

## **PART ONE: BIBLICAL BACKGROUNDS IN EVANGELISM**

### **I. The Role of the Evangelist in Evangelism**

#### **Three Key Words:**

1. *The Evangel* (SR#2098 - Gk. wd. euangelion {pronounced you-ang-ghel'-ee-on}) occurring 77X in the N.T., translated "gospel," and emphasizing the message of evangelism. We have **GOOD NEWS** for a lost and dying world!
  - a. The Gospel of God - Rom. 1:1; 15:16; 1Ti. 1:11; 1Pe. 4:17 - He planned it!
  - b. The Gospel of Jesus Christ, the Son of God - Mark 1:1; Rom. 1:16 - He purchased it!
  - c. The Gospel of the Holy Spirit - 1Th. 1:5 - He propagates it! cp. Luke 14 - "the servant"!
  - d. The Gospel of the Grace of God - Acts 20:24 - Good News of His unmerited favor!
  - e. The Gospel of the Circumcision and the Uncircumcision - Gal. 2:7 - Good News to All!
  - f. The Gospel of Salvation - Eph. 1:13 - Good News of Salvation (and all that entails)!
  - g. The Gospel of Peace - Eph. 6:15 - Good News that brings peace to troubled hearts!
  - h. The Gospel of the Kingdom - Mat. 9:35; 24:14; Mark 1:14 - Good News of His everlasting kingdom!
  - i. The Gospel of Paul (& Us) - Rom. 2:16; 16:25 - We must each make it our own, and then make it known!
2. *Evangelizing* (SR#2097 - Gk. wd. euaggelizo [pronounced yoo-ang-ghel-id'-zo]) occurring 55X in the N.T., translated in a variety of ways: *preach, preach the Gospel, bring good tidings, show glad tidings, bring glad tidings, declare, declare glad tidings, etc..* (e.g. Luke 2:10; 4:18; Rom. 1:15; 10:15, etc.), emphasizing the mission of evangelism. cp. Luke 4:18
  - a. God wants us to preach or declare the riches of His saving grace to those who are in spiritual poverty. - Eph. 2:7-10
  - b. God wants us to bring spiritual healing to broken hearts. - Mat. 11:28-30 (exhausted & carrying a heavy burden)
  - c. God wants us to deliver those who were in the bondage to Satan. - Heb. 2:14-15
  - d. God wants us to bring spiritual sight to those who were blinded by Satan. - 2Co. 4:4,5
  - e. God wants us to liberate those chained by sin to their eternal ruin. - Mat. 26:28; Eph. 1:7 (remission/forgiveness)
3. *"Evangelist"* (SR#2099 - Gk. wd. Euaggelistes {pronounced yoo-ang-ghel-is-tace'}) occurring 3X (Acts 21:8; Eph. 4:11; 2Ti. 4:5), emphasizing the medium of evangelism. In this dispensation, God has chosen men to share the message of the saving grace of Jesus Christ! Note "Philip, the Evangelist" - Acts 21:8
  - a. God has used the stars! -cp. Gal. 3:8; Gen. 15:7 & John 8:56
  - b. God has used and will use angels! - cp. Luk. 1:18; 2:10 & Rev. 14:6
  - c. Today, God uses men! - cp. Eph. 4:11; Rom. 10:14

**A. The Gift of Evangelism - Eph. 4:11-16 (esp. vs. 11)**

1. ***The Nature of This Ministry Gift (vs. 11) - Though elsewhere the emphasis is upon the gifts or abilities given to believers (cp. Rom. 12; 1Co. 12; 1Pe 4), here they are viewed as giftings to the Church, i.e., the men are the gifts. God has given to His Church, gifted men. We call them the "ministry gifts," for they in their respective areas of ministry minister to the perfecting of the Church.***
2. ***The Distinction of This Ministry Gift (vs. 11) - "On the one hand (1st "Some" - Gk. wd. men), Apostles . . . on the other hand (2nd, etc."Some" - Gk. wd. de), Evangelists."***
  - a. It appears that Apostles (of Christ) are to and over the Church as a whole, whereas evangelists are to the Church, but labor among the churches.
  - b. The Apostles (of Christ) comprised a temporary gifting, but evangelists are a permanent gifting.
3. ***The Basis of This Ministry Gift***
  - a. It is a token of His loving favor - vs. 7 ("grace" - SR#5485 - charis)
  - b. It is a sovereign gift, and in this sense totally gratuitous - vs. 7 ("gift" - SR#1431 - dorea)
  - c. It is a sacred trust, and in this sense incurs accountability as to its use - vs. 7 & 8 respectively ("given" - SR#1325 - didomai & "gifts" - SR#1390 - doma)
4. ***The Purpose of this Ministry Gift (vs. 12): A contribution toward:***
  - a. The perfecting of the saints - vs. 12 - (1st "for" = )"With a view to" (pros) "perfecting" (SR# 2677 - Gk. wd. katartismos) meaning positively, "completing, furnishing," and negatively, "mending, or restoring." (cp. Gal. 6:1 - verb form katartizo) See verb form for negative connotation.
  - b. The work of the ministry - vs. 12 - (2nd "for" = )"Unto" (eis) the work of the ministry. The implication is that through the restoring & equipping of the saints by the ministry gifts (e.g., the evangelist), the saints are energized and equipped to perform ministry or service.
  - c. The edifying of the Body of Christ - vs. 12 - (3rd "for" = )"Unto" (eis) the "edifying" (SR#3619 - oikodome), meaning "the building of an edifice, house or some other structure" (see Eph. 2:19-22; 1Pe. 2:1-9) of the church.
5. ***The Goal of this Ministry Gift (vs. 13-17): A contribution toward:***
  - a. The unity of the Faith - This is not just individual unity, but corporate unity. The goal is a Church powerful in faith (the action), and strong in "the faith" (the object - the whole counsel of God), cp. Eph. 4:3-6.
  - b. The knowledge of the Son of God - This is an "accurate or precise knowledge" (Gk. wd. epiginosko) of the Son of GoD. The evangelist shares in this contribution!
  - c. The maturity of the Believer - "unto the perfect (Gk. wd. teleion - meaning "mature, of full age") man"
  - d. The conformity to Christ - "unto the measure of the stature of the fullness of Christ" cp. Rom. 8:29
  - e. The stability of the Believers - "not tossed to and fro, and carried about by every wind of doctrine" - Believers who don't waiver in their faith, not chasing the empty wind, i.e., false doctrine. Genuine salvation and full assurance essential!

- f. The effective functioning of the Body (vs. 17) - When every member is doing his part to contribute to the working of the body, knitted together by the joints (cp. Col. 2:19 - joints & bands = the gifted men), the body effectively functions to the edifying of itself.

