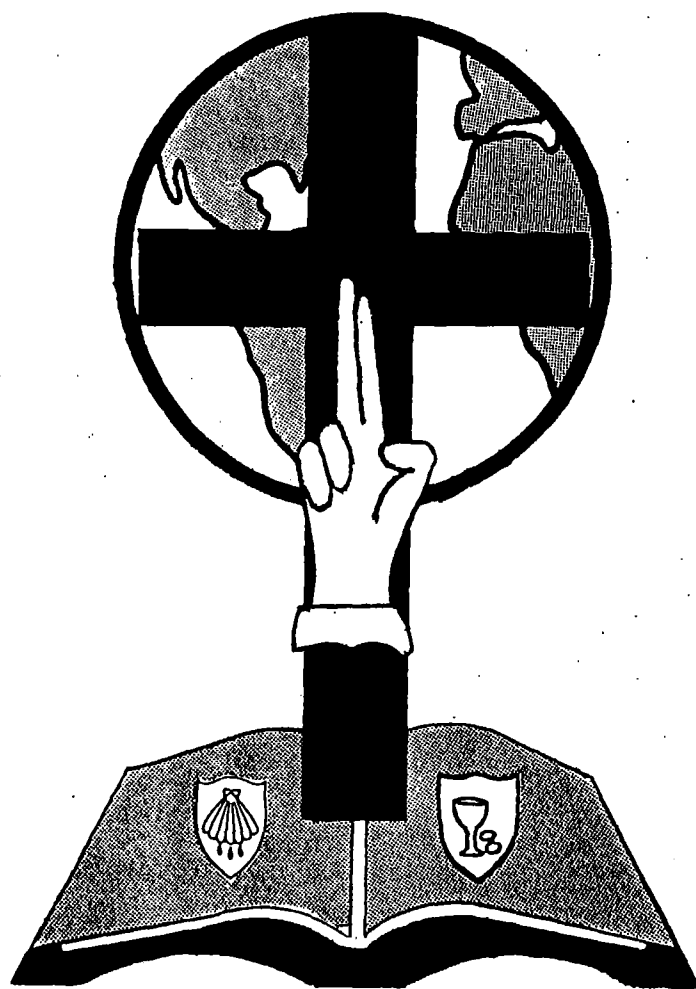


CONFESSIONAL EVANGELISM RESOURCE MANUAL



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"'CONFESSIONAL EVANGELISM' RESOURCE MANUAL"

First Printing

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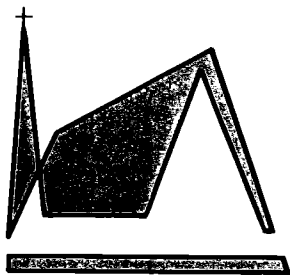
THE COVER SYMBOL:

The cross covers the world in proclamation of Christ's death for the sins of the entire world. The tips of the cross reach to the four corners of the earth to remind us that the Gospel is to be preached to all nations.

The open Bible, the Word of God, stresses the place where the message of salvation is found--the proclaimed Gospel brings men to faith in Christ.

The baptismal shell and communion cup and wafer are placed upon the Bible because baptism and communion are vital to the Christian's life--they too are means in which God works the forgiveness of sins.

Christ's hand of absolution is seen as we look to the cross. Not only are we forgiven, but Jesus tells us, "Lo, I am with you always" as we respond to the forgiveness of our sins by verbally proclaiming the Good News. The hand of Christ symbolizes absolution and the Great Commission.



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Preface to CONFSSIONAL EVANGELISM RESOURCE MANUAL

I am very happy to be asked to write a brief preface to my friend Reverend Steve Scheiderer's CONFSSIONAL EVANGELISM RESOURCE MANUAL. Reverend Scheiderer has been my student at the seminary for five years, and I have learned to know him well as one who is vitally interested in evangelism and at the same time totally committed to our confessional heritage in the Lutheran Church. This is a tremendously important combination in carrying out the work of the church, that one be committed to evangelism and committed to the Creeds and Confessions of our church. I believe this Manual written by Reverend Scheiderer will provide a great help and a new approach to evangelism in our church in this country. Evangelism in the early church was carried out by teaching new Christians the Creed and having them understand clearly that great confessional statement of the early church. Since the Reformation, it is the confessional writing called the Little Catechism which has been the basis for instruction for millions of new Christians who are children, teenagers, and also adults. By going back to this ancient and totally proven method of evangelism, Reverend Scheiderer has made a great contribution to our church and to all those who would carry out the Great Commission to evangelize the world.

Robert Preus
President
February 15, 1985

FOREWORD

'Confessional Evangelism, Inc.' ('CEI') was founded in 1982 to develop Lutheran evangelism resources and raise funds for student evangelism activities on Lutheran Church--Missouri Synod (hereafter, LC--MS) campuses. Since then there has been exceptional support and interest in the development of material that would define, explain and promote what has been increasingly - and fondly - called "Confessional Evangelism" ('CE').

'Confessional Evangelism' has come to have special meaning for lay people because it stresses confession of the Christian faith in everyday life situations (Matthew 10:32). 'Confessional Evangelism' also has special meaning for Lutheran pastors because it focuses upon the Christian faith as correctly set forth in the Lutheran Confessions - the faith which they believe, teach and confess. In short, 'Confessional Evangelism' stresses both the action of confessing the Christian faith and what the content of that confession is.

It is for the task of wider distribution of 'Confessional Evangelism' material that 'CEI' developed the 'Association for Biblical and Confessional Evangelism' ('ABCE'), and through it, this resource manual. All individuals, groups and congregations are invited to learn more about the benefits the 'ABCE' offers and how these benefits may be spread throughout the Lutheran Church. (For more details, see the form at the end of Appendix A.)

This manual has two primary strengths. On the one hand, the manual supplies the reader with a great deal of material for each section. On the other hand, it is designed to allow the reader a choice in (1) the points presented (which can be based upon the needs of the group or congregation), and (2) the degree of thoroughness for any point or section (usually determined by time and ability of the people). [See Appendix F: "Winter 1985," Note 1.]

The manual is designed to be used most effectively in three phases. These phases can be repeated numerous times. One phase can be implemented with one group (e.g., the LWML) while another group (e.g., the evangelism committee) moves on to the next phase(s). If it is perceived that a fourth phase is needed (e.g., the study of non-Lutheran programs and materials), then the first three phases can provide, or will have provided, basic Scriptural teaching upon which these programs and materials can be judged for use within the Lutheran Church.

'Phase One' is an initial highlighting of the main concepts of each section (i.e., main subheadings, Roman numerals, figures and the most striking points of the presenter's choosing). This phase is designed to last only an evening or two and provide a motivational atmosphere for further study.

'Phase Two' consists of concentrating on each section in more detail. The order in which they appear in the manual is flexible and the needs of the group, committee or congregation should dictate this important consideration. This phase could last from one to four sessions each - depending upon the amount of time available. Another important factor is whether these sections are presented in a weekend workshop setting or as part of a congregation's ongoing evangelism effort.

'Phase Three' is the supplementing of each section in the manual. "Appendix E" has been designed to suggest a variety of useful resources. For example, the emphasis on the proper distinction between Law and Gospel ("Section 6") can be supplemented easily by the book suggested in "Appendix E" under "Section 6": "God's No and God's Yes" by C.F.W. Walther. Another example would be that of "Outlines of Doctrinal Theology" by A. L. Graebner, which although it appears under "Section 12," could be used throughout much of 'Phase Three'. Like 'Phase Two,' the order in which these sections are covered, and the amount of time allotted for them, is flexible.

SPECIAL FOREWORD TO THE FIRST PRINTING

We are happy to produce this first regular printing of the "'Confessional Evangelism' Resource Manual." From June through September 1984, approximately 250 copies of the "review edition" were circulated to pastors and laymen throughout the LC--MS. Surveys accompanied these copies in the hope that they would help the editorial committee improve the manual (through suggested deletions, additions and/or alterations). While some responding to the survey (or by letter) preferred certain sections to others, suggestions for deletions were nonexistent. However, changes and additions were made on the basis of noteworthy suggestions. [These revisions will be particularly significant for those that have the review edition - especially when referring to section or page numbers in group situations.]

Changes occurred in this edition in several places. The first change has occurred in placing the part entitled "Background Material" before the part entitled "The Heart of 'Confessional Evangelism.'" In the review edition the latter was placed before the former in order to allow busy reviewers to (at least) focus on the central issue(s) - or "heart" - of 'Confessional Evangelism'. Since the formal review phase has passed, the emphasis has shifted from reviewing the contents of the manual to practical implementation of the same. The current arrangement facilitates a natural flow in responding to this concern by providing background information ("Part One"), building on this information by presenting the "heart" of 'Confessional Evangelism' ("Part Two"), and suggesting ways of practical application ("Part Three").

The second set of changes has taken place 'within' "Part One". The section entitled "The Definition of 'Confessional Evangelism'" now precedes "The Advantages of 'Confessional Evangelism'" because it is helpful to first define 'Confessional Evangelism' before proceeding to the other sections. Also, the title of "Section 3" has changed from "The Basis of the 'Confessional Evangelism' Starting Point: A Unique Emphasis" to "A Unique Feature of the 'Confessional Evangelism' Starting Point". It is hoped that eliminating the words "basis" and "emphasis" from the title will help distinguish between the (single) "unique feature" described in this section and the "foundational concepts" presented in "Part Two".

The final change has taken place in the title of "Part Four". Specifically, "Important Contextual Considerations" was prefixed to "Maintaining a Positive and Constructive Perspective on 'Confessional Evangelism'". The former was added because "Part Four" contains important theological and contextual considerations (see sections "12" and "13" - especially "Figure 12.1") which are important in the preliminary reviews which pastors and boards like to undertake before determining the overall evangelism emphasis and strategy of the congregation. The latter title phrase (i.e., "Maintaining . . .") was retained to emphasize the fact that "Part Four" is probably best presented to the congregation or groups at large (i.e., after the preliminary review of congregational boards) after the basics of "Confessional Evangelism" have been thoroughly reinforced through parts "One" through "Three" or as part of a more advanced phase. (See again discussion above in "Foreword".)

There were two very significant additions to this manual. The first addition is the section in "Part Two" entitled: "The Biblical Concept of Confession: A Beginning

Bible Study" (pp. 10-12). This section was added because of its concise treatment of the Biblical term "confession" and its relation to 'Confessional Evangelism'. Through this section the reader will be able to review the Biblical concept of "confession" and appreciate why the term "Confessional Evangelism" has been employed.

The second important addition consists of two new pages prefixed to "Section Six" (pp. 13-14). This addition reflects the fact that the proper distinction between Law and Gospel is not only an important theological insight in the task of evangelism, but also has good practical implications on the most basic level, i.e., knowing what to say in Christian witnessing. To emphasize this important point, the phrase "A Guide in Knowing What to Say" was added to the original title: "The Importance of Distinguishing between Law and Gospel".

Other significant changes occur in (a) the observation that "Section Seven" may be used for the basis of role playing (p. 18); (b) figure 8.1 (p. 21) and its explanation; (c) a few more points in the discussion of statistics on page 32 and (d) the clarification of terms on pages 33-36. Appendices C through E have been greatly strengthened. "Appendix A" has been strengthened through the addition of a helpful "model" (pp. 75-76), "Appendix B" through the addition of key quotes and other insights (pp. 75-76) and "Appendix E" in the addition of new resources (pp. 81-87). Other notes of clarification range from one or two words (6, 8, 23, 24, 25, 28, 30, 32, and 45) to one or two sentences (1, 4, 26, 27, 29, 32, and 50).

The revisions mentioned above have been based upon hours of thoughtful study on the part of our reviewers. We hope this type of mutual encouragement will continue as minor revisions are still possible. [Note the address of "Confessional Evangelism, Inc." on page 67a.] You know the needs of your own situation better than we do. We hope you will rearrange the text - or even add to it - if your situation dictates. Use all of this manual, or part of it, in the important task of proclaiming the Gospel. We pray that this manual will be a blessing to you and your congregation today!

The Editorial Committee, Fall 1984

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GENERAL INTRODUCTION

'Confessional Evangelism' is not new. Wherever the Church has preserved the Gospel and spread its message, 'Confessional Evangelism' has existed - particularly in the Lutheran Church! Therefore, the following pages are not an attempt to claim any new or novel insights; rather, an assertion of Biblical theology - correctly set forth in the Lutheran Confessions - as it relates to the mission of the Church. This approach to evangelism is based upon the Gospel of Jesus Christ which is "the power of God unto salvation" (Romans 1:16).

When one speaks of any type of evangelism today, like 'Confessional Evangelism,' the word 'method' may come to mind. However, 'Confessional Evangelism' is more than a 'method'. Although a 'method' will be suggested which is consistent with the Biblical and Confessional Lutheran context, 'Confessional Evangelism' is a 'framework' from which to operate - a 'method' and more! It is a 'method' in the sense that the local congregation spreads the Biblical and Confessional theology through the Creed. It is more than a 'method' in that this approach consistently reinforces the entire life and ministry of the congregation in the caller and strengthens the life of the new disciple through continuity between the individual and the corporate witness. This balanced perspective leaves room for individual creativity and the unique approach of every congregation.

There are five parts to this manual. "Part One" supplies the reader with important background information. "Part Two" deals with the 'heart' of 'Confessional Evangelism'. "Part Three" suggests practical approaches and provides space for the development of a unique approach for each group, organization, committee and/or congregation. "Part Four" provides a detailed look into the Biblical nature of the Church and the strengths of Confessional Lutheranism. Five appendices supplement the manual proper with useful information and suggested resources for 'Phase Three'. (See Appendices A and B which contain order blanks for further study and witnessing.) The reader should note that although the term "Lutheran" is used freely throughout this manual, much is written from the perspective of - and for the benefit of - the LC--MS. Therefore, reference is often made specifically to the LC--MS.

The following pages should prove to be noteworthy because in recent years, in the Lutheran Church, Biblical and Confessional theology has often been divorced from evangelistic activity. Much has been 'borrowed' from outside the Confessional Lutheran context, and consequently, little asserted from within the biblical context. One major reason for this can be summarized with the word 'pragmatism'. When 'pragmatism' is given priority over God's Word, then this is a case of man putting his own wisdom before God's wisdom and Word. Although 'common sense' has its place in mission activity, there is a growing tendency today to ask "Will it work?" rather than, "What has God said?" or "What is God's Will?" In some cases, the last two questions are no longer considered.

Although it is not the main purpose of this manual to analyse or predict what the short-term or long-term effects of this trend may be, a beginning to do this will be made. Knowing that we cannot ignore current problems (as cited above), some sections within "Part Four" have been written with them in mind (i.e., particularly sections 11 and 14). However, these sections are intentionally stated in general terms for two main reasons. First, it is our intention to stand upon Scripture, the Lutheran Confessions and the strengths of the Confessional Lutheran context, as the answer to the needs of the Church. Second, it is NOT our intention to build our material around complicated theories or in mere reaction to problems facing the Church today. The former strategy provides a foundation for evangelism work in all times and places, the latter changes with the times.

It is important for the reader to note that while this manual may indirectly disagree with emphases asserted by some, it is not the intention of the editorial committee to subtract from any sincere efforts made by others. It is hoped that the lines of communication will be open for the sake of proclaiming the Gospel. At the outset, we are confident that all Confessional Lutherans would agree that there is more security found in putting God's Word in the center of evangelism activities than abandoning it for human reason (or pragmatism).

As stated above, 'Confessional Evangelism' has been around for a long time. Yet, speaking of evangelism with this specific terminology is relatively new. (If it is not 'new,' then the Lutheran Church has done little to formally speak in terms of Confessional mission categories in the recent past.) For this reason the editorial committee realizes that there is no way to completely discuss the issues which will be raised within the following pages.

Nevertheless, we can begin to show that the 'Confessional Evangelism' approach is a valid option today with two important considerations in mind. First, since the task of evangelism has become, for many, very 'technical' in today's complex society, the Lutheran has much to do in reviving respect for the Confessional Lutheran heritage with its stress on the simplicity of the Christian witness, and its unique way of approaching evangelism. Second, while it is becoming popular for some in the LC--MS to stress the Church's shortcomings, (e.g., as motivation to adopt certain programs as the answer to shortcomings), focusing on our successes and achievements will do more to motivate our laity, and in the long run, edify and build the Church.

Since there is so much work to be done, the editorial committee asks your patience, prayers, insights and constructive criticisms. Those who have chosen to operate within the Biblical perspective, as set forth in the Lutheran Confessions, must seek ways to mutually build up each other in theology and in its practical application. May the following pages be used to reinforce both! May the Gospel be spread in all its truth and purity in a manner which will build up the saints!

The Editorial Committee, Summer 1984

[Special editorial notes: (1) Standard abbreviations are used for citings from the Lutheran Confessions throughout the manual. (2) Since our current word processor does not generate underlining (which denotes italic, book titles, etc.), single and double quotes have been used for various purposes throughout the manual.]

PART ONE:
BACKGROUND MATERIAL

SECTION 1 - THE DEFINITION OF 'CONFESSIONAL EVANGELISM'

'Confessional Evangelism' is a comfortable way in which many Lutherans can witness. Its foundation is found in the Biblical concept of "confession". It is a dynamic option to methods which enter the Lutheran Church from the outside. Although this entire manual is dedicated to defining and explaining 'Confessional Evangelism,' the following is offered as a short explanation of the advantages of adopting the 'Confessional Evangelism' framework.

THE DEFINITION

'CONFESSIONAL EVANGELISM' IS EVANGELISM WHICH ORIGINATES IN, FLOWS FROM WITHIN, AND REMAINS CONSISTENT WITH CONFESSIONAL LUTHERANISM.

THE DEFINITION EXPLAINED

'CONFESSIONAL EVANGELISM' ORIGINATES IN CONFESSIONAL LUTHERANISM. . .

'Confessional Evangelism' is based on the inspired, inerrant, and infallible Word of God.

'Confessional Evangelism' is built upon the Reformation principles of sola gratia, sola Scriptura, and sola fide.

'Confessional Evangelism' asserts the truth of the Gospel of Jesus Christ as set forth in the Lutheran Confessions.

'CONFESSIONAL EVANGELISM' FLOWS FROM WITHIN CONFESSIONAL LUTHERANISM. . .

'Confessional Evangelism' cannot overstress the reinforcement and follow-up that exists in liturgical worship. Visitors and guests find identification in each aspect of Christian worship: the hymns, the absolution, the Scripture readings, the creed, the sermon and the sacraments.

'Confessional Evangelism' focuses on the strengths of traditional Lutheranism and its dynamic follow-up. Traditional reinforcement includes: the pastor's adult and junior confirmation classes, the Sunday school, and the Christian day school.

'Confessional Evangelism' emphasizes the importance of centering evangelism activity around the corporate strength of the congregation's witness as manifest in the proclamation of the gospel and administration of the sacraments.

'CONFESSIONAL EVANGELISM' REMAINS CONSISTENT WITH CONFESSIONAL LUTHERANISM. . .

'Confessional Evangelism' reinforces the truths taught in Luther's Small Catechism. The Catechism's importance for today is extended to the field of witnessing as the primary tool which many Lutherans adequately know and can use. The crown of this tool is the Apostles' Creed which clearly presents the Gospel of Jesus Christ in a comprehensive manner.

'Confessional Evangelism' eliminates the 'need' to be 'trained' in a method foreign to Lutheranism. Lutherans are merely 'orientated' in the use of a tool they already possess: the presentation of the law via the Ten Commandments and their explanation, and, the presentation of the gospel via the Apostles' Creed and its explanation.

'Confessional Evangelism' teaches important Lutheran concepts and Biblical terminology. Emphasis is placed upon dividing law and gospel rather than pushing prospects for 'commitments'. That is, the law is presented to make people aware of sin, and the gospel is presented to sinners terrified by their sin. From this grows a greater appreciation for all the Lutheran Confessions and Classical Lutheran writings.

OTHER INSIGHTS

'Confessional Evangelism' comforts evangelism callers with the the assurance that the Holy Spirit does the work of conversion.

'Confessional Evangelism' tests all other 'methods' which may confront a congregation. A 'framework' which is Bible-based and Confessionally sound, considers the corporate witness of the Church in the Word and Sacraments. It strives to maintain this consistent witness and is prepared to "test the spirits to see whether they are of God" (I John 4:1a).

SECTION 2 - THE ADVANTAGES OF 'CONFESSIONAL EVANGELISM'

The following points serve as a brief explanation of some advantages of 'Confessional Evangelism' and its key witnessing tool: 'The Apostles' Creed'. The points below will be considered in greater detail throughout this orientation material so that the strengths of 'Confessional Evangelism' will be reinforced in the hearts and minds of many. [Note: Although 'Confessional Evangelism' may be used in witnessing to non-Christians, or Christians who are non-Lutherans, the term 'non-Christian' will be used throughout for the sake of simplicity.]

CONSISTENCY

The use of The Apostles' Creed provides consistency between the Scriptural and Confessional witness of the congregation and its individual member who witnesses in the world. It also helps keep the congregation and individuals focused on Scriptural and Confessional theology.

CONTINUITY

From a human perspective the non-Christian benefits by the continuity which exists in hearing the Gospel proclaimed through The Apostles' Creed from the individual, and, followed-up by the credal proclamation of the congregation in liturgical worship. It also helps keep the Biblical teachings of conversion, and the work of the Holy Spirit, in sharp focus - for both the layperson and the non-Christian.

REINFORCEMENT

The Apostles' Creed is reinforced in the hearts and minds of the Lutheran laity in two significant ways: catechetical instruction and weekly worship. When the Gospel is proclaimed in this way, the initial witness of the Lutheran layperson is reinforced in the hearts and minds of the non-Christian in worship and the catechetical material of the pastor's adult instruction class.

MEMORABILITY

Since The Apostles' Creed is consistently reinforced in worship and catechetical instruction, it has a permanent

home in the minds of the Lutheran laity. The Apostles' Creed can easily be recalled from the mind - and flow from the heart - in many witnessing situations. It also brings to mind other key teachings of Confessional Lutheranism.

