

The Purpose and Plan for the Church

The Priority of Evangelism pt4

Romans 10:

Introduction

Evangelism is the announcement, proclamation, and/or preaching of the [gospel](#) ([1 Corinthians 15:1-4](#)), the good news of and about [Jesus Christ](#). Therefore, the gospel is a communicated message—communicated in verbal ([Luke 7:22](#); [Romans 10:14-17](#)) and/or written ([Luke 1:1-4](#)) form.

The English word “evangelism” comes from the Greek word *euaggelion*. Most literally translated in the noun form, *euaggelion* means: “gospel” or “good news.” In the verb form (*euaggelizesthai*), the meaning of the word changes slightly to “announce” or “bring good news.” The Greek word in its various forms appears fifty-five times in the New Testament. In addition to the before-mentioned translations, the Greek word is also translated as “preach.”

Evangelism, the communication of the gospel message, includes a warning, an explanation, and a call. Evangelism includes warning people about [sin](#) and the consequences of sin ([John 16:8](#); [Acts 24:25](#); [Revelation 20:11-15](#)). It includes an explanation of

God's remedy for sin—the gospel ([Acts 8:29-35](#); [Romans 3:21-26](#); [2 Corinthians 5:21](#)). And it includes the clear call to [repent](#) (to turn from sin and to turn toward God) and believe the gospel, by [faith](#) ([Mark 1:15](#); [Luke 13:1-5](#); [Acts 17:29-31](#); [Romans 1:17](#); [Romans 10:9-13](#)).

Question: "What is the biblical method of evangelism?"

Answer: When trying to decide how to share Christ with someone, the starting point should be the same as that of John the Baptist and Jesus Himself. [Matthew 3:2](#) tells us that John began his ministry with the words "Repent, for the kingdom of heaven is near." Repentance refers to a "change of mind," which implies sorrow for past offences ([2 Corinthians 7:10](#)), a deep sense of the evil of sin as committed against God ([Psalm 51:4](#)), and a conscious decision to turn from sin to God. The first words Jesus spoke when He began His public ministry were identical to John's ([Matthew 4:17](#)).

Biblical evangelism – The good news and the bad news

The word "gospel" means "good news." While many well-meaning Christians begin their evangelistic efforts with the good news of God's love for mankind, that message is lost on unbelievers who must first come to grips with the extent of the bad news. First, man is separated from a holy, righteous God by sin. Second, God hates sin and is "angry with the wicked every day" ([Psalm 7:11](#)). Third, death and judgment are inevitable ([Hebrews 9:27](#)). Fourth, man is wholly incapable of doing anything about the situation. Until the full extent of this

bad news is presented, the good news cannot be effectively communicated.

Biblical evangelism – The holiness of God

What is missing from much modern evangelism is the holiness of God. In Isaiah’s vision of heaven, God’s holiness is being extolled by the seraphim around the throne. Of all the attributes of God they could have praised, it was His holiness—not His love—of which they sang. “And they were calling to one another: ‘Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory’” (Isaiah 6:3). When we understand just how holy God is, we can begin to understand His hatred of sin and His righteous wrath against sinners. Zechariah 8:16-17 and Proverbs 6:16-19 outline the sins God hates—pride, lying, murder, false witness, those who stir up trouble, and those with evil in their hearts. We cringe at the idea of God actually hating, because we are more comfortable with Him as a God of love, which He certainly is. But His hatred is real and it burns against evil (Isaiah 5:25; Hosea 8:5; Zechariah 10:3).

The unsaved person stands in mortal peril of the wrath of holy God, as Hebrews 10:31 reminds us: “It is a dreadful thing to fall into the hands of the living God.” An unbeliever is separated from God by his sin, which God hates, and there is nothing he can do about it. His nature is corrupt and fallen and he is “dead in trespasses and sins” (Ephesians 2:1) with no hope of redeeming himself. He cannot save himself, in spite of good intentions or good works (Romans 3:20). Every good work that man thinks he can do is as “filthy rags” in God’s sight (Isaiah 64:6). No amount of good living will make

us acceptable in God's eyes because the standard is holiness, without which no one will see God (Hebrews 12:14).

