

F.R.A.N.TASTIC DAYS

By . . . Elmer Towns & Bill Bryan

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Printing Samples

The promotion samples are included to give you an idea of what promotional materials would be beneficial to your individual need.

Full color posters can be ordered from the Church Growth while supplies last
Product Code 502 Price \$11.00 Package of 10 ISBN 1-57052-135-2 Please call 1-800-553-GROW to order the materials

Friend Day Logo
Relative Day Logo
Associate Day Logo
Neighbor Day Logo
“A Friendly Contract”
Thank You Note
Friendship Packet
Bookmark, Name Tag
Offering Envelope
Bulletin Insert
Post Card
Memo
#10 Envelope
Letterhead

Cassettes

Four audiocassette tapes are offered with this campaign and can be purchased by calling: 1-804-582-2169. Cost per set is \$8.00 plus \$4.00 S+H.

Tape #1

Side A: Introduction: Planning

Side B: Lesson 1—Receptive People

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Side A: Lesson 2—Life-style Evangelism

Side B: Lesson 3—Saturation Evangelism

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Side A: Lesson 6—Associate Day

Side B: Lesson 7—Neighbor Day

Cassettes to accompany this resource can be purchased by calling 1-804-582-2169, Fax 1-804-582-2575 or emailing eltowns@liberty.edu.
Tapes are \$2.00 each plus S+H.

FROM THE AUTHORS

Elmer Towns

Bill Bryan

During the 1960's our society and church were confrontational in nature; therefore, we tended to confront people with the gospel-confrontation evangelism. As times have changed, the gospel remains unchanged. Our message is anchored to the Rock, but our methods must be streamlined to reach modern man. Since today's society is concerned about relationship, we can reach modern man through relationship evangelism.

F.R.A.N. is a new word in church growth that reflects reaching unsaved people for Christ through relationships. Actually, F.R.A.N. stands for four areas of relationships:

Friends

Relatives

Associates

Neighbors.

The generic word F.R.A.N. is used in Church Growth Circles to represent those who are the most receptive to the gospel. It is the social web of relationship (Web Evangelism) that surrounds each of your members. Perhaps Rev. Wayne Patton first coined the word F.R.A.N. to represent Friends, Relatives, Associates and Neighbors. Bill Bryan applied the term to F.R.A.N.tastic Days for a Sunday school Campaign. I call it F.R.A.N.GELISM.

F.R.A.N.tastic Days is a month-long evangelistic endeavor to help the members of your church reach their Friends, Relatives, Associates and Neighbors. This resource packet contains seven lessons that will help you teach the latest principles of church growth to your church. Without an outside evangelist or gimmicks, this program will help your people reach their F.R.A.N.s for Christ.

May you have a F.R.A.N.tastic Month of evangelism.

INTRODUCING F.R.A.N.TASTIC DAYS

Dear Friend,

Church Growth Institute is committed to providing excellent resource materials, sound advice and technical assistance to pastors and local churches.

"F.R.A.N.tastic Days" is part of the dynamic and ever expanding program designed to achieve that goal. This resource package can help the local church establish and maintain growth by helping the laymen reach their Friends, Relatives, Associates and Neighbors for Christ.

The program is conveniently divided into four main sections with an introduction.

The introduction gives a general overview of the entire program and provides motivation for its implementation.

Section one titled "Planning" tells how to lay out the entire campaign. It provides a description of the duties and then chronologically arranges those duties on a campaign calendar. In addition, it details the follow-up program and provides suggested copy for letters to be used.

The "Lessons" section contains outlines that can be used either for Sunday school or for sermons that can be preached during worship services.

The "Promotion Samples" are included to give you an idea of what promotional materials would be beneficial to your individual need.

The "Cassettes" consist of four cassette tapes by Elmer Towns. The first cassette is a motivational message, which outlines the entire program. (Pastors, you might want to play this tape for your leaders when you introduce the campaign to them. It will help "sell" them on the program.) On the other three tapes, Dr. Towns actually teaches each of the seven lessons. They can be purchased by calling: 1-804-582-2169. Cost per set is \$8.00 plus \$4.00 S+H.

It is my prayer that God will use this program to attract more people to your church, ultimately leading to their salvation and incorporation into the Body of Christ.

Because of OUR Commission
Larry Gilbert
President, Church Growth Institute

PREPARATION FOR F.R.A.N.TASTIC DAYS

The F.R.A.N.tastic Days evangelistic thrust should be staged in the Spring or Fall. This is because people incline to attend in the Spring or Fall. We should reach people for Christ when they are reachable. Attendance generally peaks in the Spring and Fall and declines in the Winter and Summer months (The law of the two humped camel).

The success of F.R.A.N.tastic Days is dependent upon proper planning and active participation. Most of the planning is built into the material. If the planning schedule and calendar are followed the entire campaign will run smoothly and effectively.

F.R.A.N.tastic Days is not the typical one-week campaign. It is a four-week church-wide evangelistic thrust complete with a F.R.A.N.gelism follow-up procedure. Used as directed, it will provide a full month of great excitement and attendance growth. It will produce unusual and lasting results because your church members will win their friends to Christ.

Since this evangelistic thrust is four weeks, longer than the normal attendance campaign, the results are expected to be greater. Therefore, it is imperative that planning and preparation be done efficiently and well in advance. The preparation calendar covers a full eight (8) weeks. Once your F.R.A.N.tastic Days are determined, the dates should be filled in on this calendar. Referring to each of the weeks in F.R.A.N.tastic Days by date rather than by week-number will prove less confusing to your leaders,

Check each item as you complete it.

ONE MONTH BEFORE DATE _____ Planning Week _____

- Hold a special meeting with all Sunday school leaders and teachers. Outline the entire program, stress the importance of their involvement to the success of the entire thrust and ask for their complete support. Leave the floor open and allow time for their suggestions and input.
- Explain that the pastor will have a F.R.A.N.tastic card filled out by one of his friends on the first Sunday of F.R.A.N.tastic Days. The Church Board or Deacons will present their cards to the church the second Sunday, while Sunday school teachers and workers will present their cards the third Sunday. The entire church will present their cards the final Sunday.
- Remind them there will be three special lessons or sermons that will lay a foundation for F.R.A.N.tastic Days. Then a special lesson or sermon will be presented to correspond with FRIENDS, RELATIVES, ASSOCIATES and NEIGHBORS. The lessons will give extra incentives for everyone to bring a F.R.A.N.
- During the remainder of the week, complete all phases of planning with your top leaders. Thoroughly plan every phase of the entire evangelistic thrust.

- Select the printing samples to be used and tailor them to your needs and deliver them to the printer with specific instructions as to paper, ink color and date of delivery.

FIRST WEEK

Date _____

Sunday

During worship hour

- The pastor is the spiritual leader who will make or break the evangelistic efforts of F.R.A.N.tastic Days. He should have already invited a prospect to attend during F.R.A.N.tastic Days. This week he should hold up his F.R.A.N.tastic card and read the name of his visitor. It would be well for the pastor to bring a community leader as his Friend. This does two things. First, he is leading the church in evangelism on the first Sunday of F.R.A.N.tastic Days. Second, it shows he can influence community leaders.
- Announce F.R.A.N.tastic Days and the respective dates to the congregation. Stress the fact that this is not an attendance campaign but rather an evangelistic thrust. Encourage everyone to begin thinking of the friends, relatives, associates and neighbors they can bring on each of the special days designed for those special people.
- Pass out F.R.A.N.tastic cards for people to sign up their F.R.A.N.s.
- Encourage your members to place F.R.A.N.tastic Days posters on community bulletin boards, windows of businesses and everywhere possible (and legal). Have ushers stationed in the service or at the doors after the service to give out posters.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust and encourage members to begin praying daily for the salvation of their friends, relatives, associates and neighbors.

Midweek Service

- Have special prayer for the upcoming F.R.A.N.tastic Days evangelistic thrust.
- Remind the Church Board or Deacons to have the F.R.A.N.tastic cards signed for Sunday. They will give a report on Sunday before the church.

SECOND WEEK

Date _____

Sunday

During worship hour

- Have Board members or Deacons (Church lay leaders) come to the front of the church and read the names of those on their F.R.A.N.tastic cards. They should indicate if the prospect is a Friend, Relative, Associate or Neighbor. Post the F.R.A.N.tastic cards on the F.R.A.N.tastic Bulletin Board so all can see and become excited about the project.
- Pass out F.R.A.N.tastic cards to every member and ask him or her to sign up a prospective Friend, Relative, Associate or Neighbor. Tell them to bring the card back in two weeks. Challenge them with reaching their unreached F.R.A.N.s.
- Use F.R.A.N.tastic Days bulletin inserts.
- Use lesson #1: "What is a Prospect?"
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Midweek Service

- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.
- Remind Sunday school teachers to have their F.R.A.N.tastic card signed for Sunday. Encourage all to have their cards ready.

Before next Sunday

- All classrooms should be decorated with the theme of "F.R.A.N.ship."

THIRD WEEK

Date _____

Sunday

During morning worship hour

- Have every Sunday school teacher and leader come to the front of the church auditorium and read the name of those who have signed their F.R.A.N.tastic cards. They should indicate if the prospect is a Friend, Relative, Associate or Neighbor. The cards should be posted on the F.R.A.N.tastic Bulletin Board. A special letter from the pastor should go to the prospect telling them he is looking forward to becoming their friend.

- Pass out F.R.A.N.tastic cards to every one and remind them to get them filled out by a prospect. (Remind them of last Sunday's lesson.) They are to bring the cards to church next Sunday. If the church is small, the names could be read so all could pray for the F.R.A.N.s, or invite them if they know them.
- Use F.R.A.N.tastic Days bulletin inserts.
- Use lesson #2: "Life-Style Evangelism".
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Midweek Service

- Encourage members to contact their F.R.A.N.s. and have F.R.A.N.tastic cards filled out for next Sunday.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Remainder of the week

- Prepare friendship packets. These packets will be offered as part of the F.R.A.N.gelism follow-up to everyone who visits the church during the F.R.A.N.tastic Days evangelistic thrust. Details for their use are outlined in the F.R.A.N.gelism Follow-up located at the end of this section. A suggested packet could consist of a Scripture portion, a daily devotional guide, a cassette tape, a book that explains your church or doctrine, something on the Christian life or any items deemed appropriate.

FOURTH WEEK

DATE _____

Sunday

During morning worship hour

- Collect F.R.A.N.tastic cards from every person. If the church is small, perhaps each person can share the names of those who have made a commitment to attend. Others who know that person can pray for him. Post the F.R.A.N.tastic cards on the bulletin board in the church lobby.
- Have some one tally the F.R.A.N.tastic cards to determine how many will be attending of Friends, Relatives, Associates or Neighbors. A special bulletin board will communicate to the congregation how many will be attending each of the next four Sundays. Make sure the congregation does not expect one great attendance but rather visitors over the next four weeks. Also, some who have a friend committed for one special day may be inspired to invite someone else for a different special day.

- Use F.R.A.N.tastic Days bulletin inserts.
- Use lesson #3: "Saturation Evangelism".
- Encourage members to invite their F.R.A.N.s. Place special emphasis upon friends.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Monday

- Mail a post card to the church members reminding them to contact their friends and reaffirm that they are coming Sunday morning.

Midweek Service

- Encourage members and remind them to bring their friends Sunday morning.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Remainder of the week

- Call each member and remind him to phone his friend on Saturday evening.

FIFTH WEEK

DATE _____

Sunday

During Morning Worship Hour

- Use F.R.A.N.tastic Friends Day bulletin covers.
- Each member should wear a nametag and each visitor should be given a color-coded "F.R.A.N.tastic Friend" nametag.
- Use lesson #4: "Friendship is Love in Action".
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.
- Perhaps you can have special refreshments (coffee) between Sunday school and church. Friends love to have coffee together.
- Perhaps in children's Sunday school a picture could be taken of each pupil with his friend. Then get the prospect to come back next week to get his picture. Have both children autograph the picture with a favorite verse or a prayer reminder.

Sunday afternoon

- The pastor will call every friend who attended the morning service. He should follow the outline under F.R.A.N.gelism Follow-up located in the back of this planning section.
- A letter of friendship and appreciation will be mailed Sunday (so it can be delivered the first of the week) to each of the friends who visited the church service.

