



Proverbs 11:30

New American Standard Bible

The fruit of the righteous is a tree
of life, And he who is wise wins
souls.

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- I like what **SAM CHAN** said, "Many people today cannot believe in the gospel because of '**defeater beliefs**'." If someone holds a defeater belief, they cannot imagine calling themselves a Christian—"Not if the Christian God sends people to hell! Not if the Christian God oppresses women. And certainly not if the Christian God won't allow gays to get married." Chan explains, "**Until these [defeater beliefs] are addressed by Christians, people [who hold these beliefs] will refuse to believe the gospel of Jesus.** But if Christians can **hear, understand, empathize with**, and **ADDRESS** [these] **presuppositions**, then the unbelievable news of Jesus might become more believable."

BIBLE VERSES ABOUT *EVANGELISM* AND ITS *ROLES*

- The Bible has some important things to say about various **roles** in evangelism. These roles help us better understand it. Just as in an orchestra, where there are different parts to play—from violinists to trumpeters, flutists to percussionists—in the same way, there are different roles in evangelism.
- (1 Thess. 1:4–10) reveals **six crucial parts** that persons play in the symphony of evangelism.

1. **GOD'S ROLE IS TO CHOOSE PEOPLE FOR SALVATION.** (v.4). *"knowing, brethren beloved by God, His choice of you"* God has a *sovereign role* in salvation. This is the theological idea of **calling**, **election**, and **predestination**.

2. **JESUS' ROLE IS TO SAVE PEOPLE FROM WRATH.** (v.10). *"and to wait for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come."* He is responsible for dying for people and their sins, rising from the dead, and one day coming back to judge people. Jesus' other role is that the gospel story is **about him** (v. 8). The gospel is a message about **who** Jesus is and **what** he's done to save people from their sins.

3. PAUL'S ROLE IS TO COMMUNICATE THE GOSPEL. (v. 5). *"for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction; just as you know what kind of men, we proved to be among you for your sake."* He did this both with **words** and **actions**, not just what he *said* but also how he *lived*.

4. THE HOLY SPIRIT'S ROLE IS TO EMPOWER THE PERSON WHO IS COMMUNICATING THE GOSPEL. (v. 5). This means that the Spirit gives the person the gift of effective communication or the words to say. And the Spirit also **illuminates** the person *hearing* the gospel by **convicting them** (v. 5) and **opening their heart** to *receive* the gospel **with joy** (v. 6) *"...having received the word in much tribulation with the joy of the Holy Spirit,"*

- **5. THE THESSALONIANS HEAR THE GOSPEL AND WELCOME IT WITH JOY.**
(v. 6b). They respond with faith (v. 8b) by turning from their idols to God (vv. 8b–9). Now they imitate Paul (v. 6a) and are models for other believers (v. 7) while they wait for Jesus to return (v. 10).
- **6. THE GOSPEL IS A MESSAGE ABOUT JESUS.** (v. 8). *“For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.”* It is the means by which the Holy Spirit **CONVICTS** people of their **SINS** (v. 5) *“for our gospel did not come to you in word only, but also in power and in the Holy Spirit and with full conviction”* and **enables** them to welcome God’s salvation with joy (v. 6).
(20–21)

- This chart further describes these **EVANGELISM ROLES**.

1. **GOD CHOOSES (V.5) ELECTION**
2. **JESUS SAVES (V.10) ATONEMENT**
3. **PAUL (THE EVANGELIST) BRINGS THE GOSPEL (V.5) EXTERNAL CALL**
4. **THE HOLY SPIRIT POWER, SUFFERING, JOY (Vv.5-6) INTERNAL CALL**
5. **THESSALONIANS (HEARERS) REPENTANCE AND FAITH (Vv. 8-9)
CONVERSION**
6. **THE GOSPEL THE STORY OF JESUS (V. 8) INSTRUMENT**

Like **PAUL'S** role in 1 Thessalonians, “Our role is to **communicate** the gospel both in **words** and **actions**. Our role is **not** God’s: we are not sovereignly choosing who gets saved. Our role is **not** Jesus’: we are **not** saving people from their sins. Our role is **not** the Holy Spirit’s: we cannot force people to believe. Instead, **we must stay focused on our role as the evangelist and do it well.**”

ARE ALL CHRISTIANS *EVANGELISTS*?

