

**THE** A STUDY  
**TIME** AND  
**IS** PLANNING  
**NOW.** GUIDE FOR  
SHORT-  
TERM TRIPS

## HOW TO USE THIS GUIDE

We are very excited that you will be coming to assist us in our work in New York City. This guide was created to help you prepare for your trip and is divided into 4 modules. It is suggested that you study one module every two weeks with your group so you can fully process the information provided. Read each module before you meet so that everyone can participate in the discussion. The important thing is not to read together when you meet, but to “do” - discussing implications of your readings, prayer walking together, practicing sharing the Good News... whatever the particular module calls for. It’s not hearers, but doers that are prepared to change the world for Christ!

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# VISION & FOUNDATIONS

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The first question that must be answered in undertaking such a great task as world evangelization is, “why?” Why send out the workers, why spend the money, why involve the churches, why do it at all? Without a solid understanding of why these things are done in the first place, credible and effective methods and strategies cannot be developed. In this chapter, two articles are presented to help in this learning process.

Also included are two articles dealing with the practicalities of security and identity while doing ministry in Malaysia. Security is a topic that must be understood correctly to be effective on short-term trips. Misunderstandings can lead to recklessness and unnecessary trouble on one hand and fear and stifled sharing on the other. Security should teach us to be wise as serpents and harmless as doves and to always be ready to share the gospel in appropriate ways. Identity is one of the main concerns that you must deal with before arriving on the field, especially if you are with a group. It is important that you are able to clearly describe who you are, what organization you are with and why you are here.

## VISION & SPIRITUAL FOUNDATION

“THERE IS NO GREATER SATISFACTION: A GOD CENTERED MOTIVATION FOR WORLD MISSIONS” BY JOHN PIPER 4

“THE STRATEGIC NATURE OF NYC” 6

“OUR VISION: FOR NYC UNREACHED PEOPLE GROUPS AND SHORT-TERM TEAMS” 7

## FURTHER READING

“LET THE NATIONS BE GLAD”

THIS INTENSE AND IN DEPTH BOOK WRITTEN BY PASTOR AND RESPECTED AUTHOR JOHN PIPER IS THE FOUNDATION AND SOURCE FOR GETTING A VISION FOR GOD’S HEART FOR THE WORLD. IT CAN BE ORDERED FROM AMAZON.COM

“PASSION FOR THE HEART OF GOD”

THIS BOOK BY JOHN ZUMWALT IS THE LAYMAN’S VERSION OF LET THE NATIONS BE GLAD THAT LAYS OUT SIMILAR PRINCIPLES BUT IN A SIMPLER WAY AND WITH MORE STORIES AND EXAMPLES. ORDER FROM AMAZON, OR DIRECTLY FROM HEART OF GOD MINISTRIES. ISBN 0967978106. HEART OF GOD MINISTRIES TEL. 405-737-9446

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# There Is No Greater Satisfaction – A God Centered Motivation For World Missions

BY JOHN PIPER, SENIOR PASTOR  
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**D**uty is good. But delight is better. Picture me bringing a dozen roses home to my wife on our wedding anniversary. I hold them out to her at the door, she smiles and says, “Oh, Johnny, they’re beautiful, why did you?” Suppose I lift my hand in a self-effacing gesture and say, “It’s my duty.” So what’s wrong? Is duty a bad thing? No, it’s not a bad thing. But it can only take you so far. If you want romance, duty won’t reach. The right answer to my wife’s question goes like this:

“I couldn’t help myself. My happiness just got out of hand. In fact, to make my day, I’d really enjoy asking you out tonight.”

The amazing thing about this answer is that it does two things that many people think won’t fit together. It expresses my happiness and makes her feel honored. A lot of people think that if I do something because it makes me happy, it can’t honor another person. But it can! Why? Because delighting in someone is a very high compliment. If you enjoy someone, two amazing things happen: you get the joy, they get the glory. Pleasure is the measure of your treasure. This is a revolutionary insight in relation to God. Here’s what it means: God is most glorified in you when you are most satisfied in Him. *This is a radically life-changing discovery. It means that the pursuit of God’s glory and the pursuit of your joy are not at odds. They are, in fact, one.*

The chief end of man is to glorify God BY enjoying Him forever. Not by enjoying money and comfort and

prestige and power and achievement, but by enjoying HIM, God – and every other good thing for God’s sake. As St. Augustine prayed, “He loves you too little who loves anything together with you, which he loves not for your sake.” The Biblical command, “Delight yourself in the Lord,” (Psalm 37:4) is another way of saying, “Do all to the glory of God” (1 Corinthians 10:31). God is most glorified in you when you are most satisfied in Him.

## God is most glorified in you when you are most satisfied in Him.

And the greatest passion of God’s heart is to be glorified. He created us for His glory (Isaiah 43:7); He called Israel to be His people for His glory (Isaiah 49:3); Jesus lived (John 17:4) and died (John 12:27-28; Romans 3:25-26) and rose (Romans 6:4) and reigns (Philippians 2:11) for the glory of God; He chose us before the foundation of the world for His glory (Ephesians 1:4-6); He forgives us for His glory (Psalm 25:11; Isaiah 43:25); He works through us for His glory (1 Peter 4:11); He calls us to do all things for His glory (1 Corinthians 10:31); and His aim is that the earth will be covered with the knowledge of His glory the way the waters cover the sea (Habakkuk 2:14), and in the age to come that the glory of the Lord alone will be the awesome light of endless days (Revelation 21:23).

If the glory of God is the highest passion of His own heart, then it should be the highest passion of ours. And if God is most glorified in us when we are most satisfied in Him, then we should spare nothing to maximize our joy in Him. But where is this maximum joy to be found?

Well, we have already said it: in God! Yes, but here we can make a very subtle and devastating mistake. Be careful.

There is something about the nature of true joy that is restless. It is expansive by nature. It wants out. Imagine me at my son’s soccer championship, and someone saying to me, “You are permitted to have all the pleasure you want in your son’s performance, but you may not express any of it verbally or physically.” Would my joy be full? No. There is something about joy that comes to consummation when it gets out. Joy gets bigger by expanding. Joy increases by extending itself to others. My gladness gets bigger when it becomes your gladness.

This means that the human quest for joy leads straight to the missionary heart of God. You can see it already. But let me put it together. God is the fountain of joy because He is blindingly glorious, and infinitely worthy, and breathtakingly beautiful, and awesome in power, and inscrutable in wisdom, and limitless in knowledge, and tender in mercy, and terrible in wrath, and the source and foundation of all truth and goodness and beauty. When we see Him for who He really is, and turn from all the broken cisterns of the world that cannot satisfy (Jeremiah 2:13), we find “joy unspeakable and full of glory” (1 Peter 1:8).

But this joy, like all joy, wants out. It wants to expand. If it doesn’t extend itself and overflow, it begins to stagnate. There is something about God that cannot be hoarded. And to hoard joy in God is to lose joy in God. But to lose joy in God is to dishonor

God—just like my wife would be dishonored if I said, “It’s my duty,” instead of “It’s my delight.” God is most glorified in us when we are most satisfied in Him.