## **B. The Ministry of Evangelism - Acts 21:8**

**"Philip, the evangelist, which was one of the seven [deacons]" - "evangelist" (SR#2099 - euaggelistes) - "a bringer of good tidings, the N.T. Herald of salvation"**

1. *The Position of the Evangelist: The office or calling of an evangelist. Notice that of the rest of the seven, nothing is said about their being evangelists. Using the general principle of Scriptural silence, the implication seems to be that he received a call that distinguished him among the seven. Preaching the gospel was not a ministry inherent in the position of deacon. He happened to be one of the seven.*
2. *The Provinces of Evangelism:*
  - a. Publicly declaring the good news of Christ's saving grace to the masses - Acts 8:4-13
  - b. Privately declaring the good news of Christ's saving grace to the one - Acts 8:26-40
3. *The Principles & Procedures of Evangelism*
  - a. The Character of the Evangelist
    - (1) A Man of Integrity ("men of honest report" - Acts 6:3)
    - (2) A Man of Spiritual Power ("full of the Holy Ghost" - Acts 6:3)
    - (3) A Man of Sagacity ("full of wisdom" - Acts 6:3)
    - (4) A Man of Faith ("full of faith" - Acts 6:5)
    - (5) A Man of Testimony ("Philip, the Evangelist" - Acts 21:8)
  - b. The Cause of the Evangelist - A sower of seed - Acts 8:4 - "scattered abroad" (SR#1289 - Gk. wd. diaspeiro - meaning to "scatter or sow throughout")
    - (1) God used the winds of persecution to sow the disciples as seed throughout the Roman Empire - Acts 8:1 cp. Matthew 13:24-30, 36-43. The marvel of God's plan! Satan sought to scatter, confuse and destroy God's plan through persecution. His device was a vehicle through which God sowed believers throughout the Roman Empire, spreading the good news of Christ's saving gospel!
    - (2) In turn, their responsibility was to, as they grew, sow the seed of the Gospel - Acts 8:4 cp. Mat. 13:1-23 - Parable of the Sower & the Seed They sowed the word throughout Judea and Samaria, preparing the church for expansion of the Gospel into "the uttermost part of the earth." (cp. Acts 1:8)
  - c. The Commission of the Evangelist
    - (1) "A Bearer of Glad Tidings" - Acts 21:8 - "the evangelist" cp. Acts 8:4, 12 - "preaching" = Gk. wd. euaggelizo.
    - (2) A Herald of Victory - Acts 8:5 ("preaching" - SR#2784 - Gk. wd. kerusso - meaning "to proclaim after the manner of a herald; to publish or proclaim openly; always with the suggestion of formality, gravity and an authority which must be listened to and obeyed; a public proclamation of the gospel") cp. Mark 16:15. Notice that they were able to herald victory in the midst of persecution.

- d. The Conductor of the Evangelist (cp. Acts 8:26,39) - The Holy Spirit, the Lord of the Harvest - cp. Mat. 9:37-38 (vs. 36 - "scattered abroad" = "cast down, set down through suggestion of haste and want of care") - cp. Acts 1:8 - The Evangelist's power!
  
- e. The Crux of Evangelism
  - (1) Preach Jesus Christ - cp. Acts 8:5, 35
  - (2) Preach about heaven - cp. Acts 8:12 - "the things of the kingdom of God"
  - (3) Preach with power - cp. Acts 8:6-7
  - (4) Follow His leadership - cp. Acts 8:26-27, 39
  - (5) Don't neglect the one for the masses! - cp. Acts 8
  - (6) Don't miss Divinely ordered opportunities - cp. Acts 8:28-34
  - (7) Start where they are, and cultivate understanding - cp. Acts 8:34-35
  - (8) Encourage them to identify with Christ - Acts 8:36-38
  
- f. The Candidates for Evangelism - It surpasses all barriers; it knows no bounds
  - (1) It surpasses ethnic barriers - cp. Acts 8:5 - Samaria an ethnically and religiously diverse people who needed the Gospel!
  - (2) It surpasses racial barriers - cp. Acts 8:27 - The Ethiopian was in all likelihood a black man! (cp. Jer. 13:23) History indicates that a flourishing Ethiopian church existed by the end of the 1st century, perhaps as a result of His witness!
  - (3) God's criteria for salvation are repentance and faith! - cp. Acts 8:37.

### **C. The Work of Evangelism - 2 Tim. 4:5**

1. *It is a universal work - "an evangelist - the absence of the definite article emphasizes the nature of the work, rather than the identity (the office) of the work. The command to preach "the word of reconciliation" is universal - cp. 2Co. 5:17-6:2.*
2. *It is an unavoidable work - "make full proof of your ministry" - Regardless of one's position (apostle [missionary], evangelist, pastor, teacher), apart from doing the work of bearing the good news of Christ's saving grace to lost and dying men and women, one's ministry is not complete. We are all "ministers of reconciliation!"*
3. *It is an unending work. As long as there are souls to harvest, the work is not done! cp. John 4:34-35; Mat. 5:14-16 & John 9:4-5; James 5:7*
4. *It is an untiring work - "work" (SR#2041 - Gk. wd. ergon - meaning "business, employment, occupation; an act or deed done; the idea of working is emphasized in opposition to that which is less than work") On the other hand, the energy for this great work is the endowment of the Holy Spirit! (cp. Acts 1:8; Luke 24:49 - "endued," lit., "clothed with power from on high!"*
5. *It is an unfathomable work. One can not fathom its inestimable value: the soul of a man. cp. Mat. 16:26*

## **II. The Role of the Godhead in Evangelism**

### **A. God, the Father**

1. *God is sovereign over all - 1Ch. 29:11; Dan. 4:35; Psa. 115:3; 22:8; 1Ti. 6:15.*
2. *God is sovereign in all His decrees (purposes) - Eph. 1:9,11; 3:11 cp. Isa. 14:24-27; 40:13,14; 46:10-11.*
  - a. God chose to make man after His own image (Gen. 1:26-27), having a sense of moral responsibility (cp. Gen. 3:2-3), with the faculty to reason and make moral choices. This ability set man apart from God's lower creation (which operate on instinct).
  - b. God chose to send His Son to die upon the Cross before ever the need existed in time - 1 Peter 1:18-20; Acts 2:23; 4:28.
  - c. God chose some, according to His foreknowledge, in which to work His saving purposes - Eph. 1:4; 1Pe. 1:2; Rom. 8:28-30 cp. John 6:44,65; 12:32,37-44; Mat. 11:25-27. Man's seeking is a response to the Father's drawing.
  - d. God has reserved everlasting punishment for those who have not responded to His saving purposes in faith. (Mat 25:41, 46; 2Pe. 2:4; Jude 1:4; cp. Rom. 9:17-24 - note that they have fitted themselves by their rebellious hearts)

### **B. God, the Son**

1. *The Son of God willingly suffered "for" (instead of, in the place of) us, to redeem us from the bondage of sin. - John 10:15-27; 1Pe. 1:18-29; 2:24; 3:18; Heb. 2:14,15*
2. *The Son of God sent the Holy Spirit to convince man of sin, righteousness, and judgment, and woo him unto salvation. - John 16:7-11; 12:32*

### **C. God, the Holy Spirit**

1. *The Holy Spirit has set the elect sinner apart unto salvation. - 1Pe. 1:2*
2. *The Holy Spirit convinces the sinner of his utter sinfulness. - John 16:8-9 cp. Rom. 3:23*
3. *The Holy Spirit convinces the sinner of the absolute righteousness of Jesus Christ. - John 16:10 cp. Rom. 1:4*
4. *The Holy Spirit convinces the sinner of the certainty of impending judgment. - John 16:11; 12:31 cp. Heb. 9:27; John 3:18, 36*
5. *The Holy Spirit justifies the believing sinner. - 1Co. 6:11*
6. *The Holy Spirit regenerates the believing sinner - John 3:3-8; Titus 3:5*
7. *The Holy Spirit baptizes the believer into the Body of Christ. - 1Co. 12:13*
8. *The Holy Spirit imparts spiritual gifts to believers. - 1Co. 12:3-5, 7, 11*
9. *The Holy Spirit empowers the believer to witness. - Acts 1:8; 4:28-31; Eph. 5:18*

