**Praise for Every One His Witness™ . . .**

Every baptized Christian is a “spiritual priest” called to bear witness to Christ in the context of his/her vocations in life. Here is the first major Lutheran resource to equip the saints to do just that. The core paradigm for sharing Christ and inviting people to church is simple and memorable. The modules directed at specific and diverse individuals are marvelous. I’ve taken the core course myself. The low-pressure, natural approach to folks who need Christ is spot on. Let’s go (Mark 1:38)!

Rev. Dr. Matthew C. Harrison  
President, The Lutheran Church—Missouri Synod

*Every One His Witness* is a much-needed tool kit for all members of Lutheran congregations to learn about becoming witnesses to the saving work of God in Christ. The world needs it. Comprised of videos and a written manual, it approaches and conveys the task of witnessing today both theologically and practically. It lays out that task in simple yet meaningful steps, such as with the acronym LASSIE, and gracefully beckons even the most fearful and reluctant member to find his/her personal place in God’s mission.

Rev. Dr. Klaus Detlev Schulz  
Dean of Graduate Studies and Director of the PhD Missiology Program, Concordia Theological Seminary, Fort Wayne

*Every One His Witness* is a great springboard for congregations, LWMLs, or any other group needing encouragement and confidence in their role as disciples for our Lord. I’ve been through several different evangelism courses, and *Every One His Witness* is a refreshing look at our everyday witness practices. . . . The material is centered in God’s Word and will certainly benefit people looking for a program with solid teachings to spread the Gospel of Jesus Christ with family, friends, and all the ends of the world.

Shelley Moeller  
Vice-President of Gospel Outreach (2013–17), The Lutheran Women’s Missionary League

Cultures and peoples are dynamic and quite diverse; it is difficult to write an evangelism book that will fit every context of mission outreach. However, *Every One His Witness* provides a good biblical foundation and contemporary strategies that can be contextualized to any particular situation of witnessing.

Rev. Kou Seying (Kxf. Nyaj Kub Thoj)  
Lutheran Foundation Professor of Urban and Cross-Cultural Ministry and Associate Dean for Urban and Cross-Cultural Ministry, Concordia Seminary, St. Louis

Finally, a natural way to share your faith in the relationships where God has planted you as you care for others who have been broken by sin. I have already started to use this personally and am excited to share this resource with the people of my district.

Rev. Richard Snow  
President, LCMS Nebraska District

I appreciated the theologically sound Lutheran perspective of the *Every One His Witness* program. The prerecorded lectures and our facilitator did a good job of demystifying conversations about our faith in Christ with neighbors, colleagues, and family members. It was a great encouragement to talk about Jesus Christ with anyone in an unforced, natural way.

Rev. Kris Morris  
Pastor, Christ the Vine Lutheran Church, Damascus, OR
Every One His Witness is a long-awaited and wonderful Lutheran resource on evangelism! Its strength lies in its ease of use. Every Christian would find this a very accessible resource to utilize in his/her vocation.

Rev. Gerald Paul
Pastor, Trinity Lutheran Church, Great Falls, MT
Chairman, Montana District Mission and Evangelism Committee

Every One His Witness gets evangelism right. The program understands the blessing and depth of Lutheran theology and how that is put into practice as we love our neighbor in the most basic Christian way—sharing the Good News of Jesus Christ.

Rev. Randy Blankschaen
Pastor, Immanuel Lutheran Church, Pensacola, FL

The Every One His Witness seminar and workbook provide valuable, practical tools on how to share Jesus’ story in the context of our daily vocations, showing how to develop relationships with family, neighbors, and co-workers that we already know.