Therefore our joy must get out—for God’s sake and for our sake. God wills for His glory to be reflected in the joy of redeemed people from every tribe and tongue and nation (Revelation 7:9). He wills worldwide praise. Therefore *world evangelization is the pathway to maximum joy and maximum worship.*

## Missions exists because worship doesn’t.

Missions is not the ultimate goal of the church. The glory of God is the ultimate goal of the church—because it’s the ultimate goal of God. The final goal of all things is that God might be worshipped with white-hot affection by a redeemed company of countless persons from every tribe and tongue and people and nation (Revelation 5:9; 7:9). Missions exists because worship doesn’t. When the kingdom finally comes in glory, missions will cease. Missions is penultimate, worship is ultimate. If we forget this and reverse their roles the passion and the power for both diminish.

J. Campbell White, the secretary of the Laymen’s Missionary Movement wrote in 1909:

“Most men are not satisfied with the permanent output of their lives. Nothing can wholly satisfy the life of Christ within His followers except the adoption of Christ’s purpose toward the world He came to redeem. Fame,

pleasure and riches are but husks and ashes in contrast with the boundless and abiding joy of working with God for the fulfillment of His eternal plans. The men who are putting everything into Christ’s undertaking are getting out of life its sweetest and most priceless rewards.”

This is the testimony of virtually all the great missionaries in the history of the church. Pouring out their lives brought their lives back to them. They proved again and again the

words of the Lord, “He who loses his life for my sake and the gospel’s will save it” (Mark 8:38). In other words, joy in God grows by expanding toward others. Jesus said to Peter, “There is no one who has left house or brother or sister or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life” (Mark 10:29-30). You can’t out-give God.

On December 4, 1857, David Livingstone, the great pioneer missionary to Africa, made a stirring appeal to the students of Cambridge University, showing what he had learned about these words of Jesus through the years:

“For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa... Is that a sacrifice which brings its own blest reward in

healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this only be for a moment. All these are nothing when compared with the glory which shall be revealed in and for us. I never made a sacrifice.”

And in saying that, Livingstone paid his God the highest tribute possible. It was not mere duty. It was a profound delight - beyond what anything in this world can give. God was glorified in him because he was satisfied in God. And his satisfaction came to consummation not with the comforts of cozy life in England, but with the expansive vision of giving his life and his joy away on the frontiers. That’s it. That’s the most profound, God-centered motivation. It makes my heart beat faster even as I think about it again. O, may God give us eyes to see where true satisfaction can be found—to the glory of God!

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For an expanded discussion on God’s Glory as the motivation for missions and personal devotion, check out John Piper’s book, *Let the Nations Be Glad* (Grand Rapids: Baker Book House), 1993.

For More Resources from John Piper’s church and ministry “Desiring God Ministries,” go to [www.desiringgod.org](http://www.desiringgod.org) or call (888) 346-4700.

“FOR THE EARTH WILL BE FILLED WITH THE KNOWLEDGE OF THE GLORY OF THE LORD AS THE WATERS COVER THE SEA.”

HABAKKUK 2:14

# The Strategic Nature Of New York City

**The 2010 Global Cities Index ranked NYC as the world's top global city. At a time when technology has connected the entire world, New York's large and diverse immigrant population coupled with its global influence make Metro New York one of the most strategic places at the most strategic time in history to "make disciples of all nations."**



1. If the members of unreached people groups living in Metro New York were collectively counted as a city, they would form the second largest city in the United States.
2. There are over 2 million Jews in Metro New York. New York City has the largest Jewish population of any city in the world, and Metro New York has the 2nd largest Jewish population of any Metropolitan area in the world.
3. There are over 800,000 Muslims in the New York City area. This means that 1 out of every 10 Muslims in the US live in the New York City area.
4. Over 400,000 Hindus live in NYC with very little Gospel witness.
5. NYC is home to some of the best universities in the US including Columbia University and NYU. Over 50,000 international students and scholars, many from unreached people groups and least evangelized countries, come here to study every year.
6. NYC is home to 2000 foreign-based businesses, more than any other US city.
7. The United Nations has 193 permanent missions and 113 consulates in NYC, employing approximately 25,000 people from 175 different countries.
8. As of 2008, over 650,000 Chinese live in Metro New York—the largest number of Chinese in the Western Hemisphere.
9. Queens is the most ethnically diverse county in the US and half of the people in Queens were born in another country. Around 60-65% of NYC is foreign-born or children of foreign-born.
10. Approximately 800 languages are spoken in NYC making it one of, if not the most, linguistically diverse cities in the world. Over 48% of New York residents speak a language other than English in their homes.
11. NYC serves as the American hub for East Asians, South Asians, West Africans, Caribbeans, South Americans, Russians, and others.

Trends indicate that by the year 2030 over 75% of the world's population will live in major cities. Because cities are the influential centers, the effect of ministry to unreached people groups residing in these cities goes beyond the borders of the city into the world. The world's demographics continue to change as people groups migrate and move into foreign international cities. Many of these people represent the influential thinkers and policy makers of their nations. Those that are not influencers of nations, are, at the very least, major influencers in their villages, neighborhoods, and families. Being away from home, some are more receptive to the Gospel message. This shift in demographics gives us a wonderful opportunity to reach people who have been unexposed to the Gospel and who can have a powerful voice to their own people and in their native lands.

It is for these reasons that Global Gates has such a focus on Metro New York. There is much work to be done here!

*INDEED, I AM OFTEN THRILLED BY THE THOUGHT THAT THE LONG, HEALING SHADOW OF MY FATHER'S LIFE TOUCHES CITY MISSIONS AND FALLS UPON THE FOREIGNERS THAT COME IN SUCH VAST THROGS FROM THE ENDS OF THE EARTH TO SETTLE IN OUR GREAT CITIES. WE USED TO THINK OF THEM AS A MENACE, BUT HAVE LEARNED TO REGARD THEM AS AN OPPORTUNITY. IT WOULD SEEM AS IF OUR HEAVENLY FATHER, PERCEIVING THAT WE CHRISTIANS OF AMERICA WERE SO VITALLY INTERESTED IN FOREIGN RACES AS TO SEND OUR BEST MEN AND WOMEN TO THEM WITH THE GOSPEL, PAYING THEIR TRAVELING EXPENSES AND MAINTENANCE, DEEMED IT WISE TO PUT IN THE HEARTS OF THE HEATHEN TO COME FROM ALL PARTS OF THE WORLD TO OUR SHORES, PAYING THEIR OWN EXPENSES. -EDWARD JUDSON (SON OF ADONIRAM JUDSON AND PASTOR OF A NYC CHURCH), 1914.*

# Our Vision for UPGs in Metro New York

As stated in the opening article by John Piper, the fact that God's name is not praised in every land among every people is an injustice against God that often escapes many Christians who do not realize that any place without the knowledge and praise of the Creator is a world turned upside down and inside out.

Why does missions happen? Is it simply to fulfill a sense of obligation in a believer, in a church, or a denomination? Is it simply about going out to do mass evangelism to get as many "converts" as possible so we can pat ourselves on the back when we get home and to have a great praise report to give? Is it about social work and humanitarian service that if done alone may feed mouths but will leave hearts empty? Is this what missions means? What if it means something deeper?