Biblical evangelism – Salvation through Jesus Christ

But now comes the good news. What man could not do to save himself, God accomplished on the cross. Jesus exchanged His righteous, holy nature for our sinful nature so that we can stand before God completely clean and pure, new creations with the old sin nature gone forever (2 Corinthians 5:17-21). God provided the perfect sacrifice for our sin, not because we deserved it or earned it, but because of His love and grace and mercy (Ephesians 2:8-9). Only those whose natures have been changed can escape the wrath of God and live in the light of His love and mercy. If we believe these things and commit our lives to following Christ by faith, we will live eternally with Him in the bliss and glory of heaven. This is good news indeed.

Biblical evangelism begins with prayer for the guidance of the Holy Spirit in witnessing, open doors of opportunity, and a clear understanding of the bad news of sin and wrath and the good news of love, grace, mercy and faith.

Review

Lesson

- I. The Passion for Evangelism
- II. The Person for Evangelism
- III. The Pattern for Evangelism
- IV. The Proclamation for Evangelism

1. A Passion for Evangelism

Ro 10

10 Brothers, my heart's desire and prayer to God for them is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness.

9 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— ² that I have great sorrow and unceasing anguish in my heart. ³ For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh.

The Holy Bible: English Standard Version. (2016). (Ro 9:1-3). Wheaton: Standard Bible Society.

II. The Person For Evangelism

A. The Lost

All nations

⁹Go therefore and make disciples of all nations

Mk 16:15)

The Lost

Lk 19:10

10 for the Son of Man has come to seek and to save that which was lost.”

Unchurched or Unsaved? What Our Vocabulary Reveals About Our Beliefs

B. The Laity

Who is responsible to do this

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations

The responsibility for making disciples does not rest with a denomination, a state convention, a seminary, a parachurch organization or a pastor and deacon board. The responsibility is given to all of God's people in and through His church.

III. The Pattern for Evangelism

MacArthur, J. F., Jr. (1985). *Matthew* (Mt 28:16–20). Chicago: Moody Press.

Availability

But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. (28:16)

Worship

And when they saw Him, they worshiped Him; but some were doubtful. And Jesus came up and spoke to them, saying, (28:17–18a)

Submission

“All authority has been given to Me in heaven and on earth. (28:18b)

Obedience

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; (28:19–20a)

Power

“and lo, I am with you always, even to the end of the age.” (28:20b)

Lesson

- I. The Passion for Evangelism
- II. The Person for Evangelism
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IV. The Proclamation for Evangelism.

2 Cor 5:17-21

Romans 10

I. The Position

2 Cor 5: 10-11;17-21

¹⁷ Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. ¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God. ²¹ For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

The Holy Bible: English Standard Version. (2016). (2 Co 5:17–21). Wheaton: Standard Bible Society.

Therefore (3767) (oun) is a **term of conclusion**, which should always be a cause to pause and reflect on what is being concluded. Why is the "therefore" there? In intentionally slowing down and learning to **interrogate** (see **interrogate with the 5W/H'S**) the text you are in essence learning to **meditate** on the Scriptures (see the incredible promises God's Word associates with the largely lost discipline of meditation - **Joshua 1:8-note**, **Ps 1:2-note**, **Ps 1:3-note**). **Meditation** is essentially a "chewing of the cud" of the Scriptures which in turn calls for one to slow down rather than trying to speed read the text (a trap into which one can easily fall when doing a "Through the Bible in a Year" reading program!)

Therefore we are ambassadors - The word or message of reconciliation has been placed or deposited in Paul and now ("therefore") that message needs to be transmitted to those in need of reconciliation. Stated another way, because of the divine act of reconciliation (**2Cor 5:18a**), the institution of the ministry of

reconciliation (2Co 5:18b) and the provision of the message of reconciliation (2Co 5:19b), Paul was to serve His Lord as His ambassador .

