

GOD CENTERED EVANGELISM

Textbooks: The Bible

God Centered Evangelism, by R. B. Kuiper

True Evangelism, by Lewis Sperry Chafer

Evangelism and The Sovereignty of God, by James I. Packer

Generally each week we will follow the subjects given in the book, God Centered Evangelism. Therefore, read it first, but try to read the other books, too, if you have time.

Evangelism Begins With God

Dr. Kuiper's first chapter carries the title, God the Author of Salvation.

What is evangelism? Dr. Packer says that the New Testament gives the best and a very simple answer: It is preaching the Gospel.

What is the Gospel? Cf. 1 Cor. 15:3, 4; Rom. 1:1-4, 16.

To whom is the Gospel to be preached? Cf. Mark 16:15; Acts 1:8.

Is there a difference between evangelism and missions? No! Our mission is to evangelize all the world in every generation.

Having recognized all of the above to be the teaching of Scripture, we must also recognize that there is a great difference among Bible-believing Christians as to what is involved in evangelizing the world.

There are many things that believers hold in common:

- 1) That we are commanded to preach the Gospel to every creature.
- 2) That all men need to be saved.
- 3) That salvation is revealed in Scripture as God's provision for the salvation of sinners.
- 4) That this provision is through faith in the substitutionary death of God's only begotten Son, the Lord Jesus Christ.
- 5) That the conviction of a man's need is brought to his heart by the work of the Holy Spirit.

Some would interpret the above in different ways, but there is basic agreement on these points.

But when it comes to the actual work of evangelism, and what we are to expect as a result of that work, there is a wide difference.

- 1) This is the most predominant view in terms of the number of people who hold it.

That God has commissioned us to go into the whole world for the purpose of bringing as many people to Christ as we can bring.

Those who hold to this view believe that a man's eternal destiny is in his own hands. The main emphasis in preaching is directed at man's so-called "free will." Specific methods are used to put the sinner in a proper mood to receive Christ, and usually, in evangelistic meetings, this is followed by insisting in a public decision. Every attempt is made to make the Gospel as attractive as possible.

- 2) The other view is that we are to go into the whole world to preach the Gospel, believing that God has eternally elected certain people unto salvation.

It is absolutely necessary for the elect to believe in Christ, but the Word of God is preached with the conviction that it will be through the Word that the elect

will be drawn to Christ and will be able to believe, since "faith cometh by hearing . . ." (Rom. 10:17).

We beseech men to receive Christ so as to be reconciled to God, but ultimately it is up to God to use His Word to fulfill His own purposes. Cf. Isa. 55:10, 11.

What makes the difference between these two views of salvation?

It is the truth of the sovereignty of God and belief in the doctrines of grace! As in all other matters regarding the truth of God, the right view will be decided by Scripture, and by Scripture alone.

What are the doctrines of grace?

- 1) That man is totally depraved, dead in his sins, completely alienated from God, unable to save himself, and unwilling for God to save him.
- 2) That God has sovereignly chosen certain individuals to be saved, and that this choice was made in eternity past and without consideration of any meritorious condition in the elect.
- 3) That it was determined before the foundation of the world that Christ would come to provide salvation for all those who would eventually be saved. Or He came to provide salvation for all who would believe. His intention in dying was completely in harmony with the will of the Father when He elected certain ones to be saved.
- 4) That God moves upon the hearts of the elect, calling them by His grace, enabling them to believe, and working in their hearts to such a great extent that they want to be saved.
- 5) That those who truly believe in Christ as saved for eternity, but that their faith will most certainly be manifested by a changed life and by persevering in the Christian life until death, or until the Lord comes.

Inseparably linked with these doctrines is belief that God is sovereign. This means that salvation is all of God:

- 1) It was ordained by Him in eternity past.
- 2) It was made possible by the incarnation, the death, and the resurrection of God's only begotten Son, the Lord Jesus Christ.
- 3) It is imparted to men through the preaching of the Word as the sovereign work of God, the Holy Spirit.

The Bible makes it clear that man never asked to be saved. No man ever sought it. He does not deserve it. He cannot earn it. Therefore, if man is to be saved, God must provide it, and God must draw man to Himself and cause him to receive it.

Cf. Rom. 6:23; Eph. 2:8, 9; Tit. 3:5.

If we believe the doctrines of grace, our views of evangelism will be drastically different from the present-day popular views of such people as Billy Graham, Luis Palau, and such organizations as Campus Crusade, etc.

How and where do the Scriptures show that God was the One Who took the initiative in the salvation of man, and that this was all planned before the foundation of the world?

Cf. Acts 3:19-21, esp. v. 21.	Cf. Eph. 1:4
Rom. 16:25	2 Tim. 1:9
1 Cor. 2:7	Tit. 1:2
1 Pet. 1:20	Rev. 17:8
Rev. 13:8	

Note also Eph. 1:11; Rom. 8:28.

All three Members of the Godhead have their part in salvation which was from Scripture determined in eternity past. Note the following:

- 1) The Father's will.  
Cf. 1 John 4:10  
John 3:16, 17  
John 4:34  
John 5:30, 36-38  
John 6:35-40  
John 17:4  
Rom. 8:32

- 2) The Son's death.  
John 10:11, 14-18  
John 11:51, 52  
John 18:11 -- the cup  
Matt. 16:21-23  
Phil. 2:8  
Heb. 10:7  
1 Pet. 3:18; 2:24

- 3) The Holy Spirit and the Word, conviction, and regeneration.

John 16:7-11  
Acts 1:8  
Acts 2:4-13  
Acts 13:2  
1 Cor. 2:6-14  
John 3:5-8  
Tit. 3:5

Also by the Father's will: John 1:11-13; Jas. 1:18; 1 Pet. 1:3-5

Chapter 3 in Kuiper -- "God's Sovereign Election and Evangelism" (pp. 32-45).

(Some of the information given below was not included by Dr. Kuiper in chapter 3.)

Scriptures dealing with election: Eph. 1:3-6, 11; Acts 15:13-18; 2 Thess. 2:13, 14; 2 Tim. 1:8, 9.

In addition to Scripture we have the statements given in the Canon of Dort (quoted by Kuiper, pp. 32, 33) and the Westminster Confession of Faith (Trinity Hymnal, p. 675, Chapter III, Sections III-VIII).

The basis of God's choice in election: It is God Himself, nothing in man. Cf. Rom. 9:16; Eph. 1:11; John 1:11-13; Jas. 1:18. It is:

- 1) Unconditional (p. 33).
- 2) Unchangeable (p. 34). Cf. Rom. 8:30.
- 3) Not arbitrary, but a deliberate, considered choice (pp. 34, 35).
- 4) In Christ (p. 36). Cf. Eph. 1:4.

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Does the above make evangelism unnecessary since whatever God decrees is certain to take place?

Evangelism is absolutely necessary because God's decrees include the end that He has in mind, but the means of attaining those ends. Conceivably God could have saved sinners apart from Christ, but He ordained salvation through Christ, by faith, in response to the preaching of the Gospel.

Thus, "election demands evangelism" (p. 38e). And the evangelizing is to be done by those of the elect who have been saved. This is the pattern throughout the Word of God.

Notice the commands to evangelize: Matt. 28:18-20; Mark 16:15; Acts 1:8; 15:14, 17.

Thus, not only does election require evangelism, but election guarantees that there will be genuine results through evangelism (p. 39e). The nature of man's heart would make evangelism the most useless and impossible work in the world if it were not for the truth of election and the doctrines of grace. Cf. Isa. 55:10, 11; 1 Pet. 2:23.

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The commands to evangelize above mean that God's elect are in every nation, and that they are there in every generation.