Bob Myers
Pensacola, FL
## Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Workshop Details</strong></td>
<td>5</td>
</tr>
<tr>
<td>Overview</td>
<td>6</td>
</tr>
<tr>
<td><strong>Witnessing: What’s It All About?</strong></td>
<td>9</td>
</tr>
<tr>
<td>Exercise 1: Witnessing Is All About . . .</td>
<td>30</td>
</tr>
<tr>
<td><strong>You Are a Witness—What Does This Mean?</strong></td>
<td>33</td>
</tr>
<tr>
<td>Exercise 2: Reasons for Witnessing</td>
<td>74</td>
</tr>
<tr>
<td><strong>Vocation and Witnessing</strong></td>
<td>77</td>
</tr>
<tr>
<td>Exercise 3: Vocation and Witnessing</td>
<td>100</td>
</tr>
<tr>
<td><strong>First Article Witnessing: L A S S I E</strong></td>
<td>105</td>
</tr>
<tr>
<td>1. LISTEN</td>
<td>116</td>
</tr>
<tr>
<td>2. ASK</td>
<td>126</td>
</tr>
<tr>
<td>Exercise 4: LASSIE—Listen and Ask</td>
<td>140</td>
</tr>
<tr>
<td>3. SEEK</td>
<td>144</td>
</tr>
<tr>
<td>4. SHARE</td>
<td>152</td>
</tr>
<tr>
<td>Exercise 5: LASSIE—Seek and Share</td>
<td>166</td>
</tr>
<tr>
<td>5. INVITE</td>
<td>168</td>
</tr>
<tr>
<td>6. ENCOURAGE</td>
<td>176</td>
</tr>
<tr>
<td>Exercise 6: LASSIE—Invite and Encourage</td>
<td>190</td>
</tr>
<tr>
<td><strong>Going, Planting, Watering, . . . and Waiting Expectantly</strong></td>
<td>193</td>
</tr>
<tr>
<td><strong>Appendix</strong></td>
<td>199</td>
</tr>
<tr>
<td>Election by Grace: A Doctrine of Great Comfort (and Some Great Confusion)</td>
<td></td>
</tr>
</tbody>
</table>
Workshop Details

This workbook is a part of the Every One His Witness Lutheran evangelism program’s core module. The Every One His Witness program is designed to equip disciples of Jesus Christ to share the Gospel in their everyday lives with the people whom God has placed into relationships with them. This core module addresses the reasons we witness through a theological foundation for witnessing and explores how to witness by introducing the LASSIE approach for witnessing.

The purpose of the core module is to familiarize individual believers with the basics of witnessing to the people in their everyday lives. The Every One His Witness context modules build on the core module by applying the LASSIE approach to specific witnessing contexts, including witnessing to adherents of world religions, members of cults, the dechurched, the unchurched, people experiencing significant life events, and those in the context of mercy work.

For more information about the Every One His Witness evangelism program, including accessing the context modules, visit www.lcms.org/witness-outreach.
OVERVIEW

• Witnessing: What’s It All About?

• You Are a Witness—What Does This Mean?

• Vocation and Witnessing

• First Article Witnessing: LASSIE

• Going, Planting, Watering, . . . and Waiting Expectantly

The workshop includes video instruction, which is accompanied by this workbook. The workbook includes narratives that delve deeper into the topics, providing more detail and some examples.
We will learn how evangelism is both relational and contextual. **LASSIE** is a flexible and adaptable framework with six intentional actions that will help us better understand the people and situations as we seek to witness the Good News of Jesus to others.

Throughout the workbook, you will find additional notes, Scripture passages, and other useful information identified by one of the icons below.

- **Important point** —Emphasizes a vital detail in the narrative
- **Bible Passage** —Identifies passages from the Holy Bible
- **Key Concept** —Restates a key concept for easy review
- **Lutheran Confessions** —Identifies text from the Lutheran Confessions and Luther’s Works
- **For More Information** —Explains a concept or refers to other resources
WHAT IS “WITNESS”?  

Witness is a legal term.  
- A person with personal knowledge of something in question.  
- The truth that is told (i.e., a person’s testimony).