Criswell - As a "new creation" (2Co 5:17) of God, believers have a **new** calling as "ambassadors" of Christ. Their assignment is to preach the **message of reconciliation** (2Co 5:19, 20) and to perform the **ministry of reconciliation** (2Co 5:18, 20). Their task is to be carried out with a sense of urgency as they "**implore**" (beseech, beg) men to be reconciled to God.

Morris - The marvelous truth is that God has already reconciled sinners to Himself by virtue of the sacrifice of His Son. The problem now is that sinners are not yet reconciled to Him. **Therefore**, He has committed to us "the ministry of reconciliation" and "the word of reconciliation" (2 Corinthians 5:18,19), as His ambassadors, to beseech men to accept His Son and His great work of salvation. This is "the Great Commission."

Guzik - Paul sees that he serves in a foreign land as the representative of a King. The King has a message, and Paul is delivering that message as though God were pleading through us.

Are ambassadors (4243) (**presbeuo** from **présbus** = an old man, an aged person, elder, an ambassador) is a verb which means to be an elder, to be/work as an ambassador. The basic idea is to "to function as a representative of a ruling authority" (Louv & Nida) This term is an apt one, for **ambassadors** in ancient times were usually older, experienced men. **Presbeuo** was used in the first century to describe the emperor's legates (generals or governors of Roman province in the first century).

Murray Harris adds that the word group **presbeuo/presbus**... was used of the emperor's legates and of embassies between towns. The corresponding NT noun, **presbeia**, refers to an "embassy" or "delegation"; or, as an abstract for a concrete noun, "ambassador(s)" (Lk 14:32; 19:14). To be an ambassador in the ancient world (Greek, Roman, or Jewish), as in modern times, involved three things:

- (1) a commissioning for a special assignment;
- (2) representing the sender; and

(3) exercising the authority of the sender. It was universally expected that an ambassador, whatever his message and however delicate or risky his mission, would be treated with respect and dignity, accorded appropriate hospitality, and guaranteed a safe exit. There was what Philo calls a “law with regard to ambassadors” (De Vita Mosis 1.25), for the envoy represented the messenger and acted on his behalf and in his place, thus embodying his authority. To disregard or insult the envoy was to disregard or insult the sender (Ed: Read of the prophesied lot of ambassadors of cp [Jn 15:19, 20](#)). (**International Greek Testament**) (**Logos**)

Comment: Ambassadors of Christ will not always be welcomed in this present world with is for the most part radically opposed to God's truth and message of reconciliation for as Christ has warned...

If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you, 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. ([Jn 15:19, 20](#))

I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. ([Jn 17:14](#))

Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to SET A MAN AGAINST HIS FATHER, AND A DAUGHTER AGAINST HER MOTHER, AND A DAUGHTER-IN-LAW AGAINST HER MOTHER-IN-LAW; and A MAN'S ENEMIES WILL BE THE MEMBERS OF HIS HOUSEHOLD. ([Mt 10:34, 35, 36](#))

The **present tense** indicates that this privileged position of as Christ's ambassador is Paul's (and our) ongoing (continual) duty as long as we are alive. In a sense we are never on "furlough" but are always to be ready to

give a defense (**apologia**) to everyone who asks you to give an account for the hope (**elpis**) that is in you, yet with gentleness and reverence" ([1Pe 3:15-note](#)), "making the most of the opportunity" seeking to "let (our) speech always be with grace, seasoned, as it

were, with salt, so that (we) may know how (we) should respond to each person." (Col 4:5, 6-note)

The only other use of **presbeuo** (it is not found in the Septuagint) is also by Paul in his epistle to the Ephesians where he asks the saints for prayer that he might with boldness make known the **mystery** (truth once not known but now divinely revealed) of the Gospel (Eph 6:19-note) and then explains why...

for which I am an **ambassador** in **chains** (He is literally in chains in prison; cp Ep 3:1-note, Eph 4:1-note); that in proclaiming it I may speak boldly, as I **ought** (= Paul pictures himself as continually under obligation to speak forth the Gospel boldly - not out of legalism but out of love for his Master - see 2Co 5:14-note) to speak. (Ephesians 6:20-note)

We are ambassadors - While Paul is referring to himself (and his associates), as alluded to above, clearly this "job description" applies to all believers. Our duty as those who have been reconciled to God is to speak to others on God's behalf, telling them that they do not have to remain alienated from Him. As His ambassadors we are given the authority, privilege and power to speak for Him, and we are to speak as if God were speaking through us. And remember that the lost world needs to hear the message of reconciliation (the Gospel), because most are trying to work their way to heaven and are in desperate need for someone commissioned by the God of heaven to tell them the real truth about how to get to heaven!

