

Evangelism and Evangelists

1. Understanding of the love of God towards the lost and the whole reason for Jesus coming paragraphs 2, 3 and 4. The thing to discuss and understand, as all who reach out must know the heart of God for the lost and work in that same heart of love. Love is the answer and there is a need to love if ever we are to bring the lost to Our Lord Jesus Christ. Paul says, "If I have not... love then I am nothing". 1 Corinthians 13. The word for love in the Greek language is 'agape'. It is a unique word and shows that love must mean sacrifice. God shed His love into our hearts so we can start to love as He loved, and the love of God is selfless.
2. *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God".*
3. *And he spoke this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repents more than over ninety and nine just persons, which need no repentance.*
4. *A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falls to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his*

hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found.

5. Evangelism in the Penguin English dictionary is defined as the spreading of the Christian gospel in an effort to bring about personal conversion. This helps us a great deal with the understanding that each person must come to a place where they receive Jesus Christ as their own Lord and Saviour. There is to be no mass conversion but each person must believe on the Lord Jesus and confess Him as Lord; and yet many can and do respond to the gospel all at the same time, and we see that in some of the large crusades which have taken place around the world over the centuries.
6. It seems in modern times, with so many electronic means of communication, that new avenues have and will open up to make the gospel available to people. Paul, the great apostle to the Gentiles, and it is important to know that most of the world are Gentiles, says he had *"become all things to all men if by any means he might save some"*. (Paul in many ways still is the apostle to the Gentiles, as the letters he wrote still speak of the salvation of Our Lord Jesus Christ which is open to all; those letters are very relevant today). It seems all methods are possible and acceptable but the essential vital factor is the bringing of the 'word of God'. In Romans 10 we read, *"How will they hear without a preacher and how will they preach except they are sent"*. *"Faith comes by hearing and hearing by the 'word of God'"*, and whether that word comes through someone on a TV programme or the radio, or is spoken through a simple tract, that word is the 'word of God'; that is the word which will generate the required faith in the heart of the one who believes on the Lord Jesus. (Read my teaching on Faith comes by Hearing)
<https://www.dropbox.com/s/cggxl2s9b543wx8/Hearingoffaithtext.pdf?dl=0>
7. As we have said, the faith to believe comes by the 'word of God', it can come no other way. Only God Himself is able to speak to the human heart in such a way that they can believe on Him. That is the challenge for all who would evangelise, to bring that word. Only hearing from God a word of truth can bring a person to a place of the 'obedience of faith'; a personal communication from God creates and enables this personal response which we have mentioned earlier. The Holy Spirit has come to convince the world of sin, righteousness and judgement; so, the work is again dependent on God doing what is required and the Holy Spirit, who is equal with the Father and the Son in the Trinity, providing the convincing/conviction. *"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"*.
8. We have read, 'How can they hear without a preacher?'. So it is essential that someone, somehow, by some method, brings the word to the hearing of those who are to believe. This can take place in 'one to one' work, but also in large meetings when many gather together, or it is possible the word can come to a prisoner in a cell through a Gideon Bible or a pastor making a visitation. Wonderfully, God is able to speak to individual hearts at the same time

and each person responding will know that they need to be 'saved'. To state it once more, as it is so important if we are to see true converts, whatever happens there must be the 'word of God' communicated to the heart. We read in modern times, maybe it has happened all through the centuries, of God Himself coming to people in dreams in countries where preaching and even personal work is almost impossible. God is determined to have those He loves in His kingdom and so comes to do the work directly Himself. This is 'all means to save some'; people have a real encounter with Jesus Christ and receive Him as Saviour. In hostile countries, these new converts may be excluded from their families for their new found faith. God, so it seems, will not be limited, and those who minister the gospel must understand and move with God as He moves, not being bogged down and limited by their own ideas and ways. *"My ways are not your ways and my thoughts are not your thoughts says the Lord"* His ways are so much higher.

9. Again, we have read, 'How will they preach unless they are sent?' The whole initiative is with God, it is His word and His sending. It is quite clear from the New Testament that there are evangelists. The New Testament says little about evangelism, it does not provide a formula to follow, there is no single formula, but we see souls being saved in very different ways, times and places. Timothy is told to do the work of an evangelist, though not perhaps an evangelist himself. There was a need, so Timothy *"Go and meet that need; God will enable you"*. So even those of us who feel unsuited may at times be required to do the work of an evangelist, and it is God who gives the increase.

