

# True Gospel Evangelism

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# **True Gospel Evangelism**

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We live in a time when there is considerable effort throughout much of the world to “evangelize” people to Christianity. Much of this effort is through what is known as a missionary effort. Multitudes of churches and denominations send “missionaries” to foreign mission work. It is my intention in the next few essays to outline the true biblical teaching on gospel evangelism and compare it to the modern efforts of foreign mission work.

There are three things that are critical for a true gospel evangelistic work. First there must be the preaching of the true gospel. Second, there must be a proper motive for going forth. Third, there must be a proper method in going forth to the work of gospel evangelism.

The modern mission movement grew out of a teaching and belief that John 3:16 and John 1:11, 12 teach that people must believe the gospel and accept the Lord as their personal savior in order to get eternal life. John 3:16 is interpreted to teach that God loved everybody, but the individual must believe in order to get eternal life. John 1:11, 12 is interpreted to teach that the individual must receive (interpreted to mean accept) the Lord in order to become a child of God.

The basic premise of John 3:16 is that the “world” of John 3:16 is “all of humanity.” The second premise is that believing is a prerequisite to eternal life and not an evidence of eternal life.

In this series we will first test the “premises” and “teachings” of John 3:16 and John 1:11, 12 to see if they actually are teaching what most people think they are teaching. Second, we will compare the true gospel of Jesus Christ with what is commonly taught to be the gospel of Jesus Christ. Third, we will compare the generally believed purpose of sending forth missionaries to the true purposes for the gospel to go forth to the multitudes of God’s people. Fourth, we will compare the modern missionary methods of sending forth missionaries with the true method God uses in sending forth the gospel of Christ.



## JOHN 3:16

John 3:16 *“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.”*

John 3:16 is commonly interpreted to teach that God loved everybody, but the individual must believe in order to get eternal life. The basic premise of John 3:16 is that the “world” of John 3:16 is “all of humanity.” The second premise is that believing is a prerequisite to eternal life and not an evidence of eternal life.

Let us look at the first premise that the “world” of John 3:16 is “all of humanity.” Whatever the “world” of John 3:16 is, we know that it is a “world” that God so loved that he gave his only begotten Son for.

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# JOHN 3:16



There are a number of ways in which the word, world, is used in scripture. A very small sampling is listed below:

1. The Universe: Ps. 90:2 *"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."*
2. The earth: Ps. 98:7 *"Let the sea roar, and the fulness thereof; the world, and they that dwell therein."*
3. An age of time: Matt. 13:39 *"The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."*
4. Things in and of the earth: Matt. 16:26 *"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"*
5. Political and social system on the earth: Mark 4:19 *"And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful."*
6. The Roman Empire: Luke 2:1 *"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed."*
7. The conglomerate of all earthly kingdoms: Luke 4:5 *"And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time."*
8. Composite of all worldly seekers: Luke 16:8 *"And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light."* Notice that the children of this world are distinguished from the children of light.

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# JOHN 3:16

9. Composite of spirit born children: John 1:9 *“That was the true Light, which lighteth every man that cometh into the world.”*

10. World of those chosen and the world of those not chosen: John 15:19 *“If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.”* Notice that those chosen are not of the world under consideration.

11. Those whom Christ refused to pray for: John 17:9 *“I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.”*

12. Non-elect: Rev. 13:3 *“And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.”* Rev. 13:8 *“And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”* These verses separate the world of the non-elect from the world of the elect.

The common belief is that the world in John 3:16 is all of humanity. However, if it can be shown that there are people that God did not love then the commonly held belief would be proven wrong. Paul taught the sovereignty of God in election in Romans chapter 9. Here he also showed that there is a people that God loved and a people that God hated: Rom. 9:10 *“And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated.”*

Very plainly, the above passage tells us that God loved Jacob and that he hated Esau. Now, some people say that God loves us until we reject him, then he hates us. However, the above passage tells us that God loved Jacob and hated Esau before they were yet born or had done any good or any evil. We can safely conclude that God's love of Jacob and his hatred of Esau was not based on any good or any evil that either boy had done. Moreover, since God's dealings with Jacob and Esau represent God's purpose according to election, then we are forced to the conclusion that God loved those that he chose and hated those that he did not choose.