John MacArthur (2Corinthians) reminds us of our high and holy calling noting that...

An ambassador is both a **messenger** for and a **representative** of the one who sent him, and believers are messengers and representatives

of the court of heaven. And just as an ambassador lives in a foreign land, so also do believers. Though citizens of heaven ([Phil 3:20-note](#)), they represent their King in this world, where they live “as aliens and strangers” ([1Peter 2:11-note](#)). They proclaim to the lost, perishing rebels of this fallen world the good news that they can be reconciled to the holy King of heaven:

For “Whoever will call on the name of the Lord will be saved.” How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!” ([Ro 10:13, 14, 15-note](#))

Making an appeal (3870) ([parakaleo](#) from **para** = side of, alongside, beside + **kaleo** [[word study](#)] = call) means literally to call one alongside, to call someone to oneself, to call for, to summon. **Parakaleo** can include the idea of giving help or aid but the primary sense in the NT is to urge someone to take some action, especially some ethical course of action. Sometimes the word means convey the idea of comfort, sometimes of exhortation but always at the root there is the idea of enabling a person to meet some difficult situation with confidence and with gallantry. See the following discussion for elaboration on the nuances of this great Greek verb.

The **present tense** calls for continually making an appeal to those not yet reconciled and still at war with Almighty God and thus in desperate need of a "permanent truce" or "peace treaty" lest they pass on to the next world as God's enemies who will suffer eternal separation from him and torturous imprisonment as "war criminals"!

WE BEG YOU ON BEHALF OF CHRIST, BE RECONCILED TO GOD: deometha (1PPPI) huper Christou, [katallagete](#) (2PAPM) to theo:

- **On behalf of:** [Job 33:6](#) [Lk 10:16](#) [1Co 4:4,5](#) [1Th 4:8](#)
- **be:** [Job 22:21](#) [Pr 1:22-33](#) [Isa 27:5](#) [Jer 13:16,17](#) [38:20](#) [Lk 14:23](#)

Making an appeal...we beg - Although the two verbs used in this entreaty are distinctive, their combined use undergirds the impassioned and urgent nature of Paul's entreaty. Don't put this off. Reconciliation is an offer to be received today, as long as it is still called today! Don't procrastinate or hesitate or wait (e.g., until you've "got your act together")!

We beg (1189) (**deomai** from **deo** = to bind) means to ask for something with the sense of pleading, beseeching or begging. To request, to ask for with a sense of urgency and a presumed need. When used in the context of prayer **deomai** means to make petition, to plead, to ask in prayer, to implore (pray for earnestly) and emphasizes the existence of a need. **Deomai** is a strong way to ask for something - a leper imploring Jesus to heal him (Lk 5:12), a father's desperate plea to Jesus to cast a demon out of his son (Lk 9:38).

To **beg** in English means to ask for earnestly, urgently or insistently. It implies more urgency than simply asking.

II. The People

Romans 10

10 Brothers, my heart's desire and prayer to God for them is that they may be saved. ² For I bear them witness that they have a zeal for God, but not according to knowledge. ³ For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. ⁴ For Christ is the end of the law for righteousness to everyone who believes.

The Holy Bible: English Standard Version. (2016). (Ro 10). Wheaton: Standard Bible Society.

¹¹ For the Scripture says, "Everyone who believes in him will not be put to shame." ¹² For there is no distinction between

Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. ¹³ For “everyone who calls on the name of the Lord will be saved.”

The Holy Bible: English Standard Version. (2016). (Ro 10:11–13). Wheaton: Standard Bible Society.