SIMPLICITY

Luther wisely designed his 'Small Catechism' so that God's Word could be taught and proclaimed "in a simple manner". (Some of the older editions begin each "chief part" with "As the Head of the family should teach [this part] in all simplicity to his household".) The Apostles' Creed remains the most basic and simple proclamation of the Gospel ("the power of God unto salvation") which the Church possesses today. (Note "Part Two")

FLEXIBILITY

How The Apostles' Creed is used is extremely flexible. For example, it may be recited from memory, studied with another individual directly from "Luther's Small Catechism," read in connection with Luther's "Explanations," encased and shared in a unique Scripture outline (see sections 8 and 9), or developed by pastor and congregation in special tracts (see "Section 9" and "Appendix B"). Here are just two examples of how 'Confessional Evangelism' and The Apostles Creed have been applied in unique situations:

Here at Our Savior's congregation we've begun a group called "C.A.R.E." = "Christ's Advocates Reaching Everyone," using the "C.E." format. It has been received with enthusiasm. People who never dreamed they would be doing such a thing as calling/visiting as evangelists have been doing a tremendous work for the Lord. (Over thirty calls were made in October by eight teams or sixteen people!) - Rev. Paul Miller, Pacifica, California.

I am pleased to see that 'CEI' is taking a toehold in its establishment and successful functioning in this very important work of evangelism. . . . The work in New York City is very rewarding as well as time consuming. I work a majority of the time with recent immigrants from Latin America. My work requires extra time involved in matters that do not even surface in a non-immigrant area. The challenge to bring the gospel to such a population has taught me much about the truth of Christ's

words concerning the joy in heaven over one sinner who repents. I find that the Confessional principles we espouse are of utmost importance given the fact that many of these people are of Roman Catholic background. They can identify with the "Small Catechism" very well when I teach it. Confessional Biblical truths are precisely what lead them to a saving knowledge of their Lord and Savior. I appreciate your thoughts and prayers. - Robert Smith, Vicar to Hispanics, Manhattan, New York.

ECONOMICS

It is important for congregations to possess quality evangelism material. Quality is more important than quantity. This is why the "'Confessional Evangelism' Resource Manual" repeatedly reinforces basic Scriptural truths and the strengths of the Lutheran context. At the same time, is not designed to be overly lengthy. As a bonus the "'Confessional Evangelism' Resource Manual" offers the congregation some substantial savings. By using the Bible, the catechism and the hymnal as primary training tools, the congregation is saved from costly evangelism program expenditures which have existed in recent years. The initial savings which the 'Confessional Evangelism Resource Manual' offers can easily continue as the pastor supplements these basic materials with the Lutheran Confessions and other key Lutheran material (see "Appendix E"). Most likely, many of these materials are already in the congregation's library!

'Confessional Evangelism' is also time efficient. By taking Lutheran laity where they are - rather than implementing complicated programs (which could mold them into what they are not) - more time is spent in reinforcing and building upon the basics. (The pastor, the evangelism board, calling committees, and others, are not locked into a complex 'program' which requires major commitments of time, and as a result, becomes an end in itself.) Since 'Confessional Evangelism' orientation is simpler and shorter than many other alternatives, this means that there can be more orientation sessions each year. As a result, the layperson can devote more time to actually witnessing in everyday life and in congregational calling. For the pastor, he can experience the benefits of a Both/And ministry, i.e., he can more effectively balance his time between inreach and outreach activities.

SECTION 3 - A UNIQUE FEATURE OF THE 'CONFESSIONAL EVANGELISM' STARTING POINT

'Confessional Evangelism' possesses one key emphasis which is becoming increasingly unique and almost nonexistent elsewhere. THAT IS, 'CONFESSIONAL EVANGELISM' STRESSES THE FACT THAT LUTHERAN LAYPERSONS - WHO HAVE BEEN EDUCATED AND CONFIRMED IN THE FAITH - ALREADY POSSESS ESSENTIAL TRAINING. In fact, the Lutheran Church [--Missouri Synod] collectively possesses an education, training and confirmation program which is possibly unparalleled by any other denomination in the world! The following points below help to illustrate this.

I. Lutheran laypersons are trained in the catechism and have learned:

- The Ten Commandments - the key to showing others the need for a Savior.
- The Apostles' Creed - the key to proclaiming the Savior everyone needs.
- The Lord's Prayer - aids in communication with God who empowers the witness.
- Baptism - works regeneration and the Kingdom of Heaven.
- The Lord's Supper - works the forgiveness of sins and the strengthening of faith.

II. Lutheran laypersons have these truths reinforced in liturgical worship:

- Confession - the focusing on the need for repentance.
- Absolution - the assurance of the forgiveness of sins.
- The Apostles' Creed - the corporate confession of the Christian faith.
- The Lord's Prayer - the corporate prayer of the Christian Church.

- The Sacraments - with the Word, 'Marks' of the Church where the forgiveness of sins is given through visible means.
- The Sermons - the proclamation of Law and Gospel.
- Hymns - the worship of God and proclamation of the Gospel.

III. The Lutheran pastor can easily provide orientation for his laity in how to apply these truths in a familiar manner - particularly through The Ten Commandments and The Apostles' Creed.

- He is well schooled in all of the basic points above.
- He subscribes to the "Formula of Concord" and therefore holds the catechism and creed as true expositions of God's Word.
- He promotes respect for the teachings of the Church and how they can be easily applied.
- His task of orientating his flock to do evangelism is greatly simplified through this approach.
- His time is not committed to complex programs, but is able to have a balanced ministry of inreach and outreach.

All of these key observations point to the churches which adhere to the Lutheran Confessions as alive and well. These Churches are not the so-called "sleeping giant," but rather, the Church which correctly teaches the Gospel and rightly administers the sacraments ("Augsburg Confession" VII) - the church which possesses the Word which is "living and active and sharper than any two-edged sword" (Hebrews 4:12). All of these points are key in the rationale behind the development of 'Confessional Evangelism'.

[Note: Hereinafter, the "Augsburg Confession," and other Lutheran Confessions, may be abbreviated using standard notation, i.e., "Augsburg Confession" = "A.C.".]

SECTION 4 - THE APPLICATION OF 'CONFESSIONAL EVANGELISM'

This section is designed to illustrate where "Confessional Evangelism" can be applied in the Lutheran congregation. Note the following chart:

Levels of Evangelism Activity Within a Congregation:	Does 'C.E.' Apply? -----	Do All Options Apply? -----
I. Priesthood of all Believers	YES	NO
<ul style="list-style-type: none"> • All Members [have learned the Creed & can confess it (especially in everyday life)]. • All Organizations [can be made aware of their evangelistic function]. 		
II. Formal Visitation	YES	?
<ul style="list-style-type: none"> • Weekends [Especially 'C.E. Orientation'] • Weekly [Reinforcing the basics of 'C.E.'] 		
III. Congregational Boards	YES	MAYBE
<ul style="list-style-type: none"> • Evangelism Board • Others 		Possibly Unlikely

It should be clear from the above that 'Confessional Evangelism' is applicable at all levels of congregational evangelism and can be called a 'grass roots approach'. 'Confessional Evangelism' attempts to take as many Lutheran laypersons "where they're at" and provide orientation that will build evangelistic confidence and motivation. By starting with The Priesthood of ALL Believers - and the catechism and the creed which are familiar to ALL - the visitation of the congregation is greatly strengthened by drawing from a broad base of individuals who share common understanding and tools. In turn, the congregational boards are composed of those who have continued to build upon the

Scriptural and Confessional base common to all. Rather than heightened involvement being synonymous with heightened complexity, those that are involved in visitation affirm the power the Gospel possesses even when simply expressed and work toward its spread within this framework.

More specifically, the catechism and creed become the Christ-centered evangelistic foundation for all. As a host of reasons dictate - work schedules, family considerations, natural communication ability, God-given personality and temperament, past experience (good, bad or otherwise) in evangelism programs, - individuals may or may not become involved in visitation. Those that do become involved on this level will find themselves building upon a familiar and comfortable foundation, and as a result, will probably remain more active. Those that do not become involved formally, will have the peace of mind and certainty in knowing that they too can spread the Gospel - especially in everyday life. Mutual respect and cooperation can be built between the individuals within these two levels because they share a common base which is Christ-centered. In this light, walls need not be built between the two and congregational divisions will be lessened.

The third column above has purposely been kept general and unspecific. This is because great diversity exists in the evangelistic options available to the Christian today. However, much of what is tried at the grass roots level is simply too complex and time consuming for the average layperson. More complex evangelism materials may have a place for review at the evangelism board level, but rarely will the average layperson be able to learn or apply them in congregational visitation or in everyday life. In short, this is why 'Confessional Evangelism' places its first priority on supplying the laity - the Priesthood of ALL Believers - with simple, Christ-centered, evangelism tools which they can use in everyday life and in congregational visitation. 'Confessional Evangelism' acknowledges the wisdom in congregations developing evangelism strategies - which may range in degrees of complexity - yet, they should (1) reinforce and enhance the simple proclamation of the Gospel, and (2) never be pushed upon the Church (at large) in a mandatory way.

PART TWO:

**THE HEART OF
'CONFESSIONAL EVANGELISM'**

SECTION 5 - THE BIBLICAL CONCEPT OF CONFESSION:
A BEGINNING BIBLE STUDY

Part I: A Brief Introduction.

The terms "to confess" and "confession" have rich Biblical meaning. Discuss the significance of the following passages (KJV suggested):

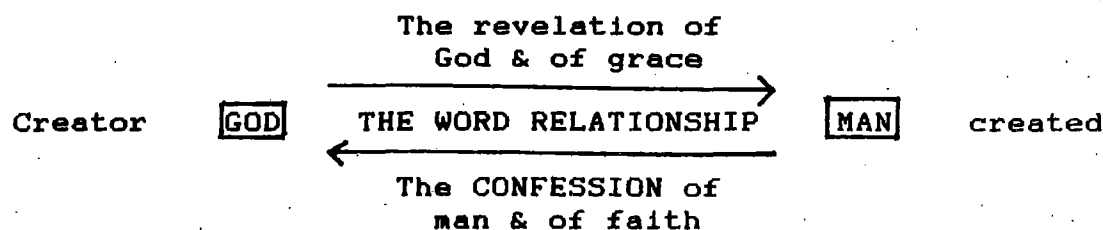
- Matthew 10:32 (Confession is an important part of the Christian's relationship to Christ and response to the same.)
- Acts 24:14 (The Apostle Paul is a fine example of confessing the Christian faith.)
- 1 John 1:8-9 (The confession of sins is an important part of the Christian's everyday life.)
- 1 John 3:2,15 (Confessing Christ as true man and true God is important. Note the wonderful promise connected with this doctrine.)

The Lutheran Reformers recognized the importance of this Biblical term. In the "Epitome to the Formula of Concord" alone the term "confess" (or one of its forms) is used no less than forty times. It either stands alone as a synonym for "teach" (S.A. Part III. I) or is used in the bold and powerful phrase: "We believe, teach and confess" (Epitome Article I - VII and X). In short, each time the term is used it signals the correct exposition of a Biblical truth.

Part II: Additional Insights.

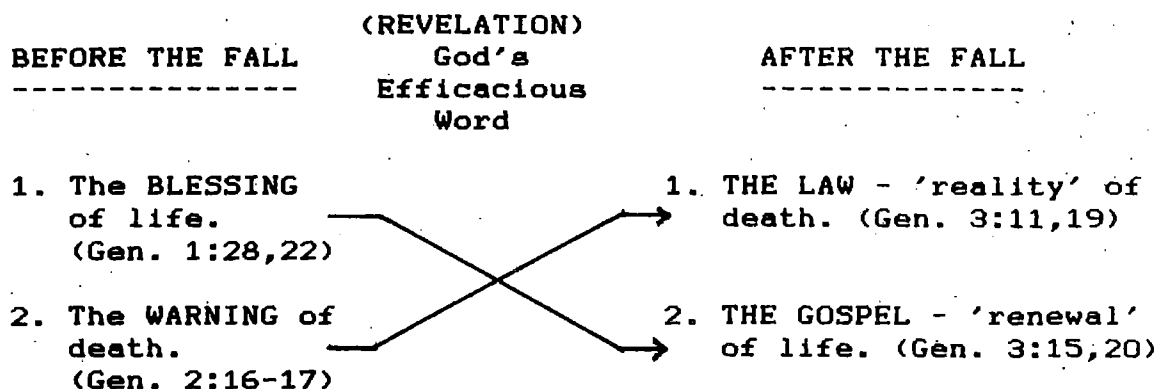
The following is an outline which briefly covers the significance of confession from the Biblical point of view as a human response to divine revelation. (See also "Appendix C" for "Figure C-1" and "Appendix E" for acknowledgment.)

I. THE CENTRALITY OF THE "WORD" AS RELATIONSHIP (Figure 5.1).
(John 1:1-4; Heb. 11:3)



The Principle of Reciprocity -- "(1) I will be your God, (2) you will be my people" -- is inherent in the Biblical motif of "Testament-Covenant". (Hebrews 8:10)

II. THE WORD OF GOD AS REVELATION (Figure 5.2).



Observations:

- Sin 'inverts' the revelation word order from blessing-warning to Law-Gospel.
- Sin 'perverts' the God and man relationship from a 'distinction' to a 'separation'.
- God's LAW-WORD works separation to its 'ultimate' -- the curse of 'condemnation'.
- God's GOSPEL-WORD re-works separation to its 'opposite' - blessing of 'justification'.

III. THE WORD OF MAN AS CONFESSION (Figure 5.3).

BEFORE THE FALL -----	(CONFESSION) Man's Responsive Word	AFTER THE FALL -----
Natural ability for man to understand God - made in the image of God (Gen. 1:26)		Natural inability for man to under- stand God as blinded by sin (Matt. 16:17) (John 1:5; Rom. 1:21- 23; 1 Cor. 2:14-16)
Man identifies the animals made by God (Gen 2:19)		Man identifies the Christ sent by God only through the gracious working of God (Matt. 16:13-16; Eph. 2:8-9)

IV. SIN AS THE PERVERSION OF THE NATURAL PRE-FALL ORDER. (Gen. 3:17-19)

Since man fell into sin, it is NOW REQUIRED:

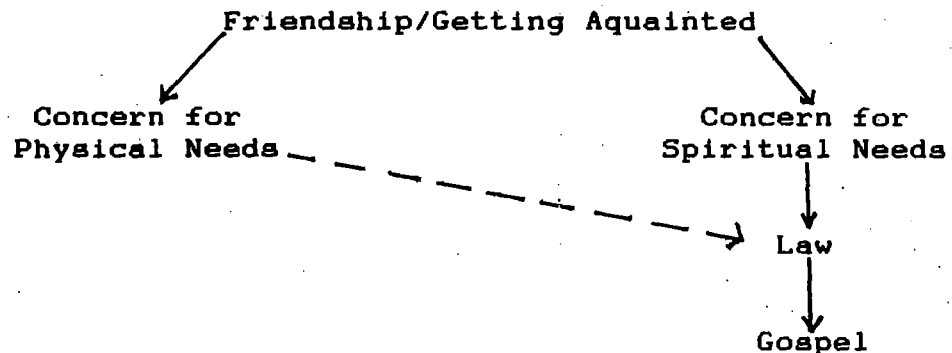
- a. Special Redemptive Revelation (Gen. 3:15; 12:1-3)
- b. That faith be worked in the heart and
confession flow from that faith (Romans 10:10)
- c. "CATECHISM" - explicit instruction in the
true religion (Acts 2:42; Romans 9-17).

See Luther's Small and Large Catechisms for a fine
correlation of Revelation (Law & Gospel) and Confession
in terms of the renewed God - man relationship.

SECTION 6 - THE IMPORTANCE OF DISTINGUISHING
BETWEEN LAW AND GOSPEL: A GUIDE
IN KNOWING WHAT TO SAY

Evangelism work can be summarized by three important aspects: (1) friendship ("getting acquainted" will be used for formal evangelism visiting in this section) (Matthew 5:13-18; 28:19a; Luke 7:34; 12:4; John 15:15-16), (2) showing concern for physical needs (Matthew 25:31-40; Luke 10:25-37; James 1:27), and (3) showing concern for spiritual needs. Concern for spiritual needs includes (a) the greatest need - the need for salvation (Matthew 28:19-20; Mark 16:16; John 3:14-21), and (b) the need to continue in devotion "to the apostles' teaching" (Acts 2:42) through Bible study (Luke 11:28; John 8:31-32), regular worship (Hebrews 10:25), and communion attendance (Luke 22:19-20). While the primary goal of the Christian is to proclaim the Gospel, yet it is good to be aware of the fact that rarely is one used by God to convert a friend in one day or an acquaintance in one hour of formal evangelism visiting. However, as friendships and acquaintances are cultivated, one often finds ample opportunity to continue to plant the seed of the Word. At times friends or acquaintances may have physical needs which the individual Christian or congregation can meet and thereby gain a hearing for the Gospel. The figure below (6.1) depicts how these aspects of Christian witnessing are: (1) interrelated, and (2) serve the verbal proclamation of the Gospel.

Figure 6.1



When these three aspects of Christian witnessing are examined, frequently asked questions such as "What do I say?" are more easily answered. (See "Appendix E" for some helps for "difficult questions".) In many instances, one is only able to work on one aspect at a time, and therefore, needs only say what is appropriate for that time. Here are

some important observations regarding each aspect cited above.

1. It doesn't take a special gift to know how to be a friend or to get acquainted with another person. In formal calling often the "contact card" can be of great assistance in providing information which will serve as conversation makers. Except in extremely rare instances, all Christians can make simple conversation with another person in the hope that it will lead to the simple proclamation of the Gospel. When Christians relax, learn to be themselves, and cultivate friendships, frequently the other two aspects of Christian witnessing (above) also come into focus and conversation flows naturally.
2. If a friend or acquaintance has special physical needs, then the focus of conversation and action adjusts accordingly. Helping to meet someone's physical needs may range from (1) expressing genuine concern by simple words of comfort to (2) offering to pick a person up for church to (3) referring them to others in the congregation (eg., formal committees) who can help with greater needs.
3. As friendships and acquaintances are cultivated, whether there are physical needs or not, then the main goal of the Christian can be pursued - the proclamation of the Good News that God has provided for the greatest need of mankind, namely, the forgiveness of sins through the substitutionary death of Christ on the cross.

It is important to note that the physical needs of an individual often help to demonstrate the fact that man is sinful and lives in a fallen world. It is an important point of contact in which the Word (Law) may convict him of the need for a Savior. (Note the dotted line above.) The cultivated friendship is an important point of contact in which the Gospel may help the individual see that God is the best friend mankind has ever had - He sent Jesus Christ to be the Savior of the world. These insights help demonstrate how the Christian's verbal witness is greatly strengthened by rightly distinguishing between the Law and the Gospel. In fact, the distinction between Law and Gospel is the key to the entire evangelistic task.

In the Evangelical Lutheran Church hardly any other teaching is more constantly maintained and elaborated upon as the distinction between Law and Gospel (Pieper, vol. III, p. 221). For example, C.F.W. Walther, first president of the LC--MS, believed very strongly in properly distinguishing between the Law and the Gospel. Walther based this belief on many years of pastoral experience and upon passages such as 2 Timothy 2:15:

Be diligent to present yourself approved to God, a worker who does not have to be ashamed, RIGHTLY DIVIDING THE WORD OF TRUTH (NEW KJV).

Walther plainly stated the importance of properly distinguishing between Law and Gospel as follows:

The true knowledge of the distinction between the Law and the Gospel is not only a glorious light, affording the correct understanding of the entire Holy Scriptures, but without this knowledge Scripture is and remains a sealed book (Walther, "God's No and God's Yes," p. 7).

In addition to the proper distinction between Law and Gospel being a valuable tool for the interpretation of the Bible, it can also be a valuable tool for spreading the message of the Gospel. Just as the ability to properly distinguish between Law and Gospel takes the frustration out of interpreting the Bible, so too, it takes the frustration out of evangelism work. This distinction can help the Christian know what to say in various witnessing situations. Since the Holy Spirit works through His Word, the improper distinction between Law and Gospel can frustrate His work. The following summarizes some important observations which Walther makes in "God's No and God's Yes: The Proper Distinction Between Law and Gospel" (pp. 8-9):

1. 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. (Thesis VI)
2. The Word of God is not rightly divided when the Gospel is preached first and then the Law. (Thesis VII)
3. The Word of God is not rightly divided when the Law is preached to those who are already in terror on account of their sins, or the Gospel to those who live securely in their sins. (Thesis VIII)

4. The Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace. (Thesis IX)
5. The Word of God is not rightly divided when one makes an appeal to believe in a manner as if a person could make himself believe or at least help toward that end, instead of preaching faith into a person's heart by laying the Gospel promises before him. (Thesis XIII)
6. The Word of God is not rightly divided when the preacher tries to make people believe that they are truly converted as soon as they have become rid of certain vices and engage in certain works of piety and virtuous practices. (Thesis XVI)

The following two sections continue to present the 'heart' of 'Confessional Evangelism' because (1) they highlight the importance of properly distinguishing between Law and Gospel, and (2) they provide the reader with simple 'Law/Gospel' tools for witnessing. Since Walther wisely suggests that the Gospel should have a "general predominance" (Thesis XXV; p. 11) in evangelism work, it shall be the Apostles' Creed - as presented in "Section 8" - which shall continue to be the primary focus throughout this entire manual.

SECTION 7 - THE TEN COMMANDMENTS:
PREPARING THE WAY FOR THE GOSPEL

This section is designed to help laypersons use a tool they already possess - The Ten Commandments and their explanation - in presenting the Law to non-Christians. An individual must first recognize that he/she is a sinner before he/she can believe that Jesus is the Savior from sin. This section's purpose is to give an example of how each commandment - perhaps the best commandment - can be applied in situations where individuals need to see their sin and/or need. This is an essential exercise if The Gospel is to be rightly proclaimed. (Gospel proclamation will be discussed in the next section.)

