to pay for that in some way or suffer the consequences. If my brother sins If I say I'll take care of his sin, my brothers got his own sin to take care of. He can't pay for mine, the only one that can pay for mine is someone who did not deserve to suffer. And that's why we see Jesus as a sacrifice. Because Jesus rose from the dead, he was God. He conquered death. Now maybe that's a little deep for you at this point but..

*Mentee (laughter) Yeah, cause what's that really got to do with? I guess I don't understand, why did it have to be him that died? Why couldn't it have been somebody else, I mean any other person could die and basically God would forgive everybody's sin because this one person died?

Analysis of Observation Couple "D"

Frequency of Use

Use of Opinion Questions: 5 times (7.3%)
Use of Exploratory Questions: 8 times (11.7%)
Use of Normative Questions: 5 times (7.3%)
Use of Connector Questions: 3 times (4.4%)
Use of Propositional Statements vs. Interrogatives: 0 times

Qualitative Analysis

In this session the mentor makes good use of the opinion questions provided in the

mentor-mentee journal. Opinion questions make up seven percent of the units that comprise

this observation. It is apparent that the mentee has prepared for the session by answering the

opinion questions prior to the session. This correlates precisely with the training provided in

the Mentorship 101 course. Mentors are trained to use the opinion (Discussion Starter)

questions provided in the journal as a tool to provide direction to the evangelism process.

Much like the evangelism tracks created for use in the apostolic period, the journal suggests

specific scripture for the mentee to consider.

In this session the mentor makes good use of both exploratory and normative

interrogatives. Together these types of interrogatives comprise nineteen percent of the units

that make up the observation. The mentor demonstrates the ability to practice what is taught in the Mentorship 101 course regarding these two types of interrogatives. It is clear that the mentor is seeking to establish a clear understanding of what the mentee believes regarding Jesus Christ. They are also seeking to understand the norm(s) for this belief. The mentor demonstrates the patience required to establish the mentee's position. At no time does the mentor shift into the use of propositional statements.

It is also important to note the effectiveness of the mentor's use of interrogatives. While the mentee clearly expresses an opinion regarding the person of Jesus Christ, the use of normative questions causes them to acknowledge that their opinion is not based upon scriptural research. This use of normative questions prepares the ground for the mentor to use connector questions.

In this session the mentor uses connector questions three times. The use of connector questions occurs at the end of the session. It seems that the goal of the mentor in this session has been to set up a future session in which the mentee will be challenged to consider how scripture relates to the opinions currently held regarding Jesus Christ. This practice is consistent with the training received in the Mentorship 101 course. Mentors are trained to use exploratory and normative interrogatives to set up or prepare a mentee to consider what scripture has to say regarding the chief teachings of the Bible. It is understood that the Holy Spirit works through scripture to bring about conversion. Because the session was concluded after a thirty-minute period of time, it was not possible for the researcher to identify which scriptures the mentor would seek to connect the mentee with in a future session. It is clear from this session that the spiritual position of the mentee regarding the person and work of

Jesus Christ needs to be challenged. Again, the need here is for the law to work. This is to be expected given the fact that the mentorship is in an early stage.

Correspondence Between Description and Practice

This observation represents a high correspondence between Mentor Subject 01's practice and understanding of the mentor method of evangelism.

Couple "E" (Subject 04 Mentor, Subject 06 Mentee)

*Mentor: How was your day?

*Mentee: Ok. But it was pretty busy.

*Mentor: I can understand that. I had a busy day too. I just wanted to tell you how much I enjoyed meeting with you last week. It was good to hear about you and your family, your work and your hobbies and I think that you already know that we are going to take a different direction tonight.

*Mentee: Yeah, you got me some things to think about.

*Mentor: Ok. And I want to say up front that I am so pleased that you have committed meeting together weekly as you explore Christianity and you know that when we meet together every week, it really is an opportunity to explore. So, it really is pretty exciting. Do you recall what topic we were going to explore tonight? Do you remember what topic?

*Mentee: How do you know...or something like that...

*Mentor: That's right! How do you know and we were going to be talking about God, and so I gave you a couple of sheets and so I'm trying to um, I'm hoping, I guess, that you jotted down some answers or thoughts, or feelings about those questions that were called discussion starters. Did you have a chance to do that?

*Mentee: Yeah. Between commercials I guess.

*Mentor: (Laughter) Ok. That's good. Well, I want to tell you that those questions will introduce us to the first unit of the journal that you and I are going to build about Christianity. And we are going to do that together and there are several units in this journal, and this first unit deals with what? And you said it...what do you know about God? So um with that, I would like to ask God's Blessing. (Mentor Prays) Ok.

*Mentor: Now prior to answering some of these questions did you take a note, did you note what the goals where at the top? I'm just assuming that that first statement helped you answer these questions. Could that be right? Did it give you some ideas of kind of what we are looking for?

*Mentee: Yeah

*Mentor: Did you find it kind of confusing?

*Mentee: Well, yeah, theology, that's a pretty big word.

*Mentor: Theology, yeah, so let's just take a look at that first question. So we are dealing with what you, I what we know about God. So how do you know what you know about God? You know I kind of sensed from last week that you seem quite confident that there is a god. So now we want to explore that. So tell me what you were going to say right now.

*Mentee: Well my mom and dad took me to Sunday School when I was a kid so I knew some of the Bible stories and stuff. I know they thought there, there is a God.

*Mentor: Ok. So…um..how could you explain it a little bit more to me? What do you mean by that …they..they thought there was a God? Where does that fit for you?

*Mentee: Well, it was something they took me too and I was supposed to go, so I enjoyed it and I enjoyed being with the other kids and the like. But, now that I'm out of college and the like, it's kind of like, now where do I really go with…it's not mom and dad telling me what to do any more.

*Mentor: Ok. Um. So…did you have a chance to ever ask them what there belief in God was about? Did you gravitate to some feeling yourself about God? Where are you with what you know about God?

*Mentee: I didn't really talk to mom and dad about it they were just more inclined to talk about being good or bad. But…um. The years in college have gone by and I had to decide myself what was good and bad and it kept me out of trouble…troublesome things I wanted to do.

*Mentor: Ok. So I can hear that you did go to college can you tell me did you have some classes about Christianity, or about the Bible or about God? Where did you get that?

*Mentee: No, but I had some friends that were Jesus freaks and I had some friends that were believed in God and some that believed that he was out there someplace.

*Mentor: Ok. Do you think that um. God is knowable?

*Mentee: That he is what?

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*Mentor: Knowable?

*Mentee: Well, I'm not quite sure how to answer that because I'm not sure what you mean by the question.

*Mentor: Ok. Do you believe that God desires to be known, maybe that would be a better question.

*Mentee: If he is really out there I would think so because he would want to be, that would be part of being God.

*Mentor: Ok. How do you feel like you could know God? Is there anything that stands out in your mind as to how you could know him?

*Mentee: Well, no because if he is the maker of all things why does he care about me?

*Mentor: Why does he care about you? Is that your question?

*Mentee: Yeah.

*Mentor: Well that's a good question too, well, we are going to explore some of those things and that will be really exciting. Tell me, a little bit more about knowing somebody. Who do you know pretty well?

*Mentee: (name not recognizable), because I know what she likes and doesn't like and what she will do.

*Mentor: How did you get to learn to know her?

*Mentee: We had some of the same classes together. And our gang or group ran around together.

*Mentor: Ok. So

*Mentee: Hung around together in the dorms or went out for supper.

*Mentor: Ok. So did I hear you say that you were with her a lot? And did a lot of things with her?

*Mentee: Yeah. We spent time together, not during classes, but we spent time together.

*Mentor: Ok. When we talk about God being knowable, do you think we could know God?

*Mentee: Well He is a long ways out there.

*Mentor: He is a long ways out there. Allright, is there a difference for you in your opinion between knowing that there is a god and knowing who God is?

*Mentee: Um. Uh. That was the same question.

*Mentor: Ok. What would be the difference between knowing there is a God and knowing who he really is? Do you say...

*Mentee: You know who your friends are and that would be the same as knowing God.

*Mentor: Ok.

*Mentee: You know he's out there because you know there's somebody on the other side of this door or there's...

*Mentor: Ok.

*Mentee: The cop down the street watching you...

*Mentor: Ok. So there might be a difference in how we define Knowing sometimes. Would that be...

*Mentee: Oh yeah.

*Mentor: Ok. Um... You know some people...take a look at what you have jotted down for number four. It says some people, now that's a statement, some people, read that for me:

*Mentee: Some people say that God can be known by simply looking at the world around us, others say that it is impossible to know God.

*Mentor: How did you respond to that?

*Mentee: Well, that the world probably didn't start with a big bang, but I don't know if God arranged it all or if he just got it started and let it grow.

*Mentor: Ok. Ok. Um. It's a question in your mind, isn't it?

*Mentee: Yeah, because, he could have done either one. And if he is God, if he is the maker, he could choose, how he wants to do it. He could choose to make it, but to make it so that (not clear on tape).

*Mentor: Ok. Where did you get that idea? How did you come up with that opinion?

*Mentee: Hum..just there. Just there.

*Mentor: Just there.

*Mentee: I'll think of god and it came from such and such.

*Mentor: Did you do any reading? Or did someone tell you this? Or you just got it from being out in nature? How did you...where did you come up with this?

*Mentee: Well, mostly just that um . . . if God is so big that makes me pretty small. And, um. I don't think the earth could just um you know a big bang. That something had to make things get started. So I guess that it is just a matter of self reasoning. I'm smart enough to know that it can't start that way.

*Mentor: Ok. So would you say that it depends on how smart we are maybe?

*Mentee: That what depends on how smart we are?

*Mentor: How we um make God out to be God. Do you think that it takes study and college to realize that there is a God? How do you feel?

*Mentee: I hope not?

*Mentor: I hope not. Yeah (Laughter)

*Mentee: Because then, since I went to two years in college. And some of my friends went to four years of college and got a bachelors degree, well that makes them hotter stuff then me and I don't think that's necessarily the case. So I don't think that that's what makes us know more is just that we see things and realize things and we see what's around us.

*Mentor: Ok. Do you think that there is any way of proving some of those things?

*Mentee: Oh boy I never did like science. (laughter)

*Mentor: Ok. Would you be willing to look at a few Bible passages with me?

*Mentee: Yes.

*Mentor: Ok. Do you happen to have a Bible?

*Mentee: Uh no..no not with me, I didn't know that was part of the conversation.

*Mentor: That's o.k. Do you have Bible at home? Or did you ever have a Bible from your parents?

*Mentee: Yeah, I got one when I went to Sunday School.

*Mentor: Do you still happen to have it?

*Mentee: Ummm....some place.

*Mentor: Well, let me tell you that I brought a Bible here for you tonight and I want to give it to you. I want to give it to you, because I want you to have those scriptures in your hands. And so what I'm going to do is I'm going to let you look at mine right now. Is that ok.?

*Mentee: Ok.

*Mentor: And the first one that I would like you to look at is Psalms. Now how are we going to find Psalms. Well, I opened it to Psalms, but do you know that there is a um index in the front and a table of contents and . . .it's just like a table of contents and it tells you just where to find things . . . so if you can find the word Psalms, its in the Old Testament, and you know, we are going to do a unit on the Bible and we will talk about how things . . .

*Mentee: Are you sure we want to do all of these units?

*Mentor: All of these Units? Sure I will tell you they are going to be fun by the time we get done with them. And I can understand that you would be overwhelmed with them at first, but let's find.

*Mentee: Ok. I'll take them one at a time.

*Mentor: Let's find the word Psalms: what page is that?

*Mentee: Four-hundred seventy.

*Mentor: Ok. So here we are and what I want you to look at right now is Psalm 8. Can you find Psalm 8?

*Mentee: Is it by chapter?

*Mentor: You bet.

*Mentee: Oh gosh. This looks a little familiar.

*Mentor: Oh good. There's Psalm 8. How about doing a little bit of reading for me. And I've got a bible down here. So we will read some of it and then we will talk about how this tells us about god. Ok.

*Mentee: At the beginning?

*Mentor: Um huh.

*Mentee: reads Psalm 8.

*Mentor: Now here's what I want you to get to. When…

*Mentee: When I consider your heavens, the work of your fingers the moon and the stars which you have set in place, what is man that you are mindful of him the son of man that you care about him? You made him a little lower than heavenly beings and bound him with glory and honor.

*Mentor: What does that speak to you? What does it tell us?

*Mentee: The same thing that I said. The heavens didn't get there by themselves.

*Mentor: It certainly does. So this gives us a reason to believe that, doesn't it?

*Mentee: There's the part, "What is man that you are mindful of him." It's telling us not that man isn't worth it but who is man that god cares for him.

*Mentor: Well let me tell you that David, David during the Bible he was a king and he depended upon God and he writes this psalm. When you look at it in that frame, it means something a little bit different. When I consider your heavens. When he says that he is saying, "man, I know you are out there!" Does that make sense?

*Mentee: Yeah. That sounds like something Sandy would say. (Laughter)

*Mentor: And then it says, "What is man that you are mindful of him." You know, David is saying to him. Here I am this small creature like you talked about. Here I am, the son of man that you care for him. You made him, a little lower than the angels and heavenly beings and crowned him with glory and honor. Oh Lord, our Lord, how majestic is your name.
You know, would you care to explore some of these Bible passages that I gave to you on the other piece of paper?

*Mentee: Yeah, I did find…

*Mentor: Did you read some of them?

*Mentee: Yeah some of them.

*Mentor: What I would like you to do is to write down one more of them that I would like you to take a look at. Would you write down Psalm 19. And would you look that one up too. You can look at the first six verses and read the whole thing and it is really a good Psalm to read about who God is and what he has done. So there are some things right there.

*Mentee: Nineteen?

*Mentor: Yeah Nineteen. Now another one that your paper, next week we are going to be looking at this because we are going to run out of time. Would you put a ring around that, nineteen. Put a ring around Romans 2, 14 and 15. I think you pretty much determined for me that part of your knowledge about God, sounds to me comes from nature.

*Mentee: Yeah.

*Mentor: Would you agree?

*Mentee: Yeah.

*Mentor: Ok. So you know the question comes, how do we know, what we know. Well, I've got a marvelous little book and I am going to give you one because I brought one for you and one for me. And, I want you to look at page one hundred and one. Would you do that? Would you be willing to just take a look at that.

*Mentee: I don't know another book. Gosh.

*Mentor: Yes, it is another book, and this is like a handbook to the Bible. You know if you, I am going to let you have that one and you go home and you can just explore it at your own time. But on page one hundred and one, there is a ninety two up there. And what does that say at the top up there?

*Mentee: In what ways does the triune God make himself known?

*Mentor: We will talk about that another time, but continue to read that.

*Mentee: Through the existence of the world, natural knowledge of God.

*Mentor: Alright now take a look at . . . what is the very first one that is listed there? Bible passage. The one that I asked you to read and that is only the first verse and it says, "The heavens what?

*Mentee: The heavens declare his handiwork, the sky declares the work of his hand.

*Mentor: Super, remember your thoughts about that? Here's some proof of it. Reasons to believe what you were saying. Does that make sense to you?

*Mentee: Well, I haven't heard the heavens speak, except for thunder, but Yeah. Because there is nothing like seeing a full moon on a still night.

*Mentor: Ok. Now you are talking. That's the heavens isn't it. What else do you see up there?

*Mentee: Well, I try to find the big dipper.

*Mentor: Ok. So you are talking about the stars.
*Mentee: Yeah. And say like on a clear night I can lay down on the grass out front and there's a guy down on the, where they have one of those dome things. And you go by one night and (not clear on tape)

*Mentor: Well, that's great. Alright, take a look at b. We won't explore any more of those, but we will explore them next week. Take a look at b. What does it say? Another way. It says at the top: ways to know. That God has made himself known. What is it? What does he say?

*Mentee: Through conscience, natural knowledge.

*Mentor: What in the world does that mean?

*Mentee: That means the part of me that makes me say NO you can't do that.

*Mentor: What makes you say that?

*Mentee: Cause mom and dad said no don't do that.

*Mentor: Ok. Why did they say that?

*Mentee: Well, they wanted me to say no to the wrong things. It's what keeps order in the world. And man has found out that they have to have laws and order to live.

*Mentor: How do you think that order came about?

*Mentee: Well, they just found out that if they don't have laws, if they don't have things that tell you not to steal from somebody else consequences, then nobody will care about each other they will just...

*Mentor: So what would be the reason to believe that?

*Mentee: To believe that...

*Mentor: To believe that they just discovered that? How did they discover it?

*Mentee: Well, by finding out that when they don't have the laws then every thing is a mess.

*Mentor: Ok. Would you be interested in looking at that next Bible passage then and seeing what God's word says about it?

*Mentee: That Romans one?

*Mentor: Um huh.

*Mentee: (Reading) "They show that the requirements of the law are written on there hearts.
Oh!
"there conscience also bearing witness and their thoughts now accusing, now even defending them."
Well, defending, I ...

*Mentor: Ok. It's exciting to read, what we are wondering. And we find it in the Bible and it gives us reason to believe. Can you understand that?

*Mentee: It's getting closer. It makes it closer to being possible. Not just possible, but to be in, how do I want to say it. Oh, the real thing.

*Mentor: Ok. (laughs) Allright. Um. Now there's one thing that we haven't covered, we haven't looked at the third thing about knowing God. You know we've kind of covered the nature, and the conscience as far as, Yep, there's a god! But, who is he really? How does he reveal himself to us? And you know, that's why I was asking, do you think that he wants us to know him, and if he wants us to know him, how can we know him? Just looking at the mountains, does that tell us who he really is?

*Mentee: No (Mentor speaks over)

*Mentor: And having that conscience.

*Mentee: That just tells us that he's there.

*Mentor: There you go. Let's just take a look at that c, yet. Cause that is the thing that is going to make it more understandable for you. Now remember at the top it says in what ways does God make himself known? Ok. Now, c.

*Mentee: Especially through the Holy scriptures, in which God clearly reveals himself and his gift of salvation in Christ.