Sunday

During evening worship hour

- Pass out "Thank You" cards for the members to mail to each of their friends who visited the church that morning for F.R.A.N.tastic Friends Day.
- Remind the members to phone their friends on Monday or Tuesday evening and express appreciation for their taking time to visit the church on the previous Sunday.
- Encourage members to invite and pray for their F.R.A.N.s. Place special emphasis on relatives for next Sunday.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Monday

- Mail a post card to each prospective relative who has signed a F.R.A.N.tastic card, reminding him that he is coming Sunday to Relative Day.

Tuesday

- The secretary will call each of the friends who visited on the previous Sunday and make appointments for the pastor or a follow-up committee member to visit them. This procedure is outlined under F.R.A.N.gelism Follow-up.
- The secretary will send a letter to confirm each of the appointments she has made for the pastor or a committee member. The letter should be delivered by the middle of the week.
- If the members have not already phoned their friends to thank them for attending the previous Sunday's service, they should do so this evening.

Wednesday

- Each Sunday school teacher will phone each of the friends who visited their class the previous Sunday to thank them for coming and to encourage them to come back this week.

Midweek Service

- Encourage the members to invite their relatives for the coming Sunday.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Remainder of the week

- Pastor (and follow-up committee if you have such) should make a visit for which the secretary has made appointments.
- Each of the friends that are visited by the pastor or the follow-up committee will be mailed a third letter reaching the home by the end of the week. The details of this letter are outlined in the F.R.A.N.gelism Follow-up located at the back of this planning section.

Saturday Evening

- Have someone make a 10-second phone call to each of the friends who visited the church on the previous Sunday. This call is outlined under Contact # 7 in the F.R.A.N.tastic Follow-up located in the back of this planning section.

SIXTH WEEK

DATE _____

Sunday

During morning worship hour

- Use F.R.A.N.tastic Relatives Day bulletin covers.
- Each member should wear a nametag and each visitor should be given a color coded "F.R.A.N.tastic Relative" nametag.
- Use lesson # 5: "Relating to Relatives".
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Sunday Afternoon

- The pastor will phone every relative who attended the morning service using the procedure suggested in the F.R.A.N.gelism Follow-up.
- A letter of friendship and appreciation is mailed to each of the relatives who visited.

During evening worship hour

- Pass out "Thank You" cards for the members to mail to each of their relatives who visited the church for F.R.A.N.tastic Relatives Day.
- Remind the members to phone their relatives on Monday or Tuesday evening and express appreciation for their taking time to visit the church on the previous Sunday.
- Encourage members to invite and pray for their F.R.A.N.s. Remind them that next Sunday is Associates Sunday.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Monday

- Mail a reminder to each associate who had filled out a F.R.A.N.tastic Day Card reaffirming that he is coming Sunday morning.

Tuesday

- The secretary will phone each of the relatives who visited on the previous Sunday and make appointments for the pastor or a follow-up committee member to visit them. This procedure is outlined in the F.R.A.N.gelism Follow-up.
- The secretary will send a letter to confirm each of the appointments she has made for the pastor or a committee member.
- If the members have not already phoned their relatives to thank them for attending the previous Sunday's service, they should do so this evening.

Wednesday

- Each Sunday school teacher will phone each of the relatives who visited her class the previous Sunday to thank him or her for coming and to encourage them to come back this week.

Midweek Service

- Encourage members to invite additional associates for the coming Sunday.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Remainder of the week

- Pastor (and follow-up committee if you have such) should begin making the follow-up visits for which the secretary has made appointments.

- Each of the relatives that have been visited will be mailed a second letter from the pastor. The details of this letter are outlined in F.R.A.N.gelism Follow-up.
- Remind the church members to phone their associates on Saturday evening.
- Each member should visit his or her relatives who came to church the previous Sunday.

Saturday Evening

- Make a 10-second phone call to each of the relatives who visited the church on the previous Sunday. This phone call is outlined in the F.R.A.N.gelism Follow-up.

SEVENTH WEEK

DATE _____

Sunday

During morning worship hour

- Use F.R.A.N.tastic Associates Day bulletin covers.
- Each member should wear a nametag and each visitor should be given a color-coded "F.R.A.N.tastic Associate" nametag.
- Use lesson # 6: "Associates".
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Sunday Afternoon

- The pastor will phone every associate who attended the morning service following the approach outlined in the F.R.A.N.gelism Follow-up.
- A letter of friendship and appreciation is sent to each of the associates who visited.

During evening worship hour

- Pass out "Thank You" cards for the members to mail to each of their associates who visited the church for F.R.A.N.tastic Associates Day.
- Remind the members to phone their associates on Monday or Tuesday evening and express appreciation for their taking time to visit the church on the previous Sunday.
- Encourage members to invite and pray for their F.R.A.N.s. Place special emphasis on neighbors for the coming Sunday.

- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Tuesday

- The secretary will phone each of the associates who visited on the previous Sunday following the procedure outlined in the F.R.A.N.gelism Follow-up.
- The secretary will send a letter to confirm each of the appointments she has made for the pastor or a committee member to visit an associate.
- If the members have not already phoned their associates to thank them for attending the previous Sunday's service, they should do so this evening.

Wednesday

- Each Sunday school teacher will phone each of the associates who visited her class the previous Sunday to thank him or her for coming and to encourage them to come back this week.

Midweek Service

- Encourage the members and motivate them for the coming Sunday. Remind them that Neighbor Day is their last opportunity to reach some one during this evangelistic thrust.
- Have special prayer for the F.R.A.N.tastic Days evangelistic thrust.

Remainder of the week

- Pastor (and follow-up committee if you have such) should begin making the follow-up visits for which the secretary had made appointments.
- Each of the visiting associates will be mailed a second letter from the pastor as outlined in F.R.A.N.gelism Follow-up.
- Each member should pay a personal visit to his or her associates who visited the previous Sunday.

Saturday Evening

- Make a 10-second phone call to each of the associates who visited the church on the previous Sunday.

EIGHTH WEEK

DATE _____

Sunday

During morning worship hour

- Use F.R.A.N.tastic Neighbors Day bulletin covers.
- Each member should wear a nametag and each visitor should be given a color-coded "F.R.A.N.tastic Neighbor" nametag.
- Use lesson # 7: "What is a Christian Neighbor?"

Sunday Afternoon

- The pastor will phone every neighbor who attended the morning service following the approach outlined in the F.R.A.N.gelism Follow-up.
- A letter of friendship and appreciation will be mailed to each of the neighbors who visited.

During evening worship hour

- Pass out "Thank You" cards for the members to mail to each of their neighbors who visited the church for F.R.A.N.tastic Neighbors Day.
- Remind the members to phone their neighbors on Monday or Tuesday evening and express appreciation for their taking time to visit the church on the previous Sunday.
- Encourage members to continue praying for the F.R.A.N.gelism Follow-up in the days and weeks ahead.

Tuesday

- The secretary will phone each of the neighbors who visited on the previous Sunday and make appointments for the pastor or a follow-up committee member to visit them.
- The secretary will send a letter to confirm each of the appointments she has made for the pastor or a committee member.
- If the members have not already phoned their neighbors to thank them for attending the previous Sunday's service, they should do so this evening.

Wednesday

- Each Sunday school teacher will phone each of the relatives who visited her class the previous Sunday to thank him or her for coming and to encourage them to come back this week.

Remainder of the week

- Pastor (and follow-up committee if you have such) should begin making the follow-up visits for which the secretary has made appointments.
- Each of the visiting neighbors will be mailed a second letter from the pastor as outlined in the F.R.A.N.gelism Follow-up.
- Each member should pay a personal visit to his or her neighbors who visited the previous Sunday.

Saturday Evening

- Make a 10-second phone call to each of the neighbors who visited the church on the previous Sunday.

F.R.A.N.GELISM FOLLOW-UP

F.R.A.N.gelism Follow-up may well be the most important aspect of the entire F.R.A.N.tastic Days evangelistic thrust. Churches often spend large sums of money and great amounts of effort to get visitors to attend its services but do little, if any, follow-up to get them to return the second or third time. It is imperative to follow-up visitors immediately after they attend your church, for then they are most open to letting the gospel message help them and they are willing to "bond" themselves to the church.

Why immediately? Because the Bible teaches the truth, "Win the winnable when they are winnable." This means, "now is the acceptable time" so the church should be diligent in harvesting the fields when the fruit is ripe.

Just getting visitors to church for one high attendance day does not usually produce permanent results. Surveys show that newcomers usually attend a church an average of 3.4 times before they will make a commitment either to trust Christ or join the church.

F.R.A.N.tastic Days has not been designed to get a record high attendance but rather to bring about lasting church growth. F.R.A.N.tastic Days evangelistic thrust is designed to get visitors for that first visit and, through the F.R.A.N.gelism Follow-up, to get them back the additional times to make a commitment to Christ and His church (bonding).

In addition to getting a person to attend 3.4 times so he will become bonded to the church, remember the church must contact the prospect 8.6 times. The intent of F.R.A.N.gelism Follow-up is to contact the prospect 7 times after he has visited the church.

Contact # 1 Sunday Afternoon

- The pastor phones every visitor who attended the morning service. He does not ask them to visit again, he assumes they will return. He offers them his friendship and—spiritual help.
- The pastor's call has a fourfold purpose.
 1. To determine whether they are "receptive people." Many will tell the pastor they are members of another church; hence, the pastor realizes they are not prospects. Some will give the reason why they attended and inform the pastor that a visit by him is not necessary.
 2. To offer them his personal services and the services of the church.

3. To express his desire to provide them with a "Friendship Packet." A "Friendship Packet" is a gift package designed for presentation to receptive prospects. Each church should design its own unique packet. Therefore, the following list of items is only suggestive. A good "Friendship Packet" might include such items as: a portion of Scripture, a daily devotional guide, a Gospel of John, a cassette tape on family living, an appropriate book on the Christian life or the doctrines of the church, or booklet, a nice lapel pin, etc.
 4. To tell them the church secretary will phone and set up an appointment for the pastor to visit in the home. The pastor should not ask if the secretary could phone, but rather tell them she will be phoning. Do not give the people an opportunity to say no. If they do not want a visit, they will usually tell the pastor at this time.
- The pastor must guard against the potential discouragement of rejection. Statistics show that approximately 50 percent of those he phones will decline a visit by the pastor.

Contact # 2 Sunday Afternoon or Evening

- A letter from the pastor should be mailed to everyone who visited in the morning service. The letter should:
1. Offer them pastoral help
 2. Remind them that he wants to bring a "Friendship Packet" to their home
 3. Remind them to expect a call from the secretary to arrange an appointment for the pastoral visit.
- This should be a personal letter. A form letter is only acceptable if the church has the equipment to personalize such letters. In either event, the pastor should personally sign each letter.

Contact # 3 & 4 Tuesday

Contact # 3

- The secretary will phone each visitor to set up an appointment for the pastor to visit in the home. The secretary should repeat the items the pastor mentioned to them:
1. Offer her friendship
 2. Remind them of the friendship packet

3. Suggest a time for the pastoral visit. She should indicate the pastor is busy and will not stay all evening. People are more willing to have the pastor visit them if they know the time limitations.
- You should be aware that about 50 percent of those who are contacted by the secretary for an appointment will decline, and that is in addition to those who declined a visit when the pastor called them on Sunday. That means about 25 percent of all visitors will be receptive to a visit from the pastor and be willing to make an appointment.
 - This means the pastor will be visiting those who are most receptive to the gospel and most likely to "Bond" themselves to the church.

Contact # 4

- The secretary will mail a letter confirming the time and date of the pastor's appointment and thanking the newcomer for the extension of hospitality.

Contact # 5 made by appointment

- At the appointed times, the pastor will make a friendly visit to the home of each of the visitors.
- The pastor should "walk through" the material in the "Friendship Packet." He should give special attention to the Scripture portion pointing out the plan of salvation in the Scripture he leaves with them. Some pastors like to mark these verses so the prospect can find them for study after he leaves them.
- The pastor should explain the gospel to the prospect and his family. He should give them an opportunity to pray to receive Christ. The success of F.R.A.N.gelism is that if they reject the pastor's offer, he knows there is a "holistic approach" so that this person will be contacted again by someone else from the church. The pastor should be "spirit-led" before he puts so much pressure on the prospect that it is a now-or-never invitation to receive Christ. If the person says, "No", he may not be open to a future presentation of the gospel.