What if underlying the Great Commission and the command to go and make disciples of all nations (literally ethnic groups), is exactly what John Piper was talking about, God's passionate pursuit of the task to make Himself and His Glory known to all people? If it is, then we must change. We must re-think our methods, our assumptions, and even be willing to throw out everything we thought we knew about what it means to reach the world for Christ. We must adjust our thinking to understand that missions means joining with God on His mission to glorify Himself among the nations. It's not about us, our plans, our goals, our name - it's about Him.

It is obedience to the command to make disciples of the nations that drives our team to reach UPGs in Metro New York.

## OUR VISION

**The effort to reach UPGs in Metro NYC is about making the Glory of God known in the person of Christ. This passion is fulfilled in seeing men and women and young people not only come to know God but learn who He is through personal discipleship that leads to them having the same heart for their people to know God's Glory. This passion is also fulfilled in seeing not merely a single group of believers meeting, but in spontaneous reproducing locally-led house churches that reflect the culture of the UPGs (rather than Western culture) and result in a church planting movement led by locals to reach their own people.**

# Our Vision for Short-Term Teams

Short-term teams, like all of us, are one link in the Body that works together for His Glory. Some cultivate, some sow, some water, but it is God who produces the harvest (1 Cor. 3:5-9; John 4:34-35). Our vision for short-term teams are as follows:

- 1** To share the gospel with the UPGs in a Biblically and culturally appropriate manner.
- 2** To battle for the hearts and minds of UPGs in the city by praying over the areas where they live, asking God to bring His kingdom there.
- 3** To provide a potential base of people who might be interested in returning to work in NYC.
- 4** To discern the spiritual state of individual UPGs and their families in order to help connect them to long-term workers.

"SO NEITHER HE WHO PLANTS NOR HE WHO WATERS IS ANYTHING, BUT ONLY GOD WHO GIVES THE GROWTH. HE WHO PLANTS AND HE WHO WATERS ARE ONE, AND EACH WILL RECEIVE HIS WAGES ACCORDING TO HIS LABOR. FOR WE ARE GOD'S FELLOW WORKERS."

I CORINTHIANS 3:7-9

# SPIRITUAL PREPARATION

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The following are some key resources to assist you in the months and weeks leading up to your trip to prepare spiritually to see God move. Amazingly, many teams spend weeks planning logistics and travel details but little or no time preparing spiritually, and then are amazed when they find God's voice unclear. Work among unreached people groups often requires a refinement or even a redefinition of what we might think missions and mission trips are about.

Prayer is the beginning, middle, and end of any meaningful short-term trip. If you don't intend to pray, don't plan to come - it's that important. As you pray, also consider committing yourself and/or your team to reading through one or more of the following resources to help you think and consider what God's heart for the world is all about and to spur discussion and thought among your team.

## PRAYER

### 12-DAY PRAYER GUIDE 9

THIS GUIDE IS INCLUDED IN THIS SECTION AS A STARTING POINT TO HELP YOU PRAY THROUGH KEY SCRIPTURES

### PRAYER WALKING: AN INTRODUCTION 13

WHAT PRAYER WALKING IS AND HOW CAN IT BE USED ON YOUR TRIP AS A POWERFUL TOOL OF SPIRITUAL WARFARE AND VICTORY OVER THE DARKNESS

### PRAYER WALKING: AN ENTRY STRATEGY 15

HOW YOU CAN USE PRAYER TO FIND PEOPLE OF PEACE AND ALLOW THEM TO EXPERIENCE THE POWER OF GOD

# 12 Day Prayer Guide for Missions:

## 12 days to begin to pray before and during the trip

### DAY 1 - SPIRITUAL ARMOR

#### MEDITATE ON EPHESIANS 6:10-20

Ask:

- For full armor to withstand any schemes of the Adversary. In thanksgiving, for the power of your salvation to helmet your past, present, and future
- That your core commitment will be truth, a belt of reliability for all your relationships
- That every team member will have invincible integrity, a breastplate against accusations
- That you not be so wrapped up in following your program for today, that you are unprepared to share the good news of peace right now
- That faith in God will shield you against all evil attacks
- That you will advance with the penetrating, discerning truth of God's Word
- That each team member will experience, as never before, a greater personal resolve, standing for God in the strength of God
- That each team member would be on 24-hour-a-day prayer alert

### DAY 2 - CORNELIUS

#### MEDITATE ON ACTS 10

Pray:

- That God, through His Holy Spirit, would speak to true seekers in times of prayer through dreams and visions
- That He would lead you to identify God-fearers in your times of prayer, leaders in the home and community who can influence entire families and communities for Him
- That God would verify the truth of His Son and the power of His resurrection through signs and wonders
- That God would prepare the hearts and minds of all team members to share His truth in culturally sensitive and biblically appropriate ways
- That the Lord will pour out His Spirit on the people of the area where you pray and raise their level of awareness of God
- That each team member will be in a constant state of spiritual readiness to go when the call comes to share the truth
- That the Holy Spirit will empower His message with His presence

### DAY 3 - SPIRITUAL WARFARE

#### MEDITATE ON 2 CORINTHIANS 10:3-5

Ask God that you would:

- Clearly see that your struggle is in no way against other people
- Claim His authority when confronted with the spiritual powers ruling over the area you are prayer-walking
- Make every thought this day obedient to Christ's guiding

- Shed light on the darkness of world forces, so lies and half-truths will be exposed for what they are
- Have a broken heart for this community while you prayer-walk
- Resist personal attacks
- Know that the weapons of your warfare are not of human ingenuity, manipulations, or psychological games, that they are not of the flesh
- Know that there are fortresses that need demolition, and ask that He would make you strong to demolish what is ungodly

**DAY 4 - PRAISE AND WORSHIP**  
**MEDITATE ON DEUTERONOMY 6:4-5**

Pray:

- That your love of God will grow to fill all of your heart as you worship Him
- That the Holy Spirit will fill believers with boldness to pray for each other
- That all team members will be sensitive to the hurts and needs of people they have the opportunity to pray for
- That team members will refine their skills of communicating the truth in love
- That God will deliver the team members from dangers that they do not even know exist, that only He is aware of

**DAY 5 - FAVOR, WISDOM, KNOWLEDGE**  
**MEDITATE ON DANIEL 1:8-21**

Ask:

- That the Lord will bless each member of the local government, so that they will use their position and authority to bless and not oppress the people under their jurisdiction
- That community leaders will commend the gospel, not obstruct it
- That as you live through these intense days, your love will be incorruptible

**DAY 6 - MAN OF PEACE**  
**MEDITATE ON LUKE 10:1-11**

As you go out today, ask:

- That God will expose to the people you pray for a need so great that their old answers and philosophies will no longer work
- That God will deepen their understanding and desire for Him
- That God will strengthen your initial contacts with persons of peace
- That the Lord will stir up an interest and hunger for Himself in people's hearts
- That people who are potential leaders in new churches will respond as they are prayed for
- That the sense of God's direction for this area will grow in the hearts of new believers here
- That these new believers will have His desire to reach the nations with His truth

## DAY 7 - GROWING THE FELLOWSHIP

### MEDITATE ON 2 TIMOTHY 2:2

Pray:

- That hearts will be prepared to hear and respond to the Word
- That God will ready a church to respond to the needs of new believers
- That God will put Christians into their lives who will be faithful to the Great Commission task of discipling
- That conversions will mature into solid obedience
- That God will prepare groups to minister to and instruct one another and to care for new believers
- That these groups will begin praying for opportunities to do for others what they have experienced

## DAY 8 - SUPPLICATION

### MEDITATE ON PSALM 96:3

Pray that today these will be your words to God:

- “Bring me to the point where I am completely conformed to Your will, to the point where I love You more than anything.”
- “Teach me to go where You want me to go.”
- “Show me how to be who You want me to be.”
- “I make myself available today to reflect Your glory, through my actions, attitudes, thoughts, desires, words.”

