

CHAPTER 3

The Role of the Evangelist

Introduction:

B. H. Carroll, founder of Southwestern Baptist Theological Seminary, pled with delegates to the Southern Baptist Convention Meeting in Chatanooga, TN, 14 May 1906, “Brethren, give me evangelists”? Here is the context of these potent words:

“The bedrock of Scripture underlies it. Experience demonstrates its wisdom and feasibility. If the Home Mission Board may employ any man, it may employ evangelists. Altogether, then, with a ring, let us support this measure. If I were the secretary of the board I would come before this body in humility and tears and say: ‘Brethren, give me evangelists. Deny not fins to things that must swim against the tide, nor wings to things that must fly against the wind.’”¹⁰⁸

Today, if you ask any pastor, “Do you want your church to grow?” The obvious answer is, “Yes!” Then who should he contact? Today, there are two main choices, the Church Growth consultant or the God-called evangelist.

The following chart uses exaggeration to compare and contrast these approaches and their potential results...

Comparing the Ministry of the Church Sociologist with that of the God-Called Evangelist*

	Church Sociologist*	God-Called Evangelist*
Contemporary View	In vogue, relevant	Old-fashioned, irrelevant
Qualifications	Man trained, man taught, and man equipped; Man sent (Jer 23:21)	God called, God gifted, God equipped; Sent out by God
Source of calling	Based on adequate training and experience in an empirical science founded by men (1 Chron 12:32)	Office established by God in His eternal Word, Eph 4:11 (cf. Acts 21:8)
Student of...	Student of culture, whether contemporary church culture or the culture at large, drawing conclusions from studies of these cultures	Student of the Word of God, framing the issues, questions, answers, and preaching by the eyeglasses of the Word of God, Deut 6:8
Method	Assess and recommend changes in: worship styles, preaching, dress, hairstyles, nomenclature, architecture, staffing, organizational structure, fellowship, small groups, outreach, etc. (e.g. Christian Schwarz, <i>Natural Church Development</i> ; et al.)	Preach, teach, and lead evangelism by revivals and personal soul winning
Basis	Contemporary church growth literature, business models, church sociology Consider however: Prov 14:12 (16:25), “There is a way <i>which seems</i> right to a man, But its end is the way of death” 1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised” Isa 55:8-9; Prov 3:5-6	Message and methods of evangelism in the Bible: 1 Pet 1:23-25, “for you have been born again not of seed which is perishable but imperishable, <i>that is</i> , through the living and abiding word of God. For, ‘All flesh is like grass, ‘And all its glory like the flower of grass. ‘The grass withers, ‘And the flower falls off, ‘But the word of the Lord abides forever.’ “And this is the word by which you were evangelized.”

¹⁰⁸B. H. Carroll, “Shall the Atlanta Board Be Instructed to Employ Evangelists and to Call for an Extra \$25,000 for Their Support?” *Baptist Standard* (31 May 1906) 14:1-2; cited in Charles S. Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 14.

	Church Sociologist*	God-Called Evangelist*
Substance	Seeking to principalize, standardize, and package the love of God giving genuine care (such as the “seven touches of the Gospel”?) and combining these principles with the latest marketing techniques of “Madison Avenue” and the latest business models from the <i>Harvard Business Review</i> or <i>Fortune 500 Magazine</i>	The love of God being shed abroad in the believer’s heart allows that believer to be: 1) Genuine 2) Biblical 3) Use truly indigneous methods 4) Remain focused on evangelism and the Gospel message
Is it biblical?	The usefulness of the study depends upon the doctrinal presuppositions of the researcher; which are often nuanced and very difficult to ascertain	Imminently biblical, necessitates biblical methods and message; discernment also needed here
Agent of change	Administrative prowess: transformational leadership models and change agent training	The Holy Spirit working through the Word of God; the foolishness of the Word preached (1 Cor 1:18)
Results of change	Outward form is changed (2 Tim 3:5): names, administration, appearances, sometimes message is diluted to adapt to cultural norms	Inner hearts are transformed
Ultimate focus	Numbers of people in church	Number of souls truly saved
Impact of change	Temporary influx of people	An eternal Gospel (Rev 14:6) with lasting impact (Eph 2:5)
Depth of change	Shallow	To the inner heart (Heb 4:12-13)
Biblical analysis?	Wood, hay, and stubble	Gold, silver, and precious stones

*Disclaimer: This chart is not meant to discount all church sociologists, nor the usefulness of their findings. Rather it is meant to clarify extremes by way of comparison to portray sometimes overlooked points. Some church sociologists truly love the Bible, the Gospel, and evangelism. Others, however, approach the sociology of the church as a mere socio-cognitive-scientific study, sometimes either avoiding or equivocating away the supernatural elements of true church growth, such as the preaching of the Gospel and the need for conversion.¹⁰⁹ Likewise, not all those who call themselves “evangelists” follow the biblical patterns and norms for their evangelistic ministry. Discernment is needed on both sides!

There is a remarkable difference in the approach and results of these two extremes. Perhaps this was why God differentiated between Philip and Simon the Sorcerer in Acts 8?

Biblical Food for Thought:

When does a pollster become a soothsayer (for the Hebrew ‘anan)?

Deut 8:14 (KJV), “For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so *to do*”

Various Translations of the Hebrew ‘anan in Deut 18:14

Bishop’s	KJV	Young’s	BBE	NET	DRA, RSV, NKJ, NJB	NLT	GWN; ESV; CSB	Wycliffe	Darby	ERV, ASV	NIV	NASB
regar- ders of tymes	observers of times	observers of clouds	readers of signs	omen readers	sooth- sayers	sorcerers	fortune- tellers	that worchen bi chiteryng of briddis	those that use auguries	Those who practice augury	Those who practice sorcery	Those who practice witchcraft

¹⁰⁹In this light, consider, for example, Christian Schwarz’ *ABC’s of Natural Church Development* (Carol Stream, IL: ChurchSmart, n.d.) and his *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1998). Schwarz made use of the complexities of Christological language to explain his naturalistically-oriented approach, leading him to posit “Functionality as a Theological Criterion” in his *Paradigm Shift in the Church: How Natural Church Development Can Transform Theological Thinking* (1999).

Being an “observer of the times” appears to stand in juxtaposition to “understanding the times” in 1 Chronicles 12:32, a common verse used by those who peddle in parsing contemporary culture:

1 Chron 12:32, “And of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command”

Some have inverted the old adage as follows, “He is so earthly minded, that he is no heavenly good!”

Historical Food for Thought:

Ever since “church growth” became a marketed term among U. S. Evangelicals (circa. McGavran’s *Understanding Church Growth*, 1970), Evangelical churches in the U.S. have for the most part been in decline.

Furthermore, “church growth” was not only popularized by McGavran. Methodist missionary to India and Bishop Jarrell Waskom Pickett’s “mass movements” methodology was front and center as “The Most Natural Way of Approach to Christ” in the Madras [India] 1938 International Missionary Council’s (IMC) evangelism papers:¹¹⁰

According to Arthur McPhee, who wrote his Ph.D. dissertation on Pickett,¹¹¹ Pickett was very influential in modern India:

“Following [India’s] independence, in 1947, no expatriate surpassed Pickett in political influence. He had unusual access to Prime Minister Nehru, knew all the members of his cabinet well, and was a close friend of B. R. Ambedkar, Nehru’s Law Minister and Rajkumari Amrit Kaur, his Health Minister.”¹¹²

Pickett also seems to have become the *de facto* grandfather of the modern AERDO—American Evangelical Relief and Development Organizations:

“Donald Elbright, one time Director of Famine Relief for the National Christian Council of India, wrote, during the communal riots following Independence and Partition, ‘Bishop J. W. Pickett ... did more than any one non-government person to organize voluntary relief in Delhi.’”¹¹³

Several points of caution:

- 1) One origin of an Evangelical emphasis on socio-political action was Pickett’s influence on Madras and McGavran:
 “In 1933, Pickett published *Christian Mass Movements in India*. After reading this book, McGavran became a disciple of Pickett. Herbert Works writes, ‘It is no surprise, therefore, that the inscription he wrote inside the cover of his book *How Churches Grow*, nearly thirty years after this India experience, says, ‘To J. Waskom Pickett, at whose fire I lit my candle.’”¹¹⁴ McGavran researched with Pickett and co-authored *Church Growth and Group Conversion* in 1936.”¹¹⁵
- 2) A shift to the center on socio-political action necessitates a rearrangement of one’s view of the Great Commission
- 3) The change in the Great Commission, adhered to in Pickett’s mass movement methodology, seemed to appease both moderate and remaining conservative factions of the IMC movement. It must be noted that some Evangelical mission organizations began to pull out of the IMC in 1917, when they formed the IFMA—Independent Foreign Missions Association of North America

¹¹⁰*Evangelism*, “The Madras Series,” Vol 3 (New York: International Missionary Council, 1939), 3, 4, 5, 10, 14, 24, 42, 58-79, 85, 88-89, 95, 105, 121, 201-02, 279, 363-76. Donald McGavran is mentioned by name in this conference resource in connection to Pickett’s “mass movements” on page 76.

¹¹¹Arthur Gene McPhee, “Pickett’s Fire: The Life, Contribution, Thought, and Legacy of J. Waskom Pickett, Methodist Missionary to India.” Ph.D. Dissertation, Asbury Theological Seminary, Wilmore, KY, 2001.

¹¹²Art McPhee, “Bishop J. Waskom Pickett’s Rethinking on 1930s Missions in India,” *International Journal of Frontier Missions*, 19:3 (Fall 2002), 31.

¹¹³Ibid.

¹¹⁴ Herbert M. Works, Jr., “Donald A. McGavran: The Development of a Legacy,” *Global Church Growth*, Vol. XXVII, No. 3 (July-August-September, 1990), 8.

¹¹⁵Thomas P. Johnston, “A Historical and Theological Evaluation of Christian Schwarz’s ‘Natural Church Development’”; unpublished paper, 2000.

- 4) Twelve years after Madras, the International Missionary Council movement merged into the World Council of Churches, in Amsterdam (1948).

Biblical Food for Thought:

Some thoughts about the Priest of Zeus, Acts 14:12-19:

He had chosen to represent the most powerful deity in the Greek Pantheon—Zeus, Acts 14:13

His was either a religious newcomer or had a very prestigious position in that city, “whose *temple* was just outside the city,” Acts 14:13

He had no problem syncretizing his religion with another one—“wanted to offer sacrifice,” Acts 14:13

He had no problem worshipping the creature rather than the creator—“wanted to offer sacrifice,” Acts 14:13

He was catching the religious wave of public opinion—“wanted to offer sacrifice with the crowds,” Acts 14:13

He used a genuine Spirit-given miracle to further his own selfish ends, Acts 14:13

He did not want to be outdone by Paul

His goal was seemingly to use the miracle to get the attention back on him

Is this not sin against the Holy Spirit, similar to Nadab and Abihu, Lev 9:23-10:3?

His town led to the most violent opposition that Paul ever faced in his ministry—“they stoned Paul and dragged him out of the city, supposing him to be dead” Acts 14:19

What does God bless, sociological research or His Word?

“For you have been born again not of seed which is perishable but imperishable, *that is*, through the living and abiding word of God. For,

‘All flesh is like grass,

‘And all its glory like the flower of grass.

‘The grass withers,

‘And the flower falls off,

‘But the word of the Lord abides forever.’

“And this is the word by which you were evangelized” (1 Pet 1:23-25, NAS with my revision of v. 25).

God has chosen to bless His Word, proclaimed by His servants in His way!¹¹⁶ Aren’t God’s ways always superior (Isa 55:8-9)? Notice the context of these verses quoted by Peter:

⁶ Seek the LORD while He may be found; Call upon Him while He is near.

⁷ Let the wicked forsake his way, And the unrighteous man his thoughts;

And let him return to the LORD, And He will have compassion on him; And to our God,

For He will abundantly pardon.

⁸ “For My thoughts are not your thoughts, Neither are your ways My ways,” declares the LORD.

⁹ “For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

¹⁰ “For as the rain and the snow come down from heaven, And do not return there without watering the earth, And making it bear and sprout, And furnishing seed to the sower and bread to the eater;

¹¹ So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding *in the matter* for which I sent it. (Isa 55:6-11)

Also note this statement by English evangelist Roger Carswell in his book, *And Some as Evangelists: Growing your Church through Discovering and Developing Evangelists*:

“My plea is for the setting aside of gifted believers to be devoted to the full-time work of evangelism, in the same way that pastors and missionaries are appointed for their task. They will spearhead evangelistic endeavour in their locality and beyond. Their emphasis will be the proclaiming of the gospel. Christ crucified will be their abiding theme.”¹¹⁷

Does not the plea of Carswell sound similar to the plea of B. H. Carroll as listed above?

¹¹⁶“Do not believe, dear friends, that when you go into revival meetings or special evangelistic services, you are to leave out the doctrines of the Gospel, for then you ought to proclaim the doctrines of grace more, rather than less” (Charles H. Spurgeon, *The Soul Winner* [New Kensington, PA: Whitaker House, 1995], 14).

¹¹⁷Roger Carswell, *And Some as Evangelists: Growing Your Church through Discovering and Developing Evangelists* (Fearn, Ross-shire, Great Britain: Christian Focus, 2002, 2005), 91.

Rather than come up with a new program, new terminology, a new methodology, or a new organizational structure, God calls His servants to “rekindle the gift of God.”