10. Philip is described as 'Philip the evangelist'. We read of him working in Samaria and seeing many come to the Lord Jesus there. It was the first time that the gospel had reached those outside Judea. Peter and John had to go to Samaria to pray for the new converts to receive the Holy Spirit, but that does not diminish to work of Philip. Philip was also sent to the Ethiopian eunuch and saw him come to faith and receive the Lord Jesus. Philip baptised the eunuch in water and then departed. So, Philip is an evangelist both to a large group, what may be called a crusade or a campaign, but also to the individual. God uses His men and women as He sees fit, but what is important is that whether we minister to one or to many we have the 'word of God' which alone can bring faith to the hearers. It is interesting to look at Philip who was a deacon in the church in Jerusalem having been chosen by the church members to serve at tables. Like Stephen, who was also a deacon and martyred for his faith, Phillip moves on hugely in faith and work from just serving at tables. We read *"For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus"* So often serving the Lord in something considered menial can be the forerunner to moving into a much greater work as it develops great boldness in the faith. That is perhaps why Philip was sent Samaria and to the eunuch as he had developed this boldness of faith. Both enterprises were risky affairs in the natural. To go first into Samaria where the Jews were hated would have been a challenge and to approach such a rich man, like the eunuch, who would have had an armed guard, and then to be bold enough to sit and lead him into everlasting life would have been hazardous. Perhaps there are some thoughts here for us all, to look at the history of someone to see if they have the potential for outreach. God does, those who have been faithful in little will be faithful in much.

Read 'Behold My Servant' to give more background on being a true servant of Jesus Christ.
Read Mighty men of Valour also.

<https://www.dropbox.com/s/u27edsnqsuxdlsp/Behold%20My%20Servant.pdf?dl=0>

<https://www.dropbox.com/s/9ygnx0xvwz62ht0/Valourtext.pdf?dl=0>

11. God can raise up men and send individuals to a work of outreach. We have in modern times Billy Graham, Reinhardt Bonke, who have clearly been called of God to so much evangelistic work on a large scale. In the nineteenth century, DL Moody was a very famous evangelist who founded the Moody Institute and saw many souls saved through his ministry. In previous centuries in the UK we have the Wesley brothers and George Whitfield, and other men have been raised up in many parts of the world at times of revival to preach the word. These men preached to huge crowds and saw many receive the Lord Jesus, and on the other hand God has sent out 'missionaries' into the developing countries to 'preach the gospel'. They lived and worked in many inhospitable places and yet served the Lord in outreach, and often the fruit only came after many years of labour and involved sometimes the loss of life of the missionary, fruit coming after their death. All are serving God in His mission to save souls and to their master they stand and fall. Of course, on the day of Pentecost Peter preached and 3000 souls were saved, later 5000 souls. We are told the Lord added to the church daily such as should be saved; it is God's work. It is good to read what Peter preached on that day and the other accounts of the early preaching, to see what was said and learn from that. God often shows a pattern the first time something happens and is recorded in the Bible. [Read Acts chapter 2](#)
12. For those who have been evangelists ministering in crusades etc., there is a clear call on their lives and they follow the call. Because we cannot all do that there is no condemnation, if we are not called to that work that is down to the Lord's calling and not to our failings. Many like to use the word 'anointing' for someone being put into such a ministry, it is said that they have a 'special anointing'. It is hard to find the use of the word 'anointing' in the New Testament used in such a context. Paul talks of being called to be an apostle; he mentions being **put into** the ministry *"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, **putting me into the ministry**"*. Of course, there is 'an enabling' of God and that must be by the Spirit of God, indeed Paul says, *"God who works **in me mightily**"*. But we need to be careful not to use wrong words. 'Anointing' has come to be associated with feelings, moments of supposedly great power, and sometimes an excuse for all sorts of excesses and manifestations of flesh rather than spirit. Anointing implies something coming on to the outside; but as we have read, Paul says, *"God works **in me mightily**"*. The mention of anointing is one that remains inside the Christian and is to teach him/her to abide in Christ. Yes, of course, Jesus was anointed for His work but only once and He continue in that anointing. The apostles, Peter in particular, we are told, were filled with the Spirit many times, but that came from within: *"God works in me mightily"*. Paul looked for the manifestation of 'spirit and power' so that the faith of those who believed stood not in the wisdom of men but in the power of God. That manifestation was on those who heard, not lots of feelings and manifestations and things upon the preacher. When there is a demonstration of 'Spirit and power' on the hearers we have a real work of God and those