# JOHN 3:16

The scriptures teach us that God chose his people before the world began:

Eph. 1:4 *“According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:”*

We now proceed to show by several verses of scripture that the people that God chose before the world began are the people that God so loved that he gave his only begotten Son for:

1. Matt. 1:21 *“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.”*
2. John 6:37 *“All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. 38 For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”*
3. John 10:28, 29 *“And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father's hand.”*
4. John 17:1, 2 *“...Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”*
5. Luke 1:68 *“Blessed be the Lord God of Israel; for he hath visited and redeemed his people,”*
6. Luke 1:77 *“To give knowledge of salvation unto his people by the remission of their sins,”*

# JOHN 3:16

We now proceed to identify positively the “world” of John 3:16. The context of the verses leading up to John 3:16 is the new or spiritual birth. Jesus had said that a person must be born again in order to be able to see or enter the kingdom of God. He also pointed out in v. 8 that the Holy Spirit is sovereign and acts independently of man in bringing about the new or spiritual birth. The world of John 3:16 is therefore the “world” of the born again elect family of God.

**John 3:16 is not a verse describing how we can get eternal life,** but rather it is a verse assuring the born again elect, that believe on him, that they have eternal life. It is not an offer of salvation from sin but rather an assurance of salvation from sin to the elect and Spirit born children of God who believe on him.

Thus, reading John 3:16 by substituting the actual “world” for the word, “world,” we have “For God so loved the elect, born again family of God that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” Only someone who has been born of the Spirit can believe in Jesus. By believing that Jesus died for our sins thus redeeming us to God, we have the assurance that we shall not perish but that we have everlasting life. Believing in Jesus did not cause us to get everlasting life, but believing is an evidence that we have everlasting life. We will show this in the next essay as the Apostle John pointed out over and over that belief is an evidence of eternal life and not the cause of eternal life.



# JOHN 1:11-13

John 1:11 *“He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”*

The common teaching on v. 11 and 12 is that if you will believe or accept Jesus as your personal savior you will become a child of God. The vast majority who teach this do not quote v. 13. The gist of their teaching is that v. 11 and 12 teach that if you will just receive (accept) Jesus through believing that he offered himself and his sacrifice to you as a payment for your sins and accept his offering, then he will cause you to be born of the Spirit, save you from your sins, and give you eternal life.

However, the above sentence does not end with verse 12 but continues on unto the end of verse 13. Verse 13 destroys the common teaching on verses 11 and 12. The phrase “which were born” indicates there was a birth prior to “believing on his name.” This birth we are told was **“not of blood, nor of the will of the flesh, nor of the will of man.”** Plainly, this birth was not the result of a blood sacrifice or a blood relationship with Abraham, Isaac, and Jacob. Also, this birth was not the result of a desire (will) of our flesh to be born again. Moreover, it was not of the choice (will) of man to be born again. Man’s free will is completely ruled out as a cause of this birth. Again, we are plainly told that this birth was of God.

The grammar in the above passage leads us to the conclusion that we were born of God prior to believing on Jesus name. Since we were born of God prior to believing on his name, then we were children of God by spiritual birth prior to believing on his name. Believing on his name, therefore, cannot be the cause of our becoming children of God. What then does it mean in verse 12 that he gave us, who believe, power to become sons of God? The answer is found for us in Matt. 5:44-48: 44 *“But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love them which love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect, even as your Father which is in heaven is perfect.”*





# JOHN 1:11-13

Notice that the passage teaches us that when we love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us and persecute us, that we become the children of our Father which is in heaven. Consider that if he is our “Father” as the above says, then we are already his children by spiritual birth. That we may become the children of our Father teaches us that we, through loving our enemies, blessing them that curse us, doing good to them that hate us, and praying for them that despitefully use us and persecute us, manifest our relationship with our heavenly Father. That is, we become manifest children of God as we emulate his perfect example.