*Mentor: How about that? How about that? Ok. Let's look at number two eight nine, another words 2 Timothy 3:15. Do you want to read that?

*Mentee: From infancy you have known the Holy scriptures which are able to make you wise for salvation through faith in Jesus Christ.

*Mentor: So how does he reveal himself? How would you? What do you think that says? How does He reveal himself?

*Mentee: Well, it says through the Holy scriptures.

*Mentor: Ok. What does that mean?

*Mentee: Well, it means the Bible but, if you don't read the Bible, how can it be the same?

*Mentor: Ok. So um, can you see the value of at least exploring some of these Bible passages consistently as we go through the mentoring process?

*Mentee: Well, it makes me curious.

*Mentor: And that is what I was hoping you would say. Because it gets exciting. It's like Wow, there's a reason here. You know, I have so many resources that I could plug in here and it sounds to me like you're curious enough that you would be willing to explore some of the scriptures. Am I right?

*Mentee: Yeah.

*Mentor: Yeah. Would

Analysis of Observation Couple "E"

Frequency of Use

Use of Opinion Questions: 8 times (4.7%0
Use of Exploratory Questions: 16 times (9.5%)
Use of Normative Questions: 5 times (2.9%)
Use of Connector Questions: 13 times (7.7%)
Use of Propositional Statements vs. Interrogatives: 0 times

Qualitative Analysis

In this session the mentor makes good use of the opinion questions provided in the mentor-mentee journal. Opinion questions represent almost five percent of the total units that make up this observation. The mentor's use of opinion questions to give direction to the session is consistent with the training received in the Mentorship 101 course. It is worth

noting that on one occasion (Units 28-30) the mentor effectively uses opinion questions to keep the mentee focused on the primary subject for the session.

In this session the mentor makes primary use of two types of interrogatives: connector and exploratory. Together these two types of interrogatives comprise seventeen percent of the total units. What is important to note is the balance between the use of these two types of interrogatives. Throughout the session (Units 71, 82, 92, 103, 108, 109, 114, 115, 119, 127, 141, 152, 153, 160), the mentor uses connector questions to set both scripture and Luther's Small Catechism before the mentee. After having the mentee read the applicable scripture or section of catechism the mentor uses exploratory questions as a tool to enable the mentee to explore how these texts might inform their opinions regarding God. This technique is consistent with the training received in the Mentorship 101 course.

In this session normative questions are used five times. While normative questions comprise only three percent of the total units, it is important to note how effective their use is. In units 18 and 20 the mentor establishes the mentee's spiritual background. In units 52-69 the mentor effectively uses normative questions as a tool to uncover the shallow foundation upon which the mentee has built their opinion of God. In this sequence of units the mentee is able to identify for themselves the weakness of their theological foundation. This use of the normative question is consistent with what mentors are taught in the Mentorship 101 course. Mentor-evangelists, to discover the norm or foundation of a mentee's belief, use normative interrogatives. Often the use of normative interrogatives uncovers the shallow nature of the mentees spiritual opinion. This in turn, sets up the mentor to ask the connector question. It is the mentor's goal to connect the mentee with the normative source of Christian theology: The Scriptures.

It should be noted that this session is one that takes place very early in the mentorship process. Accordingly, the scriptures introduced by the mentor are consistent with the topic. The scriptures the mentor selects are intended to inform the mentee regarding how one can know anything at all about God. In this session the mentor does not slip into the use of propositional statements at any time.

Correspondence Between Description and Practice

This observation represents a high correspondence between Mentor Subject 04's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Couple "F" (Subject 12 Mentor, Subject 14 Mentee)

*Mentor: So how do you know what you know about God?

*Mentee: You know I have to think back a little bit, I don't actually know very much about God. I went to church a few times when I was in fourth grade. I guess I know that there just has to be one, because the world couldn't have gotten here by accident.

*Mentor: Do you know anything else about God?

*Mentee: Not anything else specific. That's why I want to talk to you. I just know that there is more to God than what I know.

*Mentor: So you know there is a God. You know this through the creation of the world? Is that what you are saying...or?

*Mentee: Just kind of when you . . . how can you say it? You look at people and things around you in the world and you just know that there's something more in control.

*Mentor: That's definitely true, I would agree with that. So do the scriptures. It's pretty much written on our hearts that there is a God and that we can through other people and things in this world, yeah we can see that in some ways there is a God. Um. Do you think that this God wants to be known?

*Mentee: That's a tough question because somewhere I remember hearing that God knows me, which is hard to believe because there are so many people, how can He know everybody? I guess that God must want to be known, because He wrote the Bible didn't He?

*Mentor: Yes

*Mentee: So I guess He would want us to read that.

*Mentor: Um huh.

*Mentor: Do you think anything gets in the way of our ability to know God?

*Mentee: Yes. Yeah. Um. Definitely I think. Probably the hardest things to understand. You always hear people and I know I've said it myself. How can God let bad things happen to good people? Like people get sick, or diseases, a war going on, or people dying. They believe in God I guess. Don't most people believe in God? Why does God let that happen? So I could see why people, that would get in the way. They would be angry and you know, I've questioned it myself.

*Mentor: What do you think is the cause of those bad things that happen?

*Mentee: That's a good question. I wish I did have an answer, because I don't really know. It does make me wonder why God, if He's in control. Sometimes it doesn't seem like there is any control. I don't know how to answer that.

*Mentor: Would you like me to tell you what Christians say about that?

*Mentee: Yes.

*Mentor: Well, Christians would say that it is a result of sin in the world. There was Um. God created the world and he made the world perfect. There were no earthquakes, or floods, or wars or anything like that. But God had one command for his people and He told them, He made this tree and he told them that they were not to eat the fruit off of this tree, because it was the tree of knowledge of good and evil. Well God's people broke that command and we can read through this if you would like in Genesis. But, they sinned and because of that sin death entered the world and now bad things would happen. Now we say that there are actual sins and those are the bad things that people do like, lying or stealing or committing adultery and stuff like that. But there's also original sin. So we say that just because you are born into the world, you are born sinful because, like original sin that causes things like wars and natural disasters and these things. Do you think that's a reasonable explanation? Do you understand what I am saying?

*Mentee: I think I get the gist of what you are saying. It's something, I'd be interested in getting more information later.

*Mentor: Yeah, we could definitely talk through that later and we could go through some of the scripture that backs it up and I would basically say that those things are a result of sin.

*Mentor: In your lifetime, what things have taught you the most about God?

*Mentee: Well, I haven't gone to church a lot. And I really, I haven't read the Bible very much so I don't know if there are a lot of specific things. You know I sure do enjoy watching those t.v. shows about angels and miracles. I don't know if youv'e watched those? I like those. They kind of warm my heart. And, oh and the movies, like the Ten Commandments. Now that was really good. There's just different movies that come out and I guess I'm just a t.v. movie kind of person and I tend toward those that kind of have, what I would consider a Godly message. It's probably not the best place to go for my information, but really its kind of where I've kind of gotten some of my ideas.

*Mentor: Well, through those movies and t.v., do you like the idea that God performs miracles and is acting in peoples lives? That seems like a theme through the..

*Mentee: Right, yeah, I think that's why I like them, I mean it does show where you have the bad side of things where you wonder where is God? But, then you see those happenings whether it be children or adults or even pets that's kind of a way to show that there is a God, that is doing good things for people.

*Mentor: That's a really good way to you know . . . even though the t.v. shows, you know, you said they may not be the best way, it has shown something you do know about God. Because, he is a God who performs miracles and is acting in our lives for good. And that's one way that I would encourage you to go through the scriptures, if you would be interested we could even talk about different miracles that God had done throughout the scriptures. I could point you to different . . . don't know if you like stories better or what not but we could go through the different accounts of God acting in peoples lives through here. If that would be of interest to you. So we could go through that.

*Mentee: I would like that.

*Mentor: Now some people say that God is able to be known. And, other people disagree. What do you think about that?

*Mentee: You know that never has made sense to me. That makes me think about why there are so many different religions and all of that and, in my opinion I think that it would be better if everybody got together and they sat down and realized that it's really all the same God and we just use different names for Him or . . . at least that's what I think, just that all these different religions, all these ideas all, isn't it just all the same God? It's so hard to understand and it's never made sense. Cause when you talk about God you want to talk about goodness and kindness and you know living a good life and the religions you know, I don't know a lot about other religions either but it seems like that's what they are talking about so, you would think that we could all get it together

and it all comes from the same place and it's the same God right? I don't know. That's my opinion, I'm not sure.

*Mentor: Well, sometimes from the outside it seem like, with the different religions, that they are all talking about the same God, because most religions would agree that, God is good and kind and powerful and things like that, but as we look deeper at the scriptures, I can show you some ways that Christianity is a lot different. For example, you talked about sin earlier. How that comes into the world. A lot of religions disagree about how God responds to our sinfulness. Some religions would say that you have to do things to please God. And, that you have to be continually making penance for your sin and so they would make you try to do good works to make up for those things, but Christianity is different in that we believe in Jesus Christ. What do you know about Jesus?

*Mentee: It kind of goes back to those movies. I know that He died on the cross and well, the Christmas story how he was born . . . just, he was a leader and there was a lot of people that didn't like him and then there were a lot of people that did, and then the miracles we talked about, he did those.

*Mentor: A lot of Christians will talk about Jesus, I mean Jesus is the main thing that we talk about. We wear crosses on our necklaces and things like that. Why do you think Jesus is so significant?

*Mentee: I guess, well, Christians and Christ, well that has to go together. Um. It's just something I need to know more about really, its just something I don't know.

*Mentor: So one thing that distinguishes Christians is that we believe that Jesus is God. We believe that he is both true God and true man. And you said that you learned about Jesus dying on the cross. Do you know why he did that?

*Mentee: It's been a while. I haven't seen that movie lately, sorry to say, I'm not really sure. I know that people were mad at him and they did that because of what he was teaching about God. So . . . yeah.

*Mentor: And do you know what happened after Jesus was crucified?

*Mentee: Oh yeah . . . that's right, yeah..he came alive again, like three days or something. I do remember that . . . .that's coming back to me now.

*Mentor: Well, Christians believe that Jesus died in order to pay for our sins to give us forgiveness. Now in the Old Testament have you ever heard about Jews making sacrifices? . . . years ago?

*Mentee: I don't think so, I'm not really sure what you mean.

*Mentor: Well throughout the Old Testament, and we can read accounts of this later, the people had to make sacrifices of animals in order to make atonement for their sins and their sinfulness and the reason for this was there was a covenant between the people and God. When they sacrificed an animal they were basically, saying that they were sorry for their sins and Jesus came and became the ultimate sacrifice. See before they had to sacrifice animals over and over again. Because it didn't cover their sins at all. It was just a covenant between them and God. A covenant is only made with blood. Well, when Jesus died on the cross, he shed his blood. And when he shed his blood, he became the ultimate sacrifice which was the only way that our sins could be forgiven. And, Jesus rose again. Which means that he defeated death. And because everybody dies we too will rise again and have eternal life. And we can have eternal life because our sins are forgiven. And that goes back to …you know you said that it seems that all these religions were the same and you wish that you could just get together and agree on it, well if we did get together and agree on it, what I would hope and pray that everyone could agree on is that our sins are forgiven through Jesus Christ and believe in him. And love in him and not by things we do. How do you feel about that? And how do you feel about having to work in order for sins to be forgiven and removed as opposed to belief in God but, he can take them away?

*Mentee: Again, I guess it's just something that I need to learn more about in order to have an opinion on because it kind of goes against everyday life you know you have to work for what you get and so it would make sense to me really, to do something to pay God back or something. Like showing you're sorry or something like that. So it's something I would have to know more about.

*Mentor: OK. Well, we will definitely look through the scriptures and other resources, we can definitely look into that concept later. Why do you think people disagree with who God is?

*Mentee: (laughter) Why do they disagree? I guess it must be hard. I guess that's why I'm here, to understand. I don't know what else to say. I know it's not right.

*Mentor: And, maybe it goes back to about God and whether or not he can be known and to what extent. Do you think that God can be fully known?

*Mentee: I don't know. I don't know if I know what that means to be "fully known." It just goes back to what I said, I guess.

*Mentor: Why do you think it would be hard to fully know God?

*Mentee: It can't be that easy, otherwise wouldn't more people get it? Wouldn't there be less disagreement.

*Mentor: I think so. If we knew absolutely everything about God, I think then everybody would be able to agree. Why don't you think God is fully known?

*Mentee: Maybe they just don't know who to talk to.

Analysis of Observation: Couple "F"

Frequency of Use

Use of Opinion Questions: 10 times (20%)
Use of Exploratory Questions: 7 times (14%)
Use of Normative Questions: 2 times (4%)
Use of Connector Questions: 2 times (4%)
Use of Propositional Statements vs. Interrogatives: 4 times (8%)

PaQualitative Analysis

In this session the mentor effectively uses the opinion questions provided in the

mentor-mentee journal. This practice is consistent with the training received in the

Mentorship 101 course.

In this session normative questions are used only two times (Units 5, 21). In unit 21

the mentor effectively uses the normative interrogative as a tool to establish the shallow

foundation upon which the mentee has built their opinions about God. Note that the mentee

acknowledges that their norm (television) is "probably not the best place to go for my

information." This use of the normative question is consistent with the training received in

the Mentorship 101 course. Mentors are trained to use normative interrogatives to set up the

mentee to look at scripture. This, of course is the norm of Christian theology.

In this session the mentor used connector interrogatives only two times (Units 16,

26). In both instances the mentor fails to connect the mentee with scripture. Instead, the

mentor used propositional statements to tell the mentee what Christians believe. Note that

statements are used four times in this session. Propositions comprise eight percent of the total

units.

This practice in not consistent with the training received in the Mentorship 101 course. In this course, mentors are trained to use the connector question to set scripture in front of the mentee. By setting appropriate law/gospel scriptures in front of the mentee and allowing them to read it, the mentor establishes the Bible as the norm for discussion. This said, it should be noted that on several occasions (Units 26, 30, 42), the mentor references the desire to look at specific scriptures in a future session. This is consistent with the training received in the Mentorship 101 course.

Correspondence Between Description and Practice

This observation represents a moderate correspondence between Mentor Subject 12's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Couple "G" (Mentor: Subject 11, Mentee: Subject 13)

*Mentor: I thank you for being here.

*Mentee: It's not a problem.

*Mentor: I know that you've got some questions. I'd like to talk to you about God and how he is in our lives and how we come to know him and I guess that my first question to you would be, "What do you know about God?" Give me kind of a broad brush stroke about what you know about God and how you came to know him.

*Mentee: I believe the reason that I know God is from some of the things that you see with your eyes in the world. From some of the things that I believe he has created. Um, just from everyday occurrences. From birds, or seeing a pond or a tree or just things like that that makes me in my mind wonder that there has to be something more than just man or something that just created all of this and I feel that in my heart.

*Mentor: Describe for me God. That you have come to know. Can you kind of give me an image of what you would think? What he would look like to you.

*Mentee: What he would look like? Or...

*Mentor: Just describe God to me.

*Mentee: I would, I think of him as a caring kind person in my mind, as a picture of him that is what comes to my mind. I don't think that anybody knows really what he looks like but, from the pictures that I have seen that is what I think of other than being a loving and caring person that we know.

*Mentor: Do you think that God in knowable in other ways, other than through nature?

*Mentee: Yeah, I think that through desire and through your heart. I think that that would be a good way to describe it. Yeah.

*Mentor: Uh, who do you think wrote the Bible?

*Mentee: Who do I think wrote the Bible?

*Mentor: Yeah.

*Mentee: Uh, I think that its been written by people through the years, by people who were around Jesus at the time he was here and they found out things through the years and they wrote this all down.

*Mentor: What do you mean? I guess that my question would be, where do you think the ideas came from?

*Mentee: I think from events that actually happened. And they wrote these events down through the years and kept track of this. That would be my thought.

*Mentor: So you think the events in the Bible are real events or are they I guess, real to you?

*Mentee: I, I in my heart I believe that they are real. Now, I have not studied enough to know everything in the Bible but the events that I know of they seem to be real to me and life in itself. They seem to be real stories. I want to believe that they are real. I feel that they are real so.

*Mentor: This is another question. Talk about truth. Describe for me your feelings about truth. Is there such a thing as truth?

*Mentee: Uh, as in truth, as in what do you mean?

*Mentor: What's it based on? What is truth based on. What is true to you what do you base it on?

*Mentee: Actual events.

*Mentor: Well uh, what, let's say is it personal perception?

*Mentee: A true belief? Believing and knowing is to me believing and feeling that would be a true event. You know in your heart you feel that and uh, knowing to me would be the same thing. Your saying is it true events that actually happened? Is that kind of what you are asking?

*Mentor:Yeah. I guess that is what I am getting at. Trying to get your feelings on whether or not you think that the Bible is truly God-inspired. A God inspired word. Or what your feelings are. Where the words came from in the Bible.

*Mentee: Through the gospel of others and through generations of coming down through the years actual events that were supposed to have taken place and I feel that those were taken down and actual events that happened at the time. That would be like the time that people wrote those down.

*Mentor: What kind of things have taught you the most in your lifetime. In your younger years was your family inspirational to you in learning about Jesus Christ?

*Mentee: I would say in my lifetime that a big part of my learning would be from my mother. She is a big believer. And sickness and death events like that in our family have lead me to believe the feeling that I have when you have encountered those things. You know that there is more to life than just existing here and you know that there is something more after this.

*Mentor: What do you mean by just existing here?

*Mentee: I just believe that if you exist here on earth and you don't believe in anything else that that's not my belief. I don't feel like that. I feel that there is more in the end when you are actually gone from here.

*Mentor: Describe that to me.

*Mentee: Well I believe that when you die that your body actually rises up and that you leave this earth into a better place.

*Mentor: And describe for me "heaven." Elaborate on that for me if you could.

*Mentee: Uh, I would say, in God's home with Jesus and God and the Holy Ghost.

*Mentor: What are some of the things that come between us and our ability to know God?