who believed are brought into a true living relationship with God and not left dependent on the one who ministered to them. They are disciples of God and not of man. Those who are popular and well known on TV, radio, books and large meetings run the risk of their fame and popularity leading them astray and that they start to think of themselves 'more highly than they should'; a number of these famous 'TV people' have gone into wealth creation and/or immorality and spoiled the work which God has given us to do. Theirs is the greater judgement. We all need to be watchful, especially if we see God working in our lives and bringing forth fruit, in case we too fall into the same trap and are led astray into pride and self-promotion; *"Let him that thinks he stands take heed in case he falls"*.

13. We read about evangelists 'being given unto men'. *"Wherefore he says, When he ascended up on high, he led captivity captive, and gave gifts unto **men**"* and *"And he gave some, apostles; and some, prophets; and some, **evangelists**; and some, pastors and teachers"*. These evangelists are among the gifts which God gives to human beings; the word in the Greek for man is **Anthropos**, which just means human beings, male or female in general; normal human beings. These 'gifts', the apostles and prophets and so on, come from Jesus' place of total authority and therefore will operate in His power and authority. They come after Jesus has led 'captivity captive'. In other words, all that would hold people back and keep them in a 'spiritual prison' has itself been 'led away' into a place from which it can no longer operate. People get saved when these gifted men preach, they bring a word which shows the freedom that Jesus provides, and that word has broken through all the barriers. The Holy Spirit shows that the 'prince of this world' has been judged. Hallelujah. As we have said, God uses all means to save souls; those he has foreknown and predestined God calls, so that they may come to Him and be saved by His grace. It is also clear that people came to the Lord Jesus when apostles preached too. Apostles were sent out to preach the gospel and to found churches. It is my view that an evangelist may be based in a church which is already established and then take the gospel out from there; so, the church grows numerically. Those who go out into new territory perhaps fit better the description of 'an apostle' more than an evangelist. God still sends people out into unreached places in these days, so is still giving gifts to men. God is raising up evangelists too, and therefore still giving gifts of gifted men to human beings. In some ways it is important not to get caught up in titles and names but to obey the Lord Jesus who is wanting to see souls saved and enter the kingdom of God.

(I have read many missionary books over the years to encourage my faith and learned one thing. There is no one formula but God works as it pleases Him through willing lives and works specific to the needs to those God is calling into His kingdom)

14. Paul writing to Timothy says, "If a man/woman purges himself/herself from these (one assumes things of the flesh mentioned earlier in the letter), then he/she shall be a 'vessel unto honour' ready for the master's use. Lots of training can be provided to assist people to 'be ready'. This is by teaching facts, Bible knowledge, for example, and also by practical work going out with experienced brothers and sisters. However, readiness in the scripture is to be clean and pure and not full of worldliness, and therefore ready to be filled with God. It is more about a 'spiritual readiness'. Indeed, all the apostles in the New Testament were 'filled

with the spirit' on a regular basis and so must all of us, so as to be ready for God's work. *"Not by power, not by might, but by my Spirit says the Lord"*. So, the 'spiritual readiness' must come about from, and be part of, any sort of training. All training must uphold the authority of the Bible as the inspired word of God. *"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished (ready and prepared) unto **all** good works"*. The Bible is so important and when we profit from reading it and learning its truth, we can be prepared for every opportunity God gives us. Praise the Lord.