Briefly discuss how you would respond to the following using one (or more) of The Ten Commandments. Have a copy of "Luther's Small Catechism" handy to aid you in answering these. (Suggested answers are listed at the end of this section. Make sure to cover up the answers!)

1. "What you say sounds nice, but I find using my horoscope to guide my life is all I need."
2. "I lead a pretty good life, I don't do anything anybody else doesn't do . . . like cheat on their income taxes."
3. "I'd come back to church, but I just hate 'so-and-so'. And don't tell me God doesn't understand!"
4. "Did my parents tell you to stop by? Hey, you should hear both sides of the story! Why can't you just let me do my own thing?"
5. "I don't get along with God very much. I can't figure out why I don't have a nicer house. I've been working for years! Take my cousin Ralph for example, now he has a nice house!"
6. "I know that I've sinned and deserve eternal damnation. I guess I'm not good enough to be saved."
7. "I'd go to church, but the church is full of hypocrites. I know people in your church . . . and they are all hypocrites."

8. "I know my life wouldn't fit into what you call 'religion'. You people are more hung up about sexual relationships than God is . . ."
9. "You can understand, I bought this nice new speedboat and I know that God smiles down on me when I'm in it. After all, I thanked Him and I know it is a gift from God! Of course, the only time I have to relax is on the weekends . . ."
10. "I don't think I'm really interested in going back to church just yet. I know my parents didn't get real involved until much later in life. I have a long way to go before I'm at the church age!"
11. "I know that God doesn't punish anyone. He is a kind and gracious being. Of course, He has suggested that we do certain things, but that's about it."

By this time it should be clear that the commandments are easily applied in many situations. By focusing on one commandment - and thereby making an individual aware of a specific sin - it is a simple step to show the need for Christ as Savior. [Although this point will be expanded in "Section 8," number six above was inserted as an example of a person in need of the Gospel proclamation! Did you catch this?] Even if an individual keeps all the commandments, but breaks one, he/she is guilty of them all (Matt. 5:19; 19:16f). For example, the sin of Adam and Eve may seem quite small to us today - merely eating a forbidden piece of fruit (Gen. 3:6) - but this is the sin which caused the entire human race to fall from God and is the one deed which started all the world's woes! When the common objection is asserted by the non-Christian, namely, "Why doesn't God do something?", then one simply responds: "God HAS done something! He sent Jesus Christ . . ."

[Note: The statements above also provide an excellent basis for role playing - a fine exercise for 'phase two' (see again the explanation in the foreword).]

[Suggested answers: 2;7;5;4;9-10;Gospel;8;6;3;1;Close]

SECTION 8 - THE APOSTLES' CREED: A SUMMARY OF GOSPEL PROCLAMATION

As has been seen in the previous pages, after the Law has been presented in all its sternness, the Gospel must be proclaimed in all its sweetness. For centuries The Apostles' Creed has been the witness of the Church. Since it is drawn directly from Scripture, the Christian can make use of it with the confidence that he is proclaiming "the power of God unto salvation" (Romans 1:16). This is why 'Confessional Evangelism' has not been reluctant or ashamed in adopting the creed as its primary witnessing tool. To help study the Scriptural nature of The Apostles' Creed, it has been divided up into its phrases below. Next, corresponding Scripture references from which these phrases are drawn are listed to the right.

THE FIRST ARTICLE - THE FATHER

"I believe in God the Father" (1 Cor. 8:4-6; Phil. 2:11;
1 Tim. 2:5f; 6:13)

"Almighty" (Rev. 4:8)

"Maker of Heaven and Earth." (Gen. 1:1)

THE SECOND ARTICLE - THE SON

"And in Jesus Christ," (Mark 8:30; Acts 8:36f; 4:42;
Rom. 10:9; 1 Cor. 8:6; 12:3;
Phil. 2:5; 1 Tim. 2:5f;
1 John 2:22; 5:5)

"His only Son," (John 1:14-18; 3:16-18)

"Our Lord;" (John 11:27; Acts 2:36)

"Who was conceived by the Holy Ghost," (Luke 1:31,35; Rom. 1:3f)

"Born of the Virgin Mary;" (Luke 2:7; Rom. 1:3f;
1 John 4:2)

"Suffered under Pontius Pilate," (Matt. 27; 1 Tim. 6:13;
1 Peter 3:18; 4:1)

"Was crucified," (Matt. 27:35; 1 Peter 3:18)

"Dead, And buried;"	(Matt. 27:50-60; Rom. 8:34; 1 Cor. 15:4; 1 Peter 3:18)
"He descended into hell,"	(1 Peter 3:18-22)
"The third day He rose again from the dead;"	(Rom. 1:3f; 4:24; 8:34; 10:9; 1 Cor. 15:4; 2 Tim. 2:8; 1 Pet. 1:21; 3:18)
"He ascended into heaven"	(Luke 24:50-51; 1 Peter 3:18f)
"And sitteth on the right hand of God the Father Almighty;	(Rom. 8:34; 1 Pet. 3:18-22)
"From thence He shall come to judge the quick and the dead."	(Rev. 22:20; 2 Tim. 4:1)

THE THIRD ARTICLE - THE HOLY GHOST

"I believe in the Holy Ghost;"	(Acts 5:3-4; Matt. 29:19; 1 Cor. 12:4; 2 Cor. 1:21f; 13:14; Gal. 3:11f; 1 Thessa. 5:19; Heb. 10:29)
"The holy Christian Church,"	(Eph. 1:4)
"The communion of saints;"	(John 1:6-7; 1 Cor. 10:16)
"The forgiveness of sins;"	(John 20:22-23; Acts 2:38)
"The resurrection of the body;"	(John 11:24-26; Job 19:25)
"And the life everlasting."	(John 3:16,36; 6:40,47; 1 Tim. 1:16; Ps. 23:6)
"Amen."	(Rev. 22:20)

The solid lines in the following figure (8.1; next page) demonstrate how The Apostles' Creed is drawn directly from Scripture - like the Confessions, catechism and the liturgy. In addition, the dotted lines demonstrate: (1) how these elements are interrelated, (2) how these elements reinforce one another, and (3) how these elements work together to prepare the Lutheran for witnessing.

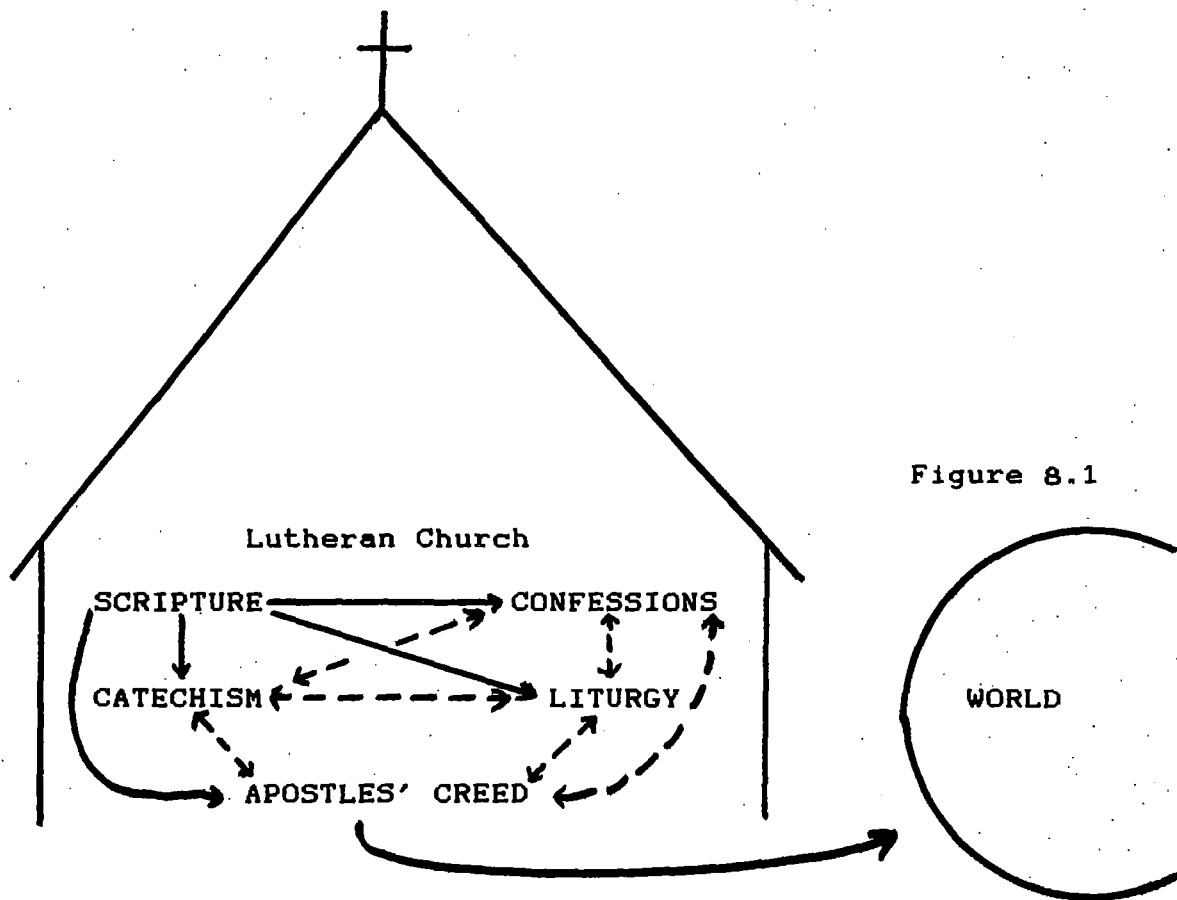


Figure 8.1

[Note: Throughout this manual the term "liturgy" shall be used to describe the structured worship of the Lutheran Church which centers around the proclamation of the Gospel and the administration of the Sacraments. Although not visually depicted, it should be remembered that the Word and Sacraments are an inseparable part of each element above.]

PART THREE:
A SUGGESTED PRACTICAL APPROACH

SECTION 9 - FORMING EVANGELISTIC UNDERSTANDING AND A PRACTICAL APPROACH

Evangelism outreach, in theology and methodology, from start to finish, must be based on Scripture so that those who are lost may be saved "where and when it pleases God" (A.C. V). The following Bible study is designed to demonstrate this balanced perspective and answer some basic questions which individuals ask in regard to the task of evangelism.

First, the Biblical attitude toward evangelism - which each Christian needs to possess - is examined. Next, the example of God Himself is analyzed. Finally, on the basis of the Biblical attitude toward evangelism and the Trinitarian example, an approach is offered called "The 3-c's". (Since there will be those who would like to expand on the basic credal outline, two more expanded outlines are offered.)

I. The Nature of the Christian - A Positive Attitude.

- A. The Christian is a new creation: 2 Cor. 5:17-19.
- B. The Christian life attracts others: Matt. 5:13-16.
- C. This attraction presents opportunities to verbally proclaim the Word. (Note words: "in such a way".):
Matt. 5:16a; 1 Peter 3:1b-2; Romans 10:8-17.
- D. All Christians share equally in this great task.
 - 1. We follow in Jesus' footsteps - Matthew 10:32; John 20:21-23.
 - 2. ALL have been sent "into the world" - John 17:15a, 18b, 20-23; and John 20:21-23.
 - 3. 'Witnessing' and 'proclaiming' are Scriptural terms used for 'telling the Good News' or 'evangelizing'. Compare Acts 1:8 with 8:1-4 to see how these terms are used as synonyms.
 - 4. Spontaneous witnessing is within the grasp of ALL: Acts 4:20; 2 Corinthians 4:13; 1 Peter 3:15.
 - 5. See "APPENDIX D" for further discussion.

II. The Nature of God - Our Evangelism Example.

A. God is a God of compassion and comfort.

1. God: Ps 78:38 (Law & Gospel); 86:15;
111:4; 112:4; 145:8.
2. The Father: 2 Cor. 1:3-4; John 3:16.
3. The Son: Matt. 9:36; 14:14; 18:27.
4. The Holy Spirit: John 14:16,26; 15:26; 16:7-15.

B. We follow God's example.

1. Zech. 7:9.
2. Phil. 2:6-11.

III. The Nature of Salvation - Centered in Christ.

A. John 3:14-21

B. John 14:6

C. Review Scripture in Creed Outline (pp. 19-20).

IV. The Nature of the Church - The Holy Spirit's Work.

A. The foundation is Christ: Eph. 2:19-20.

**B. The Means of Grace are central: Rom. 1:16;
1 Pet. 3:21; Mark 14:22-25.**

**C. We continue in the apostles' doctrine:
Eph. 2:19-22; Acts 2:41-47.**

V. Summary Table: [possible sermon outline(s)]

Biblical Attitude	Trinitarian Example: *Credal Emphasis	Practical Application: Approach - "3-c's"
Let your light shine (Matt. 5:16)	Faith/Confession (Rom. 10:8-10)	Sanctification, friendship, proclamation
Compassion (Matt. 9:36)	*The Father (2 Cor. 1:3-4)	CONCERN (your concern)
Christ-centered (John 14:6)	*The Son (Matt. 10:32)	CHRIST (God's concern through Christ)
Church (invisible) (Matt. 16:18)	*The Holy Spirit (Acts 2:41-47)	CONGREGATION (Holy Spirit's concern through congregations)

VI. Outlines.

A Basic Credal Outline:

I. The Father.

- A. Creation.
- B. The Fall.

II. The Son.

- A. Who He was.
- B. What He did.

III. The Holy Spirit.

- A. Who He is.
- B. How He works.

A Basic "3-c's" Outline.

Concern.

- a. Personal concern.
- b. God's concern [A-B].

Christ.

- a. Who He was.
- b. What He did.

Congregation.

- a. Holy Spirit's concern
[A-B].

VII. An Outline with key features added.

- A. Introduction - "Let YOUR light shine."**
 - 1. Sanctification - Apostles doctrine (Acts 2:42).
 - 2. Friendship and sensitivity.
 - 3. Proclamation.
- B. CONCERN. (*Credal Emphasis: The Father)**
 - 1. For people's perspective of the Church and Christ.
 - 2. ASK, "What do you think of Jesus?" (see note)
 - a. Listen.
 - b. Ask other questions if necessary.
 - *3. PRESENT God the Father Almighty, Creator of heaven and earth.
 - 4. PRESENT man's rebellion and need for salvation.
- C. CHRIST. (*Credal Emphasis: The Son)**
 - *1. PRESENT Christ and Him crucified.
 - a. Who He is.
 - b. What He did.
 - 2. PRESENT salvation by grace through faith.
 - 3. Make sure the individuals are 'following you'.
 - 4. Listen, clarify.
- D. CONGREGATION. (*Credal Emphasis: The Holy Spirit)**
 - *1. PRESENT the Holy Spirit's work through the Means of Grace to work faith and forgiveness.
 - 2. PRESENT the Holy Spirit's work through the opportunities of the congregation.
 - 3. Offer to return when appropriate.
- E. Conclusion.**
 - 1. REASSURE them of your concern - Matt. 9:36.
 - 2. Miscellaneous concerns - brochures - tracts.
 - 3. A prayer may be said.

VIII. An Expanded "3-C'S" Outline.

A. Get Acquainted - "Let YOUR light shine."

1. Lead a God pleasing life - continue in the apostles' doctrine (Acts 2:42).
2. Be a friend to people - LISTEN to their concerns, be sensitive to their needs.
3. Be ready to proclaim the Gospel verbally, 1 Pet. 3:15.

B. CONCERN - Express YOUR concern for them in regard to:

1. Them as persons, their families, jobs, studies, etc.
2. Their perspectives on Christ's death on the cross.
3. Their perspectives on the Church.
4. A good question to ask is: "What do you think of Jesus?" (see note)
 - a. LISTEN - Is their concept Biblical?
 - b. Ask other questions if necessary.
- *5. PRESENT God the Father Almighty, Creator of heaven and earth.
 - a. His love in creating the world.
 - b. His almighty power in preserving the world.
6. PRESENT man's rebellion and need for salvation.
 - a. His spiritual deadness and helplessness.
 - b. His need for a savior and salvation.

C. CHRIST - Express God's concern for them in the person of Jesus Christ.

*1. PRESENT Christ and Him crucified.

- a. Who He is: "The only begotten Son of the Father, our Lord, our God."
"He was incarnate by the Holy Spirit of the Virgin Mary and was made man."
- b. What He did: "Was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried." (Humiliation) "He descended into hell, the third day He rose again from the dead, He ascended into heaven, And sits at the right hand of God the Father Almighty, from there He shall come to judge the living and the dead." (Exaltation)

2. PRESENT salvation by grace through faith (Eph. 2:8-9).
3. Ask, "What do you think of Jesus now?"
4. Listen, clarify.

5. Transition: There is so much more to learn about Jesus. Our congregation offers many ways to learn more about Jesus.

D. CONGREGATION - Express the Holy Spirit's concern as He works through the life of the congregation to create, sustain and strengthen faith.

- *1. PRESENT how the Holy Spirit works faith through the Gospel and baptism.
- *2. PRESENT how the Holy Spirit strengthens faith through the preaching of the Word and the Lord's Supper.
3. Express opportunities which your congregation offers to help people learn more about Jesus.
4. Offer any necessary assistance to encourage them to attend.
5. Offer to return when or if appropriate.
6. Transition: Our doors are always open to you. We hope to see you attend with us as we worship.

E. Conclusion.

1. REASSURE them of your concern and God's (Matt. 9:36).
2. Miscellaneous concerns - brochures - tracts.
3. A prayer may be said:
 - a. For a meaningful conversation.
 - b. Future communication - dedication.

[Special Note: The question, "What do you think of Jesus?" is based upon the question Jesus asked of His disciples: "Who do people say that the Son of Man is?" (Matthew 16:13). In short, this question gets to the very heart of the reasons why the callers are there - to find out whether individuals have faith in Christ's death on the cross. For further study, see the following book by Dr. David P. Scaer: "What do you think of Jesus?" (especially pp. 7-8) (St. Louis: Concordia Publishing House, 1973). (A study guide to this book is also available.)]

IX. Why An Outline is Helpful in Gospel Outreach.

- A. An organized outline provides a clear, easy, and understandable presentation of the Gospel on a call or in everyday life - especially for 'beginners'.
- B. Stresses important points for Gospel outreach.

X. Why the "3-c's" Were Developed.

- A. They are based on Scripture - stress the Trinity.
- B. They parallel the creed which is known to all.
- C. The creed has a logical progression and the "3-c's" can be learned in a 2-4 orientation sessions (eg., 2-4 weeks):
 - (1) Introduction/Attitude,
 - (2) "Concern,"
 - (3) "Christ," and
 - (4) "Congregation".
- D. A minimum of 3-4 orientation 'cycles' are advised per year so that as many laypersons as possible may benefit from learning a simple Gospel outline.
- E. More complex considerations are left for the congregational evangelism board.

XI. A Final Note.

This section has been designed to give the reader several samples of how 'Confessional Evangelism' may be applied - particularly how the Apostles' Creed can be used as the heart of Gospel proclamation. In addition to this section being helpful in the development of unique evangelism approaches (when or if they are needed), it is hoped that the reader will find the booklet described in "Appendix B" useful. With these helps in mind, the next section is designed for the special approach which you may develop for your group, organization, committee and/or congregation.

SECTION 10 - YOUR SPECIAL APPROACH

Every group, organization, committee and congregation is a little bit different. The pastor and congregational members are usually the "experts" in regard to their local situation. For this reason, this section has been provided for any materials developed for YOUR special approach to evangelism which meets special needs. This page is designed to be used as a divider between the suggested approaches of the last section and your material. We suggest that you number your pages "a," "b," "c," etc. for easy identification purposes. (Eg., "Xa," "Xb," "Xc," etc. - X being the number of this page.) The remainder of this page has been left blank for your "'Special Approach' Table of Contents".

PART FOUR:

**IMPORTANT CONTEXTUAL CONSIDERATIONS:
MAINTAINING A POSITIVE AND CONSTRUCTIVE
PERSPECTIVE ON 'CONFESSIONAL EVANGELISM'**

SECTION 11 - A LOOK AT OURSELVES AND OUR OPTIONS AS LUTHERANS

This section is broken down into three parts: (I) "A Fine Tradition of Growth: The LC--MS[?][?]", (II) "A Lesson from History on Options for Ministry," and (III) "A True Theological Starting Point". It is hoped that this section will instill a sense of gratitude to God for the many blessings He has bestowed upon the LC--MS - particularly its theology which has been applied effectively in the world!

It should also be pointed out that this section may serve as a reaction to a perspective which is becoming increasingly popular. Specifically, it is increasingly asserted that the LC--MS has never adequately grown and that Lutherans have only been good at internal growth. In reaction to this, there are those who propose pragmatic solutions, and only after these have been asserted and expounded upon, offer a theological perspective on missions and evangelism. In fact, theological truth often takes a back seat to the slogan: "If it works it must be right - the end justifies the means!" The following summarizes these points:

Popular Perspective:

- I. Lutherans are deficient in the area of growth and evangelism understanding.
- II. Pragmatic answers are needed - most are currently found outside of Lutheranism.
- III. Theology must not hinder growth (as traditionally it has in Lutheranism).

This Section Asserts:

The LC--MS has a fine tradition of evangelism growth and understands the same!

We need to learn a lesson from history before opting for non-Lutheran solutions.

True theology never hinders growth - it is the starting point for growth.

In summary, this section attempts to build up the laity of the LC--MS by giving a new, refreshing, badly needed perspective. Secondly, history speaks for itself - Biblical and Confessional Lutheranism is what the world needs today. With the obstacles of the "popular perspective" (I and II) set aside, a true theological starting point will be asserted.

Part I - A Fine Tradition of Growth: The LC--MS

The LC--MS has a fine tradition of growth which stems from Martin Luther's emphasis on missions. This is not often mentioned. This part shall briefly sketch Luther's understanding of missions and then look at some impressive statistics.