Witness takes place among God’s people.  
- Instruct and strengthen believers (Deuteronomy 6:7).

Witness takes place in the world.  
- So others may believe (Acts 10:43).

There was a man sent from God, whose name was John. He came as a witness, to bear witness about the light, that all might believe through him. He was not the light, but came to bear witness about the light. (John 1:6–8)

The word witness is both a noun and a verb. As a noun, the word refers to either a person who can speak to the truth of something because of personal knowledge or to that which such a person says in testimony to the truth. Witnesses play an important role in legal proceedings; for instance, they record transactions (see Jeremiah 32:9–12 and Ruth 4:7–11) and determine the guilt or innocence of a person charged with breaking the law (e.g., Deuteronomy 19:15).

The witness of a person with personal knowledge of the truth is a weighty matter. The Eighth Commandment explicitly prohibits bearing false witness against one’s neighbor (Exodus 20:16; Deuteronomy 5:20). The responsibility to be a witness is underscored in the Old Testament Law when it calls for penalties against a witness who fails to speak up regarding a matter (Leviticus 5:1).
God calls on His people to be witnesses both among fellow believers and to people in the world. Our witness among our fellow believers is meant to strengthen and encourage us. It takes a number of forms, including teaching the faith, participating in worship, displaying sacred art and playing sacred music, posting Scripture passages, and what Martin Luther called “the mutual conversation and consolation of brethren” (Smalcald Articles, Part III, Article IV). This kind of witness was addressed by the Lord when He commanded Israel to remember His mighty acts of deliverance from the death and slavery of Egypt.

“And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates” (Deuteronomy 6:6–9).

God’s people witness to those in the world so that people who do not know the Lord will learn of Him and His grace. Without this witness, people who are perishing would not hear the good news of the life and salvation won for them by Jesus. Christian witness stands in contrast to the false teachings of the world (see Isaiah 43:8–12). The witness of God’s people is meant for all people in all places through all time. It is this aspect of witness on which we will focus in Every One His Witness so that we can become more active and effective in sharing the Good News of Jesus with the people in our lives.

We will now return to the Gospel, which does not give us counsel and aid against sin in only one way. God is superabundantly generous in His grace: First, through the spoken Word, by which the forgiveness of sins is preached in the whole world [Luke 24:45–47]. This is the particular office of the Gospel. Second, through Baptism. Third, through the holy Sacrament of the Altar. Fourth, through the Power of the Keys. Also through the mutual conversation and consolation of brethren. “Where two or three are gathered” (Matthew 18:20) and other such verses [especially Romans 1:12]. (Smalcald Articles, Part III, Article IV, emphasis added)
The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. And they began to beg Jesus to depart from their region. (Mark 5:14–17)

It would have been enough for Jesus to drive the demons out of the man He encountered in the tombs of the Gerasenes and then go His way. But Jesus shows that He cares for the whole person—body and soul—by attending to the man’s physical needs. When people came to see what had happened after hearing the herdsmen’s account, they found the man “clothed and in his right mind” and Jesus still with him.
The fact that God cares about our physical needs shouldn’t be confused with the so-called “prosperity gospel.” Instead, God’s concern for our needs of both body and soul is an expression of His fatherly love for us. Martin Luther made clear the difference between the prosperity gospel and the genuine Gospel in his explanation of the First Article of the Apostles’ Creed:

I believe that God has made me and all creatures; that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still takes care of them. He also gives me clothing and shoes, food and drink, house and home, wife and children, land, animals, and all I have. He richly and daily provides me with all that I need to support this body and life. He defends me against all danger and guards and protects me from all evil. All this He does only out of fatherly, divine goodness and mercy, without any merit or worthiness in me. For all this it is my duty to thank and praise, serve and obey Him. This is most certainly true. (Small Catechism, Creed, First Article)

God’s pure “fatherly, divine goodness” in caring for us physically shows us the extent of redemption and reconciliation in Jesus by reminding us that we are more than souls. We are creatures with both body and soul. These bodies, given to us by God, are an integral part of who we are. It speaks to the present reality that the new life the Lord gave us in the washing of Baptism is ours now—the new life that has come to us because Christ took on human flesh to endure the suffering and troubles that the prosperity gospel avoids. It points us to the future when all things will be made new and whole in the resurrection of all flesh.