15. The scriptural basis for training is found in 2 Timothy 2. *"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also"*. So, the requirement in the trainee is to be faithful; that is not only to be reliable and consistent but also to be full of faith; full of believing. We have seen that already in Philip. We here have a definition of who can be taught to pass on the truth to others. The danger is that if both the teacher and the trainee are not full of faith and fully believing then they will 'water down' and distort the truth of what they learn and pass on a lesser gospel. That has happened in so many denominations over the years, as with each succeeding generation less and less believing of the whole truth of the gospel is seen. What started as a movement of God ends up as a monument to men. Jesus said, *"You are full of dead men's bones."*
16. We must see and accept, whether we like it or whether we don't, the requirement 'to be sent'. *"How shall they preach unless they are sent"*? That means that men and women **must** hear a call of God in their lives to 'be sent'. It does not have to be as dramatic as Paul's vision on the Damascus road, but it does need to be real; of God's will and not our own. (The author had big ideas when young and God had to deal with him in such a way that wrong ambition was removed; it was tough too.) Too often people set up a 'ministry' which is of their own creation and for their own ends, and even though they may see people coming to work with them and they maybe see 'converts', these people, who do their own work, produce those who follow them and not true followers of God. Of course, it is difficult to determine where the truth lies at times and whether a ministry is really of God, and we are not to judge. God is the judge and *'by their fruits you will know them'*. The New Testament is full of examples of those who were not right with God in the work they did. The letters to the churches in the book of Revelation show also the errors which had already 'crept in unawares'. God sees the truth and knows who is who, and in that we rejoice. He is a discernor of the 'thoughts and the intents' of our hearts. All we can do is to ensure we have a real 'call' from God and are sent to do His work. This may mean like Philip, who we have seen at one time was sent to just one person even though he had seen many saved in Samaria; (obedience is the key), going door to door, preaching in the open air, passing on a tract and so on, but it must be of God and is why all of us need to know a 'call' and maintain a close relationship with the Lord Jesus so as to be able to hear His command when it comes. *"And the angel of the Lord spoke unto Philip"*. It does not have to be an angel but is has to be the LORD who speaks to us.

For an in-depth look at 'soul and spirit' and the letters to the churches in Revelation please look at 'Soul or Spirit' 1, 2 and 3.

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<https://www.dropbox.com/s/d90u3mhalfslmqg/soulorspirit2.pdf?dl=0>

<https://www.dropbox.com/s/2revj1sv5ie25if/soulorspirit3text.pdf?dl=0>

17. Paul in his letters describes wrong ministry in different ways. We could take many hours working through them but perhaps this will help. Of course, there are many genuine brothers and sisters with whom we can work and be one with them in bringing the gospel to those in need. No one has an exclusive right to the gospel; it is for all and for all Christians to bring to others. Others may not use our usual method of operation, but God will send most true Christians at times to minister to others and we need to be ready. However, we are also told, *"Touch not the unclean thing"*, and therefore not to work with those who preach 'another gospel'. It is clear from Paul's writings that there is 'another gospel', a different gospel. There are two words in the Greek for 'another'. One means another the same, and the other word means another which is totally different. Paul talks of another which is different. He was writing to the Galatians and in their case it was the preaching of circumcision, the preaching of the Judaic law, rather than a gospel of faith, which was why it was different. What profits as far as God is concerned is not following a legal pattern or a system of laws, but a new creation. The gospel is to make us new creations in Jesus Christ and that is really all God looks for in lives when they have received the Lord. Have they now become His sons, have they been born again, is the Spirit of Christ in them? In 2 Corinthians Paul talks of preaching another Jesus and receiving another. That is why we need to be watchful and discern the spiritual origin of others who preach. Are they of the Lord, have they got a call from God, and is God really saving souls when they minister or are they just promoting their own interests, fame and wealth? The more persecution in a country the less likely there is to be error, but in countries where it is easy to be a Christian it is more likely that people may preach falsehood.
18. *There is the warning in Matthew 7. "Wherefore by their fruits ye shall know them".*
19. *"Not everyone that says unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity".*
20. Read the book of Galatians for a better understanding of where that church had gone wrong.
21. In Ephesians 1 we read this of their conversion. *"In whom ye also trusted, after that ye heard the word of truth, the gospel of our salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise"*. The gospel is described as the word of truth. We