Going back to John 1:12 we can now see that this is teaching that we who have already been born of the Spirit, when we believe on the name of Jesus, that we now have the power or ability to manifest ourselves as sons of God through emulating his perfect love.

John 1:11-13 *“He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”*

# RELATIONSHIP BETWEEN BELIEF AND NEW BIRTH

Let's look at the relationship between belief and the new birth.

Most people today are taught and believe that you must hear and believe the gospel in order to be born again. In a cause/effect relationship, they think that "belief" is the "cause" and that the "new birth" is the "effect." This concept is to them supported by an erroneous belief in what John 3:16 teaches. In truth, the "new birth" is the "cause" and "belief" is the "effect" of the new birth.

When we are unsure what a person is teaching, it is best to go to him and let him explain what he is teaching. We will let John explain which comes first, belief or the new birth. For this we will consider several verses of scripture in the book of John as follows:

A. John 1:11-13 *"...to them that believe on his name: which were born...of God."* For the sake of brevity we didn't quote all the above passage, but please note "believe" is in the present tense, while "were born" is in the past tense. Grammatically, therefore, **the birth must precede the belief**; i.e., they were born of God prior to believing.

B. John 3:36, *"He that believeth on the Son hath everlasting life..."* Again, "believeth" is present tense and "hath" is past tense. Thus everlasting life (new birth) precedes belief.

C. John 5:24, *"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life."* Once again, "heareth" and "believeth" are present tense and "hath" is past tense. Hence, everlasting life comes before we can hear or believe. Thus we must be born again prior to "hearing" or "believing." Hearing and believing are evidences of the new birth.

D. John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." You show me someone who believes on Jesus and I will show you someone who already has everlasting life.

E. John 8:43, 47, "*Why do ye not understand my speech? Even because ye cannot hear my word.*" "*He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.*" Clearly, you must first be of God (born again) before you can hear God's words (gospel).

F. John 10:26-28, "*But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*" In this passage the sheep are those to whom Christ gives eternal life. Those who are not given eternal life do not believe. Only those who are given eternal life believe, thus belief is the evidence of the fact that God has given us eternal life (new birth).

G. John 13:37, 38, "*But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? And to whom hath the arm of the Lord been revealed?*" It is not the miracles we see with our natural eyes that enable or entice us to believe, but it is the miracle performed within us (new birth) that enables or causes us to believe. God must first cause us to be born again (reveal his holy arm <strength> within us) and then we can "believe the report."

H. 1 John 5:1, "*Whosoever believeth that Jesus is the Christ is born of God.*" Once again, "believeth" is in the present tense and "is born" is in the past tense, thus again showing us that the new birth precedes belief and in this case "*belief that Jesus is the Christ.*"

Plainly it can be seen from the several verses quoted that John taught that the new birth comes before belief. Thus the question should be asked, "What then does John 3:16 teach?" One thing it teaches us is the eternal security of the believer. Believing doesn't cause us to get eternal life, but Christ died that we may have eternal life. Since eternal life (new birth) precedes believing, then I may conclude that any person that believes already has eternal life and that Christ died for them in order that they may have eternal life.

Next, we will examine the concept of accepting Jesus as our personal Savior and distinguish between receiving and accepting.



## ACCEPTING THE LORD

The phrase “accepting the Lord as your personal savior” is almost universally used in the realm of Christian denominations. The word, “accept,” indicates a conscience decision on the behalf of the individual to either accept or reject something offered. The word, “accept,” is to be distinguished from the word, “receive,” as something may be received without responding to an offer. For instance, I live in a rural area of the United States and we have postal delivery service daily except on Sunday. The mail is delivered to a mail box. Most days my mail box receives mail delivered to it by the postman. However, my mail box has never yet accepted any item of mail. Over the years there have literally been tens of thousands of items of mail delivered to my mail box in which my mail box received. Not once has my mail box ever been offered any of the items of mail to be accepted or rejected.

Often we believe things that we are taught. Most often we receive the teaching. However, God has never offered the scriptures to us to be accepted or rejected. Simply put, he has given us the scriptures and we should believe them.