*Mentee: I would say every day occurrences in life and letting you know things like lust, hatred, would come in between you and wanting to know and do the right things that you should do. That's kind of the question isn't it?

*Mentor: Yeah. Um, I guess, can you elaborate a little bit more about what you mean about right and wrong. What is right and what is wrong?

*Mentee: Rephrase that question again.

*Mentor: Well, I guess where I was going, what kind of things get in the way of our ability to know God?

*Mentee: Um, Our desire not to do the right things that we should do or the desire to uh, well this would be to know him, the desire to study the Bible and do the right things, I think that that question could go either way. There is a right and there is a wrong. You should feel that you should do the right things and then there are other things that pull you away from that to make you do the things that you really shouldn't be doing.

*Mentor: Uh, have you, uh, have you explored. First of all let me ask you this. Have you explored. Give me your history with the Bible. Have you had a chance to do any study of the Bible at all in you lifetime?

*Mentee: I have not studied the Bible a whole lot. Um, I ...

*Mentor: Well then to kind of dove-tail on that, I didn't mean to interrupt you on that, and then kind of describe how you feel the Bible compares to other spiritual books and what's your perception of those books?

*Mentee: Um, from what I have read of the Bible, the stories that you believe in there it just seems incredible. And reading other books, you know some of the books that they have out now. Some of the stuff that they have in there it just doesn't seem that it could be real and . . .

*Mentor: You mean the Bible?

*Mentee: No, no no no, the other books that are out. The Bible itself, you know that the stories in there are supposed to be real and there are other books out that have stories in there and they are not totally real and are stretched out.

*Mentor: Elaborate a little bit more when you said "are supposed to be real." What do you mean by that?

*Mentee: I don't know there's some, several books out now, stories...

*Mentor: In reference to the Bible.

*Mentee: Uh hu, as in

*Mentor: you said there's a lot of stories within the Bible that are supposed to be real. I think that is what you said.

*Mentee: Uh huh.

*Mentor: Correct me if I'm wrong.

*Mentee: No. I believe that the stories in the Bible are real. And then there are other books out that have stories and they are questionable in my mind. And, I have not read a lot of different books so I couldn't sit there and say that they are true, but what I know of reading the Bible the stories are true and real in the Bible.

*Mentor: What. I guess we kind of covered this question. But in your opinion, in your thoughts, what do you think happens when a person passes away?

*Mentee: I believe that when you actually pass away that you, either two things will happen. You will either go to heaven, or you will go to hell. And

*Mentor: Describe "hell" to me.

*Mentee: I would, uh, would describe hell as being lots of sicknesses, illnesses, that are there and I don't know where it would be, if it would be on earth still or if your sould goes. Everybody says you go down, but it is hard to imagine that in my mind. As is going to heaven. They say that your body rises up and that you actually go up into the sky and that's what I feel would happen.

*Mentor: What... hell? How did you come about with that perception?

*Mentee: (laughing) That's a good one. I am not really sure. That's what I've always heard. Going to hell. When you die your body, you know whether it stays here on earth, that's what I've always heard, that no one really knows. So um. That's a good one. I'm not really sure either. You stumped me.

*Mentor: Did you take a look at some of those scripture passages?

*Mentee: Yes, I did.

*Mentor: Is there any particular things that you would like to talk about in regards to them? Anything that comes to your mind? How did they strike you? Did you find yourself comfortable?

*Mentee: I found myself comfortable reading the Bible. And I have a hard time actually, understanding what the meanings of what I am actually reading and getting done reading and thinking back on it, it is hard for me to understand exactly what they are...the meaning of it is. Um.

*Mentor: What do you mean by that?

*Mentee: Um, I read, in Psalms, I read the beginning of it and through all of that and after I read it I thought to myself, well I can understand to an extent of what some of it means, but it is hard for me to sit there and say of every, I mean, some of the words, what the words mean, but to know what the whole Bible verse means, its hard for me to put it all together.

*Mentor: If I were to give you an opportunity to take a look at some tools that would help you understand these types of things that would uh aid you maybe in coming to understand some of that stuff and I guess retain it...and

*Mentee: Um Huh

*Mentor: And maybe apply it, would you be interested in taking a look at some of that stuff?

*Mentee: Sure

*Mentor: Um, is there a specific um, is there some things some C.D.s or something like that? What way of...would...do you like to read?

*Mentee: I'm not a real big reader.

*Mentor: Would you like to listen to tapes? Do you like to listen to C.D.'s? Do you like to ...What's the best way to learn this?

*Mentee: Probably listening to a C.D. or a tape would be better. I'm not a real big reader. I actually got poked in the eye with a stick when I was a kid and I have a spot in my eye when I read, it kind of gets to me after a while.

*Mentor: Some people like to read, some people don't, some people find the time to do that some people just don't have the time to read.

*Mentee: I have the time, I just don't read a whole lot. Um. Like I said, I got poked in the eye and I do have a dot that follows around when I read and it kind of messes with my vision.

*Mentor: Ok. Because there's a number of real good resources that are, that we could provide to you. And we can sit down together and discuss it. You can take it for a week and then get back together. I don't know what kind of schedule you keep but I sure would like to meet with you and set up kind of a weekly routine that we could get into and kind of walk through this. Uh, that's your basic (not clear on tape) It would be a commitment that we would make to each other, and I would certainly make myself available to you and like I say walk with you. Your feelings on that?

*Mentee: Um, I think that would work out. I have pretty flexible hours actually. Like I said I read through some of these Bible passages and I can read it and sit down and read it

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and not fully understand what it means and I don't think anybody actually fully understands everything in the Bible and if they did, well they would probably be God. (Laughter.) No, I think that that would be good.

Analysis of Observation Couple "G"

Frequency of Use

Use of Opinion Questions: 8 times (10%)
Use of Exploratory Questions: 15 times (18%)
Use of Normative Questions: 3 times (3.7%)
Use of Connector Questions: 2 times (2.5%)
Use of Propositional Statementsvs. Interrogatives: 0 times.

Qualitative Analysis

In this session the mentor uses the opinion questions provided in the mentor-mentee journal. This is consistent with the training provided in the Mentorship 101 course.

In this session the mentor makes extensive use of the exploratory question. On several occasions (Units 14, 26, 33, 55, 59) the mentor's persistence helps to clarify that the mentor does accept the Bible as a book containing real (historical) stories. This use of the exploratory question is consistent with the training received in the Mentorship 101 course. Mentor-evangelists are trained to use exploratory questions to gain clarification regarding a mentee's spiritual opinion. Often the use of exploratory questions will reveal to the mentor areas of need in the spiritual life of the mentee.

In this session the mentor uses normative questions only three times. However, an examination of the mentor's use of the normative question reveals how effective this type of question can be toward uncovering the shallowness of a mentee's spiritual opinion. This becomes clear in units 58-60 where the mentee discusses their spiritual opinion regarding heaven and hell. In unit 60 the mentee acknowledges that they are not sure of their opinion. It

is based more upon feeling than upon fact. This uncertainty should provide the mentor with an opportunity to connect the mentee with scripture. This practice is consistent with the training received in the Mentorship 101 course.

In this session the mentor uses connector questions only two times (units 64, 71). In unit 64 the mentor refers to the scripture passages that are part of the mentor-mentee journal. It is clear in units 64-70 that the mentee has spent time preparing for this session by reading and considering the passages that have been provided. While this is true, the mentor chooses not to consider any of the specific passages that were provided. Instead the mentor chooses to postpone looking at scripture until the next session. This practice is not consistent with the training received in the Mentorship 101 course. In this course mentors are taught to use exploratory and normative questions as mentor subject 11 has done. However, given the mentee's inquisitiveness regarding the scripture he has read (unit 68) the mentor should have spent some time considering at least one scripture with the mentee. After this, further examination of the scripture might have been postponed to a future session.

Correspondence Between Description and Practice

This observation represents a moderate correspondence between Mentor Subject 11's practice and understanding of the use of interrogatives in the mentor method of evangelism.

Analysis of Grand Tour Question Two
"How will participants suggest that the Mentorship 101 course be modified in order to improve the practice of this method?"

To answer this question, four sub-questions have been created. Each sub-question corresponds directly to data collected in the evaluation tool and subject interviews as described in chapter four.

Sub-Question II A

"What about the current training process (Mentorship 101 Course) will participants affirm? corresponds with question 12 of the evaluation tool. Fourteen units of data were available to the researcher through question 12 (see Appendix p. 298).

Analysis shows that participants identified four things as being "most helpful" about the training received in the Mentorship 101 course. Six participants (42%) identified the instruction on postmodernism and the need for interrogatives as being most helpful. Four participants (28%) identified the use of role-play as being most helpful. Two participants (14%) identified the use of the training video "Brain Surgery" as being most helpful. Two participants (14%) identified the provision of resources as being most helpful.

Sub-Question II B

"Which types of interrogatives will participants describe as easiest to use?" corresponds with question 4 of mentor-subject interviews. Seven units of data were available to the researcher through question 4 (see Appendix pp. 300-319).

Analysis shows that participants identified three of the four available types of interrogatives as being easiest to use. Four participants (57%) identified exploratory questions as being easiest to use. Two participants (28%) identified opinion questions as being easiest to use. One participant (14%) identified connector questions as being easiest to use. No participants (0%) identified normative questions as being easiest to use.

Sub-Question II C

"Which types of interrogatives will participants describe as most difficult to use?" corresponds with question 5 of mentor-subject interviews. Six units of data were available to

the researcher through question 5 (see Appendix pp. 300-319). (Note: One participant chose not to answer this question.)

Analysis shows that participants identified three of the four available types of interrogatives as being most difficult to use. Three participants (50%) identified normative questions as being most difficult to use. Two participants (33%) identified connector questions as being most difficult to use. One participant (16%) identified exploratory questions as being most difficult to use. No participants (0%) identified opinion questions as being most difficult to use.

Sub-Question II D

"What changes to the current Mentorship 101 course will participants identify as necessary?" corresponds with questions 12 and 13 of the evaluation tool, question 12 of mentor subject interviews, and question 11 of mentee subject interviews Fourteen units of data were available to the researcher through questions 12 and 13 of the evaluation tool (see Appendix p. 299). Seven units of data were available through question 12 of the mentor-subject interviews. (see Appendix pp. 300-319). Six units of data were available through question 11 of the mentee-subject interviews (see Appendix pp. 320-331). A total of twenty-seven units of data were analyzed.

Analysis shows that participants identified six items as changes that need to be made to the Mentorship 101 course. (Note: Some changes were identified by the same participants more than one time.) Additionally, three participants (11%) suggested that they would not change anything about the class.

The need for more role-playing was identified ten times (37%) by participants. The need to change the format from Sunday morning to allow for more consistent attendance and

increased time was identified seven times (26%) by participants. The need to structure the

class for greater class participation was identified four times (15%) by participants. The need

to provide homework and more worksheets to reinforce teaching was identified two times

(7%) by participants. The need to add the memorization of scripture was identified one time

(4%) by participants.

CHAPTER SEVEN

SUMMARY OF FINDINGS AND CONCLUSIONS

The previous chapter provided a detailed analysis of the data collected for this study as such relates to two Grand Tour Questions: "How will participants' practice of the mentor method of evangelism correspond to their description of this method?" and "How will participants suggest that the Mentorship 101 course be modified in order to improve the practice of this method?"

Based upon the analysis of data described in chapter six, this chapter will provide a summary of the key findings regarding these questions. Additionally, specific suggestions will be provided for consideration to any future modification of the process currently being used to train mentor-evangelists at Messiah Lutheran Church in Lincoln, Nebraska. Finally, this chapter will conclude with suggestions for further study.

Findings Related to Grand Tour Question One

Findings from Sub-Questions I A 1-3

Data from the set of sub-questions relating to the ability of participants to understand and describe the mentor method of evangelism suggests three key findings.

Finding One

Data strongly suggests that graduates from Messiah Lutheran's Mentorship 101 course understand the goal of the mentor method of evangelism. Ninety-three percent of the

study participants were able to properly state the primary goal of this method as "Connecting mentees to scripture through which the Holy Spirit is able to work conversion." This data is affirming. It suggests that the current mentorship course has been successful in teaching a method of evangelism that is consistent with the theology of the Missouri Synod Lutheran Church. Efforts should be made to retain this outcome.

Finding Two

While study participants were able to state the goal of the mentor method of evangelism, results were mixed in the ability to describe the functions of each of the four types of interrogatives that form the core of the method. In two cases, data indicates that participants were able to clearly state the interrogative function. Ninety-two percent of the study participants could state the function of opinion interrogatives. Eighty-five percent are able to clearly state the function of exploratory interrogatives.

However, in two other cases, participants had only an average understanding of interrogative function. Only 71% could clearly state the function of normative interrogatives and 78% could correctly describe the function of connector interrogatives.

This finding is significant. Because the mentor method of evangelism is centered in the mentor's use of interrogatives, it is essential that mentors clearly understand the function of all four interrogative types. This finding suggests that modifications are needed in the Mentorship 101 course to strengthen the ability of mentor trainees to understand the function of each type of interrogative. This is especially true of both the normative and connector interrogative.

Finding Three

Data from sub-question I A 3 affirms the finding stated above. When faced with three separate descriptions of hypothetical mentor-mentee sessions, mentors showed a weakness in their ability to describe the use of both normative and connector questions. On average, study participants described the use of connector questions only 50% of the time. Normative questions seem to be the least understood with only 35% of participants being able to describe their use in hypothetical sessions.

Again, this finding suggests a need for modification of the mentor training process to strengthen the trainees' understanding of the use of the interrogative sequence. This is especially true of normative and connector questions.

Findings from Sub-Questions I B 1-5

Data from the set of sub-questions I B 1-5 relates to the ability of participants to practice the mentor method of evangelism. The primary source of data consists of seven separate observation experiences. Each observation experience was designed to simulate an actual mentor-mentee session. Participants were assigned a respective role to play. Sessions were observed, transcribed and analyzed. Analysis of data suggests three key findings.

Finding One

Data from the observed, mentor-mentee sessions supports findings discovered in the analysis of sub-question I A 1-3. Namely, it is clear that in practice, mentor-evangelists are better equipped to use opinion and exploratory questions than they are to use normative or connector questions. In several instances, mentors made minimal use of connector questions. As a result, the stated goal of the mentor method (connecting mentees with scripture) was left

unmet or postponed. This data suggests that modifications are necessary in the mentor training process to strengthen the mentor trainees' practice of this method.

Finding Two

Sub-question I B 5 was designed to gain insight into a common fault connected with the practice of evangelism in a postmodern context. Because postmodern people typically become defensive when approached by evangelists that want to tell them the truth, the mentor method seeks to replace the use of propositional statements (tell-statements) with interrogatives (ask-statements).

As described in chapter three, the theory behind the use of interrogatives is very simple. The mentor method seeks to ask people a series of questions that will result in connecting a mentee to scripture. Through scripture, this method allows the Holy Spirit to be the primary teller of God's truth. This being true, there is a tendency on the part of evangelists to shift into a propositional mode of speech out of custom and practice.

Data from sub-question I B 5 suggests that in several observations mentors shifted into a propositional mode. The result was a failure to achieve the goal of the mentor method. This data suggests the need to modify the mentor training process to strengthen the mentor trainees' use of interrogatives over and against the tendency to use propositions.

Finding Three

The qualitative analysis of each of the seven observation experiences (A-G), led this researcher to characterize each mentor's practice of the mentor method of evangelism as having either a high, moderate, or low correspondence with the description of the method provided in the Mentorship 101 training course. It is affirming that only one observation is

characterized as having a low correspondence. Three (42%) are characterized as having a

high correspondence and three (42%) a moderate correspondence. While modifications in the

training process are needed, this affirmation should not be overlooked. Instead, an effort

should be made to retain the helpful and effective aspects of the current training process,

while at the same time addressing the need areas that have been identified.

Findings Related to Grand Tour Question Two

Data relating to "How will participants suggest that the Mentorship 101 course be

modified in order to improve the practice of this method?' suggest three key findings.

Finding One

The data affirms that there are several strengths in the current Mentorship 101 course.

Forty-two percent of the participants identified "The instruction on postmodernism" as being

helpful. Additionally, 28% identified the use of role-play as helpful. This data suggests two

things: (1) It seems to be important to participants to place the interrogative method into a

proper context by making a study of postmodernism. By gaining insight into how

postmodern people process theology, participants are led to embrace the mentor method of

evangelism. As modifications are made to the training process, the material that relates to the

postmodern context should not be lessened. (2) Mentor trainees need to practice the

interrogative method. This becomes even clearer in the following findings.

Finding Two

Consistent with the findings of data from sub-questions I A 1-3 and I B 1-5, this data

indicates a variance in the mentor's ability to describe and practice the four types of

interrogatives that are taught in the Mentorship 101 course. While opinion and exploratory

questions are identified as easiest to understand, 50% of the study participants indicate that normative questions are difficult to use. This data confirms the need to modify the Mentorship 101 course to strengthen the mentor trainees' understanding and practice of both normative and connector questions.

Finding Three

Data from sub-question II D suggests six specific areas where the Mentorship 101 class might be modified. The two areas most often and clearly identified are the need to increase role-play and the need to reconsider the time period in which the course is offered. The second area of need relates to the inconsistencies in attendance when classes are offered over an extended period (fifteen weeks) on a Sunday morning. The first area of need, namely the need for additional role-play, has already been established.

Conclusions

The goal of this project was to increase the effectiveness of the training process used to equip mentor-evangelists. Based on the findings from the data collected for this study, the following specific suggestions are offered for future modifications to the current process used to train mentor-evangelists at Messiah Lutheran Church, Lincoln Nebraska:

1. Efforts should be made to retain instruction regarding the postmodern context and the effects of such on the practice of evangelism.

2. While some effort should be made to demonstrate the historical similarities between apostolic evangelism and postmodern evangelism, this section of instruction should be reduced.

3. The use of role-play that enables mentor trainees to practice the interrogative approach should be increased.

4. Techniques should be incorporated into the training process that allow for an analysis of role-play. Such techniques might include use of audio-recordings and playback, video recording and playback, participant journals, and reflective feedback.