have already seen that 'faith comes by hearing and hearing by the word of God'; here we have the 'word of truth'. Jesus said *"You will know the truth and the truth will make you free"*. 'Truth' is more than just being right; it is God's creative power; it imparts a life changing influence. It is the word of God and has His power and truth behind it. So Paul tells Timothy to *"Rightly divide the work of truth"*. It means to 'cut it straight', as a shopkeeper should when cutting a portion; to give the truth as it properly is. It is the truth, the whole truth and nothing but the truth. We are not to add anything to the truth or take anything away from it either. The truth of God stands on its own and does not need human additions to make it acceptable. If people don't like what God has to say and harden their heart then that is their own responsibility. Paul says this in 2 Corinthians 4 *"But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God"*. Again, it is the manifestation, or making known, of truth in people's consciences. It is in the conscience where conviction of sin takes place. It is our place of inner knowing and is the place in human beings where God will declare the truth and show us our sin, but also makes us aware of His righteousness so that we can believe on the Lord Jesus. Those who hear the word of truth will also know that the prince of this world is judged, so they can be delivered from his power and control in their lives.

22. Paul, in this passage, says 'the gospel of our salvation'. It is the same salvation to all human beings; it was the same for him as it was for all the Ephesians. It may come differently but the result is the same, we are born of God, we are His sons and have been taken from the kingdom of darkness into the kingdom of His Son; we have everlasting life. *"This is life eternal that they may know you the only true God and Jesus Christ whom you have sent"*.
23. So Paul has renounced dishonesty; 'not walking in craftiness and not handing the word of God deceitfully'. Deceitful here means to set a trap; to try to capture and ensnare people wrongly, rather than them being made free. This usually relates to people/the preacher(s) wanting people to join their organisation, religion, church or whatever, so as to be able to exercise control over them. There is a trap. We read this also. *"For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God we speak in Christ"*. There must be no corrupting of the word of God. The word corrupt here means to use for financial gain. Jesus said, *"Freely you have received, freely give"*. That must always be the case when the gospel is preached. With the corruption there is a seeking of control and financial control and gain over those who respond. *"The love of money is the root of all evil; You cannot serve God and money"*. Often the preaching of such a corrupted gospel works into the culture of those who listen. It tries to connect with the false hopes of cultural traditions and produces a false response, usually looking for financial or material gain. Sometimes many respond to this sort of preaching as it does not necessitate repentance from sin but a continuation of the same cultural patterns of their lives. Sometimes it connects into occult practices and just fits them and adapts them into Christianity. The prosperity gospel so rampant in Africa and other parts of the world is a good example of such misuse of the word of God. The true ministry must never be like that; it is all for Jesus, it bring people to Jesus Christ just for Him. *"Giving no offence in anything, that the ministry be not blamed": "And when I was present with you, and wanted, I was*

*chargeable to no man: For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God: neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be **chargeable** to any of you”* are all quotes from Paul as to how he was honest in all aspects of his life, and how he ensured that the ministry was not to be blamed or brought into shame and disrepute. The only offence should be the ‘offence of the cross’.

24. This from 1 Thessalonians chapter 2 is a wonderful description of how Paul the apostle behaved when preaching the gospel and being with the people in Thessalonica, and should also define our behaviour at all times and especially when we are preaching the gospel. It could be studied and discussed with students.

*“For yourselves, brethren, know our entrance in unto you, that it was not in vain: But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention. For our exhortation was not of deceit, nor of uncleanness, nor in guile: But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who tries our hearts. For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God is witness. Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherishes her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, who hath called you unto his kingdom and glory. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, **the word of God, which effectually works also in you that believe”**.*

25. I love the King James Bible but this is the same passage in the New International Version which uses more modern English. It may help understanding.

“You know, brothers and sisters, that our visit to you was not without results. We had previously suffered and been treated outrageously in Philippi, as you know, but with the help of our God we dared to tell you his gospel in the face of strong opposition. For the appeal we make does not spring from error or impure motives, nor are we trying to trick you. On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts. You know we never used flattery, nor did we put on a mask to cover up greed – God is our witness. We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority. Instead, we were like young children among you.

Just as a nursing mother cares for her children, so we cared for you. Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well. Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you. You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed. For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory. And we also thank God continually because, when you received the word of God, which you heard from us, you accepted it not as a human word, but as it actually is, the word of God, which is indeed at work in you who believe”.