The words, accept or accepted or accepteth, appear in the scriptures exactly 57 times. In 37 of those times the context is of the Lord either accepting or rejecting something offered to him of man. The other 20 times the context involving men either accepting or rejecting something offered to them by other men.





# ACCEPTING THE LORD



Not once, in the 57 times the words appear in the scripture do we find God offering anything to man for man to accept or reject. You would think that with the almost universal teaching that Christ has been offered to men to be either accepted or rejected by men that the scriptures would plainly teach that Christ is offered to be accepted or rejected of men. However, not one verse of scripture in the bible presents Christ as being offered to man to be accepted or rejected.

The words; offer, offering, offered, offereth, appear in the scriptures 726 times. Approximately 99% of the time the offerings were to God and were made to be accepted or rejected by God. About 1% of the time the offerings were made to false gods or to appease other men. Not once is there mention of these word in connection with God offering anything to man. Based on this, it would appear that God never made an offering to man. However, we are told over and over again that God has offered the sacrificial atonement of Christ to us to be accepted or rejected with the consequence that we would gain salvation if we accept and that we would be condemned to eternal hell if we rejected the offering. Yet this principle is strangely absent from biblical teaching.

# TRUE GOSPEL VS OTHER GOSPELS



The word, “gospel,” appears in the New Testament a total of 101 times. 83 times it is preceded by the article “the.” 3 times it is referred to as “my gospel.” 3 times it is referred to as “this gospel.” 3 times it is referred to as “our gospel.” Twice it is called the “glorious gospel.” Once each it is referred to as “Christ’s gospel,” “that gospel,” and “everlasting gospel.” It is very apparent that there is only one true gospel and not a myriad of gospels. In the Christian religious world there are many ideas put forth to represent each particular groups representation of the gospel. Yet, there is only one true gospel and the scriptures are very specific as to what constitutes the true gospel.

True gospel evangelism is characterized by three things: the true gospel; the true motive for preaching the gospel; and the true method for delivering the gospel. If one has a false gospel, or an improper motive for preaching the gospel, or uses some method to deliver the gospel than that which is taught in the scriptures then true gospel evangelism has not taken place.

In the early church there arose a group of men, of the sect of the Pharisees, in Jerusalem that taught it was necessary that one be circumcised in order to be saved. Now up to that point, the preaching and teaching of the gospel had been that one is saved from sin by grace alone through the atoning blood of Christ. In the 15th chapter of the book of Acts we read about a council that was held at Jerusalem that considered of this matter and the conclusion was stated in v. 11: *“But we believe that through grace of the Lord Jesus Christ we shall be saved, even as they.”*

# TRUE GOSPEL VS OTHER GOSPELS



The false teaching that salvation was only effective if one is circumcised was a carry-over of “the Jews’ religion.” The “Jews’ religion” is not to be mistaken with the Old Testament service given to the nation of Israel by God.

God had given the commandments and ordinances of the Old Testament to teach the people they were sinners and to show them that they had a need of a Savior and only through the work of that Savior would they be made righteous. By the time Christ came and established the church kingdom, the Jews, especially the sect of the Pharisees had perverted the old law covenant to make it a system to establish their righteousness through the individuals keeping of the law. It was never designed for that. In the 10th chapter of Romans Paul prayed that they might be delivered from going about trying to establish their own righteousness and submit their selves to the righteousness of God.

The theme of the book of Galatians is primarily to deliver the churches of Galatia from the error of trying to establish ones righteousness through the keeping of a set of rules. If you had asked these Pharisaical Jews in the church if they believed in salvation by grace, they would have no doubt said “yes, but you must be circumcised.” This is what I call the “yes, but doctrine.” The same theme is carried forth in most denominational churches today. If you ask them if they believe if salvation is by grace, they will almost all of them say yes, but...

Some say, “you are saved by grace, but you must hear the gospel and believe.” Others say, “you are saved by grace, but you must hear the gospel and believe and accept the Lord as your personal savior.” Still others say, “you are saved by grace, but you must believe, accept the Lord as your personal savior and be baptized in water.” Still others say, “salvation is by grace, but you must hear and believe and accept and be baptized and pray through and get the second gift and speak in tongues.” There are still many, many other similar type belief systems in the denominational world. They all have the same theme and that is “you are saved by grace, but...”