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But there is another doctrine in Scripture which seems to discourage evangelism: the doctrine of preterition (a passing over), or, as it is sometimes called, reprobation (condemned, rejected, abandoned).

These are taught in Scripture:

- 1) By implication. If only some are chosen, obviously others are passed by.
- 2) By specific teaching. Cf. Rom. 9:19-23; 1 Pet. 2:7, 8; Jude 4.

Do these affect the sincerity of the offer of salvation to the non-elect?

In dealing with these we must recognize that the Bible teaches:

- 1) Election.
  - 2) Reprobation.
  - 3) The universal preaching of the Gospel to all men.
  - 4) The responsibility of all men to hear and believe. Cf. Acts 17:30.
- Therefore, we must not allow ourselves to reject any of these teachings because we cannot reconcile them with human reason. Cf. Isa. 55:8, 9.

How can we justify the free offer of salvation to all men when only the elect are going to be saved?

- 1) Because the Word of God commands it.
- 2) Because this is God's plan for seeking out the elect.
- 3) Because it is true that "whosoever believeth in him should not perish, but have everlasting life" (John 3:16).
- 4) Because this confirms the righteousness of God. Men are not crying out for salvation. They will even hear the Gospel and turn away.
- 5) Because the lack of ability on the part of men to receive has nothing to do with the sincerity of the offer.

Cf. Ryrie's statement and his quotation of Dr. Chafer in Dispensationalism Today, pp. 164, 165.

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What is the purpose of knowing the doctrine of election, and its connection with evangelism?

- 1) It is a part of Scripture, and a vital part of the doctrine of salvation.
- 2) It glorifies God in His saving work.
- 3) It humbles man because it is unconditional.
- 4) It assures a harvest which would otherwise be impossible.

Illus: A farmer can plow and sow his seed. But all of his plowing and sowing would be useless if the seed did not germinate and grow, or if there were no water or sun. Even the seed and the soil have been provided by God, and the farmer has both his wisdom and his strength to work from God.

- 5) It makes possible the salvation of the "chief" of sinners since it is not conditioned on either merit or demerit.
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Should sinners be told about election?

It certainly should not be deliberately hidden from them.

- 1) The Lord spoke about it to unregenerate men.
- 2) It is in the Word.

But it is not necessary for the lost to know this in order to be saved. Dr. Kuiper cites the case of the Philippian jailor in Acts 16.

Sinners are not told to find out if they are elect. They are told to believe in the Lord Jesus Christ to be saved. They will know that they are elect!

# God's Infinite Love and Evangelism

## Lesson 2

Text: John 3:16.

When we speak of God-centered evangelism we mean, first of all, as we learned in the first lesson (and first chapter of Knipe's book) that evangelism, ~~the~~ the divine plan to save sinners, began with God. He originated it. He planned it all. He determined the conditions, etc.

Now we are to see how it originated with His love. Love is such an outstanding part of the nature of God that the Apostle John tells us in two passages that "God is love" (1 Jn. 4:8,16). And this is <sup>always</sup> ~~always~~ true. And there is in this word the idea of choice, that God chose to love. He loved before He gave, and this was the reason <sup>for</sup> ~~why~~ for His gift.

The fact of God's love is stated in John 3:16.

What, or who, did He love? "The world."

What does this mean? At first glance it would seem that this includes all men of every generation in every nation. We could interpret it that way if it were not for other verses of Scripture.

Cf. Rom. 5:8; 8:32, 35-39; 1 Jn. 4:9,10      Cf. Rom. 9:13; Mal. 1:23  
Eph. 2:4; 3:16,17

Passages like this have led to the interpretation that "the world" of John 3:16 is the world of the elect. (We begin looking at election next week.)

But this does not seem to fit the verse. This does not agree either with the usage of the term, "the world," as it is used elsewhere in Scripture.

The interpretation that makes it every person who has ever lived all creates the problem that God has to let ~~evil~~ people go to hell even though He loves them and Christ paid the penalty for their sins.

Lesson 2 (2)

Do we have any other alternatives? Yes. There are two:

- 1) Proposed by Dr. Kuiper, and taught also by Dr. Warfield — that this use of "the world" speaks of the character of the world, the quality of people in the world generally. Cf. Rom. 1:18-3:20.

Cf. 1 Jn. 2:15-17.

~~Rom. 1:18-20~~

Eph. 2:1-3; 4:17-19 Jude 14-16

This speaks of the unloveliness, the ungodliness, the sinfulness of the world.

Read the passages on the sinfulness of man and the wrath of God and you will understand this idea in the word, "world."

- 2) See above as far as to do with the ~~inclusion~~ of Gentiles as well as Jews, that salvation was not just for the Jews.

Cf. Mark 16:15 ~~Matthew 28:19~~

Rom. 3:19

1 Jn. 2:2

So it was people in an wicked world, made up of Jews and Gentiles, upon whom God set His love.

Cf. 5:9; 7:9,10; Dan. 7:13,14.

"He" indicates the infinity of God love:

1) Who loved.

2) What He loved.

3) What He did for them.

4) What was accomplished by what He did

## I. Who loved? GOD.

Think of His infinite perfections.

"Thou art of purer eyes than to behold evil, and canst not look on iniquity... (Hab. 1:13) Hab. 2:20

Cf. Job 15:12-16

Psa. 5:4,5

" 7:11

" 11:4-6

Psa. 24:1-5

2) Whom did He love? Sinner.

This is incredible! Cf. Eph. 2:4-7.

1 Tim. 1:15

Mt. 9:13

Jdt. 3:3,4.

This defies explanation

3) How did He express His love? What did He do for them?

"He gave His only begotten Son." This also is incredible!

What did it require?

(a) See incarnation - becoming a man.

(b) Living among men as a man - the Creator as a creature.

(c) See ~~totality~~ of men.

(d) Finally, death - and death in the most humiliating and painful way.

Cf. Rom. 8:32.

Cf. Abraham in Gen. 22:1,2.

4) What was accomplished? Cf. John 3:16,17 - "everlasting life...that the world through him might be saved." So having eternal life means salvation.

What does salvation include?

(a) Justification.

Reconciliation      Friendship

Preciation      Forgiveness

~~Redemption~~

(b) Sanctification - indwelt by the Holy Spirit

(c) Glorification - inheritance - likeness to Christ.

All of this is for "whosoever believes on him"

Christ.

This is the only way.

It is for all who believe - faith is the ~~justification~~ of salvation. No one will be saved who does not believe.

Our task is to preach the Gospel, to beseech men to be (over)

reconciled to God, to pray for the ministry of the Word.

BUT IT IS GOD WHO USES THE WORD AS HE SEES FIT.

Cf. 1 Cor. 3:4-9.

## Chapter IV of Kuyper.

### GOD'S GRACIOUS COVENANT AND EVANGELISM

This brings us to evaluate Covenant Theology.

See two major types of interpretation today:  
Covenant Theology and Dispensational Theology

In many ways it is to be regretted that we have allowed ourselves to be categorized. There is "one body, one spirit... one Lord, one faith, one baptism..." (Eph. 4:4,5).

In dealing with a subject like this we need to obey the words of Eph. 4:1-16. (Read.)

We also need to remember that, in speaking about Covenant Theologians or Dispensational Theologians, we are not talking about two groups in which every person in each group is in complete agreement with each other. There are great differences between Covenant people, and there are great differences between dispensational people.

And you will find extremes in both cases. There are ultra-dispensationalists and there are hyper-Calvinists.

It has to be said to clear the record that Covenant men have been, for the most part, Calvinistic, whereas dispensational men have tended to be Arminian. But there are Covenant men who are Arminian and dispensationalists who are Calvinistic.