## DAY 9 - INTERCESSION FOR THE WORKERS

### MEDITATE ON 2 CORINTHIANS 1:3-11

Ask:

- That God would encourage and sustain His workers in this area through the prayers of many and that many more would be called to join them in prayer
- That God would comfort His workers who are enduring affliction just as He comforted His Son
- That pray-ers would be aware that many workers are burdened beyond their strength, some to the point of death
- That workers would have the grace to trust not in themselves, but in God who loves and cares for them completely
- That God will assure His workers of deliverance
- That His workers will set their only hope on Him

## DAY 10 - SPIRITUAL VISION

### MEDITATE ON JOHN 5:19-20

Pray:

- That all team members and all His workers will clearly see what He is doing
- That all would be committed to follow Him in that work no matter how great or small it may seem from a human point of view

- That you would not only commit to what He does, but commit to do it in a like manner. Pray that He will protect you from the sin of doing the right thing the wrong way
- That you would be drawn into an ever-deepening love relationship with Him, so that you are close enough to see what He sees
- That He would work through His children in ways that cause the nations to marvel at Him

DAY 11 - LORD OF THE HARVEST  
MEDITATE ON LUKE 10:1-2

Ask that God will:

- Bring about a true harvest, one that nurtures and sustains and one that reproduces on an increasingly grander scale
- Begin a movement in your home church to call out laborers to an unreached people group
- Enable leaders in your church to see the direction in which He is leading them to be in partnership with this people group
- Make clear the involvement you should have in the years to come
- Provide workers with a variety of skills for this partnership
- Confront you personally with His claim on your life until you are at peace with Him

DAY 12 – WORSHIP  
MEDITATE ON JEREMIAH 29:7, 11-13

Begin your day:

- Praising Him for who He is
- Thanking Him for what He's done, is doing, and promises to do through this prayerwalk
- Blessing God for His careful and individual concern for your life
- Letting your heart overflow with the joy of His promises to you

BUT SEEK THE WELFARE OF THE CITY WHERE I HAVE SENT YOU INTO EXILE, AND PRAY TO THE LORD ON ITS BEHALF, FOR IN ITS WELFARE YOU WILL FIND YOUR WELFARE... FOR I KNOW THE PLANS I HAVE FOR YOU, DECLARES THE LORD, PLANS FOR WHOLENESS AND NOT FOR EVIL, TO GIVE YOU A FUTURE AND A HOPE. THEN YOU WILL CALL UPON ME AND COME AND PRAY TO ME, AND I WILL HEAR YOU. YOU WILL SEEK ME AND FIND ME. WHEN YOU SEEK ME WITH ALL YOUR HEART.

JEREMIAH 29:7, 11-13

# Prayer Walking: An Introduction

## What is it?

PRAYER WALKING IS PRAYING "ON-SITE" WITH INSIGHT FOR SPECIFIC AREAS AROUND YOU, AND COVERING THESE AREAS WITH GOD'S PRESENCE AS YOU WALK.

## Why do people go prayer walking?

Walking allows you to be physically integrated in a particular place, it gives you time to be sensitized to all the sights and smells, you begin to pray with your whole body, not just your mind.

By physically placing yourself in a place, you are likely to become more aware of the specific things that you should be praying for. Issues that probably would never have occurred to you if you'd been sitting at home with your eyes closed!

Walking is an act of confidence in God's power over a particular situation. You are acting out everything that you hoped, believed, prayed and petitioned for in that place. You yourself may feel small and useless, but your physical presence in that situation displays the exact opposite.

One of the most important effects of your presence in a place is its demonstration to of your concern to a variety of people involved in that specific situation, you are an important witness to anyone passing by or working in buildings you are praying over. Whether or not they understand exactly what you are doing, few can fail to be affected by the simple fact that you not only have noticed them, but also that you care for them - this is equally

important, whether they are on the giving or receiving end of the injustice you are praying about!

By spending a substantial length of time slowly passing through an area while remaining in God's presence, you begin to see it through His eyes. You will develop a greater understanding of the place - what its real needs are and what God could do in that situation.

Not only does it develop understanding, the whole activity of prayer walking motivates people to become much more involved in the issues that God has guided them towards. It is a great example of God changing people, putting them in a much more powerful position to be able to change things themselves.

Finally, the action of prayer walking inevitably stretches your faith, encouraging you to be more confident and aware of God's leading. Not only this, but many people who go prayer-walking describe powerful examples of God's love in action as they learn how to pray more effectively by actually doing it, strengthening their faith even further.

## Practicalities of Prayer Walking

### I. Begin with worship

Dedicate yourself and the next few hours to God and concentrate on Him.

Read a passage from the Bible, to focus your attention on what you are about to do and remind yourself why you are doing it.

Be quiet before God for a while and listen to Him just before you go out in order to tune yourself in to His voice.

## **2. Relationships within the team of prayer walkers**

Make sure everyone in your team gets to know each other properly before you begin, so that you are all familiar and comfortable with each other.

Most importantly, make sure effective prayer is not being compromised by disagreements and annoyances between members of the team.

## **3. Organizing the walk**

Divide into groups of 2 or 3, so there are enough in a group to support each other (remember that prayer is fortified by agreement), but not too many so that some people are unable to hear or participate properly. Make sure that confident or experienced prayer walkers are split up between the groups.

Decide on a route that will cover all the areas that you feel need prayer, for whatever reason. Different groups can walk in different directions and may take longer over certain parts than others. Give enough structure that groups do not get lost, but not so much that excessive time is taken over figuring out directions. Decide how much spontaneity you want to allow groups to have, dependent on how well they know the area.

How long are you going to spend? Make sure that all the groups know when they should return, but be flexible in the timing. One or two hours is usually what is recommended initially.

What specifically are you praying about? Most prayer walks combine a balance of three elements, whatever the specific issue. These are worship; spiritual warfare and creating a welcome for Christ. Many walks concentrate on an issue e.g. praying for God's presence in a particular area, such as a university campus. Some people take out a small Bible and read out passages, as they feel relevant to a particular situation.

Most importantly, make sure that you take time to define the purpose of the prayer walk beforehand. What is it you want God to achieve in that place?

### **Potential Problems**

Be careful that the prayer walking itself does not distract you from Jesus. The essence of doing this is to walk, wanting Christ to come into the area you are walking in.

Spiritual warfare. Most prayer-walkers recognize that the evil that exists in their environment will resist our prayer as we take them out. However natural communication with God should be, it may become harder, requiring persistence and patience.

Although many people soon find this is something that comes naturally, at first, the idea of walking along, talking to god in small groups may be very strange and difficult. But the most amazing thing about prayer is that we learn to pray actually by praying, and so it will become easier with persistence.

“AND HE SAID TO THEM, THE HARVEST IS PLENTIFUL, BUT THE LABORERS ARE FEW. THEREFORE PRAY EARNESTLY TO THE LORD OF THE HARVEST TO SEND OUT LABORERS INTO HIS HARVEST.”