The LC--MS needs a proper understanding of Martin Luther as a missionary. Late in 1983, Dr. Eugene Bunkowske gave a lecture at Concordia Theological Seminary, Fort Wayne, entitled: "Was Luther a Missionary?" For the sake of brevity, the following are major points which every Confessional Lutheran needs to be aware of:

1. Luther was well aware of the "new islands" being discovered in his day and the need for the Gospel to be spread there.
2. Luther reminded the armies of his Emperor of the need to be good witnesses if ever captured by the Turks.
3. Luther and his contemporaries regarded their writings as means of world-wide missions.
4. Luther is the father of Bible translations in the vernacular throughout the world. Dr Bunkowske, as a Bible translator, recognizes Luther's influence particularly in his method which took content over form.
5. In Luther's day the Bible, the Catechism, hymns, and pamphlets were spread widely in many languages. This emphasis of the Reformation continues even today. The Bible alone has grown from 33 languages in Luther's day to 1,763 languages, 279 full Bible translations, 551 additional languages had New Testaments, and 933 had a portion of Scripture.
6. Finally, from 1520 to 1560 16,000 theological students enrolled at the University of Wittenberg. "Like no other university, this one trained missionaries for home and overseas services. The enrollment list at Wittenberg showed that one third of the students came from other lands. This means that no fewer than 5,000 students who had learned from Luther's sermons and lectures and from

Luther's successors went out to spread Luther's deep desire that all should be brought to a saving knowledge of Christ even to the very end of the earth" (p. 14, draft of Dr. Bunkowske's lecture to be published soon in the "Concordia Theological Quarterly").

It is important that the laity of the LC--MS view Lutheranism in the early years of this country, and more specifically, the early years of the LC--MS with a healthy respect. Note the following summary of growth as recorded in "A Century of Grace" by Baepler:

1847 - 22 pastors, 12 congregations
1848 - 50 pastors
1849 - 61 pastors
1850 - 75 pastors
1854 - , 78 congregations
1872 - 415 pastors, 543 congregations/26 states (pp. 113f)
1900 - By this time the LC--MS had missionaries in India, to the American Indians and the Jews.

Baepler observes that while the LC--MS had supported Lutheran mission societies for decades, the desire of the Synod to conduct its own "mission work . . . grew stronger as the years passed on." As God provided "the means for new [mission] work," the Synod and its Districts "reacted favorably" and were "agreeable" with several plans for foreign missions (pp. 179-181).

These statistics and insights demonstrate something often forgotten: the zeal for missions that HAS been present in the LC--MS. Many do not realize that within seven years after the founding of the LC--MS, Walther had to divide the Synod into four districts due to "its expanding home missions" (Nelson, p. 181). E.J. Wolfe shows in "The Lutherans in America," that within one generation the growth rate was phenomenal. Specifically, by 1888 the Synod had 1030 ministers, 617 teachers, 1480 congregations and a communicant membership of 279,150. And there were many outstanding individuals. Just one man, Pastor S. Keyl, and his assistants were responsible for aiding 27,000 immigrants from 1870-1883. He was responsible for their shelter, relocation, and continued spiritual care on the frontier (Baepler, pp. 136-137). When one reads a book like "The Distress of the German Lutherans in North America," by F.C.D. Wyneken, (which describes the hardships of pioneer life in this country), it is clear that the growth mentioned above is not only phenomenal, but that the Synod exercised wise stewardship by realistically determining its priorities and goals by the availability of resources.

The statistical yearbooks show a positive picture of the LC--MS in its more recent history:

1920 - 2471 pastors, 3283 congregations, 1,009,982 souls
1960 - 4333 pastors, 5153 congregations, 2,469,036 souls
1974 - 5890 pastors, 6179 congregations, 2,866,481 souls
1982 - 5890 pastors, 6105 congregations, 2,725,623 souls

Two important insights should be made here. First, the 1974 split in the Synod caused a marked decline. Second, from 1920-1960 there was a doubling of membership.

Finally, in addition to the Synod's fine statistical record in evangelism and in missions, there are two more important insights to consider. First, there's the record of LC--MS laity. For example, the Walther League in 1926 sponsored one-third of all LC--MS missions. The "LWML" raised the mission consciousness of the entire Synod. The "LLL" has been the pioneer and leader in media evangelism for years. In 55 years, the "Lutheran Hour" has grown to 1026 stations in the United States alone (91 in Canada, 640 in 110 foreign countries in 36 different languages) and the "LLL" offers many other services in many different countries (Spring 1984 statistics)! It was this dedication of Synod and its laity that allowed it to literally go "into all the world" after World War II (Meyer, pp. 295, 309, and 320).

Second, certain things cannot be measured by statistics because, depending upon circumstances, great sacrifice cannot be measured. Examples of this are the establishment of the Nigerian mission field during the Great Depression (Meyers, p. 320), and the great sacrifice in American Indian missions - which included martyrdoms. Nelson states:

Neither zeal nor sacrifice were lacking in the Indian mission enterprise. Rather, the mobility of the Indians resulting from governmental policies, the demoralizing association with unprincipled white people (p. 200).

These insights are important to consider in view of the fact that many Lutherans have opted for non-Lutheran methods due to the perception that Lutherans "don't understand missions". If every Confessional Lutheran could see the significance of the points above, it is extremely doubtful whether many would see the need to opt for involvement in popular movements and theologies which are not grounded in the Christ-centered theology of the Lutheran Confessions. This shall be expanded upon by examining a lesson from history.

Part II - A Lesson from History on Options for Ministry

There will always be differences of opinion as to the needs of Synod and how to meet these needs. In addition to the theological considerations made thus far, the history of Lutheranism in this country can give the Confessional Lutheran a realistic picture of his best options for ministry.

The solid Biblical and Confessional nature of Lutheranism has been under attack throughout all its history. In this country too, there have been modernist and Reformed emphases which have threatened the existence of Confessional Lutheranism. ("Modernist" is a term that denotes one who rejects or modifies the historic Christian faith, and often, does not hold the Bible as inerrant or authoritative. "Reformed" denotes one whose theology reflects the views of Zwingli, Calvin, Arminius or a combination of the same.) While there can never be exact correspondance, there are significant similarities between the past considerations about to be cited and factors affecting Lutheranism today. These insights can help to put the task of evangelism into proper perspective. It is interesting to note quotations from those on both sides of the spectrum (modernist and Reformed) who, after looking back on their drift from solid Biblical and Confessional theology and practice, bemoan this fact with great clarity.

The ecumenical (i.e., the pursuing of unity for unity's sake) trend which is seen today can be found also in the middle of the 19th century. For example, "The American Recension" (Nelson, pp. 221-224) was written as an attempt to replace the "Augsburg Confession" of 1530 for unionistic purposes. Joseph A. Seiss (1823-1904), an advocate of the "Recension" and president of the General Council, reflected:

A happy thing would it have been for our Church, its usefulness and success in this country if their successors and descendants [colonial Lutheran leaders] had all and always remained steadfast to the true confessional basis on which the Lutheran Church in this new world was started. But a long period of defection came - a period of rationalistic and then Methodistic innovations - a period of neglect of the confessions and of the doctrine of the church as Luther and Muhlenburg taught them - a period of self-destructive assimilation to the unsound and unchurchly spirit of surrounding sects, by which the life and vigor of our churches were largely

frittered away - a period from which the Lutheran Church in America is only now beginning effectually to emerge (Nelson, p. 226).

Even Samuel Sprecher, one of the co-authors of the document, wrote just prior to his death:

It is true that I did once think the Definite Synodical Platform - that modification of Lutheranism which perhaps has been properly called the culmination of Melancthonianism - desirable and practical, and that I now regard all modification of our creed as hopeless . . . In the meantime an increased knowledge of the spirit, methods and literature of Missouri Synod has convinced me that . . . the elements of true pietism - that sense of the . . . importance of personal assurance of salvation - can be maintained in connection with a Lutheranism unmodified by the Puritan element (Nelson, pp. 226-227).

Abdel Ross Wentz states the following in his biography of Schmucker:

It was the registered conviction of the great host of Lutherans in America that Lutheranism can live and flourish in this country without giving away its own spirit or adulterating its own original life and character (Nelson, p. 227).

Many of the Reformed emphases of today also were confronted by Lutherans in the early 19th century. More specifically, the age of "revivalism" confronted the Lutheran Church with negative implications. Note the following important insight:

Where revivalistic techniques were employed consistently, the central doctrine of justification by faith in Christ was endangered and the theological complexion often became Arminian. The denial of original sin followed and the sinner was granted the ability to cooperate with God in the act of justification. Luther's catechism fell into disuse (Nelson, p. 216). [See "Appendix C"; Eph. 2:1,9-9; John 1:13; 15:16.]

These emphases of the Reformed manifested themselves in "the anxious bench," [a bench in the front of the church where one would "get the spirit" and "be saved" through much emotion-related activity] and the "new measures" [see Bauslin

quote below for definition] (Nelson, p. 135). One individual, Benjamin Kurtz, stated:

The Catechism, highly as we prize it, can never supersede the anxious bench, but only, when faithfully used, renders it more necessary (Nelson, p. 216).

In the following evaluation by David H. Bauslin note particularly how the problem was eventually resolved:

That it was an abnormal and unhistorical importation from extra-Lutheran sources, that it was an alien in our midst, will at this day hardly be denied. The phrase "New Measures" stood for a type and as representing a system of religious activity which in some sections of the church largely supplanted an antagonized method which had been from the very beginning of its life associated with the genius and development of the Evangelical Lutheran Church. . . . It was associated with solemn tricks for the sake of effect, decision displays at the bidding of the preacher . . . mechanical conversions, justification by feeling rather than by faith, and encouragement to all sorts of fanatical impressions . . . many of our people were swept along with the current until they found the Catechism and all other historical belongings of the Church supplanted by the "anxious bench" and other human and mechanical revivalistic appliances (Nelson, pp. 216-217).

Several necessary observations need to be made here. First, it was seen earlier that statistically the LC--MS has had a commendable rate of conversion (Part II). In addition, Reformed and ecumenical emphases do not stop individuals from leaving the Lutheran Church. In fact, these emphases CAUSE 'back door losses' in the Lutheran Church. In short, as seen above, even if the LC--MS had a serious growth problem, (as many assert today), the answer is not to be found by relying upon false doctrine or methods based upon, originating from, or informed by false doctrine. The attempt to merge Confessional Lutheranism with a Reformed theology and practice in evangelism will not build a strong Lutheran Church.

The strength of the LC--MS is its own context - the treasure of Luther's Catechism and the liturgy. This was the lesson of which Bauslin speaks. It is understandable that in this "period of tension, Lutheranism became engaged

in one of its most serious struggles for self-identification and reinterpretation in the new homeland" (Nelson, p. 211). However, we've seen those that have looked back and bemoaned the fact that they had lost their true Lutheran identity. Today it can be different for the LC--MS. The reader is invited to review the above quotes once again to see how ecumenical and Reformed trends are effectively dealt with. The reader is invited to review the statistical growth of the LC--MS, and with these in mind, develop a renewed appreciation of Luther and Lutheranism as truly missionary minded.

Part III - A True Theological Starting Point

True theology never hinders the mission of the Church. Theology is the starting point for the Church's mission. Martin Chemnitz, the "Second Martin," helped to keep the Lutheran Reformation alive after the death of Luther. He was a brilliant theologian who never lost sight of the mission of the Church. He said:

The highest favor that can come from heaven to any province, city or people is this, when God kindles and causes to arise the light of his saving Word, by whose splendor all darkness of errors, abuses, superstition, and idolatrous worship are put to flight, and hearts are enlightened by the true and salutary knowledge of God (Chemnitz, "Ministry, Word and Sacrament," p. 15).

The LC--MS has stood in direct line to the mission emphasis of the Reformation. For example, John H. C. Fritz believed that the Christian has been left here on earth

for the chief purpose, to wit, to build up the Kingdom of Christ, John 17:14-23; 1 Corinthians 15:58 (Fritz, "Pastoral Theology," p. 284).

Francis Pieper also recognized that

the outpouring of the Holy Ghost on the Day of Pentecost had the purpose of equipping the disciples for their calling as witnesses of Christ in the world (Acts 1:8). . . . It is not a human, but a divine command that Christians perform the works of their spiritual priesthood; accordingly, preach the Gospel not merely in their homes, but also in their interactions with their brethren and

with the world (Pieper, "Christian Dogmatics," vol. III, pp. 289 and 443).

Evangelism is so much a part of Lutheran theology that it is interwoven into every part. After a casual reading of the doctrinal essay set, "The Abiding Word," one can see that this is true of almost every essay. For example, Alfred von Rohr Sauer, in his essay "The Doctrine of the Church," expresses the importance of the Lord's commission (3:304f). He explains the success of the Church's mission in terms of the faithfulness of individuals to baptize and preach (3:308-310). E. L. Wilson, in his essay "Faith," states the mission of the church in very simple terms:

The Church has but one mission to perform and but one message to proclaim. The Church exists for the purpose of directing the world of men to Calvary and to proclaim the reconciliation of sinners with God through the blood-stained, glory-crowned cross of the victorious and ever-living Redeemer (1:208).

Finally, one more example should suffice. Siegbert Becker, in his essay "The Gospel," finds in the term itself, tremendous implications for mission work. More specifically, that the term points to mission work as being necessary (2:350). Although these essays are written on different theological topics, they all have direct bearing on the mission of individuals and the Church.

Concluding Thoughts

It has been seen in this section that the LC--MS has a fine tradition of Gospel proclamation through its mission activities at home and abroad. It has been demonstrated from history that the Confessional Lutheran perspective is the best option for missions and the correct starting point. The theological concerns in missions shall be expanded in the next section (12). This theological starting point shall provide the necessary insights needed to consider some practical issues in the next two sections (13 and 14). Finally, a theological summary of the nature of the Church and its mission is provided in the last section in this part (15).

SECTION 12 - THE NATURE OF THE CHURCH AND ITS PURPOSE

One of the most unique ways in which God pictures His Church is as a living building (Ephesians 2:19-21). In this illustration of the Church one discovers its foundation and nature, where it may be found, the content of its message, and its purpose. By means of commentary and several visual aids, the following pages will examine the Church from its foundation to its proclamation of the cross.

THE FOUNDATION AND NATURE OF THE CHURCH

The foundation of a building may be the least noticed part of the structure, yet, it is the most important part of the building. Without a solid foundation, a building collapses. We can thank God that the Church of Jesus Christ has a solid foundation! The Church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone" (Ephesians 2:19-20).

While in the Old Testament God spoke in many ways through many people, in the New Testament He has revealed His Son and has spoken through Him (Hebrews 1:1-2). The apostles, equipped by Christ Himself, were entrusted with proclaiming the Gospel of Christ (Matthew 28:19-20). The apostles were faithful. They proclaimed the Gospel and administered baptism and the Lord's Supper according to Christ's institution (Matthew 28:19-20; Mark 14:22-25; Acts 2:41-42). They also trained pastors, "faithful men" who were "able to teach," to pass along the teaching of Christ to all generations. (See II Timothy 2:2, 24; I Timothy 3:2; Ephesians 4:11.)

It is because of the faithfulness of the prophets and apostles that today we have the solid foundation of God's inspired, inerrant, and infallible Word. It is because of the faithfulness of the Lutheran Reformers that the central article of the Gospel - the doctrine of justification by grace through faith - is preserved. The Lutheran Confessions preserve and proclaim for all time, and for all people, the doctrine of justification. The 'crown' of the Lutheran Confessions is found in Article IV of the "Augsburg Confession".

It is also taught among us that we cannot obtain forgiveness of sin and righteousness before God by our own merits, works, or satisfactions, but that we receive forgiveness of sin and become righteous.

before God by grace, for Christ's sake, through faith, when we believe that Christ suffered for us and that for His sake our sin is forgiven and righteousness and eternal life are given to us. For God will regard and reckon this faith as righteousness, as Paul says in Romans 3:21-26 and 4:5.

It is clear that the early Christians understood the foundation of the Church. They were "baptized . . . and were continually devoting themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayers" (Acts 2:41-42). Clearly, the apostles stressed the Word and Sacraments, and the people remained steadfast in them. Clearly, the Word and Sacraments are the foundation of the Church and central to its very nature! (See "Foundation," in "Summary Figure" p. 49.)

LIVING STONES: THE FRAME OF THE CHURCH

Like the foundation of a building, the frame must be solid if it is to stand, and later, support the weight of the roof. All believers in Christ are "living stones" in the frame of the Church "in whom the whole building, being fitted together is growing into a holy temple in the Lord" (Ephesians 2:21). Through the Means of Grace, which point to Christ, all believers "are being built together into a dwelling of God in the Spirit" (verse 22). All believers are to be "a living and holy sacrifice acceptable to God" (Romans 12:1).

The frame of a building may look attractive, and yet, it may not be solid. The eye can be deceived. There is a way in which Christians can know whether he/she is established solidly upon the sure foundation of God's Word. There are certain 'marks' of the Church which God has given to reassure us of His love and benediction. Through Christ, God has given us the Gospel which is "the power of God unto salvation" (Romans 1:16). The Lord's Supper (Mark 14:22f) and Baptism (Matthew 28:19-20) are also means (ways) in which God works His grace. They are an indispensable part of the Gospel. Since Christ has told us to observe ALL He has commanded (Matthew 28:19-20), the Lutheran Confessions clearly present and preserve the true marks of the Church in Article VII of the "Augsburg Confession":

It is also taught among us that one holy Christian church will be and remain forever. This is the assembly of all believers among whom the Gospel is

preached in its purity and the holy sacraments are administered according to the Gospel.

Standing on this Biblical and Confessional foundation and framework, the Lutheran Church has stressed two essential avenues for preserving the fundamental articles of the Gospel and the correct administration of the Sacraments: Christ-centered instruction and Christ-centered worship.

Christ has always been central in the teaching of the churches which adhere to the Lutheran Confessions. For centuries, the "Small Catechism" of Martin Luther has taught young and old the importance of God's Word and His Sacraments. The Ten Commandments clearly teach the Law and convict individuals of their sins. They show the need for a Savior. The Apostles' Creed clearly teaches the Gospel - the life, death and resurrection of Jesus Christ, the God-man. Individuals terrorized by sin and the threat of eternal damnation find comfort in the Good News of Jesus Christ. The Apostles' Creed proclaims the Savior. The Lord's Prayer and its explanation invite continued trust in God the loving Father. The Lord's Prayer stresses the importance of our sanctification which is worked by the power of the Holy Spirit, first by the proclaimed Gospel and the administration of Baptism, and next, as faith is strengthened by participation in the Lord's Supper. The individual learns how the Holy Spirit creates faith and how good works follow - especially as the faith is nurtured by the Word and Sacraments.

Christ has always been central in the worship of the churches which adhere to the Lutheran Confessions. Just as instruction in the catechism is Christ-centered INSTRUCTION in the Word and Sacraments, so too, Christ-centered liturgical worship is PARTICIPATION in the PROCLAMATION of Word and Sacraments. Here the congregation of believers celebrates the precious gifts of the means of grace - the marks of the Church - the Gospel, Baptism and the Lord's Supper. Other Christ-centered aspects of worship are: confession and absolution, Scripture lessons, Christ-centered hymns, the Apostles' Creed and Law/Gospel sermons. (See "Frame," in "Summary Figure".)

THE CHURCH'S CONFESSION: THE CHURCH'S STEEPLE

The steeple of the church building points to the cross and lifts it high. The more solid the foundation - the firmer the frame - the taller the steeple can stand and the

higher the cross is lifted. Clearly, steeples of the churches which adhere to the Lutheran Confessions stand tall. The steeple is an integral part of a well built frame, and both are set on a firm foundation. Together, the Word and Sacraments point to Christ. The Church which is built on this foundation truly confesses Christ before men (Matthew 10:32). This Church truly preaches Christ and Him crucified (I Corinthians 1:23; 2:2).

In addition to the 'crown' of the churches which adhere to the Lutheran Confessions - Article IV of the "Augsburg Confession" - these same churches have a rare gem: The Apostles' Creed. The Apostles' Creed is the vital link between the Christ-centered instruction of the catechism and the Christ-centered proclamation of the Gospel in liturgical worship. The Apostles' Creed safeguards the simplicity of the Gospel proclamation. It reinforces the Gospel and insures continuity in the life of the Church. Through the Apostles' Creed, all Christians can confess their common faith in corporate worship and in their private lives. (See "Steeple," in "Summary Figure".)

THE CHURCH'S NATURE AND PURPOSE: A COMPLETED BUILDING

God has given His Church a firm foundation and a unique cornerstone - the God-man, Jesus Christ. The Church is "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the cornerstone" (Ephesians 2:19-20). God has shown the Christian where the Church can be found: where "the Gospel is preached in its purity and the holy sacraments are administered according to the Gospel" (Article VII, "Augsburg Confession").

God's message of salvation is preserved in Christ-centered instruction and worship through His living stones. God has richly blessed the churches which adhere to the Lutheran Confessions through their use of Luther's "Small Catechism" to teach God's Word and through their participation in worship centered around the proclamation of these precious truths.

From these Biblical insights, it is clear, that the purpose of the Church is to proclaim the Gospel in all its purity and administer the Sacraments according to Christ's institution. The Church is one strong unit, solidly grounded on the firm foundation. This is the Church of which Christ speaks: "The gates of hell shall not prevail against it" (Matthew 16:18b). (This Church is clearly pictured in "Summary Figure".)

THE KEY TO INDIVIDUAL WITNESSING: THE APOSTLES' CREED

Since it is the purpose of the Church to rightly proclaim the Gospel and administer the Sacraments according to Christ's institution, it is also the purpose of the individual Christian to proclaim the Gospel and draw others into the ministry of the Church. The Church's ministry of the Word and Sacraments exists for the eternal benefits of its members (Romans 1:16; Titus 3:5; Luke 22:19-20), and in turn, the members of Christ's Church exist for the eternal benefit of the world (John 17, especially verses 15-23). The Lutheran Confessions point to good works as a necessary fruit of faith (Solid Declaration, IV), and Martin Luther believed the name of God should be proclaimed "far and wide to all men . . . when time and place demand" ("Treatise on Good Works," "Luther's Works," 44:501).

