



As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

Teaching 1 – Evangelism is your calling

Introduction

This Bible study revolves around three basic steps for. **A Call to Evangelism.** *Observation, Interpretation and Application.* Observation answers the question, “*What does the text say?*” Interpretation deals with, “*What does the text mean?*” Lastly, Application, the goal of Bible study, poses the question, “*How should my life change in response to the Holy Spirit’s teaching of this text?*”

The only resources you need to complete and apply this study guide are a heart and mind open to the Holy Spirit, a prayerful attitude, a pen and a Bible. Of course, you may draw upon other resources, such as commentaries, dictionaries, encyclopedias, atlases, and concordances and you’ll even find some optional exercises that will guide you into these sources. But these are extras, not necessities. This study is comprehensive enough to give you all you need to gain a good, basic understanding of Evangelism and how you can apply its themes and counsel to your life.

A word of warning, though; by itself, Evangelism will not transform your life. It will not give you power, peace, joy, comfort, hope, and a number of other gifts God longs for you to unwrap and enjoy. Through this Bible study, you will grow in your understanding of the Lord, ***His kingdom and your place in it***, and those things are essential. But you need more. You need to rely on the Holy Spirit to guide your study and your application of the Bible’s truths. He, Jesus promised, was sent to teach us “***all things***” **John 14:26, 1 Corinthians 2:13** So as you use this series to guide you through Scripture, bathe your study time in prayer, asking the Spirit of God to illuminate the text, enlighten your mind, humble your will, and comfort your heart. He will never let you down.

My prayer and goal for you is that as you unlock and begin to explore ***God’s call on your life*** and living His way, the Holy Spirit will fill every fibre of your being to the joy and power God longs to give all His children. So read on. ***Be diligent.*** Stay open and submissive to Him. You will not be disappointed. He promises you!

May our Lord richly bless you all in this? A call to Evangelism

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DEFINITION:

The word **evangelism** does not actually occur in Scripture. The Greek word for *euangelion* (“**gospel**,” “**good news**”) is its root, and focuses on the actual *proclamation* of good news of any sort. However, the verb *euangelizo* (“to evangelize”) is used over fifty times of believers who were *presenting* the good news of God’s love through Jesus Christ with the intent of *persuading* men and women to repent and receive God’s forgiveness. Early Christians spontaneously evangelized as they “chattered,” “proclaimed,” and “preached” the Good News everywhere!

EVANGELISM Involves:

1. Information: In the Greek Septuagint of the Old Testament it might mean any good, positive or helpful news. In the New Testament it was used exclusively of the good news of salvation through Jesus Christ **See Luke 4:18–19**

Gospel definition: “Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, by which also you are saved, if you hold fast that “*word*” which I preached to you—unless you believed in vain. For I delivered to you first of all that which I also received: that Christ died for our sins according to the “*Scriptures*”, and that He was buried, and that He rose again the third day according to the *Scriptures*” **1 Corinthians. 15:1–4**

2. Intent: The Greek verb *euangelizo* meant to bring good news, to announce glad tidings; (2) *to persuade others of the good news and to trust Jesus to save them from their sins*. The early Christians were not content to convey information about Christ alone. They were intent, as ambassadors of Christ, to persuade others to be reconciled to God through Christ. **2 Corinthians 5:20**

“Therefore those who were scattered went everywhere *preaching the word*” **Acts 8:4**

They returned to Jerusalem, *preaching*: “So when they had testified and *preached the word* of the Lord, *the gospel* in many villages of the Samaritans” **Acts 8:25**

“... We implore you on Christ’s behalf, be reconciled to God” **2 Corinthians 5: 20**

3. Individuals: The New Testament uses the Greek *euangelistes* three times to speak of the role, work, and office of an evangelist.