**Note:** Besides the above-mentioned works of the Spirit in bringing the heirs of salvation to a saving knowledge of Christ and equipping them to be a witness for Christ to share the "Good News," the Holy Spirit performs several other related works:

1. He indwells the believer (John 14:17,18 cp. Rom. 8:9) and anoints the believer (1Jo. 2:20-27).
2. He is the seal of God upon the believer, and earnest of our inheritance.-Eph. 1:11-13; 4:30; 1Co. 1:22.
3. He comforts the believer, encouraging Him to live the abundant life. - John 14:16-18,26; 15:26; Acts 9:31

### **III. The Role of the Scriptures in Evangelism**

#### **A. The Power of the Gospel**

- 1. There is saving power in the gospel.- Rom. 1:15,16; 1Co. 1:18*
- 2. There is establishing power in the gospel. - Rom. 16:25*
- 3. The gospel must be communicated through the power of the Spirit. - 1Th. 1:5; 2Ti. 1:8*

#### **B. The Preaching of the Gospel**

- 1. The preaching of the gospel seems as foolishness to those who are worldly-wise. - 1Co. 1:18-25*
- 2. The preaching of the gospel is accomplished most effectively through those whose only aim is the glory of God. - 1Co. 1:26-31*
- 3. The preaching of the gospel must focus upon the person of Christ and His cross - 1Co. 2:1-2*
- 4. The preaching of the gospel must be founded upon the transforming power of God's Word - 1Co. 2:3-5*
- 5. The preaching of the gospel is motivated by it's life changing power - Rom. 1:16,17*

### **IV. The Role of Intercessory Prayer in Evangelism**

#### **Three Ways to Participate in the God-Ordained Work of Evangelism:**

- 1. Propagate the Word of the Gospel - Mark 16:15; Mat. 28:19*
- 2. Provide for the Work of the Gospel - Php. 1:27 cp. Php. 4:10, 15-19*
- 3. Pray for the Widening of the Gospel - Rom. 10:1-4 (Paul); Isa. 53:12 (Christ); Rom. 15:29-30 (for Paul, he might come in the fulness of blessing in the gospel)*

#### **A. The Believer-Priest (Rev. 1:6; 1Pe. 2:5,9 cp. Rom. 8:26,27; Heb. 10:19,20)**

- 1. The Calling of the Believer-Priest - "A Chosen Generation" - Born Again As Priests of God - 1Pe. 2:9 cp. Rev. 1:6 - Just as those born of Aaron were chosen as priests, so we, as those "born of God," have been chosen as priests. Every believer is a priest of God!*
- 2. The Vocation of the Believer-Priest - "A Royal Priesthood" - 1Pe. 2:9 cp. Rev. 1:6 & Rev. 5:10; 20:6 - Ref. to the Melchizedek Priesthood - Christ was a King-Priest. So are we! What did/does our Great High Priest Do?*
  - a. He sacrificed Himself in behalf of others! - John 10:17-18; John 15:13*
  - b. He interceded in behalf of the unsaved! - 2Pe. 3:9 cp. Luke 23:34*
  - c. He intercedes in behalf of the saints! - cp. Heb. 7:25 & 1Jo. 2:1-2*
- 3. The Character of the Believer-Priest - "A Holy Nation" - 1Pe. 2:9*
- 4. The Accountability of the Believer-Priest - "A Peculiar People" - 1Pe. 2:9 ("peculiar" - Gk. Wd. peripoiesis - "one's own possession, a preservation," from a verb meaning, lit., "to make around") cp. Eph. 1:11 ("purchased possession") & Titus 2:14 ("peculiar" - Gk. Wd. periousios - "that which is one's own")*
- 5. The Power of the Believer-Priest - "Lively Stones" - 1Pe. 2:5 cp. 1:3 & Rom. 8:11*

**6. *The Ministry of the Believer-Priest - "Offer Spiritual Sacrifices" - 1Pe. 2:5 cp. Heb. 7:27***

- a. "offer" - Gk. Wd. anaphero - "to put upon the altar, to bring to the altar, to offer"
- b. "spiritual sacrifices" - e.g., "faith" (Php. 2:17); "giving" (Php. 4:18; Heb. 13:16); "praise" (Heb. 13:15); "thanks" (Heb. 13:15); "do good" (Heb. 13:16); "your bodies" (Rom. 12:1 cp. 2Ti. 4:6); "love" (Eph. 5:2)
- c. "ministering the gospel . . . that the offering up of the Gentiles" - Rom. 15:16

**7. *The Motivation of the Believer-Priest - "Acceptable unto God by Jesus Christ" - 1Pe. 2:5***

- a. The aim is to please God - "acceptable" (Gk. Wd. euprosdektos) means "to be well received," or, lit., "to receive one well to one's self for intimate companionship"
- b. The ability lies in Christ - "by Jesus Christ" cp. Heb. 4:16; 10:19-20 & Php. 4:13

**B. The Believer's Prayer**

**1. *The Nature of His Prayer***

- a. Availing Prayer - Jam. 5:16c - What is it that makes one's prayers avail/prevail?
  - (1) "Availeth" - Gk. Wd. ischuo (SR#2480) - means "to have power as shown by extraordinary deeds"
  - (2) Consider the powerful influence of Elijah's two brief prayers (1Ki. 18:36-39 & 1Ki. 18:41-45)
- b. Righteous Prayer - Jam. 5:16c - "a righteous man"
  - (1) Requires a saved life (cp. Mat. 6:9 & John 10:44 - Is God really your Father? cp. also Rom. 1:17; Gal. 3:11; Heb. 10:38 - "the just")
  - (2) Requires a sanctified life - cp. John 15:7; Psa. 66:18; Isa. 59:1-2; Mic. 3:4; Jam. 4:3
- c. Fervent Prayer - Jam. 5:16c
  - (1) "Effectual fervent" - Gk. wd. energeo (SR#1754) - "to be operative, at work, put forth power" (cp. Eph. 3:20 - "worketh" - same word)
  - (2) Examples: Abraham (Gen. 18:32); Jesus (Luke 22:44)
- d. Effectual Prayer - Jam. 5:16c - What made it "effectual"?
  - (1) "Effectual fervent" - Present Middle Participle - suggests continual cooperation with some outside person - God! This is a Divine-human work! Humanity cooperating with Divinity, Deity undergirding humanity and raising our weak human prayers to the Divine!
  - (2) Rom. 8:26 - "The Spirit . . . helpeth us . . . with groanings which can't be uttered!" "helpeth" (Gk. wd. sunantilambanomai) means "to lay hold along with, to strive to obtain with others") - cp. Jude 1:20 - "praying in the Holy Ghost"
  - (3) Rom. 8:34; Heb. 7:25 - "The Son helps us!"
  - (4) Rom. 8:27 - The Father hears us!