LUKE 10:2

# Prayer Walking: Finding People of Peace

Most people are familiar with prayer walking. The mandate for prayer walking comes from Luke 10 where Jesus sent out his disciples in teams of two into different communities to seek houses of peace. As you enter your harvest fields, we encourage you to follow Jesus' pattern for sending out missionary teams. Go out in teams of two to three into your communities and prayer walk. Follow the four-step pattern below for meeting and talking to people. Your purpose is to get into homes and start Bible Discussion Groups.

## Step one: Walk & Pray

During prayer walks, when talking to people and explaining what you are doing, just tell them you are Followers of Isa (Jesus) who are visiting (or live in) the community, meeting new people, and praying for God's blessings for them. You believe in the power of prayer, and ask people **if God could do a miracle in their life, what would it be?** Then, tell them you would like to ask God for that miracle in the powerful name of Isa Al Masih (Jesus the Messiah), and pray for them.

## Step Two: Their Story

If they allow you to pray for them, follow up with the question: **"Do you consider yourself to be near to God or far from God?"** Whatever the answer is, ask some follow-up questions to find out their story. Why are they near to God, or why are they far from God?

## Step Three: My Story & Jesus' Story

Once you get their story, **share your salvation story briefly** (we will study this more in-depth in Module 3). As a part of your testimony, **share Jesus' story**, that His sacrifice paid the way to assurance of salvation through repentance and faith (we will study this more in-depth in module 3).

## Step Four: Home Bible Study

**Ask them if they would allow you to meet with them again in their home to discuss more stories from God's Word about how to be near to him.** If they agree, **schedule a time and arrange to take a local worker with you** to pass them on to as you begin discipling them in their home.

# MY STORY & HIS STORY

3

**A**S we connect with people, we begin by hearing their story. This helps us understand what they believe and what they are trusting in for salvation. Often, a very effective bridge to the gospel is sharing our story, how we came to know Christ and have our sins forgiven. By sharing our story, we open up the opportunity to share Jesus' story, the gospel. Only by hearing the gospel do people have hope of having their sins forgiven. By observing how they respond to the gospel, we learn the condition of their heart, and if they have been prepared to receive Christ. Our job is not to save people, but to expose them to the power of the Gospel so that they Holy Spirit can convict them of sin and show them the way of salvation.

Please spend time completing the 'Telling My Story' page. Try to keep your testimony to 1-2 minutes. This will help you as you connect with people on the street. Make sure your story is relevant to people who are not from a Christian Background. If you were saved at a very early age and have trouble filling out this form, share a testimony of a time God intervened in your life and changed things for you.

After completing the 'Telling My Story' page, spend time learning the First/Last Sacrifice story as a way of sharing Christ to people of other faiths. If possible, take the opportunity to share this story with someone who is not yet a Christian before your next team meeting.

## MY STORY

### TELLING MY STORY

17

A WORKSHEET ON SHARING YOUR TESTIMONY TO PEOPLE WHO ARE NOT FROM A CHRISTIAN BACKGROUND

## HIS STORY

### FIRST/LAST SACRIFICE STORY

18

THE STORY OF HOW GOD COVERS SIN

## FURTHER READING

### "ANY-3: ANYONE, ANYWHERE, ANY TIME. LEAD MUSLIMS TO CHRIST NOW!"

THIS GREAT SMALL BOOKLET BY MIKE SHIPMAN IS A 'MUST READ!' WE ENCOURAGE YOU TO HAVE ALL PARTICIPANTS READ THIS BOOK. IT CAN BE ORDERED AT AMAZON OR [WWW.CHURCHPLANTINGMOVEMENTS.COM/BOOKSTORE](http://WWW.CHURCHPLANTINGMOVEMENTS.COM/BOOKSTORE)

# Telling My Story

Name \_\_\_\_\_

## PART A - IDENTIFYING THE TESTIMONY THEMES OF MY LIFE

- |   |                         |   |                          |
|---|-------------------------|---|--------------------------|
| <input type="checkbox"/> Worries/Anxiety.....           | Inner Peace             | <input type="checkbox"/> Loneliness.....              | He's always with me      |
| <input type="checkbox"/> Guilt/Shame.....               | Forgiveness             | <input type="checkbox"/> Addictions/Habits.....       | Power to change          |
| <input type="checkbox"/> Anger/Temper.....              | Patience and love       | <input type="checkbox"/> Self-centeredness.....       | Love for other people    |
| <input type="checkbox"/> Emptiness/Lack of Purpose..... | Purpose in life         | <input type="checkbox"/> Despair/Depression.....      | Hope                     |
| <input type="checkbox"/> Grief.....                     | Comfort and joy         | <input type="checkbox"/> Cheap thrills.....           | Real, lasting happiness  |
| <input type="checkbox"/> Stress/Burnout.....            | Power for living        | <input type="checkbox"/> Boredom with my life.....    | Adventure with God       |
| <input type="checkbox"/> Low self-esteem.....           | Significance to God     | <input type="checkbox"/> Fear of Death.....           | Assurance of heaven      |
| <input type="checkbox"/> Poor health.....               | Strength to go on       | <input type="checkbox"/> "Something was missing"..... | Sense of fulfillment     |
| <input type="checkbox"/> Disappointment.....            | Trust in his good plans | <input type="checkbox"/> Bitterness & Resentment..... | Freedom from my past     |
| <input type="checkbox"/> Insecurity.....                | Confidence and security | <input type="checkbox"/> Pain of rejection.....       | God's unconditional love |
| <input type="checkbox"/> Regrets.....                   | A second chance at life | <input type="checkbox"/> Marriage Problems.....       | Changes in my marriage   |
| <input type="checkbox"/> Discontent-Always busy.....    | Contentment and peace   | <input type="checkbox"/> Financial Problems.....      | Changes in my finances   |
| <input type="checkbox"/> Fears.....                     | Faith to face my fears  | <input type="checkbox"/> Business Problems.....       | Changes in my business   |

The most predominate theme in my life: \_\_\_\_\_

## PART B - WRITING MY TESTIMONY

- What my life was like before I met Christ.**  
 What common circumstances would an unbeliever identify with? What were your attitudes that an unbeliever would identify with? What was most important to you? What substitute for God did you use to find meaning in your life? (sports/fitness, success at work, marriage, sex, making money, drugs/alcohol, having fun, entertainment, popularity, hobbies, religion)
- How I realized I needed Christ.**  
 What significant steps led up to your conversion? What needs, hurts, or problems made you dissatisfied with the way you were living without God? (Choose a theme) How did God get your attention? What motivated you?
- How I committed my life to Christ.**  
 What specifically did you do to step across line to become a follower of Christ? Where did it happen? What did you say? Be specific.
- The difference it has made in my life.**  
 What benefits have you experienced or felt? What problems have been resolved? How has Jesus helped you change for the better? How has it helped your relationships? Give a current example.

As you get in groups to share your testimonies, the persons listening should listen to make sure the above things were answered. Also write down any "church" words that non-believers might not understand.

# Telling His Story: First/Last Sacrifice Story

Jesus Christ, called the Kalimatullah (the Word of God), entered into this world as a human being. But Jesus himself said three times that he would die as the Great Sacrifice, in accordance with the Scriptures. Why did he say this?