The role of an evangelist: “On the next day we who were Paul’s companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was one of the seven, and stayed with him” **Acts 21:8**

The work of an evangelist: “But you be watchful in all things, endure afflictions, do the work of an evangelist, fulfil your ministry” **2 Timothy 4:5**

The office of an evangelist: “And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ. **Ephesians. 4:11, 12**

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Take Note:

The Bible tells us that when the task is great and the workers are few, we should pray that the Lord of the harvest would send forth labourers to gather in the harvest. Perhaps we are not praying enough! **Or perhaps He is waiting for us to reconsider the biblical pattern and priorities for harvesting.** While much is written regarding the function of evangelism, few evangelize, and little is written (**or scripturally understood**) concerning the biblical office of evangelist.

It has been said that a carpenter is no good without his hammer. As much as this statement is true, I can assure you that an Evangelist is no good without the word of Almighty God, as this is his authority; it depends on how the Evangelist uses it.

No book other than the Bible contains total truth from God. The Hindu writings, Buddha's teachings, the Book of Mormon and other religions' written teachings (though they contain some noble aims such as helping other people) were not inspired by God. They are human opinions about God. The Bible is God's revelation of Himself through the writings of the Prophets, Apostles and other writers of the Old and New Testaments.

Some churchgoing people don't give the Holy Scriptures a high place of importance in their lives. They argue that the Scripture are no more important than the writings of theologians or philosophers and the books of other religions.

This is wrong; Jesus and the Apostles never relied on the teachings of theologians or philosophers or the religious experience of other persons as the Authority and basis of their teachings. **2 Timothy 3:16**

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EVANGELISM; IS IT YOUR CALLING?

The first New Testament use of the Greek word *euangelistes* is found in **Acts 21:8** and refers to the only biblical mention of an individual evangelist. Paul and his party, after returning from his third missionary tour, “entered the house of Philip the evangelist, who was one of the seven, and abode with him.”

What leadership role did “Philip the evangelist” fill in the local church in Jerusalem?

Acts 6:1-7

List the three qualifications of spiritual character and maturity, which commended Philip to his peers **Acts 6:3**

How would each of these qualities be important to anyone serving in spiritual leadership?

How did the apostles affirm the people’s choice? **Acts 6:6**

What were the results of restructuring ministry leadership more consistently with their spiritual gifts and motivations? **Acts 6:7**

After the stoning of Stephen **Acts 6:8–7**, the church in Jerusalem faced increased persecution so severe that many Christians were scattered into Judea and Samaria. As the believers fled they went everywhere evangelizing (*euggelizomenoi*), preaching the good news about Jesus Christ **Acts 8:4**. An example of this preaching is found in Philip’s “power encounter” evangelism.

Acts 8:6–8

What was the purpose for the apostles in Jerusalem to send Peter and John to Samaria?

What do you think Simon “saw” when the apostles laid their hands on the new believers and prayed that they would receive the Holy Spirit?

What did the two apostles do in several Samaritan villages before returning to Jerusalem? **Acts 8:25**

Later, Philip obeyed the Lord and went south into the desert for a divine appointment with the Ethiopian eunuch. After being supernaturally transported by the Spirit of the Lord to the coastal city of Azotus, Philip continued to evangelize in all the cities on his way to Caesarea, where he evidently relocated his family and home. Several years later he was to host the apostle Paul in his home in Caesarea **Acts 21:8**. There is no indication that Philip continued any “mobile ministry”.

What occurred to cause Philip to leave the comfort of Jerusalem and proclaim Christ to the Samaritians? **Acts 8:1-5**

How can we use negative situations as occasions to positively preach or proclaim the word of God concerning Christ?

What was the informational content of the “good news” Philip proclaimed? **Acts 8:6, 12, 35, 40**

How did the demonstration of God’s power over disease and demons enhance the effectiveness of his evangelistic presentations? **Act 8:6-8, 13**

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The Work of an Evangelist:

The second place where the term evangelist is used in Scripture is **2 Timothy 4:5**. Here Paul urges Timothy, whom he had left in Ephesus, to do several things, among them the work of an evangelist. The meaning of this phrase is dependent upon one's understanding of what role or office Timothy held. If he were a *travelling evangelist*, this admonition would seem inconsistent with Paul's earlier urging to "remain still in Ephesus." If he were a *young pastor*, as is often suggested, then Paul might be urging him to preach more evangelistically. If he were a *bishop (an overseer)*, then he might be wanting Timothy to provide an evangelistic example and stimulus to the pastors under him.