2 Tim 1:6 (RSV), “Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands”

Comparative Translations of 2 Tim 1:6

[ordered chronologically by first known usage for the translation of ἀναζωπυρέιν]

Byzantine Textform	Latin Vulgate	Wycliffe 2 nd edition	Tyndale (Bishop’s; Geneva; KJV; Webster’s; Young’s; English Revised; Douay-Rheims ^z ; ASV; NKJ)	Murdock	Darby (RSV; NET)	New American Bible ^z	Bible in Basic English	NASB	NIV (NJB ^z ; NLT; ESV)	HCBS	Good News Trans ^z	Cont English Version ^z
Ἀναζωπυρέιν	Resuscitates	Reise ayen	Stere up (stir up)	Excite	Rekindle	Stir into flame	Let ... have living power	Kindle afresh	Fan into flame[s]	Keep ablaze	Keep alive	Make full use of
Δι’ ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρέιν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.	propter quam causam admoneo te ut resuscites gratiam Dei quae est in te per inpositionem manuum mearum	For which cause Y moneste thee, that thou reise ayen the grace of God, that is in thee bi the setting on of myn hondis.	Wherefore I warne the that thou stere vp the gyfte of god which is in the by the puttynge on of my hondes.	Wherefore I remind thee, that thou excite the gift of God, that is in thee by the imposition of my hands.	For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my hands.	For this reason, I remind you to stir into flame the gift of God that you have through the imposition of my hands.	For this reason I say to you, Let that grace of God which is in you, given to you by my hands, have living power.	And for this reason I remind you to kindle afresh the gift of God which is in you through the laying on of my hands.	For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.	Therefore, I remind you to keep ablaze the gift of God that is in you through the laying on of my hands.	For this reason, I remind you to keep alive the gift that God gave you when I laid my hands on you.	So I ask you to make full use of the gift that God gave you when I placed my hands on you.

Thoughts on Calling the Biographers of Jesus “Evangelists”:

Introduction: Historically, the biographers of Jesus have been titled “Evangelists”—What are the possible ramifications of calling them by such a title?

This section will address this issue and explore some of its ramifications

Possible Reasons for Calling the Authors of the Four “Gospels” Evangelists:

Because Mark begins his biography of Jesus with the words “The beginning of the gospel of Jesus Christ” [Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ χριστοῦ];

Because John explained that the purpose of his biography of Jesus was evangelistic:

“And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.” John 20:30-31 (NKJ).

To confuse the meaning of the word “Evangelist” and its role in the local church”

“And He Himself gave some *to be* apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.” Eph. 4:11-12 (NKJ)

Reasons for Not Calling the Authors of the Four “Gospels” Evangelists:

Because Philip was the only person named an “Evangelist” in the New Testament:

“On the next *day* we who were Paul's companions departed and came to Caesarea, and entered the house of Philip the evangelist, who was *one* of the seven, and stayed with him.” Acts 21:8 (NKJ)

Therefore, it is more exegetically consistent to allow the Bible to supply the meaning of the term “Evangelist”—by examining the ministry of Philip.

And since Philip did not write a “Gospel”—therefore, writing a gospel did not constitute why only he was called an “Evangelist” by Luke.

Because calling the authors of the Gospels “Evangelists” confuses how the Bible uses the term

Because also, we never read in the Book of Acts of Mark or Luke “evangelizing” [εὐαγγελίζω]:

We find Matthew and John evangelizing as part of the twelve in Luke 9:6; Acts 5:42;

Jesus evangelized in Matt 11:5; Luke 4:18, 43; 7:22; 8:1; 20:1;

Philip “evangelized” as noted in Acts 8:4, 12, 35, 40;

Peter and John “evangelized” in Acts 8:25; Peter evangelized in Acts 10:36

And likewise, although never titled with the title “Evangelist,” Paul evangelized in Acts 13:32;

14:7, 15, 21; 15:35; 16:10; 17:18; Rom 1:15; 15:20; 1 Cor 1:17; 9:16, 18; 15:1-2;

2 Cor 10:16; 11:7; Gal 1:8-9, 11, 16, 23; 4:13; Eph 3:8.

Corollary Issue:

Possible reasons for Calling the Biographies of Jesus “Gospels”:

Possible reasons for Not Calling the Biographies of Jesus “Gospels”:

Has Calling the Biographies of Jesus “Gospels” confused the use of the word gospel by Jesus in the “Gospels” or by Paul in the Pauline corpus?

E.g. see the impact of adding adjectives to the word “gospel” in the introduction of Chap 17.

Conclusions:

The use of “Gospels” for the biographies of Jesus renders confusion as to what is the “Gospel”

The use of “Evangelists” for the authors of the “Gospels” confuses what the function and role of the “Evangelist” really is—advancing the cessationist notion that it is a closed office.

A. Noticing the Obvious—On the Omission of Evangelists:

Introduction: But something is drastically wrong in the church today; we seem to have forgotten the evangelist! (Eph 4:11—”and some as evangelists”)

“Where are they? Where have they gone? It’s almost like an endless search for Bigfoot. They have become a myth and legend of yesterday’s phenomena. Do I dare say the name? Be prepared if you say it, you will in doubt catch the glaring eye of today’s Evangelical world with their endless excuses of an outdated mode and out-of-style. I believe much of what we see today with the up-rise of wickedness and evil is grounded in the willful neglect of the office of an Evangelist within the Local Church”¹¹⁸

1. Not surprisingly, the evangelist is usually ignored in the development of curricula for teaching theology, and even for theological education. For example:

- a. The Puritan William Ames (1629);¹¹⁹
- b. The Lutheran Freidrich Schleiermacher (1830);¹²⁰ and
- c. The Northern Baptist University of Chicago’s Philip Schaff (1902).¹²¹

RESULT 1: Evangelists (and their corrolary activity “evangelism”) are considered irrelevant or unnecessary in mainstream theological education.

¹¹⁸Jeff Rose, “The Forgotten Evangelist: An Indictment Against Contemporary American Evangelicalism”; available at: <http://us9.campaign-archive1.com/?u=e8556cd67e3728a96332fb7d6&id=2980653ec6&e=055e660084> (online); accessed 23 Feb 2015; Internet.

¹¹⁹Puritan divine William Ames, in his *The Marrow of Theology*, trans. John D. Eusden (1629; Grand Rapids: Eerdmans, 1997), apparently had nothing to say of the responsibility of the Christian in evangelism, much less of the work of evangelism. This was an unusual omission in light of the fact that his second book dealt with the Christian life. He divided this book into two sections, “religion” and “justice.” Interestingly for the history of evangelism among congregationalists and in theological studies in the United States, “Both Thomas Hooker and Increase Mather recommended the *Marrow of Theology* as the only book beyond the Bible needed to make a student into a sound theologian” (ibid., back cover).

¹²⁰Schleiermacher made “how to deal with converts” a subject for Christian education, never mentioning how people would become converts, nor the work of evangelism. This is an incredible omission given how much of the book of Acts is devoted to evangelization, and also given that his “Brief Outline on the Study of Theology” has been very influential on determining what courses need to be taught in seminaries—if you follow his outline, you will never have a course in personal evangelism (that figures, most seminaries don’t anyway):

“§296. On similar grounds, those who live within the neighborhood or vicinity of the congregation—as religious strangers, as it were—may also become subjects of similar activity [catechetics]. This requires a theory of how to deal with converts. For the more definitely the principles of catechetics are set forth the easier it will be to derive this theory from them.

“§297. However, since this activity is not so naturally grounded certain indications should be drawn up for recognizing whether it is properly motivated. For it is possible to err in both directions here: in hasty self-confidence and in anxious hesitation.

“§298. Conditionally, the theory of missions might also be attached here, one which is as good as completely lacking at the present time. It could most easily be attached if it were possible to assume that all efforts of this kind are successful only where a Christian congregation is in existence” (Friedrich Schleiermacher, *Brief Outline on the Study of Theology*, 2nd ed., trans. Terrence N. Tice [1830; Richmond, VA: John Knox, 1966], 102).

Schleiermacher’s view of conversion as “quiescent self-consciousness” shaped his view of the work of conversion as a process of informing the self (see Friedrich Schleiermacher, *The Christian Faith*, 2nd ed. [Edinburgh: Clark, 1960], 478-479). In fact, he opposed instantaneous conversion: “The idea that every Christian must be able to point to the very time and place of his conversion is accordingly an arbitrary and presumptuous restriction of divine grace, and can only cause confusion” (ibid., 487).

¹²¹The thirty-second chapter of thirty-four in practical theology is titled “Evangelistic.” In two pages Schaff described “The new branch of theological learning, demanded by the growing zeal in missions” (Philip Schaff, *Theological Propædetic: A General Introduction to the Study of Theology*, 5th ed. [New York: Scribner, 1902], 517). Perhaps Schaff was perhaps referring to the work of Gustav Warneck, who wrote *An Outline of a History of Protestant Missions from the Reformation to the Present Time*, ed. by George Robson, translated from the 7th German ed. (New York: Revell, 1901), which became foundational in the study of the Protestant mission movement. Schaff then went on to include two other sections on missions: “Epochs of Missions” and “Missionary Literature.” While quoting the Great Commission in his section titled “Evangelistic,” Schaff never addressed conversion, but rather dealt with missions from a historical and ecclesial point of view, culminating in a post-millennial triumphalism: “The extraordinary progress of missionary zeal and enterprise is phenomenal, and one of the greatest evidences for the vitality of Christianity, and an assurance of its ultimate triumph to the ends of the earth...” (Schaff, *Theological Propædetic*, 522).

2. Similarly, the evangelist is often forgotten, overlooked, or explained away in Protestant textbooks on systematic theology:

a. John Calvin's *Institutes of the Christian Religion* (~1545 A.D.):

“By *Evangelists*, I mean those who, while inferior to the rank of the apostles, were next them in office, and even acts as their substitutes. Such were Luke, Timothy, Titus, and the like; perhaps, also, the seventy disciples whom our Saviour appointed in the second place to the apostles (Luke x. 1). According to this interpretation, which appears to me to be consonant both to the words and the meaning of Paul, those three functions [apostles, prophets, and evangelists] were not instituted in the church to be perpetual, but only to endure so long as churches were to be formed where none had previously existed, or at least where churches were to be transferred from Moses to Christ; although I deny not, that afterward God occasionally raised up Apostles, or at least Evangelists, in their stead, as has been done in our time. For such were needed to bring back the Church from the revolt of Antichrist.”¹²²

[Notice that in this definition, although he does state that the Evangelist is not a perpetual office (as is taught in Roman Catholicism), Calvin states that the Reformers were “Evangelists.” Viewing the Reformers in this light is a refreshing statement from one who lived during that time period and experienced first-hand the fiery evangelism of Guillaume Farel (who urged Calvin to stay in Geneva) and of others, such as Robert Olivétan, by whom Calvin himself was led to Christ.]

1) Gustav Warneck (1903): Although not a systematic theologian, Warneck, the “father” of modern Protestant missiology, also affirmed a similarly limited view of evangelism after a church was planted in a culture.¹²³ Therefore Warneck logically placed the planting of a church as logically above or higher than that of saving souls.

b. However, B. H. Carroll, founding president of Southwestern Baptist Theological Seminary, when arguing for the hiring of evangelists as part of the Home Mission Board of the Southern Baptist Convention in 1906, stated:

“Five distinct gifts are here mentioned, namely, apostles, prophets, evangelists, pastors and teachers. And if the first two, whose credentials and powers were extraordinary, must cease with the completion of the canon of Scriptures, and with the accrediting of the church and the laying of the foundations once for all (see I Cor. 12th, 13th, and 14th chapters and Eph. 2:20), certainly the other three must abide till the Master comes.”¹²⁴

c. Millard Erickson (1985);¹²⁵

d. Wayne Grudem (1994);¹²⁶

¹²²John Calvin, *Institutes of the Christian Religion*; trans by Henry Beveridge (London: Clarke, 1957) 2:319.

¹²³“This last task is the task of missions [the solid founding of the Christian church]; the limitation of this task to mere evangelisation confounds means and goal. Mere preaching does not suffice; it is to be the means of laying the foundation of the Church. . . .mere announcement of the Gospel is not sufficient for this” (Gustav Warneck, *Outline of the History of Protestant Missions*, 3rd English edition [translated from 8th German edition of 1904] [New York: Revell, 1906], 406-07).

¹²⁴B. H. Carroll, “Shall the Atalanta Board Be Instructed to Employ Evangelists and to Call for an Extra \$25,000 for Their Support?” *Baptist Standard* (31 May 1906) 14:1-2; cited in Charles S. Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism*, 197.

¹²⁵Millard Erickson explains the Great Commission in Matthew (see Erickson, *Christian Theology* [Baker, 1985], 131), and he spends 3 pages describing evangelism as a “Function of the Church” (*ibid.*, 1052-54). He discusses the Great Commission, but he *never once* speaks about the evangelist or the role of the evangelist as a leader in the church.

¹²⁶Wayne Grudem gave two sentences on evangelism as the mandate of the church (Wayne Grudem, *Systematic Theology* [Grand Rapids: Zondervan, 1994], 868), stating, “This evangelistic work of declaring the Gospel is the primary ministry that the church has toward the world.” He then changed the focus to “a ministry of mercy,” going on to discuss deeds of mercy that adorn “the gospel that it professes.” He chastises those who would overemphasize one of the three (worship, evangelism, or edification; *ibid.*, 869), and yet he felt it is necessary to devote an entire chapter to worship (*ibid.*, 1003-15), while only discussing evangelism in several limited sentences here and there, such as in two pages on the “Gospel Call” (*ibid.*, 694-95). In his chapter on church leadership, “Church Government” (*ibid.*, 904-49), he never once discussed the evangelist as a leader in the church! Interestingly from a theological perspective, evangelism was considered 10 of 12 “means of grace” within the church (*ibid.*, 958-59). This being said, Grudem has far more on evangelism than any theology that I have seen.