Contact # 6 after the pastor's visit is made

- A third letter is sent to each of the prospects expressing excitement at seeing them in the coming Sunday services. The letter should follow-up the presentation made in the home. It should explain how simple it would be for them to receive Christ and/or join the local church. The letter should emphasize the fact that the pastor will be at the front of the church during the invitation to meet them if they should decide to make any decision in the services.

Contact # 7 Saturday Evening

- A 10-second phone call is made to each of the prospects to remind them of the Sunday services and to offer any help, such as, transportation, location of the nursery, parking, etc.
- Because the pastor has a busy schedule, he cannot make all the phone calls. But he might want to make certain phone calls to some prospects depending on the progress made in the visit to the home. He might also want to encourage them to receive Christ at the invitation and/or remind them that he will be at the front to meet them when they come forward.

F.R.A.N.gelism Follow-up is a holistic approach specifically designed be used the year-round. However, when used with F.R.A.N.tastic Days, special attention should be given to recognize the person who originally brought them to church. The key is Friendship evangelism, also known as F.R.A.N.gelism.

Date 00, 200?

Dear _____, (If absolutely necessary, a form letter may be used, but a personally typed letter for each individual or family will be much more effective. It may be necessary to appoint an Office Help Committee to type individually each letter. The result will be worth the added effort.)

I enjoyed having you visit our church in the morning services and talking with you by phone this afternoon. I trust the experience was an inspiration to you. Thank you for taking the time to be part of our F.R.A.N.tastic (Friends, Relatives, Associates, Neighbors) Day service and allowing us to honor you in this simple way.

I want to be your friend and to help you spiritually.

I am excited over the prospect of visiting with you in your home. As I mentioned when I phoned, my secretary will be calling early in the week to arrange a convenient time for my visit. I am looking forward to our getting to know each other better and to sharing with you the many ministries offered by _____ Church.

If I or the church staff and family can assist you in any way, please do not hesitate to call upon us. We are here to serve you, and it will be our delight to do so.

Again, thank you for visiting and worshipping with us this morning. We wanted to make this a special day for you, and you have made it a special day for us. Thank you.

Sincerely in Christ,

John Doe

Pastor

Pastor's First Letter (form A)

(This letter is to be mailed on each of the four emphasis Sundays of the F.R.A.N.tastic Days campaign. It should be mailed to those visiting friends, relatives, associates and neighbors who accept the pastor's offer to visit in the home.)

Date 00, 200?

Dear _____, (If absolutely necessary, a form letter may be used, but a personally typed letter for each individual or family will be much more effective. It may be necessary to appoint an Office Help Committee to type individually each letter. The result will be worth the added effort.)

I enjoyed having you visit, our church in the morning services and talking with you by phone this afternoon. I trust the services were an inspiration to you. Thank you for giving of your time to be a part of our F.R.A.N.tastic (Friends, Relatives, Associates, Neighbors) Day and for allowing us to honor you in this simple way. I want to be your friend and help you spiritually.

I am sorry we could not arrange a time when I could visit with you in your home. However, I have taken the liberty of sending you some information about the church, which I trust will enable you to become better acquainted with us. Certainly this brief packet does not give all the answers. If you should have any questions, please feel free to contact me, the church office, or any of our members at any time.

If I, or the church staff can assist you in any way, please do not hesitate to call upon us. We are here to serve you, and it will be our delight to do so.

Again, thank you for visiting and worshipping with us this morning. Please come again very soon.

Sincerely in Christ,

John Doe

Pastor

Pastor's First Letter (form B)

(This letter is to be mailed on each of the four emphasis Sundays of the F.R.A.N.tastic Days campaign. It should be mailed to those visiting friends, relatives, associates and neighbors who do not accept the pastor's offer to visit in the home.)

Date 00, 200?

Dear _____, (If absolutely necessary, a form letter may be used, but a personally typed letter for each individual or family will be much more effective. It may be necessary to appoint an Office Help Committee to type individually each letter. The result will be worth the added effort.)

I am writing pursuant to our telephone conversation of (Day or week) (morning, afternoon, evening). Pastor is excited about visiting with you in your home on (Day or week) (morning, afternoon, evening). As we arranged, he will be coming between and (A.M. P.M.). If you have any questions he will be more than happy to try and answer them for you.

I would also like to take this opportunity to personally thank you for being a part of our F.R.A.N.tastic (Friends, Relatives, Associates, Neighbors) Day at _____ Church. I look forward to meeting you. If I as a church secretary can help you or answer any questions about our church, please contact me. I appreciate your being here, and trust the services met some need in your life.

Sincerely in Christ,

Jane Smith

Pastor's Secretary

Letter of Confirmation

(This letter is to be mailed by the pastor's secretary on the same day she makes the appointment for the pastor to visit in the home.)

Date 00, 200?

Dear _____,

This should not be a form letter. It should be written or dictated by the pastor after he has made a visit in the (friend's, relative's, associate's, neighbor's) home.

The first paragraph should contain references to the pastor's visit and an expression of sincere appreciation for their hospitality. Mention might be made of any special topic of discussion that arose during his visit. If areas of uncertainty surfaced during the visit, a word of reassurance might also be in order.

Paragraph two should express the pastor's excitement at the prospect of seeing them in the services again on Sunday morning.

The third paragraph, depending upon what the pastor learned during his visit and how far the discussion went, should briefly remind them how simple it would be for them to make a commitment to Christ and/or the church. They should also be reminded that the pastor would be at the front of the church during the invitation to meet them if they should decide to make any decision in the service.

The last paragraph should be a closing expression of appreciation for their hospitality and friendliness and a final reminder of the Sunday morning services.

Sincerely in Christ,

John Doe

Pastor

Pastor's Second Letter to Those Who Accept a Visit. (This letter will be sent immediately after the pastor's visit in the home.)

Date 00, 200?

Dear _____, (If absolutely necessary, a form letter may be used, but a personally typed letter for each individual or family will be much more effective. It may be necessary to appoint an Office Help Committee to type individually each letter. The result will be worth the added effort.)

I am very sorry my secretary could not arrange a time when I could visit with you in your home. I have taken the liberty of sending you some information about the church, which I trust will enable you to become better acquainted with us. Certainly this brief packet does not give all the answers. If you should have any questions, please feel free to contact me, the church office or any of our members at any time.

I want to be your friend and help you spiritually. If, in the future, I can assist you in any way please do not hesitate to call upon me. My desire and that of our church is to serve you in any way possible.

Again, I want to thank you for visiting and worshipping with us this past Sunday morning. Please come again very soon.

Sincerely in Christ,

John Doe

Pastor

Pastor's Letter to those who will not allow the secretary to make an appointment for him to visit in the home. (This letter is to be mailed on the same day that the pastor's secretary attempts to make an appointment for the pastor to visit in the home.)

LESSON ONE: F.R.A.N.TASTIC DAYS TO REACH RECEPTIVE PEOPLE

Objectives:

1. To clearly define a prospect.
2. To show that all people are not equally receptive to your church.
3. To give some pointers on locating prospects.

Memory Verse:

"And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred."(Mk. 4:20)

Introduction:

Some churches think that every non-church person is a prospect, and there is a sense in which that is true. However, every one is not necessarily a good prospect for your church at this time. Every individual is not a good prospect because everyone is not equally receptive to the gospel or to your church. The key to effective evangelism is reaching the reachable while they are reachable. The Bible teaches "harvest fruit when it is ripe" or "win the winnable when they are winnable."

I. WHO IS A PROSPECT?

The dictionary defines prospect as "a likely or potential candidate," but that definition is too broad to be effectively applied to evangelism. The two key words in that definition are "likely" and "potential." While, in the broadest sense, everyone is a potential candidate for evangelism because (1) everyone is a sinner (Romans 3:23), (2) Christ died for everyone (John 3:16), and (3) we should preach to all (Mark 16:15) everyone is not a likely candidate because some have hardened their hearts to receive the gospel. Therefore, it is unlikely that everyone will be willing to listen to the message, and everyone who hears will not respond the same way.

For the purposes of evangelism, a more workable and realistic definition of a prospect is necessary. Therefore, a prospect has been defined as a receptive and responsive person.

II. THE IMPORTANCE OF RECEPTIVITY

People are different in terms of receptivity. They can choose to listen and accept the message, reject the message or refuse to listen at all. Some are totally unreceptive; some are indifferent and others are totally receptive.

Scale of Receptivity

Unreceptive to the gospel					Receptive to the gospel					
-10	-8	-6	-4	-2	0	2	4	6	8	10

A. *It is possible to reject either the messenger or the message.*

When Christ sent the twelve out to evangelize, He warned of a twofold rejection. He said, "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet" (Matt. 10:14). Hear means "to give ear, or to listen." Two potentials existed, (1) it was possible that some would reject the messengers, (2) others would refuse to listen to the message.

B. *Some receive the messenger but reject the message.*

When the rich young ruler came to Jesus, he apparently understood the message Jesus told him. This young man had every confidence that Jesus could answer his questions and tell him what he could do that he might "have eternal life." When he approached Jesus he addressed Him as "Good Master" (Matt. 19:16). The word master could also be translated teacher, and the adjective good carries the idea of upright, honorable and acceptable. The rich young ruler approached Jesus as an upright honorable and acceptable teacher. He was open and receptive to the messenger.

As they talked, the emphasis changed from the messenger to the message, and the rich young ruler's attitude also changed. Jesus first told him to keep the commandments and specifically listed those that had to do with man's relationships with his fellow man (Matt. 19:17-19). He was receptive to that requirement because he felt certain that he had already fulfilled it (Matt. 19:20). But Jesus then added, "If thou wilt be perfect, go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me" (Matt. 19:21). At this point the young ruler's attitude changed; he went away sad because he was not willing to part with his wealth (Matt. 19:22). He was receptive to the messenger, but he rejected the message.

C. *Others miss the message because they reject the messenger (Matt. 13:54-57).*

When Jesus returned to Nazareth, where He was reared, He experienced a form of rejection completely opposite from how the rich young ruler received Him. The young

ruler had been receptive to the messenger and rejected the message. Those of Nazareth were receptive to the message, but they rejected the messenger.

Jesus entered into the synagogue and began teaching. Those who heard Him were "astonished." The word astonished carries the idea of "being struck." Jesus taught, and the hearers were struck with amazement by the wisdom and power of His message.

Although they were impressed by the message, they were not benefited by it because they rejected the messenger. They refused to give an honest hearing to the message because they took offense at the messenger, Jesus (vs. 57). In essence they missed the message because they rejected the messenger. The word offended in verse 57 is the same root word that is translated stumbling block in Romans 11:9 and I Corinthians 1:23. They were impressed by Jesus' teaching, but they stumbled at who He presented Himself as being (vs. 55-56). And because they were not receptive to the messenger they missed the message and the blessings of it.

III. RESPONSE IS NECESSARY

A. Not all people will respond positively. In the parable of the sower (Matt. 13:3-23) Christ illustrated different degrees of responsiveness with different kinds of soils.

1. Seed = Gospel
2. Soil = Human hearts
3. Sowing = Evangelism

Christ referred to four kinds of soil, each of which responded differently to the sowing of the seed. Of the four, the first three failed to respond positively. They were not responsive to the gospel.

1. The soil by the way side. Jesus said this person is like one who hears the message but does not understand it and will not receive it. This illustrates the individual who cannot or does not respond because he is not receptive to the message.

2. The stony soil. This refers to those who are receptive to the messenger and the message but make a superficial response. They may look like they are responding for a while, but when trouble comes, they will be offended and fall away from going on. In the final analysis their response lacks reality.

3. The thorny soil. This speaks of those who respond temporarily or negatively. They know the messenger and the message. They say they understand the gospel, but they are not willing to make the changes that are required. Some will make a temporary profession, but in time they "become unfruitful." The seed is lost because they are not responsive to it.