**2. *The Content of His Prayer***

- a. Pray for the Erring One (John 16:8-11)
  - (1) That he might be convinced of his utter sinfulness before a Holy God (vs. 9)

- (2) That he might be convinced of Christ's absolute righteousness before the Father (vs. 10)
  - (3) That he might be convinced of the absolute certainty of judgment apart from Christ (vs. 11)
- b. Pray for the Evangelist (Col. 4:2-4)
- (1) For an opportunity to share the glad tidings (vss. 2-3)
  - (2) For the operation of the Holy Spirit as he shares the glad tidings (vs. 4 cp. 1Co. 2:10,13; Joh. 16:13,14 cp. Joh. 6:63; Eph. 2:1-3; Tit. 3:5)

### ***3. The Burden of His Prayer***

- a. The Birth Pangs of Effective Prayer - Gal. 4:19 - "I travail in birth"
- (1) That Christlikeness be formed in them - Gal. 4:9 (Php 1:8; Col. 2:1-2; 4:12) - "formed" - Gk. wd. morphoo, emphasizing the intrinsic nature of this work
  - (2) That Christ be found in them - Gal. 4:19 - "again" (cp. Luke 22:44)
- b. The Burden of Evangelistic Prayer - Rom. 9:1-3; 10:1
- (1) Paul's Cross - Rom. 9:1 - "great heaviness" ("heaviness" - Gk. wd. lupe - "sorrow, pain, grief, affliction" (cp. Luke 9:23)
  - (2) Paul's Constancy - Rom. 9:1 - "continual sorrow"
    - (a) "sorrow" - Gk. wd. odune - meaning "consuming grief, pain, sorrow"
    - (b) "continual" - Gk. wd. adialeiptos - meaning "unintermitted, unceasing, continual"
  - (3) Paul's Conflict - Rom. 9:2 - "I could wish that myself were accursed . . . for my brethren"

## **Part Two: Basic Principles of Evangelism**

### **I. Two Approaches to Sharing the Gospel**

#### **A. The Direct Approach - Nicodemus - John 3:1-21**

##### **1. *The Type of Individual***

- a. A Religious Man - vs. 1 - Pharisees were literalists, legalists & moralists (cp. Mat. 23:27)
- b. A Prestigious Man - vs. 1 - "A Ruler of the Jews" - A member of the Sanhedrin
- c. A Seeking Man - vs. 2
  - (1) Nicodemus initiated the witnessing situation.
  - (2) He had already heard Jesus or heard about him.
  - (3) His heart was already somewhat prepared for this reception of the Gospel.
  - (4) He was not satisfied with his condition. In vss. 3 & 5, Jesus answers the unsaid question: "How do I perceive and enter into the kingdom of God?"

##### **2. *The Social Climate - vs. 2 - He came by night. He was afraid of what the other Pharisees would think of him.***

##### **3. *The Methods Jesus Used***

- a. Jesus used the direct approach (John 3:3). "Ye must be born again . . ." Immediately, Jesus began a discussion of Nicodemus' spiritual need.
- b. Why did He use the direct approach? (Note that the approach depends upon the person, setting, and his spiritual condition. Don't use a canned approach.)
  - (1) He was religious. (being a Jew and a Pharisee)
  - (2) He had a previous knowledge about God. (being a Jew)
  - (3) He had a previous knowledge about Jesus.
    - (a) He knew Jesus was teaching or instructing.
    - (b) He knew Jesus came from God.
    - (c) He knew Jesus had supernatural power to do miracles.
  - (4) He was searching for more knowledge on this basis. Jesus began the conversation using the direct approach. We are to begin where the contact is spiritually.
- c. Jesus used a transitional statement to change the conversation from a general conversation to a spiritual conversation - John 3:3 - "Ye must be born again." His teaching was based on that statement and flowing from it.
  - (1) It helped to show Nicodemus where he was spiritually - He needed a new birth!
  - (2) It aroused his curiosity for more information - John 3:4 - Nicodemus aroused, asked more questions.
- d. Jesus used a conversational manner. He allowed Nicodemus to ask questions. He didn't preach to him; he talked with him.
- e. Jesus illustrated His message in an understandable way.

- (1) Don't use theological terms. It's usually not a part of their culture. When you do use a theological term, illustrate it.
- (2) When you illustrate, use something that the person can identify with. Jesus used the story of the Serpent on a Pole in Numbers 21:4-9 to illustrate the Gospel (cp. John 3:14). Nicodemus would be well acquainted with that story. Whoever will look with spiritual eyes of faith upon the Son of God lifted up on the Cross shall live forever!

**4. *The Message Jesus Gave Concerning the New Birth:***

- a. The Necessity of the New Birth - John 3:1-7
- b. The Nature of the New Birth - John 3:8-17
- c. The Neglect of the New Birth - John 3:18-21

**5. *The Results: Nicodemus was apparently saved (cp. John 7:50-53; John 19:38-42).***

**B. The Indirect Approach - The Samaritan Woman at the Well - John 4:1-42**

**Note that Jesus "must needs go through Samaria" (vs. 4). This was not a normal route for a Jew to travel. They would usually take the Way of the Sea or the King's Highway to avoid Samaria (an interesting point). This lady was everything that Nicodemus was not. It is interesting that Jesus placed John 3 & 4 together. Jesus saves the self-righteous and sinners alike. Notice that He did not take the same approach He did with Nicodemus. Neither should we!**

**1. *The Type of Individual***

- a. An Immoral Person - vss. 16-18
- b. An Outcast - vss. 6 & 7 - She came to get water at high noon--the sixth hour--the hottest time of the day.
- c. She wasn't interested much in religion.

**2. *The Social Climate - Separation***

- a. Separated by Religion
- b. Separated by Race
- c. Separated by Morals

**3. *The Method Jesus Used***

- a. He used the indirect approach. - vs. 7 - "Give me to drink." What was on her mind? She was coming to draw water. Jesus started the conversation where she was--with water.
- b. He used the conversational approach. It was a two-side conversation. But he never lost control.
- c. He identified with her in her desire for water. She was expecting condemnation, because He was a Jew. But He didn't condemn her.
- d. He began with a transitional statement.
  - (1) Ask, and I would give you "living water" - John 4:10. She had never heard of that before. Thus, he aroused her curiosity.
  - (2) He made a statement she knew about - vs. 13.

- (3) He uses that statement to build upon - vs. 14.
- (4) She didn't understand because she was still on the physical plane, He was speaking on the spiritual plane - vs. 15.
- (5) Jesus pointed out her sinfulness - vss. 16-18.
- (6) She tried to sidetrack Him - vs. 19.
- e. Nicodemus and the Samaritan Woman had the same need--salvation. But Jesus used two different approaches

<u>Person</u>	<u>The Theme</u>	<u>The Means</u>
Nicodemus	Kingdom of God	"Born Again"
Samaritan Woman	Salvation	"Living Water"

#### **4. *The Message Jesus Shared - "Living Water"***

- a. Nicodemus - John 3 - Ye must be born again!
- b. Samaritan Woman - John 4 - Ye must drink of the living water!
- c. His approach was not as direct, nor as theological.

#### **5. *The Results:***

- a. The woman believed and went into the city to tell others - John 4:29
- b. She left her waterpot (concern for the physical things of life) to tell others of the "Living Water" that satisfies.