- e. Historically, Rome framed the “Evangelist” out of its theology very early (at least as far as extant authors), due to its fascination with sacramentalism, rather than salvation by grace through faith through the instrumentality of the Word of God preached:
 - 1) Augustine’s theology had no use for the preaching of the Evangelist unto salvation;
 - 2) Peter Lombard framed the Evangelical view of conversion out of his *Sentences*;
 - 3) Thomas Aquinas, in his animos against the Albigenses and Waldenses, organized his *Summa* much like the questions in an Inquisition chamber, also removing the concept of hearing unto salvation out of His theology;
 - 4) With these men as the framers of the “classical approach to theology” it is no wonder that most theologies do not address the issues of evangelism nor the Evangelist.
- f. Likewise with contemporary Rome: the *Catechism of the Catholic Church* (1993) does not contain the words Evangelism or Evangelist in its index, although the word “Evangelist” was used [in a different manner] at the “21st Ecumenical Council”—Vatican II.

The encyclical, *Evangelii Nuntiandi* of Paul VI (8 December 1975) used the word evangelist twice. Early in the encyclical he spoke of “John the Evangelist,” Then later Paul VI discussed the role of the evangelist as follows:

The world which, paradoxically, despite innumerable signs of the denial of God, is nevertheless searching for Him in unexpected ways and painfully experiencing the need of Him--the world is calling for evangelizers to speak to it of a God whom the evangelists themselves should know and be familiar with as if they could see the invisible [Bull *Apostolorum Limina* (23 May 1974), VII: AAS 66. 90-91]. The world calls for and expects from us simplicity of life, the spirit of prayer, charity towards all, especially towards the lowly and the poor, obedience and humility, detachment and self-sacrifice. Without this mark of holiness, our word will have difficulty in touching the heart of modern man. It risks being vain and sterile.¹²⁷

[My notes in Chapter 7, provide statistical information on Rome’s use of words beginning with “evangel” and “Gospel”]

- g. Conclusion: The evangelist is absent from virtually all systematic theologies! What is the definitional construct that has led to this exclusion of a concept and office that are obviously in the Bible?

RESULT 2: Most books on theology do not deal with man’s side of conversion, hearing and receiving; therefore they cannot be said to be fully biblical, nor balanced as they consider a theology of conversion.¹²⁸

¹²⁷Paul VI, *Evangelii Nuntiandi* (Rome: 8 Dec 1975), §76.

¹²⁸The evangelist, evangelism, and man’s side of conversion (speaking, hearing, and believing) are not the only omissions of clearly biblical teaching in textbooks of theology, which then frame the question for classes in “theology.” Neither do any theology textbooks, of which I am aware, have chapters on false teachers and their false teaching (which would be helpful introduction to a course in theology), nor on persecution in the Bible, another well-attested topic in the NT.

3. Likewise, the evangelist is framed out of in most courses on ecclesiology—or: how the local church ought to operate:¹²⁹

- a. Comparing NT terms for church leaders:
 - 1) The English word “pastor” is found only once in the NT (Eph 4:11, as the translation for ποιμήν [shepherd]):
 - a) The word ὁ ποιμήν (shepherd) is found 18 times in the NT
 - b) The verbal form ποιμαίνω [to shepherd] is found 11 times
 - c) For a total of 29 uses
 - 2) The word “evangelist” is found three times in the NT (from ὁ εὐαγγελιστής in Acts 21:8; Eph 4:11; 2 Tim 4:5)
 - a) And the verb εὐαγγελίζω found 54/55 times
 - b) The noun εὐαγγέλιον is found 77 times in the NT
 - c) For a total of 134/135 uses
- b. Therefore, those who write or teach about the pastor in ecclesiology (and rightfully they should), and yet ignore the person and ministry of the evangelist are perhaps **not** teaching the whole counsel of NT ecclesiology!

RESULT 3: The evangelist is not considered a part of regular church life in the New Testament church; his role and place is either ignored or shunned.

4. The evangelist and evangelism are nearly forgotten in the history of the churches:¹³⁰

- a. How often is the evangelistic ministry of Henry of Lausanne, who evangelized Southern France, characterized as heretical?¹³¹ How much time is spent discussing the evangelistic methodologies of the so-called “Albigenses”?
- b. How much time is spent discussing the evangelistic methodologies of Peter Valdo and the Waldenses? Meanwhile they were being persecuted by the Dominicans and Franciscans who

¹²⁹Also, a typical Evangelical course in ecclesiology was organized as follows, briefly discussing evangelism in general as a function of the church, but never expounding on the centrality of evangelism or the Great Commission, and never discussing the evangelist as a leader in the church (for example, note what is included in the actual course outline from the conservative Paul Feinberg, Trinity Evangelical Divinity School, 1985):

- A. The Church as an organization—visible church (local church)
 1. Mission or function of the church
 2. Organization of the church, i.e. government
 3. Officers of the church
 - a. Elder (deacons) and divorce issue
 - b. Male and female officers in the church
 4. Ordinances in the church
 - a. Sacraments vs. sacraments
 - b. Three ordinances viewpoint
 - c. Lord’s supper views
 - d. Baptismal views
- B. The Church as an organism—invisible church (universal church)
 1. Relationship of Old Testament to New Testament
 2. Relationship of New Testament Church to Old Testament Covenants
 3. Relationship of New Testament Church to seed of Abraham
 4. Relationship of New Testament Church to Kingdom of God, Kingdom program.

Notice that there was nothing in this course on ecclesiology from a very conservative perspective on the evangelist or evangelism. Is that typical of what we read about the church in the Book of Acts?

¹³⁰For example, Kenneth Scott Latourette, in his *Christianity Through the Ages* (New York: Harper and Row, 1965) doesn’t mention Henry of Lausanne at all. Earle Cairns, in his *Christianity Through the Ages* (Grand Rapids: Zondervan, 1996) doesn’t seem to mention Henry of Lausanne either. Cairns, however, does speak of Guillaume Farel, as “a red-headed, hot-tempered, strong-voiced, prophetic individual” (*ibid.*, 303). Farel was the evangelist used of God to help usher in the reformation into Neuchatel and Geneva. Robert Baker in several sentences treated the ministry of Henry of Lausanne, saying that he had “a long and active ministry” based on an “evangelical nature” (Robert Baker, *A Summary of Christian History* [Nashville: Broadman, 2002], 185). These are conservative books that barely touch on the vital ministry of the evangelist in the history of the churches.

¹³¹Harold O.J. Brown, *Heresies: Heresy and Orthodoxy in the History of the Church* (Peabody, MA: Hendrickson, 1984), 261

falsely took the name of “preaching orders”, and Francis of Assisi who is lauded as a wonderful evangelist,¹³² with whom Lewis Drummond even compared Billy Graham’s “wholistic” ministry!¹³³

- c. How often is the preparatory evangelistic ministry of the evangelist Guillaume Farel forgotten when discussing Neuchatel’s severing itself from the domination of the Papacy, followed by Geneva, before he pled for Calvin to stay in Geneva? Or if he is mentioned, the characterizations used are often not very positive.
- d. Many Reformation Church historians and historical theologians may suffer from a focus on differing views on Baptism and the Lord’s Supper,¹³⁴ or who was the theological precedent for so-and-so,¹³⁵ but they often completely ignore the most important factor in history, the Word of God proclaimed (evangelism), the hearing of faith, and conversion—without which souls are NOT saved and the true church disappears. Usually before the Gospel was proclaimed in churches and cathedrals, it was first proclaimed on the “highways and hedges”:
 - 1) How often is it shared that Francois Lambert d’Avignon, who removed his strict Franciscan garb after Zwingli led him to Christ, taught for Luther in Marbourg, yet he did not agree with Luther on consubstantiation?
 - 2) How often is Balthasar Hubmaier remembered? Who left his prominent position as founding chaplain of *zur schönen Maria* [Beauteous Mary] in Regensburg, to follow the Reformers of the German Swiss Reformation, one branch of which became Anabaptist. He led a revival in the town of Waldshut before Archduke Ferdinand framed it as a “peasant’s revolt” (against

¹³²“On the Continent was the gentlest and loveliest of medieval characters, *Francis of Assisi* (1182-1226)” (V. Raymond Edman, *Light in the Dark Ages* [Wheaton, IL: Van Kampen, 1949], 290-91).

¹³³“In light of this truth [love for a brother], an evangelism that accepts the full revelation of God in Scripture must be holistic in nature. This means that human needs, whether they are spiritual, physical, cultural, or economic, must be addressed by God’s people. ... Moreover, no one saw this truth more clearly than the renowned medieval man of God, St. Francis of Assisi” (Lewis A. Drummond, *The Canvas Cathedral: Billy Graham’s Ministry Seen through the History of Evangelism* [Nashville: Thomas Nelson, 2003], 211). “As we looked into the life and service of St. Francis of Assisi, we learned that the man of God was a fervent evangelist. Like Graham, he too longed to see people come to faith in Jesus Christ. But history also attests to the fact that Francis felt a deep burden for the physical and social needs of his fellowman” (Ibid., 223).

¹³⁴In focussing on the differences, church historians follow the precedent of Jacques Benigne Bossuet (1627-1704) used in his multiple-volumed *Histoire des variations des églises Protestantes* (Paris, 1688, 1740, 1760, 1821), which was a vehement attack on Protestantism. An argument that Bossuet brought forth, in order to refute the validity of Evangelicalism-Protestantism, was to highlight the differences between the Reformers. (1) Note how he began his book: “Two things mark the disorder in these heresies: one is pulled from the genius of the human spirit, that since it has quenched once of the taste of novelty, never ceases in seeking it with an unmitigated appetite for this tender deceptiveness: the other is pulled from the difference that God works through mankind’s actions. The Catholic truth, having come from God, in the first place has its perfection: the heresy, feable production of the human spirit, cannot be made except by pieces that do not fit together. While one wants to reverse, against the precepts of the wise [note: Prov 22:28], *the ancient boundaries laid by our fathers*, and reform the doctrine once received by the faithful, one engages oneself without perceiving all the results of what one advances. It is a false brilliance begun by hazardous means, that causes the reformers to reform themselves every day: to such a degree that they can never say when they will be done with their innovations, nor ever please themselves by them.

“Such are the solid and unshakable principles by which I plan to prove that to the protestants the falsehood of their doctrine through its continual variations, and in the changing manner in which they have explained their dogmas; I am not speaking of a particular, but of the whole of the Church, in the books to which they refer as Symbols, that is to say, those which they have made to express the common consent of their Churches, in one word, in their own confessions of faith, written [*arrêtées*], signed, published, in which they have given doctrine as if it were a doctrine that contained only the pure word of God, and which has however changed in so many ways in its principle articles” (*ibid.*, 1:8. Translation mine). (2) Also note the table reference to volume 2, page 305, “The diverse confessions of faith mark the disunity of the party” (Fr. *Les diverses Confessions marquent la désunion du parti*)” (*ibid.*, 2:342). In doing so, Bossuet ignored or discounted the *Gospel principles* which united them against the sacramental salvation of Roman Catholicism.

¹³⁵There is a non-spiritual view among the Roman Catholic inquisitors of the time, that no one can learn from the Holy Spirit through the Bible, “Who taught you that?” They must learn their heretical views (like justification by faith alone or the ineffectiveness of absolution from a priest) from a specific person before them (therefore they must find human provenance for “heresy”).

the Catholic church and the crown), and therefore attacked the city, killing many of its inhabitants. Hubmaier was burned at the stake in 1528.

- 3) Listen to the sentence against Quirinus Pieters of Groeningen, from the Archives of the Secretary of the City of Amsterdam, the Netherlands (1545):

“Whereas Quirinus Pieters, a native of Groeningen, has embraced the unbelief and heresy of the Anabaptists, having been rebaptized about six years ago, by Menno Simons, a teacher of the aforesaid sect, and whereas he holds pernicious views concerning the sacraments of the holy church, and, moreover, has induced others, into such unbelief and errors, persuading them into it, directly contrary to the holy Christian faith, the ordinances of the holy church, and the decrees of his Imperial Majesty, our gracious lord; and whereas he obstinantly continues in the aforesaid unbelief, therefore, my lords the judges, having heard the demand made by my lord the bailif concerning the aforesaid Quirinus Pieters, as also his answer and confession, and having fully considered the circumstances of said matter, sentence the aforesaid Quirinus Pieters to be burned by the executioner; and furthermore, declare his property confiscated for the benefit of the exchequer of his Imperial Majesty. Pronounced this sixteenth day of April, A.D. 1545, in the presence of the entire bench of judges, except Sir Henry Dirks, Burgomaster”¹³⁶

- 4) Listen to a portion of the inquisition record of Anabaptist Dirk Pieters in Amsterdam, Holland (1546):

“Q. The apostles certainly went forth to teach; where did they go teach?

“A. Whithersoever they came, they went into the synagogues, and preached the Gospel of Christ.”

“Q. We have heard that you also teach wherever you go?

“A. O Lord, what should I preach; we may read the Gospel together.

“Q. Where did you read it together?

“A. At the dyke.

“Q. With whom did you read it?

“A. This I do not know.

“Q. How should you not know with whom you read it?

“A. How should I know it, sometimes with this one, sometimes with another.

“They therefore mentioned the names of a good many, and said: “Do you know this and that one?”

“A. Yes, I know them.

“Q. Have you any books of Menno Simons and of David Joris?