# TRUE GOSPEL VS OTHER GOSPELS

Paul rejected this departure from the true gospel and wrote of the great seriousness of this departure as follows: Gal. 1:6 *“I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: 7 Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 9 As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.”*

Based on the above, we can draw the following conclusions:

1. The “grace of Christ” is the true and only gospel.
2. Any departure from teaching salvation from sin by grace alone through the atoning blood of Christ is labeled as another gospel which Paul said is a perversion of the gospel of Christ.
3. Paul said that any man who would teach any other gospel other than the grace of Christ should be accursed. The word accursed means to be excommunicated or excluded from the church.
4. Paul inferred that those who preached another gospel were seeking to please men and were therefore not the servants of Christ.

The true gospel of the grace of Christ is a very simple gospel and gives all the praise to God for our salvation from sin. The “grace, but...” doctrine says that man has a role to play in getting himself saved from sin and therefore gives some praise to God and some praise to men. This takes away from God’s glory and gives some of the glory for their salvation to themselves. While this may be pleasing to the flesh, which desires to think that he can do something to get right with God, yet it dishonors the finished work of Christ which he accomplished on the cross.





## TRUE GOSPEL VS OTHER GOSPELS

Paul went further to teach in the book of 2 Corinthians: 2 Cor. 11:3 *“But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. 4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.”* The “grace, but doctrine” preaches another Jesus that is different from the Jesus of the scriptures. We make the following comparisons between the Jesus of the scriptures and the Jesus of the “grace, but doctrine:”

1. The true “Jesus” said on the cross of the work of salvation from sin that “it is finished.” The grace, but doctrine says that “Jesus” did all that he can do and now it is up to you to finish the work.

2. The true “Jesus” we are told came to “save his people from their sins.” Also, he said, John 6:38 *“For I came down from heaven, not to do mine own will, but the will of him that sent me. 39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.”* Thus, the true “Jesus” had a specific people that he came to save and of course he cannot fail. The grace, but “Jesus” is begging and pleading for people to let him save them.

3. The true “Jesus” gives eternal life: John 17:2 *“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.”* The grace, but “Jesus” grants eternal life only to those who will accept him.

4. The true “Jesus” died for the sins of all the elect and all the elect are saved because of his atoning sacrifice as we read in Rom. 8:33 *“Who shall lay any thing to the charge of God's elect? It is God that justifieth. 34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”* The grace, but Jesus died for all mankind and offers salvation to all that will let him save them. Thus, the grace, but “Jesus” died in vain in his offering for the vast majority of humanity.

While there are many other ways in which the true “Jesus” of the bible is different from the grace, but Jesus this is sufficient to show that the “Jesus” being taught by the vast majority of the denominational world is “another Jesus.”

True gospel evangelism requires that the true gospel of the grace of Christ be preached in any true evangelistic effort.



## PROPER VS IMPROPER MOTIVE FOR EVANGELISM

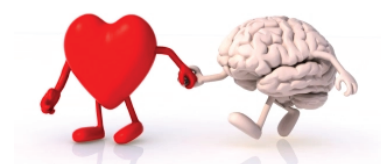
We noted that there are two gospels taught by the religious world known as Christianity. Paul declared that “salvation from sin by grace alone” is the true gospel of the grace of Christ. The scriptures teach that this is a finished work that Christ finished upon the cross. Paul also taught in Galatians chapter 1 and II Corinthians chapter 11 that there was another false gospel being taught. This gospel Paul said was a perverted gospel. This perverted gospel teaches that salvation from sin is an ongoing work and is dependant upon the actions of men to complete.

Based on these two divergent beliefs, the motive for evangelism is different for each camp. Those who believe in salvation from sin by grace alone have a different motive for preaching the gospel and going forth with the gospel than those who believe that salvation from sin is conditioned upon the actions of the hearers.