See that is that there are things in both systems of interpretation which are not Biblical. The Bible is our source of truth and the ultimate test of all that we are to believe is, Is it what the Bible teaches?

How would we distinguish between the two? Several ways:

- 1) Covenant Theology tends to spiritualize much of scripture, esp. the OT; Dispensational Theology interprets the scriptures literally.
- 2) Covenant Theology places Israel and the Church together. Dispensational Theology distinguishes between them.
- 3) Covenant Theology is usually Calvinistic with regard to salvation. Dispensational Theology is inclined to be Arminian, or less!
- 4) Covenant Theology sees one way of salvation throughout scripture. Dispensational Theology is inclined to say that there are at least two ways of salvation, OT and NT. Some would go so far as to say that there are seven ways of salvation

Such result of these comparisons is that there are differences over:

- 1) Baptism.
- 2) Prophecy -  
Rapture  
Millenium

The end result of these comparisons is that there are some points in both with which we would agree, and that there are some things in both which we would reject.

## Chapter IV

The covenant of works - p. 46. is the word Trinity used.

The covenant of grace - q. 46. COVENANT  
"agreement to save whom"  
"Protoevangelium" by whom  
+ how THEOLOGY

The covenant of grace + election - p. 48.

must be distinguished, cannot nullify each other  
compliment each other

Good if Kuiper had left it this way: "Election determines who are to be saved. The covenant of grace concerns the manner of their salvation."

### Axialization of election

Christ had to come and die

The elect have to be told of Christ

The elect must believe.

Saints evangelism (or missions) is absolutely essential.

### Separation from Universalism

This was true of Israel.

This ~~is~~ also true of the Church.

They both are to be separate  
from the world in order to be  
spiritually prepared to invade the  
world with the Gospel message.

### Covenant Children and Aliens

#### Problems

- 1) It is not supported by Scriptural examples,  
e.g., Esau. Also Judas. This would mean  
that all the descendants of Abraham would be saved.
- 2) Even Dr. Kuiper says that this is true,  
"as a general rule" (p. 58 b), but not always.
- 3) He misinterprets Acts 16:31 - "and thy house."  
He asks, "What did they mean when they  
told the jailer that, in case he believed,  
his house, as well as himself, would be  
saved?"
- 4) He applies the seed of Abraham to Abraham's

natural seed.

"Seed" is used in the Bible with reference to Christ — in three ways:

- (1) His natural descendants. Cf. John 8:33, 37. Then see v. 39.
- (2) His spiritual descendants. Cf. Gal. 3:29
- (3) Christ.

- 5) Dr Kuiper did not mention that children are brought into the covenant by baptism, i.e., sprinkling. (At least this is the teaching of Covenant Theology.) And yet there is no example of this in the Bible.
- 6) Covenant Theology also rejects any distinction between Israel and the Church. Many Covenant men believe in a future for Israel, but within the framework of the Church.

4/6/83

## EVANGELISM - #5 "God's Sovereign Commission and Evangelism" - R. B. Kuiper.

The objection is often raised that, if you are a Calvinist, you do not believe in missions or evangelism.

The idea is that

if you believe in election, and  
if you believe in the sovereignty of God,  
then evangelism is unnecessary.

The first answer to that is that the person who would make such a statement shows his ignorance of history. See great missionary movements as well as many of the great evangelists of the past were men who were Calvinistic in their theology.

The second is that, if this were true, then those who believe in the sovereignty of God would be guilty of disobeying one of the most important of the commandments of our sovereign God!

The teaching of Matt. 28:18-20;  
Mark 16:15  
Luke 24:45-49  
John 17:18; 20:19-23  
Acts 1:8

is very clear!

This means

- 1) That there is no conflict between divine sovereignty and human responsibility, but, as Kuiper brings out so well, human responsibility (the command to go and witness, and the command for "all men everywhere to repent" [Acts 17:30]) is an integral part of the sovereignty of God.
- 2) That God uses means. He not only has His elect who will without doubt be saved,

but He has ordered that the Gospel be preached unto them, and made it imperative that they believe! Our Lord said in Mark 16:16, "... he that believeth not shall be damned." Cf. also John 3:18.

There may be Calvinists who do not believe in evangelism, but, if they do not, they are denying a major emphasis in Scripture and are guilty of gross disobedience to God and His Word.

There obviously was a great change in the ~~emphasis~~ in ~~evangelism~~ after the death and resurrection of Christ - which is explained in Romans 9-11.

See also the difference between Matt. 10:5,6 and Matt. 28:18-20.

However, this does not mean that Gentiles and Samaritans were entirely excluded before Christ. Cf. Jethro

Naaman  
Ruth

Jonah and Nineveh

} See ch. 6, p. 71.

But through Peter and Paul a new outreach to the Gentile world began - predicted many places in the O.T. Cf. Rom. 15:8-12.

This is very clear in the commission.

The message is Christ - Acts 1:8. This means that it is the Gospel. We are to deal with the reasons for His coming,

who He is,

what He did, and why,

and the results - what He accomplished.

The method is teaching. Cf. Matt. 28:18-20.

Ever since the days of Finney (1792-1875) the church has been plagued by wrong methods. We will get to more of this in chapter 15, but notice Knipper's statement at the bottom of p. 64 and the top of p. 65. (Read the P.)

Finney said this:

A revival is not a miracle, nor dependent upon a miracle in any sense. It is a purely philosophical result of the right use of constituted means--as much so as any other effect produced by the application of means (Lectures, p. 5).

Now, we have entertainers, music, the personality of the evangelist, emotional appeals, mass movement (personal workers coming forward), the use of salesmanship - all employed to get results. And it is done with the same idea as in business: "You may not get the - all, but you will get some!"

### The power in evangelism.

Here we may be anticipating some things in future chapters, but the repetition will be good for us.

- 1) The sovereign authority of Jesus Christ. Cf. Mt. 28:18.
- 2) The power of the Holy Spirit upon the witness. Cf. Acts 1:8
- 3) The living, life-giving power, of the Word of God. Cf. Heb. 4:12; Isa. 55:10, 11.

Our commission tells us:

- 1) That we are to go.
- 2) Where we are to go, or to whom...
- 3) Why we are to go.
- 4) How we are to go.
- 5) With what we are to go.

4/13/63

## GOD AND THE SCOPE OF EVANGELISM - Chapter 6 in Kuiper.

Who determines the scope of evangelism? That is, who has the right to say where the gospel shall be preached?

Obviously GOD does!

It was Christ who gave us the words in Matt. 10:5-7. He also gave us the words of Matt. 28:18-20.

He had the right to change the orders from time to time, which He did. The OT is the record, primarily, of God's ministry to Israel. This was especially true from the call of Abraham to the ascension of Christ. Prior to Abraham we see no distinction between Jews and Gentiles such as we have had ever since.

Today there is a concentrated emphasis on the Gentiles, but not to the exclusion of the Jews.

The purpose of witnessing today is not to convert the world (as Kuiper suggests), but it is, as it has always been, to reach the elect. Today the Lord is building His church and believers are brought into the church at salvation by the baptism of the Holy Spirit. And in the church, all distinctions are done away (as in preaching the gospel). But here we are dealing with two lines of truth.

The question we are concerned with in this chapter is, How can the gospel be universal?

There are several answers to that question! (I am not approaching this exactly as Kuiper has done. This is more of a recognition of dispensational distinctions. I want

point of the reasons for the universal gospel.)

Let us keep in mind that when we talk about salvation, we are talking about a threefold work, or a work with three aspects which we can speak of in three tenses: past, present, future:

- 1) Justification.
- 2) Sanctification.
- 3) Glorification.

I. The Gospel is universal because it was so declared by the Godhead.

Note the commission as given in the four Gospels, and in the book of Acts. wherever we are - in Jerusalem, or the farthest away from Jerusalem - the message is the same!