“A. No, I have no books in the house, except a Bible and a Testament, and a little book on the faith.”¹³⁷

- e. May God forgive us these omissions of His work through His word, and allow this unfortunate misplaced emphasis to be remedied!¹³⁸

RESULT 4: Ignorance as to the soteriological (salvation) issues in the history of the churches, along with ignorance of the only way that souls were saved and added to God’s true church in the history of the churches.

RESULT 5: The reframing of sources and topics in the history of the churches to accommodate the sacramental position of the Roman Catholic church, wherein not only was the evangelist not needed, but he was to be extirpated from the world by death; for example:

Why Protestants use Augustine?

To affirm the antiquity of Reformation thought

To affirm doctrines, such as predestination and biblical authority

But why do Roman Catholics use Augustine?

To affirm the centrality of the Church of Rome, and her unique place in salvation

¹³⁶Thieleman J. van Braght, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon the Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Savior, From the Time of Christ to the Year A.D. 1660*, trans from the Dutch by Joseph Sohm, 2nd English edition (1660; 1837; 1886; Scottsdale, PA: Herald Press, 2007), 474-75.

¹³⁷Ibid., 477.

¹³⁸This author has used E. H. Broadbent’s *The Pilgrim Church* (1931; Grand Rapids: Gospel Folio Press, 1999), in church history classes. Broadbent focused on the persecuted church, and did speak of evangelism at certain points. Most French Protestant church Reformation histories seem to emphasize evangelism far more than those in English (e.g. Franck Puaux and Merle d’Aubigny).

To affirm the centrality of the Eucharist for salvation, and the other sacraments of Rome
 To disaffirm the “Free Church,” “self-rule,” or “local church autonomy” [likewise the
 “Freedom of Conscience”] of the Donatist churches of North Africa (cf. Augustine’s
Contra Donatisten)

To disaffirm the teaching of the “Manicheans” (which seems to be a code word for
 Evangelical thought; cf. Augustine’s *Contra Manichean*)

May the able reader take note of how Augustine is quoted by both Peter the Lombard and
 Thomas Aquinas. The citations are often shocking and almost never evangelical in their
 orientation.

What remains in print related to knowledge of early church theology and practice (including
 information about evangelism and evangelists)?

Throughout the Middle Ages (800-1500), only those things from the history of the church
 which favored Rome were published in Latin-speaking Europe; all other writings
 disappeared or were destroyed.

The same is true, to a lesser degree, in the Eastern church, which has not had the monolithic
 hierarchy of Rome.

This is why the study of Patristics and Medieval theology is very lopsided, non-evangelistic,
 and non-Evangelical; the lines of demarcation are very clear:

Track with Rome’s progress into philosophical and sacramental theology (from the
 earliest “fathers”), or

Track with the combed-through fragments about the persecuted Evangelical church
 through the ages

Perhaps it is for this reason that most studies of evangelism and evangelists begin in the
 post-Reformation era (e.g. early on I began my study of evangelists with the First Great
 Awakening in the U.S.)

By way of final analysis, it would seem that American Evangelical thought has capitulated to
 teaching the history of the churches using the worldview framing as described in Jacques
 Benigne Bossuet’s derisive *Histoire des variations des eglises Prostantes* [History of the
 Variations of Protestant churches].¹³⁹

5. The omission of “evangelize” and even “evangelist” in modern Bible translation:

- a. The systemic removal of the verb “evangelize” by translators is especially clear in several
 instances (see charts in Chapter 7):
 - 1) The change from the 36 uses of evangelize in the 1382 Wycliffe to 3 in the 1388.
 - 2) The change from the 37 uses in the 1530 Catholic Lefevre to 4 uses in the 1550 Catholic
 Louvain Bible
 - 3) On the removal of “evangelize” when translating from French into English:
 - a) The 1560 French Geneva had 24 uses of the verb “evangelize”:
 1) Its English counterpart, the English Geneva, 0 uses
 - b) The 1859 John Darby French translation had 21 uses:
 1) His English translation had 0 uses
 - c) Isn’t that strange?

¹³⁹The first paragraph should suffice to give the reader a feel for the emotional qualities of this four volume
 work: “If Protestants knew thoroughly how their religion was formed; with how many variations and with what
 inconsistency their confessions of faith were drawn up; how they first separated themselves from us, and afterwards from
 one another; by how many subtillies, evasions, and equivocations they laboured to repair their divisions, and to re-unite
 the scattered members of their disjointed reformation; this reformation of which they boast would afford them but little
 satisfaction, or rather, to speak my mind more freely, it would excite in them only feeling of contempt. It is the history
 of these variations, these subtillies, these equivocations, and these artifices, which I design to write; but in order to
 render this detail more useful to them, some principles must be laid down which they cannot contravene, and which the
 current of a narration would not permit me to deduce, when once engaged in it” (Jacques-Benigne Bossuet, *The History
 of the Variations of the Protestant Churches* [pub. in French: 1688, 1740, 1760, 1821; this Engl. trans., Dublin: Richard
 Coyne, 1829], 1).

Variant Translations of “Evangelist” in the New Testament

Text	Byzantine Textform	English Geneva (1560); cf. Tyndale; Bishop’s; KJV; Webster’s; Murdock; Darby; English Revised; DRA ²⁵ ; ASV; RSV; NAS; NKJ; NIV; NRSV; ESV; CSB	Young’s Literal (1862)	Bible in Basic English (1949)	New Jerusalem Bible ²⁶ (1985)	ABS’ Contemp English Version ²⁷ (impr. 1991)	IBS’ French <i>Le Semeur</i> (1992, 1999)*	ABS’ Good News Trans ²⁸ (impr. 1993)	God’s Word to the Nations (1995)	New Living Translation (2004)
	τοῦ εὐαγγελιστοῦ	the Euangelist [or: evangelist]	the evangelist	the preacher	the evangelist	The preacher	the evangelist	the evangelist	a missionary	the Evangelist
Acts 21:8b	αἱ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, ὅντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ’ αὐτῶ.	and we entred into the house of Philippe the Euangelist, which was one of the seven Deacons, and abode with him.	and having entered into the house of Philip the evangelist -- who is of the seven -- we remained with him,	where we were guests in the house of Philip, the preacher, who was one of the seven.	Here we called on Philip the evangelist, one of the Seven, and stayed with him.	and stayed with Philip, the preacher. He was one of the seven men who helped the apostles	We brought ourselves to the house of Philip, the evangelist—he was one of the seven men that was elected in Jerusalem—, and we stayed with him	There we stayed at the house of Philip the evangelist, one of the seven men who had been chosen as helpers in Jerusalem.	He was a missionary and one of the seven men who helped the apostles.	And stayed at the home of Philip the Evangelist, one of the seven men who had been chosen to distribute food.
	τοὺς δὲ εὐαγγελιστάς	And some Euangelists [or: evangelists]	some as proclaimers of good news	and some, preachers of the good news	to some, evangelists	missionaries	others as evangelists	others to be evangelists	missionaries	the evangelists
Eph 4:11	Καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,	He therefore gaue some <i>to be</i> Apostles, and some Prophets, & some Euangelists, and some Pastours, and Teachers,	and He gave some as apostles, and some as prophets, and some as proclaimers of good news, and some as shepherds and teachers,	And he gave some as Apostles, and some, prophets; and some, preachers of the good news; and some to give care and teaching	And to some, his 'gift' was that they should be apostles; to some prophets; to some, evangelists; to some, pastors and teachers;	Christ chose some of us to be apostles, prophets, missionaries, pastors, and teachers.	It's him who gave some as apostles, others as prophets, others as evangelists, and others also as pastors and instructors	It was he “who gave gifts to the people”; he appointed some to be apostles, others to be prophets, others to be evangelists, others to be pastors and teachers.	He also gave apostles, prophets, missionaries, as well as pastors and teachers as gifts <i>to his church</i> .	Now these are the gifts Christ gave to the church: the apostles, the prophets, the evangelists, and the pastors and teachers.

	Byzantine Textform	Eng Geneva (1560); KJV; et al.	Young's Literal (1862)	BBE (1949)	NJB ² (1985)	CEV ² (impr. 1991)	IBS' <i>Semeur</i> (1992, '99)*	GNT ² (impr. 1993)	GWN (1995)	NLT (2004)
	ἔργον ποιήσων εὐαγγελιστοῦ	doe the worke of an Euangeliste	do the work of one proclaiming good news	go on preaching the good news	do the work of preaching the gospel	You must work hard to tell the good news*	Properly fulfill your role of preacher of the Gospel	do the work of a preacher of the Good News	Do the work of a missionary	Work at telling others the Good News
2 Tim 4:5	Σὺ δὲ νήφε ἐν πάσιν, κακοπάθησον, ἔργον ποιήσων εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.	But watch thou in all things: suffer aduersitie: doe the worke of an Euangeliste: make thy ministerie fully knownen.	And thou— watch in all things; suffer evil; do the work of one proclaiming good news; of thy ministraton make full assurance,	But be self-controlled in all things, do without comfort, go on preaching the good news, completing the work which has been given you to do	But you must keep steady all the time; put up with suffering; do the work of preaching the gospel; fulfil the service asked of you.	But you must stay calm and be willing to suffer. You must work hard to tell the good news and to do your job well.	But you, keep, in all circumstances, control of yourself. Put up with suffering. Properly fulfill your role of preacher of the Gospel.*** Fully acoomplish your ministry.	But you must keep control of yourself in all circumstances; endure suffering, do the work of a preacher of the Good News, and perform your whole duty as a servant of God.	But you must keep a clear head in everything. Endure suffering. Do the work of a missionary. Devote yourself completely to your work.	But you should keep a clear mind in every situation. Don't be afraid of suffering for the Lord. Work at telling others the Good News, and fully carry out the ministry God has given you.

*The ABS' Contemporary English Version has removed any noun to correspond with the word "evangelist" from this text of Scripture.

**French texts (translation mine): Acts 21:8, "Nous nous sommes rendus à la maison de Philippe, l'évangéliste—c'était l'un des sept hommes que l'on avait élus à Jérusalem—, et nous avons logé chez lui"; Eph 4:11, "C'est lui qui a fait don de certains comme apôtres, d'autres comme prophètes, d'autres comme évangélistes, et d'autres encore comme pasteurs et enseignants."; 2 Tim 4:5, "Mais toi, garde, en toute circonstance, le contrôle de toi-même. Supporte les souffrances. Remplis bien ton rôle de prédicateur de l'Évangile [Autre traduction: *Fais le travail d'un évangéliste*]. Accomplis pleinement ton ministère."

****Le Semeur* contains a footnote: "Other translation: *Do the work of an evangelist.*"

RESULT 6: As the person of the evangelist disappears from the text of the Bible, so will the office and role of the evangelist disappear as God intended through His Word.

6. Conclusion: Further thoughts on omission of evangelists:

- a. One answer to this omission prior to the Reformation may be the strict control of the Catholic church over books and publishing, as it suppressed, sought, and seeks to suppress "heresy":

"Thematically the major omission from this study is a detailed consideration of the detection of heresy in texts, as opposed to people. Deciding whether certain written propositions represented error and heresy was of course closely allied to testing the suspicion of heresy that surrounded the author, writer, compiler, reader, or hearer of those words."¹⁴⁰

That strict control continued throughout most of Europe prior to the Enlightenment. And as a result of this control, the Roman Catholic church defined parameters of what was appropriate and inappropriate, what was heretical and what was orthodox. Through Peter the Lombard and Thomas Aquinas, the Catholic church framed the theological debates which continue today. Evangelicals were framed out of the question in Catholic works, as they were defined as Manicheans. Likewise, evangelization was repressed as unorthodox, and finally led to bloodshed with the imprisonment and burnings of the Waldenses and Albigenses following the 3rd and 4th Lateran Councils (1179 and 1215 respectively).

- b. A second answer to this question may lie in the fact that most scholarly books are written by scholars who are disinterested in or reproachful of evangelism. This may also be the case with publishing companies, as well as scholarly organizations and their journals.

¹⁴⁰Ian Forrest, *The Detection of Heresy in Late Medieval England* (Oxford: Clarendon, 2005), 3.

- c. A third answer, being theological in nature, is that most state-type churches do not adhere to conversionism. Since evangelism and evangelists require a conversionistic theology of salvation, they are shunned as heretical or fanatical, or ignored as schismatic
- d. A fourth answer, dealt in chapter 7, is that the verb “evangelize” has not been used in our English translations since it was removed from the Wycliffe second edition of 1388. Therefore, it is only those who rightfully take the NT concept of “preach” out into the streets who acknowledge and practice evangelism.
- e. A fifth concern is the contemporary effort to remove the word “evangelist” from 2 Tim 4:5 (using dynamic equivalence arguments), as noted above in Rome’s 1985 *New Jerusalem Bible*, the 1999 International Bible Society’s French *Le Semeur*, and the 1995 American Bible Society’s *Contemporary English Version*!
- f. Perhaps most common among Evangelicals is the view of John Calvin and Gustav Warneck,¹⁴¹ that the evangelist was only a temporary need in the church. A similar view was held by Lewis Sperry Chafer, founder of what became Dallas Theological Seminary:

The evangelist of the Scriptures is, without question, the messenger to the unevangelized, preparing the way for the pastor and teacher in his more constant ministry in the church. The evangelist, therefore, finds his fullest divine mission as a pioneer missionary to the hitherto unevangelized. . . .

The discussion of the fundamental error of the church, in unduly magnifying the work of the evangelist and neglecting her own God-appointed ministry in salvation [prayer], will be the theme of the succeeding chapters.¹⁴²

¹⁴¹Gustav Warneck, *Outline of the History of Protestant Missions*, 3rd English edition; from 8th German edition of 1904 (New York: Revell, 1906), 406-07.