Those who believe that salvation from sin is conditioned upon the actions of the hearers have as their motive for preaching the gospel and going forth with it the desire to populate heaven. In their belief system, heaven will be populated by people who had heard the gospel, believed the gospel, and accepted the Lord as their personal savior. Moreover, they believe that you cannot be saved from your sins unless you hear the gospel, believe the gospel, and accept the Lord as your personal savior. Thus, their motive is to take the gospel to what they believe is a perishing world and give people a chance to be saved from their sins and go to heaven. This motive drives their fund raising campaigns and drives their missionary plans and missionary system.



## PROPER VS IMPROPER MOTIVE FOR EVANGELISM



In contrast to the above, Paul taught a different motive for preaching the gospel and gospel evangelism. Paul stated in 2 Tim. 2:10 *“Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”* This one verse of scripture makes several vital points about gospel evangelism and the motive for gospel evangelism:

1. Paul endured a lot for preaching the gospel of Jesus Christ as he stated in

2 Cor. 11:23 *“Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 24 Of the Jews five times received I forty stripes save one. 25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; 26 In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; 27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.”*

Paul said that he endured all things for the elect's sake. He did not endure one thing for the non-elect's sake. All that Paul endured; he endured for those who were chosen in Christ before the foundation of the world (the elect).

The following scriptures show us that Paul wanted to be delivered from the non-elect: Rom. 15:30 *“Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints;”*

2. The word, “also,” teaches us that there is more than one type of salvation taught in the scriptures. “Also,” means “in addition to.” Thus, Paul wanted the elect to obtain a salvation in addition to or “with” a salvation they already had. The salvation which they already had was eternal glory. Eternal glory is sure to all the elect. However, the salvation in which Paul endured all things was conditioned upon the preaching of the gospel and the elect believing the gospel.



## PROPER VS IMPROPER MOTIVE FOR EVANGELISM



3. Paul did not endure one thing that the elect obtain eternal glory. They already had eternal glory and Paul stated that he endured all things that the elect may obtain another salvation in addition to eternal glory.

4. The elect may or may not obtain this additional salvation. Yet they are still the elect of God. Eternal glory will be theirs whether they obtain this additional salvation or not.

The motive for those who believe in salvation from sin by grace alone is the same motive Paul expressed in 2 Tim. 2:10. The motive is not to make children of God or to populate heaven, but to bring to the elect the gospel of the grace of Christ that they may obtain this additional salvation. There are several places this additional type of salvation is taught:

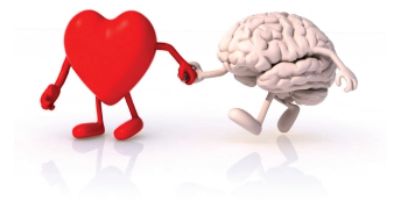
1. Rom. 10:1 *“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.”* In this passage we learn that Paul desired and prayed that Israel be saved from her ignorance and from going about trying to establish their own righteousness through the works of the law. Moreover, he taught that Christ has already completed the law for righteousness. Thus, God's people in ignorance were not submitting themselves to the truth of salvation by grace.

2. Acts 2:40 *“And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.”* We are living in a wicked and ungodly world. We need to save ourselves from this living our lives after the whims of this wicked and ungodly world. We do this through knowledge of the truth and living after the laws, commandments, and teachings of God found in his word and preached to us by God's ministers.

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3. Is. 40:1 *“Comfort ye, comfort ye my people, saith your God. 2 Speak ye comfortably to Jerusalem, and cry unto her; that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.”* This verse speaks of the Lord's people engaged in fighting in a war, but unable to conquer. This is the case with the Lord's people who thru the conviction of sin try so hard to establish their righteousness by whatever means they can. The message here is one of comfort brought about by the messenger declaring to the Lord's people that the war is over and that their iniquity is pardoned. This is, of course, the true gospel message. Christ has died for the sins of his elect people and their sins have been pardoned. The efforts to try to establish ones righteousness are in vain as they have already been made righteous with God through the atoning blood of Christ.