#### **6. *The Basic Principles of Witnessing Taught by Jesus in John 4:***

- a. Jesus was prepared (He had foreknowledge; we must study!).
- b. Jesus took the initiative (He went to her!).
- c. Jesus aroused the woman's interest by His friendliness. Note that our separation is by distinction, not by isolation!
- d. Jesus touched her heart by His tender love. Every other Jew would have left, or would have scorned her. We must love all people and can love all people! (cp. 2 Cor. 5:14; Rom. 5:5)
- e. Jesus offered the woman something infinitely better than what she had. We must offer the world something better. It must be reflected in our life and words. Of course, we must stress that the Christian life is not a bed of roses.

Note: "The chief difference between biblical Christianity and the new morality is that biblical Christianity promises life after death; the new morality offers life after death" That difference makes all the difference! (quotation adapted from Dr. Ray Parker, Personal Evangelism, T.T.U., Oct. 13,

- f. Jesus reached the woman's conscience by dealing with her sin.
- g. Jesus solved the woman's problem by sticking to the subject with a wise and patient explanation. He was not led astray. He didn't try to convince her that the true temple is in Jerusalem.
- h. Jesus sought & secured a decision of personal faith in Himself as Savior. (Don't harp on alcohol, cigarettes, etc.) Don't get sidetracked with the symptoms of sin. Deal with sin, i.e., with the sin that will send a person to Hell -- rejection of Jesus Christ (John 3:18). Her life

was changed because Jesus dealt with her sin.

Note: "A man does not go to Hell because of what he does, but, rather, because of what he is. (Dr. Ray Parker, Personal Evangelism, T.T.U., October 13, 1976)

- i. Jesus breathed into the woman's soul a holy urgency in seeking the lost (normal Christianity!).
- j. Jesus devoted attention to follow-up work. He tarried! This is an important aspect of the Great Commission - Mat. 28:19 - "Teach (literally, Make disciples of) all nations! We need not only decisions, but disciples!

## **II. Five Steps in Sharing the Gospel**

### **A. Plowing the Field - 1 Cor. 3:5-9**

**Remember, every field must be prepared (plowed, broken by the disc, and stones cleared) before the seed can be effectively introduced.**

**Remember, we are "laborers together with God" (1Co. 3:9)**

#### **1. God's Role: He does the inward work! - Softening & Conviction**

- a. God uses circumstances (John 4 - Woman at the Well - vss. 6-7; Ethiopian Eunuch - Acts 8:26-34)
- b. God uses sickness (John 4 - The Nobleman - vss. 46-47, 53)
- c. God prepares their heart (Acts 10 - Cornelius - vss. 1-8, 30-33)
- d. God will direct our hearts to the open doors for plowing, sowing, watering and reaping (Acts 8:26-34; 10:9-20; Acts 16:6-10; 18:5)

#### **2. Man's Role: We do the outward work! - Hospitality & Interest**

- a. We must be careful to open and not to close the door to effective witness!

Remember, often, before you can with them to Christ, you must win them to you!

- (1) We must have a right mental attitude. Don't alienate them to the gospel!
  - (a) Don't despise them. Not "You old sinner!"
  - (b) Don't pity them. Not "You poor sinner!"
  - (c) Don't be afraid of them. Not "May I please bother you!" Remember, we have Good News! We are Ambassadors of Christ! We have all the authority in heaven and on earth behind us--Christ (Mat. 28:18), and all power within us (Acts 1:8)!
- (2) We must have right outward actions.
  - (a) Be courteous!
  - (b) Demonstrate interest in them and concern for their needs!
  - (c) Be tactful! Say the right thing at the right time in the right way!
- b. We must choose the right approach!
  - (1) The Direct Approach (John 3)
  - (2) The Indirect Approach (John 4)

- (a) Put the person at ease; be conversational; talk about common interests
- (b) Use a transitional statement to move from the approach to the presentation of the gospel. This is walking in the back door after all the barriers have been brought down.
- (3) Choosing the right approach depends upon the situation and the direction of the Holy Spirit!

<b>THE HOLY SPIRIT'S RESPONSE TO THE BELIEVER MEETING HIS RESPONSIBILITY</b>	
(taken from Buddy Murphrey's <u>Drawing the Net</u> , pg. 14)	
<b><u>WE DO THIS</u></b>	<b><u>THE HOLY SPIRIT DOES THIS</u></b>
We sow the seed .....	He impregnates the heart
We water the seed .....	He gives life to it
We fertilized the seed .....	He causes it to grow
We dig around .....	He prunes it
We weep .....	He ripens it
We go .....	He accompanies
We tell the story .....	He rings conviction
We lift up Jesus .....	He reveals Him to their heart
We declare the Good News .....	He draws
We plead .....	He woos
We pray .....	He empowers
We draw the net .....	He performs the spiritual

**3. *Practical Pointers Concerning the Preparation of the Soulwinner***

a. Spiritual Preparations (adapted from Buddy Murphrey's Drawing the Net, pg. 46-47):

- (1) A Changed Life - II Cor. 5:17 - Lost souls are drawn by the power of our life (Mat. 5:13-16)
- (2) A Cleansed Life - II Tim. 2:19, 21 - Spiritual cleansing is the prerequisite to spiritual power. We must be a clean vessel if we expect to carry His message in an effective and God-honoring manner.
- (3) A Surrendered Life - Rom. 12:1 - The young lad (John 6:9-11) presented all that he had to the Lord. We must do likewise if we expect Him to meet the needs of a lost and dying world. (cp. Php. 1:21 - "For me to live is Christ")
- (4) A Burdened Life - Rom. 9:2 - We must have a burden for the souls of men!
- (5) A Compassionate Life - Mat. 9:36 - We must have compassion for the needs of a lost and dying world!
- (6) A Stirred Life - I Cor. 9:22 - Rescue the Perishing. They must be reached!
- (7) A Persevering Life - I Cor. 2:2 - Be determined to know only Christ crucified!
- (8) An Enlightened Life -Psa. 119:130 - Know the Scriptures!
- (9) A Praying Life - Jer. 33:3 - "Expect great things from God, attempt great things for God" (William Carey)
- (10) A Spirit-Filled Life - Acts 1:8; Eph. 5:18 - Spirit-filled believers will be witnesses!

b. Physical Preparations:

- (1) Be clean. Avoid having body odor or bad breath.
- (2) Be neat.
  - (a) Hair combed.
  - (b) Clothes pressed and clean.
  - (c) Shoes shined.
  - (d) Well groomed and nails cleaned.
- (3) Have a Testament (doesn't scare them away). You may need the Old Testament for sharing with Jews, or if you are going to use O.T. verses.
- (4) Have plenty of tracts and literature.
- (5) Have a flashlight to see house numbers.