- After his resurrection and before his ascension, Jesus said to his disciples in (Jn. 20:21) ***“So Jesus said to them again, “Peace be with you; as the Father has sent Me, I also send you.”*** But does this apply to **ALL CHRISTIANS** or just certain ones, like the disciples? Are all Christians evangelists?
- As we have seen, “the essence of evangelism is its **MESSAGE**, the gospel of Jesus Christ. **EVANGELISM** is defined by its message, not by its **method, medium, or audience**.”
- Since evangelism has nothing to do with the ***kind of Christian***—professional pastor or evangelist, lay Christian or leader—but with the ***content of the message***—the gospel of Jesus Christ—**ALL CHRISTIANS ARE EVANGELISTS**, called and sent by Jesus to make his unbelievable news more believable.

- **EVANGELISM** will look different for different Christians. There are different models of evangelism in the Bible: sometimes it's a **logical presentation of ideas**, sometimes it's an **event with emotional impact**, and sometimes it's **through stories**. Furthermore, different people experience God's regenerating work in different ways. And because people will be persuaded in different ways—through **logic, experiences**, or **personal examples** this leaves the door open for Christians to use **DIFFERENT METHODS** to evangelize.

- So, the challenge for us when we evangelize is to be open to different methods, mediums, and entry points. We don't have to evangelize the same way that we were evangelized. And we don't have to impose our learning styles on other people. We do, however, need to take seriously our calling as evangelists. **God uses our gospel presentations as natural means for his supernatural regenerating work.** This keeps us **HUMBLE** about our **ABILITIES**. But it also encourages us to keep doing the work of an evangelist, because if God so wills it, he will use our words to move someone from **death to life**.

COMMON APPROACHES TO EVANGELISM

- Over the years, several approaches to evangelism have been developed to communicate the gospel and lead people to salvation—including some less-than-savory approaches, like ***pressure evangelism***.

1. **EVERYDAY EVANGELISM.**

One of the most common approaches to evangelism integrates evangelism into our daily lives. Our usual approach to evangelism is to add some activity to our lives: maybe I'm going to try to tell someone about Jesus at ***lunch*** or at the ***Dollar General***... But we need to change our lives so that we ***live*** an evangelistic lifestyle, not a life with add-on bits of evangelism.

- Through this approach, believers are ***intentional*** about going to non-Christians before they come to us. It pays close attention to and navigates the ***three concentric circles of conversation—interests, values, and worldview***—being alert to what people are saying and learning to transition from one layer of the conversation to the next. Everyday evangelism also ***listens to the stories of others***, while telling our own story of spiritual transformation, and looking for ***opportunities to tell Jesus' story of good news***.

2. EVANGELISM *EXPOSITORY TALK.*

A more formal approach to communicating the gospel uses an **expository Bible message**. Examples include an evangelistic Sunday church service or youth group events, after-dinner talks at a restaurant or coffee shop, **eggstravaganza**, and men's breakfasts.

- We begin with a Bible passage. Sometimes you are given a text, and sometimes you get to choose. Your choice should be guided, in part, by your audience. What concepts of **sin**, **salvation**, **Jesus**, and **conversion** will best suit the audience, setting, and occasion? What learning style will the audience prefer—**didactic** (TEACHING) or **narrative** (READING A STORY)?
- The next step is to convert the **big idea** into a **question** with an **answer**... After you have your question, the next step is to convert it into an existential question. The existential question is the need addressed by this passage. You may need to reflect on the passage and the question you've developed to work out what existential need is addressed by the big idea.

3. APOLOGETICS.

- Another common approach to communicating the good news of Jesus Christ is through the use of **FACTS** and **EVIDENCE**, **ARGUMENTS** and **LOGIC**—also known as apologetics, an approach that seeks to get people to change their views.
- So how can we get people to change their **views**?" We must ask this question. "**Do people believe what they believe because of EVIDENCE? Or because of PRESUPPOSITIONS?** This is the chicken-and-egg argument that divides the Christian world in the field of apologetics," which includes two dominant approaches: **EVIDENTIALISM** and **PRESUPPOSITIONALISM**.

- **EVIDENTIALISM** believes that if we give people evidence for what we believe, the evidence will compel them to belief. Those who take a more evidentialist approach believe in the importance of using reason, arguments, logic, facts, evidence, and data in evangelism.
- **PRESUPPOSITIONALISTS** simply **ASSUME** Christian presuppositions and start from there by presenting the gospel and praying for the Spirit to do His work. A **presuppositionalist** will tend to be pessimistic about the enterprise of apologetics, believing that there is little place for using reason, arguments, logic, facts, evidence, and data in evangelism.
- Perhaps, a ***modified presuppositionalist*** approach would work better: Frequently use reasoning and arguments and evidence to **dismantle** a nonbeliever's presuppositions. Once we've established some **COMMON GROUND**, you can present the **Christian worldview** as an attractive alternative to their ***faulty worldview***.