

Evangelism Class

06/11&18/2023

Evangelize – (1) to preach the gospel (2) to convert to Christianity.

Evangelism – (1) a preaching of, or zealous effort to spread, the gospel, as in revival meetings (2) any zealous effort in propagandizing for a cause.

Evangelist – (1) any of the four writers of the Gospels; Mathew, Mark, Luke, or John (2) anyone who evangelizes; exp., a traveling preacher; or revivalist.

Bible Context.

What is it and how does it limit or expand a scripture?

Purpose and Plan of God.

What is the purpose and plan of God and the relationship between God and His creation?

Did the Jews in the Old Testament have a God given Mission?

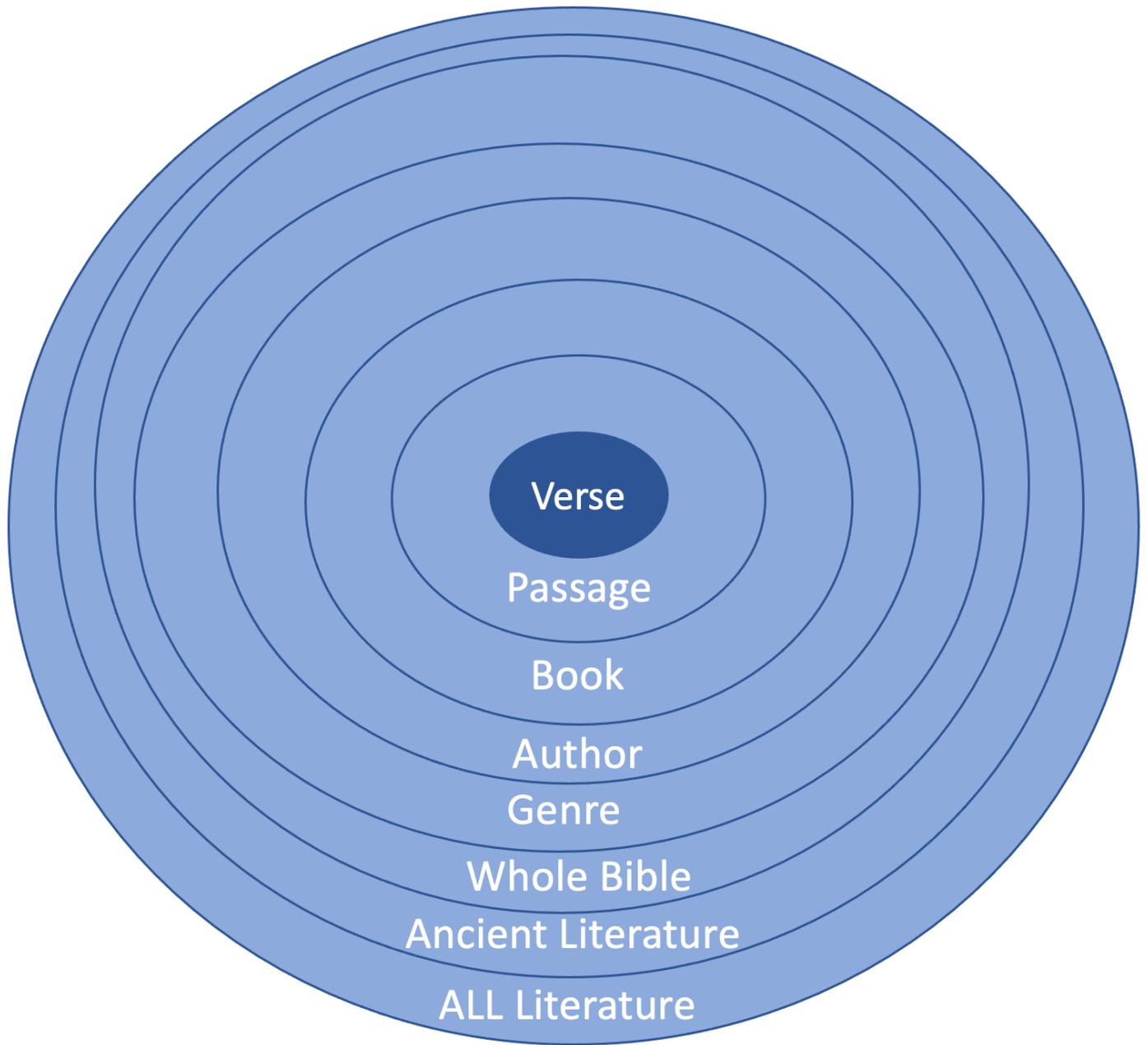
What exactly was the mission of the Jews in the Old Testament?

Context

Context means 'that which surrounds something.' Thus, the context of the Bible is the literature of the Bible. The rings of context show what are called different layers of context. Think of concentric circles having a center in common. The center is the verse, the next ring is the passage, the next ring is the book, the next ring is the author, the next ring is the genre, the next ring is the Bible as a whole, the next ring is ancient literature, and the final ring is all literature. A sentence of scripture cannot be properly interpreted when it is separated from its context.

The word context is a combination of two Latin parts: con (together) and textus (woven). The idea being that a thread (or idea) is part of a greater weaving, and that together they all weave into a larger fabric.