**God cares about the entire person. In His love and compassion, He seeks to make people whole.**

---

The **prosperity gospel** is the teaching that God wishes to bless believers with financial blessings, and that He does so when they act in faith, speak positively, and give money sacrificially to ministries that promote the prosperity gospel. This false teaching views the Bible as a contract by which people who exercise genuine faith in God will receive security and prosperity. The prosperity gospel emphasizes personal empowerment and states that it is God’s will for believers to “be happy” and spared from any suffering and troubles in their lives.
Witnessing Is About Jesus
SENDING US TO SHARE WHAT HE HAS DONE FOR US—AND FOR THEM

As [Jesus] was getting into the boat, the man who had been possessed with demons begged Him that he might be with Him. And He did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how He has had mercy on you.” And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled. (Mark 5:18–20)

It’s understandable that the healed man wanted to go with Jesus. The man owed everything to Him. Jesus had delivered him from a desperate and hopeless situation from which no one else could set him free. His desire to be with Jesus came from a heart that was overflowing with gratitude and joy. But rather than let the man come with Him, Jesus instructed him regarding what to do in response to the love, grace, and mercy that had been shown to him. He told the man to share this good news with the people in his life—to “go home to your friends and tell them” about the great things that God had done for him. Jesus told him to do this because He desires to deliver everyone from their hopeless and desperate situations.
Sending is an important element of witnessing. Jesus came to His first disciples on the night of His resurrection to bring them peace and to send them into the world with the good news of the forgiveness of sins, life, and salvation through His victory on the cross. “As the Father has sent Me, even so I am sending you,” He told them (John 20:21).

Jesus wants people to know what He has done for them. To that end, He sends us—the people whom He has delivered from sin, death, and everlasting condemnation—into the world to “tell them how much the Lord has done” for us. He does this not to burden us, but so we will know how to respond to the love, grace, and mercy that He has shown to us.

As He did with the man delivered from demons, Jesus does not permit us to isolate ourselves from the world but sends us to “go home”—to our friends, family members, co-workers, neighbors, and so on—so that we can tell them about the mighty work of deliverance that He has done for us, and for them.

Jesus sends us into our everyday lives as His witnesses to the people we know or encounter in daily living. Yet, notice how the man responded to being sent by Jesus. He didn’t just go home and tell the people whom he knew. He was so full of joy and appreciation that he told everyone whom he encountered in the Decapolis (a region of ten cities) how much Jesus had done for him.
Witnessing Is All About Jesus
COMING TO, BEING PRESENT WITH, DELIVERING, AND MAKING PEOPLE WHOLE THROUGH HIS CHURCH

This grace was given, to preach to the Gentiles the unsearchable riches of Christ, and to bring to light for everyone what is the plan of the mystery hidden for ages in God, who created all things, so that through the church the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places. (Ephesians 3:8–10)

In summary, witnessing is all about Jesus.

We may make use of programs or methods that help us be more faithful and effective witnesses, but witnessing is not about those programs or methods.

You are called and sent to be a witness of Jesus to the people in your everyday life, but witnessing is not about you or your abilities or even your faithfulness to your calling.

Witnessing brings the good news of forgiveness, life, and salvation to people who are perishing in their sins and are hopelessly enslaved to death (i.e., those who are “lost”), but witnessing isn’t even about the lost.

Witnessing is about Jesus, only Jesus.
When we make witnessing about something other than Jesus or when we make it about something along with Jesus, we turn the focus away from Christ to things that cannot rescue people from sin, death, and everlasting condemnation.