Whoever - This all inclusive term extends the merciful invitation of the Gospel to the Gentiles...if they truly believed.

For (gar) introduces an explanation. Always pause and ponder this strategic **term of explanation**.

No distinction - Paul uses the absolute negative particle ("ou") - absolutely no distinction! God is impartial (This is not a new thought for Paul - Read [Ro 3:22,29,30](#); [4:11,12](#); [9:24](#), cp [Acts 10:34-35](#), [15:8-9](#), [Gal 3:28](#), et al).

MacArthur comments that the Jews "whose greatest pride was in the belief that they were far superior to all other peoples could not tolerate that humbling truth (Ed: I.e., "no distinction" from the Gentile "dogs"!).

Paul next explains the parameters, the extent, of salvation.

Because most Jews strongly rejected the idea that God's grace extended to Gentiles, they were willingly ignorant of the full measure and extent of His provision for redemption.

Because they were God's specially chosen people, they believed they were also His only saved people. They knew, of course, that Ruth, a Moabite, was the great-grandmother of David and therefore in the line of the Messiah. But they insisted that such Gentiles who converted to Judaism and were blessed by God were exceptions that proved the rule.

Consequently, just as they had rejected Jesus and His teaching, they also vehemently rejected the teaching of Paul, a former zealous Pharisee and persecutor of the church, who now not only claimed that Jesus was the Messiah, the Christ, but that Christ had appointed him to be “a chosen instrument... to bear [His] name before the Gentiles” (Acts 9:15; cf. Gal. 1:16).

But Paul declares that God’s extending His salvation to *all* Gentiles was nothing new. That gracious offer did not begin with the all-inclusive gospel of Jesus Christ, which Christians, most of whom were Jews, were then proclaiming to everyone who would hear. To the contrary, as Paul had already cited (9:33), **The Scripture says** through Isaiah, “**Whoever believes in Him will not be disappointed**” (cf. Isa. 28:16). God had always been calling to Gentiles (**whoever**). In fact, Israel was to have been His witness nation, “a kingdom of priests and a holy nation” (Ex. 19:6), to preach salvation in the true God to the rest of the world.

The Old Testament Scripture, as “witnessed by the Law and the Prophets,” had long testified that “the righteousness of God through faith in Jesus Christ [is] *for all those who believe; for there is no distinction*” (Rom. 3:21–22, emphasis added). In other words, salvation through faith in Him *for anyone* (**whoever believes**) has always been God’s plan. As Paul declared earlier, “I am not ashamed of the gospel, for it is the power of God for salvation to *everyone* who believes, to the Jew first *and also to the Greek*” (Rom. 1:16, emphasis added). And as he assured the believers at Corinth, many of whom were Gentiles, “If *any man* is in Christ, he is a new creature; the old things passed away; behold, new things have come” (2 Cor. 5:17, emphasis added). From eternity past, God’s Word invariably has accomplished His divine

goal, which has *always included* His loving and gracious desire that no human being would perish but that “all [would] come to repentance” (2 Pet. 3:9).

That wondrous truth is a balance to the great emphasis Paul has been placing on God’s sovereignty (see, e.g., Rom. 9:6–26). Although the two truths seem mutually exclusive to our finite minds, God’s sovereign choice of every person who is saved is, in His infinite mind, perfectly consistent with His promise that **whoever believes in Him will not be disappointed**. Both the Old and the New Testaments make clear that salvation is granted only to those who trust in God and that He offers His gracious redemption to all mankind, Jew and Gentile. No one who **believes in Him will ever be disappointed** by the salvation that He so graciously and universally offers.

The barrier to salvation, therefore, is not racial or cultural but personal rejection of the God who offers it. People perish because they refuse to “receive the love of the truth so as to be saved” (2 Thess. 2:10). Yet it was that very universal aspect of the gospel that many Jews resented. The classic biblical example of Jewish religious and racial pride and reluctance to reach Gentiles is found in the prophet Jonah when he responded to the Lord’s call to preach to Nineveh.