The members of churches which have adhered to Scripture and the Lutheran Confessions have been richly blessed, and in turn, they can be a blessing to many. The members of these churches have a vital witnessing tool: The Apostles' Creed. The Apostles' Creed is the key which can unlock the door to the world for many Lutherans. It is simple, clear, concise and memorable. It is taken directly from Scripture. It is reinforced in both the Church's instruction (catechism) and worship (liturgy). For the individual Christian it provides the necessary continuity between corporate (public) and individual (private) witnessing. It is indispensable.

For the non-Christian, the Apostles' Creed is a clear and concise introduction to the Christian faith. It provides vital continuity between the initial witness of an individual Christian and the congregation's worship. It provides an important degree of familiarity with the nature of the Church. It continues to be reinforced, time and time again, in confirmation instruction and regular worship services.

Through the simplicity of the Gospel proclaimed in the Apostles' Creed - "The power of God unto salvation" (Rom. 1:16) - many individuals can come to faith in Christ. They come to know the Lord of the Church. They come to love His Word and His Sacraments. They have been richly blessed, and in turn, can be a blessing to many by proclaiming the Gospel through the Apostles' Creed. Martin Luther clearly saw the 'reproductive' nature and purpose of the Church:

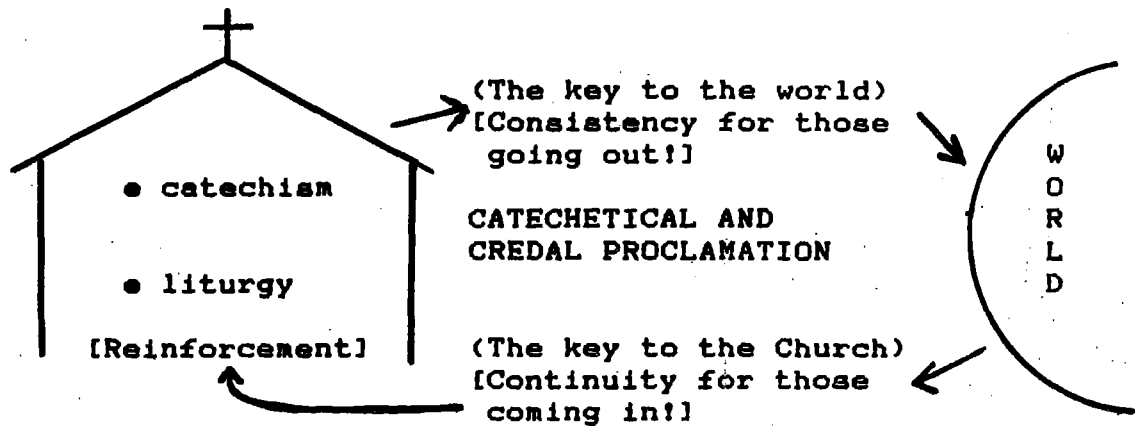
This mother [the Church] gives birth to children without ceasing . . . by exercising the office of the Word . . . I, having been begotten by others through the Gospel, do now beget others, which in turn shall beget others hereafter, and so this begetting shall continue to the end of the world (Pieper, "Christian Dogmatics," 3:416).

The Apostles' Creed can be the Christian's key to the world, and equally, can be the non-Christian's key to the Church's message of salvation. (Figure 12.1 depicts the importance of the individual's witness being grounded in the Apostles' Creed.)

Figure 12.1:

The Church REINFORCES the Gospel message in the Apostles' Creed through the:

CONSISTENCY between the witness of the Church and the individual Christian - and CONTINUITY for the non-Christian - is found in:

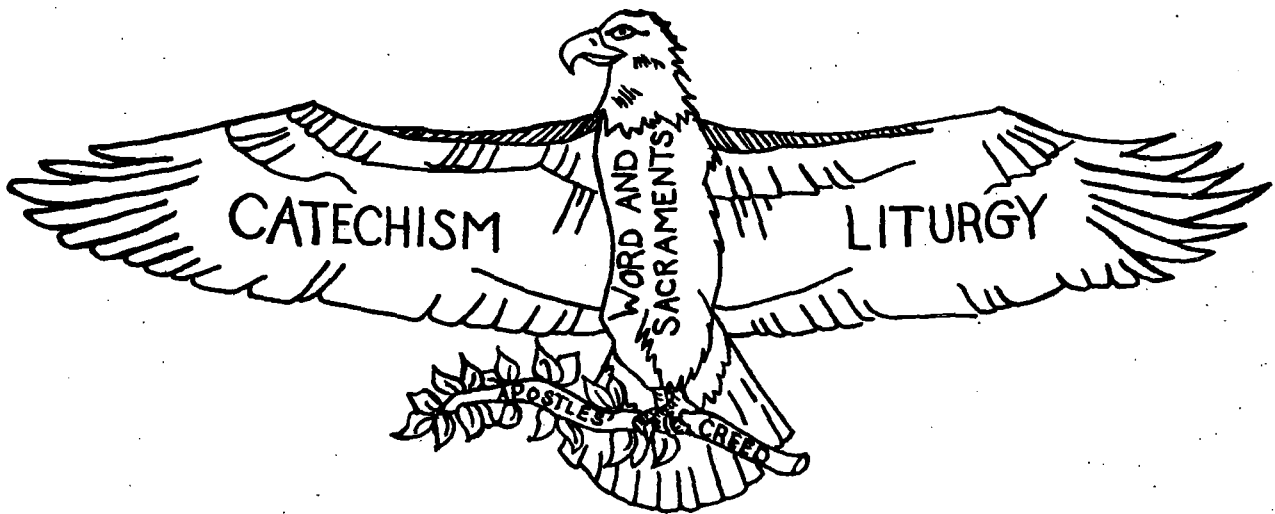


THE PRESERVATION OF CHRIST'S CHURCH: A NECESSARY BALANCE

The importance of 'reinforcement' and 'continuity' in Christian witnessing, for the Church and the individual, is maintained by the use of the Apostles' Creed as a primary witnessing tool. The Church is like an eagle (Isaiah 40:31). In the wild, the eagle tenderly cares for his powerful wings, and preserves them from any kind of harm. If the wings are damaged, or the eagle allows them to deteriorate or become disproportionate, the eagle can't fly, and death can result.

The body and heart of the Church are the Word and Sacraments. In the figure below, the Christ-centered catechetical teaching of the Church is depicted by the left wing (i.e., reader's left). The Christ-centered liturgy of the Church is depicted by the right wing. Together, the parts of the eagle's body work together to carry the Gospel to the world through the words of the Apostles' Creed. (Figure 12.2 shows the balance needed to carry the Gospel to the world.)

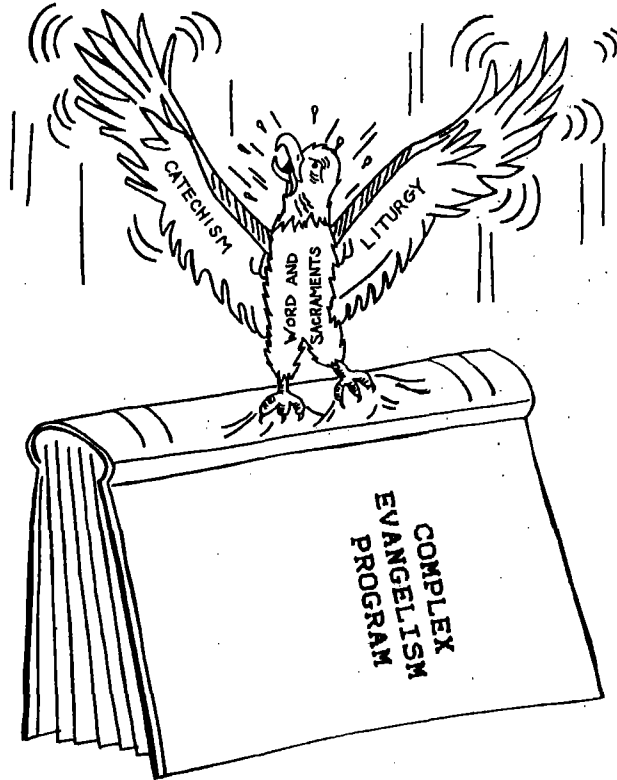
Figure 12.2:



Since this model takes the needs and abilities of the individual into account, the 'eagle' need not pick up any other 'branch'. The Apostles' Creed proclaims Christ in a simple, yet powerful way (Romans 1:16). In contrast, when evangelism is presented as a complicated task, individuals may consequently become confused with the result that they do not witness.

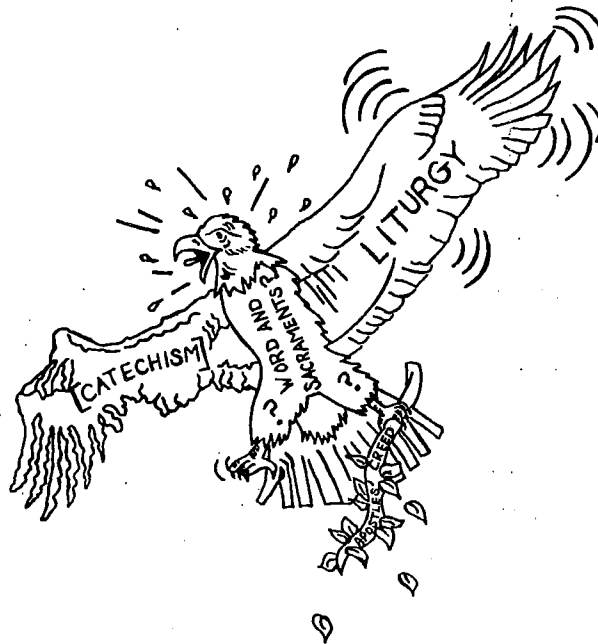
In "Figure 12.3" the eagle is overloaded by a "complex evangelism program". The 'size' of the material is not the primary concern, but rather, whether the material is developed in direct proportion to the 'size' (ability) of the 'eagle'. [Note: These figures are not intended to be offensive, but rather, to humorously depict points which are important to the task of evangelism.]

Figure 12.3:



In addition to these basic concerns, Lutheran individuals, and congregations, before adopting evangelism methods from outside the Lutheran context, should consider the effects of interrupting the delicate balance between the reinforcement of the Creed in the catechism and the liturgy. The Church, the 'eagle,' can become endangered. Changes in the Christ-centered teaching of the Church will wither the left wing and the eagle won't fly. (Note Figure 12.4)

Figure 12.4:



Likewise, changes in the Christ-centered worship of the Church will wither the right wing and the eagle won't fly. (Note Figure 12.5)

Figure 12.5:



For the eagle whose wings deteriorate or become disproportionate, there can only be sickness - and in extreme cases, death. In a similar way, it is possible for a church to suffer the same fate. (Note Figure 12.6)

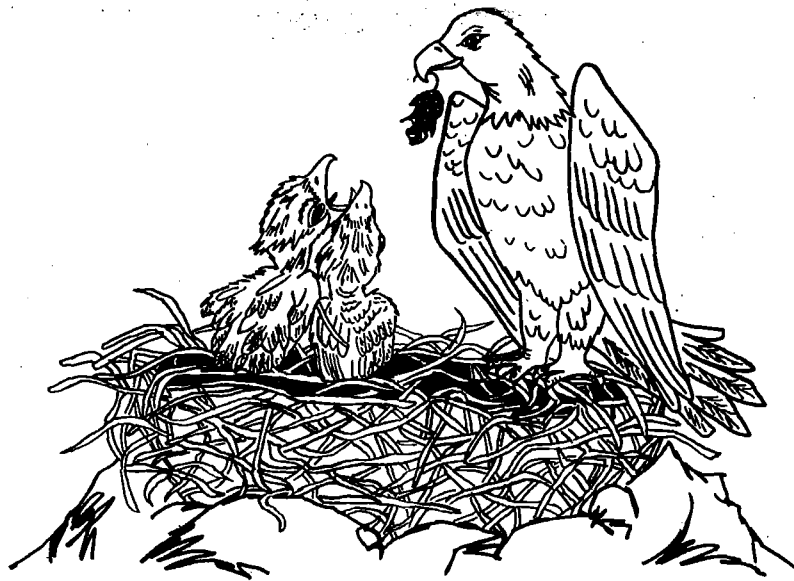
Figure 12.6:



CONCLUSION

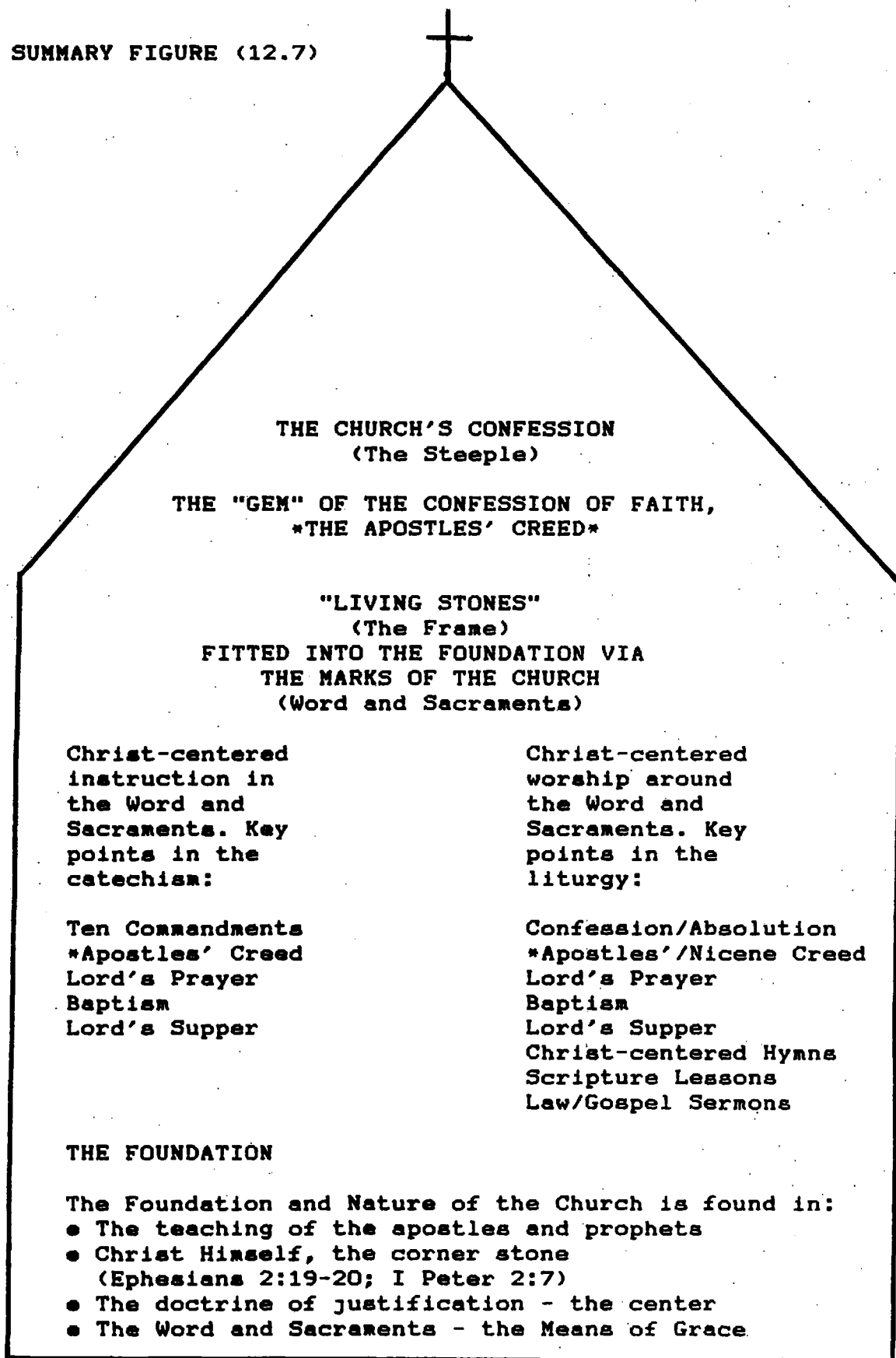
Jesus warned the Church of false prophets (Matthew 7:17; 24:11-24) and we are told to "test the spirits to see whether they are of God" (I John 4:1). There has always been safety within the walls of the churches which adhere to the Lutheran Confessions. There is safety in the Church built on the foundation of the apostles and prophets and Jesus Christ - the cornerstone. The Word and Sacraments are the marks of this Church. The Church which has the pure Word and correctly administers the Sacraments, possesses the 'crown' of the Gospel - the doctrine of justification. This church, and its members, also possess, and can spread, this 'crown' through the 'gen' of the Church - the Apostles' Creed.

"Those who wait for the Lord will gain new strength; They will mount up with wings like eagles, they will run and not get tired, they will walk and not become weary" (Isaiah 40:31).



[See the next page for the "Summary Figure" (12.7).]

SUMMARY FIGURE (12.7)



SECTION 13 - TYPICAL INTEGRATION OF A NON-MEMBER INTO A LUTHERAN CONGREGATION

PREAMBLE

To examine the evangelism alternatives open to the Confessional Lutheran, the obvious should be examined, namely, how one becomes a member of a typical Lutheran congregation. A look at this 'integration process' emphasizes the Means of Grace from the following perspectives: (1) how they are taught, and (2) how one becomes a part of their celebration in worship and an active participant.

This section merely attempts to "walk through the integration process" with the hope that church members will have a renewed appreciation for what a "prospect" experiences in becoming a member. The model presented in this section represents a normal process of integration into the life of a congregation for a non-church member. While it is in no way meant to be exhaustive, it does adequately depict the stages one passes through to become a member of a typical Lutheran congregation (summarized in Nos. 1 - 2 below). After membership, the continuing process is represented by heightened interest levels predictably experienced by the individual as time goes on (Nos. 2f).

The figure below (13.1) consists of two spheres which symbolize where an individual in the world comes into initial contact with a typical Lutheran congregation. The congregational circle is further broken down into four points which extend to the middle. Four 'slices' are formed around the 'Word and Sacraments' ("W" & "S") - the heart of the Lutheran congregation! (This model will also be viewed as a 'wheel' with several 'spokes'.) Note the following summary of the points of the figure before turning the page.

- (No. 1) Initial contact of the non-member with the congregation [note that the sphere which symbolizes the world will not continue to be pictured].
- (No. 2) Enrollment in the pastor's adult instruction (confirmation) class.
- (No. 3) Confirmation Day - first communion and often baptism.
- (No. 4) Evangelism.

[Note: The numbers above will be referred to throughout this and the next section.]

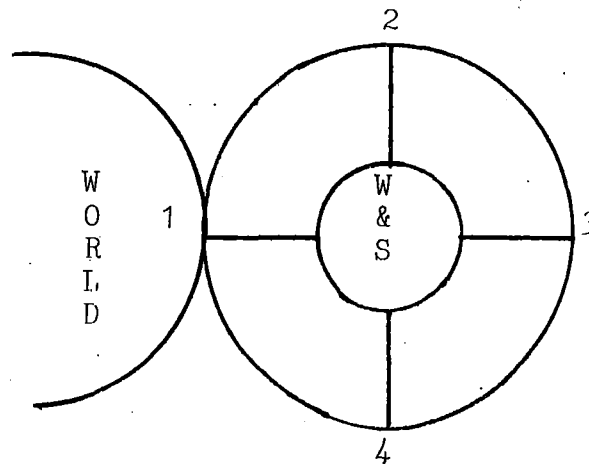


Figure 13.1

To begin to understand this model certain key points need to be presented.

First, the term 'non-member' is preferred to 'non-Christian' for two main reasons: (1) only God knows who is a Christian (at any point above), and (2) throughout the discussion it will be assumed that the person, if not a Christian initially (No. 1), will come to faith by the time of confirmation (No. 3) as a result of any contact with the congregation where Christ is proclaimed.

Secondly, the distance between points can vary with each person. Therefore, these points are not to be viewed as set periods of time, but rather, as the beginnings of periods where the person comes into a deeper understanding of a particular aspect of the congregational life (represented by that point). In short, the points may be placed at any interval and in any order - as GOD chooses - but for the sake of illustration, they have been evenly spaced and ordered as seen above.

Finally, this model cannot show the overlap which exists in the integration process. For example, Point No. 1 does not indicate what or who attracted the person to the congregation. Therefore, it could have been a member's personal witness (Nos. 4 - 1), or a worship service (Nos. 3 - 4), or an activity or program (Nos. 1 - 2). This means the person can come into the life of the congregation at any point in the circle. For the sake of illustration, a predictable process has been depicted as seen above (with overlap assumed).

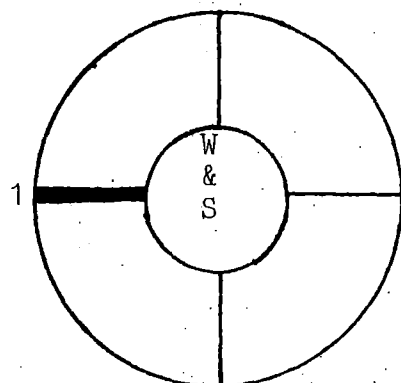
The model as presented above and the explanation which follows is designed to provide a clear and concise

step-by-step presentation on the lay level. In the next chapter this ideal model will be further examined in the light of various inconsistencies - both theological and methodological - which threaten its existence. Since these sections are designed to be concise, key concerns raised in them shall be highlighted and expanded in the following section.

THE MODEL EXPLAINED

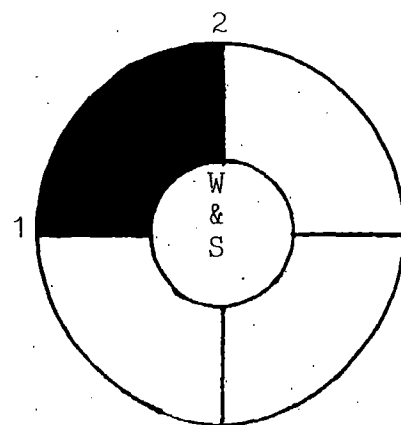
Point No. 1 (Figure 13.2)

At this point 'initial contact' of an individual in the world is made with the congregation. Although this can be in any area of the congregation's life, (Sunday school or day school parents, attendance at worship, social programs, etc.), for the sake of illustration, the initial contact will be narrowed down to the personal witness of a congregation member. (The starting point can rest within a formal evangelism program due to the overall purpose of this paper.)