4. Matt. 9:35 *“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. 36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. 37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.”* The purpose of a laborer in harvest is not to make the harvest, but to gather the harvest into the barn or bin. In the above passage, the Lord is exhorting his disciples to pray that He will send forth laborers to gather his scattered flock into the proper location for them. The best and safest location for sheep is in the holding pen under a shepherd's care. Of course, this points us to the church of the Lord Jesus Christ. When we preach the gospel we are encouraging people to join the church and become disciples of Christ. This is consistent with the teaching of Acts chapter 2 when it told us that the Lord added to the church daily those that should be saved.

5. Through the teaching of God's people of the word of God, they can save themselves from many errors, pitfalls, false worship, broken relationships, addictions to many harmful things, etc.

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# DIRECTION OF THE GOSPEL MINISTRY

In this essay we are not focusing on the general leadership of the Holy Spirit in the lives of God's people in general, but rather we are looking more specifically at the leadership of Holy Spirit provided to gospel ministers in their ministry of the gospel. Like other children of God, they have the leadership of the Spirit in their personal lives.



There are three major areas in which each true minister of the gospel needs direction in ministering the gospel to God's children:

1. They need direction as to where and to whom they are to go and preach the gospel.
2. Pastors and teachers need direction as to where and to whom they are to serve as overseers or pastors.
3. All gospel ministers need direction as to what they are to preach each time they preach.

When the Lord was with the apostles and other seventy he sent forth, he gave them specific direction as to where they were to go and preach the gospel, where not to go, and what to preach:

1. Matt. 10:5 *"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand."* Here the Lord told the twelve that they were not to go into the way of the Gentiles nor into any city of the Samaritans. They were to go rather to the lost sheep of the house of Israel. In addition, he told them what to preach: they were to preach that the kingdom of heaven is at hand.

2. Luke 10:1 *"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come."* Here the Lord sent the ministers forth by twos into the cities that he himself would come. Each pair was to go to a particular city that the Lord directed them to.

# DIRECTION OF THE GOSPEL MINISTRY

3. Luke 10:9 *“And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.”* Here the Lord gives the seventy the message they were to bring to the ones they were to preach unto. That message was that the kingdom of God was come unto them.

Today, we do not have the Lord in a human body on earth directing the gospel ministers. However, the Lord promised that when he departed he would send another Comforter which is the Holy Spirit. It is the Holy Spirit which now gives direction to his messengers as to where they are to go, what they are to preach, and where their field of labor is to be. The following verses illustrate these principles:

1. Acts 8:26 *“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. 27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, 28 Was returning, and sitting in his chariot read Esaias the prophet. 29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.”* Here the Holy Spirit directed Philip unto where he was to go and to whom he was to preach.

2. Acts 10:9 *“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: 10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, 11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: 12 Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. 13 And there came a voice to him, Rise, Peter; kill, and eat. 14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. 15 And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. 16 This was done thrice: and the vessel was received up again into heaven. 17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,*

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*18 And called, and asked whether Simon, which was surnamed Peter, were lodged there. 19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. 20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.” Cornelius had been instructed of the Spirit to send for Peter and then Peter was instructed of the Spirit to go with the men to Cornelius. Moreover the Spirit showed unto Peter that he had a people among the Gentiles and that he was to preach unto them.*

3. Acts 16:6 *“Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, 7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. 8 And they passing by Mysia came down to Troas. 9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. 10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.”* Here the Holy Ghost directed Paul and Barnabas as to where they were not to preach at this time (Asia and Bithynia) and where he wanted them to go preach (Macedonia).

4. Acts 20:28 *“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”* In the instruction to the elders of the church at Ephesus, Paul told them that it is the Holy Spirit that established their field of labor. It was the Holy Spirit that made them overseers (pastors).

Based on the above examples, we learn that the Holy Spirit directs us as to where we are to go and preach the gospel, to whom we are to preach the gospel, and to where our field of labor is, and what we are to preach on any particular occasion. From this, we learn that it is not up to the minister or up to a church to direct the ministry as to where he is to go, to whom he is to preach, where he is to pastor, or what his message will be each time he preaches. In all these things he has the direction of the Holy Spirit. Church plans and planning boards to direct the spread of the gospel are foreign to the scriptures and really are an affront to God because it says that we do not believe the Lord is able to direct us or that he will not direct us or it says that we believe we know better as to where we should go than the Lord does.



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