B. Some will respond positively. The fourth kind of soil mentioned by Christ is the good ground. It is representative of those who are truly receptive to the message of the gospel.

They hear the word of God without rejecting either the messenger or the message. They respond with a positive exercise of their wills to the message, and they bear different levels of fruit, some thirty, some sixty and others one hundred-fold. Some have suggested that the different levels of fruit are because people respond differently.

C. *People must be receptive before they can become responsive.* One of the most outstanding illustrations of this simple truth is the case of Naaman (II Kings 5:1, 9-14). Naaman was a highly respected man but he was a leper. In the course of events Naaman went to the prophet Elisha to seek cleansing. Elisha sent a message to Naaman telling him to go wash seven times in the Jordan River and he would be cleansed. The fact that Naaman went to seek out Elisha attests to the fact that he was receptive to the messenger, but his pride was wounded by the instruction to wash in the Jordan River and by the fact that the prophet did not appear in person to talk with him. In an attempt to salvage his wounded pride, Naaman refused to do as the prophet had commanded. He was not receptive to the message, and because he rejected the message he did not respond positively to it.

When Naaman's servant pointed out that pride was standing in the way of his being cleansed, Naaman had a change of heart, received the message and responded to it. He washed in the Jordan River as Elisha had instructed him, and he was cleansed of his leprosy. Naaman was not responsive to the message until he first became receptive to it. Receptivity always comes before responsiveness.

D. *Why give quality time to evangelizing receptive-responsive people?* The Bible commands the church to preach the gospel to all men (Mark 16:15). We do this by radio, TV, passing out literature, and going door to door to every one in our Jerusalem (Acts 5:48). But where should we spend the quality time in evangelism. If we only make two evangelistic visits a week, let us spend time on those who are (1) interested in becoming saved, and (2) receptive to the gospel.

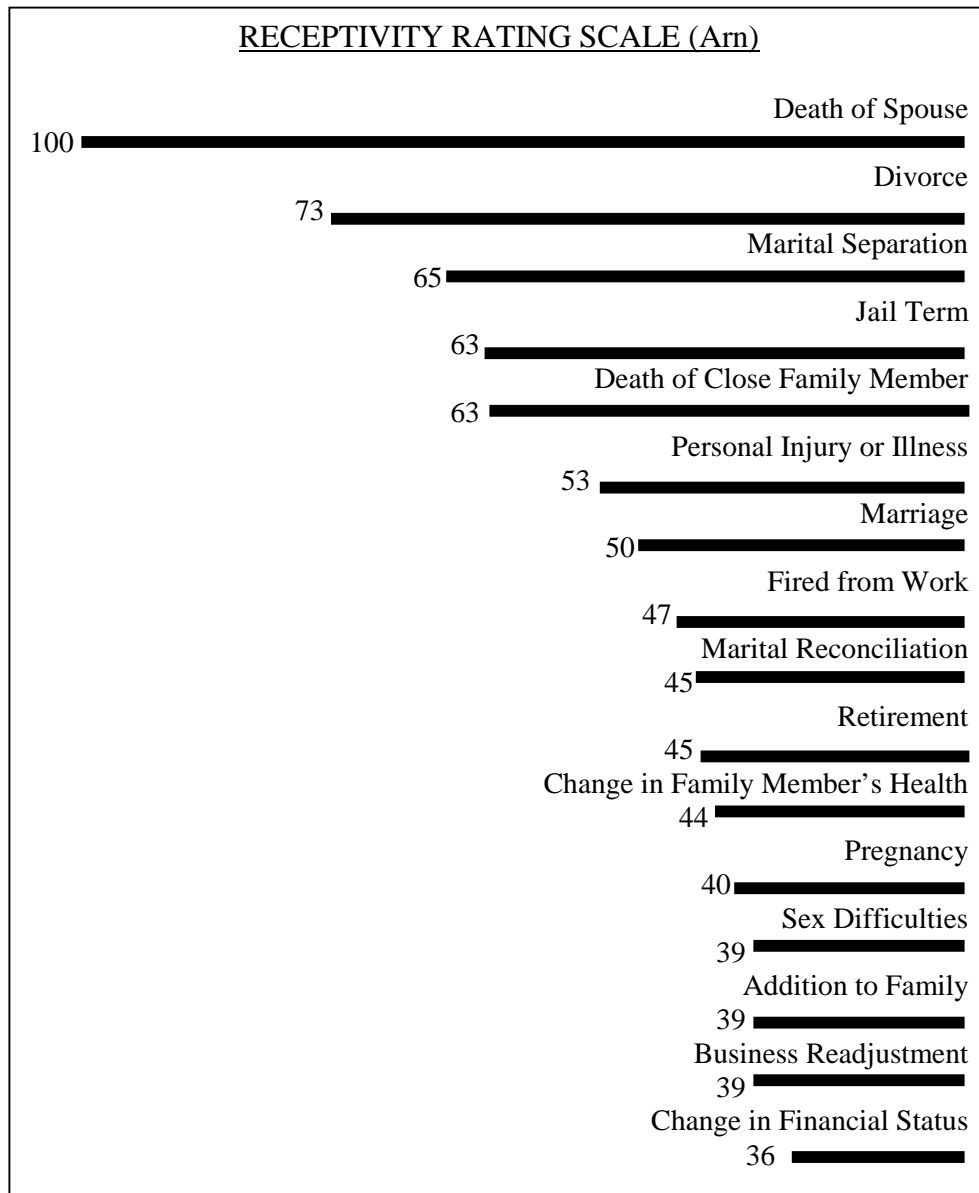
1. The greatness of the task tells us to emphasize responsive people.
2. The urgency of time tells us to emphasize responsive people.
3. The lateness of the hour tells us to emphasize responsive people.

IV. LOCATING RESPONSIVE PEOPLE

Prospects are people who are receptive and responsive. First, the best prospects are usually the people Christians already know. These are the F.R.A.N.s of Christians (Friends, Relatives, Associates and Neighbors). They know the Life-Style of the Christian life and in many cases they have a mental awareness of the gospel because it has been shared with them. The second most receptive and responsive people are those who have a felt need for change. The Holy Spirit may already be at work bringing conviction to them. Their heart is soft to the gospel because of internal changes. The third area is people who are going through external changes. Things like the birth of a child, the death of a loved one, a change of jobs, a move, marriage or divorce often force

the re-evaluation which the Holy Spirit can use to bring about a new awareness of one's own needs. Fourth, some churches conduct a community search, which used to be called a survey. This involves going house to house to attempt to locate those who are unchurched or those who show some receptivity to the gospel.

F.R.A.N.s are usually receptive-responsive people. They have a relationship to members of the church. F.R.A.N. is an acrostic that represents Friends, Relatives, Associates and Neighbors. The up coming F.R.A.N.tastic Days is grounded on Neighbors. The up coming F.R.A.N.tastic Days is grounded on the Bible doctrine of reaching receptive people. When a F.R.A.N. signs a card indicating his willingness to attend church, it usually is an indication that he is receptive to the gospel message.



The Seasons of the Soul. Just as there are seasons to plant and harvest a crop, so there are times when people can be more easily won to Christ than others.

Getting People Receptive. How can hard soil become good productive soil? How can a person with a hard heart to the gospel become soft and receptive to God? First, God uses the godly testimony of Christians to convict him of sin and draw him to Himself. Second, God uses positive and negative circumstances to soften a hard heart. God will use financial reverses (fired or bankruptcy), humiliation (divorce or jail), poor health (hospital) or failure to soften a person's response to the gospel. God also uses good events to prepare the human heart, such as marriage, the birth of a child, a promotion, etc. All of these events are, "seasons of the soul."

The keys to formulating the best possible F.R.A.N.tastic Days prospect list are; first, identify those people with whom you already have some established relationship, and second, locate those people in your own area who are in the wake of some new experience or change in their lives.

- A. Make a prospect list of personal friends, relatives, associates and neighbors.
- B. Conduct an inside census of your Sunday school class to identify the friends, relatives, associates and neighbors of the class members.
- C. Obtain monthly lists of newcomers from the Chamber of Commerce, a utility company or a real estate agent.
- D. Search the obituary columns of the local newspaper for those who have lost loved ones so you may be able to minister to them.
- E. Identify the unchurched parents of children who are involved in the various ministries of the church.
- F. Glean local newspapers for information on newlyweds.
- G. Send congratulations to those who have been reported achieving any public recognition.
- H. Contact parents of newborns.
- I. Provide special services and events to minister to those going through a divorce.

Application:

1. All unsaved people are not equally receptive to you and the gospel. There are some that you cannot reach effectively because they will reject you, the messenger. They have no confidence in the messenger.

2. There are also those whom you can reach perhaps more effectively than anyone else because you already have some established relationship with them and they know and trust you. You should take inventory of your friends, relatives, associates and neighbors, and give them priority in your evangelistic efforts.

3. All unsaved people are not equally receptive to the message of the gospel. Some will almost automatically reject a message that places such far reaching demands upon their lives. The key to evangelistic efforts among such people is to discover their felt needs and attempt to show them how the gospel message relates to those needs.

4. Just because an unsaved person is receptive to you and to the message of the gospel, it does not mean he or she will respond positively to an invitation to trust Christ. You must remind yourself that there are some that will not respond positively. In the parable of the sower only 25 percent of the soil types proved to be responsive.

5. Do not give quality time reaching poor prospects. However, no one should be ignored because Christ died for all. Search out the good soil and sow the seed where it is most likely to be productive.

6. F.R.A.N.tastic Days could be the most fruitful evangelistic endeavor ever conducted in your church because quality time will be spent to reach receptive people to Christ.

Discussion Questions

1. Who are the best prospects to receive the gospel in your community?
2. What can a Christian do to make a “hard hearted” person more responsive to the gospel?
3. How does God break up the hard soil so it will be receptive to the gospel?
4. What does the phrase “Win the winnable while they are winnable,” mean?

LESSON TWO: F.R.A.N.TASTIC DAYS IS BASED ON LIFE-STYLE EVANGELISM

Objectives:

1. To show that evangelism is based on a life-style and not just an event.
2. To show the limitations of proclamation evangelism.
3. To show how life-style evangelism answers the problems of the secular and materialistic nature of American society.

Memory Verse:

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." (I Thess. 1:5)

Introduction:

Many have said that God is more concerned about what you become than He is about what you do. That is probably an overstatement, but it does have some truth. Before you can do anything for God you must be something for God. Nowhere is this more evident than in the area of personal evangelism. Christians are not commanded merely to do witnessing; they are told to be witnesses. Therefore, biblical evangelism is more than an activity; it grows out of an active life-style. The verbal witness can be no more effective than the life-style witness can.

Someone said, "The way you walk makes so much noise that I can not hear what you say." Obviously, a godly life will not always guarantee a fair hearing for verbal testimony, but anything less than a godly life is sure to drown out even the best verbal testimony.

Because F.R.A.N.tastic Days is based on the life of the Christians in your church reaching their friends, this lesson deals with the phrase Life-Style evangelism. It is not original with this lesson. Joe Alridge wrote Life-Style Evangelism (Multnomah Press) and Jim Peterson Evangelism as Life-Style (NavPress).

I. WHAT IS LIFE-STYLE EVANGELISM?

A. Life-style evangelism is more than reaping. Evangelism has long been thought of as an act of reaping souls (soul winning). The emphasis has been placed upon picking ripe fruit or reaping the fields that were white unto harvest. That approach works well where the orchards have already been planted, watered, fertilized, trimmed and nurtured. In this case, evangelism is thought of as an event or an activity.

Jesus said to His disciples, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). While it is possible that Jesus was only referring to literal fields, it is highly probable that He was also referring to the men of Samaria who were coming out to meet Him (John 4:30). These Samaritan men were white to harvest in the sense that they were responsive and receptive. Doubtless, these Samaritans had heard of Jesus, the miracles He had performed and the message He was proclaiming. Furthermore, the Samaritan woman had met Jesus at Jacob's well and returned to the city to give testimony to all that He had told her. The hearts of these Samaritan men had been prepared because the seed had been sown and watered. As Jesus saw them coming out to meet Him, He knew they were ripe for the harvest. In that kind of setting, it is appropriate to view evangelism as the act of reaping.