We must start from the beginning of the world to understand this. Everything was created perfect. The relationship between God and humans was perfect. God gave them one warning. What was it? True, do not eat the forbidden fruit (like an apple) because if they ate it, they would be punished and die. Did they eat it? Yes, of course, Adam and Eve sinned. They disobeyed the command of God. From that moment- from one sin - they were separated from God, and all the suffering and evil began to enter the world. But, thank God, God is merciful and did not destroy them. Instead, He offered a blood sacrifice as a substitute for their penalty. A perfect animal died to suspend their judgement. Also, God promised to send a Savior to fix the problem of human sin. All the prophets that God sent later talked about The Savior and offered blood sacrifices. Why? Because, without the shedding of blood, there is no forgiveness of sin.

So, at the time determined by God, Jesus Christ was born in a miraculous way. He was born to Mary without a physical father. His life was full of miracles. The sick were healed, the demon possessed were freed, the dead were raised. He is the only person who has lived and never sinned - perfect! The religious leaders hated Jesus because they were jealous of him. They conspired to kill him, and indeed they succeeded. Jesus deliberately let himself be killed in accordance with the Scriptures. He was the Great Sacrifice, sent by God to take away the sins of the world. But, praise God, on the third day he came back to life from the grave! He defeated sin, death, and Satan. Forty days later He rose again to heaven. Hundreds of people witnessed it all. He promised to return again at the end of time as King and Judge of the world. Therefore all who repent and become His followers receive the forgiveness of sins and eternal life.

Now The Holy Bible says that if we surrender to Jesus Christ and believe that Jesus has already paid for our sins and that He rose again, our sins will be forgiven. That's why I know my sins have been paid for, I have been forgiven. But it's not because I am a better person than you. It is solely because of God's grace in Christ Jesus.

Does this story make sense to you?

Do you want your sins to be forgiven so that you can come back to God?

Do believe that Jesus Christ died to pay for your sin and rose again?

1. If the person is ready to pray to receive Jesus.  
Lead them in a sinner's prayer.  
Get their contact information and set up a time within the next 24 hours to meet again and begin discipling them.
2. If they are interested in your message but not ready to become a follower Jesus.  
Offer to study the Bible together with them. Pray for them.  
Get their contact information and set up a time within the next 24 hours to meet again and begin discipling them.
3. If they are closed to the gospel.  
Offer to bless them by praying for them, and talk about something else. The Holy Spirit is still capable of working through the gospel you have shared with them.

# ISLAM AND THE MAIN THING

4

The words “Islam” and “Muslim” are spoken frequently in America but are rarely understood - they often conjure up images of fear, terror, misunderstanding and confusion. Attention is usually focused on the most violent, but what is often ignored are the millions of normal, peaceful Muslims trapped in a religion of works. What exactly do Muslims believe? To help help answer this question a brief article on the basic beliefs of Islam is provided.

The Gospel. The power of God for salvation for everyone who believes. The good news that says there is a way to know for sure that sins are forgiven. Working to get to God is unfruitful and unnecessary - its about grace and the sacrifice of Christ. Muslims are hearing this glorious gospel and coming to Christ, many through the “Witness Well” approach designed for Muslims provided below.

## ISLAM

### “WHAT DO MUSLIMS BELIEVE?” 20

A BRIEF INTRODUCTION TO ISLAM; THE FIVE PILLARS AND BASIC DOCTRINE

## THE MAIN THING

### WITNESS WELL TO ANYBODY, ANYWHERE, ANYTIME 22

THE BIBLICAL BASIS FOR THE FIVE STEPS TO WITNESS WELL

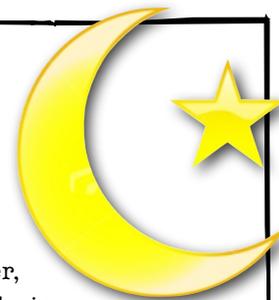
## FURTHER READING

### “BREAKING THE ISLAM CODE: UNDERSTANDING THE SOUL QUESTIONS OF EVERY MUSLIM”

THIS BOOK BY J.D. GREAR WILL GIVE YOU INSIGHT INTO HOW MANY MUSLIMS THINK AND FEEL AND HOW YOU CAN SHARE CHRIST TO THEM.

### “ANY-3: ANYONE, ANYWHERE, ANY TIME. LEAD MUSLIMS TO CHRIST NOW!”

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# What do Muslims Believe? A Brief Introduction to Islam

## The Five Pillars

In practice, Islam is a religion of action more than of reflection. What matters are the outer deeds. Participating in the following five actions is what makes a person a Muslim:

1. The Witness (Shahadah) - To recite and believe the creed, "There is no God but Allah and Muhammad is His prophet" makes a person a Muslim. For this reason, it is whispered into the ear of newborns and into the ears of the dying, becoming the first and last thing someone hears.

2. Ritual Prayer - Most Muslims are expected to pray five times a day (the Qur'an does not specify a number) while facing Mecca. Men are encouraged to gather at a Masjid (Mosque), while most Muslims expect women to pray at home. The times are roughly dawn, mid-day, mid-afternoon, sunset and two hours after sunset.

3. Fasting - Ramadan is a month of fasting from sunrise to sunset in remembrance of Allah's provision of the Qur'an. Fasting is from sunrise to sunset when Muslims abstain from all food and drinks. Pregnant and nursing women, the sick and those traveling are allowed to miss the scheduled times of fasting, but they are expected to make it up later. There are also lesser fasts individuals can take at other times.

4. Giving of Alms (Zakat) - The giving of alms is seen by Muslims as an opportunity to share the blessings that God has given them with their community. Everyone is expected to give one-fortieth (2.5%) of his or her accumulated wealth annually. It can be given directly to the poor or to a masjid or an Islamic fund.

5. Pilgrimage (Hajj) - At least once in his or her lifetime each Muslim is expected to travel to Mecca in order to participate in re-enactments of key events in Islamic history. All participants wear the same clothing to symbolize universal brotherhood. Traveling at any other time is known as the lesser pilgrimage, or "Umrah."

## Basic Doctrines

These are the standard doctrines and practices of Islam, but not all Muslims would accept all of the following points. The following sentence is a brief introduction to Islamic doctrine and contains the six main points in the traditional order:

Allah speaks through angels who give Holy Books to prophets by which we will be judged according to our fate.

### 1. Belief in God (Allah)

"Allah (SWT) is absolute, and free from all defects and has no partner. He exists from eternity and shall remain eternal. All are dependent on Him, but He is independent of all. He is father to none, nor has he any son," (Islamic Reader Book 2, p.10).

The name "Allah" was in use before Islam even existed. It is related to the Hebrew word "EL" (i.e. Bethel, house of God). It is the same word used by Arabic speaking Christians, as well as speakers of Bahasa Melayu (Malay language).

He is one. Oneness is very literal and absolute—the greatest sin in Islam is to attribute an equal or a partner to Allah. He is generally not referred to as "Father."

Allah's essential quality is power, but every Surah in Bismillah calls him the Compassionate and Merciful. Love is a characteristic (11:92, 85:14) but it is the love of master to obedient servant - reciprocal love, not unconditional.