Jonah lived in Israel during the reign of Jeroboam II, who ruled from 793 to 753 b.c. It was a prosperous time for the nation, which had expanded its boundaries northeastward to include Damascus. Because the Assyrians periodically made raids into Israel, Jews developed a special hatred for Nineveh, the capital of Assyria.

That immense city of perhaps 600,000 inhabitants is said to have taken three days to traverse on foot. Ninevites, like all other Assyrians, were noted for their immorality and idolatry,

and Assyrian soldiers were infamous for their merciless brutality. Nahum spoke of Nineveh as “the bloody city, completely full of lies and pillage; her prey never departs” (Nah. 3:1).

Therefore, when the Lord called Jonah to preach to that wicked Gentile city, the prophet immediately took ship to travel in the opposite direction. Because of the hatred of Assyrians that he shared with his fellow Israelites, Jonah’s concern was not that his preaching might fail but that it would surely succeed. It is not surprising, therefore, that the remarkable repentance of the Ninevites, from the king to the lowest servant, “greatly displeased Jonah, and he became angry. And he prayed to the Lord and said, ‘Please Lord, was not this what I said while I was still in my own country? Therefore, in order to forestall this I fled to Tarshish, for I knew that Thou art a gracious and compassionate God, slow to anger and abundant in lovingkindness, and one who relents concerning calamity’ ” (Jonah 4:1–2). At the very time he was forced to testify to God’s grace and compassion, he disdainfully refused to emulate those virtues himself.

God’s miraculous work in the hearts of the Ninevites was an object lesson to Israel in several ways. First of all, it demonstrated that great power for salvation was in God and His proclaimed Word, not in the prophet who proclaimed that word. Second, it doubtless was also intended to shame Jonah and all other self-righteous, hardhearted Israelites. One extremely reluctant prophet went one time to preach one message and God caused the entire city to repent!

By tragic contrast, despite all the blessings in being God’s called people, with whom He made covenant and to whom He gave His law and sent His prophets, Israel repeatedly turned away from Him into idolatry and every other form of

ungodliness. Yet Nineveh, which was thoroughly pagan and had no such advantages, in one day “believed in God; and they called a fast and put on sackcloth from the greatest to the least of them” (Jonah 3:5).

Some eight centuries later, Jews still held unabated disdain for Gentiles. When returning to Israel from another country, Jews would shake the dust from their robes and feet, lest they carry any defiled earth into their land. They would not enter a Gentile house, eat or drink from a Gentile vessel, or so much as touch a Gentile hand. Every morning many Jewish men would pray, “I thank God that I am not a woman, a slave, or a Gentile.” Jews were reluctant to have any dealings with Gentiles, and were especially loath to share the redemptive truth of their God, lest, as Jonah feared, their “gracious and compassionate God, slow to anger and abundant in lovingkindness,” would cause even pagans to repent and be saved.

Paul knew that it was the Lord’s plan for the gospel to be preached first “in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth” (Acts 1:8), making “disciples of all the nations” (Matt. 28:19). As already noted, Paul had testified at the beginning of Romans that “the gospel... is the power of God for salvation to everyone who believes, to the Jew first *and also to the Greek*” (Rom. 1:16, emphasis added). But it was doubtless also for another reason that Paul always witnessed first in a synagogue or other place of Jewish worship. Had he preached first to Gentiles, Jewish indignation would have been so strong that they would never have listened to him.

As more and more Jews believed in Jesus and were saved, many more turned more fiercely against Him and His Jewish followers. Just as Jesus had warned, “They will make you

outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering service to God” (John 16:1–2). When Paul took four Jewish men who were under a vow into the temple for ritual purification, “Jews from Asia, upon seeing him in the temple, began to stir up all the multitude and laid hands on him, crying out, ‘Men of Israel, come to our aid! This is the man who preaches to all men everywhere against our people, and the Law, and this place; and besides he has even brought Greeks into the temple and has defiled this holy place.’ For they had previously seen Trophimus the Ephesian in the city with him, and they supposed that Paul had brought him into the temple” (Acts 21:27–29).