5. Greater use should be made of example or model mentor-mentee sessions. Such might be provided through video or actual role-play.

6. Efforts should be made to promote a greater use of the mentor-mentee journals by mentor-evangelists.

7. Special focus should be given to equipping mentor-evangelists to make effective use of the scripture resources provided in the mentor-mentee journals.

8. Effort should be made to retain instruction regarding the use of opinion questions.

9. Effort should be made to retain instruction regarding the use of exploratory questions in mentor evangelism.

10. Special focus should be given to making instruction regarding the use of normative questions more clear.

11. Special focus should be given to making instruction regarding the use of connector questions more clear.

12. An effort should be made to consider an alternative (non-Sunday morning) time period to conduct mentorship training.

13. An effort should be made to consider a format for teaching that allows for greater group participation.

14. Special focus should be made toward considering a small group (home) format for mentor training.

15. The potential of Sunday morning support groups for previously trained mentors should be considered.

16. Visual aids to reinforce key mentorship concepts should be developed.

17. Special focus should be made toward developing "God-Sized Question" buttons and "Ask Don't Tell!" buttons.

18. An effort should be made to retain the units of instruction regarding the goals of the mentor method of evangelism.

19. An effort should be given to equipping mentor trainees to make effective use of the Small Catechism resources provided in the mentor-mentee journal.

20. An effort should be given to equipping mentor trainees to better distinguish the need for law and gospel.

21. An effort should be made to familiarize mentor trainees with the top five toughest questions asked by mentees.

22. An effort should be made to familiarize mentor trainees with the top five extra-Biblical resources for addressing the toughest questions asked by mentees.

23. An effort should be made to familiarize mentor trainees with Messiah's web-based resources for mentor-evangelists.

24. And effort should be made to ensure that mentors are equipped to combat the instinct to slip into the use of propositional statements instead of interrogatives.

25. Special focus should be made toward equipping mentors to keep gospel proclamation central throughout the mentorship process. One finding of the study points to this need.

Throughout the observation experiences (see Transcriptions pp. 171-227), subject mentors consistently missed opportunities to act as proclaimers of the gospel message. While subject mentors generally made good use of interrogatives to understand spiritual opinions and positions, they often either postponed or did not take advantage of opportunities to connect mentees to the gospel promises available in Jesus Christ. Although the transcriptions contained in this study reflect only the early stages of the mentorship process, it is important (chronologically) to proclaim the gospel throughout the entire process of dialoguing with a mentee. It is the gospel that has the power to re-create the evangelized.

Based upon the strategy that has been designed to equip mentors to keep gospel proclamation central, the following recommendations are suggested. Each recommendation is made toward the goal of this project; namely, improving the process currently being used to train people in the mentor method of evangelism.

1. A segment of training should be designed to help mentors better understand the distinction between law and gospel. Several excellent texts exist that might be used for this.

2. Special focus should be given toward instructing mentors to understand the place of gospel as the material principal in Lutheran theology. It is vital that mentors understand that it is through the gospel alone that the Holy Spirit works to create faith in the life of a mentee.

3. Special focus should be given toward instructing mentors in the use of the gospel scriptures that are provided in each unit of the mentor handbook. These scriptures provide mentors with an opportunity to proclaim the gospel early on and throughout the mentorship process.

4. Special focus should be given toward instructing mentors in the use of those resources in the mentor handbook that have been designed to prepare them for gospel proclamation.

These sections include "What Christians Believe," "Small Catechism" cross references and "Christian Doctrine" cross-references.

5. Special focus should be given toward instructing mentors in the use of the "Personal Reflection" section of the mentor handbook. This section of the handbook is designed to equip mentors to proclaim the gospel message through personal story. It is recognized that each mentor has received the gospel in a subjective sense. By telling the story of how they have received the gospel, the mentor proclaims Christ's promises in a powerful way. Through personal witness, the mentor connects with the postmodern person.

6. Special focus should be given toward helping mentors discern those times in a mentorship when they are to engage in active proclamation of God's grace and forgiveness. As has been described in this project, there are times when the Holy Spirit, acting through the law, brings a mentee to the point of true contrition. Mentors must be equipped to discern these important points within a mentorship. When a mentee becomes broken and makes confession of their sin against God, mentors must act as absolvers. They proclaim a living gospel word through which God acts to bring forgiveness and restoration.

7. Special focus should be given toward helping mentors use interrogative in a specific way to connect mentees, through the gospel, to the person and promises of Jesus Christ. The design of interrogatives in the mentor method of evangelism allows the mentor to do two things. First, interrogatives provide the mentor with a tool to better evaluate and understand the spiritual opinions and needs of a mentee. Second, interrogatives provide a mechanism by which a mentee can be connected to the person and promises of Jesus Christ. Mentors, in training, would benefit from instruction and practice time spent using interrogatives in a specific and intentional way to connect mentees to gospel proclamation.

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Recommendations for Further Research

The scope of this project, while seeking to be exhaustive in one regard, is quite limited. This researcher believes that great opportunities exist in the arena of postmodern evangelism. It has become clear through literature review that a new day has dawned with regard to the practice of religion in America. While attendance at churches throughout this country continues to plummet, larger and larger numbers of Americans describe themselves as religious. This trend is not to be dismissed lightly.

The scope of this project has been to consider one possible response to the postmodern religious dilemma. The interrogative approach is suggested because of its postmodern character. Rather than use propositional statements to confront the evangelized, the mentorship method of evangelism makes use of questions to connect hearers to the word of God. The theology at work is both simple and Biblical. Mentors connect mentees to God's word. God gives us the promise that through His word He is able to work conversion. In this method, asking and not telling is the key. The evangelist becomes the asker; God Himself becomes the teller.

One key area for further research into postmodern evangelism might involve the use of a small-group format such as those used by Hippolytus in the third century. It is my understanding that Hippolytus gathered those interested in Christianity into small groups. Discussions were held regarding the meaning of the appointed scriptures for the church year.

Another area for further research might involve the use of covenants in establishing mentorships. It has been this researcher's observation that most friendship evangelism methods fail in practice precisely because covenants are lacking. A solid study might involve research into the way covenants can be used in evangelism and the effect of such.

Finally, I suggest research into the concept of transitions in the evangelism process. It seems that the task of evangelism is filled with critical transition points. There is a point where pre-evangelistic activity must transition into actual evangelism. There is a point where an evangelist must pause to consider a critical sticking point in the life of an evangelized. There is the point where conversion takes place in evangelism. There is a point where evangelism must transition to incorporation.

I believe the past offers lessons for the present. For now, however, I hope this project will provide some measure of inspiration and application to the postmodern evangelist who reads these pages.

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APPENDIX

MENTOR HANDBOOK

<u>"HOW DO YOU KNOW?"</u>

I. Goals	1. To gain insight into those people, experiences, and resources that have/are spiritually "formative" in the construct of a "personal theology."

2. To understand the place of scripture as a formative resource for the theology of Christianity.

II. Discussion Starters	1. How do you know what you know about God?

2. Do you believe that God desires to be known? To what extent?

3. In your lifetime what kinds of things have taught you the most about God?

4. Some people say that God can be known simply by looking at the world around us. Others say that it is impossible to know God. (Response?)

5. What kinds of things do you believe get in the way of our ability to know God?

6. If God is "knowable," why do you think so many people disagree about who He is?

III. What Christians Believe

- As Christians we believe that God has made Himself known.

- The revelation of God to His creation is part of His loving nature.

- There are three primary ways that God has revealed Himself:

  Nature
  Conscience
  Bible

- In order to know God, revelation is required.

- While nature and our conscience bear absolute testimony to God's existence, Christians believe that the Bible remains the clearest means of knowing God.

IV. Read & Discuss

A. Catechism

An excellent presentation on the three ways of knowing God is presented in Luther's Small Catechism on page 101. (#92)

B. Summary of Christian Doctrine – Edward Koehler

The following sections of Dr. Koehler's book provide a helpful review of the role nature, conscience and the Bible play in knowing God.

1. Pages 1-4: Discuss the concept of scripture alone as the "norm" for doctrine. Especially good is "#7" on page 3. Here a list of four reasons is provided on rejecting "man-made" doctrine.
2. Pages 20-22: Discuss the concept of natural vs. revealed knowledge of God.

3. Pages 14-16: Discuss the purpose of the Bible.

C. Key Scriptures:

Psalm 8 (nature)	John 20:31 (Bible)
Psalm 1-11 (nature)	Rev. 22:13-21 (Bible)
Romans 1:19-32 (nature)	1 Cor. 2 (Bible)
Romans 2:14-15 (conscience)	1 John 1:1-6 (Bible)
Psalm 14 (conscience) & Psalm 51 (conscience)	
Romans 10:(especially 14-17) (Bible)	

V. Questions & Resources	Question 1: Why do you believe that the Bible is the only book that reveals who God is? What about other spiritual books?

Resources:
"Jesus Among Other Gods" Rav Zachariah
"So What's the Difference?" Fritz Riddenour
"Faith Has Its Reasons for Believing in the Bible" Willow Creek (tape series)
Internet: Christiananswers.com

Question 2: What happens to people who don't have a Bible to learn about God? Would God send an innocent person to hell?

Resources:
"Hey God, What About...?" Page 53
"The Case For Faith" Lee Strobel
Internet: Christiananswers.com
Question 3: If the Bible is the clearest revelation of who God is, why
don't all Christians agree with one another about Him?

Resource: "Hey God, What About...?" Page 21
Internet: Christiananswers.com

Reflective Questions (For the Mentor)

1. Reflect on some clear examples of how creation has served to reveal God to you
   personally. (List one or two)

2. Reflect on some clear examples of how your conscience has served to reveal God to you
   personally. (List one or two)

3. Reflect on the role that scripture plays in revealing to you who God is.

   A. Are there any clear examples of times in your life when scripture has served to
      "correct" an impression that you had of God? (List)

   B. Are there any clear examples of times in your life when scripture has served to "add
      to" an impression that you had of God? (List)

   C. Are there any clear examples of times in your life when scripture has served to
      "clarify" an impression that you had of God? (List)

"A CLOSER LOOK AT THE BIBLE"

I. Goals	1. To discuss where the Bible came from

2. To focus on the meaning of inspiration

3. To demonstrate how historical-archeological evidence supports the Bible

4. To establish scripture as a Christian's sole norm for their beliefs

II. Discussion Starters	1. Who do you think wrote the Bible?

2. Where do you think the writer(s) of the Bible got their ideas?

3. Do you think that we still have the original Bible? Where is it?

4. Why do you think there are so many different "types" of Bibles available today?

5. Do you think that the events described in the Bible actually took place?

6. Do you believe that there is some part of the Bible that has ever been disproven? If so, which part?

7. Do you believe that there are events in the Bible that have been proven to be factual? If so, what events?

III. What Christians Believe

- Christians believe that the Bible was written by God through men. The Bible calls this process "inspiration."

- Christians believe that God used the process of inspiration to insure that His will and plan for salvation might be clearly known.

- Christians believe that through "inspiration" God has provided man with a book that is historical and factual. Christians believe the Bible is a book that contains no errors, myths, contradictions or tales.

- Christians believe that throughout history God has preserved the Bible so that even today it is a reliable description of who God is – His will and plan for our salvation.

- Christians accept the fact that "translations" of the Bible will have differences of wording and style. Christians believe these differences, however, do not effect the ultimate message of scripture.

- Christians promote the use of archeology and the historical sciences.

- Christians believe the use of extra-biblical historical research has and always will confirm the accuracy of the Bible.

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IV. Read &
    Discuss

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A. Catechism
   An excellent presentation on the Bible and inspiration is provided
   on pages 48-49 of Luther's Small Catechism (#3)

   2 Timothy 3:1-7 and 14-17
   2 Peter 1:(especially verse 21)

B. "Summary of Christian Doctrine"- Edward Koehler
   1. Pages 4-10: Discuss concept of "Verbal inspiration"

   2. Pages 10-14: Provide an excellent presentation of the
      "attributes" of Holy Scripture. Here Dr. Koehler covers such
      topics as (a) the authority of scripture, (b) inerrancy, (c)
      efficacy, (d) sufficiency, and (e) perspicuity. A must read!

C. Key Scriptures:
   2 Timothy 3:1-7 & 14-17   Psalm 119:89, 160
   I Thessalonians 2:13   Hebrews 4:12-13
   2 Peter 1: (especially verse 21)   Isaiah 55:6-13
   Jeremiah 30:1-4   John 17:17
   2 Samuel 23:1-3
   Ephesians 3:1-13 (especially 1-6)
   I Corinthians 2 (Note: Also used in packet 1)

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V. Questions
   &
   Resources

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Question 1: How do you know that the events described in the Bible
are historically reliable?

Resources:
"Archaeology and the Religion of Israel" William Albright
"Jesus, Legend or Lord?" Dr. Paul Maier (particularly CD #1)
"Faith Has It's Reasons for Believing in the Bible" Willow Creek
    Tape Series
"The Case for Christ" Lee Strebel
"How Dependable is the Bible" Raymond Surburg
"CTCR Document: "Inspiration"
Internet: Christianswers.com

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Question 2: Aren't there sections of the Bible that contradict each other?

Resources:
"What If the Bible Had Never Been Written?" Dr. Jana Kennedy
"Hey God, What About...?" Pg. 23
"Evidence That Demands a Verdict" (Volume I & II)
    Josh McDowell
"Encyclopedia of Bible Difficulties" Gleason L. Archer
"When Skeptics Ask" Norman Geisler & Ronald Brooks

Question 3: How do you know if the Bible that we have today is the same as the original "inspired" version?

Resources:
"The Text of the New Testament" Metzger
Film "History of the Bible" (Black & White but Good)
"The Canon of Scripture" F.F. Bruce

Question 4: Isn't the Bible a product of men's interpretation of God written and edited over a long period of time?

Resources:
"How Dependable is the Bible? Raymond Surburg
CTCR Document: "Inspiration"

Question 5: How do you know that "reason" and human fallibility did not prevent the original authors of scripture from making mistakes?

Resource:
CTCR Document: "Inspiration"

Question 6: Aren't the existence of so many translations of the Bible proof that there have been errors in transmission?

Resources:
"How Dependable is the Bible?" Raymond Surburg
Handout on Translations
Handout on "The Book"
CTCR Document: Inspiration

Reflective Questions (For the Mentor)

1. Reflect on some clear examples of how scripture has proven itself "true" in your personal life. (List)

2. Reflect on any "examples" of archeological proofs of scripture that you are personally aware of. How have such "proofs" affected your faith?

3. Reflect on any examples of occasions where you have struggled with the teaching of biblical inference. What was (were) the cause(s) of your struggle(s)? How did you reconcile the(se) issue(s)?

"GOD'S PLAN OF SALVATION: CREATION & THE FALL"

I. Goals

1. To gain a biblical understanding of the act of creation that have/are spiritually "formative" in the construct of a "personal theology."

2. To establish the historical circumstances which resulted in man's need for a Savior

3. To establish the central place of Jesus Christ as the Savior of mankind

II. Discussion Starters

1. In your thinking, why did God create man?

2. What do you believe God's original intention for man was?

3. Have you ever heard/read the story of Adam and Eve? What do you think the story is about?

4. Do you believe that there is such a think as sin? (Why, or why not?)

5. Where do you believe sin came/comes from?

6. In your view, how does God respond to sin?

7. Do you believe that there is such a thing as hell?

8. If so, what and where is it?

9. Does God send people to hell?

10. Do you believe that man at birth is spiritually: A. Good
B. Neutral
(Why?)
C. Sinful

III. What Christians Believe	• Christians believe that God created the heavens and earth and all that exists. • Christians believe that at the completion of creation, God named all things "good." • Christians believe that "man" was the summit of God's good creation. • Christians believe that God's original intention for mankind was fellowship and obedient stewardship of His creation. • Christians believe that soon after creation Satan tempted man to disobey God. • Christians believe that Genesis 3 describes the historical event in which men (Adam & Eve) by use of their own free will disobeyed God and sinned against God.

- Christians believe that the sin of Adam and Eve brought about catastrophic consequences. Among these are
  + corruption of God's physical creation,
  + the on-going existence of pain and suffering,
  + the "fallen" nature of man at birth,
  + the inability of natural man to fulfill God's will, and
  + death and separation from God for eternity (apart from a Savior).

- Christians believe that the fall of Adam and Eve created the need for a Savior that could
  + fulfill God's will on behalf of fallen mankind, and
  + pay the penalty for man's sin.

- Christians believe that God established the promise of a Savior IMMEDIATELY after the fall.

- Christians believe that Jesus Christ is the Savior whom God provided to redeem and restore mankind.

IV. Read & Review

V. Catechetical Resources

A. The Small Catechism
- A presentation of creation is provided in Luther's Small Catechism beginning on page 106.
  Key paragraphs include:

#97	-Creation

#103	-Creation ex nihilo (out of nothing)

| #101 | -Creation of humans |

| #99 #100 | - Creation of angels |

| #105 | -Response to evolution |

- A corresponding presentation of creation is provided in Luther's Large Catechism pp. 68-70
- A presentation of the "fall" and sin is provided in Luther's Small Catechism beginning on page 96.
Key paragraphs include:

| #79 | -The temptation of Adam & Eve |

| #81 | -Original sin |

| #82 | -The effect of original sin |

- A presentation on the effect of the fall is provided in Luther's Small Catechism on page 113.

| #109 |

- A presentation on "hell" is provided in Luther's Small Catechism on page 165.

| #189 (B) |

- A presentation on "evolution" is provided in Luther's Small Catechism on page 111.

| #105 |

B. "Summary of Christian Doctrine"- Dr. Edward Koehler
   1. Pages 34-37: Discuss the Doctrine of Creation. Provides good "overview" of a literal six-day creation view.