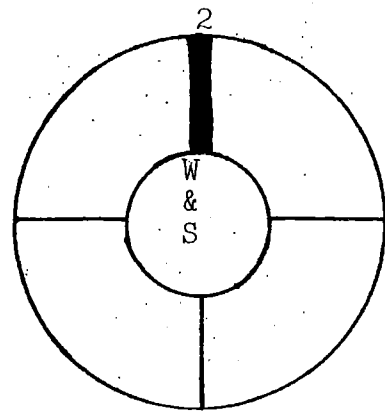
Points No. 1 - No. 2 (Figure 13.3)

Something must be said about the dynamics which occur between points. Between points No. 1 and No. 2, contact continues. This contact can be described as casual and informal. By the grace of God, interest grows and contacts expand to other areas of interest. In terms of evangelism calls, follow-up continues. No matter how interested and involved an individual is, at this stage, the person is still 'low key'. This is often true even if the individual is brought to faith through a personal witness or Christ-centered worship.



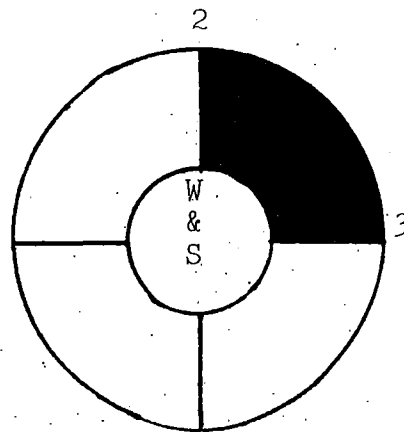
Point No. 2 (Figure 13.4)

This is the point at which the person experiences heightened interest in the congregation. The individual wishes to formalize involvement in the congregation (with or without faith in Christ). Although the person may become more and more involved in areas of interest, for the sake of illustration, this first point of heightened interest will be marked by beginning adult instruction (confirmation) classes.



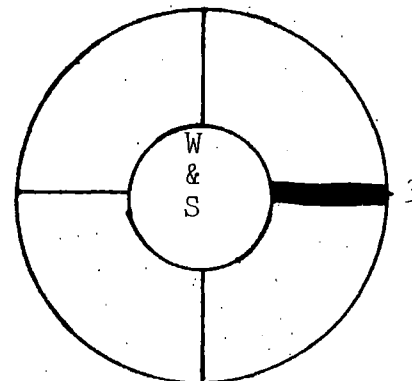
Points No. 2 - No. 3 (Figure 13.5)

During adult instruction classes, the greatest opportunity for the individual to come to faith, or have faith strengthened, occurs. Through the centuries, faithful pastors have skillfully divided Law and Gospel through "Luther's Small Catechism" and supplementary aids. For example, the person learns: (1) the need for a Savior via the Ten Commandments and their explanation, (2) who the Savior is via the Creed and its explanation, and (3) the importance of sanctification via the Lord's Prayer and its explanation. The witness of the entire congregation - via personal witnessing, corporate Christ-centered worship, and the like - REINFORCES the teaching of these great truths during this critical period.



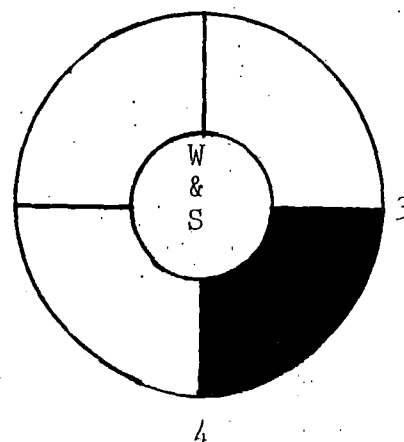
Point No. 3 (Figure 13.6)

This is confirmation and/or baptism day. By the grace of God, the individual has been instructed in the fundamental articles of the Gospel and confesses them as true. For those who have not been baptized, Holy Baptism incorporates them into the Body of Christ. Now the person is welcomed to participate in the Lord's Supper. The 'formal relationship' with the congregation, which the individual has sought, is now established as the individual kneels at the altar of common confession and receives the forgiveness of sins through the sacrament!



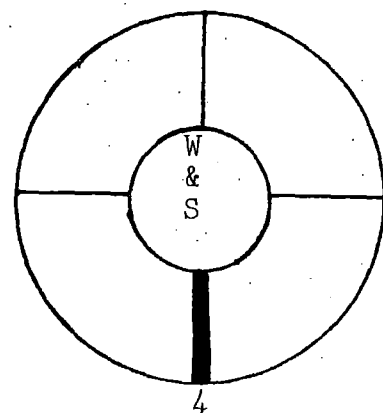
Points No. 3 - No. 4 (Figure 13.7)

With participation in the Lord's Supper, comes heightened interest once again. The person is really a part of this body of believers. The individual participates in the worship of God which will continue throughout all eternity. Now the worship service can REALLY come alive for the new member. This is not the first exposure to worship the individual has had (ordinarily). In fact, the Lutheran liturgy proclaims Christ. The liturgy reinforces the truths of the fundamental articles of faith. This is accomplished through the hymns, confession and absolution, Scripture readings, the confession of the Apostles' Creed, the sermon, the celebration of the Lord's Supper, the administration of baptism, and the like. Christian worship continues to be the key factor in the life of the new member as the Gospel feeds and motivates the individual.



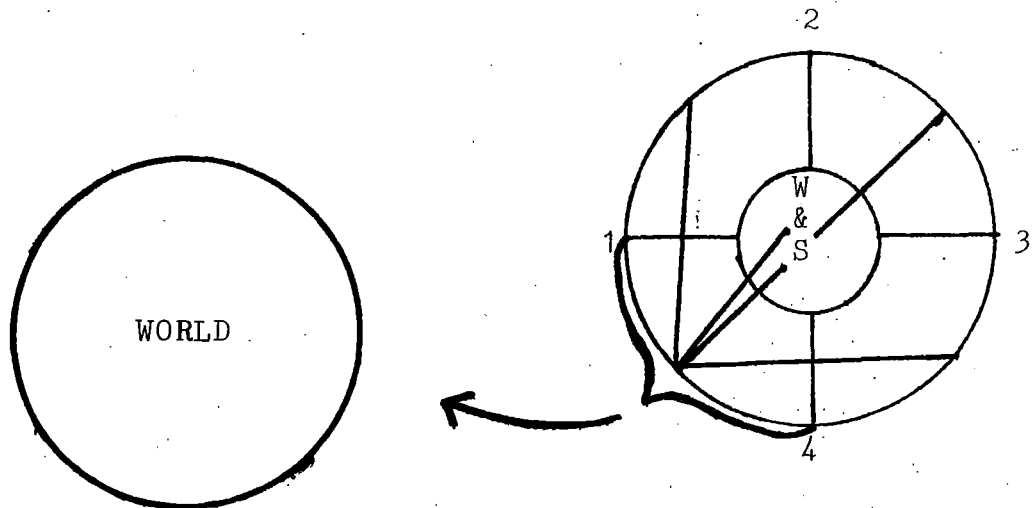
Point No. 4 (Figure 13.8)

The individual soon learns he has something to contribute to the congregation. One sees that time spent, talents used in various ways, and resources given to extend Christ's Kingdom here on earth. By the grace of God, the person shares the faith, in various ways (from the point of initial contact (No. 1), or for the sake of brevity, since being brought to faith). The 'formality' of the witness can be viewed in relation to the 'formality' of congregational involvement. In short, confession of faith grows from the informal "Come to church with me. . . ." to the more formal "Christ died for you. . . ." By the grace of God, the further one progresses in the life of the congregation, the better one understands the Gospel, the more 'formal' the witness. The person is caught up in the process of "letting the light shine" and "proclaiming the Good News with words."



Points No. 4 - No. 1 (Figure 13.9)

Having 'come up through the ranks,' by consistent contact and orientation in Christian doctrine, the individual is now ready to draw from the strengths and resources of the Lutheran congregation - both theological and practical. The individual now understands the activities and programs of the congregation (Nos. 1 - 2), the truths of Scripture (Nos. 2 - 3; Word and Sacrament), and the benefits of Christ-centered worship (Nos. 3 - 4). The lines in the model indicate the importance of reflecting these congregational strengths in a consistent personal witness to the world.



Many congregations provide an avenue for a collective effort to draw others into the congregation's ministry of Word and Sacrament. With very little effort or 'training,' the orientated Christian is now equipped for a powerful witness. He does this simply by explaining to prospective members the various points or strengths of the congregation (see lines above). Since no person is ever TOTALLY equipped for EVERY situation, congregational efforts led by the pastor will provide mutual support, and reinforce basic calling skills, as time goes on.

SUMMARY OF MODEL

Although some variations occur in this process, this is the basic way in which the Lutheran Church has grown in America. The strengths of this process are: Christ-centered education (Nos. 2 - 3), Christ-centered worship (Nos. 3 - 4), and a Christ-centered witness which is consistent with

the witness of the congregation (Nos. 4 - 1). (See figure above once again.) In short, since the congregation is built on the Gospel taught in its purity and the Sacraments administered according to the Gospel - as correctly set forth in the Lutheran Confessions - the evangelism which flows from a witness consistent with a Confessional congregation can be called: 'Confessional Evangelism'. That is, evangelism which originates in, flows from within, and remains consistent with Confessional Lutheranism.

The model presented thus far is very ideal, and one realizes that every congregation consists of sinful human beings. There is no perfect congregation. On the other hand, the Church of Jesus Christ is indeed 'holy' from God's perspective. Therefore, the local congregation, made up of believers in Christ, should be spoken of in positive terms. Today, in contrast to negative perspectives concerning the Lutheran Church's faithfulness to missions, the Gospel promises must be asserted. The Kingdom of God, the Church, is on the offensive. The Kingdom of Satan, hell, is on the defensive (thus the word "gates" in Matthew 16:18). The Kingdom of Satan - its gates - cannot "prevail" against the Church because Christ has already descended into hell to declare His personal victory over its power. The "gates of hell" shall not prevail against the congregation in which the Gospel is taught in its purity and the Sacraments are administered according to the Gospel.

In the next section it will be discussed how individuals have drifted from the sure foundation of Confessional Lutheranism, and as a result, do not promote evangelism which originates in, flows from within, and remains consistent with this Christ-centered context.

SECTION 14 - THE DISTORTION OF A TYPICAL LUTHERAN INTEGRATION MODEL

PREAMBLE

The integration model presented in the last section is a solid unit when all the aspects of Confessional Lutheranism are present to strengthen the congregation in proclaiming the Gospel. Each point extends to the center (Word and Sacraments) to form spokes of a wheel. To use this illustration, it can be said that when a spoke of the wheel is missing, the wheel is weakened. When the Confessional emphases between the spokes are altered, distortion occurs. This weakening and distortion happens when a congregation allows itself to drift away from God's Word and follows after human wisdom. This drift is inconsistent with Confessional Lutheranism, and such inconsistencies cause an overall distortion of the integration process.

In recent years, some congregations within the LC--MS have let outside influences: (1) determine the emphasis of evangelistic endeavors, and as a result, (2) guide the overall direction of the congregation. It is common knowledge that the LC--MS found itself in the 1960's without an established evangelism method. Many congregations simply 'borrowed' Kennedy's "Evangelism Explosion". Although major Reformed themes can be eliminated, many times, the result is a 'synthesis' of Reformed emphases and a Lutheran perspective. The following summarizes the recent trends in LC--MS evangelism:

Decade:	Perceived Problem:	Resulting Emphasis:
60's	Crisis in Theology - Battle for the Bible	'Borrow' - Reformed Methods Widely Used
70's	Crisis in Practice - No established Lutheran Method	*'Modify' - Officials 'Indebted' to Reformed Methods
80's	Crisis in Polemics - Fellowship around Inerrancy & Growth	'Synthesize' - Reformed Methods Become Normative

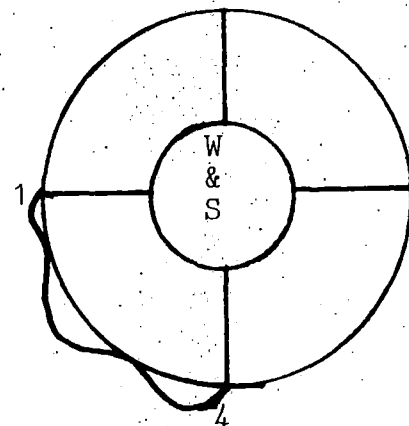
*[See Appendix F: "Winter 1985," Addition 1.]

This section is designed to demonstrate the process in which a Lutheran congregation can lose its Confessional identity. While the Confessional nature of a congregation can become distorted anywhere in the life of the congregation (eg., worship or confirmation), the distortion of the evangelism program of the congregation shall be dealt with here (Nos. 4 - 1). The result of this distortion will be traced throughout the rest of the integration model. The progression which was followed in the previous section is followed here, namely, following Nos. 4 - 1, are Nos. 1 - 2, etc. This distortion will be intentionally explained in general terms for the sake of brevity.

DISTORTION EXPLAINED

Points Nos. 4 - 1: A Starting Point for Inconsistencies (14.1)

Many changes have occurred in the American society in the past few decades. There have been scientific and rationalistic influences which brought the Christian faith into close scrutiny. As a result, Christianity has not had the influence it once had in the United States and many churches have suffered losses in membership. Some denominations, such as the LC--MS, have spent much time and energy fighting the effects of modern influences in its theology. In the meantime, others outside of these denominations, while concerned with the same struggle, have spent more time and energy developing technical evangelism programs.



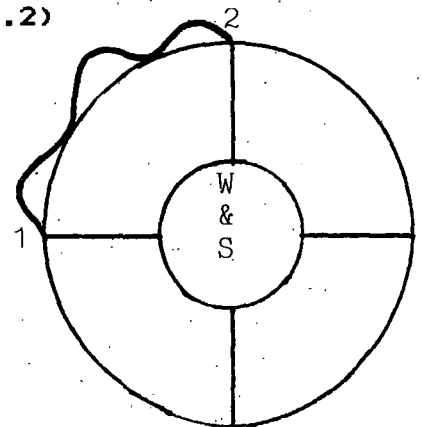
In the last decade a shift has occurred in some of these denominations - especially in the LC--MS. The shift has been from polemics to positive outreach. The expression "We preserve the Gospel IN ORDER TO PROCLAIM IT!" has been taken seriously. Some perceive the influences of a rapidly changing society, combined with difficulties within the LC--MS, to have caused a vacuum to develop in the church's evangelistic outreach. It is argued that the LC--MS has done a poor job in evangelism, while others have been doing a better job.

It is asserted that these individuals or groups should be consulted if the LC--MS is to grow. Pragmatism then takes over as the perspective of the church due to the

congregation's adoption of evangelism methods from outside the Confessional Lutheran context. Local congregations, feeling the pinch of membership losses, grasp for 'anything' that will work. In short, a break and distortion occurs in the evangelism emphasis of the local congregation (points Nos. 4 - 1 respectively).

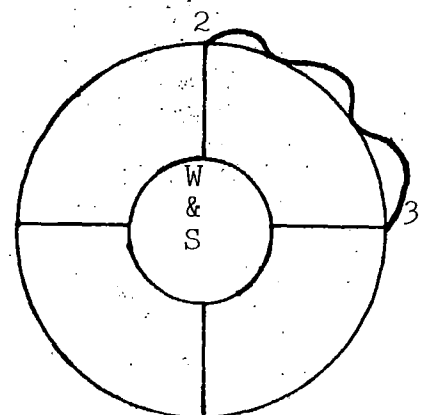
Points Nos. 1 - 2: Inconsistencies Continue (14.2)

Little change in initial contact occurs at first in practical matters. The Sunday school, day school, and the like, continue as always. However, if one continues the example of initial contact on an evangelism call, there is potential for real danger and confusion. For example, when an evangelism method is adopted from a Reformed source, even when modified for use in the Lutheran Church, a view of conversion is presented to the non-member which is not Scriptural. (E.g., synergism versus I Cor. 12:3 This is only one example. Many more could be cited here.) Thus, the second distortion occurs which is inconsistent with Biblical theology and the overall witness of the congregation.



Points Nos. 2 - 3: Confusion Magnified (14.3)

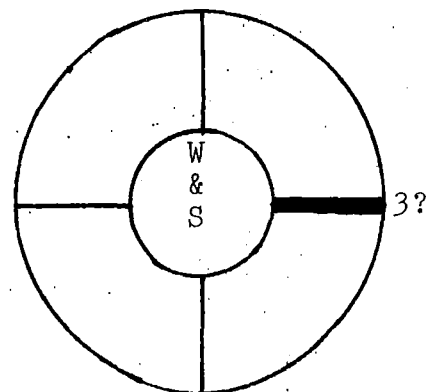
The pastor in adult instruction (confirmation) class must teach the truth regarding the doctrine of conversion (among other key doctrines). The dilemma is that he must also take into consideration what has been said on the foregoing evangelism call(s). He has two options: (1) tell individuals that their conversion experience was 'wrong,' i.e., THEY did not choose Christ of their own free will, or (2) alter the doctrine of conversion so that the new believer is not confused.



In short, the pastor is placed in a sensitive position. Inconsistency is compounded by confusion. Other doctrines are affected by a false understanding of conversion or become confused in the light of false conversion theology.

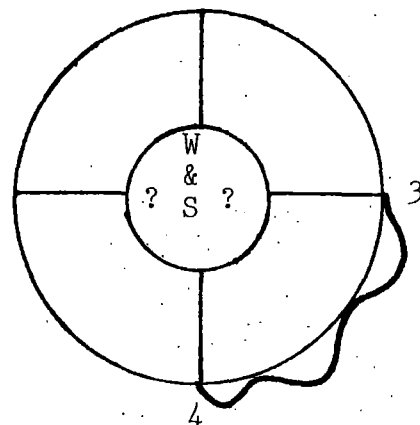
Point No. 3: Confirmation? (14.4)

If confirmation instruction is confused or weakened, then it becomes questionable whether the person can truly be 'confirmed in the faith'. Confirmation may become a mere ritual rather than a public confession of faith in the fundamental teachings of the Gospel. Those who are baptized at this time may not have been taught the Biblical doctrine of baptism. Also, the teaching of the Lord's Supper and its meaning may remain unclear.



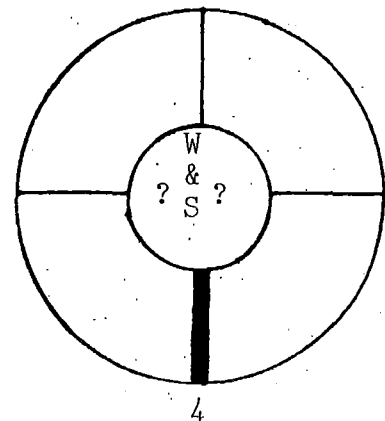
Points Nos. 3 - 4: Subjective Worship (14.5)

Once the fundamental doctrines of the Gospel, with their objective promises, are altered, confused, or abandoned, worship loses its objective nature. Gospel power is substituted with legalistic emphases. The strengths of liturgical worship are replaced by more subjective forms. Some assert that the non-member is capable of accepting only more modern [Reformed] forms of worship. (This is nearsighted because non-members are capable of learning any form of worship.) Therefore, the last great reinforcement of Biblical truth is lost - even the Sacraments lose their meaning! (Note the "question marks" in the center of the circle.)



Point No. 4 - A New Context is Born (14.6)

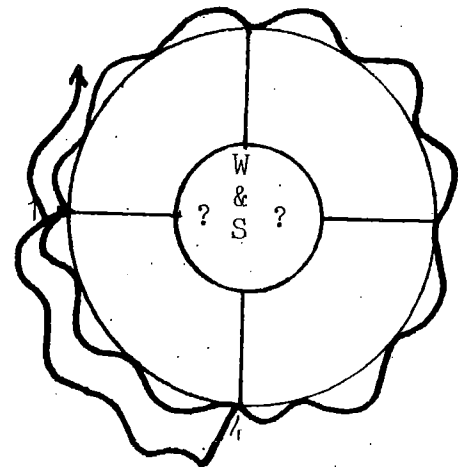
A logical result of this trend is the loss of Gospel motivation in the area of Christian living. The individual may now over-spiritualize the simplicity of faith in action. The more informal stages can be seen as worldly and to be avoided. Eventually, a judgemental, pietistic, critical attitude might develop. Soon, the congregation is viewed as being 'dead' because spirituality is measured in subjective terms. An "I'm going to leave this dead church!" attitude affects many. Individuals may no longer see God at work in the Word and Sacraments, because GOD'S objective way of doing things (through means) is replaced by PEOPLE'S



yearning for subjective operations.

Points Nos. 4 - 1: The Cycle is Completed,
Continues (14.7)

Coming to this point again, now with a weaker appreciation for theology, low reinforcement in worship, a legalistic attitude, the individual now looks for a still more subjective view of evangelism. The individual must now look even further away from the Lutheran context. In fact, there is a tendency to even reject or eliminate objective strengths of the Lutheran heritage because this or that no longer fits. Evangelism is now seen as an elitist function, i.e., 'only X% can do it . . .'



SUMMARY OF EFFECTS OF INCONSISTENCIES

The final figure is far away from the Confessional Lutheran model. As a 'wheel,' it is lacking the fundamental characteristics which make a wheel. A wheel needs spokes which are evenly spaced and the same size. This final figure lacks the fundamental characteristics which make a congregation - that is, Biblical education, worship and outreach which centers around the Word and Sacraments. This figure also lacks the strength of the Confessional Lutheran model, namely, the strength of each aspect of congregational life reinforcing the other in a consistent Christ-centered manner.