**4. *Practical Pointers Concerning the Preparation of the Sinner:***

a. Gaining Entrance to the Home:

- (1) Approach the house quickly and quietly. Don't give them time to prepare excuses.
- (2) Observe the yard for information about the family, interests, vocations, etc. This information will be helpful in the secular conversation.
- (3) Knock loudly five or six raps and step back. Your knock should impress upon them your confidence and the importance of your visit.
- (4) Greet them with a smile. Don't underestimate the power of a smile.
- (5) Make your introduction: For example: "Good \_\_\_\_\_, My name is \_\_\_\_\_, and this is \_\_\_\_\_. We are from \_\_\_\_\_ Church, and are in the area visiting folks. If you have a few moments we would like to come in and visit with you. Would that be alright?" (You might take a step toward the door)

b. Engaging in Secular Warmup Conversation:

- (1) Be friendly and introduce yourself to everyone in the room.
- (2) Sit by the prospect. (Usually the couch. Silent partner usually will sit in a chair)
- (3) Do not acknowledge any apology over an upset house. Just change the topic.
- (4) Find something in the house to compliment (furniture, picture, hobby, children, etc.).
- (5) Try to get the television turned off.
- (6) Carry on general conversation for a few minutes, using visual cues you have gained, or other common topics such as: Have you lived here long? Where do you work? Where do your children attend school?, etc.
- (7) Usually, it is best not to ask about church or church membership until leaving.

Remember, usually you'll have to win them to yourself, before you will be able to win them to a hearing of the Gospel.

c. Transitioning to the Spiritual Conversation: **See Gospel Approach Handout**

**B. Sowing the Seed - Presenting the Basics of the Gospel**

**1. *The Reality of Sin - Rom. 3:10-12, 23***

- a. None are righteous - Romans 3:10-12
- b. All are sinners - Romans 3:23

**2. *The Penalty of Sin - Rom. 5:12; 6:23***

**Note: *Death in Biblical terms is "separation" not "cessation"***

- a. Physical Death - separation of body & spirit - Rom. 5:12; 6:23 cp. Gen. 2:17; 3:19
- b. Spiritual Death - spiritual separation from God - John 3:18, 36; Eph. 2:1, 11, 12; Psa. 51:5; Isa. 59:1-2
- c. Eternal Death - eternal separation from God, including judgment - Heb. 9:27; Rev. 20:11-15

**3. *The Remedy for Sin***

- a. God's remedy for sin is the sacrifice of His Son - Rom. 5:8; John 3:16; 1Jo. 3:16.
- b. His Son paid for our sins on the cross - I Pet. 2:24; Isa. 53:6, 11; II Cor. 5:21.
- c. His Son arose, triumphant over sin and death - I Cor. 15:1-4; Rom. 4:25.

**4. *The Victory over Sin***

- a. Christ has purchased our salvation - Eph. 1:7 (forgiveness thru His blood; Rom. 3:24-25 (faith the instrument); I John 2:1-2 ( He is the propitiation/satisfaction of God's holy demands for all; but we must each accept Him)
- b. We must accept Christ's purchase
  - (1) We must "repent, " that is, having a sincere desire to "turn" from sin unto God - Mar 1:15; Luke 13:3, 5; 15:7, 10.
  - (2) A repentant heart prepares the heart for believing the Gospel (the death burial and resurrection of Christ) - Mat. 21:32 ("repented ... that ye might believe Him").
  - (3) We must believe or accept the Gospel as the remedy for our sin, calling upon Him to save us from what our sins justly deserve - Rom. 10:9,10, 13; John 1:12; Rev. 3:20.

**C. Watering the Soil - Nurturing Understanding of the Gospel**

**Note: This step may be necessary and taken after having sown the seed, or may require follow-up later if the sinner is not ready.**

- 1. *Assess the sinner's understanding during the sowing process, by asking questions. The answers given will help to evaluate comprehension and preparedness to continue.*
- 2. *After the basic presentation, review the main points to ensure he/she understands them.*
- 3. *Questions or objections might arise that indicate a need for watering the seed with more instruction or prayer. Are these questions and/or objections relevant? If not, attempt to defer them.*
- 4. *Further guidance on handling questions and dealing with objections will be given later.*

5. *Do not push someone who is not ready. Only the Holy Spirit can regenerate. If they are our converts, they are not genuine converts at all.*
6. *Look for signs of life, the quickening of the Spirit; He will turn the lights of understanding on. Keep in mind that the Gospel must affect a man's intellect, emotions and will to bring about salvation.*

**D. Harvesting the Sheaf - Appealing to the Sinner Receive Christ**

1. *Emphasize that God is making the appeal.*
2. *Emphasize that it's his personal decision.*
3. *Make sure he understands the main points of your presentation:*
  - a. He's a sinner.
  - b. Sin's penalty is death and judgment.
  - c. Christ paid our penalty on the Cross, purchasing our salvation.
  - d. We must accept His payment and receive Him as our Lord & Savior.
  - e. Ask him if he would like to accept God's invitation to trust Christ as Savior.
  - f. If yes, let him pray to receive Jesus.
    - (1) It is often more meaningful if he prays himself in his own words (out loud if possible).
    - (2) If he is too timid to pray out loud, you might lead him a short sinner's prayer asking him to repeat each part after you.
    - (3) Alternately, you might lead him in prayer asking God to give him assurance, then let him pray silently, then review his decision and ask him to grasp your hand if he sincerely asked Christ to forgive his sin and come into his heart as Lord and Savior.
  - g. If no, warn him about waiting. Find out what is holding him back. Don't be pushy.
  - h. Never tell him he is saved; let him tell you.
  - i. Never ask him, "How do you feel now?"
  - j. Use passages of assurance to confirm his decision - I John 5:11-13.

**E. Storing the Harvest - Following Up on His Decision to Receive Christ**

1. *Encourage him to tell others what has happened in his life (John 1:35-42). Often this is the key to ensuring a strong walk is secured and a bold witness developed.*
2. *Suggest how to deal with sin as a Christian (I Cor. 10:13; I John 1:9).*
3. *Suggest a daily program of Bible study, reading John, Acts Romans and I John.*
4. *Explain the importance of a public profession and joining a Gospel preaching church.*
5. *If at all possible, pick him up on Sunday and take him to church.*
6. *Walk down the aisle with him to make a public profession of faith.*
7. *Give him good Christian literature to read (e.g., "Now That I Believe", So Now That You Are Saved"; also many excellent mini-discipleship courses available)*
8. *Spend time with him, help him with problems he might have.*

**III. Various Plans for Sharing the Gospel**

**A. The Romans Road Map**

1. *The Reality of Sin - Rom. 3:10-12, 23*
2. *The Penalty of Sin - Rom. 5:12; 6:23a*
3. *The Remedy for Sin - Rom. 5:8; 6:23b*
4. *The Victory over Sin - Rom. 10:9-10, 13*

**B. The John Road Map**

1. *The Reality of Sin - John 8:24; 3:18*
2. *The Penalty of Sin - John 3:36*
3. *The Remedy for Sin - John 3:16*
4. *The Victory over Sin - John 1:12*

**C. The Hebrews Road Map**

1. *The Reality of Sin - Heb. 10:26*
2. *The Penalty of Sin - Heb. 10:27-31*
3. *The Remedy for Sin - Heb. 10:10-12*
4. *The Victory over Sin - Heb. 11:1, 6*

**D. The Isaiah Road Map**

1. *The Reality of Sin - Isa. 53:6*
2. *The Penalty of Sin - Isa. 53:12*
3. *The Remedy for Sin - Isa. 53:4-10*
4. *The Victory over Sin - Isa. 55:6-7*

**E. The Bridge Illustration (See Handouts)**

**F. The Wordless Book**

1. *The Black Page - All are black with sin.*
2. *The Red Page - Jesus shed His blood for sin.*
3. *The White Page - Our faith in Christ's shed blood will wash and cleanse us of all sin.*
4. *The Yellow (Gold) Page - Because Christ's blood has cleansed us of all sin, we are on our way to heaven.*
5. *The Green Page - God wants us to grow on our way to heaven.*

**G. Other Road Maps (Presentations):**

1. *The Revelation Road: Rev. 21:8 (Reality & Penalty); 5:12 (Remedy); 3:20 (Victory)*
2. *The 1 John Road: 1 John 1:8 (Reality); 5:16 (Penalty); 4:9 (Remedy); 4:15 (Victory)*
3. *The Encounter Method: Rom. 3:23 (Reality); Rom. 6:23 (Penalty & Remedy); John 1:12 (Victory); Rev. 3:20 (Victory); Luke 18:13 (Victory)*

**H. Leading Children to Christ**

Jesus spoke much of children and indicated that it was possible for children to go to heaven. He spoke much of child-like faith (cp. Mat. 18:1-6; Luke 6:46-48; 18:15-17).