The text before a passage is sometimes referred to as the pre-text, and the text following a passage is referred to as a post-text. Both 'that which goes before,' and 'that which follows' is part of the context of a passage.



The Tree of Context

Biblical Interpretation Relating to Context:

- How does a verse fit into the rest of the passage, book, etc.
- Historical appropriateness means we should interpret a passage in such a way that the treatment of the passage is fitting, appropriate, and in harmony with the situation at that point in scripture and in history.
- Eisegesis is the process of interpreting text in such a way as to introduce one's own presuppositions, agendas, or biases. It is commonly referred to as reading into the text. It is often done to "prove a pre-held point of concern, and to provide confirmation bias corresponding with the pre-held interpretation and any agendas supported by it. Eisegesis is, in short, the exact opposite of hermeneutics. Where hermeneutics is concerned with extracting the meaning out of a biblical text, eisegesis attempts to insert one's own interpretation or meaning into the text.
- Proof-texting is the practice of looking for proof for a particular position or line of thinking and selecting verses to support their argumentation. In very general terms, 'proof-texting' is the practice of taking a verse or passage of scripture (usually out of context) and employing it for the sake of justifying a particular theological claim or belief.
- Ignoring context is the most common error in interpreting scripture.
- Removing a verse or thought from its context and imposing a new context upon it.
- This new context can be our life experiences; our faulty perception of what we think the author is talking about, or even sometimes our systematic theology.
- Being aware of the different layers of context is a primary interpretational principle.
- Context gives words their meaning and context helps us see the author's flow of thought. Context also helps us understand ideas in their rightful place.

Adding to or taking away from the word of God:

Deut. 4:2;12:32; Prov. 30:5-6; 2 Pet. 1:20-21; Rev. 22:18-19

Purpose and Plan of God

God has had a plan for His creation since before He created the earth (**Eph. 1:4; Tit. 1:1-2**).

That plan revolves around His Son (**I Jn: 4: 9-10; Jn. 3:16**). The plan was put into motion once sin entered the world (**Gen. 3:15**). Throughout the Bible, God unveiled His plan starting in the Book of Genesis and concluding in the Book of Revelation.

God had a covenantal relationship with His chosen people Israel. That relationship was conditional upon the Israelite's obedience. If they failed to keep their part of the covenant agreement, then God had no obligation to keep His part. (**Ps. 95:11; Jer. 22:5**)

God's Mission for His Chosen People Israel

God chose Abram to bless all the families of the earth through him (**Gen. 12:1-3**). He used the descendants of Abraham to bring the nations into a covenantal relationship with Him to worship and serve Him. In **Deut. 7:6-8** God tells us that He loved His chosen people. They were to be a "kingdom of priests," and "a holy nation" to carry out His purposes **Ex. 19:4-6**. A universal mission to show the nations the message of His grace and blessing and salvation (**Isa. 42:6, 49:6**).

How were they to accomplish this mission? In the latter **half of verse 6 in chapter 49 Isaiah** says "...I will make you as a light for the nations, that my salvation may reach to the end of the earth."

What does it mean to be a light to the nations? Their example in following the covenant and the law would provide the nations a reason to see and emulate God's people in worshipping the true and living God of the universe. God used His chosen people over time to show the world His ultimate plan for salvation of mankind through His Son. This process produced results in individuals; there was no specific "great commission" given per se in the Old Testament.

Examples:

Melchizedek – **Gen. 14:18-20; Heb. 7:1-4**

Jethro – **Ex. 3:1; 18**

Balaam – **Num. 22-24**

Rahab – **Joshua 2:1-21; 6:17,22-23,25; Heb.11:31; James 2:25**

Ruth – **Ruth 2:12**

Naaman – **2 Kgs 5: 1-19**

God's mercy and love over time culminated in His sending His Son to provide a way of salvation for mankind once and for all. In the New Testament Jesus gave us the "**Great Commission**" to evangelize the world (**Math. 28:18-20; Mark 16:15; Acts 1:8; Luke 24:44-49 and John 20:21-23**).

Discussion Questions:

- 1) Where in the Bible is the first statement of God's message of grace for the whole world?

- 2) Does Genesis 3:15 have any bearing on evangelism?

- 3) What was God's purpose in telling His chosen people to be a light unto the nations?

- 4) Did Israel follow through on their responsibility to be a light unto the nations?

- 5) Is there scripture in the O.T. telling the Jews to evangelize like the "Great Commission" in the N.T.?

- 6) Were the prophets in the O.T. to evangelize the Gentile nations?

- 7) Does the Great Commission apply to individuals today?

Discussion Questions (cont.):

- 8) How do we let our light shine today and is it a good evangelistic tool?

- 9) Is evangelism to be considered a “gift” among the spiritual gifts enumerated in scripture?

- 10) Is evangelism part of the “work of ministry” in Ephesians chapter 4?

- 11) What does the stewardship of the “Gospel” impose upon us?

- 12) Does Acts 8:4 apply to us today? If so, how do we do it?

- 13) Is it the Church’s responsibility to be evangelistic or is it the individual’s responsibility?

- 14) How are we doing? Are we evangelistic or are we comfortable with the status quo?