However, evangelism cannot be limited to just the act of reaping. Not all fields are the same, not all soil are receptive to the gospel. Jesus said in the parable of the sower (Matt. 13: 3-23) that there are four different kinds of soil. Only one was properly prepared, cultivated, watered and ready to bring forth fruit. However, that does not mean the other soils could not be cultivated and made ready. Hard soil can be plowed. Rocks can be cleared. Weeds can be pulled. Even poor soil, which is unfit to receive seed, can be made fit through mulch, fertilizer and proper care.

This diversity of soils and the need for getting people receptive to the gospel highlights the strength of life-style evangelism.

B. Life-style evangelism is a process. Life-style evangelism recognizes the fact that while some are ready for the proclamation of the gospel, others may have many questions which must be satisfactorily answered before they will be receptive to the gospel. In light of this diversity, life-style evangelism is pre-evangelism. It includes cultivating, planting and watering to get people ready for the presentation of the gospel.

Life-style evangelism is a process of living the gospel so unsaved people can see it and understand it. We can no longer assume that people in our neighborhood know the gospel, because we can no longer assume America is a Christian nation. Most unsaved Americans do not know the gospel because of humanism and secularism. Since the gospel is a dynamic message, the unsaved cannot understand it by merely knowing the verbiage -- i.e. the words that make up the gospel. The unsaved must see the words of the gospel in a life to understand its meaning. Hence the phrase, life-style evangelism.

While explaining the claims of the gospel verbally, the believer is demonstrating the effectiveness of those claims through his life. Paul reminded the Thessalonian believers that he and Silas had not only proclaimed the gospel to them, but they had also demonstrated its effectiveness in their own lives (I Thess. 1:5). He also commended the Thessalonian believers for their effective practice of life-style evangelism. Commenting about those who lived in the areas surrounding Thessalonica, Paul said, "For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God...." (I Thess. 1:9).

Life-style evangelism is more than just proclamation. It is a process of leading unsaved people to understand the gospel by our life before we speak to them with words.

II. WHY IS LIFE-STYLE EVANGELISM NEEDED?

A. Evangelism has too often been limited to proclamation. Proclamation evangelism is commanded in Scripture. Jesus said to His disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The word translated preach "means to herald forth or publicly proclaim." The importance of Proclamation of evangelism must not be overlooked or minimized. Paul wrote that "it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). However, Proclamation is not the only evangelistic command found in the Word of God. Jesus also said, "Ye shall be my witnesses" (Acts 1:8), which means sharing the contents of the gospel news by life and words.

Churches, mission agencies and evangelists alike have stressed the importance of proclaiming the gospel to everyone in "our" Jerusalem. The entire emphasis has often been placed on reaping those who were ripe for the harvest, and little attention has been paid those who needed pre-evangelism, (cultivation, watering and perhaps repeated sowing.)

B. Orthodox Christianity does not save. A person is never saved by merely knowing the words of the Bible or understanding orthodox doctrine. No one has ever been saved by knowing doctrine, no matter how correct the doctrine. Life is in Jesus Christ and a person must receive Him to become a Christian and have eternal life (John 1:12). Many in our secular society think that Christianity is a system of beliefs. It is life (John 10:10) that results in beliefs and practices. Therefore, life-style evangelism communicates Christianity from life to life, the life-style of the believer helps the unsaved by (1) interpreting Bible words (2) modeling Christ and (3) motivating them to be saved.

C. Proclamation alone has not accomplished the task. America is becoming more secular, more materialistic and less religious every day. It is currently estimated that about half of the population does not have a Christian family heritage. Approximately 50 percent of the people in "Christian" America have received no appreciable amount of Christian instruction. Yet, surveys show that 90 percent of all regular evangelical church attendees do have some form of Christian heritage. That means the secularized half of the population has not been reached and is not being reached by the present methods of evangelism.

People have not necessarily been evangelized just because the gospel has been proclaimed in their hearing. When asked why he spoke to the multitudes in parables, Jesus answered, "because they seeing see not; and hearing they hear not, neither do they understand" (Matt. 13:13). They knew the words of the gospel but did not understand its meaning.

Illustration: Take a survey to determine how many of your students believed the gospel and received Christ the first time they heard the message.

D. A more holistic approach to evangelism is needed. A 1979 Christianity Today-Gallup Poll indicated that 94 percent of all American adults believed in God or some form of universal spirit who held the place of God in their minds. Half of that 94 percent indicated that they took great comfort in their belief. Yet, 33 percent of Americans were not members of any church, and only 20 percent were willing to identify themselves as evangelicals. That tells us that half the American population operates outside of a religious framework and a full 80 percent operate outside the framework of evangelical Christianity. We are living in a predominantly secular and materialistic society.

Since true evangelism is more than just reaping, and since proclamation evangelism alone is not accomplishing the task, it is imperative that the scope of evangelistic efforts be expanded. Life-style evangelism is the key. In conjunction with being taught the gospel, the vast secularized segment of our society needs to see the effectiveness of the message demonstrated in the lives of those who proclaim it. They need pre-evangelism so they can see the efforts of the changed lives of those who proclaim it.

Perhaps nowhere in Scripture is this principle taught more clearly than in I Peter 3:1-2 which says, "Likewise ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold Your chaste conversation coupled with fear." Peter was not advocating salvation apart from the Word of God (Rom. 10:17). He was indicating that a husband who rejects the claims of the gospel may be won or have his mind changed by the testimony of his wife. One who is unreceptive to the proclamation of the gospel can be made ready "without the word," or literally without the constant proclamation of the spoken word, be brought to the place of receptivity.

The secular, materialistic mind may reject, or even laugh at the proclamation of the gospel. But even the most skeptical cannot deny the testimony of a changed life. Men cannot be won to Christ apart from some form of proclamation, but proclamation alone is not accomplishing the task of reaching our secularized society. A more holistic approach is necessary. Life-style evangelism is not just some new form of outreach it is an essential part of all evangelism. (Life-style is pre-evangelism and F.R.A.N.gelism Follow-up is post-evangelism, giving a holistic approach to evangelism.)

Application:

Students should be reminded that proclamation is always needful because some one has usually been prepared by God to hear the gospel and receive Christ. Those who proclaim the gospel may rest assured that God's word will not return void (Isaiah 55:11). "They that sow in tears shall reap in joy" (Psalm 126:5). God continues to open the hearts of some who hear (Acts 16:14).

At the same time, some are not ready to hear and receive the gospel. They need a living demonstration of peace and joy that will make them receptive-responsive people.

LESSON THREE: F.R.A.N.TASTIC DAYS IS SATURATION EVANGELISM

Objectives:

1. To define Saturation Evangelism.
2. To teach the principles of Saturation Evangelism.
3. To teach the pupil his responsibility in the program of Saturation Evangelism.
4. To stress the importance of follow-up in Saturation Evangelism.

Memory Verse:

"Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine." (Acts 5:28)

Introduction:

The National Weather Service issues updated weather statements for every area of the country. The relative humidity is included to give the amount of moisture contained or suspended in the air. It is "relative" because it reflects the relationship of the amount of moisture that is possible for the air to hold at a given temperature. When the relative humidity reaches 100% the air is saturated with water because it can hold no more moisture.

Saturation Evangelism teaches that the evangelistic humidity should be kept as high as the church climate will allow. Sadly, the evangelistic humidity of the modern church is far below 100%. In a metaphorical sense, we saturate our lawns with water so they will grow. The church saturates its community (Jerusalem) with the gospel so the seed will grow in men's hearts.

I. SATURATING OUR COMMUNITY

A. What is saturation evangelism? Saturation evangelism is preaching the gospel to every available person at every available time by every available means. We saturate every area of the community and every person. Your church should saturate its community so that when a person comes to a moment of crisis (the season of the soul) and wants to turn to God; he may remember your church and you may lead him to Christ.

B. Where was saturation evangelism found in Scripture? The high priest said, "ye have filled Jerusalem with your doctrine" (Acts 5:28) describing how the Jerusalem

church had saturated its community. Everyone knew about the church and its message. Even its enemies knew.

C. *How can saturation evangelism be carried out?* A closely related phrase is super-aggressive evangelism. It is an attitude of doing or saying everything to get the message out. Saturation evangelism refers to the means or methods by which the Great Commission is accomplished. Super-aggressive evangelism refers to the zeal and enthusiasm, which the Great Commission is carried out.

II. HOW DOES SATURATION EVANGELISM WORK?

A. *Saturation evangelism begins with an attitude.* The biblical outreach of saturation evangelism began with the task of making contact. The critics of the church observed, "ye have filled Jerusalem," and by that they meant Christians had made contact with every person in Jerusalem.

1. The word filled was commonly used to fill a bowl so that it could hold no more. For Jerusalem to have been filled with the apostles doctrine that it could or would receive no more, the early church contacted everyone in the city. "Daily in the temple and in every house (literally, from house to house), they cease not to teach and preach Jesus Christ" (Acts 5:42). Contact by Christians was essential to saturation evangelism.

2. The Christians were continuously contacting others with the gospel. Although the high priest had observed that Jerusalem had been filled with their doctrine, they continued dispensing the good news again and again. The task was not complete as long as there was one person not knowing the gospel.

3. The early Christians were conscious of an unlimited ministry. They made use of every available opportunity to present the gospel to every available person at every available time. They worked as if they were going to reach the world with their doctrine because that was the command that Jesus had given them (Matt. 28:19). From the very beginning, the early church continued steadfast in the work of God (Acts 2:42; 5:42). As a result, they became known as those who "turned the world upside down."

B. *Our task of saturating our community.*

1. *The increasing magnitude of the task.* The first church was able to fill or saturate Jerusalem without the use of radio, television, telephones, automobiles or even the printing press. The population and the known world were small enough so they could accomplish their task one on one. "Daily in the temple and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). It appears that the early Christians were able to present the gospel to every household in Jerusalem and perhaps to every individual in a one on one encounter.

The task is far greater today. The ever-increasing numbers of people and the global migration of man, along with the social, ethnic and political complexity of contemporary society are such that a one on one (door to door, house to house) approach

is probably not possible. While there is no effective or biblical substitute for personal evangelism in the home, we must face the fact that this method alone will not "win the world." The church that desires to "fill its Jerusalem with the gospel" must adopt the principle of saturation evangelism.

2. *The 20th Century methods.* Although the task of evangelism is greater than it has ever been God has not left His church helpless. As the task has been magnified, the means of accomplishing the task have also increased. God never assigns a task without providing the means for its accomplishment.

The church intent upon saturating its Jerusalem must use every available means to reach every available person at every available time. No legitimate and God honoring method should be overlooked or rejected. Radio, television, telephone evangelism, cassette evangelism, bus ministry, the printed page, promotion and advertisement are all means that should be considered if the task of saturation evangelism is to be accomplished. The biblical mandate to reach every person has not been rescinded (Mk. 16:15). The church as a whole, every local church, and every individual believer must be about the Father's business.

III. MAKING DISCIPLES

A. The local church is responsible.

1. The church is commanded to "Go ye therefore and teach all nations." The word teach in Matthew 28:19 means "to make disciples." The tense of the word is one, which accomplishes a twofold task. First, it is an imperative or command, and second, it shows continuing action. In the New Testament this continuing, imperative means the church must make disciples. Since the commission has not been withdrawn, the imperative command to go on making disciples is still binding upon the church.

2. The word baptizing in Matthew 28:19 is a participle used in describing the biblical strategy of making disciples. Baptism was the means used by the early church to identify believers with the church. Like the practice of making disciples, the Holy Spirit chose a verb tense, which shows that baptizing is to be the ongoing practice and responsibility of the church.

3. The final aspect of the Great Commission as stated in Matthew is "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). Once again, this process of instruction is to be the ongoing practice of the New Testament church.

4. Since the fulfillment of the Great Commission is carried out by biblical evangelism and since the fulfillment of the Great Commission is the biblical responsibility of the church, the only logical conclusion is that evangelism is the ongoing responsibility of the church. Dr. Jerry Falwell has often stated that the purpose of the church is to fill its Jerusalem with the doctrine of Christ.