   2. Pages 47-52: Discuss the creation of man. Additional discussion of the fall of man and its consequences.

3. Pages 67-71: Discuss the doctrine of original sin.

4. Pages 311-313: Discuss the existence of hell.

C. Key Scriptures:
   Genesis 1: Creation account (Also see Psalm 33 & Heb. 11)
   Genesis 2: The creation of man
   Genesis 3: The fall of man (Adam and Eve) and its effect
   Romans 1, 5, 6, and 8: Jeremiah 17:9   1 Cor. 2:14   2 Cor. 4:4
   Ephesians 2
   Col. 3:5   1 Cor. 2:14
   Matthew 18:8, 9 On the existence and nature of hell
   2 Thess. 1:9
   Matthew 25:41, 46
   Matthew 10:28
   Genesis 3:15 The first promise of a Savior
   Psalm 51:5

   Romans 5 Original sin/the nature of man
   1 Cor. 15:22
   1 Cor. 2:14
   Gal. 5:17
   Col. 1:21

VII. Dogmatic Resources

VIII. Questions & Resources

1. Many scientists believe that the world came about as the result of a cataclysmic chance event. Additionally, scientists believe that the formation of life on earth has occurred through a process called evolution. Are science and the Bible compatible or in conflict?

   Resources:
   "Creation Research Association: Internet Site:
   "Genes, Genesis & Evolution" Klotz
   "The Flood" Herman Rehwinkel
   "The Case for Faith" Lee Strobel Pg. 57
   "Dawein on Trial" Phillip E. Johnson
   "More Creation" William A. Dembski
   "Evolution & Theory in Crisis" Michael Denton

2. Throughout history there has been a great deal of discussion regarding the nature and existence of hell. Do you really believe that there is such a place as hell? Why would a loving God send people to hell?

   Resources:
   "To Hell and Back"
   Willow Creek Tape: "Why I Believe in Hell"
   "The Case for Faith" Lee Strobel p. 169

3. Christianity suggests that suffering is something that God allows his creation. Is God the cause (author) of suffering? Is there a cause outside of God? Why would a loving God allow His creation to suffer?

   Resources:
   "The Problem of Pain" C.S. Lewis
   "Where Is God When Bad Things Happen?" Lewis Polau
   "The Case For Faith" Lee Strobel p. 25ff
   "Where Is God When It Hurts?" Phillip Yancey
   "Making Sense Out of Suffering" Peter Kreeft

4. Christianity suggests that at birth men are sinful. How could God hold an innocent child responsible for a sin that he/she did not commit?

Resource:
"The Case for Faith" Lee Strobel p. 113

"GOD'S PLAN OF SALVATION: JESUS CHRIST"

I. Goals

1. To gain a biblical understanding of the "place" of Jesus Christ in history

2. To gain a biblical understanding of the primary work of Jesus Christ

3. To gain a biblical understanding of the exclusivity of Jesus Christ in God's plan of salvation

II. Discussion Starters

1. Without question, Jesus Christ has been the most talked about and discussed person in all of history. Do you believe that Jesus was a real person? Who do you think he was?

2. In our world today there are many different "religions." In your opinion is there a significant difference between Christianity and other religions?

3. In your opinion, exactly what were the results of Jesus Christ's death on the cross?

4. In your opinion, is it possible to be a Christian without accepting the validity of the biblical accounts of the death and resurrection of Jesus Christ?

III. What Christians Believe

- Christians believe that the fall of Adam and Eve into sin created two specific needs on the part of mankind.

- The first need created by sin was the need for a savior to receive the just penalty for sin on mankind's behalf.

- The second need created by sin was the need for a savior who could perfectly fulfill the requirements of God's law on behalf of mankind.

- Christians believe that Jesus Christ is the Savior that God sent into the world to fulfill the two requirements created by the fall of mankind.

- Christians believe that Jesus Christ fulfilled the requirements created by mankinds fall into sin by dying on the cross to receive the penalty justly deserved by man and by perfectly fulfilling the law of God on mankind's behalf.

- Christians believe that the resurrection of Jesus Christ from the dead is the final proclamation of His victory over sin and death on behalf of mankind.

- Christians believe that the dual natures of Jesus Christ (i.e.: He was true man and true God at the same time) uniquely allowed Him to fulfill the two requirements created by the fall.

- Christians believe that no one in history prior to Christ and no one since was/is able to fulfill the requirements created by the fall of man.

- Christians believe that Old Testament history is filled with promises that pointed forward to the coming of Jesus Christ.

- Christians believe that the New Testament provides a historical accounting of Christ's birth, life and particularly His work while on earth.

- Christians believe that throughout all of history men have been, are, and will be saved by personally trusting that the work of Christ has fulfilled the requirements created by the fall.

- Christians believe that such trust, called faith, is a product of the work of the Holy Spirit who is able to convert the hearts of men.

- Christians believe that the essence of personal faith is the connection that ones sins are forgiven because of the work of Jesus Christ. Faith is a personal application of Christ's work.

- Christians believe that apart from personal trust in the work of Jesus Christ there is no hope for salvation.

IV. Read & Review	A. Catechetical Resources
	Pages 68 to 70 #81 The effect of original sin
	Pages 119-125 #118-124 The dual natures of Jesus Christ
	Pages 131-134 #133-140 The fulfillment of the two requirements: Perfect completion of the law Payment of the requirement of sin
	Page 136 #145 The resurrection

B. Summary of Christian Doctrine: Dr. Edward Koehler

    1. Pages 78-81: Discuss the necessity of grace. A good review is provided of the distinguishing features of Christianity.

    2. Pages 106-122: A complete discussion of the work and office of Jesus Christ. A review is provided of the fulfillment of Old Testament prophecy. A MUST read!

    3. Pages 81-94: A good review is provided of the dual natures of Christ.

C. Key Scriptures

Romans 3 (esp. 23)	
Romans 6 (esp. 12)	The requirements created by
Ephesians 2 (esp. 4-5)	mankind's fall into sin
Galatians 4	
Genisis 3:15	
Isaiah 53	
Isaiah 7 + 9 + 40	Old Testament promises re-
Micah 5:2	garding Jesus
Psalm 22	
Luke 2 Birth	New Testament narrative of the
Mt. 1-2 Birth	birth of Christ
2 Cor. 5:21 Life	life of Christ
John 19; Mt. 27; Mark 14-16	death of Christ
1 Cor. 15:3	
Col. 1:22	
Mark 10:45	work of Christ
Galatians 3:4	work of Christ
1 Peter 1:18-19; 2:24	
Heb. 2	
2 Cor. 5	
1 John 2	
1 Tim 1:15	
1 Cor. 15	resurrection of Christ
2 Tim. 1	resurrection of Christ
Acts 13	resurrection of Christ
Rom. 1:4	resurrection of Christ
John 3 (esp. 16)	Salvation through trusting in
John 1:29	Christ
Romans 5	
Romans 8	

Hebrews 2:14-15, 17
2 Cor. 5
Galatians 3
1 Cor. 15
2 Timothy 1 (esp. 10)
1 Peter 1 (esp. 3)
Isaiah 53:4-5

John 11	The exclusivity of Christ
John 14	

John 1 (esp. 1-2) Divinity	The two returns of Christ
John 10:30	
John 20:23	
1 John 5:20	
Heb. 13:8	
Mt. 28:20	
Col. 1:15, 17, 19	

1 Tim 2:5 Humanity
Luke 24:39
Mt. 4:2
John 11
John 19

V. Questions & Resources	Question 1. What evidence is there that Jesus Christ really lived on this earth?

Resources:
"Jesus": The video
"He Walked Among Us" Josh McDowell & Bill Wilson
"Evidence That Demands a Verdict" Josh McDowell
"The Case for Christ" Lee Strobel
"The Jesus I Never Knew" Philip Yancey

Question 2. What evidence is there that the resurrection of Jesus
Christ really took place?

Resources:
See resources listed above
"Why I Believe in the Ressurection: Tape/Cassette Willow
Creek

Question 3. Why is there such emphasis on the exclusivity of
Jesus Christ as Savior? Isn't it possible to attain "salvation" in a
number of different ways?

Resource:
"Jesus Among Other Gods" Ravi Zacharias

"GOD'S PLAN OF SALVATION: FAITH – THE HOLY SPIRIT"

I. Goals

1. To a clear biblical understanding of what faith is

2. To gain a biblical understanding of how an individual comes to faith in Jesus Christ

3. To gain a biblical understanding of the role that the Holy Spirit plays in God's plan of salvation

4. To allow mentorees to profess the work of the Holy Spirit in their lives/hearts

II. Discussion Starters

1. The majority of people living in America today claim to "BELIEVE" IN in God. In your opinion, what does this "BELIEF" consist of? How do you know what you know about God? How do you know what you know about God?

2. In referring to faith, some Christian denominations use terminology which suggests that in order to become a follower of Jesus Christ, one must be "born again." In your opinion, what do such Christians mean by the phrase "born again?"

3. Many people have observed that the essence of Christianity is believing in someone and something that cannot be seen or scientifically "proven." In your opinion, where does such "belief" come from?

4. Give your best definition of the term faith as you understand it in application to Jesus Christ.

III. What Christians Believe

- Christians believe that the life, death and resurrection of Jesus Christ satisfied the two requirements created by mankind's fall into sin. (See Unit IV: God's Plan of Salvation: Jesus Christ)

- Christians believe that the "work" of Jesus Christ was performed for the benefit of all people. This includes all people who are alive today as well as all who have ever lived. It also includes all those wo are yet to live.

- Christians believe that the benefits of Christ's work, namely eternal life and salvation, are AVAILABLE to all people, but are received only by some.

- Christians believe that the "mechanism" through which people are able to receive the benefit of Christ's work is called FAITH.

- Christians believe that FAITH is the ability to personally trust that the work of Jesus Christ (life, death, resurrection) is sufficient for one's sins. Such faith results in the application of Christ's work to an individual.

- Christians believe that FAITH in Jesus Christ will result in the benefit of eternal life with God in heaven. Conversely, absence of faith will result in eternal separation from God in hell.

- Christians believe that God desires that all men come to FAITH.

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- Christians also believe, however, that God has given to men the freedom of will to reject faith. The consequence of such rejection is the personal nullification of the benefits of Christ's work.

- Christians believe that by nature men cannot come to faith. This is to say that natural man is utterly incapable of trusting in the work of Jesus Christ.

- Christians believe that faith (the ability to personally trust in the work of Jesus Christ) is a product of the work of the Holy Spirit inside the "hearts" of men.

- Christians believe that faith is the result of a supernatural conversion effected by the Holy Spirit. In this conversion, the Holy Spirit takes natural men (who reject the work of Jesus Christ) and causes them to become "believers" (people who personally accept the work of Jesus Christ).

- Christians believe that ordinarily the Holy Spirit works through "the means" of God's word and sacraments (Holy Baptism) to effect the supernatural conversion of people.

- Christians believe that men have the freedom to reject the conversion efforts of the Holy Spirit.

- Christians believe that when the rejection of conversion is encountered, God does not abandon individuals, but consistantly persues them.

- Christians believe that the pursuit of the unconverted is a characteristic of God's passionate personality. Such pursuit is a demonstration of the love that He has for His creation and His desire for all men to be saved.

IV. Read & Review

A. Catechetical Resources

Pp. 131-134 #133-140	P. 131 The fulfillment of the two requirements created by the Fall: 1. Perfect completion of the law 2. Payment of the requirement of sin
P. 134 #140	The "universality" of Christ's work + the "availability of Christ's work
P. 153 #167	The desire of God that all people come to faith
P. 153 #168	The free-will of men to reject the conversion efforts of the Holy Spirit
P. 146-150 #156-161	The work of the Holy Spirit as cause of conversion: 1. The natural state of man 2. The work of the Holy Spirit through "means" 3. Definition of conversion

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V. Dogmatic
Resources

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B. Summary of Christian Doctrine - Dr. Edward Koehler

   1. Pages 123-130: Discuss the doctrine of conversion as an act of the Holy Spirit.

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   2. Pages 130-136: Provide an excellent description of conversion.

   3. Pages 136-161: Provide an excellent description of faith. A distinction is made between justification and sanctification.

   4. Pages 161-165: Discuss the role and place of good works in a Christian's life.

C. Key Scriptures:
   Isaiah 53 (esp. 4-5)
   John 1 (esp. 29)
   John 3 (esp. 16)
   Romans 5   The fulfillment of the
   Romans 8   requirements created by
   1 Cor. 15   mankind's fall into sin
   2 Cor. 5
   Galatians 3 & 4
   2 Timothy 1 (esp. 10)
   1 Peter 1 (esp. 3,10,19)
   Hebrews 2 (esp. 14-15 & 17)
   2 Cor. 5 (esp. 15,19)
   1 Timothy 1 (esp. 15)
   1 John 2 (esp. 2)   The "universality" of Christ's
   2 Peter 2 (esp. 1)   work and the "availability" of
   Acts 16 (esp. 31)   Christ's work
   Romans 10 (esp. 9)

Ezekiel 33 (esp. 11) 1 Timothy 2 (esp. 4) 2 Peter 3 (esp. 9) Luke 15	The desire of God that all people come to faith
2 Peter 2 (esp. 1) Matthew 23 (esp. 37) Acts 7 (esp. 51) Matthew 22 (esp. 1-10) Luke 14:16-24	The free-will of man to reject the conversion efforts of the Holy Spirit
1 Cor. 2 (esp. 14) Eph. 2 Romans 8 1 Cor. 12 (esp. 3)	The natural state of man prior to conversion
John 3 (esp. 5-6) Romans 10 (esp. 17) Titus 3 (esp. 5) 1 Peter 1 (esp. 23) 1 Cor. 4 (esp. 15) Romans 8 (esp. 9) 1 John 1 (esp. 9)	The work of the Holy Spirit through means
Matthew 25 (esp. 30-46) Matthew 13:37-42	Hell: The consequence of rejecting the conversion efforts of the Holy Spirit at the Point of death

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IV. Questions
&
Resources

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1. If it is God's desire that all people be saved, why doesn't He simply apply Christ's work to everyone?

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Resource:
"Hey God, What About?" Page 57

2. Isn't it true that men have freedom of the will? They may either accept or reject the work of Jesus Christ! If this is true, what is the role of the Holy Spirit in conversion?

Resources:
"Bondage of the Will" Martin Luther
"Why I Believe" D. James Kennedy

3. How is it possible for a loving God to send someone to hell?

Resources:
"Hey God, What About?"
____(new book)_____ Lee Strobel

4. Christians suggest that "conversion" is change of heart that is brought about through a supernatural act on the part of the Holy Spirit. Additionally, Christians suggest that ordinarily this act is done through means. (scripture/baptism) Question: Is the act of conversion "resistible" by the infant?

Resources:

5. Christians suggest that in many cases, "conversion" or the "creation of faith" occurred in a person's life at the time of their baptism. Question: (following baptism) Is it possible for an individual to "reject/fall away" from faith?

Resources:

"WHAT MATTERS MOST? THE CHRISTIAN LIFE"

I. Goals	1. To gain a biblical understanding of the role that "sanctification" plays in a Christian's life
	2. To gain biblical understanding of the "content" of sanctification
	   √ worship
	   √ Bible study
	   √ Spiritual Disciplines
	   √ Use of gifts
	   √ Prayer
	3. To prepare mentorees for:
	   √ Reception into the Body of Christ
	   √ Entrance into Phase II: "Christian Doctrine Classes"
	   √ Reception into church membership

II. Discussion Starters	1. Recent research indicates that there is very often little difference between the way that Christians and non-Christians behave. In your opinion, why is this true? 2. What is your expectation for Christian behavior? Why? 3. In your opinion, is becoming a Christian a POINT or a PROCESS? Explain your answer. 4. It is often said that the church is a place filled with hypocrisy and hypocrites. Please respond.

5. It seems that being a Christian and "belonging to a church" are somehow related. What do you see as the relationship between the two?

6. American Christianity speaks a great deal about church membership. The Bible speaks a great deal about discipleship. In your opinion are these two terms distinct or mutually inclusive?

III. What Christians Believe

- Christians believe that the act of conversion is a supernatural punctiliar event. This event can occur at any point in a person's life.

- Conversely, Christians believe that sanctification is an ongoing process that occurs throughout the lifetime of a Christian.

- Christians believe that sanctification is the process through which the Holy Spirit continues beyond conversion to change a person's life.

- Christians believe that the goal of sanctification is not "perfection" but the restoration of a person's life towards the original image of man at creation.

- Christians believe that "sanctification" is made up of a biblically described content. This content consists of but is not limited to, the following key items:
  - √ Sanctification=the Christian emphasis upon worship
  - √ Sanctification=the Christian emphasis upon Bible study
  - √ Sanctification=the Christian emphasis upon spiritual disciplines
  - √ Sanctification=the Christian emphasis upon use of spiritual gifts
  - √ Sanctification=the Christian emphasis upon service
  - √ Sanctification=the Christian emphasis upon prayer
  - √ Sanctification=the Christian emphasis upon witness

- Christians believe that like conversion, sanctification is caused by the Holy Spirit.

- Christians believe that as with conversion, sanctification is generally performed through means. (The Word of God/The Lord's Supper)

- Christians believe that the context for sanctification is ordinarily the fellowship of a local congregation.

- Christians believe that church membership and discipleship are distinct and yet mutually inclusive terms.