26. Our definition at the start said that individuals must have a person conversion. That always is the intention of God and must be that in the heart of the evangelist. In some ways the evangelist, and we use the broadest sense of the word, that is anyone who is bringing the ‘word of truth’ to the unbeliever, **must** realise that the person themselves **must** be allowed to make their own response to God. A response cannot and **must not** be forced on someone. It is a matter of freewill before God but under that conviction of the ‘Spirit of God’. People have to make their own choice and whether at the time they realise it or not that is what they are doing, and it is in response to God speaking to them. If people are forced then they will make a false response and their faith will not stand, as it will not be in the power of God. It is a careful balance; we can encourage, of course we can, but never force our will, it must be the will of the person to respond to the Lord Jesus. We will come to principalities and powers later, but often the response is so straightforward and people just believe. They don’t think about it but just have the word of faith in their hearts and they believe and therefore receive salvation. God is more than able to work in the willing and obedient heart.

27. The whole purpose of the gospel is to save souls, to give them eternal life, and for the Holy Spirit to come and live in them. *“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him”*. They are to receive the Lord Jesus and become members of His church, His body, on the earth, and will, as members, be part of the bride of Christ, the glorious church in the day when Jesus returns. That is the gospel and it is clearly defined in the scriptures. *“If we do not have the Spirit of Christ then we are none of His”*. The gospel which we minister must facilitate such an experience of God. If we look in the Acts, we will find those who had not received the Spirit of God and had only heard ‘John’s Baptism’ and therefore were not truly Christians. *“He said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, unto what then were ye baptized? And they said Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spoke with tongues, and prophesied”*. Here is the danger, we must be aware of what we preach and not ‘water the gospel down’: it is ‘the power of God unto salvation’.

28. For each of us who preach the gospel we **must** have our own revelation of God in our own lives and hearts and to have been 'sent'. As we mentioned above there is a balance between being taught in a Bible School and having our own revelation of God. The former can lead into the latter with proper teaching, but Paul says to the *Galatians*, *"But I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"*.
29. That must be the experience of all of us and we **must** be totally sure and convinced in our own hearts of the truth of the gospel and its power to change lives. Whenever we speak, we speak out of the abundance of our hearts. We can't hide what is in our hearts. Even if we have the right words we will still convey to others the real state of our hearts and what we truly believe. *"Though I speak with the tongues of man and of angels and have not love then I am become like a noisy instrument, a noisy and hollow instrument"*. If the abundance of our hearts is doubts and questions, then that is what we will convey when we speak to others. We will be unconvincing, like many politicians who don't really know what they are saying. They can never be sure that they can fulfil what they promise, but the Christian can give a true testimony of the work for God in them. Jesus is Lord; He is their Lord and their Saviour and has changed their lives, forgiven their sin and given them the witness of eternal life in their hearts.
30. This verse may help us in the sharing of our faith, whether as evangelists or just talking to our neighbour. *"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus"*
It is the communication or the passing on that involves the acknowledging of every good thing in us in Christ Jesus. The word communication means fellowship, unity, but here perhaps to bring others into the same faith. It seems strange to acknowledge the good things which are in us when as Christians we often lament our own shortcomings. To become a Christian is to be totally changed, *"If any man be in Christ he is a new creation"*. Only Jesus can change our lives and makes us new. Recognising such an experience and passing on such a testimony of all that God has done is a great way of communicating our faith. It is not of our works, it is of grace. That is the excitement, and only Jesus offers such a salvation; only Jesus has died for our sins and risen again for our justification; *"You will know the truth and the truth will make you free"*. We need to know that and being humbly confident is a great way to pass on the gospel. So, few in the world have that sort of confidence, and if they do they are arrogant and dominant, not humble and grateful.
31. To read about this great salvation and soak into the truth of it all read all the following teachings:
Resurrection: Full salvation: Behold the Lamb of God, and His Workmanship.
<https://www.dropbox.com/s/b8l32ur9rn4auos/fullsalvationtext.pdf?dl=0>
<https://www.dropbox.com/s/z6ukn2k1oi3ibvw/beholdthel%20ambtext.pdf?dl=0>
<https://www.dropbox.com/s/emt69j8qlr0nclx/resurrectiontext.pdf?dl=0>
<https://www.dropbox.com/s/1sipoa8ocky0bfd/hisworkmanshiptext.pdf?dl=0>