1. *Two Extremes in Evangelizing Children:*

- a. Many forbid little ones to come to Christ even as in Jesus' day (Luk. 18:16).
- b. Many push children into professions of faith that have no true foundation in the Word (Rom. 10:9,10 - note the "heart" which includes understanding cp. Mat. 18:6)

Both of these are dangerous extremes both of which may lead a child to a Christless eternity! Remember that, in dealing with young people, children of the same age may differ in their level of development.

2. *Six Essentials for Evangelizing Children:*

Below are listed six essentials, six basic principles which help avoid the extremes mentioned and lead a child to a full assurance of their salvation in Christ.

- a. Avoid Symbolism. Young children lack an ability to think in abstract terms. Avoid: "born again," "saved," "heart," etc.
- b. Choose Terminology Carefully and be consistent in your use. Be sure to use phrases and terms readily understandable to the child to whom you are witnessing.
  - (1) Don't use common but confusing terms such as "ask Jesus to come into your heart," or "ask Jesus to save you." When children think of the heart they think of "the pumper." The question then becomes "how do I get (the man) Jesus into my (physical) heart?"

Or "saved from what? Drowning? A fire?" Young children have difficulty grasping these terms.

- (2) Do use the question: "Are you a part of God's forever family?" (cp. John 1:12; 8:44; etc.). This is a concept which almost any child can grasp.
- c. Ask Questions. Encourage him/her to talk about his/her thoughts and feelings. Why?
  - (1) You will understand what kind of relationship the child has with Christ.
  - (2) The child will sense your love and concern for her/him.
- d. Talk Individually. Peer pressure can be very destructive with children. Either a child will back away because of fear of ridicule, or will want to just follow the crowd, but only going through the motions. In either case, he/she will not experience genuine salvation.
- e. Allow Free Choice and Avoid Pressure. You will either win or destroy their trust in you. According to Mat. 18:5-6, dealing with children is a serious matter. The word "offend" means "to cause to stumble." Jesus pronounced a weighty judgment for causing children to stumble.
- f. Be Sensitive to the Holy Spirit (Eph. 5:18; Rom. 8:14; Prov. 3:5-6) and to the child.

Note: Some children are truly saved as early as age 4 or 5. But more children make professions between ages 9-12 than perhaps at any other! Be careful lest they be false professions! Be concerned lest there be no professions! Both have eternal consequences.

#### IV. Various Obstacles to Sharing the Gospel

##### A. Handling Their Questions (adapted fm "Twenty-four Important Questions and Answers from the Bible, by Robert J. Little, Moody Press)

###### I. *How can we know that there really is a God?*

- a. The Intuitive Argument: All men, when not under the influence of a false philosophy, believe in the existence of a Supreme Being. This tendency is an inherent part of our being. Examples: Heathen people engage in worship. All cultures have some kind of worship of (a) supreme being(s). The philosopher Pascal once said, "In every man there is a God-shaped vacuum."
- b. The Cosmological Argument: Everything begun owes its existence to some producing cause. The universe is a thing begun and therefore owes its existence to a cause which is equal to or greater than its production. Consider the following:

- (1) Either the universe is eternal, or
- (2) the universe had a beginning.

All acknowledge that the universe had a beginning. Even if one were to accept "The Big Bang" (a viewpoint that all true Creationists must categorically deny - cp. Gen. 1:1) as an explanation of the origin of the universe, still the question would remain: where did the energy/matter causing such a phenomena originate? Consistent cosmological reasoning can only lead one to the belief in the existence of a Supreme Being responsible for the origin of all things.

- c. The Teleological Argument: Order and useful arrangement in a system imply intelligence and purpose in the originating cause. The universe is characterized by order and useful arrangement. Therefore, the universe owes its existence to an intelligent designer.

Sir Isaac Newton, a world renowned scientist and also a genuine Christian, once spent hours making a scale model of the solar system in intricate detail. An evolutionist colleague came in and praised the model asking, "Who made it?" Sir Isaac Newton said, "Nobody." The evolutionist argued that because of its intricate design, surely it must have had a designer. Sir Isaac Newton said, "Yes, and so does the solar system have a Designer."

- d. The Moral Argument: Man's intellectual and moral nature must have had for its author an intellectual, moral, holy lawgiver and judge.
- e. The Scriptural Argument: The Word of God nowhere argues for God's existence (cp. Gen. 1:1). It assumes that man, being an intelligent being, will believe in God's existence and proclaims that only a fool would deny God's reality (Psa. 14:1; 53:1).
- f. The Christological Argument: In the person of Jesus Christ, we find the reality of God.
  - (1) Heb. 1:1-4 - He is the "express image of [God's] person." (cp. also 2Co. 4:4; Col. 1:15-16)
  - (2) Col. 2:9 - In Him (Christ) dwells all the fulness of the "Godhead" (Gk. wd. theotes, meaning "that which is by essence or nature deity; the state of being God")
  - (3) John 1:18 - Christ "declares" (Gk. wd. exegeomai - meaning "to unfold, or declare the Father," used in Greek writing of the interpretation of things sacred and divine.) God the Father. Christ exegetes or expounds the Father to us.