IV. Reading & Review	A. Catechetical Resources:

A. Catechetical Resources:

P. 146-150 #156-161	-The act of conversion at a punctiliar event

P. 146 #156	- Definition of sanctification

P. 150 #162	- The ongoing act of sanctification

P. 159-160 #163, #164, #179	- The content of sanctification

P. 153-160 #169-179	- The context of sanctification (the church)

P. 227-242 #285-306	- Means of sanctification (the Lord's Supper)

B. Summary of Christian Doctrine - Dr. Edward Koehler

1. Pages 145-161: Provide an excellent "review" of the distinction between justification and sanctification

2. Pages 161-165: Provide discussion of the role and place of good works in a Christian's life

3. Pages 176-181: Provide an excellent discussion of the role that means play in preserving faith

4. Pages 197-235: Provide an overview of the sacraments (baptism/Lord's Supper) and the role these play in the preservation of faith

5. Pages 165-172: Provide an introduction to "prayer" as an out-growth or "product" of faith

C. Key Scriptures:
  John 3 (esp. 5-6)
  Romans 10 (esp. 5)
  Titus 3 (esp. 5)
  1 Peter 1 (esp. 23)   The act of conversion
  1 Cor. 4 (esp. 15)
  Romans 8 (esp. 9)
  1 John 1 (esp. 9)

  2 Cor. 5 (esp. 17)
  Galatians 5 (esp. 16ff)
  Romans 8 (esp. 9)   The ongoing process of
  John 15 (esp. 5)   sanctification
  2 Peter 1 (esp. 508)
  Romans 7 (esp. 18-19)

  Ex. 35 (esp. 2)
  Acts 17 (esp. 11)
  Lev. 23 (esp. 3)
  Heb. 4 (esp. 9-10)   The content of sanctification
  Acts 2 (esp. 42-46)   "Worship"
  Heb. 10 (esp. 25)
  Luke 2 (41-52)

  Acts 2 (esp. 42)
  Ps. 119   The content of sanctification
  1 Peter 2 (esp. 2, 3)   "Bible Study"

  Psalm 19 (esp. 14)
  John 14 (esp. 15)
  John 2 (esp. 3-4)
  John 8 (esp. 31-32)
  Joshua 1 (esp. 3)   The content of sanctification
  1 Tim. 3 (esp. 16-17)   "Spiritual Disciplines"
  Matt. 22:37
  Duet. 6 (esp. 5)
  2 John 6

Gal. 5 (esp. 13)
Luke 10 (esp. 38-42)
1 Cor. 12   The content of sanctification
Romans 12   "Spiritual Gifts & Service"
Ephesians 4
John 20 (esp. 21)
1 Peter 2 (esp. 9)

1 Thess. 5 (esp. 16-18)
Matt. 26 (esp. 36-44)
Phil. 4 (esp. 6)
Psalm 117 (esp. 164)
Romans 8 (esp. 26)   The content of sanctification
Dan. 6 (esp. 10)   "Prayer"
Luke 18 (esp. 1-8)
Luke 11 (esp. 1-4)
1 Tim. 2 (esp. 1-2 +8)

Acts 1 (esp. 8)
Matt. 28   The content of sanctification
Acts 8 (esp. 1, 4)   "Witness"
Acts 4 (esp.23-30)
Heb. 10 (esp. 25)
Acts 2 (esp. 42-46)   The content of sanctification
Col. 1 (esp. 28-29)   "The Church"

1 Cor. 11 (esp. 23ff)
Acts 2 (42)   The Sacrament of the Altar as a
Luke 22   means for sanctification

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V. Questions
&
Resources

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1. If the process of sanctification is a supernatural act, why does it seem that so many Christians behave in the same way as non-Christians?

Resources:

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MENTEE JOURNAL

GOALS & DISCUSSION STARTERS

How Do You Know (Unit 1)

Goals

1. To gain insight into those people, experiences, and resources that have/are spiritually "formative" in the construct of a "personal theology."

2. To understand the place of scripture as a formative resource for the theology of Christianity.

Discussion Starters

1. How do you know what you know about God?

2. Do you believe that God desires to be known? To what extent?

3. In your lifetime what kinds of things have taught you the most about God?

4. Some people say that God can be known simply by looking at the world around us.

5. Others say that it is impossible to know God. (Response?)

6. What kinds of things do you believe get in the way of our ability to know God?

7. If God is "knowable," why do you think so many people disagree about who He is?

A Closer Look at the Bible (Unit 2)

Goals

1. To discuss where the Bible came from

2. To focus on the meaning of inspiration

3. To demonstrate how historical-archeological evidence supports the Bible

4. To establish scripture as a Christian's sole norm for their beliefs

Discussion Starters

1. Who do you think wrote the Bible?

2. Where do you think the writer(s) of the Bible got their ideas?

3. Do you think that we still have the original Bible? Where is it?

4. Why do you think there are so many different "types" of Bibles available today?

5. Do you think that the events described in the Bible actually took place?

6. Do you believe that there is some part of the Bible that has ever been disproven? If so, which part?

7. Do you believe that there are events in the Bible that have been prone to be factual? If so, what events?

God's Plan of Salvation: Creation & The Fall (Unit 3)

<u>Goals</u>

1. To gain a biblical understanding of the act of creation

2. To establish the historical circumstances which resulted in man's need for a Savior

3. To establish the central place of Jesus Christ as the Savior of mankind

<u>Discussion Starters</u>

1. In your "thinking" why did God create man?

2. What do you believe God's original intention for man was?

3. Have you ever heard/read the story of Adam & Eve? What do you think the story is about?

4. Do you believe that there is such a thing as sin? (Why, or why not?)

5. Where do you believe sin came/comes from?

6. In your view, how does God respond to sin?

7. Do you believe that there is such a thing as hell?

8. If so, what and where is it?

9. Does God send people to hell?

10. Do you believe that man at birth is spiritually:
   A. Good
   B. Neutral (Why?)
   C. Sinful

God's Plan of Salvation: Jesus Christ (Unit 4)

Goals

1. To gain a biblical understanding on the "place" of Jesus Christ in history

2. To gain a biblical understanding of the primary work of Jesus Christ

3. To gain a biblical understanding of the exclusivity of Jesus Christ in God's plan of salvation

Discussion Starters

1. Without question, Jesus Christ has been the most talked about and discussed person in all of history. Do you believe that Jesus was a real person? Who do you think He was?

2. In our world today there are many different "religions." In your opinion is there a significant difference between Christianity and other religions?

3. In your opinion, exactly what were the results of Jesus Christ's death on the cross?

4. In your opinion, is it possible to be a Christian without accepting the validity of the accounts of the death and resurrection of Jesus Christ?

God's Plan of Salvation: Faith – The Holy Spirit (Unit 5)

Goals

1. To gain a clear biblical understanding of what faith is

2. To gain a biblical understanding of how an individual "comes to faith" in Jesus Christ

3. To gain a biblical understanding of the role that the Holy Spirit plays in God's plan of salvation

4. To allow "mentorees" to profess the work of the Holy Spirit in their lives/hearts

Discussion Starters

1. The majority of people living in America today claim to BELIEVE in God. In your opinion, what does this BELIEF consist of?

2. In referring to faith, some Christian denominations use terminology which suggests that in order to become a follower of Jesus Christ, one must be "born again." In your opinion, what do such Christians mean by the phrase "born again?"

3. Many people have observed that the essence of Christianity is believing in someone and something that cannot be seen or scientifically proven. In your opinion, where does such "belief" come from?

4. Give your best definition of the term faith as you understand it in application to Jesus Christ.

What Matters Most? The Christian Life (Unit 6)

<u>Goals</u>

1. To gain a biblical understanding of the role that "sanctification" plays in a Christian's life

2. To gain biblical understanding of the "content" of sanctification
   - Worship
   - Bible study
   - Spiritual Disciplines
   - Use of gifts
   - Prayer
3. To prepare mentorees for
   - Reception into the Body of Christ
   - Entrance into Phase II: "Christian Doctrine Classes"
   - Reception into church membership

<u>Discussion Starters</u>

1. Recent research indicates that there is very often little difference between the way that Christians and non-Christians behave. In your opinion, why is this true?

2. What is your expectation for Christian behavior? Why?

3. In your opinion, is becoming a Christian a POINT or a PROCESS? Explain your answer.

4. It is often said that the church is a place filled with hypocrisy and hypocrites. Please respond.

5. It seems that being a Christian and belonging to a church are somehow related. What do you see as the relationship between the two?

6. American Christianity speaks a great deal about church membership. The Bible speaks a great deal about discipleship. In your opinion, are these two terms distinct or mutually inclusive?

LETTER TO PARTICIPANTS

May 9, 2003

xxxxxxxxxxxxxxxxx
701 N. 66th #18
Lincoln, Nebraska 68505

Dear xxxx and xxxx,

I am writing to request your help in a study that I am conducting. The study is being completed in partial fulfillment of the Doctor of Ministry program in which I am enrolled at Concordia Seminary – St. Louis, Missouri.
The primary focus of the study that I am asking you to participate in is upon the use of interrogatives within the "Mentor Method" of evangelism. As a graduate of Messiah's "Mentorship 101" evangelism course, you are aware of the important role that interrogatives play in helping mentor evangelists "connect" mentees to appropriate Scriptural resources. By doing so, a mentee's spiritual questions and needs might be addressed. By conducting this study I hope to gain insights that will allow me to further develop the training process used for mentors at Messiah. Additionally, it is my hope that the results of this study might add to the understanding and practice of evangelism within the Missouri Synod Lutheran Church at large. For the purpose of this study I am requesting your participation in three specific activities:

1. "Use of Interrogatives: Evaluation Instrument:" As a part of this study, I have designed an evaluation instrument to provide the investigator (myself) insight into how graduates from Messiah's "Mentorship 101" evangelism course understand the use of interrogatives inside of the mentor evangelism method. The design of this instrument is intended to be qualitative rather than quantitative in nature along the lines of data collection described by John Creswell in his book, "Research Design" (Creswell pp. 186-187). It is my request that each participant in this study completes this instrument. Two identical opportunities will be provided for this purpose. The time commitment for this portion of the study is expected to be no more than one hour. Your identity as a participant in this evaluation will be kept strictly confidential.

2. Field Observation: In qualitative research one of the most effective methods of collecting data is that of ethnography or observation (Creswell pp. 185-195). For the purpose of this study, I am requesting that you participate in one observation experience. For a period of thirty minutes you will interact with a mentee in either a defined role-play or live mentorship session. I will observe this session, paying close attention to the place and use of interrogatives. For research purposes, I am asking permission to tape record each observation session. A transcript of the tape-recorded session will be produced after which the tape will be erased. The identity of all participants will be kept strictly confidential. The time commitment for this portion of the study is expected to be no more than one hour.

3. Observation Follow-Up Interview: Within approximately one week of completing the previously described observation, you will be asked to participate in a one-on-one interview with myself. The focal point of the interview will consist of a review of the observation experience. It is my hope that this interview will provide increased clarity for myself regarding the use of interrogatives in the evangelism method under study. Additionally, data gathered through this interview process, when added to the data already obtained, can add significantly to the researcher's (my) ability to make valid observations regarding the subject under study (Creswell p. 196). For research purposes, I am asking permission to tape record each the interview session. A transcript of the tape-recorded session will then be produced after which the tape will be erased. Your identity as a participant in this interview will be kept strictly confidential. The time commitment for this portion of the study is expected to be no more than one hour.

I will be calling you within the next seven days. At that time, I will be happy to answer any questions that you might have about this study. I will ask you at that time about your interest in participating. Additionally, you will note that I have attached to this letter a copy of an "informed consent" form. Any study that affects people must show that the participants are fully informed of the risks, benefits, and expectations of those participating, and what rights they are entitled to. I will be happy to answer any questions you might have regarding this form. Should you choose to participate in this study, we will sign it together.
I can be reached at my office should you have any questions (402-489-3024). Thank you for your consideration. Please keep me in your prayers and I will keep you in mine.

In Christ,

Rev. Luther C. Biggs

Note: All research method notes taken from: *"Research Design: Qualitative, Quantitative, and Mixed Methods Approaches."* (2d Edition) John W. Creswell. Sage Publications, 2003.

CONSENT FORM

Rev. Luther C. Biggs has requested my participation in a research study. The study is designed to investigate the use of interrogatives within the "mentor method" of evangelism.

I understand that the purpose of this study is to provide insights that will result in improving the training process used to equip mentors at Messiah Lutheran Church – Lincoln, Nebraska. Additionally, it is hoped that this study will add to the Missouri Synod Lutheran Church's understanding and practice of the task of evangelism.

My participation in this study will include three specific components:

One: I will complete an instrument that Rev. Biggs has designed to qualitatively evaluate the use of interrogatives in the mentor method of evangelism.

Two: I will participate in an observation experience. In this experience I will be observed either within the context of a defined role-play or an actual mentorship setting. Pastor Biggs will observe me for a period of thirty minutes. This observation will be tape recorded for research purposes only. My identity as a participant will at all times be kept strictly confidential. After a transcript of the tape-recorded session has been made, the tape recording will be erased. The transcript will be coded so that my identity as a participant will remain anonymous. At no time will my name be recorded along with my responses.

Three: I will participate in an interview with Rev. Biggs. This interview will endure for a period of approximately thirty minutes. This interview will be tape recorded for research purposes only. My identity as a participant will at all times be kept strictly confidential. After a transcript of the tape-recorded interview has been made, the tape recording will be erased. The transcript will be coded so that my identity remains anonymous. At no time will my name be reported along with my responses.

I understand that there are possible risks to me if I agree to participate in this study. The primary risk is that of emotional discomfort. Rev. Biggs will try to minimize such discomfort by insuring that all information will be maintained as confidential.
I understand that the results of this research study may be published, but that my name will not re revealed. It will remain confidential.

I understand that my participation in this study will only benefit me in so far as I read the completed study and gain information.
I understand that my participation is voluntary and that refusal to participate will involve no penalty to me.
I understand that I may withdraw from this research at any time without penalty or prejudice against me.

Rev. Luther Biggs, who can be reached at (402-489-3024), will answer any questions that I have concerning my participation in this research study. If I have any questions about my rights as a research subject, or in the event that I believe I have suffered an injury as a result of participation in the research project, I may contact the Supervisor of this project, Dr. David Peter at (…..). Dr. Peter will discuss my concerns with me or will be able to refer me to the individual(s) who will review the matter with me and provide information on how to proceed.

I have read the above statement and have been able to ask questions, and express concerns, which have been satisfactorily responded to by Rev. Biggs.

I believe I understand the purpose of the study as well as the potential benefits and risks that are involved. I hereby give my informed and free consent to be a participant in this study.

_____   _____
(Date)   (Consent Signature of Subject)

 I certify that I have explained to the above individual the nature and purpose of this study. I have informed them of the potential benefits and risks associated with participating in this study. I have answered any questions that have been raised. I have provided the subject with a copy of this signed consent document.

_____   _____
(Date)   (Signature of Investigator

FIELD OBSERVATION EXPERIENCE FORMS
(Mentor)

Name of Participant: XXXXXXXXX

Assigned Role: Mentor

Assigned Partner: T.B.D.

Assigned Topic: "God's Plan of Salvation: Jesus Christ"

Session Description: Prior to the Field Observation Experience, the Mentee partner with whom you are working will be asked to complete the "Discussion Starter" questions that are enclosed with this form. As you may recall, these questions are located in the "Mentee Journal" that an actual Mentee would utilize during a Mentorship session.

Note: A copy of these questions will be provided to the Mentee prior to the Field Observation Experience.

The Mentee will come to your session, prepared to discuss their opinions regarding each question.

As a Mentor, it is your role to "guide" the Mentee through a discussion of each question. It is important that you consider the use of Interrogatives (Questions) in providing guidance. You may wish to use *exploratory questions* to explore the depth and content of your Mentee partner's opinions. Additionally, you may wish to utilize *normative questions* to determine any particular "norms" or "sources" that might lie underneath your Mentee partner's thinking.

Because it is the goal of each Mentorship session to **CONNECT MENTEES TO SCRIPTURE** you should make use of the Scripture passage sheet that is also enclosed with this form. Your Mentee partner will also have a copy of these passages.

As a Mentor, you will want to review these passages prior to the Field Observation Experience. Please remember that *connector questions* are a helpful way to guide a Mentee to a particular passage during a session. In this way, Mentors are able to use Scripture to address an observed Spiritual need.

As a Mentor, it is suggested that you prepare for your session by reviewing the Mentor Notebook that you received during the **Mentorship 101** course. In particular you might wish to review the section associated with the topic that you have been assigned. Additionally, you may wish to review the sections of Luther's Small Catechism and Edward Koehler's "Summary of Christianity" that are identified in the notebook. It might also be beneficial to review some of the resources listed in the "Question and Answer" section.

Note: If you should have any questions regarding this information please contact me as soon as possible. I may be reached by phone (489-3024) or e-mail (Lbiggs1558@aol.com)

THANK YOU!

FIELD OBSERVATION EXPERIENCE FORM
(Mentee)

Name of Participant: XXXXXX

Assigned Role: Mentee

Assigned Partner: XXXXXXX

Assigned Topic: "God's Plan of Salvation: Jesus Christ"

Session Description: Prior to your session, please complete the "Discussion Starter" questions that are enclosed with this form. Because the role that you are playing in this session is that of a person that is in the process of exploring Christianity, you should answer each question in a way that might reflect the opinions of someone that is "outside-of" but not "antagonistic" toward Christianity. You might choose to answer the "Discussion Starter" questions in a way that is "Worldly" but not "hostile."

Note: Please bring your completed questions to the Field Observation Experience.

The Mentor that you will be working with will discuss each question with you. Throughout your discussion, they may ask you a number of questions that are designed to explore the depth of your stated opinions (answers) or their source. Be prepared to "role-play" when you are asked such questions. Your answers should reflect the thinking of an individual that is exploring Christianity.

In addition to the "Discussion Starter" questions that are enclosed with this form, you will also find a sheet containing a number of Scripture Passages.

Note: Please Bring this sheet with you to the Field Observation Experience.

You do not need to do anything with these passages at this time. They represent the passages that are contained in the **Mentee's Journal** that a real mentee would have with them during a Mentorship session. These passages may be referred to by your Mentor partner.

Note: If you have any questions regarding this information please contact me as soon as possible. I may be reached by phone (489-3024) or e-mail (Lbiggs1558@aol.com).

THANK YOU!