In the modern state of Israel, most Jews, including many who are not religious, still strongly resent and oppose Christian missionary work in their country. Although Jews consider all other religions to be false, they are particularly fervent in their opposition to Christianity. Like the Jews in Jerusalem who decried Paul’s visit to the temple, they view Christianity as a Gentile religion that is specifically “against [their] people, and the Law” (Acts 21:28). And they make little or no effort to convert Gentiles to Judaism.

Nothing could have been more devastating to Jews than to be reminded that God makes **no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him.** Those whose greatest pride was in the belief that they were far superior to all other peoples could not tolerate that humbling truth.

Proclaiming the same message to the Galatian church, Paul wrote, “There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.” Not only that, but shockingly he

went on to say that believing Gentiles, just as much as believing Jews, “are Abraham’s offspring, heirs according to promise” (Gal. 3:28–29).

To Gentile believers in the church at Ephesus Paul declared, “Therefore remember, that formerly you, the Gentiles in the flesh, who are called ‘Uncircumcision’ by the so-called ‘Circumcision,’ which is performed in the flesh by human hands—remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ” (Eph. 2:11–13). Later in that letter he said, “I, Paul, [am] the prisoner of Christ Jesus for the sake of you Gentiles” (3:1). The great “mystery of Christ,” which Jews so intensely hated, is that “Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel” (see vv. 4–6).

The same Lord who called out Abraham and his descendants to be His chosen people, is **Lord of all** who believe in Him. But because most Jews were looking for a national deliverer rather than a universal Savior, the gospel of Jesus Christ, which He extends to **all who call upon Him**, was unacceptable.

Not only is Christ the Savior and **Lord of all** who believe but He is also **abounding in riches for all who call upon Him**. Gentile believers have God’s equal blessing as well as His equal salvation. And just as God sovereignly calls all believers to Himself, all must **call upon Him** in faith.

To further emphasize the universal outreach of the salvation message, Paul quotes another prophet, Joel, who centuries earlier had declared to Israel the extent of saving grace when

he said that **whoever will call upon the name of the Lord will be saved** (see Joel 2:32).

In the Old Testament, the phrase **call upon the name of the Lord** was especially associated with right worship of the true God. It carried the connotations of worship, adoration, and praise and extolled God's majesty, power, and holiness. Emphasizing the negative side of that phrase, the imprecatory psalmist cried to God, "How long, O Lord? Wilt Thou be angry forever? Will Thy jealousy burn like fire? Pour out Thy wrath upon the nations which do not know Thee, and upon the kingdoms *which do not call upon Thy name*" (Ps. 79:5–6, emphasis added). Again the psalmist exulted, "Oh give thanks to the Lord, *call upon His name*; make known His deeds among the peoples" (105:1, emphasis added). Still another time in the Psalms we read that he "*called upon the name of the Lord,*" praying, " 'O Lord, I beseech Thee, save my life!' Gracious is the Lord, and righteous; yes, our God is compassionate" (116:4–5, emphasis added).

In the four references just cited from Joel and the Psalms, the word *Lord* represents God's covenant name, Yahweh, or Jehovah—which is rendered in many translations in large and small capital letters (Lord). Therefore to **call upon the name of the Lord** was not a desperate cry to just any deity— whoever, whatever, and wherever he or she might be—but a cry to the one true God, the Creator-Lord of all men and all things. As Paul has just stated, it is by the confession of "Jesus as Lord" and belief in one's "heart that God raised Him from the dead" that any person "shall be saved" (Rom. 10:9). He is the one true **Lord** on whom faithful Jews had always called in penitence, adoration, and worship. To **call upon the name** of Jesus as Lord is to recognize and submit to His deity, His authority, His sovereignty, His power

MacArthur, J. F., Jr. (1991). *Romans* (Ro 10:11). Chicago: Moody Press.

Many in the church have a mindset like the Jews of Paul's day or even the prejudices or racism of Jonah.

They would not admit it but it there. Our actions betray our beliefs

We are fine with someone like us coming to the faith and coming to the church.