¹⁴²Lewis Sperry Chafer, *True Evangelism or Winning Souls by Prayer* (1st ed. Philadelphia: Sunday School Times, 1911; 2nd ed., Philadelphia: Sunday School Times, 1919; Wheaton, IL: Van Kampen; Grand Rapids: Zondervan, 1967; Grand Rapids: Kregel, 1993), 15, 17.

B. Is There a Gift of Evangelism, or Is It Rather the Gift of the Evangelist?

Introduction to spiritual gifts: John 16:14—“He shall glorify Me”:

- a. The Holy Spirit is to glorify Christ;
 - b. It follows that all the spiritual gifts of the Holy Spirit glorify Christ;
 - c. Evangelism focuses on sharing about the person and work of Christ, Acts 8:5; 1 Cor 15:1-5;
 - d. Therefore, all the gifts of the Spirit must be evangelistic!
 - e. Also, since the Holy Spirit gives gifts to each believer (1 Cor 12:7), every believer is gifted to evangelize!
1. Understanding the gifts and the offices:
 - a. Four NT passages enumerate the spiritual gifts and offices: Rom 12:6; 1 Cor 12:7; Eph 4:7; 1 Pet 4:10

NT Enumeration of Spiritual Gifts and Offices*

Enumeration	Romans 12:6-8	1 Cor 12:8-11	1 Cor 12:28-30	Eph 4:11	1 Peter 4:10-11
1. Apostle			1. Apostle	1. Apostles	1. Speaks
2. Prophet/Prophecy	1. Prophecy	6. Prophecy	2. Prophets	2. Prophets	
3. Evangelist				3. Evangelists	
4. Pastor/Showing mercy	7. Showing mercy			4. Pastors	
5. Teacher/Teaching	3. Teaching		3. Teachers	5. Teachers	
6. Exhortation (revivalist)	4. Exhortation				
7. Word of wisdom		1. Word of wisdom			
8. Word of knowledge		2. Word of knowledge			
9. Service/Helps	2. Service		6. Helps		2. Serves
10. Giving	5. Giving				
11. Leading/Administration	6. Leading		7. Administration		
12. Faith		3. Faith			
13. Gifts of healing		4. Gifts of healing	5. Gifts of healing		
14. Worker of miracles		5. Effecting of miracles	4. [workers of] Miracles		
15. Distinguishing of spirits		7. Distinguishing of spirits			
16. Speaking in tongues		8. Various kinds of tongues	8. Various kinds of tongues		
17. Interpretation of tongues		9. Interpretation of tongues	9. Interpretation of tongues		

*Some consider other gifts as spiritual gifts: martyrdom (cf. 1 Cor 13:3); apostleship = church planter or cross-cultural missionary. The OT also contains additional gifts (craftmanship on the Temple, singing, or playing instruments).

- b. There are distinct gifts and offices, with some overlap:
 - 1) Two offices (in Eph 4:11) that have both a spiritual gift and an office are: prophet/prophecy, and teacher/teach
 - 2) Three other offices are: apostle, evangelist, and pastor/shepherd
 - 3) All other spiritual gifts are not directly linked to an specific office
 - 4) The gift of evangelism is *not* in the lists of the New Testament:
 - a) It seems to be confusing to speak of a gift of evangelism, as the Great Commission mandates that all believers bear verbal witness to the Gospel
 - b) It seems best to allow that all ought to share the Gospel, and that some are particularly gifted to lead the church in this area.

“God uses not so much gifts for evangelism but the faithfulness of thousands and millions of

Christians who would never say evangelism is their gift” (Mark Dever)¹⁴³

5) By the way, what was the office of Zenas in Titus 3:13?

Some questions:

Is ὁ νομικός a sixth office to those of Eph 4:11, or is it a parallel term for a teacher [ὁ διδάσκαλος] as found in Eph 4:11?

Also from the context of Titus 3:13, Zenas seemed to be a travelling teacher, as did Apollos (cf. Acts 18:24, 27; 19:1); these travelling teachers would parallel the teacher sent out by King Jehoshaphat in 2 Chron 17:7-9;

Paul called the ministry of Apollos a “watering” ministry (1 Cor 3:6), as opposed to his own “planting” ministry.

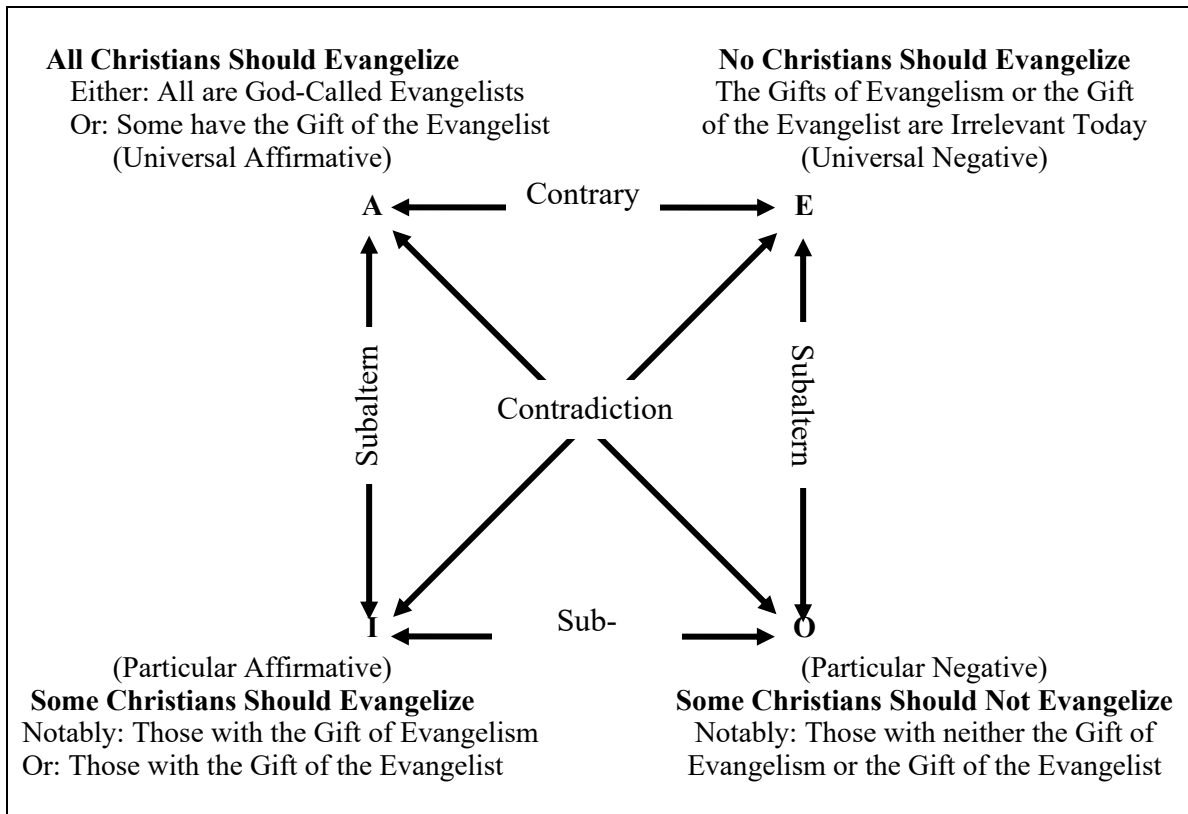
- a) The word ὁ νομικός is found 9 times in the NT (once in Matthew [22:35]; 6 times in the Gospel of Luke [sometimes used in parallel with “scribe” in Matt and Mark]; and twice in Titus [3:9, 13])
- b) Other words with similar meaning are:
 - (1) The word for “scribe”: ὁ γραμματεὺς (67 NT uses)
 - (2) The word translated “advocate” in John 2:2: ὁ παράκλητος (5 NT uses; 4 in John 14-16)

Sample Translations of ὁ νομικός in Titus 3:13

Latin Vulgate	Wycliffe's 2 nd ed (1388)	Fr. LeFevre (1522); Fr. Geneva; Fr. Martin	Tyndale (1534); Bishops; KJV; Webster's; Young's; Darby; DRA [✠] ; ASV; RSV; NAS; NKJ; CEV [✠] ; GNT [✠] ; ESV; NLT; NET	Fr. Louvain [✠] (1550)	English Geneva (1560)	Fr. Ostervald (1744); Fr. Geneva Rev.	Murdock (1852)	Fr. Le Semeur (1992, 1999)
skilled [or experienced] in the law	a wise man of lawe	doctor in the law	the lawear [the lawyer]	wise in the law	the expounder of the Law	the doctor in the law	Scribe	the lawyer
legis peritum		docteur de la loi		sage en la loi		le docteur de la loi		le jurist

¹⁴³Mark Dever, *The Gospel And Personal Evangelism* (Wheaton, IL: Good News, 2007).

2. The following diagram charts some issues in adhering to a gift of evangelism and the ministry of the evangelist:¹⁴⁴



3. C. Peter Wagner’s possible move around the square of opposition: ¹⁴⁵
- a. “The gift of evangelist is the special ability that God gives to certain members of the Body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus’ disciples and responsible members of the Body of Christ” (157).
 - b. “For another thing, every true Christian is a witness for Jesus Christ whether or not they have the gift of evangelist. Furthermore, Christians need to be prepared to share their faith with unbelievers and lead them to Christ whenever the opportunity presents itself” (161).
 - c. His use of the equivocal “witness for Jesus Christ” aside, Wagner made three statements that seem to undermine the universal affirmative that he stated:
 - 1) Many Christian circles “tend to overemphasize it [evangelism]” (160).
 - 2) “The gift of the evangelist is probably the most frequently projected of all gifts” (163).
 - 3) He figured that “approximately 5 to 10 percent of its active adult membership have been given the gift of evangelist” (160).
 - a) The 5 to 10 percent figure was presumably derived from personal observation of those members of D. James Kennedy’s church involved in his Evangelism Explosion program. Wagner surmised that since this number were involved in his evangelism program, they must be the ones who had the gift of evangelism.¹⁴⁶

¹⁴⁴From Johnston, *Charts for a Theology of Evangelism*, Chart 18A, “Should All Christians Evangelize?”, 38.
¹⁴⁵C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal, 1979, 1994), 157-63.
¹⁴⁶Thom Rainer explained his interview of C. Peter Wagner in a spiritual gifts seminar (Southern Baptist Seminary, 1997), as he noted also in his *The Book of Church Growth: History, Theology, Principles* (Nashville: Broadman, 1993), 116 n6.

4. Relation of the Gift to the Command:

- a. The gift of the evangelist does not negate the command for other Christians who are not or may not want to be gifted as evangelists:
 - 1) The command and the metaphors for the follower of Jesus still apply to *all Christians*, who are to be verbal witnesses
 - 2) The work of evangelism needs to be accomplished through the obedience of every Christian if the task is to be accomplished:
 - a) The preaching of the Gospel to the whole world, Matt 24:14, Mark 16:15
 - b) That everyone may have a chance to hear the Gospel, Rom 10:13-15
- b. The gift of the evangelist intensifies and focuses the life of the evangelist in seeking to accomplish the task assigned to him:
 - 1) The evangelist must accomplish the work which is given to him:
 - a) As for the case of Jesus, John 4:34, 17:4
 - b) As for the apostle Paul, 1 Cor 9:16-17
 - c) As for all Christians, Matt 25:44-51, 2 Tim 2:4
 - 2) The evangelist must not allow himself to get ensnared in the cares of the world, Matt 13:22, 1 Cor 9:26-27, 2 Tim 2:4, Heb 12:1
- c. Just as the gift of “giving” does not exclude other Christians from giving, just as the gift of “mercy” does not exclude other Christians from showing mercy, similarly, neither does the office of the evangelist, nor even the possibility of a gift of evangelism, exclude that all Christians ought to be about the business of proclaiming the Gospel.
- d. Lawrence O. Richards wrote:

“The evangelist is that person specially, charismatically gifted by God to bring others to a knowledge of Jesus Christ and to lead others to do the same.”¹⁴⁷

5. Summary:

The evangelist must be found doing what the Master has set out for him to do. If not he will be like the wicked slave who buried his talent (Matt 25:24-30), or like the unrighteous servant who was not doing his masters bidding (Matt 24:45-51). It is a serious charge with great eternal rewards for the obedient, or tremendous eternal regrets for the disobedient.

“Blessed is that slave whom his master finds so doing when he comes,” Matt 24:46.

Let’s listen in to the prayer of the evangelist of the Swiss Reformation, Guillaume Farel:

“When will Christ be all in all? When will the only study, the only consolation, the only desire of all be to know the Gospel, to cause it to advance everywhere, and to be firmly persuaded, as our ancestors, of this primitive church, dyed by the blood of martyrs, who understood that knowing nothing, except the Gospel, is to know everything.”¹⁴⁸

¹⁴⁷Lawrence O. Richards, *A Theology of Pastoral Ministry* (Grand Rapids: Zondervan, 1981), 212.

¹⁴⁸Franck Puaux, *Histoire de la Réformation en France*, 1:60. Translation mine.