MENTORSHIP 101 EVALUATION INSTRUMENT

Name of Participant:_____

Session of "Mentorship 101" Completed : <u>Fall 2001</u> <u>Spring/Summer 2002</u> <u>Fall 2002</u>
                                                          (circle one)

Number of Class Sessions Completed (out of 15 possible): <u>1-5</u> <u>5-10</u> <u>10-15</u>
                                                                         (circle one)

1. How are interrogatives (questions) important to the task of evangelism in a postmodern culture?

2. Below are listed four types of interrogatives. Discuss how you might use each.

   Opinion Interrogatives:

   Exploratory Interrogatives:

   Normative Interrogatives:

   Connector Interrogatives:

3. What goals do you see for using interrogatives?

4. How would you implement the "buying time and selling rope" idea in the use of interrogatives?

5. From your perspective, describe what a mentor-mentee session would look like if a mentor were successful at utilizing interrogatives.

6. How would you use Scripture and Scriptural resources in interrogative evangelism?

7. In the course of serving as a mentor-evangelist, your mentee states the following:

    Mentee: "I am not really sure that hell exists as a place outside of this universe. I have always felt as though "hell" was something in the here and now. I don't know that I buy into the idea of hell as fire and the devil as someone with a pitch- fork.

    Please describe how you might respond to this statement. Use an interrogative approach.

8. In the course of serving as a mentor-evangelist, your mentee states the following:

Mentee: "Last week I read through some of the Bible passages that you gave me to read. Now I am confused! I always thought that God was supposed to be loving and kind. But, in some of the passages that I read, God commanded His people to kill and wipe-out another nation. I am not sure that I could follow a God like that!"

Please describe how you might respond to this statement. Use an interrogative approach.

9. In the course of serving as a mentor-evangelist, your mentee states the following:

Mentee: "Several years ago, I took a religion course at a major university. We talked about the origins and teachings of different religions. When it comes to Christianity, I think that it does contain many good teachings about God, but I also think that some of the other world religions do too!

Please describe how you might respond to this statement. Use an interrogative approach.

10. A person makes the following statement:

"I think that the idea of using questions as an evangelism tool is wonderful, but questions never converted anyone into the Christian Faith!"

Based upon your understanding of the use of interrogatives as they relate to the spiritual conversion of a mentee, Please Respond.

11. In your opinion do you believe that using interrogatives as a tool for evangelism is something that might come "naturally" for most Christians, or is this something that must be learned? (Explain)

12. Please describe what part of the "Mentorship 101" course was most helpful and what part was least helpful in equipping you to utilize interrogatives as a mentor-evangelist.

13. If you could change one thing about the "Mentorship 101" course to make it more effective in equipping people to utilize interrogatives in evangelism, what would it be?

Transcription of Interview
With Mentor Subject 01

What do you like best about the interrogative approach?

* Well, I think I like about the best, is the fact that there is really no pressure to convert somebody. It's more like a conversation and you are really hearing what they have to say. I mean how can you share information or share the gospel with somebody unless you know what they really think? I mean they are not like a computer waiting to be programmed. They are real human beings so I think that it takes off the pressure.

What do you like least?

* Um, you've got to be real patient. It could take a long time. It is not one of those deals where you can just ask a few questions..you know when you ask that approach you can not necessarily control the conversation or at least control it quickly because when you ask a question, an interrogative, they answer it and it may, things may turn a different direction then what you think. You may think you are going to go a certain direction and try to lead them to a certain passage or a certain thing and they may bring up a completely different issue. So. Um. I don't know. I think you can maintain some control with interrogatives but not direct control.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* Uh, I think I probably did more on opinion. I think I did all of them but I focused more on the opinion and the uh, what" the second one? (Exploratory), I probably did more of those. And I only got to the connector kind of late and I really didn't do a lot of that I. But, I think I did yeah.

Which type was the "easiest" for you to use?

* I think the easiest one to use is the opinion one. I think it is the easiest because most people are very willing to share their opinion if you ask them so I would say that one was.

Which type was the most "difficult?"

* Um, Probably the connector. Even though I wouldn't say it's real hard but connector is one where you are asking for a commitment as opposed to asking for an opinion. You

know the connector one is the one you can get rejection on. It is kind of a Yes no, thing. And so I wouldn't say that it is real difficult, but I would say it is the most. For me at least.

How do you feel your use of questions made the mentee feel?

* Um, well I think, I don't think it put him on the defensive, I think he was always willing to tell me what his opinion was. Uh, or what his opinion was based on. I never put him in a position or I didn't try to put him into a position where he felt like what he was saying was against what I was saying. Even if he was expressing an opinion that may not have been the same as mine, he was willing to give it to me because he knew that I wanted to hear it so, um you know that is what I would say there. I think it made him feel willing to talk and express his ideas and thoughts.

Was the response of the mentee to your use of questions different than what you expected?

* Uh, No, not really. I wasn't sure how much he would really know or how much he would really understand about Christianity. And so his knowledge of it was, even though he didn't embrace Christianity as his own belief, his understanding of what Christianity espoused to was a little better than what I thought it might be but, uh pretty much other that it was pretty much what I thought it would be. He was uh, willing to answer the questions and didn't really throw me any curve balls I don't think. You know, sometimes we would talk about one subject and he would kind of bring up another subject, which I had to be able then to kind of mentally log that so that at some point we could come back and discuss that other item, but didn't really surprise me.

As you used interrogatives in this session, did you ever find yourself stumped or stuck?

* Um, I wouldn't say stumped or stuck, but there were some times when I knew I had resources or resource material in front of me, but didn't know immediately which resource to refer him to. And based on the amount of time that we had to discuss, we didn't get much to the connector part. We just started to get to that, but I know that when he would bring up one topic there was a time where I was referring him to one passage and I knew some other ones that I wanted to refer him to but I didn't have immediate knowledge based on my own memory. And so if he was real willing to allow me to give him those references that would be great but if he expected me to be able to quote chapter and verse, if he was the type that expected chapter and verse that would have been more difficult for me to be able to do right away and obviously that has some effect on your credibility too.

How did you handle this?

* (Answered above)

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

* Well, we didn't get much into that, but I think that it worked out ok. Because he was willing to uh, he expressed a willingness to, uh, to see what the Bible had to say. And he admitted early on that some of what he knew about Christianity was based on other's opinions, or on what he had been told and not on lot of stuff that came directly from Christianity so I thought that went ok. I thought that he was going to be willing to do that.

If you could go back and do the mentor session that I observed over again, what would you do differently?

* Probably would have spent less time on the things that we talked about and attempt to connect him sooner.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* Well, one think I think I would do, I would definitely do a lot of role play. Because I think you can envision how you might do something, but until you've done it you are not going to have a good idea. So I think more actual role playing would be good in helping give people the skills they need to be effective in mentoring. Uh, so I think that is the one that sticks out for me.

What do you like best about the interrogative approach?

* Well, I like it the best, because I don't think there is any other way to find out where the people are. I think that it is the best way to find out where they are, where they came from and where even maybe where they want to be, what they are looking for. And you have to spend a lot of time.

What do you like least?

* I can't think of anything that I would dislike. I just see it as absolutely the best approach there could be.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* Yeah. I think I did. But, I don't think I did a good job but..I've tried to analyze it. And I didn't get a bit of sleep last night. I was trying to analyze why I pushed. The only thing I could think of was that when you said twenty minutes, I thought...oh. And I am so convinced, I am so totally convinced that you have to get scripture in order for God's real blessing. And it was kind of like, I've got to get there. And it was like, I was driven and I couldn't do anything about it. And I knew that I didn't listen well all of the time. I listened but I didn't pick up on it all of the time, because, I didn't have time you know what I am saying?

Which type was the "easiest" for you to use?

* Probably the exploratory. Um, but when you are not pushing, they are all very easy. They just flow when you are laid back, taking your time and you know it is going to take several weeks to get through what I tried to get through the other night. And it just all flows together.

Which type was the most "difficult?"

* Oh, no, I can't really say that. If anything it would probably be the normative, but she gave me give me the...but I think what really got to me was all of the sudden we were switching gears and I felt like I've got to get to scripture.

How do you feel your use of questions made the mentee feel?

    * I think she was pretty comfortable. Did you hear what her last comment was? She said I'm ready to come back next week. I think she felt good.

Was the response of the mentee to your use of questions different than what you expected?

    * Well, I guess I kind of told you that. Not that the response was different than it should be. But...I didn't have enough time.

As you used interrogatives in this session, did you ever find yourself stuck or stumped?

    * I didn't feel like I was stuck or stumped. I am firmly convinced that you keep asking these what questions and back to what you had taught us, "buying time and selling rope." Because when you keep asking those, when they are answering those you can think, this is what I am going to ask next. So I can't say that I ever felt stuck. I felt comfortable with her.

How did you handle this?

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

    * Well, I think it was ok. But it was too pushed. I pushed it too quick. I wanted to take more time. But, um, I was pleased with her response which I thought was pretty honest. Her response where she said, "That's just what I said." And um, but, as I said, I am so convinced that if you use Scripture God will take care of the rest. And I know that its not me, its not me at all. It's like, ok. I got there now let Him go.

If you could go back and do the mentor session that I observed over again, what would you do differently?

    * Well first of all I would want to take it slow. I would be more laid back. I guess in my mind, I was thinking I've got to get there for your sake. So it didn't come out the way I wanted it to.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* I tried to answer that. Where did I try to answer that? I tried to answer that when I was fitting to do the thing to begin with. And I didn't have a good answer. I just think that you can't do enough of that role playing. And role playing isn't the proper word, maybe but, you can't do enough doing. I don't know. I can't say it. You just have to do it and do it and do it. But I think if there is anything else. I think there could be even more specifics on how to ask those questions. And instructions on how to practice them on your own. And practice it with your family. I am totally convinced of that. I am not talking about mentorship but it works.

Transcription of Interview
With Mentor Subject 05

What do you like best about the interrogative approach?

* It basically opens up opportunities to see where a person is coming from in their worldview and that helps keep me from jumping to conclusions and you know running ahead and not really being able to be fair to the person. So by asking questions and seeing where they are coming from is probably the best way to guarantee, well there's no guarantees but at least to help produce a satisfactory type of building of a relationship.

What do you like least?

* Oh gosh. Um, that maybe the other person maybe wouldn't be responsive. Sometimes there are people that would just rather be discussed, not discuss in a discussion format. But it can intimidate people to ask them questions because then they feel like they have to come up with answers. So it might be a little intimidating. So that might be the, a problem.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* Boy that's tough to answer. I hope I did. I know I used the normative and the exploratory. I will go for two out of four.

Which type was the "easiest" for you to use?

* The exploratory. Well, let's see, exploratory is getting an overall view. Yeah. Because sometimes when you ask the normative and you want to know where they are getting their opinion that can be intimidating and cause a little shut down. Just exploratory.

Which type was the most "difficult?"

* The normative. It could create a little bit of intimidation because they might have to reveal some of their ignorance. I guess that my goal is to keep communication open.

How do you feel your use of questions made the mentee feel?

* I believe it was um, I believe she felt comfortable, I don't believe she felt intimidated or put in a situation that would threaten her. I thought it was pretty much a comfortable setting.

Was the response of the mentee to your use of questions different than what you expected?

* It was pretty much as I expected. She was still in a, kind of in a uh, exploring who Jesus was and kind of getting a, wanting to get a grounding of who he was, kind of his significance.

As you used interrogatives in this session, did you ever find yourself stuck or stumped?

* I don't think I was. I felt pretty confident in the answers I was able to share with her. I was really um, hoping to use scriptures as authority and by using that, that takes the "because I said so" statement out of it. I feel when, I don't believe that I was stuck or stumped. Like I say she was in the really early stages of discovery. Maybe if she had been further along it would have been a different scenario.

How did you handle this?

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

* I felt comfortable with that. I felt it was, because of the topic area and I felt it was received well on her part and overall using the scriptures was again not putting the authority on me or someone else or on our pastor or Sunday school teacher or anyone else it's going back to the truth the word and that is the foundation.

If you could go back and do the mentor session that I observed over again, what would you do differently?

* I would probably share some other resources with her. I had some on hand but didn't get to them. I think if I had done it over the Bible can be intimidating they feel that they can't understand or read it with appropriate knowledge given the different educational levels of the people. With her I would have maybe chosen to share some other outside resources.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* Oh golly. Just give them more. I know it is hard in that first class to get them to participate. Sometimes they are ill at ease to be a role player. But if we could get more interaction in that first session. And call it a…well you don't want to weed them out because that is not our position but you want to give them a real feel for real life scenario type. Maybe a little bit more of breaking into small groups. It might…but then it might be counterproductive because they are trying to find out fairly quickly if this is a true spiritual gift. To see if they could pair up with someone they feel comfortable with and

they know already and then be able to start doing the interrogative questioning and just give them that feel and then challenge them to be interactive and interrogative with their own family. And just go home and use that as a format for asking in their own family.

What do you like best about the interrogative approach?

* I guess it's more like a conversation more than like anything prepped or like the tambourine pounding on the corner, whatever.

What do you like least?

* Well, I think it is uh, it.leads to a very very long period of time which is also good, but sometimes we humans we get anxious. But if we live with God long enough he pretty well teaches it (patience).

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* I don't believe that I did. I was thinking about them, but it seemed like twenty minutes just wasn't long enough at least for me to approach all of them, I think that I was mainly trying to find the baseline.

Which type was the "easiest" for you to use?

* I think probably the exploratory.

Which type was the most "difficult?"

* Probably the linking part of it. (Connnector) I tried to use it and I don't think I did it well.

How do you feel your use of questions made the mentee feel?

* That might bring up a couple of questions of mine. I felt that neither one of us was real comfortable even though it went pretty smooth. He seemed to perk up on the subject of evolution. He did ask about resources. That one video tape on evolution I really strongly suggest it. (So would you say the questions did their work? Made the person say, I want to get some resources on this?) Yes I think so.

Was the response of the mentee to your use of questions different than what you expected?

* Well I guess I was even trying to read too much into it. It is probably what I expected.

As you used interrogatives in this session, did you ever find yourself stuck or stumped?

 * Yeah, I, uh, found out one thing that I have not committed all of the Bible passages to heart like I need to. And I noticed myself stumbling several times in getting to the Bible passage that might answer the question. And I think that's a big, big task for me yet. I think that going to the same subject in another section, I would be more comfortable.

How did you handle this?

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

 * Yeah, like I said, I kind of flubbed it, but I, uh, I guess, my thought is it might have been a little premature in the mentoring process. I think I would have to in my own mind get quite a bit more acquainted with the person. And then start setting a baseline on what their knowledge of the Bible was and then go from there.

If you could go back and do the mentor session that I observed over again, what would you do differently?

 * Well, like I said I think I would like to be a little more acquainted with the person and that just comes from, you know, I think you said you start off with a number of sessions and try and space them about a week apart and then you can start setting your baseline. You find out what they know or what their questions are. Then you can start preparing some of the resources that you have at your grasp.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

 * I'm not sure that a graduate of 101 could effectively use it. I think that's just the basics. You know, there's one thing that I did find um, oh quite enjoyable out of 101, that's why I went back and took it a couple of times partially because I had to drop out because of (wife's illness), but the Biblical history, the ancient history that you brought into the class, uh, made it feel very comfortable. I am amazed at your knowledge of, you must read constantly (laughter). Uh, that was the most enjoyable part of 101. But then in 102, I did really admire Ron, we've become pretty close through that. And the amount of information that is there, not only substantiating the Bible from what is in the Bible itself, but also what is written outside the Bible. And a lot of the archeology finds or digs, its really stirred a new interest.

What do you like best about the interrogative approach?

* Um, uh, probably the fact that what you are doing is answering their questions. Um, it kind of takes the focus off of, instead of trying to convince them of something, you are kind of working with them through it. So it's, in some respects it takes the responsibility off of you.

What do you like least?

* Um, I have difficulty in the studying part of it. Um in the questions, um when I was studying for it, it was difficult. It was hard for me to get a grasp of it. I love the reference materials that we use and all of the background um, the questions per se are kind of awkward, I think or just for me, anyway.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* Um, truthfully I can't remember if I used any or all of them. Not off hand.

Which type was the "easiest" for you to use?

* Um, usually the connector type of questions. What's your background or how did your family do this or um, enough just so I, for me it gets me so that I just know them better and a little bit better where they are coming from.

*Which type was the most "difficult?"

* Um, I don't know, not right off hand.

How do you feel your use of questions made the mentee feel?

* Um, oh, um, I don't perceive her being uncomfortable per se, um I don't like giving people uncomfortable. So that's kind of where I try to head.

Was the response of the mentee to your use of questions different than what you expected?

* Um, I thought she would be a little bit more negative or strongly opinioned. That kind of surprised me.

As you used interrogatives in this session, did you ever find yourself stuck or stumped?

* Um, I would say, um stumped, there was one, I can't remember what she asked that kind of seemed to stump me, um, I know that it was when she went and talked about Jairus, I didn't know where that was, um. So I felt there was another time too that I wasn't, that I didn't have an answer right off hand.

How did you handle this?

* Well like when I was looking for where Jairus was, I think that we chit-chatted a little bit while I was looking for the reference. Um, and you know, I admitted that I didn't know where it was. I said, "I know that it is in here" And I don't know that it was really necessary that I look it up. It was a story that she knew so it was kind of like, ok. We will find it in the Bible. It was kind of a reference. I don't know if it was pertinent that…

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

* Um, actually she was pretty open about opening up the Bible and reading it even though afterwards she said that she had difficulty reading. On her part she was really good about it, I thought.

If you could go back and do the mentor session that I observed over again, what would you do differently?

* Oh, um well it's hard in thirty minutes, even a twenty minute deal. Oh, we were all over the place. I am just as bad as her because I am one that can go in circles and never finish anything. So um, you know, I don't know if I would do it any different, but maybe the focus would be, I don't know. I don't know if I could be more persistent, knowing myself.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* Um, I um, uh, I might make the classes smaller and a little bit more, and then allow some time for people to talk. Like when we started meeting as Mentorship 103, it is so interesting to hear what other people's experiences are. Maybe allow some time for that because you sure learn a lot from other people who go through things like that. One person was talking about Muslims and I have several people that are Muslim working for me. And you know, it is neat to hear what other people have to say.

What do you like best about the interrogative approach?