There are 99 names (attributes) of Allah - 73 from Qur'an, 26 from Hadith. Each name, when meditated upon, brings certain benefits to the faithful.

### 2. Belief in Angels

"Angels have been created by Allah (SWT) of fiery material, they are invisible and are neither masculine nor feminine. They never commit sin. They perform their duties assigned to them by Allah (SWT) precisely, faithfully and meticulously" (IRB2, p.11).

God created angels from light and gave them each specific tasks. Only God knows their number.

Islam has a whole range of spirits. Jinn (source of the concept of "genies") that can make themselves invisible, are half demon half human, and are capable of sin and redemption. The Keraman Katibeen are two spirits - one sits on the right shoulder to record good deeds, one on the left to record evil deeds. These "life accounts" will be balanced out in the judgment.

A few angels are named in the Qur'an:

Shaitan (Iblis)—The Devil; a fallen angel (7:10-17) Shaitan refuses to obey Allah (he was supposed to bow down to Adam)

Jibraeel—communicated the com-

mands of Allah to the prophets  
Israfeel—He will blow the trumpet to  
announce judgment day  
Micaeel—Controls rainfall and pro-  
vides humankind with sustenance  
Izraeel—Causes death

### 3. Belief in Holy Books

“Divine Scriptures contain the com-  
mands and instructions of Allah  
(SWT) for the benefit and guidance of  
mankind. These Scriptures have been  
revealed to different prophets from  
time to time,” (IRB2, p.12).

Muslims generally accept the follow-  
ing four holy or “heavenly” books:

Taurat (Law given to Moses/Musa)  
Zabur (Psalms given to David/Daud)  
Injil (Gospel given to Jesus/Isa)  
Qur’an (given to Muhammad)

The Qur’an contains 114 Surahs  
(chapters). The surahs are further  
divided into “ayats” or verses.  
Jibraeel revealed it to Muhammad in  
a series of “recitations” later collected  
by order of length (longest to  
shortest, with a few exceptions). It  
was given in Arabic - “God’s lang-  
uage” (20:13 - eternal book, given in  
Arabic). A person who “protects” the  
Qur’an by memorizing it is known as  
“Hafeez.”

The concept of Abrogation teaches  
that what comes after supersedes  
what came before, so the Qur’an  
confirms the Bible, but if there is a  
contradiction then the Qur’an is said  
to abrogate the Bible. When there are  
contradictions in Qur’an, the same  
idea of abrogation is used, but it’s  
hard to know which order the Surah/  
Ayah were written in and Muslim  
scholars are not in agreement.

Of almost equal authority are the  
Hadith or “Traditions.” There are  
many different traditions: al-  
Bukhari’s collection of tradition is the  
most widely accepted, but is not the  
only one.

Muslims believe that the Jews and  
Christians have corrupted the Bible  
so any difference between Bible and  
Qur’an is because the Bible has been  
changed or corrupted (2:106, 13:39,  
16:101).

### 4. Belief in Prophets

“Prophets were assigned to each and  
every major community of the  
inhabitable world for their guidance  
so that people may act righteously  
and lead a virtuous life... The Qur’an  
enjoins upon us not to distinguish  
between them, particularly in their  
prophethood... However on the basis  
of many distinguishable virtues of  
Hazarat Muhammad (SAWS), he is  
placed highest among all the prophets  
sent to this world by Allah,” (IRB2,  
pp. 15,16).

While the exact number of prophets is  
unknown (around 125,000), 28 are  
named in the Qur’an and many others  
in the Traditions. Six are considered  
especially worthy of note: Adam, Nuh,  
Ibrahim, Musa, Daud, Isa and  
Muhammad. Muhammad is claimed  
to be the last and greatest of the  
prophets. The prophets are often  
considered to be infallible and without  
sin.

Isa (Jesus) is the “second best”  
prophet and Muslims have a great  
love for him but only as a prophet. He  
is a sign, an example, Messiah, Son of  
Mary, Messenger, Prophet, Word of  
Allah, Spirit of Allah and servant. In  
all there are 97 references to him in  
the Qur’an.

### 5. Belief in Judgment Day/Re- surrection

“According to the Qur’an a day shall  
come, when, by the command of Allah  
(SWT), the angel Israfeel shall blow  
the trumpet so forcefully and fur-  
iously that excepting Allah (SWT),  
the Creator of the universe and the  
Sustainer of life, and to whomsoever

He wishes, everything else will be  
annihilated,” (IRB2, 17).

“After total annihilation the world  
will be resurrected and mankind will  
be brought back to life by the  
command of Allah (SWT) to account  
for their deeds and misdeeds,” (IRB2,  
p. 20).

Those who follow and obey Allah (and  
Muhammad) will go to Paradise,  
described in the Qur’an as a very  
sensuous place with women and wine.  
Those who die in jihad or while giving  
birth or while on Hajj will go directly  
to Paradise. For others, their deeds  
are weighed in scales and the good  
deeds must outweigh bad.

Hell is reserved for those whose evil  
deeds outweigh their good. It is  
described in 101:8-11 as a raging fire.  
Most Muslims believe that there can  
be release from Hell (more like the  
Catholic doctrine of purgatory) for  
those who have even one atom of  
faith.

### 6. Belief in Decree of God/Fate

“The concept of destiny implies that  
man does not know what future  
awaits him... According to the belief of  
Muslims, Allah (SWT) alone knows  
whether he/she is destined to become  
good or bad. This however does not  
imply that one should not make an  
endeavor to achieve what one wants  
to,” (IRB2, p.19).

God is absolutely sovereign and His  
will determines all things and there’s  
no way out. This belief is the root of  
the statement Insha-Allah (If God  
wills--compare James 4:13-15).

• • •

# Witness Well To Anybody, Anywhere, Anytime

Jesus witnessed to rich and poor people, influential and common people, Jews and Gentiles, men and women. He witnessed anyplace: in synagogues and the temple, along beaches, while sitting on hills, while sitting in boats, and even beside a well. His witnessing encounters occurred at night, evening, morning and even mid-day. Jesus witnessed anywhere, to anybody at anytime; and He always witnessed well. In his testimony to the woman at the well (John 4:1-42) Jesus teaches his followers, then and now, important time-tested principles about how to witness spontaneously and informally. The following sections will show how these principles are effective in usual, everyday gospel encounters today as well.

## GET CONNECTED: ESTABLISH COMMONALITY

First of all, Jesus established common ground with the woman. "Give Me a drink" (4:7). One might wrongly mistake this brief statement as a mere conversation starter. To the contrary, the bridge was relational - focusing on the common ground between the both of them. The statement identifies the common human situation of thirst, so that Jesus and the woman with very differing backgrounds could meet on common territory.

Jesus' witnessing encounter by the well dispels a common myth - that both participants in the witnessing conversation need to have a lot in common. In fact, the difference between Jesus and this woman were recognized by the woman herself: "How is it that you, being a Jew, ask me for a drink since I am a Samaritan woman (4:9)?" Men and women avoided conversation in public during that time. Also, Jews hated Samaritans and avoided them because they had distorted the Jewish religion. Nevertheless, Jesus emphasized a simple commonality - thirst.

Jesus also dispelled another common myth - that a long relationship must be established in order to gain a hearing for the gospel. Jesus initiated a conversation with a person, and then within minutes (if not seconds) was already into a conversation about spiritual matters.