II. The Gospel is universal because it was so declared by the Apostles.

There is no stronger passage than Gal. 1:6-9.

But see also "one faith" in Eph. 4:5. (But note the whole passage in vv. 4-6.)

Every passage opposing false doctrine is a passage confirming that there is only one gospel for all

and was commissioned as the apostle to the Gentiles; Peter, to the Jews.

Cf. Gal. 2:7; Rom. 10:13; 15:15, 16, 20, 23, 24.

III. The Gospel is universal because there is only one God.

If there were many gods, then we should stay <sup>out</sup> of Moslem areas, or Buddhist areas, etc., but there is only one God. So his message has to go to all.

Cf. 1 Cor. 8:6; Eph. 4:6; Deut. 6:4, 5; Isa. 43:11; 44:8;

45:5; 46:9 - and many other passages.

- IV. The Gospel is universal because the needs of all men is the same.

Cf. Rom. 3:<sup>9-19</sup> 23; 5:12; Heb. 9:27, 28.

- V. The Gospel is universal because the requirement for salvation is the same: the righteousness of God - justification. Cf. 2 Cor. 5:21; 1 Cor. 1:30; Rom. 5:1. We have peace with God - 2 Cor. 5:18, 19. There is no other provision for the spiritual needs of men.

The proof of God's satisfaction with Christ is His resurrection and ascension. Cf. Rom. 4:20-25; Heb. 1:1-3 (also 8:1; 10:12; 12:2). ~~the~~  
~~same~~

- VI. The Gospel is universal because it alone is sufficient for man's present needs. Cf. 2 Cor. 5:17.

- VII. The Gospel is universal because it alone gives us hope of life after death. Other religions claim to, but only God and Christ through the Gospel actually do it.

Cf. John 11:25, 26.

4/20/83

## GOD AND THE URGENCY OF EVANGELISM - Kuiper #7

What tends to deaden our attempts to reach the lost?

There is one primary answer: FALSE DOCTRINE (which includes the misconceptions that people have today), such as:

- 1) There is no future life, no hell.
- 2) There will be another chance after death.
- 3) One religion is as good as another.
- 4) Universalism - all will eventually be saved.
- 5) Personal indifference, due to pleasure, business, problems, the effect of sin

What is the chief reason for urgency in evangelism? The teaching of the Word of God. Cf. 2 Cor. 6:2; Heb. 12:25; Psa. 95:8; Eze. 33:11, 7-9 (cf. Acts 20:26; 18:6).

Some of the details which explain this:

(We must always keep before us) the doctrine of the sovereignty of God and election.)

- 1) The last words of the Lord Jesus: the commissions.
- 2) The zeal of the Apostles, especially of Paul.
- 3) The damaging, hardening, <sup>increasing</sup> effects of sin.  
Cf. 2 Tim 3:4. This is a present reason. ~~The blessings which accompany revival~~
- 4) The uncertainty of life, the certainty of death - with its irreverent doom. This uncertainty of life applies to us, too.
- 5) Rewards: but nor for the same reason  
6) The coming of the Lord <sup>Psa. 126:5,6.</sup> but Kuiper suggested.
- 7) It is certain to bear fruit - ~~as~~ 1 Cor. 15:58.
- 8) The present blessings which salvation brings - revival, changed lives, lives (e.g., of children) spent for the glory of God.
- 9) ~~as~~ <sup>a great</sup> confirmation of the truth.
- 10) It glorifies God
- 11) The most important issue in life - Mt. 8:36,37.
- 12) The opportunity may not be repeated.

GOD AND THE MORALE OF EVANGELISM -  
chapter 8 in Kuiper.

A disappointing chapter, probably the weakest  
in the book so far.

This section on self-love could be omitted.

The section on the love of God and Christ is  
good, but how do we get it?

Cf. what follows Deut. 6:4, as the means  
of loving the Lord.

Instead of following Kuiper, I want to take  
a text: John 4:1-42.

Here there are five motives for evangelism  
expressed by our Lord - all centered in  
God because they would be impossible  
without Him. They were motives to our  
Lord Jesus Christ.

- I. Do do the will of God (v. 34a). This is  
evident in the commissions. Cf. also Mt 4:18,19.
- II. Do finish His work (vv. 34b,35). Cf. John 4:4.  
Why? To save the women of Samaria, and all  
of the others, too. Cf. Luke 19:5; John 3:7; 10:16.
- III. Rewards (v. 36a). Cf. 1 Cor. 3:8,14;<sup>9:24</sup> 2 Cor. 5:10;  
2 Tim. 4:7,8; Rev. 2:7,10, etc.; 22:12 (Isa 62:11);  
Mt. 5:12; Col. 3:22-24.
- IV. Do do a work with eternal consequences (v. 36b)  
This was what the Lord used to get  
Martyn Lloyd-Jones out of medicine and  
into the ministry. Cf. Mk 8:34-38; Jn. 6:26,27; 4:13,14
- V. The certainty of results (vv. 36b-38). And the

accompanying blessing of this is great joy: "that both he that soweth and he that reapeth may rejoice together."

Cf. 1 Cor. 15:58; Isa. 55:10,11; Jn. 15:16; Col. 1:6.

5/4/83

## GOD AND THE AIM OF EVANGELISM - Kuiper #9

The aim of anything is its purpose, its objective, its intention, its design.

Now we think of the aim that Christ had in going to the cross, we mean, what did He intend to accomplish? Did He go to the cross hoping to save all men? If so, He is failing. Or, did He go there to provide salvation for those who would eventually believe, the elect of God? If so, He is succeeding.

The aim of evangelism has to be God's aim! In a sense it has to do with the aim, or intention, that Christ had not only in going to the cross, but even in His preaching.

What is it? The answer is not one, but there are several aspects to it.

### I. To render obedience to Christ and to God.

This is our objective, but it must not be considered first. If no one were saved, we would still be under divine orders to go — to go to every creature.

Thus, we aim to be obedient to God. (Read the various platenets of our commission in the Gospels, and in Acts.)

### II. To preach the Gospel.

Too often the emphasis is upon the results we hope to have. But we need to be concerned first with the accurate and clear presentation of the Gospel message. We are inclined to be more concerned about how we can get people to believe than we are what they are to believe! If we are going

To witness effectively, our first concern must be the message.

The Lord did not say that we are to entice people by the consequences, which are usually man-centered, but we are to focus attention on God, His righteousness, and our need to be right with Him. Cf. Rom. 1:14-17. We are, as Christ said, "witnesses unto me" — that is, we are to talk about Jesus Christ, who He is, what He has done for sinners, and why He had to do it!

If we are to realize the purpose of our going to the world, we must know our message.

Cf. what Priscilla did with Apollos in Acts 18:24-28.

Note the messages in Acts.

Cf. Rom. 1:1-4.

Cf. 1 Cor. 15:1-11.

And we must be sure it is the true Gospel.

Cf. Gal. 1:6-10.

Even here our aim is not to make the message attractive to me; it is to please God by proclaiming the truth.

### III. To make sure that everyone hears.

It is doubtful if this has ever been done in any generation. But this has to be our objective.

We begin at home.

But we are responsible to the ends of the earth.

However, it is impossible for any person to go everywhere, and so we are workers together by prayer, and by our giving.

On prayer, cf. 2 Cor. 1:11; Eph. 6:19,20; Phil. 1:19,20; Col. 4:3,4; 1 Thess. 5:25; 2 Thess 3:1,2; Mt. 9:36-38

On giving, Phil. 4:10-20; 1 Cor. 9:6-14

The evangelization of the world is the responsibility of every believer as God leads, and as He makes it possible.