* Well I like, the way we set it up was that I had a need to prepare a little bit, I didn't go into it cold, I had some questions that I could look at before hand. And, I could present to the mentee. Um, so in that respect it was a pretty comfortable setting. (I'm hearing you say that having the questions was helpful) Yeah! You, you kind of start with a kind of question that you are comfortable with. That you feel comfortable with. So you put that on the table to find out where he is at with that question. Then from there you can, that can take you anywhere the response from that.

What do you like least?

* Being recorded (laughter) Uh, really there wasn't anything that I disliked about it. I enjoyed the opportunity. I enjoyed the challenge. Um, the challenge is great. Um, and uh, I think, uh I think it allows you to build some kind of connection with that person. Um, and in a way that you don't normally do. Just in passing and talking to somebody you don't build a connection by saying "How was your day, and How was your family?" and this that and the other, but when you start asking those questions that really make a person look inside of themselves, it reveals something and you have more of a personal connection.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* Yes, I think I hit on all four, maybe not in that particular order all of the time. I mean, I had a tendency to jump around a little bit, which I don't know if that is the right way or the wrong way to do it, but I found myself doing it. Um, but I think that I touched on all four of them.

Which type was the "easiest" for you to use?

* The easiest was probably the opinion questions. Throwing them out there.

Which type was the most "difficult?"

* I think the most difficult for me to do were the exploratory questions. Finding out uh, feeding off of their responses. And then the normative questions uh, they're I think a little easier, because it's like, "Yeah, I understand that, but where did you find that out?" Those kinds of questions are kind of easy, but it's those exploratory questions that I have a hard time with. Because you don't want to come across as being offensive. I mean there is a fine line there between saying, "How do you know, or how do you know that?" You can be rude, I mean you can run the line of being rude and turning that person off.

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How do you feel your use of questions made the mentee feel?

    * Um, that's a good question. He was kind of hard to read. Um, he says he was comfortable with it, but I think that was partly because he was prepared for it. You have to be careful not to bombard people with questions. Too many questions might be counter productive, I don't know. Um, I think that you need to maybe, rather than try to pack it in in one session, throw one or two (questions) out and then let it stop. Then pick it up again later. If you can get to the last question, the connector part, if you can get to that through one or two questions all the better. But sometimes you can't. But I think the mentee was at ease. I think he was fine.

Was the response of the mentee to your use of questions different than what you expected?

    * No.

As you used interrogatives in this session, did you ever find yourself stuck or stumped?

    * Had I not had my notes in front of me, yeah, I would have been. Um, only because it is something that I haven't practiced a lot. And it is practice. It is something that you have to work at and practice. It's not something that will just roll right off of your tounge. I mean eventually it will. I see people that are gifted in that. That can do that. You are a perfect example of that. I mean you have worked at that. It is something that you practice everyday. I mean I...just like the job I do. It is easy. It is just something that I just do naturally. But to go and do something else, I have to work at it. That is something that is important that you practice it.

How did you handle this?

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

    * Oh, I was looking forward to posing that last question, "Would you be willing to do this?" I kind of keep my eye open for that opportunity to draw that out there. I think it is the thing about that is you have to know where to go. You have to have that tool in hand, or in your mind, or on paper in front of you. To say, "You want to go here?" You've got to know where to go. Cause if you don't know where to go then you might as well not ask the question.

If you could go back and do the mentor session that I observed over again, what would you do differently?

* Um, I mean if you were not here and the recording was not here, if it was just he and me one on one, I would maybe do it over a cup of coffee. Yeah, sit back and have a piece of pie. And maybe, take more than forty minutes and maybe make it a little more comfortable.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* I don't think graduates from that class are ready to do that. Cause, I don't think there is enough in that 101 class that gives them the tools to do that. I don't think they are ready for that. I think they need to go on to 102 and 103. I think it's really important that you progress through that before they are expected to be put in that situation. I don't think that there is enough in there. It seemed like we spent a lot of time, because we had a lot of people coming in and out of there, because it was more of an introductory class, because people were testing the water. Is this the class that I want to get into or not? So we tended to cover a lot of the same ground each week. There was a lot of repetitiveness. And, I don't know if that is because of your schedule. But it seemed like we were repetitive. We covered the same ground. But maybe that is what that class needs to do. And then move on to 102 to get into the role-playing. And I think that it is important to do the role-playing. We were talking about doing that and planning on doing that, but never really got around to doing it. I was looking forward to doing that, we just never got around to doing that.

What do you like best about the interrogative approach?

* I think what I like best is that it allows me to listen to the other person and really find out where they are coming from. So that I can know what they are struggling with and really what their mindset is. So that you know the best approach to witnessing to them too.

What do you like least?

* Sometimes it's hard with certain people who continually say that they don't know. Sometimes I just really want to explain stuff to people when I know that that is not always the right way but sometimes it is harder to try to ask more questions than to just talk.

You will recall that there are four types of interrogatives (Opinion, Exploratory, Normative and Connector): "Did you find that you utilized all four types of questions in this session?"

* I think that for the most part I did. Uh, I think as far as the connect question, I didn't connect her as much to specific resources at that point, but I did at least lead her to um, see if she wanted to explore.

Which type was the "easiest" for you to use?

* I would say the explore questions.

Which type was the most "difficult?"

* Maybe the normative.

How do you feel your use of questions made the mentee feel?

* I think it probably made her feel more comfortable rather than someone just preaching at her and they certainly made her think a lot.

Was the response of the mentee to your use of questions different than what you expected?

* In this case, maybe a little bit. Because in asking questions I am used to people that are more opinionated on the entire subject of religion. And, in my experience I've talked to more people that are hostile to Christianity. So I was a little surprised in this case that she was actually interested in it.

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As you used interrogatives in this session, did you ever find yourself stuck or stumped?

* At some points, yes. Because, I found myself wanting to explore a particular question a little bit deeper, but I didn't necessarily have the resources to be able to do it. And so I thought it would be better to go back to that. As though to do it in a later session and move on. But when it came to moving on, I didn't quite know where to move to from there so that I wasn't totally changing the subject, but so that we could get somewhere in that session.

How did you handle this?

One of the goals in using interrogatives is to connect mentees to Scripture. How do you feel this worked out for you?

* I think it would have worked out really well. One thing that I would like to do is to be able to know more scripture and to be able to know exactly where I would want to take a mentee. A lot of times I have verses in my head or examples in my head that I would like to point the mentee to, but I don't know where they are found a lot of the times. So, I think if I was better with memorizing verses, along with their references, then I think directing the mentee would be very effective. And I would be fairly comfortable with doing that.

If you could go back and do the mentor session that I observed over again, what would you do differently?

* I would have wanted to prepare more. Look at the list of Scripture verses you had given me and thought about how I would direct a mentee to those. In preparing more, I would have felt better about the session.

What would you change about the Mentorship 101 course to assure that graduates from the course could effectively use the interrogative approach?

* In my experience, I would encourage the mentors who are training to memorize more scripture, although they are certainly given to us. Although it is probably just me. I didn't put enough time into it outside of class. But, I think the only other thing that could help that first class is just continually urging us to get into the word and maybe just set a time outside of that class for people to be in the word and just exploring that. And talking about what things in Scripture have helped them throughout the mentorship process.

Transcription of Interview
With Mentee 02

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

* Probably about fifteen to twenty minutes.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

* I thought so. They, uh, like, just where, they, uh, got you thinking about, uh Jesus' life and the different important aspects. For somebody being mentored that was down to earth and some basic things that you have to start with. I thought that it wasn't too far into Christianity that...they are starting at square one, basically.

Did you find the worksheet to be helpful for your session with the mentor? (If so, how?)

* Um, I didn't really go through all of the Bible verses, but the stuff has been helpful. It was helpful to freshen it up in my mind and to keep us on the right track.

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

* Huh, I think there where, I'm trying to remember any specifics. Yes I think she did, I just can't remember specifically what they were.

How did this make you feel?

* Well it kind of made it feel like she was interested in where I was coming from. And where, why I was thinking what I did.

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

* Um, yeah I thought that she made some good points to show where I was coming from, like what she was asking me made me think about why I thought what I did and made me think beyond what I thought, you know what I mean? It made me think deeper than what I had answered.

How did this make you feel?

* Just like there is more to learn that I don't, that I know very little. I have just (not clear on tape) And maybe there is a bunch more stuff that would be helpful to know.

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

* Yep. Twice!

Did this effect your Spiritual opinion in any way?

* I'm trying to think back to which verses. (Question repeated). I don't think it really would have, because it was not knowing the history of it. I think that I would need a little bit more to give some more background to it.

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

* I don't think so. She came across as just setting the facts out. Not saying this is right. She just said, "This is what happened." And here is how it has affected me. And she just wanted, it just seemed that she wanted to tell me that and she wasn't telling me that I had to believe that too.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

* Well for me it would just be my own attendance. I didn't get to all of the classes. So I am in the dark somewhat on how I am supposed to do it. So I would just change my attendance. And even if you did attend all of them, if you are not comfortable, just that you would have more opportunities to do (role playing) just because with someone who is already Christian. Because then you can have hands-on experience. And then going into it you can know what you know, how to do it and what you should do. And I would, for me personally that would be helpful, because that is not something that is comfortable to do. But attendance first and foremost.

INTERVIEWS: MENTEES

Transcription of Interview
With Mentee 03

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

* About fifteen to twenty minutes.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

* I'd say that it's about as relevant as it gets. I mean it's pretty much down to the meat and potatoes of what it is about.

Did you find the worksheet to be helpful for your session with the mentor? (If so, how?)

* I think it was nice to uh, have both of us be on the same page. It is not like I am coming in with ones set of questions to have him answer and he is coming in with another one that he wants to ask. I kind of like that idea where he would potentially give me something to look at and we would both..I would go home and I would work on it and we would come back and we would both have the same grounds to look at. And I think that was pretty good.

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

* I think on pretty much every thing I said, he would probe a little bit further and uh, try to pull out of me where I am really getting this from. I am trying to think specifically, I can't think of anything specific. I know he did a few times. I know it would be uh, it kind of struck me as how effective it was.

How did this make you feel?

* Um, I think there was like a little sense of panic, because I had to come up with an answer to something that I hadn't thought about before. And especially sense I was trying to approach it from a different perspective. I was just trying to scramble for something that made sense.

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

* Um, I can't think of any real off hand, other than when he would ask me something about the Bible and I kind of had an answer for him but I hadn't read it. So it was, it was kind of like talking about a movie you had never seen. Hard to have an opinion.

How did this make you feel?

* Um, It just opens up that door that um, you realize um that your opinion is only an opinion until you can back it up.

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

* Yeah. There is the one that jumped in my mind first is, we were talking about who wrote it. And, I'm not sure what I said. I think I said, somebody wrote the old and somebody wrote the new. And he asked if it was written by men and I said yeah and he kind of lead me to the one, you know that says, "All Scripture is God-Breathed" and that uh, so it was really God who wrote the Bible and I think that he brought me back to that one twice. I think. There was, I think there was even one more. I am not sure. I am not sure if I am remembering the verses that I read myself.

Did this effect your Spiritual opinion in any way?

* I remember kind of being struck by the fact that he turned the Bible to me. I read it. And uh, its kind of, and then after I read it I kind of remember thinking it was still a little bit, It would be pretty great to know that it was God-Breathed, the God wrote it. And then he said, "That's pretty powerful" And it made you feel like you needed to know the implications of it. But it made you kind of stop and think about it.

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

* No. Not at all. He seemed more interested in what I had to say then what his real side was.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

* Um, I mean the only thing that I can think of that would insure that they could really use the technique would be to just practice the technique. I mean you kind of only learn by doing so. I don't know its kind of hard to squeeze that in between services. I mean just

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about the time you get started you feel like you have to finish. But you also pull more people that way. But I think that that would be helpful to actually practice it. I don't know how realistic it would be because I know that at the same time that we were having it there were other groups having different studies in there as well. But, I still think it would help. Actually, I don't know, maybe do the role-playing think in

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<u>Transcription of Interview</u>
With Mentee 06

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

Did you find the worksheet to be helpful for your session with the mentor? (If so, how?)

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

How did this make you feel?
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Was there any time in this session where your mentors use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

How did this make you feel?

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

Did this effect your Spiritual opinion in any way?

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

No. Not at all. He seemed more interested in what I had to say then what his real side was.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

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Transcription of Interview
With Mentee 07

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

* Um, about six commercials.(Laughter). No, um, between half hour and forty five minutes.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

* Yes.

Did you find the worksheet to be helpful for your session with the mentor? (If so. how?)

* Uh, I enjoyed it so much, I didn't even look at it after the first question.

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

* Oh, yeah!

How did this make you feel?

* Um, like she was digging for an answer.

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

* Um, It reminded me of when I was taking ownership of my faith.

How did this make you feel?

* Um, that there were more things to think about.

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

* She used some, but none of them happened to click a bell for me.

Did this effect your Spiritual opinion in any way?

    * It made me see what she was using as her source.

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

    * No, but she was persistent.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

    * I'd have small groups that practiced.

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

   * Um, probably about fifteen minutes.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

   * Uh, yes I did.

Did you find the worksheet to be helpful for your session with the mentor? (If so how?)

   * Um, I wish I would have referred to it more. But it also made me realize questions that gave me ideas of things to bring up. Whereas if I didn't have anything to review, it would be like, "What do I do?" It was a great, I'd say review sheet. And again, I wish I would have used it more while I was there. Because I kind of forgot that it was there and I think we would have stayed more on track if we would have used that. Which, you know, you said that we did ok. But, you know, if I would have used, referred to that I could have stayed more on what the mentor studied and what I studied also. And reading what I had read and filled out the questions to what I felt. Does that make sense?

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

   * Yeah, Yeah!

How did this make you feel?

   * Um, kind of um, put on guard. You know, it's a personal, very personal in fact. Kind of, it's hard for me to answer questions, I apologize. It can go both ways.

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

   * Um, very curious. (Like you wanted to know more?) Yes, definitely.

How did this make you feel?

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

    * Um, huh.

Did this effect your Spiritual opinion in any way?

    * Um, probably not at that point. That was our first session. I think I would probably still, I mean she opened a lot of doors because we covered so much. Which was probably not how we should have done it. It takes me a while to fully understand something. I would have to really really explore. I wouldn't get it right away. And especially when it comes to faith. That's something that is really hard to explain. I think she had me on the right track though.

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

    * No. Not at all.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

    * For my personal aspect? I think for the class in general, you carried every aspect. Where my husband loves to dig in to like the background of Christ, and the theology and all of those big words and they are even too big for me to use. And I think where God has given me um, the Holy Spirit has given me, it's just bizarre. I know that He uses me and He uses me every day. And I don't think that he is using me in the way that I need all of that information. I think that as a mentor or mentee, it is different for everybody. Kind of like your Spirituality or your growth is different. You grow on different levels. You know, if you go back to your talents. Like I'm an artist, you are a pastor. You could be a musician. I mentor completely different than my husband does. So, but I think that you covered everything. I thought that it was interesting. Probably some areas were not as interesting to me because that is not important to me. It is too deep. Or something that my mind would sway and I would start thinking about, what am I going to do when I go home. I hate to say that, because it is not interesting. So. Is that good

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

* Well, I kind of did it twice. Probably the one that I did at home would be the true time that it took me. It is hard to remember. I would say between and hour to an hour and a half. But, at least an hour.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

* Yeah.

Did you find the worksheet to be helpful for your session with the mentor? (If so, how?)

* Not only helpful to the session but also helpful to reminding me how to go about mentoring. It was helpful for the session.

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

* I think that was the first question. Yeah.

How did this make you feel?

* Well, I was fine with it. It was non-threatening. I didn't feel threatened by it. It seemed appropriate.

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

There were some questions I know that were not on the sheet that she added that I remember feeling that I really did not know. And that is the answer that I gave.

How did this make you feel?

* It really did not make me uncomfortable, but it showed me how much I needed to learn.

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

* Actually, no. We did not get into that. She made reference to the Bible as if there were passages that she could show me at a later time. So she alluded to scripture, but not a specific passage.

Did this effect your Spiritual opinion in any way?

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

* I don't think so. NO. Not at all.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?

* Practice. Actual practice of with you or with someone who already graduated before. Actual practice. That would help a lot I think.

Before you came to this mentorship session you completed a worksheet in which you answered a series of opinion questions about a specific Spiritual topic. Approximately how long did it take you to complete this worksheet?

* Well, I actually, I looked at that several times. Going back and looking through there, probably had about an hour into it, probably.

Think about the questions on the worksheet itself. Did you find these questions to be relevant to the Spiritual subject that you and the mentor discussed?

* Oh, yes I did.

Did you find the worksheet to be helpful for your session with the mentor? (If so, how?)

* Um. I kind of used it as my guidelines. And I didn't know that that is what we were going to discuss. But, I kind of figured that some of those questions were going to come out. I studied that so that I would have somewhat of an answer. I am not saying that my answers were as good as I wanted them to be. But I did use them as a guideline.

Where there times in this session where the mentor used questions to explore the source of your Spiritual opinions?

* Um, that's kind of tough for me to answer there. Um, I, I don't know. That would be kind of hard for me to say yes or no on that one.

How did this make you feel?

Was there any time in this session where your mentor's use of a question(s) caused you to realize that you were not sure about your Spiritual opinion?

* Um, now that's a kind of a tough on too. I don't think that there was brought up so much there that made me aware that I was fully aware of what I thought of my spiritual opinion, um I don't know if maybe the right questions were not brought up or not. But, I felt that he did a good job on the part of that and maybe that I wasn't aware of what he was saying of not being able to understand fully the questions that he was asking. So, that question would be kind of a hard one for me to answer.

How did this make you feel?

Was there a time in this session where the mentor connected you to a specific passage of Scripture?

    * Um, I would say probably yes. I probably couldn't pinpoint the scripture right off of the top of my head.

Did this effect your Spiritual opinion in any way?

Did you at any time in this session feel that your mentor was forcing their Spiritual belief upon you?

    * No, I don't think so.

(If Applicable): If you could change anything about the mentorship 101 course to assure that graduates were able to effectively utilize the interrogative technique what would it be?