32. Peter tells us, *"Always be ready to give an account of the hope which is in us"*. Again, this is **in us**. Christianity is an internal work of God and puts a hope in our hearts. This hope is one of eternal life. It is a sure and certain hope to which we are born again by the resurrection of Jesus Christ. The exhortation here is not about our faith but about our hope. Christians have a living hope and that is because Jesus is 'risen from the dead'. Peter on the day of Pentecost preached resurrection, Paul preached resurrection in Athens and when on trial. Always the resurrection; it is the basis of our hope and of eternal life. Jesus is risen, no one else has risen from the dead so when we give an account of the hope which is in us, we declare the resurrection of Jesus from the dead. That is the most significant event in human history. It is the basis of Christian salvation and why Christianity has the real answer to death. [Read my teaching on resurrection](#)

<https://www.dropbox.com/s/emt69j8qlr0nclx/resurrectiontext.pdf?dl=0>

33. Romans 10 tells us *"That if thou shall confess with **thy mouth the Lord Jesus**, and shall believe in thine heart that **God hath raised him from the dead**, thou shall be saved For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

34. So, by declaring our hope, we are declaring the resurrection. That is what is to be communicated, conveyed to the hearer to minister faith to their hearts, so they can believe in the resurrected Lord Jesus and then confess Jesus as Lord. He is declared to be the Son of God by the resurrection, so believing in the heart that God has raised Jesus from the dead declares Jesus is Lord, and the natural response then from the believing heart through the lips is the confession, 'Lord'. *"Those who call on the Lord shall not be ashamed"*. The confession is out of the abundance of a heart which has just believed on Jesus Christ and out of the fulness of that faith; the confessing of Lord comes easily, spontaneously, and comes with joy and thanksgiving.

35. It is essential for those evangelising to have such an understanding of the gospel so that those who believe come into a real life changing experience of Jesus Christ. 'By their fruits you will know them,' and there must be the full evidence of a life which has been changed, and which has come out of the world and into God. That does not make the new Christian perfect, but it does make them little children with a knowledge of God as Father, *"I write unto you, little children, because ye have known the Father,"* and of their sins forgiven, *"I write unto you, little children, because your sins are forgiven you for his name's sake"*. New Christians will have much growing in grace to do and things to put off in their lives, but there **must** be a radical change in nature and a relationship with the Lord Jesus. The principle of sin is broken in their lives and they now serve God and not themselves. They will come out of, or will have come out of, their old religion whatever that religion is, even if it is just superstition, and want to love and worship the Lord Jesus and put Him first in their lives.

36. The Bible tells us that we wrestle against principalities and powers, there is a battle for souls. Paul says this in 2 Corinthians, *"But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake"*
37. The 'god of this world', elsewhere described as the 'prince of the power of the air, the spirit who works in the children of disobedience,' is at work blinding minds and blocking them out to the truth of the gospel. Even Israel were so blind that they did not recognise the Messiah among them when Jesus was on the earth. Blindness can come as a result of pride. *"Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remains"*. So much of our modern world thinks it has all the answers and says, "I can see", and that is their very blindness and why they fail to see the things of God and hear the gospel. *"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe"*. God has determined by the foolishness of preaching to save them that believe: again, 'faith comes by hearing and hearing by the word of God'.
38. So the prince of this world works in the children of disobedience; we therefore need to combat his work to 'open the eyes' of the spiritually blind that they may see and believe. The joy is that Jesus has already overcome all of these powers in His cross. The victory is ours therefore and we need **to pray** that victory through. All outreach should be supported by prayer. There is no formula; some pray before the work, some during, and some do both. Sometimes teams are set aside to pray during a crusade, to intercede for the minister and for the souls being saved. But again, there are no rules, we must follow the leading of the Spirit of God, it is His work so He knows and we obey Him. In all these things the secret is to be sensitive to the leading of the Holy Spirit. Just because it worked one way last time does not mean it will work the same way this time. If you read the battles in the Old Testament, you will see how many different ways God brought them victory; the truth to know is that He always did give them the victory when they looked to Him. *"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth"*.
39. Reading the history of revivals, we will see that usually God raises up people, sometimes just two or three, to pray and their prayers bring results in time. It can take a time, sometimes years, to break through. We read, *"But the prince of the kingdom of Persia withstood me one and twenty days"*. We read 'ask and it shall be given you', but also 'seek and you will find' and then 'knock and the door shall be opened unto you'. There is always the need for persistent faithful prayer to support evangelism. That prayer has to be directed by the Spirit of God. We must be about God's business and He will draw people out to pray, to prepare the way for the work to follow. Fasting is part of this intercessory work ([read Isaiah 58](#)), again this has to be in the will of God. Just fasting for the sake of it won't produce results, it is more likely to make things worse being of the flesh and self and therefore giving ground to

satan by being in the flesh and not in the Spirit before God. They that are in the flesh cannot please God; we are and must be in God's hands in all of His work.