Again, the above observations have been stated in general terms intentionally. In short, before evangelism programs, methods or approaches are initiated, which originate from outside the Lutheran context, the long-term effects should be considered. When one notices that 'distortion' is occurring, at any point of the 'wheel,' then it is time to reassert Biblical theology and the strengths of the Confessional Lutheran context.

SECTION 15 - A REVIEW BIBLE STUDY ON THE FOUNDATION AND MISSION OF THE CHURCH

The following is a brief study which is designed around Ephesians 2:19-22 and provides opportunity for review in the catechism, the liturgy and the Lutheran Confessions. It will be seen that as the Church carries the message of salvation into the world, the following must be kept in sharp focus:

- (1) There is one foundation upon which the Church is built: Jesus Christ.
- (2) The 'purpose,' 'function,' and 'goal' of the Church's mission must be centered in the Means of Grace.

I. The Foundation.

A. Ephesians 2:19-20.

1. Apostles and prophets.
2. Christ - the Cornerstone
(the heart of their message).

B. The Message.

1. Given by Christ: Hebrews 1:1-2.
2. Christ IS the message: 1 Cor. 1:23; 2:2.
3. See "Augsburg Confession," IV.

C. The Means.

1. The Gospel: Romans 1:16.
2. Baptism: 1 Peter 3:21.
3. The Lord's Supper: Mark 14:22-25.
4. See Matthew 28:19-20.
5. See "Augsburg Confession," V and VII.

II. Living Stones.

A. Ephesians 2:21-22.

B. Romans 12:1.

C. The Means of Grace create and sustain spiritual life.

1. John 3:5-8; 6:63

2. Acts 2:41-42.

3. Romans 6:1-4; Galatians 3:26-27.

4. Review the six chief parts of the catechism - note the distinction between Law, Gospel and Sanctification.

5. Review the Gospel proclamation in the liturgy.

III. The Confession of Faith.

A. The Word and Sacraments have been given to us: Romans 1:16; Titus 3:5; Luke 22:16f.

B. We have been given these treasures for the sake of the world: John 17 (esp. vv. 15-18).

C. We confess Christ before men: Matthew 10:32.

D. Review 'The Apostles' Creed'.

Here are three key articles from 'The Augsburg Confession':

Article IV - Of Justification.

Also they teach that men cannot be 'justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith,' when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight. Rom. 3 and 4.

Article V - Of the Ministry.

That we may obtain this faith, 'the Ministry of Teaching the Gospel and administering the Sacraments was instituted.' For through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, 'where and when it pleases God, in them that hear the Gospel,' [editor's emphasis] to wit, that God, not for our own merits, but for Christ's sake, justifies those who believe that they are received into grace for Christ's sake.

They condemn the Anabaptists and others who think that the Holy Ghost comes to men without the external Word, through their own preparations and works.

Article VII - Of the Church.

Also they teach that 'one holy Church' is to continue forever. The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments are rightly administered.

[Note: These quotes are taken directly from the "Concordia Triglotta," (St. Louis: CPH, 1921), pp. 46-47.]

APPENDICIES

APPENDIX A - MORE ON 'CEI' AND ITS CONCERN FOR
THE FUTURE OF THE CHURCH

The following is an explanation of a very important aspect of 'Confessional Evangelism, Inc.' - its support of student evangelism. It is hoped that the needs 'CEI' attempts to meet will be self-explanatory, and as such, will interest the reader's participation with 'CEI' in reaching out with the Gospel through the future leaders of the Church!

THE FUTURE OF THE CHURCH: AN APPEAL FOR 'CEI'

The youth are the key to the future of the Church of Jesus Christ.

Over a century ago, the following was read at "The First Convention of the Synodical Conference in 1872":

As important as this doctrine [of justification] is, it can nevertheless be preached in its fullness and in all its power, in its clarity and consoling richness, also by such as are less gifted. When the Reformation began, what sort of preachers were available? What sort of troops, in other words, to place in opposition to the devil and his kingdom? It looked miserable enough in this respect so that from a human point of view one would have to say: "You poor Luther, go into your cell and hide, because you're not going to achieve anything with your poor bankrupt little priests." Yet, lo and behold, they had the article pure, that man becomes righteous by grace through faith alone, and thereby they were an invincible and victorious force. Our situation is similar. .

. For even the weakest one (student), if only he has grasped the doctrine that the grace of God for all men has appeared in Christ Jesus, and is received through faith, can so preach to the people that they become certain of their salvation . . .

. . . For what is all scholarship, necessary as it is in its place, compared to the wisdom of God, which is proclaimed if only the text "God so loved the world, etc." is interpreted. . . If our rising generation of church-servants will preach this, then they are the people who can begin a Reformation also in this country [and today we can continue this true Reformation!]. . . For that makes for truly living congregations, not such as make a big noise about their life and their deeds, but such as, living in this doctrine, willingly sacrifice to God in holy vesture. In sum: Let us

learn from Luther that we cannot start a Reformation here, unless we believe this doctrine firmly, and proclaim, maintain, and defend it with divine certainty. ("Justification - Objective and Subjective: A Translation of the Doctrinal Essay Read at the First Convention of the Synodical Conference in 1872," translated by Kurt Marquart, Fort Wayne: Concordia Theological Seminary Press, n.d., pp. 7-8.)

Today the youth of Christ's Church have a greater evangelism and mission challenge than ever before. The youth of today must witness in our 'confused' society and reach out to a world population of over four billion - most of whom are dying without faith in Jesus Christ.

Reaching these BILLIONS with the Good News of Jesus Christ may seem to be an overwhelming task. However, there is tremendous potential for the future.

By the grace of God, the Lutheran Church--Missouri Synod (LC--MS) has always provided for the education of its youth. Today, there are over 7,000 students enrolled in LC--MS colleges and seminaries. These students are highly motivated and interested in confronting current mission challenges at home and abroad.

Throughout the years, these students have formed various mission, evangelism, and other related outreach 'societies.' These organizations exist because students realize that their self-sacrificing dedication is wise stewardship of their time and prospers the continued mission of the Church.

Through these groups, students enhance their future ministries by receiving evangelism training in local congregations. The local congregations share in this youthful enthusiasm and provide vital follow-up to all activities. As the 'trained students' become 'training leaders, and continue to train others, millions can reach billions with the Gospel!

The LC--MS has the potential for a realistic, efficient and effective plan for domestic and world evangelization. The key to this plan will be an exciting Synod-wide student evangelism effort with staggering possibilities. Already, one small group ("S.A.V.E." at Christ College Irvine) makes over 2,000 calls a year. Collectively, LC--MS student groups, with parishioners, could make well over 30,000 calls per year! Clearly, this conservative estimate can grow substantially as initial programs mature and expand.

Although these important organizations have always had a positive influence on the Church, groups have 'come and gone' simply due to a lack of consistent and/or adequate funding from any source. Imagine that! Whereas some church

leaders spend years, perhaps decades, trying to motivate people to witness, there exist in our schools over 7,000 future LC--MS leaders interested, motivated and 'potentially' active in evangelism and missions.

All these students need is proper encouragement, resource material, and more specifically, CONSISTENT AND ADEQUATE FUNDING from a concerned source. Through a well funded collective evangelism effort, future LC--MS leaders can excite, motivate and train millions to reach the billions!

'Confessional Evangelism Inc.' is dedicated to providing the resource material and funding that is so vital to so many souls. Can you help?

Think of how far your tax-deductible gift can go through CEI! As you help students train and excite congregations, the Gospel will be spread. As students become leaders, the Gospel will be spread further as the trained become the trainers. By the grace of God, the cycle will continue. Millions will reach the billions!

This can only happen with help from faithful stewards like yourself! Please pray about participating with CEI today! There are several ways to become a part of this effort. Please consider investing in the Church's most precious resource: our youth, the future of the Church!

Here is how you can help or be helped by C.E.I. (Updated 1/87):

Since we are a small organization, the main way we've been able to help LCMS students has been through this manual. We have now made it available to students (and others too!) through Concordia Theological Seminary at about 50% off our original price. The address of CTS is on the next page.

Since many have preferred our literary emphasis, we have started to use the following name for our popular name: The Association for Biblical & Confessional Evangelism. (While donations make one a member of the "A.B.C.E.," our legal name is still "C.E.I." & checks should be made out accordingly.) Our "A.B.C.E. Newsletter" has recently been modified to provide more information to our readers. We have also founded the Center for Lutheran Evaluated Alternative Resources & Referrals (C.L.E.A.R.R.). The Center will be providing Evangelical Lutherans with the CLEARR CATALOG (cost: \$1) which will be updated quarterly & contain resources & referrals of materials which have been reviewed by orthodox Lutheran theologians. For more information, fill in the form on the next page and mail it today!

APPENDIX B - AN IMPORTANT TOOL: A CREDAL BOOKLET FOR YOU!

The following is a letter by Rev. Robert L. Schroeder, Bettendorf, Iowa, in which he briefly explains his credal evangelism booklet. Since the writing of this letter (a number of years ago), 60,000 copies have been printed. 'Confessional Evangelism, Inc.' was so impressed with this booklet that the organization saw no need to continue with the development of its own credal brochure or duplicate the fine efforts of another. It is hoped that you'll consider ordering this quality booklet, and after having done so, find it an effective tool in Gospel outreach!

Greetings!

My purpose for this brochure is summarized in one word: equipping. "EQUIPPING THE SAINTS" is a vital part of our ministry. The booklet will help you and your people in the important task of evangelism.

Maybe you have experience in personal or team evangelism.

If you are like us, you may be disappointed and discouraged in previous attempts because the methods you used did not bring the desired results.

Perhaps your callers, like ours, grew weary of visitations that emphasized confrontation and created uncomfortable situations.

This booklet can be the tool you need to give new life to your present evangelism efforts or begin new evangelism witnessing in your congregation.

One important feature of this booklet is its simplicity. Copies may be given to prospects; the caller then reads aloud the booklet with them.

This booklet is Biblical and confessional in its approach. It is based on witnessing as the church has done it for centuries. Its centerpiece is the Great Commission and its format is from the Apostles' Creed and Martin Luther's explanation of that creed. I think you may be wondering why someone did not make available a help like this before.

The follow-up program is natural and what we do best; moving people with God's witness into a relationship with the church's message, sacraments, fellowship and work.

In addition to evangelism calling, the booklet can have a variety of uses. Your members may appreciate it for their faith and recommitment to kingdom evangelism. The booklet can be put in waiting rooms, fit in tract racks, given on sick calls (especially for that difficult and inactive member). It is ideal for "Open House" week. The list can go on and on. I am sure that you can think of many other uses. It is designed especially to fit in shirt pocket or purse.

This booklet with its format of witness and invitation will be an important addition to your evangelism ministry.

When ordering please make your check payable to OUR SAVIOR LUTHERAN CHURCH. If it is more convenient, you may check the appropriate line and we will bill you later.

In Jesus,



Robert L. Schroederer, Pastor
Our Savior Lutheran Church
3775 Middle Road
Bettendorf, Iowa 52722

[See next page for order form.]

APPENDIX C - UNDERSTANDING CHRISTIAN TERMINOLOGY IN EVANGELISTIC OUTREACH

The following section is designed to treat terminological and doctrinal distinctions which are important in the task of evangelism. In addition, this section will also demonstrate how classic Lutheran literature can be used, without additional expense for the congregation, in answering many practical questions which arise in relation to the mission of the Church. This is done by frequently quoting (*) from "Christian Dogmatics" by Dr. Francis Pieper with only slight modification (Vol. II pp. 397-557). It is hoped that this section will greatly contribute to renewing appreciation for Lutheran theology, and more specifically, how this theology can be applied in everyday life.

Part I: Important Questions and Insights.

What does it mean to be a Christian? How does one become a Christian? These are both very basic questions which must be answered directly from Scripture. In answer to the first question: "To be a Christian is to have faith in Christ's death on the cross." (John 3:16) The second question is answered easily by Ephesians 2:8-9. We become a Christian when we are "saved by grace through faith":

For by grace you have been saved through faith;
and that not of yourselves, it is the gift of God;
not as a result of works, that no one should
boast.

God must save us by grace through faith because no person can save himself. This is because all people have inherited:

- spiritual death (Gen. 2:17; Eph. 2:1,5; Col. 2:13),
- captivity to sin (Rom. 7:23-24; 6:20; Ps. 14:3), and
- guilt resulting in eternal damnation (Rom. 5:10; Col. 1:21).

*God chose to save us by grace through faith:

- Because He wants people to be sure of the forgiveness of sins: "Therefore it is of faith that it might be by grace, to the end the promise might be sure to all the seed" (Rom. 4:16).

- Because He wants individuals to glory not in themselves, but in God's entirely unmerited grace in Christ: "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved, in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:6-7).

*God's plan of salvation is wonderful, but we cannot claim to know more than Scripture reveals. We must maintain three propositions:

- We know definitely the cause of conversion: God's gracious operation alone.
- We know definitely the cause of non-conversion: it is solely people's resistance to grace.
- Since, however, God's grace is universal and earnest, and since all people are equally and wholly corrupt, it will remain a mystery to us in this life why some are converted and others not.

When individuals try to explain God's mystery of salvation, they usually choose:

- To deny that Christ paid for the sins of the entire world even though the Bible teaches He did (John 1:29; 2 Cor. 5:14f; 1 John 2:2).
- To believe that people really do the work of conversion for themselves even though the Bible teaches they are dead in trespasses and sins (Eph. 2:1,5; Gen. 2:17f; Col. 2:13).

These views are not based upon Scripture and therefore hinder true evangelism work:

- If we do not believe that Jesus died for all people, we might base our preaching on an atonement for an elect few, or base salvation on good works.
- If we believe that people convert themselves, we certainly have to base this conversion on our good work of converting ourselves, and not on the power of the Gospel (Rom. 1:16).
- Both views force the bearer of Good News not to proclaim the message that Jesus died for the sins of the world, but a 'subjective' focus on human good works.

Again, we are saved by grace through faith ALONE.

- Any view of conversion apart from 'total' grace hinders the overall proclamation of the Gospel, and consequently, the work of the Holy Spirit in conversion.
- Any view of conversion apart from 'total' grace can void faith, or even destroy faith. Remember, "grace through faith ALONE"!

*Recent [popular] use of Christian conversion terminology includes:

In recent years [early 1900's, but still true today] it has become fashionable to speak of people who believe in Christ, but are not justified and regenerated; of converted people who are not regenerated and, conversely, of regenerated people who are not yet converted; of people who are "awakened," but have not yet turned to God through their "self-determination" and "self-decision"; of people who are members of Christ's body, but have lost faith in Christ. The list goes on - the use of the terms change with the weather in some religious circles.

*The Result of using this terminology in this manner:

Such a chaos will keep the terrified souls from knowing whether they are under wrath or under grace and will confirm the secure in their carnal security. These terms are those of justification and not sanctification [in the narrow sense].

*The Answer:

It is therefore of the utmost importance to know that regeneration, awakening or vivification, illumination, calling, and repentance are synonyms of conversion, describing the same act from different viewpoints.

*Defining terms from Scripture:

According to Scripture, conversion is effected when a person comes to faith in the Gospel (Acts 11:21). and regeneration, quickening, or resurrection, from spiritual death, enlightenment in the saving knowledge of God, the calling which actually brings a person into gracious communion with God, and repentance to God takes place through the birth of faith in the grace of God. When this takes place, the "justification" of the sinner 'has occurred' and sanctification's work

begins. One who believes that Jesus died for his/her sins is said to be regenerated, quickened, etc.

Each term reflects a consequence of sin conquered in conversion:

- Regeneration - The old life exchanged for the new life, i.e., the Christian 'has been' born again (John 1:12f; 3:14f; 1 John 5:1).
- Quickening/Resurrection - The transferring from spiritual death into spiritual life (Col. 2:12; Eph. 2:5-8; Rom. 1:32).
- Illumination - The lighting of the dark and sinful heart (Eph. 5:8).
- Calling - The gracious hearing of faith from ears which were once deaf to the voice of God in His Word (Rom. 8:30; 1 Cor. 1:26; 1 Pet. 2:9).
- Repentance - The turning of a heart which was wandering in its own rebellious direction - repentance is a gift! (Acts 11:18; Luke 13:3f).

Popular terminology analyzed in the light of Scripture:

- Decision - A rare word in Scripture, but strangely, an important word in the minds of many due to the influence of the Reformed.
 - 1 Kings 20:40 and Joel 3:14 are NOT references to a spiritual decision.
 - Jesus said: "You didn't choose (decide for) Me, but I chose you!" (John 15:16)
 - GOD has chosen US (decided) - not vice versa: (Mk 13:20; Jn 13:16-18; 15:19; Acts 13:17; 1 Cor. 1:27-28).
- Accept - A rare word in Scripture, usually past tense.
 - 2 Cor. 11:4 - Not a reference to an act of the will in conversion, but rather, a contrast is made between the kind of gospel that is "accepted". (I.e., the true Gospel or a false one.)
 - Eph. 1:6-7 - GOD causes us to be accepted freely and according to HIS will as "adopted sons".
- Receive - A word used numerous times in Scripture, usually past tense.
 - John 1:12-13 - Verse 12 specifically states that the one who "believes" has "received" the gift of becoming the child of God. Note again the

discussion on synonyms. Verse 13 says this does not come about by the natural flesh nor its will, nor the will of man, BUT COMES ABOUT BY THE WILL OF GOD.

- Gal. 3:1-2,14 - Paul scolds the Galatians for turning the gift of grace into a work. When the individual believes, he "receives" the benefits of faith (vv. 1-2). Through faith the spirit is received - faith is the "means" (v. 14).
- John 3:27 - John the baptist clearly understood this when he used the word receive: "A man can receive nothing, unless it has been given him from heaven." The Gospel is proclaimed, faith created, and at this point, benefits received.
- Matt. 10:8; Acts 1:8; 2:1f; Rom. 1:5; 8:15; 1 Cor. 2:12; 2 Cor. 11:4; Gal. 4:5; 1 Thess. 2:13; all look at the word "receive" as a past event. It is not intended to stress individual's act, but rather, what the person, the moment he believes, receives. What the person receives is a result of faith and not visa versa - the emphasis is NOT on taking, but on believing.

The terms 'accept' and 'receive' show:

- That one must do his/her own believing, i.e., God does not believe for us; and
- That grace is not irresistible - by nature people can only reject. Some believe that individuals can be converted irresistibly apart from the Means of Grace - directly by the Holy Spirit - even though the Bible teaches that the Holy Spirit works through the Gospel, the power of God for salvation (Rom. 1:16).

The best term to use in evangelistic outreach is "believe":

- We proclaim the 'objective' message that all people are sinful and therefore Jesus died for the sins of the world.
- We must then see whether faith has been created in the individual's heart (accepted, received). These words are not to be used in a manner in which the individual feels that by using them he/she is therefore saved, merely by using them, apart from faith in Christ (the object of faith).
- We can learn a lesson from the early evangelists and apostles who used the word believe, or a synonym:
 1. A word or statement which places God's gracious work of conversion over "What must I do to be saved," (Acts 16:38), i.e., showed with the

word "believe" that it isn't what I 'do' or 'work,' but what God creates in me, namely, faith in Christ.

2. As a gracious appeal - pointing to the gift of Christ - which actually worked faith in the individual.
3. Not as a command to believe on ones own or as a legalistic imperative.

- Acts 2:38a: "Repent, and let each of you be baptized."
- Acts 8:35-36: "Philip . . . preached Jesus . . . The eunuch said, 'Look! Water! What prevents me from being baptized?'"
- Acts 16:31: "Believe in the Lord Jesus, and you will be saved."
- Mark 16:16: "He who has believed . . . shall be saved."

This study reinforced the need for the individual witness being consistent with the witness of the Church. Also, when the evangelism terminology is consistent with the witness of the Church - particularly as outlined in the creed - then continuity will exist for the non-Christian. More specifically, when a person enrolls in catechism instruction, the explanation to the Third Article is learned: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."

If on earlier witnessing occasions an individual has made statements to the non-Christian such as: "Now, YOU must decide for Christ of your own free will," then the Third Article has been contradicted and confusion results. One can see how important it is to know and understand Biblical conversion terminology. Consistent and proper use of Biblical conversion terminology will eliminate unnecessary confusion and strengthen the new believer's faith.

Part II: A Concluding Model.

It was seen in "Section Five" that the word "confession" is important to the understanding of evangelism. The following model is offered by Dr. Muller as a supplement to both that section and this appendix. He states:

The prominence given to the word "decision" is unfortunate. It fits in nicely with an Arminian

frame of reference [i.e., that people really do the work of conversion] but not with a Lutheran frame of reference. "Confession" is more desirable from a Lutheran point of view. In the matter of "confession" versus "decision" the place of confession in the Biblical world picture and in Lutheran theology must be taken seriously. The following comparison of theological systems may be of some use in thinking out this entire matter.

FIGURE C-1

LIMITED ATONEMENT	UNIVERSAL ATONEMENT	
MONERGISM*	MONERGISM*	SYNERGISM
CALVINISM -----	LUTHERANISM -----	ARMINIANISM -----
focus on:	focus on:	focus on:
the decrees of God	MEANS OF GRACE as:	decision of man
Divine Sovereignty	1. Divine Sovereignty of Grace (Election) 2. Human Responsibility of the use of means	human responsibility
GOD'S WILL	GOD'S WORD	FREE WILL***
DIVINE DETERMINATION	CHRISTIAN CONFESSION based on and in conformity to Divine Revelation**	HUMAN DECISION

*"God alone works" in conversion

**1. Confession of sin as response to God's Law
(1 John 1:8-9)

2. Confession of faith as response to the Gospel
(1 John 4:2,15)

***either with or without Prevenient Grace.

APPENDIX D - A BRIEF ANALYSIS OF SOME DIFFICULT QUESTIONS

The question has been asked: "If all Christians have the Holy Spirit, then why don't all Christians witness (equally)?" This question is like that of the 'crux theologorum,' ("Why are not all men saved?"), which Scripture does not answer, and therefore, neither do Lutherans. Despite this fact, it has been popular in recent years to speak of a "gift" of evangelism or evangelist in an attempt to answer this question. However, none of the so-called "gift lists" (Romans 12 and 1 Corinthians 12) contain a special gift of evangelism possessed only by some. When Ephesians 4 is produced as a proof text, the context of this text must be taken into account. Dr. John M. Drickamer states:

Perhaps the most basic error in most modern discussions of gifts is that they totally obliterate the differences between the various Biblical contexts in which gifts are discussed. One simply cannot throw Rom. 12, 1 Cor. 12, and Eph. 4 into the same bag. They were written to very different congregations in very different situations. . . . It cannot be shown, much less can it be assumed, that they are all speaking about the same thing. It is very necessary to distinguish between them.