B. Every believer is responsible.

1. Mark's account of the Great Commission presents it as a very personal mandate. Mark wrote "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15 Emphasis mine).

2. While some have contended that Mark 16:15 was given to the apostles and can only be applied to them, such a limitation is inconsistent with the practice of evangelism in the early church. Acts 8:4 tells us, "they that were scattered abroad went everywhere preaching the word." The word used for preaching is a verb form of an evangelist. Those who were scattered abroad were evangelizing as they went, and they were not apostles. Acts 8:1 specifically states that the apostles were not numbered among those who scattered. The New Testament church recognized that saturation evangelism is every believer's responsibility.

IV. FOLLOW-UP -- HOW CAN THE RESULTS BE CONSERVED?

Follow-up is the key to success in any form of evangelism. The biblical objective of evangelism is not merely to get decisions but to make disciples. As previously stated, Matthew 28:19 divides the Great Commission into three steps, the last is, "teaching them to observe all things whatsoever I have commanded you." Follow-up evangelism is teaching the new believer how to be a disciple of Christ.

A. Get the new convert into the Word of God. The Bible is God's means of communicating with His own, and it is the believer's source for growth in grace, knowledge and faith (I Pet. 2:2; 11 Pet. 3:18; Rom. 10:17; 11 Tim. 2:15).

B. Get the new convert praying as soon as possible. He must develop prayer as his means of communicating with God.

1. Christ gave the example (Matt. 14:23; Lk. 16:12; Jn. 11:41-42).

2. Christ taught the importance and necessity of prayer and commanded believers to pray (Matt. 5:44; Lk. 18:1; Matt. 21:22; 7:7-11; Lk. 11:9-10).

3. James clearly indicated that failure to pray would lead to loss of blessing (James 4:2).

C. Get the new convert involved in the life and ministry of the local church. The health of the body of Christ is dependent upon the functioning of each member (Eph. 4:25; 1 Cor. 12:12-27; Col. 3:16; 1 Thess. 5:11; James 5:16; 1 Pet. 4:10).

Application:

1. Review the definition of Saturation Evangelism, "Preaching the gospel to every available person at every available time by every available means." Saturation Evangelism is biblical in principle and it was practiced extensively by the early church.

2. It was relatively easy for the early church to saturate Jerusalem with the gospel. A little handful of believers went from house to house, preaching the gospel until the entire city had heard the message.

3. Today the task is far greater. The population has multiplied many times over. There are more obstacles standing in the way of the proclamation of the gospel.

4. Every church should survey its own effectiveness. Is the church reaching out to every available person? Is every available time being used in the effort of evangelism? Is every available means being utilized?

5. The most important figure in saturation evangelism is the individual believer. The vast majority (75 to 90 percent) of all new people who are reached for Christ and brought into the church are reached by friends or relatives of existing church members (F.R.A.N.gelism). Ask yourself some important questions. Are you proclaiming the gospel to every person available to you? Are you making use of every opportunity? Are you using every means at your disposal to get the gospel out?

6. F.R.A.N.tastic Days employs Saturation Evangelism, plus the other types of evangelism (Life-style, proclamation, F.R.A.N.gelism Follow-up, etc.). This lesson lays the foundation for all we are doing in F.R.A.N.tastic Days.

Exercise:

Divide the class into groups and have each group make three lists. First, they should list all the kinds of people that they feel they can reach for Christ (close friends, casual acquaintances, close relatives, distant relatives, associates at school or work, neighbors, newcomers, etc.). Second, they should list all the opportunities they might have in a given week to share the gospel. Third, have them list the means available to them (word of mouth, tracts, personal letters, phone calls, home bible study, invitations to church activities or other Christian events, etc.).

LESSON FOUR: HOW TO BE A F.R.A.N.TASTIC FRIEND

Objectives:

1. To teach the biblical meaning of friendship.
2. To show the pupil how to gain and keep friends.
3. To introduce the pupil to the greatest friend -- Jesus Christ.

Memory Verse:

"A friend loveth at all times..." Proverbs 17:17a.

Introduction:

Here in the United States, where formal education and writing skills are so highly stressed, we tend to think of those who cannot write as being ignorant. Nothing could be farther from the truth. When the white man arrived in North America, the Indians had no written alphabet, but their language was far from primitive. Their eloquence is graphically illustrated by the expression they used for a friend. They referred to a friend as "one-who-carries-my-sorrows-on-his-back." How could friendship be expressed more beautifully?

I. What is friendship?

A. Brainstorming. Divide the class into small groups of three to five students. Give them a few minutes to come up with one short sentence to define friendship. Have each group share their definition and briefly explain why they chose it.

B. Formal Definition. The dictionary defines a friend as a person whom one knows well and is fond of; an intimate associate; a close acquaintance; a supporter or sympathizer.

C. Old Testament view. In the Old Testament at least 10 different words or word forms are translated by the English words friend, friends, friendly or friendship. By far the two most commonly used are ahab and rea. Each of these terms appears almost 200 times in the Hebrew text. On more than 170 occasions Ahab, the word for friend, is also rendered in English by the words love, lover or lovely. The most common translations for rea is friend and neighbor. On one occasion (Jer. 3:1) this word is also translated lover. Therefore, in the Old Testament a friend was some one very intimate.

D. New Testament view. The New Testament uses five different Greek words to translate the English word friend or friends. Only two of the five appear more than once,

Hetairos appears three times in Matthew, and each time carries the thought of comrade or partner. Philos is the common New Testament word for friend, and it comes from phileo one of the New Testament words for love. This was the word Jesus used when he said, in Matthew 10:37, "He that loveth father or mother more than me is not worthy of me..." In the New Testament, a friend was deeply loved.

II. WHO IS A FRIEND?

A. A friend is one with whom you are comfortable. Today's memory verse says, "A friend loveth at all times". True friends are those with whom one can relax and be himself. There is no need to pretend or put on a front because a true friend loves at all times.

B. True friends love in times of blessing and trial. They are those who remain loyal because of who you are and not what you possess. A true friend desires to be a help rather than to be helped by you (II Cor. 12:14). A true friend is one with whom you can relax because you know they will go on loving you in spite of your failures, weaknesses and imperfections.

1. Job was plagued with fair weather friends. As long as things were going well for Job, they remained his friends. But when things turned for the worse and adversity struck, Job needed his friends. But they turned on him (Job 19:19), showing they were not friends.

2. Solomon warned against the false friendship of those who remain loyal only in times of financial prosperity and material wealth (Prov. 19:4).

3. Solomon also warned against the friendship of those who draw near only because it is profitable for them to do so (Prov. 19:6).

C. A friend is one whom you can trust. King David had such a trusted friend in Hushai (II Sam. 15:32-37; 16:15-17:16). Hushai was a man David could trust with his own life when it would have been far more profitable for, Hushai to have forsaken him.

You can trust a friend to stand by you (Prov. 27:10), regardless of the enticement to turn away.

D. A friend will protect you even at the risk of danger to himself. David found such a friend in Jonathan (I Sam. 18:1). When Jonathan's own father, Saul ordered the death of David, Jonathan defied his father's order and told David of the threat to his life (I Sam. 19:1-2). Jonathan protected David against the wrath of his father at the risk of his own life (I Samuel 20:1-42).

E. A friend encourages you (Prov. 27:9,17). The true friend is one who gives strength for the trials in life by building you up and encouraging you. He does not look for your faults to point them out. A true friend already knows your faults but loves you anyway. He will point out your strengths to build you up.

F. A friend will sacrifice for you (Jn. 15:13). The real measure of friendship is a willingness to remain faithful when there is some cost attached to doing so.

III. HOW TO GAIN AND KEEP FRIENDS

Friends are not found, they are made and developed. The process of making friends and keeping friends is seen in the principle of reciprocity. In reference to the Christian's love for God, John wrote, "We love him, because he first loved us" (I Jn. 4:19). God loves us and is our friend because He took the initiative. He first loved us and gave Himself for us. Therefore, we love Him. Proverbs indicates that the same principle is essential to the making and keeping of friends on the human level. "A man that hath friends must shew himself friendly" (Prov. 18:24). Those who would make, develop and maintain friendships must take the initiative with others. They must first make the effort to be friendly.

I went out to find a friend,
But could not find one there,
I went out to be a friend,
And friends were everywhere!
(Author unknown)

A. You make friends by accepting others unconditionally. To have friends, you must practice accepting and loving others in spite of their weaknesses, failures and imperfections. Never withdraw your love, or even threaten to withdraw it because of some imperfection you may discover in another individual. Friendship is love in action, and true love is always unconditional.

B. Be the kind of person others can trust in every circumstance and situation. Never betray a confidence. Once you have promised, always keep your word

C. Stand by your friends even when it is not convenient or popular to do so. Don't be a fair weather friend.

D. Protect your friends from the attacks of others. Unlike the attack of Saul upon David, most attacks are not intended to do physical harm. We must be equally ready to defend our friends against character assassination, rumors and idle talk.

E. Practice the difficult art of encouraging your friends. Jesus said to Peter, when you are back in fellowship with me after you have denied me, strengthen your brethren. The word strengthen means to confirm or turn resolutely in a certain direction. This is friendship in action.

F. Be willing and ready to make personal sacrifices to help others.

Friendship is not a state of mind, not a convenient relationship; it is a way of life. Friendship is love in constant action (Prov. 17:17a). Now, ask yourself a simple question. Are you the kind of friend to others that you would like to have around you?

IV. THE GREATEST FRIEND (Prov. 18:24)

This greatest friend is none other than the Lord Jesus Christ. Though all others forsake you, He never will (Heb. 13:5). Though others can change their attitudes, affections and faithfulness toward you, He never does (Heb. 13:8).

A. *He loves us with a greater love (Jn. 15:13).* John, declares that, "laying down one's life for a friend is the greatest display of love possible." Yet, Paul, wrote in Romans 5:8 that Jesus Christ died for us while we were still His enemies. He also indicates in Colossians that the unsaved, while they may not be intend it and may not even be aware of it, are separated from God and are the enemies of God in both thought and deed (Col. 1:21).

B. *He made the greatest sacrifice (I Pet. 1:18-19).* Apart from Christ, a sacrifice usually involves the payment of a material price. Whether money, material goods or the laying down of one's own life, the price of sacrifice has always been something which the person could not have kept anyway. John reminds us that everything in this world is already in the process of passing away (I Jn. 2:17). Paul points out that we are mortal beings and, therefore subject to death and corruption (I Corinthians 15:54). Nothing in this world is permanent. The greatest sacrifice a human can make involves giving his life, something he would eventually have to give up anyway.

The sacrifice of Christ was distinctly different. When He laid down His life for us, He gave something He could have held eternally. Speaking to the Pharisees, Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (Jn. 10:17-18). No one else could make such a statement. His love for us was greater than any friend we will ever have.

The greatness of Christ's sacrifice was twofold: (1) the superior quality of the sacrifice, and (2) the superior provision made available because of it. Speaking of the death of Christ, Dr. Charles Stevens combined these two aspects of the greatness of His sacrifice in a single statement, "When Christ gave his life on the cross of Calvary, an eternal being died temporarily, that we temporary beings might have eternal life." The evidence is overwhelming. Jesus, the "friend that sticketh closer than a brother," made the greatest sacrifice.

C. *He is more faithful (Heb. 13:5).* In this world, one can never be totally sure who tomorrow's friends will be. People change, and because they do, today's friend may become tomorrow's enemy. Such uncertainty in human friendships only serves to magnify the greatness of Christ's friendship. The writer of Hebrews said, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13). We fail Him but He never fails us (11 Tim. 2:13).

Application:

1. The key to finding friends is to be a friend.

2. The only true and never failing friend is Jesus Christ. The most important decision any person can ever make is the decision to establish an eternal friendship with Jesus Christ.

LESSON FIVE: A F.R.A.N.TASTIC BRIDGE TO THE FAMILY

Objectives:

1. To teach the biblical principle of reaching one's relatives for Christ.
2. To show the pupil the biblical nature of oikos evangelism.
3. To stress the efficiency and strength of winning people through web evangelism.

Memory Verse:

“But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel” (I Tim. 5:8).