C. The Function of the Evangelist:

1. The Function of the Evangelist:
 - a. The evangelist is a leader gifted and necessary for the building up of the church, Eph 4:11:
 - 1) A gift given to the church:
 - a) Showing the priority of the church over the gift of evangelism—as it is a gift given *to* the church
 - b) Indicating the evangelist has a ministry for the church.
 - c) It is the only gift given with an emphasis outside the Church.
 - 2) Note the order in the listing: apostles, prophets, evangelists, pastors and teachers:
 - a) Shows the importance of evangelists to the life of the church (noting that it is omitted in listings of spiritual gifts, e.g. 1 Cor 12:28)
 - b) Shows the importance of the person as opposed to the gift, as in all the other offices mentioned.
 - 3) If it is accepted that the gift of apostleship has ceased, since no living person was alive at the baptism of Jesus on through His resurrection (cf. Acts 1:21-22), then the rest of the gifts appear to have a chronological component:
 - a) Like John the Baptist (cf. Mal 4:5), the prophet is God’s preparation for the Gospel; he preaches repentance for the forgiveness of sin
 - b) Like Philip, the evangelist evangelizes and leads people to Christ
 - c) The pastor nurtures the new believer in the local church
 - d) The teacher teaches him to “obey all that I have commanded you” (cf. Matt 28:20).
 - 4) Understanding the gift of the evangelist:
 - a) Some equate the gift of the evangelist only with a **gift of harvesting**:
 - (1) Focusing only on the harvesting emphasis of the evangelist may discourage average Christians from evangelizing, since they will not have the success of the evangelist, presumably not being gifted that way;
 - (2) Focusing only on harvesting may encourage a sense of pride in the evangelist being the “hired gun” to bring in a harvest;
 - (3) Focusing only on harvesting may create an undue emphasis only on the invitation, rather than on need for the preaching of the entire message of the Gospel
 - (4) Focusing only on harvesting can pressure the evangelist to log high numbers of responses, rather than on keeping the biblical message of the Gospel pure and strong
 - (5) Focusing only on harvesting can lead to a segmented or rational approach to evangelism (go primarily to those we deem to be receptive) rather than to the “all nations,” “all creation,” and “highways and byways” approach of the New Testament
 - (6) And yet, many a church is blessed by the supernatural harvesting ability of Christ’s evangelists—as harvesting souls ought to be the evangelist’s primary passion.
 - b) Rather, the gift of the evangelist seems to be a **supernatural office focused only on the proclamation the Gospel**:
 - (1) Are not all Christians to be proclaimers (Luke 4:46-47; Acts 8:4)? Yes.
 - (2) Are not all pastors to proclaim the Word, 2 Tim 4:2? Yes.
 - (3) However, in the wisdom of Christ, He has set aside certain leaders in his Church to focus only upon the proclamation of the Gospel
 - (4) And in His wisdom, Christ listed the evangelist prior to the pastor in the list of offices given to His Church
 - c) In addition, the gift of the evangelist (ὁ εὐαγγελιστής) is clearly **to proclaim the Gospel to the lost** (both within and outside of the church):
 - (1) This seems to fit with the uses of εὐαγγελίζω in the NT (evangelizing rather than merely preaching/homiletics);
 - (2) This provides a differentiation between the Gospel ministry of the pastor and the Gospel ministry of the evangelist;

- (3) Another differentiation may be needed here between the revivalist (ministry primarily to the church) and the evangelist (ministry outside the church);
 - (4) One can see already that if the evangelists ministry is primarily outside the church, then it involves personal evangelism, street evangelism, and mass evangelism.
- d) Whatever the case, if the evangelist's ministry ought to focus:
- (1) **Outside the church** in evangelizing:
 - (a) His visibility before the church who is or churches who are supporting him will be in his role outside the church (often unnoticed by church members)
 - (b) Churches can function without an evangelist, but if so they are not NT churches
 - (2) **Inside the church** in evangelizing, training in evangelism, and providing a focus for the mission of the church:
 - (a) Evangelizing the lost that inadvertently are a part of the church
 - (b) Training all Christians to be about the business of evangelizing
 - (c) Strategic planning, allowing that evangelizing remains the main, only, and primary focus of every aspect of church life
- e) By giving a leader in the church the unique focus of evangelizing, God has provided that evangelizing (and the Great Commission) are not ignored, overlooked, nor forgotten in the ministry of the local church:
- (1) Whereas **in contemporary practice**, the order of the last three persons in Eph 4:11 may be “teachers, pastors, and evangelists (last)”
 - (a) Teachers:
 - [1] Train the seminary students for pastoral ministry
 - [2] Develop the curricula
 - [3] Write the books used in the classes
 - [4] Teach the seminars, and
 - [5] Provide consultation to local churches
 - (b) Pastors lead the church and shepherd the flock of God (the word for pastor in Eph 4:11 is actually “shepherd”); his focus is the flock, not necessarily the lost outside the church
 - (c) Evangelists struggle to maintain their financial support, keep their calendars full, sometimes ministering in declining churches that will invite them in, and seek to keep soul-winning a priority where they are allowed to minister
 - (2) However, God foreordained in His word that **the inspired order ought to be**: “evangelists, pastors and teachers”:
 - (a) Evangelists should:
 - [1] Train seminary students for pastoral ministry:
 - [a] Was this not what Moody, R.A. Torrey, and others did through Moody Bible Institute 100 years ago?
 - [2] Develop the curricula:
 - [a] The removal of NT evangelism from curriculum today is the most crucial missing element in much of seminary education today
 - [b] The mantra of “shared governance” in higher education almost assures that evangelism cannot and will not remain the focus of higher education
 - [3] Write the books used in the classes:
 - [a] Evangelists rarely write books; and often if they do they will not be published by most publishing companies
 - [4] Teach the seminars, and
 - [a] The “seminars” taught by evangelists are called “revivals”
 - [b] Their result is a focus on the gospel, the conversion of the lost, training and motivation in soul winning, and a perennial focus on evangelism
 - [5] Provide consultation to local churches
 - [a] Evangelists are not often considered as consultants to local churches
 - [b] Churches rather look to “Church Growth Experts” trained in the empirical science of church sociology

- (b) Pastors should:
 - [1] Shepherd the church of God (Acts 20:28)
 - [2] While doing the work of an evangelist (2 Tim 4:5)
- (c) Teachers, in submission to evangelists and pastors, should:
 - [1] Teach them to observe all that Jesus commanded (Matt 28:20)
 - [2] Which includes the command to win disciples (Matt 28:19)
- (3) Note in this light three charts at the end of Chapter 3, “Thoughts on Church Leadership Theological Education Based on Ephesians 4:11,” “Centrality of Evangelism for Theological Education,” “Evangelistic Theological Education and Schools of Thought”
- f) The evangelist is given to the church to keep it on target:
 - (1) The only purpose of the evangelist is to evangelize, which is preaching the Gospel and calling sinners to repentance
 - (2) He is listed before the pastor, because his role is more important to the local church than that of the pastor, as he is called to keep the church on target
 - (3) If a church under the leadership of the pastor forgets or ignores the preeminence of evangelism (which we have seen in detail in theological literature), it actually begins to work against the Great Commission
 - (4) Revival is needed to keep the local church focused and targeted on soul-winning
- b. Jesus gave instructions to his apostles, sending them out as itinerant evangelists (organized from shortest to longest):
 - 1) Mark 6
 - 2) Luke 9
 - 3) Luke 10
 - 4) Matt 9:35-11:1
 - 5) Some conclusions about the ministry of the evangelist:
 - a) Jesus sent out His disciples as wandering preachers:
 - (1) Wandering preachers have no political clout, nor do they have earned respect in the community
 - (2) Wandering preachers have no established long term relationships
 - (3) Wandering preachers have:
 - (a) No building to invite people to
 - (b) No money to:
 - [1] Help the poor or feed the hungry
 - [2] Provide entertainment for the people (as Simon the Magician was fond to do, Acts 8)
 - (4) Wandering preachers are strangers and aliens who speak with an accent—“You’re not from these parts, are you?”
 - (5) Wandering preachers do not have a ministry directed primarily to their own hometown, family, or friends
 - b) It is clear to see from the list above, that the grocery list of contemporary evangelism methodologies do not coincide with the wandering methodology taught by Jesus
- c. The Evangelist, His Life and Witness:
 - 1) Accountability to the character traits of 1 Tim 3 and Titus 1:
 - a) Sometimes men who are not qualified to be Pastors or Missionaries will seek to become Evangelists
 - b) There is great danger to the church and to the harvest if Evangelists are not held to the same moral and ethical standards as pastors or missionaries; being called by God to the ministry of the Evangelist is an honor, not a calling of last resort if all else fails!

- 2) Accountability to the Local church:
 - a) It is vital that an Evangelist submit to the authority of a local New Testament church
 - b) Keith Fordham in his book, *The Evangelist—The Heart of God*, discussed three levels of relationship of an evangelist with a local church:
 - (1) Staff evangelist: In this scenario, the evangelist is on the staff of the church, however, he is allowed 20-25 weeks out of the year to preach revivals outside of the church, reporting back to the church about those activities
 - (2) “Our Evangelist”: This is “staff evangelist” in name only, needing to raise his support from outside the church
 - (3) Member in name only: The evangelist joins a church but has no assistance or support from the pastor or the church
 - c) To Keith’s three scenarios, I will add a fourth option:
 - (4) Evangelist with no home church base: Sadly some evangelists have completely cut ties with the local church due to bad experiences on both sides. This lack of submission to a local church appears dangerous.
- 3) Conclusion:
 - a) It would be good for churches, prior to using an evangelist, to get information on the church where the evangelist is a member and ask for a reference
 - b) Submission to a local church and its pastor should be a must for every evangelist, as well as evidence of the character traits of 1 Tim 3 and Titus 1 in his life

d. Concluding comments:

- 1) **Built into the term evangelist are the following:**
 - a) **It is a proclamational gift:**
 - (1) This proclamational orientation flies in the face of the numerous contemporary non-proclamational approaches to evangelism, as well as the many denominational groupings that are either non-proclamational or anti-proclamational in their theology
 - b) **It is directed specifically and only to the proclamation of the Gospel:**
 - (1) It is not primarily a gift directed only to church growth (and once the church can support its ministries, the evangelist is no longer needed)
 - (2) The evangelist is not primarily gifted to raise funds, for himself, for the church, or for some other institution
 - c) **Although the evangelist is a leader in the church, the gift is directed to preaching the Gospel to the lost outside the church:**
 - (1) Although church revivals have their place, the primary gift of the evangelist is to preach to the lost (Rom 15:20; 2 Cor 10:16)
 - (a) There has to be a way to reorient the ministry of evangelists outside the church, like the ministries of Wesley and Whitefield, the circuit riders under Francis Asbury, or the camp meeting movement of the 19th Century
 - (2) In this light, the evangelist, by his example and teaching, is gifted specifically to lead the church into the fulfillment of the Great Commission, which may otherwise be neglected by the pastor and teacher
 - d) **The evangelist is given to the church to preach the Gospel to the lost and persuade them to come to Christ for salvation:**
 - (1) Again this emphasis flies in the face of people, denominations, and theologies that do not ascribe to evangelism, conversion, persuasion
- 2) **It is a gift most often associated with itinerant ministry:**
 - a) The ministry of the evangelist calls for travelling from one place to another (cf. the “Go” in Chapter 10 on the Great Commission)
 - (1) In the OT it is associated with one who runs:
 - (a) 2 Sam 18:19-31 used the verb “evangelize 5 times associated with one who runs to bring news
 - (b) In 2 Chron 30:6 couriers were sent out with a message from King Hezekiah

- (2) Paul seems to pick up on this running aspect of his message and ministry:
 - (a) “Finally, brethren, pray for us, that the word of the Lord may run *swiftly* and be glorified, just as *it is* with you,” 2 Thess 3:1 (NKJ)
 - (b) “So that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain,” Phil 2:16; cf. 1 Cor 9:24, 26; Gal 2:2; 5:7
 - b) There is an urgency in itinerant ministry:
 - (1) An urgency built in to a travelling ministry, making the most of every opportunity
 - (2) There is an urgency built into the shortness of time in any one area
 - (3) There is an urgency in maintaining support as an itinerant evangelist
 - c) There is a breadth and depth of knowledge and experience from itinerating ministry
 - d) There is the opportunity to perfect the ministry due to the routine of repetition of sermons, sermon series, and other aspects of planning revival meetings
 - e) There is fatigue involved in revival meetings:
 - (1) Fatigue for the church and pastor in hosting a revival meeting
 - (2) Fatigue for the evangelist, because life on the road is hard on family, friends, etc.
 - f) Hosting an evangelist for special meetings provides times and seasons in churches:
 - (1) Seasons for outreach and harvest
 - (2) Seasons for the church to refocus on the importance of evangelism, the Gospel, and conversion
 - (3) Even though hosting an evangelist can bring fatigue, it is only for a short time:
 - (a) While the congregation can look forward to the beginning and end of the revival
 - (b) The evangelist travels home (if he can) only to move on to the next revival
- 3) In this light, it would seem that the gift of the evangelist is not only a gift of harvesting, but rather a calling to evangelize or preach the Gospel, and to prompt and lead the church to do the same:**
- a) As far as evangelizing, the New Testament is balanced between personal evangelism and mass evangelism:
 - (1) Such was the case with Jesus, who preached to the crowds, and dealt with individuals
 - (2) Such was also the case with Philip, the only named evangelist, who was involved in both mass evangelism (in Samaria) and personal evangelism (with the Ethiopian Eunuch)
 - b) Thus there need be no competition between crusade/revival evangelism and personal evangelism, as has been regularly a problem in the church, for example:
 - (1) C.G. Trumbull (1907)¹⁴⁹
 - (2) Jim Petersen (1980)¹⁵⁰, on “the limitation of proclamation”
 - c) In this light, see the addendum at the end of *UE*, Chapter 3 titled, “A Graphic Portrayal of Methodological Drift”
- 4) Since all Christians ought to evangelize (Luke 24:46-47), and since all pastors should do the work of an evangelist (2 Tim 4:5), it would seem then that God has endued evangelists to keep evangelism *the* priority in the church—as evangelism is his only calling!**
- 5) It is no wonder that many churches are dying who no longer seek or use the evangelist whom Christ gifted for the upbuilding of His church!**

¹⁴⁹Charles G. Trumbull, *Taking Men Alive: Studies in the Principles and Practise of Individual Soul-Winning* (New York: The International Committee of the Young Men’s Christian Association, 1907; 1915; New York: Revell, 1938), 42-46.