One context which is distinct from the others is Eph. 4. The gifts mentioned in v. 11 are not gifts given to people to use in the church but they are certain (not all!) people themselves--specifically the apostles, prophets, evangelists, and pastors and teachers (one group!). Lenski says, "The point is not that some men received the apostleship, others prophecy, etc., but that these men themselves constitute the gift of Christ to the whole 'Una Sancta,' yea, 'to every single one of us (v.7).'" (See Lenski on Eph. 4:11) (Drickamer, p. 16)

If on the basis of Ephesians 4 one asserts that a gift of evangelist exists today, one may also be forced to grant that a gift of apostle also exists. [Perhaps we would even have to grant some validity to the claims of groups like the Mormons who believe they have true apostles!] God promised that the pastoral office would continue, as seen in 2 Tim. 2:2 and 1 Tim. 3:2, but not apostles, prophets or evangelists. The pastor is God's gift to the church for "the equipping of the saints" (Eph. 4:12). Note the observations of Engelder:

The apostolate as such ceased with the death of the apostles. As the eye-witnesses of the work of Christ (Acts 1:21f; 10:39,41) and the inspired, infallible teachers of the Church of all times (John 14:26; 16:13; Matt. 10:19f; 1 Cor. 2:13; Eph. 2:20; John 17:20) the apostles have no successors. Their number was fixed, and at the death of James (Acts 12:2) no one was chosen in his place. But as administrators of the Gospel, which is to continue "even unto the end of the world" (Mark 16:15f; Matt. 28:20) the pastors are their successors, the office of apostle and pastor being one and the same in this respect 1 Pet. 5:1 (fellow-elder); Col. 1:7 ("fellow-servant"); 4:7. A.C., XXVIII, 5f. S.A., Of the Power, 9f. The Irvingites and others who believe in the restoration of the 'apostolate' . . . are dealing with an impossibility; no man living today was an eye-witness to the work of Christ. There is, further, no need of it; the inspired Word of the apostles answers the need of the Church for all times, John 17:20; Eph. 2:20. And there is no promise of God on this point. The only provisions the apostles made in this matter related to the pastoral office, Acts 20:28-32; 14:23; Titus 1:5. (Engelder, pp. 110-111)

To answer "why some are saved and not others," the Lutheran Reformers could only say they knew that "through the Word and Sacraments . . . the Holy Spirit is given, who works faith, where and when it pleases God" ("Augsburg Confession," V.). There is safety in saying the same for the Christian witness; that is, the Holy Spirit motivates individuals to witness "where and when it pleases Him". The emphasis should remain on motivating Christians with the Gospel - not attempting to explain a mystery which remains unexplained in Scripture. In short, talking of a "special gift" is not the best way to speak of the task of evangelism or any other terms Scripture uses interchangeably with the term "evangelism" (eg., witnessing, missions or proclamation). No Christian has been excluded from the Gospel promise of Christ's presence (Acts 1:8; Matt. 28:20b) and this is particularly true in witnessing situations (Acts 8:1ff).

Finally, 1 Corinthians 12:31 should be briefly considered because it is often quoted to support the existence of - and the seeking for - the so-called gift of evangelism. The RSV translates the passage: "But earnestly desire the higher gifts. And I will show you a still more excellent way." However, it is highly questionable, in the

light of the passage's context, that this passage has been correctly translated. This question hinges on whether the Greek word "zeloute" is to be taken as an imperative or as the indicative. (Apart from context, both are an option for the greek form.)

An explanatory master's thesis has been written on this passage by Mark W. Demel entitled: "The Mood Usage of 'zeloute' in I Corinthians 12:31". Demel summarizes the discussion as follows:

Paul is either encouraging the seeking of spiritual gifts (imperative) or charging that selfish seeking of spiritual gifts (indicative) was going on . . . The evidence, both from Scripture and from the early church strongly favor the indicative. Paul was not encouraging the Corinthians to "seek the greater gifts," but charging that they were doing this very thing, i.e., 'seeking the greatest gifts'" (Demel, p. 1).

While several arguments were objectively set forth in favor of the imperative, the context was seen to be the deciding factor for the indicative. Here are some key reasons for accepting the indicative:

1. The indicative form is far more common than the imperative in Paul's writing (p. 24).
2. The connotation is "self-seeking" which is what Paul is correcting (Demel citing Gradner, p. 22).
3. Saying this is an imperative would separate it from any other imperative by one full chapter (p. 31). Paul up to this point is describing, not exhorting.
4. After the apostle showed them that they had been abusing spiritual gifts, it seems contradictory to suppose he would "unsay all again, and give them contrary advice" (Demel citing Doddridge, p. 17).
5. It seems unlikely, given the Corinthian situation, that Paul would, before he has laid down these guidelines, urge the Corinthians to be zealous of spiritual gifts (p. 34).
6. Nowhere in the entire letter to the Corinthians does an isolated imperative occur (p. 33).

Demel concludes by saying, "So today this verse stands not as an exhortation to seek the greatest gifts, but as a warning against this type of behavior. . . . We should not, however, limit the warning of this only to various . . . groups, for it applies to all Christians. The old Adam within each of us often entices us Each of us should be content with the gifts and position that God has given us within the body of Christ" (p. 80). On the basis of Demel's study, and the points cited above, this is indeed wise advice.

[Note: See Howard Tepker's "Work of the Holy Spirit" for more information on this passage. Specifically, Tepker maintains that the Reformed interpretation of this passage, due to context, is erroneous whether 'zeloute' is interpreted as an imperative or indicative.]

APPENDIX E - SUGGESTED RESOURCES FOR 'PHASE THREE'

The following is a suggested outline for 'Phase Three'. ('Phase Two' is the detailed study of each section and 'Phase One' is the initial highlighting of the same.) The order in which the books are listed coincide with the arrangement of sections in this manual. Since not all readers will be familiar with these resources, a brief description of them is provided (in brackets). The books cited below can either supplement the sections under which they are given, or, the reader may wish to rearrange their use to apply to special situations and needs. [Note: a "*" indicates a resource cited in text of manual and Concordia Publishing House has been abbreviated to "CPH".]

SECTIONS 1 - 4

See "Sections 5 - 8" for resources applicable here. The reader may wish to write to the Northern Illinois District of the Lutheran Church--Missouri Synod for their stewardship packet entitled: "What Does This Mean?: Christian Stewardship and the Apostles' Creed." This will demonstrate that many of the 'advantages' (of 'Confessional Evangelism') mentioned in this manual are to be found operating throughout the LC--MS.

SECTION 5 - THE BIBLICAL CONCEPT OF CONFESSION: A BEGINNING BIBLE STUDY

Special Acknowledgment: Part II of this section is a modification of an outline authored by Dr. Richard Muller, Concordia Theological Seminary, Fort Wayne, Indiana. Its use and modification were made with special permission.

Johnson, John F. "Confession and Confessional Subscription."
In "Concordia Journal," November 1980.

[This article supplements the insights of the section.]

SECTION 6 - THE IMPORTANCE OF DISTINGUISHING BETWEEN LAW AND GOSPEL: A GUIDE TO KNOWING WHAT TO SAY

The following two books should be of help in handling "objections" as they occur on evangelism calls:

Dallmann, William. "Why Do I Believe the Bible is God's Word?" St. Louis: CPH, 1944.

Pieper, Francis. "Christian Dogmatics." 3 vols. St. Louis: CPH, 1951.*

Preus, Robert D. "The Confessions and the Mission of the Church." In, "The Springfielder," June 1975.

[Excellent discussion of the distinction, yet importance of meeting both "physical" and "spiritual" needs.]

Walther, C.F.W. "God's No and God's Yes: The Proper Distinction Between Law and Gospel." St. Louis: CPH, 1973.*

[Dr. Walther covers 25 vital theses on Law and Gospel.]

SECTION 7 - THE TEN COMMANDMENTS: PREPARING THE WAY FOR THE GOSPEL

Janzow, F.S. "Getting into Luther's Large Catechism." St. Louis: CPH, 1977.

[This book tells how the Large Catechism was written and discusses its importance as a confession of faith. Great for those who would like to enrich their understanding of the "Small Catechism".]

"A Short Explanation of Dr. Martin Luther's 'Small Catechism': A Handbook of Christian Doctrine." St. Louis: CPH, 1943.*

[The Catechism is a central tool in 'Confessional Evangelism' due to its explanation of the Ten Commandments, the Creed and the other Chief Parts. The 1912 ed. has also been quoted in this manual.]

Teigen, Bjarne W. "I Believe: A Study of Luther's Small and Large Catechisms." Mankato, MN: Bethany Lutheran College, 1976.

[This informative book is also available through CPH.]

SECTION 8 - THE APOSTLES' CREED: A SUMMARY OF GOSPEL PROCLAMATION

Kelly, J.N.D. "Early Christian Creeds." 3rd ed. New York: Longman Inc, 1972.

[Helpful for indepth study of Credal history.]

Teigen, Bjarne W. "I Believe: A Study of the Three Universal or Ecumenical Creeds." Mankato, MN: Bethany Lutheran College, 1976.

[Available through CPH.]

[Note: "The Lutheran Hymnal" is also a central tool for 'Confessional Evangelism'. It contains the Apostles' Creed and many other valuable treasures in word and song.]

SECTION 9 [-10] - FORMING EVANGELISTIC UNDERSTANDING AND AN APPROACH

In addition to those books already mentioned, the following should prove to be of great value:

"Brief Statement." St. Louis: CPH, 1932.

[An important statement LC--MS document on Biblical inspiration, inerrancy and key doctrines.]

Scaer, David P. "What Do You Think of Jesus?" St. Louis: CPH, 1973.*

[A book which will indirectly explain why 'Confessional Evangelism' has placed this question at the heart of its suggested witnessing approach in "Section 9".]

SECTION 11 - A LOOK AT OURSELVES AND OUR OPTIONS AS LUTHERANS

Part I:

Baepler, W.A. "A Century of Grace: A History of the Missouri Synod, 1847-1947." St. Louis: CPH, 1947.*

"Lutherans--Missouri Synod Looking Ahead." "The Saturday Evening Post," December, 1982.

[An interesting article which describes important activities and services of the LC--MS. A great morale booster for LC--MS congregations.]

Meyer, Carl S. "Moving Frontiers." St. Louis: CPH, 1964.*

Preus, Robert D. "The Confessions and the Mission of the Church." In "The Springfielder," June 1975.

[In addition to insights under a previous section, Preus discusses Luther's support for missions.]

"Statistical Yearbook of the LC--MS." St. Louis: CPH.*

[Cited in this manual were the volumes from 1920, 1960, 1974 and 1982. Other volumes may be used for independent research.]

Surburg, Raymond F. "Did Luther and the Lutheran Reformers Neglect Foreign Missions?" In, "Christian News," Sept. 26, 1983.

[A discussion of popular misconceptions in regard to Luther and missions. He answers with "NO!"]

Wolfe, E.J. "The Lutherans in America: A story of struggle, progress, influence and marvelous growth." New York: J.A. Hill, 1889.*

Wyneken, F.C.D. "The Distress of the German Lutherans in North America." Fort Wayne: Concordia Theological Seminary Press, n.d.*

[Describes the struggles of Lutheranism in the early days of the U.S.A. Makes one appreciate the sacrifice of those dedicated early Lutherans.]

Part I and II:

Nelson, Clifford E. "The Lutherans in North America." Philadelphia: Fortress Press, 1980.*

[A standard textbook for the study of Lutheranism in America.]

Part III cited the following works:

"The Abiding Word," 3 vols. St. Louis: CPH, 1946, 1947, and 1960 (respectively).*

Chemnitz, Martin. "Ministry, Word and Sacraments." Translated by Luther Poellot. St. Louis: CPH, 1981.*

Fritz, J. H. C. "Pastoral Theology." St. Louis: CPH, 1932.*

Pieper, Francis. "Christian Dogmatics." 3 vols. St. Louis: CPH, 1951.*

SECTION 12 - THE NATURE OF THE CHURCH AND ITS PURPOSE

Green, Michael. "Evangelism in the Early Church." Grand Rapids: Eerdmans Publishing Co., 1970.

[A good detailed look at how the Early Church went about doing evangelism work.]

"The Mission of the Church in the Christian World." St. Louis: Commission on Theology and Church Relations, 1974.

[A LC--MS statement on missions which stresses Gospel proclamation.]

Preus, Robert D. "The Confessions and the Mission of the Church." "The Springfielder," June 1975.

[The relation of the Lutheran Confessions to the task of evangelism.]

In addition to these books, selections from the following can be applied at this point:

"Concordia Triglotta." St. Louis: CPH, 1921.*

Graebner, A. L. "Outlines of Doctrinal Theology." St. Louis: CPH, 1980.

[Note: CPH distributes other "I Believe" books by Teigen (on the "Smalcald Articles," "Formula of Concord," "Augsburg Confession and the Apology of the Augsburg Confession") and "Getting Into . . ." books (i.e., "The Theology of Concord," "The Formula of Concord," and "The Story of Concord") by various authors.]

SECTION 13 - TYPICAL INTEGRATION OF A NON-MEMBER INTO A LUTHERAN CONGREGATION

Kretzschmar, Karl. "The Mission of Lutheranism." St. Louis: CPH, 1926.

[This book explains the character of the Lutheran Church and its mission.]

Two books which provide important insights into the nature of Christian worship as found in the Lutheran Church are:

Koenker, Ernest B. "Worship in Word and Sacrament." St. Louis: CPH, 1959.

[Easy reading for laity.]

Reed, Luther D. "The Lutheran Liturgy." Philadelphia: The Muhlenberg Press, 1947.

[More detailed reading for the Lutheran pastor.]

The following book is a fine guide for providing CONTINUITY for the person who is enrolled in the pastor's class and is interested in church membership:

Wilbert, Warren N. "Confidently Believing." Fort Wayne: Concordia Theological Seminary Press, n.d.

SECTION 14 - THE DISTORTION OF A TYPICAL LUTHERAN INTEGRATION MODEL

Marquart, Kurt. "Church Fellowship: Its Nature, Basis and Limits." Fort Wayne: Concordia Theological Seminary Press, n.d.

[This book explains the character of the Lutheran Church and its mission. It will also shed light on how this mission can become 'distorted' when Biblical fellowship principles are broken down.]

SECTION 15 - A REVIEW BIBLE STUDY ON THE FOUNDATION AND MISSION OF THE CHURCH

[See books under "Section 12". See also CPH catalog for books and study guides on the topic of the Church.]

APPENDIX A - MORE ON 'CEI' AND ITS CONCERN FOR THE FUTURE OF THE CHURCH

Marquart, Kurt. "Justification - Objective and Subjective: A Translation of the Doctrinal Essay Read at the First Convention of the Synodical Conference in 1872." Fort Wayne: Concordia Theological Seminary Press, n.d.*

**APPENDIX B - AN IMPORTANT TOOL:
A CREDAL BOOKLET FOR YOU**

Evangelism Department of Our Savior Lutheran Church,
Bettendorf, Iowa. "God the Father, God the Son, and
God the Holy Ghost." Bettendorf, Iowa: Our Savior
Lutheran Church, 1979.(*)

[This booklet is highly recommended for use in
evangelism activities.]

**APPENDIX C - UNDERSTANDING CHRISTIAN TERMINOLOGY
IN EVANGELISTIC OUTREACH**

Pieper, Francis. "Christian Dogmatics," Vol. II. St Louis:
CPH, 1951.*

**APPENDIX D - A BRIEF ANALYSIS OF
SOME DIFFICULT QUESTIONS**

The following papers help to put the seeking after, and
use of, spiritual gifts into perspective. These papers are
summarized in the manual:

Baisden, Kenneth W. "Testing for Spiritual Gifts: Sham, or
Sure-Fire?" A Dissertation Presented to the Faculty of
the Graduate School, Concordia Theological Seminary,
Fort Wayne, Indiana, February, 1984.

Demel, Mark W. "The Mood Usage of 'zeloute' in I Corinthians
12:31." A Research Report submitted in Partial Fulfillment
for the Master of Divinity Degree, Fort Wayne, Indiana,
May, 1982.*

Drickamer, John M. "Building Carefully: A Response to the
Modern Conception of Spiritual Gifts and Its Application
to Church Work."*

Engelder, Theodore. "Handbook of Lutheran Theology." Fort
Wayne: Concordia Theological Seminary Press, n.d.*

Tepker, Howard. "The Work of the Holy Spirit." Fort Wayne:
Concordia Theological Seminary Press, n.d.

[Note: Also helpful for witnessing, particularly to the
cults, is "The Response Series" distributed by CPH.]

APPENDIX F - SPECIAL NOTES, ADDITIONS AND CORRECTIONS

The "Special Foreword to the First Printing" notes some significant changes which occurred between the "review edition" and the manual's "First Printing." These changes were made in honor of the many individuals who received the "review edition" and made practical suggestions. Since letters of encouragement are still being submitted, this appendix has been added: (1) to encourage readers to continue submitting suggestions, and (2) to demonstrate the editorial committee's commitment to consider these suggestions. While major revisions are not planned at this time, the editorial committee's dedication to examine suggestions will involve slight text revisions from time to time. Although not all suggestions can be cited below, this appendix will list "special notes and additions." [If in a group situation there are variations in wording, it is because of these slight changes. In this light, this section can aid those with "older" printings to update their manual.] We thank you for your interest, support and prayers!

The Editorial Committee, Winter 1985

Notes and Additions for Winter 1985:

Note 1. (From Foreword, v.) It seems some concerns in regard to this manual center around an individual's preference for "how to" manuals. Some have suggested that such a "how to" manual be written or this manual be changed into a "how to" format. In regard to the former, such plans are on the drawing board AND YOUR IDEAS ARE WELCOME! In regard to the latter, while this would have many advantages, the committee's decision to present this material in "resource manual style" was based upon practical considerations. Our preliminary surveys indicated that there are plenty of "how to" evangelism manuals available today. At the same time, many of these manuals have a weak theological base. Therefore, there is a need to stress the Biblical and Confessional basis of evangelism. Also, "how to" manuals seem to be limited to the context in which they are written. A "how to" manual, developed in one place by a small group of individuals, may not be readily applied elsewhere. In this light, Section Ten: "Your Special Approach" was provided so that unique "how to" approaches could be developed from the Biblical and Confessional "resources" provided throughout the manual. We hope this note clarifies this concern for the reader. Also, we hope to see "Your Special Approach" as you develop it!

Addition 1. (From p. 57) After the printing of this manual, an article was written in the "Concordia Journal" (Nov. 1984) entitled: "The Witness Workshop Manual--A Critique" by

Larry M. Vogel. Although this is a specific critique of a specific "how to" manual, this article provides insights which could strengthen many "how to" manuals. It is very evangelically written and reflects some of the concerns cited in Section 14 of this manual. (Note particularly: "Resulting Emphasis," p. 57.)

Minor Corrections/Revisions: pp. 7, 22, 23, 26, 27, 36, 39, 40, 43, 48, 69a, 74.

Notes for Winter 1987:

Changes: Typos corrected, pp. 10, 35, 69-69a (name & zip code). New Figure, p. 48 (eagle feeding young). Updates: pp. 67 (last two paragraphs) & 67a. THE FORM WILL REFER YOU TO OUR NEWSLETTER & ANOTHER NEW SERVICES: THE CENTER FOR LUTHERAN EVALUATED ALTERNATIVE RESOURCES & REFERRALS.

More on our definition of Confessional Evangelism (pp. 1f). "Evangelism" is derived from "the Gospel" (EUAGGELION) & means "to spread the Good News". "Confession(al)" is a term rich with meaning. (1) Biblically it refers to our witness of Christ. (a) Christ confesses us before the Father (Mt. 10:32). (b) We are to confess our faith in Christ (fides qua) and maintain, through confession, the true faith (fides quae) (Rom. 10:9; Acts 24:14; 1 John 1:8-9, 3:2,15). (2) Luther and the Lutheran Reformers made "confession" of their faith in the "Lutheran Confessions". (a) The faith is preserved through the catechism and liturgy. (b) The catechism, & particularly the Apostles' Creed, are summaries of Scripture and the Confessions. (c) The other Lutheran Confessions may be called upon by the Confessional Evangelist. (d) Those that subscribe unconditionally to these correct expositions of God's Word are "Confessional Lutherans". (e) Those that spread the Good News of Christ in a manner consistent with Confessional Lutheranism are "Confessional Evangelists". (3) "Confession" is a practical term. It is a legal term which reminds us that just as we would be expected to testify in a civil court (because we WOULD BE ABLE TO DO SO), so too, we are expected to & enabled to witness of Christ in the world.

Update on resources: (1) A creedal tract is available through Concordia Tract Mission (Box 201, St. Louis, MO 63166) entitled: "What Christians Believe". It stresses simplicity by building on John 3:16. They are VERY economical. (2) An inciteful article has been written on the church growth movement: "The Church Growth Movement: A Word of Caution" by Pastor Glenn Huebel, CTQ, July-October, 1986 (pp. 165f). (3) Pastor Paul Miller (now pastor of Prince of Peace Lutheran Church, Anaheim, CA; see p. 4) has made available: "Confessional Evangelism 'How To' Manual". Perfect for inclusion in Section 10. We welcome other "How To" attempts! (Also note from pp. 4-5: Vicar Robert E. Smith, Jr. is now pastor of Zion Lutheran Church in Rosemead, CA.)