- IV. Do reach the elect, and to see them saved.  
We know that our labor will not be in vain.

Cf. Acts 13:48; 18:10; 26:18

We preach to all, and appeal to all, knowing that some will be saved. Our aim has to be consistent with the truth of God's Word.

- V. Do see the church grow to completion.

This is not through water baptism, as Dr. Kuiper seems to suggest, but through the baptism of the Spirit. Cf. 1 Cor. 12:12, 13.

It is to these that teaching is given. It is over here that discipline is exercised.

- VI. Do glorify God.

This was demonstrated in the ministry of Stephen. Cf. Acts 7:54-56.

Cf. 1 Pet. 4:10, 11

Cf. 1 Cor. 10:31; Col. 3:17, 23

On our Lord's ministry, cf. John 17:4; and on ours, John 15:8.

5/11/83 GOD AND THE AGENT OF EVANGELISM - Kniper #10

The means, or instrument, which God has ordained for the carrying out of His work in the world, is His church. He works through His people.

His people are members of Christ's body, the visible manifestation of His body is to be seen in local churches.

See local church

with spiritual leaders

meeting together for the ministry of the Word,  
for spiritual fellowship  
for the worship of God  
observing the ordinances,  
is God's authority and agent for the work  
of evangelism and missions.

No other agent, <sup>or organization,</sup> is spoken of in scripture.  
Cf. Mt. 16:13-20.

Similarly the Holy Spirit is the divine  
Agent; the church is the human.

Nine of Paul's epistles were written to churches,  
all of the others are church-related.

The situation we have today, where organizations outside of the church, and not responsible to the church, are running ~~foreign~~ and mission organizations, are foreign to the teaching of scripture.

An excellent comment is made regarding this in the bio. of Dr. Lloyd-Jones,

p. 366:

In London itself Dr Lloyd-Jones was now faced in a new way with his relationship to the inter-denominational evangelical movements which were under no church control. All these organisations had their headquarters in the capital and a number of them soon invited him to speak at meetings. He did not hide the difficulties he experienced in giving them his enthusiastic support. At a joint meeting of leaders of the Inter-Varsity Fellowship and the boys' and girls' branches of the Crusaders' Union, held at Syon House, he began his address--half seriously--by saying: 'I have been trying to find your organisations in the Bible, but you are not to be found in the New Testament. I did find you, however, in the Old--in the Book of Judges, chapter 17, verse 6, "In those days there was no king in Israel, but every man did that which was right in his own eyes"!'

We see the church is actively involved in this in Acts 13:1-4.

But we see earlier evidence of the work of God in this respect in the book of Acts.

See word "evangelist" - Acts 21:8; Eph. 4:11; 2 Tim 4:5.\* These may be more like Paul in Rom. 15:15-24.

What is required of the church?

- 1) Obedience to the specific commands of Christ.
- 2) The message of Christ.
- 3) Dependence upon the Holy Spirit. Cf. Acts 1:8; John 16:7-11.
- 4) The results are given by God - John 4:38; 1 Cor. 3:1-9.
- 5) Those who are saved become a part of the local church. Churches were estab. in NT times ~~when people were saved in any locality.~~  
In addition we see:
  - 1) The need for holiness.
  - 2) The need for unity.
  - 3) The need for prayer.

### Problems with Kuiper:

- 1) On the beginning of the church - p. 119 c.
- 2) On distinguishing between the local church as ~~an~~ organization, and the church as an organization. It seems that this would lead back to the same problem that we have now with para-church organizations

The work of the church is twofold

- 1) The edification of the church.
- 2) The evangelization of the world.

5/18/83

## GOD AND THE APPROACH OF EVANGELISM - Keiper #11

Here we are concerned with three questions:

- 1) What is the natural attitude of man toward God and the Gospel?
- 2) Is there any foundation in the heart of man for our witness of the Gospel?
- 3) What is there about our approach that the Spirit of God may bless to the salvation of the lost?

Regarding Question #1

- 1) Enmity - Rom. 8:7; 5:10,11. This is enmity against God.
- 2) The Gospel is foolishness - 1 Cor. 1:18, 23; 2:14.
- 3) Incapable of understanding - 1 Cor. 2:14 b.  
This means that he is spiritually blinded -  
2 Cor. 4:3,4

Consequently it is wrong to say that men are seeking God or that they are hungering for the Gospel. Cf. Rom. 3:10-12, quoted from Psal. 14:1-3; 53:1-3.

Wherever a person is truly seeking God, it is evidence that the Spirit of God has been seeking them first. Cf. Nicodemus, Cornelius, + Paul's statement in Gal. 1:15.

Regarding Question #2:

- 1) His consciousness of God - Rom. 1:20<sup>19,</sup>
- 2) His awareness of divine judgment - Rom. 1:32.  
Thus, he has a sense of right and wrong, + that right is rewarded, wrong is judged.
- 3) His experience of the goodness of God.  
Cf. Matt 5:44,45; Acts 14:17.
- 4) See trials and tragedies of life. How many there were who came to Jesus while He was here on earth who were suffering from the

effects of their sin. Cf. John 5:24, the man who had had an infirmity for 38 years.

Regarding Question #3:

1) We must use the Word of God - 1 Pet. 1:23; Jas. 1:18.

2) We must present the truth of God. Cf. Mr. 16:15; 1 Cor. 15:1-8, esp. vv. 1-3; Acts 10:24-33.

Here there can be no compromise. Notice the difference regarding the circumcision of Timothy in Acts 16:3 and Paul's refusal for Jesus to be circumcised, according to Gal. 2:3-5.

3) We cannot set ourselves above people. Our Lord is the greatest example in this. Cf. Phil. 2:5-16.

See also 1 Cor. 9:19-22; 10:31-33.

See another aspect of this, for holiness of life, in 1 Tim. 4:16.

See also Rom. 11:14

## GOD AND THE MEANS OF EVANGELISM - Kuiper #12

Here we are concerned about the by which the goal of evangelism is accomplished. What are the divinely appointed means for this work?

Before we answer this, we must be reminded that the Word of God nowhere indicates that it is God's purpose to save everyone. Jesus, in discussing the means we are not talking about factors in evangelism which will guarantee success in every instance, but we are talking about those means which God has indicated in His Word as those which He has ordained for His glory.

Here they are:

- 1) The Spirit of God.
- 2) The Child of God.
- 3) A holy life.
- 4) Prayer.
- 5) The Word of God.
- 6) The unity of the church.

### I. THE SPIRIT OF GOD.

Cf. John 16:7-11.

1 Cor. 6:9-11

John 3:5-8

Luke 4:16-22a.

### II. THE CHILD OF GOD.

To whom were the commands to evangelize spoken? In every case they were spoken to those who were already saved. It is God's plan to use His people in the work of evangelism.

Cf. Mt. 10:1-7; Acts 1:1-8; 10:5-14.

The witnesses of the NT were all believers. The Lord may at times use other means, but even then His people are usually used in one way or another. But the direct method is His primary plan.

### III. A HOLY LIFE.

This is linked with II, but needs to be emphasized separately.

The work of evangelism is a holy work and requires holy people for its greatest effectiveness.

Cf. Tit. 2:11-14.

1 Pet. 3:15

1 Pet. 3:1-6

Eph. 6:10-20

### IV. PRAYER.

Cf. Eph. 6:19, 20  
Col. 4:2-4  
~~Rom. 15:~~

Acts 4:23-31

### V. THE WORD OF GOD.

This is a point of pre-eminent importance.

Cf. 1 Pet. 1:23

Heb. 4:12

Eph. 5:25, 26

Acts 4:31

Notice the messages in Acts - their use of OT scripture.