- g. The Experiential Argument: In the transformation wrought in millions of lives, including those of the apostles and saints of the ages, and even today's genuine Christians, may be found the reality of the existence of God. Only through the belief in God can these living miracles be explained. Do not discount the power of this argument. When asked, "How do you know that God exists?" the best answer may very well be, "I know because I know." I have experienced a personal relationship with Him, no less real, and in fact far greater than any relationship I've known with mankind." (This argument added by instructor)
2. ***If there is a God, why does He allow the suffering and evil that exists in the world today?***
- a. If man accepted God's perfect plan, he would have peace and joy as a universal principle forever. But in the Garden, the first man, Adam, rejected God's perfect plan. All men participated in this choice in the Garden of Eden, just as surely as if we had been there. (Romans 5:12 - "for that all have sinned [in Adam]")
- b. Man chose sin resulting in suffering and evil as a universal principle.
- (1) Suffering and pain are in existence because of man's free moral choice in the garden. He chose sin and is therefore reaping the results. (cp. Gal. 6:7 for the Law of Sowing and Reaping).
- (2) In this time of universal suffering, there is individual peace and joy for those who come to Christ.
- (3) Suffering is often used by God to chastise and/or strengthen His children (James 1:2-4 - strengthens; 1Co. 11:29-30 - chastises; cp. Ananias & Sapphira - Acts 5 & Jonah and the Whale) Why? Because He loves us (cp. Heb. 12:5-8).
- (4) Suffering and evil will end in eternity.
- c. We can see then, that man has brought the bondage of corruption into the world by his sin, but, in comparison to eternity, the resulting sorrow and suffering is only momentary. Through Christ, God will ultimately vanquish the bondage of corruption and free us to experience fulness of joy and peace for all eternity BY CHOICE! THAT'S LOVE! To do otherwise would have required man to be created as an automaton, a robot, obeying but not loving. Love is man's chief joy! What a pitiful existence we would have in the absence of love!
3. ***If God is a God of love, how could He send souls to a burning hell?***
- a. God because of Who He is can not allow sin to go unpunished (If He did allow sin, He would cease to be God, holy, just, deity. (Ex: the Fall-Gen. 3; the Flood-Gen. 6, the Tower of Babel-Gen. 11) God's holiness demands judgment against sin (Rom. 6:23).
- b. God has given a plan whereby another can suffer our punishment (The Cross of Christ - 2Pe. 3:9)
- c. If a man refuses Christ's payment for sin in our behalf, then he bears the penalty of sin himself, and will be judged.
4. ***How do you know that there is an existence after death?***
- a. We have the plain and specific testimony of Scripture (Luke 16:19-31 - the Rich man in the place of torment).
- b. Eternity is a realization which is placed within every man by his Creator.
- (1) Scientific Archeological Argument - Archeologists have discovered in past civilizations a definite belief in eternity (although distorted). Ex.: Indians, Egyptians

- (2) Scriptural Argument - The Bible says "He hath set eternity in their heart!" (Ecc. 3:11 - "world" - lit., "unto the ages" or "eternity")

**5. *Men wrote the Bible; how can Christians say that this is God's Word?***

a. Internal Testimony

- (1) Unity of the Bible - 40 men wrote over the course of 1500 years of human history (from different backgrounds, having different experiences, educational levels), using three different languages. Yet the 66 books of the Bible fit together. One connected theme and purpose may be seen throughout--Christ!
- (2) Inexhaustible Depth of the Bible - Though others may be, it can never be mastered. It is a fathomless book.
- (3) Certainty of Its Prophetic Utterances - The Bible speaks of the future with the certainty of being correct.
- (4) Perpetual Contemporaneous Nature of the Bible - The Bible is always up to date. It's just as relevant today as it was when it was written.
- (5) Testimony of Christ - Mark 7:6-13 - They are the commandments of God. The Scripture cannot be broken! - John 10:35.
- (6) Testimony of Old Testament Writers (Deut. 27:8; 2Sa. 23:2; 1Ki. 16:1; 2Ki. 7:1; Jer. 13:1; Jer. 30:2; Isa. 30:8; Eze. 1:3).
- (7) Testimony of New Testament Writers (2Pe. 1:15-21; 2Ti. 3:16-17).

b. External Evidence

- (1) Fulfillment of Prophecy - Many prophecies have been literally fulfilled, some dating as far back as the 8th century B.C. and even the time of David (e.g., - Isa. 7:14; Mic. 5:2; Psalm 22; Isa. 53).
- (2) Proof from Archeology
  - (a) Liberals said Moses didn't write the Pentateuch because men couldn't write during Moses' time. Archeology discovered that they had a good system of writing at that time.
  - (b) Liberals, for many years, said the "Hittites" did not exist, but have since uncovered the existence of a vast Hittite civilization.
  - (c) Liberals scoffed at Danile being offered third place in the Babylon at the time that Belshazzar ruled. Archeology has since discovered that Belshazzar was second in authority to his father Nabonidus, thus making his offer to Daniel a valid one.
- (3) Scientific Accuracy of the Bible
  - (a) An old medical practice, bleeding patients by leeches, caused the death of George Washington. Leviticus 17:11 says, "the life of the flesh is in the blood."
  - (b) For years scholars maintained the earth was flat; the Bible says it is round (Isa. 40:22)
- (4) Preservation of the Bible (Psalm 100:5; Mark 13:31)
  - (a) Patriot Thomas Paine wrote a book, *The Age of Reason*, skeptical of the Bible. He said, "Within 50 years one won't find five Bibles in America."

- (b) The French skeptic, Voltaire, said that the Bible would be destroyed. 100 years after this statement the British Bible Society is printing Bibles in what used to be his home.

**6. *There are so many interpretations of the Bible. How can I tell which one is correct?***

- a. Concerning the basic truth of salvation the Bible is very clear. In the N.T., faith in Christ is mentioned as the only way of salvation 135 times.
- b. The Bible itself predicts that many will teach a false view (1Co. 1:18-25; 2Ti. 3:5,13,14; Acts 20:29-30).
- c. Every man is responsible before God to obey God's Word.

**7. *How can Christians say that theirs is the only way to God?***

- a. This is not our claim.
- b. This is the claim of Jesus (John 14:6).
- c. This is the claim of the New Testament Church (Acts 4:12).
- d. If there is any other way for man to be saved, why did God allow Jesus to go to the Cross?
- e. If we accept the authority of the Bible, there is no room to question God's right to tell man how to be saved.
- f. As a science, theology has its absolutes (often referred to as the queen of the sciences). One of these absolutes is salvation through faith in Christ alone.

**8. *What about all the hypocrites in the church?***

- a. Answer very truthfully - Yes, you're right.
- b. Church members do not claim to be perfect; but we are sinners saved by the grace of God. Therefore, when you look at us, you are going to find mistakes.
- c. You are not going to answer for anybody except yourself.

**9. *Well, I would be saved, but I can't live the life.***

- a. You are exactly right. Neither can I, and I'm not supposed to. There is only one person in human history that has ever lived a perfect Christian life--Jesus Christ. Therefore, it is His life to live, and not mine. He must live it through me. This life is beyond natural ability. (cp. Romans 7 & Gal. 2:20)
- b. This means that we must depend upon and are controlled by God's Holy Spirit (Eph. 5:18).

**10. *Won't God forgive me if I'm sincere and do the best I can?***

- a. Sincerity is no test of being correct in the area of salvation. Ex: All the sincerity in the world won't enable us to pass a test. Sincerity won't help the football pass interceptor running toward the wrong goal.
- b. Therefore, sincerity is not a valid test of salvation (Romans 4:5; 8:8; John 6:29).

**B. Reaching The Cults**

**V. Various Accents in Sharing the Gospel**

**A. Confrontation Evangelism**

**B. Lifestyle Evangelism**

**C. Friendship Evangelism**

**D. Service Evangelism**

**VI. Various Avenues of Sharing the Gospel**

**A. Bible Club Evangelism**

**B. Camp Evangelism**

**C. Contact Evangelism**

**D. Door to Door Evangelism**

**E. Home Bible Study Evangelism**

**F. Literature Evangelism**

**G. Open Air Evangelism/Crusades**

**H. Prison Evangelism**

**I. Rescue Mission Evangelism**

**J. Street Evangelism**

**K. Telephone Evangelism**

**VII.**