However, in Paul's letter to the Thessalonians he seems to make it clear that whatever else Timothy may have been, he was also an apostle. Paul greeted the church on behalf of himself and "Silvanus and Timotheus" **1 Thessalonians 1:1**, whom he later calls "apostles of Christ" **1 Thessalonians 2:6**. The word *apostle* means "sent one". We know that there were twelve apostles chosen and sent out by Christ. There are also many apostles specifically named as having been chosen and sent out by local churches **Romans 16:17, 1 Thessalonians 1:1, 2:6**. We have already noted that disciples and apostles "evangelized", but Timothy is told to "do the work of an evangelist." Paul did not say, "Go and evangelize", but rather "Do the *work* of an evangelist."

The Office of an Evangelist:

The "work of an evangelist" may best be understood by observing the object of the office of evangelist, according to **Ephesians 4:11 and 12**, the third use of this word:

And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for [*pros*] the perfecting of the saints, for [*eis*] the work of the ministry, for [*eis*] the edifying of the body of Christ.

The above is how the passage reads in the familiar King James version, with important Greek prepositions noted in brackets. As James Kennedy, noted pastor and leader in evangelism, explains, "Instead of the preposition 'for' being repeated three times [in these verses], the Greek says *pros*, *eis*, and *eis*, which would be better rendered 'for,' 'unto,' 'unto'".

The Office: Ephesians 4:11 and 12

Christ established certain leadership roles or offices "for" the purpose of perfecting (equipping) the saints "unto" ministry.

The office

The object of the office

Apostles

To provide foundational strength and stability to the larger body of Christ.

Prophets

To edify, exhort, and comfort the church

Evangelists

To motivate the saints for the work of evangelism

Pastors

To lead, feed, and protect the flock of God

Teachers

To instruct the saints for spiritual growth and service.

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This familiar passage teaches that Christ established certain leadership roles or offices “for” the purpose of “perfecting” or “equipping” the saints: 1) “unto” the work of ministry (spiritual service), and 2) “unto” the up building of the body of Christ.

This probably explains what Paul meant when he told Timothy to “do the work of an evangelist.” He was to equip, train, and motivate the saints to “proclaim the Good News”.

What role in evangelism do all Christians have in common? **Act 1:8**

What mutual ministry do all believers have? **2 Corinthians 5:18**

What enables believers to serve the Lord and others in special ways? **1 Peter 4:10**

Christ has placed certain saints into leadership roles to equip and enable the body to accomplish His purposes in the world. The *pastor* personally witnesses, but publicly *feeds* the saints. The *teacher* personally witnesses, but publicly *instructs* the saints. The *evangelist* personally witnesses, *possibly with greater conviction, confidence, and compulsion* than others **1 Corinthians 12:4–11**, but publicly, within the body, he *motivates* the saints for evangelism. Rather than being a competitor, the evangelist actually complements the ministry of the pastor. Indeed, some feel every congregation should have someone who has the special ministry of motivating and equipping believers for the work of evangelism.

Equipping the Saints:

As we have already noted, a primary object of the evangelist is meant to be to the saints. This is perhaps the greatest difference between the early church and today. Early evangelists seem to have had a deep concern to train the saints to be witnesses.

Robert Schuller and Billy Graham agreed about one thing, “That the first person added to our staff was the Minister of Evangelism. His or Her job description was and is today: ‘To recruit, train, and motivate laymen and laywomen to be lay evangelists of the church.’” While there are many fine evangelical churches, Schuller and his fellow ministers and lay evangelists pray and plan as if they were the only church to reach the hundreds of thousands of unchurched people who live within fifteen minutes of their location. As a result, over 1,000 unchurched people are being won into a lively membership of Schuller’s church each year.