What in particular from the Word? The

death and resurrection of Christ - Who died, why, what was accomplished, its sufficiency.

## VI. THE UNITY OF THE CHURCH.

This is not organizational, but a spiritual unity of believers, united in the truth, understanding the mission and the message, seeking to do God's will for God's glory.

Cf. Acts 2:1, 46, 47; 4:31, 32

John 17:20-23

Cond: Rom. 10:13-15.

6/1/83

## GOD AND THE MESSAGE OF EVANGELISM - Kuiper #13.

Our understanding of the message will determine our method and the means we will depend upon. Since in the message we find reflected the very nature of man and all that is required and provided to bring him to saving faith in our Lord Jesus Christ.

The message of ~~evangel~~ is most frequently termed in the NT, the gospel. It is a message of good news! Cf. Rom. 1:15, 16. ¶ ~~the gospel~~

What expressions are used with it to help us understand what it is?

- 1) The gospel of God - Rom. 1:1; 15:16 Originated with God, carried out by God, its for His glory.
- 2) The gospel of the grace of God - Acts 20:24. See also Gal. 1:6. Pictures the unworkiness of man.
- 3) The gospel of his Son - Rom. 1:9; 15:19, 29.
- 4) The gospel of Christ - Gal. 1:7, linking the NT gospel with the OT gospel.
- 5) The gospel preached to Abraham - Gal. 3:8.
- 6) The gospel of peace - Rom. 10:15; Eph. 6:15
- 7) My gospel - Rom. 2:16; 16:25; our gospel - 2 Cor. 4:3. The message of the apostles.
- 8) The gospel of ~~peace~~ the circumcision and of the circumcision - Gal. 2:7
- 9) The truth of the gospel - Gal. 2:5 and the faith of the gospel - Phil. 1:27
- 10) The gospel of the kingdom - Mt. 4:23
- 11) The everlasting gospel - Rev. 14:6.

In connection with the message,

- 1) There are certain things which the witness needs to understand;
- 2) There are certain things which the people of the world need to hear;

- 3) There are certain things which people must do if they are to be saved. Man does not contribute to his salvation, but he is responsible for his response.

First, the gospel is what it is because of the very nature of salvation. Thus, the ~~Christian~~ witness must understand

- 1) That all need to be saved
- 2) That no one deserves to be saved - "grace."
- 3) That no one wants to be saved
- 4) That no one can save himself - Eph. 2:8,9  
Jn. 3:5
- 5) That not all will be saved - not even all who confess to big sinner.
- 6) That it is God's will for all to hear the message of salvation
- 7) That people must believe to be saved - and this is all!
- 8) That faith is a gift of God.
- 9) That faith comes through the Word and through Christ
- 10) That salvation is a work of the Triune God - not of the sinner, nor of the evangelist.

Second, the things which the sinner must be told (depending upon individual circumstances):

- 1) The need for salvation - the penalty for sin.
- 2) The love, grace, goodness of God
- 3) The reason Christ had to come - His twofold nature, and why.
- 4) His death and resurrection.
- 5) The nature of salvation
- 6) The condition for salvation

Third, the conditions of salvation - things  
that the sinner must do:

- 1) Repent - Acts 20:21
- 2) Believe.

Both come from God.

1) Repentance - Acts 5:31; 11:18; 2 Tim. 2:25.

2) Believe - Eph. 2:8,9; Heb. 12:2; Rom. 10:17.

Note: sometimes the command to believe or  
repent includes the other - Acts 16:31

2 Pet. 3:9

01/22/83 GOD AND ZEAL FOR EVANGELISM - Knipper #14

What is zeal? To be zealous is to be jealous. Cf. Isa. 42:13  
It is enthusiasm, a spirit which cannot be subdued, in the pursuit of anything.

Relating this to evangelism, it means that one not only refuses to be discouraged, but continues to pursue the work that God has given us to do in preaching the Gospel to every creature.

It is a person "on fire." This is what Paul had in mind when he wrote in Rom. 12:11,

"Not slothful in business, fervent in spirit, serving the Lord."

See also Sir. 2:14

Prayer of Isaiah - Isa. 63:15

Rev. 3:19

ff.

See Lord has zeal. Cf. Isa. 9:6,7 (esp. v. 7 b).

Zeal means not only diligence, perseverance, but joyful, enthusiastic, faithful diligence. It knows nothing of reluctance. It is not turned aside by threats or by obstacles, nor by rejections.

Examples: Our Lord - Mt. 16:21-23

John 2:13-17  
John 18:10,11

Isa. 59:17 b  
Psalm 69  
(v. 9)

Peter and John - Acts 4:13-33

" 5:40-42

Stephen - Acts 6:9-7:60

Paul - Acts 20:17-21

Phil. 1:12-21.

What gives us zeal? How do we get it? Obviously it comes from the Lord. But how? It comes through:

- 1) Remembering who has given us the task. not prophets, nor apostles, nor angels, nor the church - but our Lord JESUS CHRIST HIMSELF.
- 2) Recognizing the importance of the task an eternal work SELF.
- 3) Realizing what it will mean to those who trust the Lord.
- 4) By prayer - Acts 4:23-31.

Zeal - Kupper #14. (2)

What are we zealous for? See John 17.

- 1) See glory of God - John 17:4,6
- 2) See Word of God - John 17:8. See Paul's words in Gal. 1:8,9.  
It is possible to be zealous for the wrong thing.
- 3) See work of God - John 17:4

We can be zealous for our church, or for our own reputation

Gal. 1:8  
Rom. 10:2  
Phil. 3:6

0/29/83      GOD AND THE METHOD OF EVANGELISM - Kuiper # 15

Here we are faced with the question: HOW ARE PEOPLE TO BE REACHED WITH THE GOSPEL?

The Bible gives us all of the teaching on this that we need.

Remember that we are talking about the only true kind of evangelism - evangelism that is God-centered. So often, perhaps, most often, evangelism is discussed as though it were up to man to devise his own methods of evangelism. Consequently a man-centered evangelism is vastly different from what we find in the Word of God. Dr Chefer in his book, True Evangelism, has an excellent section on "False Forces in Evangelism". Much has been done that is wrong and so we need to have a fresh start, based upon the Word of God, to understand this ministry as God intended that it should be.

Several things need to be recognized.

For scripture reading, turn to 1 Thess. 2.

We here see some of the details of Paul's method of evangelism.

- 1) Paul went to see Thessalonians; he did not wait for them to come to him. <sup>See 1 Th. 2:1</sup>
- 2) Paul had been sent out by the church at Antioch. Missions and evangelism in the NT was church-centered. Cf. Acts 15:40.
- 3) He went to proclaim a message: "the gospel of God." Cf. 1 Thess. 2:2, 4, 8, 9, 13.  
Three things can be said here:
  - a) He did not compromise the message.
  - b) He was pure in his motives. It was not to get something from the people, nor to make a name for himself, but

for the salvation of those to whom he had gone. Cf. 2 Thess. 2:8.

- c) He realized the importance of his own spiritual life in such a ministry.
- 4) His hope for success was not in his power to persuade people, but in the work of the Holy Spirit. Cf. 1 Th. 1:5, 6.

Turnall in Vol. II of See Christian in complete Order has an excellent section on what the Spirit of God does in bringing people to faith in Christ. He says that it is under three wings:

- (1) See understanding.
- (2) See conscience.
- (3) See will.

Under the first, he says that, as the gospel is presented, the Spirit of God illuminates. It is our place to present the gospel truthfully and clearly.

Under the second, in dealing with the conscience, the Holy Spirit convicts. Cf. John 16:7-11. The Holy Spirit convicts the sinner that he is under God's wrath, that he cannot save himself, and that God has made full provision for those who will believe in Christ.