¹⁵⁰Jim Petersen, *Evangelism as a Lifestyle* (Colorado Springs: NavPress, 1980), 75.

D. The Evangelist in the Bible:

1. Old Testament Prophecies concerning the evangelist:

- a. Psa 68:11, “The Lord gives the command; The women who proclaim the *good* tidings (Gk εὐαγγελιζόμενοις; Lat *evangelizantibus*) are a great host”
- b. Isa 41:27 (KJV), “The first *shall say* to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings” (Gk παρακαλέσω; Lat *evangelistam*)
- c. Isa 52:7, “How lovely on the mountains Are the feet of him who brings good news (Gk εὐαγγελιζόμενου ἀκοὴν εἰρήνης; Lat *adnuntiantis et praedicantis pacem*), Who announces peace And brings good news of happiness (Gk εὐαγγελιζόμενος ἀγαθὰ ὅτι ἀκουστήν ποιήσω τὴν σωτηρίαν σου; Lat *adnuntiantis bonum praedicantis salutem*), Who announces salvation, *And* says to Zion, ‘Your God reigns!’” (cf. Rom 10:15)
- d. Nahum 1:15, “Behold, on the mountains the feet of him who brings good news (Gk εὐαγγελιζόμενου; Lat *evangelizantis*), Who announces peace! Celebrate your feasts, O Judah; Pay your vows. For never again will the wicked one pass through you; He is cut off completely”

2. Old Testament Examples of Itinerant Ministries:

- a. The itinerating “couriers” in 2 Chron 30:6-12
- b. The itinerating teams of teachers in 2 Chron 17:7-9

3. Philip the evangelist:

- a. The only named evangelist in the Bible, Acts 21:8
- b. An example of the ministry of Philip, Acts 8:5-40

[the verb εὐαγγελίζω used five times in this chapter—almost 1/10th of all NT uses; interestingly, the only chapter that uses the verb more times is Galatians 1]

1) Crusade ministry—Samaria:

- a) Consider the antithetic parallel provided by Luke of the naturally-based ministry of Simon the Sorcerer (also note the A-B-A-C pattern of the text):

Carnal and Spiritual Evangelists Compared

	Philip the Evangelist	Simon the Sorcerer	Similar/ Different
Summary	A Preacher —— A Spiritual Ministry	An Entertainer —— A Carnal Ministry	Different
Ministry	Evangelist, 21:8	Practicing magic, 8:9	Different
Method	Proclaiming, 8:5 Included verbal (hearing) and healings (saw signs), 8:6-7, 13 Preaching, 8:12	Practicing magic, 8:9 His magic arts, 8:11	Different
Length of ministry	[short time]	Long time, 8:11	Different
Message	Christ, 8:5 Kingdom of God and the name of Jesus Christ, 8:12	Claiming to be someone great, 8:9 “This man is the called the Great Power of God,” 8:10	Different
Focus of Message	Christ	Simon himself	Different
Audience	The crowds with one accord, 8:6 City, 8:8 Men and women, 8:12	The people of Samaria, 8:9 Smallest to greatest, 8:10	Same
Appeal	Giving attention, 8:6	Giving attention, 8:10, 11	Same
Signs	Performed signs, 8:6; cast out unclean spirits, paralyzed and lame healed, 8:7; signs and great miracles, 8:13	Magic arts, 8:11	Different
Result of ministry	Rejoicing, 8:8	Astonishment, 8:9	Different

b) Note the apostolic (Peter’s and John’s) affirmation of Philip’s ministry, and of their emulation, v. 25 (πολλὰς τε κώμας τῶν Σαμαριτῶν εὐηγγελίζοντο); v. 40 (καὶ διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας ἕως τοῦ ἔλθειν αὐτὸν εἰς Καισάρειαν)

c) Note also:

- (1) God is well aware that bad evangelists will travel around, such as “savage wolves” (Acts 20:29), “peddlers of the word” (2 Cor 2:17), “false prophets” (2 Pet 2:1), and “certain persons” who have crept in unnoticed (Jude 3)
- (2) Yet it seems to be part of His economy for the church, “for there must also be factions among you, so that those who are approved may become evident” (1 Cor 11:19)
- (3) Therefore, God’s word gives appropriate warnings and examples to the church

2) Personal evangelism ministry—Ethiopian Eunuch:

- a) Note that in this case, the evangelist’s ministry ended with Baptism (as in Samaria, Acts 8:12)—even though there was no immediate local church to which the convert could go in Ethiopia!

4. John the Baptist:

- a. John the Baptist came with a prophecied message: “Prepare ye the way of the LORD!” (Isa 40:3; cf. Mal 3:1)
 - 1) This message described the role of John the Baptist—preparing the way for Christ
 - a) Malachi 3 emphasized this preparatory role of John the Baptist: “Behold, I am going to send My messenger, and he will clear the way before Me”
 - b) Notice that Christ in Isaiah 40:3 was called “the LORD” or YHWH!

- 2) This phrase describes the message of John the Baptist—that people ought to prepare themselves for the coming of the Lord:
 - a) The verb “prepare” is in the plural, “Prepare ye”
 - (1) In this statement, it is not so much that John was preparing the way,
 - (2) Rather, he was exhorting the people to prepare the way; hence, prepare their hearts to give heed to the way
 - b) Is this not a parallel to “the kingdom of heaven is near [at hand],” Matt 3:2?
 - c) Notice also that John’s ministry consisted uniquely preaching and baptizing:

“And many came to Him and were saying, ‘While John performed no sign, yet everything John said about this man was true,’” John 10:41

 - (1) Therefore, one cannot argue that a necessary preparation for the Gospel consists of performing miracles (supernatural), nor feeding, healing, clothing (natural), apologetic arguments (natural), nor even longterm relationship (natural)
- 3) Any evangelist today is crying out “prepare ye the way of the LORD,” to all who will listen:
 - a) We are not the message, but bear witness to Him who is the message (1 Cor 15:1-5; Col 1:28-29)
 - b) Not all receive the message, but only those whose hearts are ready, having “ears to hear”
- b. The first part of the verse precedes this message: “The voice of one calling in the desert”
 - 1) There is a way in which the evangelist always seems to be a voice calling in the desert place
 - a) His role is not to be politically correct
 - b) Perhaps this is why the evangelist has challenges in mainstreaming into academia
 - 2) It seems to this author, that there must come a resignation to being “a voice calling in the desert place”
 - a) Lest the evangelist be sidetracked into secondary matters
 - b) Or lest the evangelist mainstream his message to please culture
 - 3) It also seems that the evangelist must be ready to “Fight the good fight,” 1 Tim 1:18; 6:12; cf. 2 Tim 4:7
 - a) Remembering that “the battle is the Lord’s,” 1 Sam 17:47

5 Jesus:

- a. The spiritual giftedness of Jesus: All the gifts of the Spirit were found in Jesus Christ, thus allowing Him to be a worthy example for all Christians, including the evangelist.
- b. The ministry of Jesus with respect to evangelism, Mark 1:14-39; Luke 4:43-44, 8:1-3; John 3:34

6. The apostle Peter:

- a. Peter’s ministry as an evangelist, Acts 2:14-40, 3:1-26, 4:1-31, 10:1-48
- b. Peter’s calling seems to be particularly geared to Jews, Gal 2:7-8
- c. Notice that Peter had to be prompted to share the Gospel when God led him to Cornelius and his household (being that he seemed more concerned with the prohibition of associating with Gentiles), Acts 10:28-29, 33

7. The apostle Paul:

- a. The ministry of the apostle Paul:
 - 1) Paul’s ministry in Acts exemplified the ministry of an itinerant evangelist
 - 2) Paul’s ministry as an evangelist began from the time of his conversion, Acts 9:20
 - 3) The last words about Paul in the book of Acts show him preaching and teaching about Jesus Christ, Acts 28:31
- b. The attitude of the apostle Paul with respect to ministry:
 - 1) Paul saw himself as a servant of the Gospel, Eph 3:6-7
 - 2) Paul had the attitude of complete self-sacrifice for the sake of the Gospel, 1 Cor 9:19, 22-23; 2 Cor 12:15
 - 3) Paul had an attitude of complete financial sacrifice for the sake of the Gospel, 2 Cor 12:15
- c. Paul specifically felt that he was entrusted with the Gospel to the Gentiles, Gal 2:7-8
 - 1) Notice that he was entrusted with a message, not a response to the message
 - 2) Note that Paul still went “to the Jew first,” Rom 1:16, which was also his example in Acts 13:46; 18:6; 19:9

8. The interesting case of Timothy:

- a. Timothy's reception of spiritual gifts, 1 Tim 4:14; 2 Tim 1:6
- b. The command given to Timothy: "Do the work of an evangelist!" 2 Tim 4:5
 - 1) Why is this command given to Timothy?
 - 2) To whom can this commandment be applied?
 - 3) What is the weight of the command being found in a second person voice?

9. The Authors of the Gospels (Matthew, Mark, Luke and John) are traditionally called "The Evangelists."

- a. They wrote, and thus verbally proclaimed, the Good News of Jesus Christ in telling of His life (e.g. Mark 1:1, "The beginning of the gospel of Jesus Christ, the son of God"—'Αρχή τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ θεοῦ)
 - 1) Yet even a knowledge of the facts of the life of Christ is not enough to understand the impact of his life and death, Luke 24:25-26
 - 2) Jesus had "many more things to say" for which the disciples were not ready (John 16:12), showing the canonical necessity for the epistles of Paul (and the "Pauline Gospel") and the other epistles.
- b. Their accounts of the life of Jesus provide Christians their only inspired source of biographical material on the life and death of Jesus Christ, as well as God's provision for man's salvation, e.g. John 20:30-31 (also remembering that the whole Bible points to Jesus, Luke 24:44-45, John 5:39, 46).
- c. The Catholic church has emphasized the imitation of Christ since the Middle Ages, as opposed to the proclamation of the Gospel. For this reason they seem to emphasize the work of the Gospel writers as "the evangelists"
 - 1) This seems to be the example of cessationism in the role of the evangelist in the ministry of the church which Calvin also taught (see above).

Some concluding thoughts:

We may revere the Wesley, the Whitefield, the Moody, and the Sankey. We may look up to them and their ministries. And yet in the same breath some may say, "That's not for today!"

Why is it not for today? Because they ministered prior the industrial age, prior to the atomic age, Gen X, or postmoderns, prior to the age of telephone, television, and radio, or before the age of computers, DVDs, X-Box, and I-Pod.

Could it be that with a cultural slide of hand we invalidate a New Testament office and the method of our forebears of the Gospel?

E. Definition of an Evangelist:¹⁵¹

An evangelist is a Christian who has been gifted as an evangelist by the Holy Spirit (1 Cor 12:7), and who is actually actively using that gift in the way in which God has directed Him through the proclamation of the Gospel. The gift of the evangelist always revolves around the evangelizing the lost (by virtue of the word εὐαγγελιστής, Eph 4:11). Thus if an evangelist is exercising his spiritual gift it must relate to the proclamation of the Good News of Jesus Christ, His death and resurrection (Luke 24:46-47; 1 Cor 15:3-4).

The predominant New Testament method of evangelism revolves around itinerant street preaching and personal evangelism. Jesus was an itinerant evangelist (Mark 1:38; Luke 4:42-43; 8:1-3), He sent out His disciples as itinerant evangelists (Luke 9:6; 10:1), the apostles in the Book of Acts practiced itinerant evangelism (Acts 8:25), as did Philip (Acts 8:40) and the Apostle Paul.

The evangelist is given to the local church to keep the focus of the church on winning the lost to Christ. As churches so easily drift away from evangelism, they need evangelists to keep them focused on fulfilling the Great Commission, the proclamation of the Gospel, and soul-winning.

¹⁵¹See Keith Fordham, *"The Evangelist"—The Heart of God* (Del City, OK: Spirit, 1988) for an excellent book on the ministry of the evangelist.

The gift of the evangelist is given as a leadership gift to the church (Eph 4:11) and thus implies exemplary responsibility (1 Tim 3:1-13, Titus 1:5-9). As a result, the evangelist must submit to the requirements of church leadership, church membership, as well as church discipline.

All pastors are to exercise the ministry of an evangelist, “Do the work of an evangelist” (2 Tim 4:5), thus being “pastors-evangelists,” as mentioned by W. A. Criswell.

F. Diversity in the Gift of the Evangelist:

Introduction: The Conference of Southern Baptist Evangelists includes evangelists with a number of different emphases:

Proclamational/harvest evangelists
 Music evangelists
 Children’s evangelists
 Etc.