We face many temptations to make witnessing about something other than Jesus. This is nothing new. The apostle Paul addressed the things that tried to take the place of Jesus in his time (see 1 Corinthians 1:21–24). He contended against people who insisted on knowing God through wisdom and against others who required proof of the supernatural by experiencing miracles firsthand. But Paul knew that witnessing was all about Jesus. “For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified,” he answered (vv. 22–23).

Witnessing, if it is to be faithful and effective, is centered on the cross. It’s about Jesus and His will for those whom He has saved. It’s about Jesus and the work He accomplished for the salvation of mankind. It’s about Jesus and His love for the world.

Witnessing can make beneficial use of methods and programs that are not found in the Bible if they do not conflict with God’s Word. It includes you being faithful in answering the call to being sent to proclaim the Good News of Jesus in your everyday life. It is meant for the lost that they may hear and believe and enter into the life and salvation that Christ won for them. But it is always all about Jesus.

But God shows His love for us in that while we were still sinners, Christ died for us. (Romans 5:8)
Exercise 1: Witnessing Is All About . . .

Witnessing is all about Jesus coming to, being present with, delivering, and making people whole through His Church.

Objective: Recognize how the brokenness of the people around us provides us with opportunities to show and to speak God’s love to people.

Part 1: Small Group Activity
Choose one person to be a recorder to write down the main points of your discussion. Choose one person to be your group’s spokesperson to share with the larger group your topic and the main points of your discussion.

Part 2: Small Group Discussion
Review the card labeled Exercise 1. This card identifies a category of brokenness we can see in our world today. It also provides some examples of how that brokenness affects people’s lives. Discuss the following questions in your small group using the category on your card.

A. In addition to the examples listed on your card, what are some other ways in which Broken ________________________________ is/are seen in people’s lives? (Focus on examples that are most closely related to the category of brokenness on your card.)

B. Using Jesus’ experience with the demon-possessed man in the Gerasenes for guidance, how well are we currently responding to Broken ________________________________ __________________ in our context . . .

1. . . . by actively seeking the people who need Jesus?
   • Going beyond the passive waiting for them to come to us
   • Engaging the broken people for whom we are praying

2. . . . by wanting to have to do with broken people?
   • People who are broken in the same ways that we are
   • People whose brokenness is distasteful to us
   • People who are not like us
3. . . . by bringing hope to people who are captive to their brokenness?
   - Sharing God’s Word as it applies to their situations
   - Showing them Christ’s love in service that aids them

4. . . . by caring about the whole person for those who are broken in these ways?
   - Treating them with dignity
   - Accepting them into our fellowship of faith
   - Seeking to meet the needs of both “body and soul”

5. . . . by actively making known what the Lord has done to heal our brokenness?
   - Approaching them as people who recognize that we are broken
   - Speaking the love of Christ as we show the love of Christ

C. Why does it fall to the Church to address the brokenness of our world?

Part 3: Large Group Discussion

Each group’s spokesperson should share the group’s topic and summarize the group’s discussion using the following questions:

D. What are some examples of how Broken ______________________________ affect(s) people’s lives?

E. What was the main idea that emerged during your discussion of Broken ________ __________________________?

Personal Reflection (on your own)

Think about the people in your life who are affected by the kinds of brokenness we discussed in this exercise. With those people in mind, go back through the points in Question B and ask yourself, “How well am I responding to the brokenness of the people in my life?”
You Are a Witness—What Does This Mean?