Under the third, in Turnall's own words (p. 32),

... the Spirit puts forth an act of renovation, whereby he doth sweetly, but powerfully, incline the will, which <sup>before</sup> was rebellious and refractory, to accept of Christ, and make a free deliberate choice of him for his Lord and Saviour.

What about mass evangelism and its evangelists?

There is a place for it because it is in Scripture, but we need to recognize the ways in which it has been corrupted and the dangers which accompany it.

- 1) See appeal to free will.
- 2) See entertainment which precedes.
- 3) See financial problem.
- 4) See emphasis on public confession.
- 5) See reputation and personality of the evangelist.
- 6) Cooperation among churches.
- 7) Poor results.

1/6/83

## GOD AND COOPERATION IN EVANGELISM - KUIPER #16

This is a question that has become very crucial in our day. As I have mentioned before, it has actually been taken out of the control of churches and has been determined by the professional evangelists. It is unthinkable to many pastors that they would oppose Billy Graham or Luis Palau on these points because of the apparent "success" which they have, and because of the thousands of people who come to hear them.

Both liberals and Roman Catholics are invited to have an official part in their meetings. And so it is not surprising that charismatics and every stripe of evangelical are also included. Musicians who continue on with their positions in the world are used in the meetings, as well as using music which is definitely of the world's pattern.

Because of the hodge-podge of participants, only the most general doctrinal notes are sounded:

- 1) The Bible is God's Word.
- 2) Christ is the only Savior.
- 3) Salvation is through believing.

However, these truths are never emphasized to the point of offending anyone who may differ from the evangelist. The object of the evangelist is to get "a decision"; the teaching very will leave up to the churches. The emphasis is generally Arminian. God is presented as a loving God who has done all He can do, but who now stands helplessly by hoping the people will believe.

The present-day evangelist believes that it is his responsibility to get as many decisions as he possibly can, but you never hear any idea that God has a plan and that our task is to preach the Gospel, trusting God to use His Word as He sees fit.

What does the Word say about cooperation? The problem is not solved by the numbers of people who attend meetings, nor by the number of decisions that are made. The answer is to be found in the Word of God.

First, we can say that there is nothing in the NT to correspond with what we see today in the professional evangelist.

Second, the church situation is not only more complicated today (the hundreds of churches that exist in one city), but they are corrupted.

How many churches today are concerned about all of the doctrines of the Bible? How many try to follow the scriptures on church order and discipline? How many will really take a stand for the truth?

Note what Paul had to say about evangelism in 2 Tim. 3:1-4:8. Also 2 Tim. 2:24-26. In fact, all of 2 Timothy has an evangelistic emphasis to it. See 2:10.

Preaching the Gospel meant teaching.

Preaching the Gospel meant suffering.

Preaching the Gospel meant pleasing God, not men.

Note also the passage in Eph. 4:11-16. Even here, the evangelist was not the only one who did the evangelizing; he was to help in the perfection of the saints "for the work of the ministry."

There is no suggestion of compromise with regard to the truth. Instead we have just the opposite: "... till we all come in the unity of the faith..."

What is the solution today?

So get back to the teaching of scripture:

- 1) To see that evangelism is the work of God's people.
- 2) That it calls for the utmost fidelity to the work of God.
- 3) That any cooperation is to be among those who hold to the doctrines of scripture who are holy in their lives who seek to glorify God who are trusting the Lord to use His Word as He sees fit.

7/13/83

## GOD AND THE EFFECTIVENESS OF EVANGELISM -

Kuiper #17.

How can we expect evangelism to be effective in the light of what the Bible teaches about man?

Is it a matter of human communication and persuasion?

Obviously in evangelism there has to be the communication of truth, but the person who depends upon his eloquence, or strong arguments, is a person who is on the wrong track.

Paul would have been a failure if these were the essentials of evangelism. Cf. 2 Cor. 10:10; 11:6; 1 Cor. 2:1-5.

What problems does the evangelist face when he confronts the sinner?

- 1) The sinner is dead in his sins. Cf Eph. 2:1; Col. 2:13.
- 2) He is in bondage to his sins. Therefore, he cannot set himself free. Cf. John 8:34; Prov. 5:22; Rom. 6:16-23.
- 3) He is not seeking God, and will not seek Him. Cf. Rom. 3:11b; John 8:44; Psa. 10:4.
- 4) He does not understand and cannot understand. Cf. Rom. 3:11a; Psa. 14:2,3; 2 Cor. 4:3,4; Mt. 13:11ff. Thus man has a natural blindness, a <sup>a</sup> Satan-imposed blindness, + a judicial blindness from God. Cf. Eph. 4:18.
- 5) The sinner is an enemy of the God of the Bible. Col. 1:21; Rom. 5:10.  
no Christian witness has the ability to change any of the above. In fact, no Christian has ever saved another person. The Christian cannot even save himself!

Therefore, if evangelism is man-centered, it is the most hopeless task on earth.

What prospect do we have that we can succeed in this ministry?

Consider the following:

- 1) This is the purpose, or one purpose, for the coming of Christ into the world.  
Cf. 1 Tim 1:15; Mt. 9:13b; 1:21; Jn. 1:29; 1 Jn. 4:14; Mark 10:45; Luke 19:10; John 3:16.
- 2) Those who believe in Christ are commissioned by the Godhead to evangelize the world.  
Cf. Mark 16:15; Matt 4:19; Acts 1:8.
- 3) The Bible clearly teaches that God has appointed certain ones for salvation.  
Cf. Eph. 1:4; 1 Thess. 1:4; 5:9,10; 2 Thess. 2:13,14
- 4) God has ordained the means whereby the lost will be saved:
  - a) The preaching of the Gospel - simple, clear, true
  - b) Prayer - Acts 6:4; Eph. 6:18-20; Col. 4:3,4;  
2 Peter 3:1,2; Rom. 15:13
  - c) The ministry of the Holy Spirit
    - (1) In guiding us to the elect - Acts 13:2,3,  
4
    - (2) In convicting - John 16:7-11
    - (3) In regenerating - Lazarus, an example
    - (4) In imparting faith - cf. Eph. 2:8,9; Rom. 10:7; acts 16:6,7,8,  
9,10
    - (5) In sealing - Eph. 1:13,14; 4:30  
2 Cor. 1:21,22

We need to understand our faith is the gift of God.  
Heb. 12:2  
Jas. 5:22

1 P. 1:21

Lk. 17:5

Phil. 1:19

Lead  
Barker

Evan  
God's of God,

p. 106 ff.

see p. 112

for the

lower to

present need.

Out of all of these, there are three things we need to be concerned about:

- 1) Prayer - mentioned first in Acts 6:4.
- 2) Our understanding of the Gospel, and boldness to declare it.
- 3) The power of the Holy Spirit. God promises to bless His word: Psa 126:5,6; Isa. 55:10,11

One final word: The glory all belongs to God. Salvation is of the Lord. Evangelism is designed to humble the sinner, to humble his witness, and to glorify God.

7/20/83

## GOD AND RESISTANCE TO EVANGELISM - Kuiper #18

It is through evangelism that God is spreading the message of salvation throughout the world in every generation. In evangelism we are concerned with preaching Christ. Christ has provided for the salvation of sinners. He alone saves. He not only delivers from eternal judgment and from sin's dominion, but he saves from Satan's dominion. Paul praised God,

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (Col. 1:13).

See also Acts 26:17, 18; 1 Pet. 2:9.

Consequently, evangelism is an attack upon Satan, his kingdom, and his control over men.

Therefore it is not to be surprising to us that THE GREAT RESISTOR of evangelism is the Devil. He opposes all attempts to evangelize the world. Ultimately he is the one who has gotten the Church to water down its message and to employ worldly methods so as to render evangelism ineffective.