Introduction:

Did you ever stop to think that everyone is related to everyone else? By definition, relatives are those who have descended from a common ancestor; they are related by blood. If the family tree were complete, everyone would be able to trace their lineage in an unbroken line back to Adam and Eve. Therefore, in the broadest sense of the term relative, everyone is related to everyone else by some distant family connection. That is significant in terms of your obligation to share the gospel with all of humanity (Matt. 28:19,29). However, the Word of God teaches a special responsibility to those of one's own house or household (I Tim. 5:8). You have a special responsibility, which serves as the subject of our lesson for today.

I. THE NEW TESTAMENT VIEW OF RELATIVES

The word relative does not appear in the New Testament. God used words like kin, kinship, house and household. Furthermore, kin and kinship only appear fourteen times in the entire New Testament. All other references to relatives use the words “house” and “household”. Both house and household come from the same Greek root word, “oikos”.

In the Graeco-Roman world of New Testament times, oikos included not only those living under the same roof, immediate family, servants, and families of servants, but reached to the extended family, friends, acquaintances and business associates as well. The writers of the New Testament used oikos because it is a broad enough term to include one's entire sphere of influence.

Paul told the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

The word house is "oikos." In Acts 10 when Peter went to preach the gospel to the house of Cornelius, he spoke to kinsmen and near friends as well as the immediate family and servants. As Peter preached, all who heard the word were saved (Acts 10:24, 44). Later, as he recounted the events of that day to the church at Jerusalem, he indicated that all that were saved were part of the house of Cornelius (Acts 11:14-15). In each instance the word translated house is oikos.

Since oikos means immediate family, neighbors, extended family and slaves, perhaps "oikos" is best described by the acrostic F.R.A.N.s (Friends, Relatives, Associates and Neighbors). Hence, a F.R.A.N.tastic Days campaign to reach relatives has a biblical basis.

II. OIKOS AND THE GROWTH OF THE EARLY CHURCH

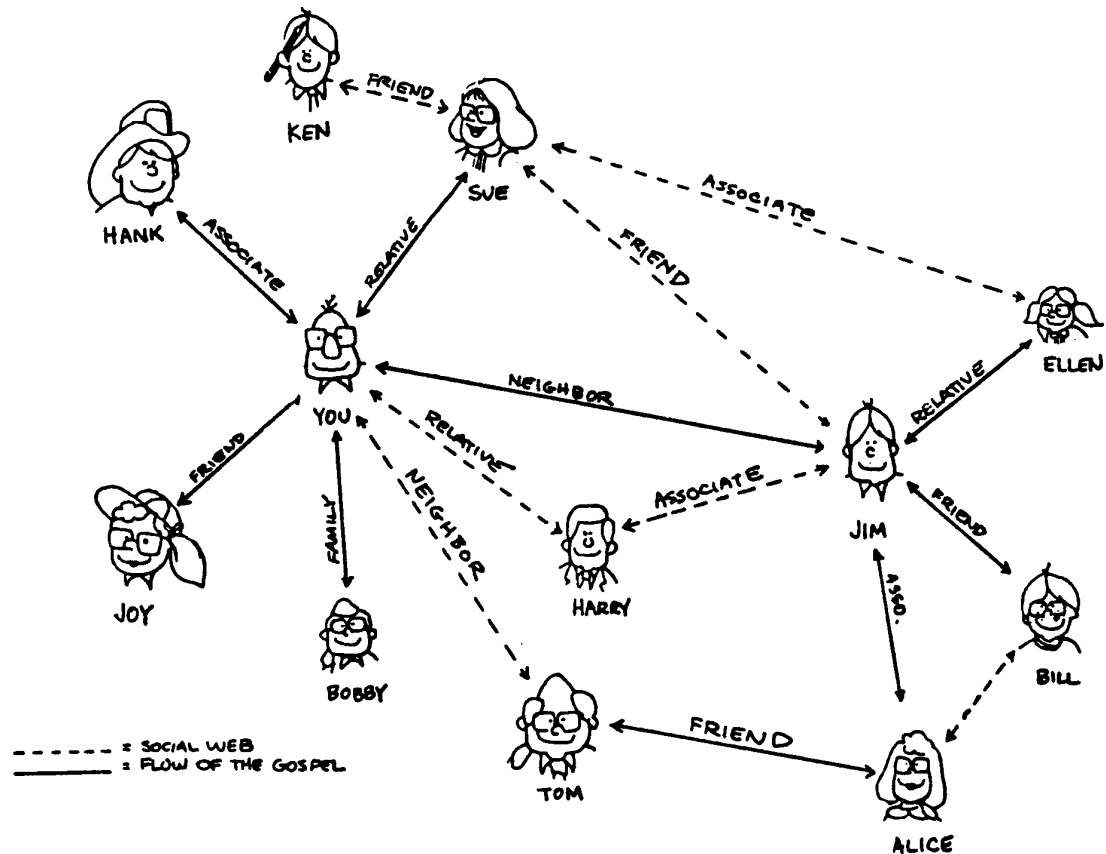
The oikos relationship was a key factor in the growth of the early church. When the maniac of Gadara asked if he could go with Jesus he was told, "Go home to thy friends, and tell them how great things the Lord hath done for thee..." (Mk. 5:19), and the more literal translation of those words is, "go unto your house to your own." Jesus sent this new convert to his own oikos. As soon as Andrew came to know Christ he went out to find his brother, Simon Peter, and told him about Christ (John. 1: 40-42). As soon as Philip had come to know Christ, he found his friend Nathanael and brought him to Christ (John. 1:44-45). The household was the primary bridge for evangelism in the early church.

III. IS OIKOS EVANGELISM NEEDED TODAY?

Oikos evangelism is no less needful or effective in today's world than it was in the days of the early church. Statistics reveal that a friend or relative, someone in the oikos relationship first brought approximately 8 out of 10 persons who become members of a church into the church. A similar survey shows that approximately 10 to 20 percent come into the church because of the attraction to the pastor, visitation evangelism, evangelistic crusades and the overall church program. These statistics clearly illustrate the fact that oikos evangelism is working today.

Oikos evangelism is sometimes referred to as Web Evangelism or Circles of Concern. A church member (YOU) invites Jim, a non-Christian friend or relative, to take part in some church ministry that the member believes will meet a felt need in Jim's life. Jim accepts the invitation and has a very pleasurable and positive experience. Later the church member invites Jim to attend a worship service, and he continues to attend the church. Under the sound of the gospel, he accepts Christ and joins the church. Jim, now a new Christian, then becomes burdened for his non-Christian acquaintances and begins inviting them to various church functions. Over a period of time Jim reaches Alice, an associate at work. Alice then reaches her friend Tom who just happens to be a neighbor

of the first church member (YOU) as well. The following diagram illustrates the process of oikos or web evangelism.



The church of today cannot afford to overlook the importance of oikos evangelism. The most effective means of evangelism for any Christian is reaching out to those who are already a part of his/her social web (oikos).

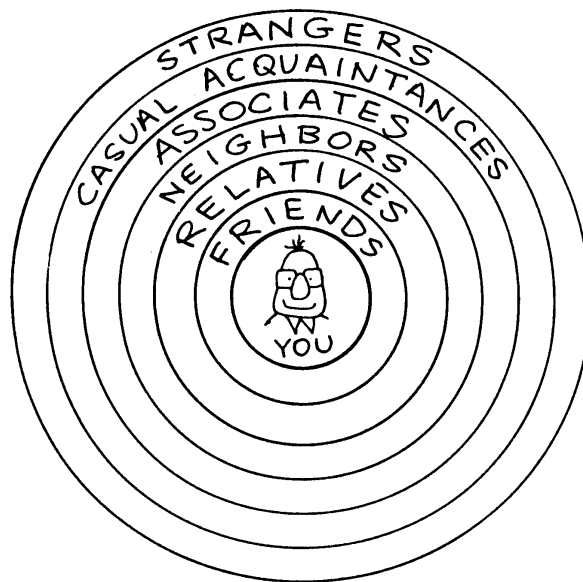
IV. WHY DOES OIKOS EVANGELISM WORK SO WELL?

A. Oikos evangelism utilizes the already established social network. Many of the new Christian's friends, relatives, associates and neighbors are usually unsaved people. Rather than require or expect the new Christian to make new acquaintances or go out and confront people whom he does not know, oikos evangelism works among those people whom he already knows.

B. Oikos evangelism emphasizes evangelizing- those who are most receptive. Before a Christian can win anyone to Christ, he must win them to himself. That is, the unsaved person must have confidence in a witness before he will place confidence in the message. On occasion God may choose to sovereignly override this principle. That is always His prerogative, but such action does not negate the principle. Generally the unsaved view the messenger as the source of the message. Therefore, if they have no confidence in the messenger they are likely to reject the message.

Oikos evangelism capitalizes on this principle by emphasizing those unsaved acquaintances who are already a part of the Christian's established social network. These people already know the Christian; they have seen the change that God has brought about in his life. He does not have to gain their confidence, he already has it. Therefore, those in his oikos (social network) are more receptive to his efforts at evangelism than strangers would be.

The following drawing illustrates this principle. Those in the inner circles are the most receptive. That does not mean they will receive Christ or even accept the message of the gospel, but they are likely to be receptive to the messenger and listen to what he has to say. The further away an individual is in the social network the less receptive he is likely to be.



Note: The order in which the various groups appear in the concentric circles may be different in your case.

C. Oikos evangelism gives adequate time to sow the seed, water it, and see it bring forth life. When a Christian witnesses to a stranger, someone outside his oikos, it is often a one-time encounter. As a result, the task is magnified. He must win the stranger to himself or gain his confidence, present the gospel, answer his questions and press for a decision all at the same time. That is one tremendous task. The individual approached in this way is being asked to place confidence in a total stranger, accept his message, admit his own guilt and helplessness as a sinner, accept Christ and adopt a completely new lifestyle all at the same time.

Oikos evangelism eliminates having to gain the confidence of strangers because it involves evangelizing people who are already in the believer's social network. It eliminates the necessity of rushing through the presentation of the gospel in one sitting because the believer is dealing with those he will see and talk with again. It eliminates the pressure to get a decision when the person is not ready for it. The seed can be planted

and given time to germinate in the heart of the hearer. The believer can water the message with prayer, wait for the Holy Spirit to work, go back to reinforce the message, answer questions and press for a decision.

D. Oikos evangelism has built-in follow-up. Any Christian who wins souls to Christ can relate accounts of people who have made professions of faith, and then fallen away. Often these tragedies are the results of no follow-up. No one took the new Christian under his wing and disciplined him. He may have been genuinely saved, but he never grew.

Oikos evangelism minimizes this problem because the new Christian already has a Christian friend, relative or someone to provide support. New Christians are not left to fend for themselves. They have an already established relationship with a Christian who can love, nurture, encourage and care for them.

E. The number of prospects is always increasing. Each time a Christian reaches someone in his social web (oikos) for Christ, that new person has an oikos of his own. Therefore, he brings with him an entirely new list of receptive prospects. When the webs are worked effectively there is never a lack of prospects.

Application:

1. In a general sense, every Christian has a responsibility to share the gospel with the whole world. Scripture very clearly teaches that responsibility (Matt. 28:19-20). The fact that everyone is related to everyone else by some distant family connection further speaks of that responsibility.

2. Obviously, no one individual can possibly accomplish the task of reaching the whole world. Therefore, God has given each believer a special responsibility for those in his/her own oikos or social network (I Tim. 5:8).

3. Oikos evangelism works. It worked in the early church. It is the most common way people are brought to Christ and into the church today. It will work for you. However, not even the best plan will work unless you work the plan.

4. What are you doing to reach your oikos? This F.R.A.N.tastic Days evangelistic thrust can be your opportunity to begin oikos evangelism. Why not start today?

LESSON SIX: ASSOCIATES ARE A F.R.A.N.TASTIC CHALLENGE

Objectives:

1. To provide a clear understanding of who associates are and how to reach them for Christ.
2. To explain the difficulties encountered in reaching associates.
3. To motivate the student to become more actively engaged in evangelizing his associates.