Find a point of contact with people. This can usually be best done by asking guided, but not overly intrusive, questions about a person. The goal is to make the person feel comfortable and that he/she has

something in common with the witness.

## GET TO THE POINT: TRANSITION TO SPIRITUAL CONVERSATION

The conversation was centered around a common need and then quickly bridged into a discussion about Jesus, the Living Water. The point of contact, "Give me a drink" also served as the entrance point for the gospel. Using the water analogy, Jesus transitioned to spiritual matters. "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." Jesus presented good news about the Messiah to the woman using the analogy of living water. The analogy raised interest toward spiritual matters and left the woman wanting to know more.

Following Jesus' example, bold witnesses often immediately state the bottom line. For example, after building common ground with a person, the witness might say, "I'm certain that I have eternal life, and that I will go to heaven when I die", "Only through blood sacrifice can anyone's sins be forgiven", or "Jesus Christ has proven His faithfulness in my life". After statements such as these, the witness would then share his/her personal testimony or give proof from the Scripture.

## GET THEM LOST: DISCUSS PERSONAL SIN AND ITS CONSEQUENCES

After transitioning to spiritual matters, Jesus centered on the woman's ultimate problem - sin. He said to the woman, "Go, call your husband and come here (4:16)." "I have no husband," she replied. "You have had five husbands, and the one

whom you now have is not your husband; this you have said truly (4:17-18)." Jesus revealed the heart of the woman's problem in order to reveal the cure. Jesus would not permit the woman to ignore her sin problem or find the cure without facing the sinful facts which had brought her spiritual thirst. The woman would have to admit and face her sinfulness in order to be cured of its consequences.

The witness should not avoid the topic of sin and its consequences, nor should the witness come across "holier than thou". Instead, the witness can say "we all sin, don't we?" It is always helpful for the witness to admit that he/she is a sinner as well, including himself in the dilemma of being lost before God (Romans 3:23).

Lostness must necessarily precede salvation. The common state of lostness between the witness and the hearer generally allows the witness to share the good news as the way out.

## GET THE GOSPEL TO THEM: HIGHLIGHT CHRIST'S SACRIFICE WHICH GUARANTEES FORGIVENESS OF SIN

Jesus quickly drew a distinction between the religious beliefs held by the woman at the well, compared to the true way of salvation that he taught and brought. The conversation was as follows: "Our fathers worshipped in this mountain, and you people say that in Jerusalem is the place where men ought to worship (4:20)." Jesus replied, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for

salvation is from the Jews. But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. God is spirit, and those who worship Him must worship in spirit and truth (4:21-24).” The point was not where a person worshipped, but the way a person worshipped (spirit and truth) Next the woman expressed her limited, but hopeful knowledge about the coming messiah. He would clear up any confusion, because “He will declare all things to us (25).”

After agreeing on the issue of mutual sinfulness, the objective becomes to find the solution. Where does salvation come from? Every religion presupposes that mankind must do something in order to repair a broken or imperfect relationship between God and man. Therefore each religion offers its own different but very similar way to repair the separation between God and man - man has to do something to repair the relationship.

In witnessing to people of other faiths, the witness must clearly differentiate between the way the hearer expects to have his/her sins forgiven, compared to the way salvation is revealed in the New Testament.

This is best done by asking a person about his or her religious preference. Then, instead of assuming one knows what that person believes about how he/she hopes to have sin forgiven, ask him/her. After listening to the person, then the witness graciously draws a contrast between what the hearer believes about salvation, and God’s true way of salvation through Christ’s sacrifice.

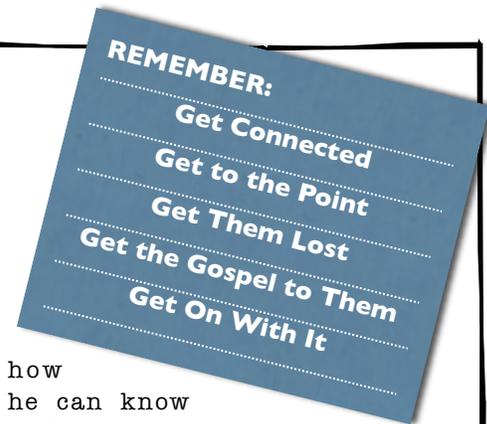
After the transition to spiritual matters, agreement about our sinfulness can usually be easily reached by discussing the religious rituals people perform in attempting to erase or pay for their sins. The witness often inquires about the religious activities of the hearer. “What do followers of

this faith do to have their sins forgiven? The person may reply, “I fast, pray, or give alms.” Then the witness can ask, “How often do you have to do that to be certain your sins are forgiven?”, or “Is your sin debt already paid for?” The response is usually “no,” “not yet,” or “I don’t know.” At that point the witness often responds, “So, if I understand correctly, hopefully your sins will be paid for if you are able to do those rituals well enough so that God will forgive you. You must be a better person than me, because I could never be good enough to be forgiven by a Holy God. But what I believe is different from what you’ve said. I’m sure my sins are forgiven and I will go to Heaven someday. It’s not because I’m a good person or because I do enough good things. I believe that God himself arranged for my sins to be paid for.” At that point the gospel is shared.

**GET ON WITH IT: INVITE THEM TO RECEIVE CHRIST OR ARRANGE FOLLOW-UP**

Had the woman not been open to Jesus’ message, we assume that he would have heeded his own advice to his disciples. “Any place that does not receive you or listen to you, as you go out from there, shake the dust off the soles of your feet for a testimony against them. (Mark 6:11).” However, the woman was very open. Therefore Jesus pursued follow-up. Upon showing openness to Christ’s message, the woman went into the city and invited several men to “come, see a man who told me all the things that I have done; this is not the Messiah, is it?” (The woman’s question, although stated negatively, was hopeful that in fact Jesus was the Messiah.) Jesus stayed there two days with the result that, “Many more believed because of His word.”

Often times upon hearing the simple, brief, but powerful gospel, the person will be interested in Christ. If the person has heard the gospel previously perhaps he will be ready to receive Christ. If open at all, the person will want to know more about



how he can know his/her sins are forgiven.

After sharing the gospel, draw the net. Ask the person if they have any questions about what you’ve shared with them. Next, ask if he/she believes what you’ve told them. At this point, either draw the net or set a time to meet again. If the person says that they believe what you’ve told them, then show them Romans 10:9-10. Explain that a person’s sins are forgiven when he/she professes that “Jesus is Lord” and believes that Jesus died for his/her sins and arose from the dead.

If confusion arises over confessing that Jesus is Lord, take time to explain Jesus’ virgin birth from the Holy Spirit, and his Lordship. However, often times if the person understands the concept of Jesus’ sacrifice for the forgiveness of sins, he/she will willingly confess Jesus as Lord also.

For the person who is interested in Jesus, but not yet ready to profess faith, we recommend the following approach. Follow-up can best be done by telling the Old Testament sacrifice stories of Adam and Eve, Cain and Abel, Noah, Abraham and Moses. This can be done immediately if time allows, but usually is done by setting a time to get together informally in order to study the stories during a series of informal meetings.

Ideally, like the Samaritan woman, the interested person will want to invite his friends to hear the stories as well. This situation is ideal because those who study the stories together can become a house church if they profess faith simultaneously or during the same time frame.

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