This is the reason Paul wrote what he did in Eph. 6:12, and why we have all of the instructions given to us in that chapter in verses 10-18. Note especially v. 15.

See also 2 Cor. 4:3, 4. (Read vv. 1-6.)

Note how Paul described believers in Eph. 2:1-3. But we also note that "the prince of the power of the air... now worketh in the children of disobedience." Which leads to our second point: MEN RESIST THE GOSPEL. See Acts 26:17 - "the people" meant the Jews. See Gentiles are also included. So (in means)

that one point on which all men are  
sticed is in opposition to the Gospel, to  
Christ, and to God! This is the story of the  
book of Acts. This was the reason Jesus  
Christ was crucified. Cf. what Isaiah said  
in Isa. 53:1.

On our enmity against God, cf. Col. 1:21; Rom.  
5:10.

See Paul before he was saved: Acts 9:1.

Men oppose God because of their sinful  
hearts, but Satan always manages to keep  
the fires of opposition stirred up.

Cf. 1 Jn. 5:19.

What do we need to know and to do?

- 1) All of this should make us realize that we are not sufficient in ourselves for this great work of evangelism. Our fear is an evidence of this. We need divine power, boldness, enablement, and guidance.
- 2) We need to remember that the power of God is greater than the power of the Devil. Cf. 1 Jn. 4:1-4.
- 3) The Lord taught that the Devil's doom has been sealed, that he is a defeated foe. Cf. John 12:31; 16:11.
- 4) Even though the Devil's doom was sealed at the Cross, he is still free and active and powerful. His greatest influence is yet to be felt in the world.
- 5) God has made provision for our victory over Satan. Cf. Eph. 6:10-20.
- 6) The Gospel which we preach is the power of God unto salvation. Cf. Rom. 1:16.
- 7) God has ordained that certain ones will

G. 2  
3: Cor.  
4: 18-  
6-

be saved, and there is nothing that Satan  
can do to defeat God's plan.

What is the Devil's method of resistance?  
DECEPTION! Cf. Rev. 12:9; 20:3; 2 Thess. 2:1-12.

7/27/83 GOD AND THE TRIUMPH OF EVANGELISM - Kuiper #19

This is really a chapter on Dr Kuiper's view of prophecy, and really it is his view of prophecy that has caused him to give it a place in his book on evangelism. From the standpoint of evangelism it has much in common with postmillennialism, but Dr. Kuiper's view is amillennialism.

See his view on pp. 238, 239. (Real.)

The Reformation and the Puritans had very little to say about the details of prophecy. They believed in heaven and in the coming of the Lord, but had little to say about God's prophetic plan, or the consummation of time. Calvin, for example, did not have any commentary on The Revelation in his series on the Whole Bible. Spurgeon preached hardly any sermons devoted to prophecy, and said practically nothing about a plan of the ages.

The controversy over prophecy has been, for the most part, a twentieth century conflict. Amillennialism, which Dr Kuiper accepted, is really the most recent of all of the prophetic views to be spelled out in detail.

There are wide differences between all groups. You will find many, many Arminians who are amillennial. Most Reformed men are Calvinistic and amillennial. Those who are classified as "dispensational" are generally premillennial - many are Arminian; some are Calvinistic. But within these groups there are great differences of interpretation about prophecy. The tragedy about this whole thing is

that prophecy, not the Gospel, has become the basis of our fellowship with each other. We are willing to put up with anything in the area of salvation, but not so with prophecy.

The truth is that the Bible teaches one specific plan which God has for the consummation of time, or of the ages. All prophetic teachers may have elements of truth, but all are not right. We are all learning, and we need to realize this - and exercise grace. We have the promise of our Lord concerning the Holy Spirit, "...and he will shew you things to come" (John 16:13b). And this meant two things (at least) when the Lord spoke these words:

- 1) More was to be revealed in the writing of the N.T. - and it was!
- 2) The Holy Spirit would teach the people of God what had been revealed in the Scriptures - and He does that.

But this brings us down to what the true Biblical system of hermeneutics is. This has to do with the principles we can see in Scripture which govern the interpretation and explanation of Scripture. This is where the problems are in the differences which have arisen among the people of God throughout history.

One thing is certain: NO PART OF SCRIPTURE CAN BE IGNORED. Cf. Paul in Acts 20:27.

Also his charge to Timothy in 2 Tim 4:1,2. "The Word" would include the whole revelation of God - the OT as well as the NT. And - we soon realize that there are differences in the Word which need to be

explained, and so we are forced to compare scripture with scripture. Cf. 1 Cor. 2:13. See great controversy in the NT was over the place that the Law with its ~~ceremonies~~ had in the lives of Christians. The changes that took place did not mean that there are contradictions but it meant that there are different arrangements, or dispensations, which God has had with His people from time to time. John Calvin wrote about dispensations. John Owen spoke about dispensations. Spurgeon spoke of dispensations. Charles Hodge frequently used to word dispensations. Every Christian is dispensational who does not offer animal sacrifices.

The problem with <sup>many of</sup> the dispensationalists is that they have made salvation change as they have recognized different arrangements in scripture. Some Reformed men have made the same mistake in putting Adam under a covenant of works prior to the Fall. The NT teaching on salvation is everywhere related to OT teaching on salvation. This means that they are the same; one is more incomplete in its statement, but they are the same salvation. However, this does not change the fact that God has changed the arrangements, or dispensations, from time to time.

Going back to what I said about hermeneutics, we need to remember that the doctrines of scripture are learned when we

- 1) Examine all of the Bible.
- 2) Compare the various parts of scripture

with each other.

But a third point is equally important:

3) It must be revealed to us by the Holy Spirit.

And closely related to that is a fourth point:

4) The Holy Spirit reveals the truth to those who are "spiritual" in character.

Cf. 1 Cor. 2:15.

This has to mean more than just being saved, or we would have perfect harmony among ourselves as believers. But we do not. All Christians have the Spirit, but all are not filled with the Spirit. All have the Spirit, but all do not walk in the Spirit. There are very obviously differing degrees of spiritual-mindedness among the people of God.

IT IS VERY DOUBTFUL IF ANYONE LEARNS MUCH OF THE TRUTH OF GOD AS LONG AS HE IS MOTIVATED BY A SPIRIT OF CONTROVERSY.

But most Christians would agree with what I have said thus far. But now we come to the crucial point of difference. It is this: Is the Bible to be treated, or interpreted, literally or figuratively. This constitutes the heart of the differences that we have in our interpretation of Scripture.

The answer is, we interpret in both ways.

But where do we start?

The correct answer seems to be that we start with the literal; if that does not fit, then we look for a symbolic meaning. E.g. Gen 1:1. But then go to the last book of the Bible and read Rev. 21:1. If the

first is literal, may it not be true that the second is also.

The greatest problem has to do with the way we define Israel and the Church. Are they the same, or different? Is the Church spiritual Israel, i.e., a name for the elect in the nation Israel, or is it Biblically assumed to use that expression. Is the Church in the OT, or is it something distinctly new in the NT.

Personally I believe they are distinct. And this is one major reason that I cannot accept Kuiper's amillennialism. Remember the issue is decided by the Word of God, not by who is on His side or their.

What is the triumph of evangelism?

Cf. John 6:35-40. It is that all of the elect will eventually be saved.

- 1) We have a responsibility to evangelize all men, all people.
- 2) We have a charge to urge people to receive Christ.
- 3) We know that God has a people to be reached, that Christ died for them, that inevitably they will be saved.
- 4) Thus, the triumph of evangelism is not the eventual salvation of all people in the final generation, but the salvation of all for whom Christ died.

All Israel - Romans 11.