Memory Verse:

"And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them."
(Luke 5:29)

Introduction:

Of the four categories of F.R.A.N.s—friends, relatives, associates and neighbors—those who are associates make up the largest group. The pressure of American life is such that few people have time to develop large numbers of close friends. Comparatively few people have more than a casual acquaintance with their neighbors. Families are often so scattered that close family ties are difficult to maintain. Therefore, it is extremely important that people in general and Christians in particular establish and maintain good and growing relationships with their associates.

I. DEFINITION OF AN ASSOCIATE

A. Associates are people who repeatedly and systematically come into contact with each other. They may be members of the same club, schoolmates, members of the same ball team or co-workers. They are people who have a close but relatively impersonal relationship. Whereas friends are intimate in many areas of life, an associate is usually intimate in one area of life, such as a woman's hairdresser, or a salesman, or some one on a bowling team.

The dictionary defines associate as, "a member with only partial privileges." In the chart below, Concentric Circles of Concern, the innermost circles are the more personal acquaintances. The further from the center, the less personal the relationship. Associates are seen in the outermost circle of acquaintances that might be considered close personal relationships. Therefore, an associate is one who enjoys some and perhaps many of the potential privileges of personal relationship but not all.

II. BUILDING BETTER RELATIONSHIPS WITH ASSOCIATES

A. What are some of the obstacles to building better relationships with associates?

1. Some Christians fail to build better relationships with associates because they are afraid of being misunderstood by peers. This is especially true when the associate is a superior at work or school. The notion is prevalent that a worker cannot be friends with a superior or a student with a teacher without using the relationship to gain advantage. As a result, peer pressure hinders many Christians from building better relationships with associates.

2. The process of building better and stronger relationships is time-consuming. Many do not want to take time with associates to draw them from the realm of acquaintances to friends. That process requires dedication and hard work. Remember, friends are not found; they are made.

3. Some people think it best to maintain a separation between their personal lives and their work. Since people are generally identified with their job or profession coworkers are often included in that separation. Consequently, this effort to maintain separation between personal and professional life can become an additional obstacle to the building of stronger, closer and more personal relationships among work associates.

B. How can these obstacles be overcome?

1. Take time with people. In order to discover which of your acquaintances are receptive and responsive to the gospel it is necessary to become better acquainted. That requires taking the time and making the effort to discover their interests rather than your own. It may involve taking time to lend a helping hand at the appropriate time, but the time and effort will be worth while. You may not only gain a prospect; you may make a friend.

2. Invite your associates to your home. Opening your home is a signal that you are willing to open your personal life to him and you want him to move closer.

3. Cultivate common interests. As you get to know your associates better, note what interests you have in common. Do things together.

4. Make yourself available during times of hurt or special need.

III. BIBLICAL EMPHASIS UPON ASSOCIATES

A. Building better relationships with equals (Matt. 9:9-10; Mk. 2:13-1,5; Lk. 5:27-29).

Levi or Matthew was a publican, or a tax collector, which was one of the most dishonorable professions of his time. Tax collectors were notorious for oppressive and unjust practices in the performances of their duties. Consequently, Matthew may not have had a large number of close personal friends, but he did have many associates, co-workers, and fellow tax-gatherers.

When Jesus called upon Matthew to abandon his profession and become His disciple, it was very natural for Matthew to reach out to his associates. Luke records that Matthew “made him a great feast in his own house: and there was a great company of publicans and others that sat down with them” (Lk. 5:29).

Matthew was reaching out to those who were his equals, his peers. He did not allow the possible criticism of his peers to hinder him. He did not attempt to maintain a separation between his personal and professional life. He used sound principles for building a better relationship with his associates. He found a common interest, eating, and he opened his home to them. That may seem overly simple but it is always a good starting place, and it is something that almost anyone can do. Anyone can take an associate to lunch with a desire to reaching him/her to Christ.

B. Building better relationships with superiors (Acts 16:25-34). When Paul witnessed to the Philippian jailer he was not working on a horizontal plane. The jailer was not his peer or equal, but his unquestioned superior. Paul was in the jail and the jailer was in charge of seeing that the cellblock was kept secure. They were associates, but Paul was a member who definitely had few privileges.

This was probably not the only instance of Paul's building a better relationship with prison guards. In the conclusion of his letter to the church at Philippi, Paul indicated that some in Caesar's household had been saved (Phil. 4:21-22). Obviously we do not know who they were, but, if Paul led them to the Lord as the text seems to imply, they must have been people with whom he came in contact as a prisoner, and the most likely candidates would be the prison guards.

C. Building relationships with informal associates (John 4:6-39). When Jesus met the woman of Samaria by Jacob's well and recounted her life story, she went back into the city and told the men all that He had said to her. This was a woman who had been married five times and was living with a man to whom she was not married. Her association with the chief men of the city was undoubtedly a very informal and limited one. Yet, she used her association as a bridge over which to carry the news that ultimately led to their salvation.

Application:

1. Associates are people with whom you repeatedly and systematically come in contact but have no close interpersonal relationship. They probably represent the largest group of prospects (receptive, responsive people) that you have available to you.

2. While there are many difficulties involved in building better relationships with associates and reaching them for Christ, the biblical examples illustrate clearly that they can be reached. From your peers to your superiors, you can reach your associates, make friends of them and win them to Christ.

3. Reaching associates will not just happen. You will have to work at it, and there is no better time to start than today.

LESSON SEVEN: HOW TO GET BETTER NEIGHBORS

Objectives:

1. To show the contrast between the contemporary definition of a neighbor and the definition given in the Word of God.
2. To teach the biblical characteristics of a good neighbor.
3. To expose some elements that destroy good neighbor relations.
4. To motivate the students to become good Christian neighbors.

Memory Verse:

“And the second is like unto it, thou shalt love thy neighbor as thyself” (Matt. 22:39).

Introduction:

The dictionary defines a neighbor as, "One who lives near another; one in close proximity; one's fellow-man." This definition implies that neighbors may live near one another, but not know one another. The practical accuracy of that statement is mirrored in American life. People live in the same apartment complex, on the same block or even next door and never know each other's names.

Two young men, Henry Pauch and Steve Obeda, were inducted into military service at Fort Sheridan, IL. They were later transferred to a camp in Texas where they were assigned to the same platoon and bunked near each other. The two young men became acquainted and through their exchange of conversation learned that they had lived on the same block in Chicago for thirteen years without either one knowing the other. They had been near neighbors for thirteen years as the dictionary defines neighbors, but they were not neighbors as the Bible defines them.

The Word of God presents neighbors in a different light. Contemporary practice makes the word "neighbor" to be geography. Scripture presents the word as a relationship. Everyone who walks onto a football field is not a football player, only those who play the game. It is equally true that everyone who lives in close proximity is not necessarily a neighbor. Jesus indicated that a neighbor is one who loves another and demonstrates that love in actions.

I. WHO IS A GOOD NEIGHBOR?

When Jesus was asked, "Who is my neighbor?" (Luke 10:29) He told the story of the Good Samaritan's relationship to a man in need.

A. A good neighbor is one who loves (Lk. 10:27). Luke used the word for love, which means to purpose the good of another without consideration of the cost to oneself. Therefore, a good neighbor is one who determines to love those in close proximity and his fellow man in general regardless of the difficulty and/or cost involved.

B. A good neighbor is one who looks for opportunity to serve others. Luke described the Good Samaritan in Luke 10:33 as "he saw" the poor unfortunate who had fallen among thieves. Luke used the word idion, which literally means to stare at and discern clearly. When the Good Samaritan saw the poor unfortunate he did not just glance at him and pass by. He looked at him intently. He surveyed the situation to see what was needed and how he might help. He was looking for an opportunity to be of service to another.

C. A good neighbor is motivated by compassion (Lk. 10:33). Compassion begins with a sympathetic emotion created by the misfortune of another, but if it stops there it is only pity. True compassion begins with the emotion of sympathy, but that emotion is accompanied by a desire to help, which is mercy (Lk. 10:37).

The Good Samaritan saw the poor unfortunate, and he was moved with compassion. He had an emotional experience, sympathy; and he became burdened to help the unfortunate. It was because of his compassion, his desire to help that he surveyed the situation to see what was needed and how he might help. The Good Samaritan was motivated by compassion.

D. A good neighbor is one who goes out of his way to help (Lk. 10:34). The Good Samaritan turned aside from his journey to be of assistance. He was willing to set his own desires aside and give his time and effort to help another.

E. A good neighbor is willing to -provide for the needs of others (Lk. 10:34). The most obvious provision made by the Good Samaritan was financial; he paid the innkeeper. However, that was not his only contribution. He gave of himself in terms of time and the use of his talents for the benefit of another.

F. A good neighbor acts in love without counting the cost. In Luke 10:35 the Good Samaritan told the innkeeper to take care of the poor unfortunate and he (the Good Samaritan) would pay the cost. Obviously, he had some idea what the additional cost would be, and he must have known that the additional cost would not exceed his ability to pay; but he did not ask for a contract or even an estimate. The only limitation he placed on his love was his availability.

II. DANGERS TO GUARD AGAINST

Jesus summed up all the law in two brief but weighty statements: (1) "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (2) "Thou shalt love thy neighbor as thyself" (Matt. 22:37-38). The key word in both statements is love. Love was made the governing factor in the believer's vertical dealings with God and his horizontal dealings with his fellow man.

Paul clearly indicated that the law of love is fulfilled when the believer loves his neighbor as himself (Romans 10:9). On the basis of that he wrote, "Love worketh no ill to his neighbor" (Romans 10: 13).

Paul and Christ were in agreement that a breakdown in good neighbor relations is a breakdown in love on the part of one or both parties involved. Therefore, the lack of love or the breakdown of love is the primary hindrance to good neighbor relations. There are a number of different ways that relations with a neighbor may break down.

A. *Ill will toward neighbors.* The breakdown in love may be manifest as ill will toward a neighbor. Proverbs 14:21 says, "He that despiseth his neighbor sinneth". The word used for despise simply means to lack respect or to hold in contempt. Why is it a sin to lack respect for a neighbor or to hold him in contempt? Because it demonstrates a lack of love (I Cor. 13:5).

B. *Speaking evil of neighbors.* Those who allow themselves to harbor ill will toward their neighbors usually find themselves speaking evil of them. Evil words are the natural result of ill will. Such evil speaking is so far from being a Christian virtue that the writer of Proverbs referred to it as hypocrisy (Pro. 11:9). Paul, in his epistle to Titus, wrote that believers should be put in mind "to speak evil of no man" (Tit. 3:2). Even the private slandering of one's neighbor can lead to the loss of God's blessings (Psalm 101:5).

C. *Wicked deeds against neighbors.* Evidence of the breakdown of love reaches its climax when ill will and evil speaking give way to evil deeds against one's neighbor. Scripture is quite clear, "Love worketh no ill to his neighbor."

The title of this lesson, "How to get better neighbors" is simple to answer. You get better neighbors by being a better neighbor.

Application:

Being a good neighbor requires commitment and effort. You do not become a good neighbor just by moving into the neighborhood.

1. You must be willing to love not in word only, but indeed as well.
2. Your concern for others must not stop at pity or sympathy but in reaching out a helping hand in true expression of compassion.
3. You must seek out opportunities to serve others. Too many Christians ask how little they can do, when they should be asking how much they could do.
4. You must be willing to go out of your way to help others. It is not always convenient to be a good neighbor.
5. You must be willing to provide for the needs of others. That means giving of yourself in terms of time and talents as well as your treasure or money.

HOW TO USE THIS SECTION

The following pages have been provided to help give you ideas on how to promote your F.R.A.N.tastic Days" campaign. The promotion samples are included to give you an idea of what promotional materials would be beneficial to your individual need.

Some may be used on your church copy machine without changes, while others require type set for them. In some cases you can cut the heading from a letterhead or envelope and paste it over the suggested location on the artwork. However, typesetting in this quantity is very inexpensive.

The full color poster can be ordered from the Church Growth while supplies last Product Code 502 Price \$11.00 Package of 10 ISBN 1-57052-135-2 Please call 1-800-553-GROW to order the materials. Your local printer must print all other promotional materials.

PLANNING F.R.A.N.tastic Days CAMPAIGN

Month	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday

Make as many copies as you need of this calendar to plan your campaign. Each Calendar is 7 weeks.