Jesus said, “I will build My Church.” **Upon His ascension to heaven**, “He gave some to be ... evangelists ... for the equipping of the saints [unto] the work of the ministry [unto] the upbuilding of the body of Christ.” Leighton Ford reiterates this thought when he says that “the evangelist is to evangelize and also to equip others to evangelize. As he evangelizes, he communicates something of his own passion and ‘know-how’ to his co-workers”.

The professional evangelist undoubtedly has a place in God’s workings today. His enthusiasm and example can stir the saint to revival and the sinner to repentance by his prophetic utterances from the pulpit.

But the unfinished task of evangelizing the lost is still a fantasy unless we can motivate and mobilize evangelists in every church to equip the saints of their church for ministry to those outside the body who will never attend an evangelistic crusade, or read the evangelist’s monthly magazine, or watch his television specials. It is not “either/or” but “both/and.” The task is too great to leave to the relatively few “mobile ministries.”

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George W. Peters believes that “as we mobilize the church in evangelism, we will soon discover that a three-winged pattern will evolve. In general, we will find that some ten to fifteen percent can be mobilized for active confrontational evangelism. An additional twenty to thirty percent can be trained in friendship evangelism. The remainder must be trained in prayer evangelism, prayer which undergirds the other two efforts. Thus the total church becomes involved”.

MULTIPLICATION:

If a church were to motivate and mobilize just ten percent of its members for effective evangelism and if they won just one soul per year each, that congregation would double in less than a decade. If those converts were nurtured and disciplined and ten percent of them joined the other “witnesses” in winning one soul to Christ per year, that church would more than triple in twelve years!

What would happen for the Kingdom of God’s sake if hundreds of churches in major metropolitan areas were to carefully consider those among them who were evangelistically motivated and successful? And what if they were to encourage them in their ministries and provide financially for them so they could give themselves to “equip the saints unto the work of the ministry” of evangelism?

Jesus said, “The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.” **Luke 10:2**. We are to be either the labourers or the prayers!

We must remember that Christ is still giving evangelists to the church to equip the saints **Ephesians 4:11, 12**. We must seek to *recognize* those evangelists and *release* them to the ministry God has intended, that “all men should come to *repentance*.”

Jesus’ Authority

Speaking to His disciples after His resurrection, Jesus Christ issued His final command: “You shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” **Acts 1:8**. This final call to evangelize was an affirmation of the Great Commission He had given them earlier. To accomplish this task would take the involvement of all the redeemed throughout all of the church age.

The following five scriptures contain the most succinct references to world evangelization. As you study each passage, note 1) what they have in common, 2) what each scripture adds exclusively to the task’s definition and character, and 3) upon what authority Jesus based His command.

Matt 28:18-20

Mark 16:15-16

Luke 24:46-48

John 20:21-23

Acts 1:8

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Summary:

Two thousand years of worldwide evangelism have passed since Christ commissioned His followers to go and proclaim the gospel of the Kingdom. Today, one third of the earth's population declare themselves to be Christians. Whole countries—and even continents—are being loosened from pagan domination. The “Gospel of the Kingdom” is being proclaimed by every means known in every part of the world.

Psalms 2 is a great messianic psalm which discloses the heart of God toward His own Son. “Ask of Me ... I will give You the nations *for* Your inheritance.” This conversation introduces an amazing declaration that all the nations of the world are intended to come under the aegis of His Son's rule. However, the qualifier is, “Ask”. In John 17, through His High Priestly Prayer, Jesus does exactly this (John 17:1–26). However, His request involves our response. We must unite (John 17:21) and we must receive the authority “manifest” in God's name and glory, which Jesus, as the Interceding Messiah of Psalm 2, has conferred upon us—His church. In this name we pray, and by this glory we triumph—receiving the inheritance of nations as God has promised.

In **Revelation 7:9–17** we are introduced to “a great multitude which no one could number, of all nations, tribes, peoples, and tongues.” Many scholars feel these are “all the redeemed out of all people groups throughout all of history.” The supreme task of the church has progressed slowly, but now there is a forceful surge of determination that this task could be accomplished in this generation!

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