But if you see someone with a tattoo or hair that is pink or purple, or maybe a nose ring. We shun them, or we would never consider that they could be saved or should be a part of us..

Shame shame.

III. The Proclamation

Romans 10

¹⁴ How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? ¹⁵ And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of

those who **preach** the good news!”¹⁶ But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has **heard** from us?”¹⁷ So faith comes from **hearing**, and **hearing** through the **word** of Christ.

The Holy Bible: English Standard Version. (2016). (Ro 10:14–17). Wheaton: Standard Bible Society.

Question: "What is lifestyle evangelism?"

Answer: “Lifestyle evangelism” is an evangelism strategy that focuses on living a holy, winsome life among unbelievers with the goal of attracting people to the message of Jesus Christ. Many variations of lifestyle evangelism exist, but the definitive resource is the book *Lifestyle Evangelism* by Joe Aldrich.

Lifestyle evangelism has been popular since the 1990s, and many Western Christians have sought to share their faith through their lifestyle in addition to their verbal testimony. In contrast with other methods such as tracts, crusades, and media-based outreach, popular in the mid-twentieth century, lifestyle evangelism focuses on building relationships with one person at a time. Through friendship, opportunities arise to share the gospel.

Critics claim that lifestyle evangelism is insufficient or that it ignores the Bible’s command to share the gospel verbally. Doing good works is not enough; we must speak the truth. However, lifestyle evangelism can and should do both. There are many examples in Scripture of those who both lived out their faith and verbally shared their faith.

For example, the apostle Peter boldly shared his faith in Christ on the Day of Pentecost in the streets of Jerusalem, and 3,000 people were converted to Christ and baptized as a result (Acts 2:41). Shortly afterwards, he and the other apostles were taking action to meet the needs of widows (Acts 6:1-7).

In addition, members of the early church were known for their good works, being “highly regarded by the people.” (Acts 5:13). At the same time, they were obeying God’s command to “tell the people the full message of this new life” (verse 20). A combination of vibrant faith and a vibrant sharing of faith is the proper balance.

Paul exhorted Timothy to “keep a close watch on yourself and on the teaching” (1 Timothy 4:16). Paul emphasized that Timothy’s lifestyle and preaching were both important in the effort to evangelize others.

Paul affirmed the same principle in Ephesians 4:1-3: “I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace.” Though called to boldly proclaim Jesus (Romans 1:16), we also have a clear call to live a life reflective of the message of Christ.

So long as lifestyle evangelism does not replace the verbal sharing of the gospel, it is a legitimate ministry tool. Lifestyle evangelism can be a wonderful way to show faith in action in a world that needs to see what true Christianity looks like.

It is important that we remember that we need to communicate the truth.

The distinction between witnessing and evangelism is important because it is easy to think we are evangelizing when all we are doing is bearing witness to the Savior. Giving one's testimony is a good thing, but it is not evangelism. Testifying to the work of God in our lives bears witness to what Christ has done for us; it does not by itself give the content of the Gospel. Living a righteous life manifests the work of the Holy Spirit, but we have not evangelized our neighbor if we have never shared the Gospel with him. No one is converted by our kindness or honesty; they are brought into the kingdom of heaven only through repentance and faith in Jesus Christ (**Acts 16:25–34**).

God has created us with different personalities and gifts, and some of us are more adept at the verbal proclamation of the Gospel than others. Nevertheless, declaring the message of salvation through Christ is the responsibility of us all, and we must seek opportunities to preach the Gospel. Only if we confess Him before men will He confess us before the Father (**Matt. 10:32–33**).

Declaring the Gospel is a job given to every Christian, but we can hardly preach the good news of Jesus Christ if we do not know any unbelievers. How many non-Christians do you know? If you do not have any contact with non-Christians, look for an opportunity to make contact with a neighbor, co-worker, or someone else. This week let us all share the

Gospel with at least one person who does not know the Savior.

Ligonier website

Ways we can witness

- 1. Preaching. Teaching**
- 2. Personal sharing of faith and testimony**
- 3. Tracks**
- 4. Meeting neighbors**