40. The way has to be prepared, that is the role of prayer, with or without fasting. Even our Lord Jesus needed John the Baptist to preach the gospel of repentance for many in Israel to come out and confess their sin. Then our Lord could come in with healing, deliverance and salvation. It is interesting to understand Jesus brought deliverance to the demoniac in Gadara but the people of Gadara asked him to leave their country. They could see the amazing miracle, but John the Baptist had never been to Gadara and so had not prepared the way, so Jesus was asked to leave, the 'preparing the way of the Lord' had not been accomplished. The deliverance of the demoniac was just the pure love of God to him. Jesus sent him to declare the word to his people, to pass on his testimony. Prayer very much prepares the way for the gospel and without such prayer often there is little success. Ezra and Nehemiah both acknowledged Israel's sin and asked for mercy so that they could do the work of God. We too can acknowledge the sin of our area, our country and so on, and plead forgiveness before God so that the sin does not give ground for satan to oppose the word and blind the minds of our people so they do not see the truth and receive their salvation. Sin in many ways and forms is a real obstacle to the gospel and why we need to pray. *"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel"*. [Read my teaching on Strongholds.](#)

<https://www.dropbox.com/s/ffcdovmr0i4gqi0/strongholdstext.pdf?dl=0>

41. *"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord"*
42. We have seen in our brief look at evangelism the desire of God to save souls. *"And the Lord added daily to the church such as should be saved"*. The church is His body, His bride, His people and He is their God. All Christians become members of the body when they receive the Lord Jesus. *"We are members in particular"*, each one is precious to Him. God gave His Son for the redemption of the church and to pay the full price for them. Every member is His and His by right, and to make this a reality Jesus has taken away our sin, forgiven us our sins, healed all our diseases and broken every power which opposes His people. Those powers may be national, tribal, religious, occult, the practices of ancestors, the sins of the fathers in witchcraft and idolatry, and so on. There are so many possibilities and yet Jesus has dealt with them all. Men and women can be saved now.
43. Every person who comes to Jesus is a testimony that He is Lord. Whatever the power/authority which would hold them for whatever reason, and we have mentioned some above, that power/authority has failed. The person has come out of the kingdom of darkness into the kingdom of the Son of God. Their testimony fulfils the testimony in the

verse above in Ephesians 3, that **now** the manifold wisdom of God in the 'cross of our Lord Jesus' is manifest **in** them. They are members of the church, the 'called out' ones, and as such make known the wisdom of God NOW unto every principality and power, and each life declares Jesus as Lord. They are witnesses that He is God and there is no other. We read that this is according to the eternal purpose of God; it puts it all wonderfully into context. The eternal God has an eternal purpose and those who are called in any way to be involved with the spreading of the gospel so that people might be saved are part of that eternal purpose. Small and insignificant we may be and nothing much in our own eyes, but yet part of God's eternal purpose. This must give hope and encouragement to us as we serve and endure hardness as good soldiers of Jesus Christ.

44.

No wonder Paul the apostle writes,

"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel; if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me."

45. *What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know you not that they which run in a race run all, but one receives the prize? So run, that ye may obtain. And every man that strives for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beats the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway"*

46. I have highlighted the parts that speak about Paul's heart and devotion to the gospel. May God give an understanding of the attitude which we must have if we are to be involved in evangelism, however great or small our role may seem. May the same spirit of faith and love be imparted to us all, so that *"Woe unto me if I do not preach the gospel"*.

47. The conclusion. *"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life"*.

48. This is the place to which true evangelism brings every true believer. It is to know Him that is true. It is God who has spoken the word of truth, so we know Him who is true. We know we are in Him, spiritually that is, as He is in us; He has come into our flesh by the Holy Spirit. We know this is the **true** God (Father, Son, and Holy Spirit) and this is ETERNAL LIFE. Amen