In Acts 1:8, Jesus makes it clear that His disciples are also His witnesses. “You will be My witnesses” is a statement of fact, not a request. Just as His original disciples were called to be witnesses of Jesus, we who are His disciples today are called to be witnesses. As His witnesses, we stand in a long line of God’s people who have given witness of God’s work. In the Old Testament, the nation of Israel was set apart as a nation in testimony of God having chosen them to be His people. In word and action, they were called to be “a light for the nations,” in other words, the unbelieving people outside of Israel (see Isaiah 49:6).
The Hebrew noun ‘ed describes a witness as “a person who gives verbal testimony and provides information about a situation.” This definition is very similar to the definition of the English noun witness: “one who has personal knowledge of something.” When Jesus calls us to be His witnesses, He is calling us who know Him personally by the faith He has worked in us through His Word to share our knowledge of Him. Another way of stating this is in the definition of the Greek verb for witnessing, martyreo, which is “to speak well of, commend, speak respect, vouch for.”
As simple as it is to define *what it means* to be a witness of Jesus, *how* to be a witness of Him raises a lot of questions. We may desire to be faithful and effective witnesses of Jesus because He has shown us great mercy, grace, and love, but we may also feel inadequate as witnesses or intimidated by the thought of witnessing to others. We may wonder where we should be witnesses or to whom we should speak of Jesus. Even if we have a compelling desire to be Christ’s witnesses, we may not know how to go about “speaking well” of Jesus to others—or speaking of Jesus well to others.

We should take heart in the fact that the first disciples to hear Jesus say “You will be My witnesses” were just like us. They were not trained theologians, polished public speakers, or celebrities of any kind. They came from ordinary walks of life, but they had experienced the extraordinary while walking with Jesus. Like them, we may not have the worldly credentials to be entrusted with the high calling of being witnesses of Jesus, but we have experienced the extraordinary by being buried and raised with Jesus in Holy Baptism, and we have been qualified to be witnesses by Him who has called, enlightened, sanctified, and kept us in the true faith. Every one of Jesus’ disciples is His witness. By grace, this includes you.

The disciples, the people Jesus chose to be the first witnesses of His resurrection, came from ordinary walks of life—just like us! The Holy Spirit qualifies us to be Jesus’ witnesses.
Witnessing Is
PLANTING AND WATERING AMONG UNBELIEVING PEOPLE

I planted, Apollos watered, but God gave the growth. (1 Corinthians 3:6)

Americans are results-oriented people. We want to know that what we are doing is going to bring about a desired outcome. We want our efforts to result in something tangible, measurable, and predictable. When we bring our goal-oriented, results-based perspective to the work that we’re called to do as Christ’s witnesses, we turn things upside down. Instead of focusing on doing the right things, we get focused on producing the desired results—results that are solely the work of God.

In 1 Corinthians 3, we read about witnessing as God intended it to be. This chapter speaks about the tensions in the Corinthian Church over who was doing what. God’s Word given through the apostle Paul set them straight: “I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth” (1 Corinthians 3:6–7). Only God gives the growth. God alone provides the outcome. When it comes to the growth, everyone who plants and waters is nothing. But when it comes to “planting” and “watering,” God has made His witnesses of great importance.
“Planting” is the work that we do when we share God’s Word with people who do not have faith in Jesus. Like a farmer who plants by plowing his fields and then sowing the seeds, we plant by sowing, or sharing, the seed of God’s life-giving Word. Of course, it is the work of the Holy Spirit to actually break up the hard soil of people’s ignorance, sin, indifference, hostility, and confusion, and to bring forth life from the seed of His Word. But our role in planting is to speak that Word.

“Watering” is what we do to nurture the soil after we have sown the seed of the Word. Like the work of sowing, to nurture what we have sown is to share God’s Word with people so that the seed has what it needs to grow. Of course, the desired growth (i.e., the fruit) is not something that Christ’s witnesses can produce. We plant, we water, but only God gives the growth. We sow the seed of the Word, we nurture that seed with more of the Word of God, and the Holy Spirit works faith when and where He wills in those who receive the Word.

Many words can be used to refer to unbelieving people. For the purpose of this workbook, we will use the term nonchurched people. This term covers both those who are dechurched, meaning they were a part of the Church at one time but left, and those who are unchurched, meaning they have never been a part of the Church.