1. A look at different aspects in the process of evangelism:
 - a. There are some in the Bible who sow the seed, Psa 126:6, Matt 13:1-9, 18-23 (Mark 4, Luke 8), John 4:36-38
 - b. The same person or another harvests, Psa 126:6, John 4:36-38
 - c. The follow-up of the person may also be done by another person, 1 Cor 3:4-9.
2. Practical outworking of the diversity in the gift of the evangelist (this section assumes a gift of evangelism for the sake of illustration, whereas this is never mentioned as an actual gift):
 - a. Because of the circumstances around the evangelism and the personality of the evangelist, some seem to be more gifted in one phase of evangelism more than in the others (1 Cor 3:5-8).
 - b. Some evangelists may be more gifted in different areas of evangelism. There is no end to the aspects of evangelism, just as there is no end to the ministry of the evangelist—if it is accomplished biblically. Some clearly different aspects of the gift of evangelism are:
 - 1) The gift for personal evangelism:¹⁵²
 Evangelism, Eph 4:11
 - 2) The gift for home evangelistic Bible studies:
 Evangelism, Eph 4:11 + hospitality, Rom 12:13, Heb 13:2, 1 Pet 4:7
 - 3) The gift for teaching evangelism:
 Evangelism, Eph 4:11 + teaching, Rom 12:7, 1 Cor 12:28, Eph 4:11
 - 4) The gift for organizing and leading evangelism:
 Evangelism, Eph 4:11 + administrative leadership, Rom 12:8
 - 5) The gift of evangelistic or revival preaching:
 Evangelism, Eph 4:11 + exhortation, Rom 12:8 + speaking, 1 Pet 4:11
 - 6) The gift of crusade evangelism:
 Evangelism, Eph 4:11 + administrative leadership, Rom 12:8 + exhortation, Rom 12:8 + speaking, 1 Pet 4:11
 - 7) Summary: The above are exemplary and not prescriptive. It would not be wise to limit the Holy Spirit in how He chooses to use His people in His work. However, this clearly portrays the breadth of possibilities within the scope of the gift of evangelism.
 - c. The evangelist should seek to complete the evangelism process if possible, à la Matthew 28 (follow-up on the individual), without hindering the use of his gift, if others can help him in the follow-up. Remembering that the evangelist is responsible for those who come to Christ through his ministry. Thus, he must do the best he can do, and seek to ensure the best possible follow-up.¹⁵³

¹⁵²Although it may be that some have the gift of personal evangelism, this does not exonerate other Christians from taking part in the verbal proclamation of the Gospel to others.

¹⁵³This will be discussed in detail later in the notes.

G. Some Examples of Evangelists in the History of the Churches:

(Roughly organized by their death)

Introduction: Developing this list of evangelists led me to research the martyrs of the Reformation period, which then led me into a study of the later Middle Ages. I have compiled the names and notes in Part One of a chronological chart titled, “Evangelism in the Western Church,” available at www.evangelismunlimited.org.

The fact that few or no examples have made their way down to us through the pages of “church history” has been discussed in this chapter at the end of Section A. Also, the whole idea of burning alive, corresponded with Thomas Aquinas’ view that obstinant (unrepentant) heretics ought to be excommunicated, or extirpated from the world through death. Burning of bodies and books, as well as the confiscation and/or destruction of property, assisted in erasing from “Medieval Church history” the memory of almost all its evangelists; by the way, the same would likely happen today, if the Catholic church had the political and intellectual power and wherewithall.

1. **Patrick** (389-447): Born into a Celtic Church [Evangelical] family in Britain, Patrick was sold as a slave by Irish marauders. He returned after being trained in the faith, to the country of those who had sold him into slavery, and is credited with evangelizing Ireland. His primary antagonists during his ministry appear to be Druid priests.¹⁵⁴
2. **Columba** (b. 521): A Celtic missionary, Columba left Ireland in 563, establishing himself on the Island of Iona. From this island training institute, Columba sent missionaries out to preach the gospel, going out into the work of evangelism himself. He was credited with leading King Brude of the Picts to Christ.¹⁵⁵
3. **Boniface [Winifrid]** (~680-755): Boniface’s allegiance to Rome is much debated. Whatever the case, he is credited with evangelizing much of the Low Lands (West and East Frisians) and present day Germany (Thuringia and Bavaria). Boniface is remembered for having felled the sacred oak of Thundergod at Feismar, which had been a source of Druid worship.¹⁵⁶
4. **Anskar of Corbey** (b. 801): Born in France, Anskar is considered the “Apostle to the North.” He is credited for helping evangelize Denmark, Norway, and Sweden.
5. **Peter de Bruys** (of Cluny, d. 1126) who evangelized in Southeastern France (Dauphiné). Was burned alive in 1126 in St. Gilles, France.
6. **Henry of Lausanne** (d. 1148, after 14 years in prison) who also evangelized in Southern France in the early 12th Century establishing and encouraging the Cathar churches (described as 16 separate church bodies by the Inquisitor Reinerius Saccho), later to be called the Albigensian church. Henry’s ministry was strongly opposed by the Roman Catholics leaders: **Peter the Venerable** of Cluny [who is still upheld as a “reformer” of his day], Cistercian **Bernard of Clairvaux**,¹⁵⁷ and **Pope Innocent II** (who had Henry imprisoned following the Council of Pisa in 1134). This same antagonism became deadly during and through the ministries of [St] Dominic and his Dominican inquisitors, as well as [St] Francis of the Fransiscans (whose antagonism to the Albigensian evangelism may have led him to say, “Preach the Gospel often, and if necessary use words”).
7. **Peter Waldo** (also **Vaudez**, **Valdez**, or **Valdo**): began preaching against the sins of the Pope in Lyon France (1160); he was converted in 1170, and began to evangelize in the streets in 1173. Lyon Archbishop **Guichard de Pontigny** worked with **Waldo** and his followers who were called **Waldenses** (or **Vaudois**), beginning in 1173. In 1179, when a new archbishop was named, **Jean de Bellesmains**, **Waldo** was kicked out of Lyons and branded as a heretic; the Waldenses were

¹⁵⁴Ruth A. Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids: Zondervan,), 38-40.

¹⁵⁵Ibid., 40-42.

¹⁵⁶V. Raymond Edman, *Light in the Dark Ages* (Wheaton, IL: Van Kampen, 1949), 189-93.

¹⁵⁷Dominique Iogna-Prat, “L’argumentation défensive: de la Polémique grégorienne au ‘Contra Petrobrusianos’ de Pierre le Vénérable,” in *Inventer l’hérésie: Discours polémiques et pouvoirs avant l’inquisition*, Monique Zerner, ed., Collection du centre d’études médiévales de Nice, vol. 2 (Paris: C.I.D., 1998), 88.

excommunicated as heretics by Pope Lucius III in 1184—which meant that they were to be hunted down and extirpated from the world by death.¹⁵⁸

8. **John Wycliffe** (1329-1384) and the **Lollards**: Wycliffe, apparently the first Englishman to use “evangelist” in his translation of the New Testament, appears to be a theologian with the heart of an evangelist. His teaching and translation of Scripture led to a formidable movement of English lay preachers called **Lollards**.
9. **Balthasar Hubmaier** (1484-1528), receiving his Doctor of Theology under Johann Eck (who disputed Luther at Leipzig in 1519) at Ingolstadt, Catholic priest of Beateous Mary in Regensberg from 1519-1521, converted to evangelical principles of salvation in 1522-1523, began preaching salvation by faith alone and refuting the errors of the Catholic church. He was rebaptized by Wilhelm Reublin in 1525, and taught that all Christians must preach the Gospel in his *Summa of the Entire Christian Life* (1525). Led a revival at Waldshut, where thousands were baptized in one year. He was tortured on a rack by Zwingli in Zurich (1525-1526), and in 1528 in was turned over by Leonhard von Liechtenstein to the Roman Catholic Archduke Ferdinand. He was again tried on a rack to be forced to recant (February 1528), and was burned alive for heresy in Vienna (10 March 1528).¹⁵⁹
10. **Francois Lambert d’Avignon** (1487-1530) was saved out of the life of a Observant [strict] Franciscan monastery by reading Luther on the Bible (1522). Escaped when traveling on official business for his order (1523), went to Switzerland, where he was converted under the ministry of **Ulrich Zwingli**, who told him during a sermon, “Brother, you’re wrong.” **Francois** then travelled into Germany, evangelizing. He ended up assisting **Martin Luther** by teaching theology in Marburg, and assisting in the Reformation of the Kingdom of Hesse.
11. **Alexandre Canus** (d. 1533), having left the order of the Dominicans in Normandy, France, went to Neuchatel, Switzerland, and was taught under French evangelist **Guillaume Farel**. He decided to return to France, and as he preached in Strasbourg, he was arrested and sent to Paris where he endured great torture. He was condemned to be burned alive, and in the process was able to give excellent witness of the Gospel and the grace of God before he died.¹⁶⁰
12. **Pierre Robert Olivétan** (d. 1538) The cousin of John Calvin, who led him Calvin to Christ and was involved in regular evangelistic trips into the foothills of the Alps (travelling through the territory of the Duke of Savoy at night).¹⁶¹ He also completed the translation of the Bible into French in 1534 (revised as the Geneva Bible in 1560). Olivétan died mysteriously on a trip to Rome in 1538 presumably to discuss issues of Hebrew translation.¹⁶²
13. The 67+ **Bible colporteurs** who brought Bibles into France from Switzerland, evangelizing and selling their Bibles (which at that time were quite large). Many of them were burned at the stake, some of them with their Bibles hanging around their necks, and some of them had their tongue cut out so they could not preach as they were being burned.¹⁶³ For example:
 - a. **Guillaume Husson** (d. 1544): He had a tract distribution methodology that got him arrested and martyred in Rouen, France (see in Appendixes of Chapter 1).

¹⁵⁸Michel Rubellin, “Au temps où Valdès n’était pas hérétique: hypothèses sur le rôle de Valdès à Lyon,” in Monique Zerner, ed., *Inventer l’hérésie? Discours polémiques et pouvoirs avant l’inquisition* [Inventing heresy? Polemic discourses and powers before the inquisition], Collection du centre d’études médiévales de Nice, vol. 2 (Paris: C.I.D., 1998), 217.

¹⁵⁹“Balthasar Hubmaier: Truth is unkillable!” Accessed 11 Aug 2006; available at <http://www.cat.xula.edu/tpr/people/h%FCbmaier/>; Internet.

¹⁶⁰Jean Crespin, *Histoire des vrais Tesmoins de la verite de l’evangile, qui de leur sang l’ont signée, depuis Jean Hus iusques autemps present* (Geneva, 1570; reproduction, Liège, 1964), 78a-b.

¹⁶¹“Mais cela ne l’empêchait pas d’inspirer à tous une vive sympathie. Andronicus, en effet, écrivait à Bucer, en 1533: Olivétan, qui n’est pas tant ton Olivétan que notre Olivétan à tous (*non tam tuus quant omnium*) a été envoyé au Piémont, dans une moisson du Seigneur, la plus dangereuse de toutes” (Lortsch, *Histoire de la Bible en France*; accessed: 5 March 2005; from: http://www.bibliquest.org/Lortsch/Lortsch-Histoire_Bible_France-1.htm; Internet, 2:4). “En octobre 1532, Gonin et Guido se remirent en route, emmenant avec eux Saunier et Olivétan. Ce dernier se rendait aux Vallées pour y annoncer l’Évangile. Mais ce voyage avait aussi pour but de recueillir auprès des Vaudois les dons nécessaires pour l’impression de la Bible” (ibid., 2:5).

¹⁶²Ibid.

¹⁶³Ibid., 1:30-33.

- b. **Claude Monier** (d. 1551): evangelist and teacher, was arrested and burned alive in Lyon, France (see in Appendixes of Chapter 2).
- c. **Philbert Hamelin** (d. 1557): He emphasized evangelism and church planting, and was martyred in Bordeaux, France (see in Appendixes of Chapter 15)
14. **Menno Simons** (1496-1561):
- “At the time [1539] the tyranny and persecution against the God-fearing Christians was very dreadful, so that envious papists, who hated the truth, caused likenesses of many of the principal teachers and overseers of the church of Jesus Christ to be made, and posted on doors, gates, and other public places, promising a large sum of money, to such as should deliver them into the hands of the officers and executioners. And since the God-fearing Menno Simons, who was zealous for God, was one of the principal teachers and elders in this bloody and perilous time, who, by his glorious admonitions, and writings from the Word of God, so flourished, that none of his adversaries dared come before him in an open and free scriptural disputation, though he at various times and very earnestly requested it; through which sound doctrine and Christian admonition, and the power of the Most High, said Menno Simons, drew, turned, and won to God a great number of men, from dark and erring popery; yea, from dumb idols, to the living God.
- “Therefore the servants of the antichrist were embittered the more against him, and, in order to quench and hinder this, caused, A. D. 1543, a dreadful decree to be proclaimed against him throughout all West Friesland [in the Netherlands]; in which all malefactors and murderers were offered remission of their crimes, the pardon of the Emperor, the freedom of the country, and one hundred Carl Guilders, if they could deliver Menno Simons into the hands of the torturers and executioners. But though these men thirsted with such exceeding tyranny and great bitterness for his blood, and sought and persecuted him unto death, yet the Almighty God preserved him, and almost miraculously protected him from the designs of all his enemies, so that they could not execute their tyrannical desires on him; for he died a natural death, as God had appointed it to him, at Wuestefeld, near Lubeck, on the 13th of January, in the year 1559, in his sixty-sixth year. Psa 31:15; Job 14:5; Psa 139:16.”¹⁶⁴
15. The antagonistic Cardinal of Tournon called the pastors and delegates of the Reformed church “**Evangelists**” before Charles IX, King of France, after Theodore Beza spoke in 1562.¹⁶⁵
16. **Guillaume Farel** (1489-1565), the 16th Century evangelist who brought the Reformation to Neuchâtel, Switzerland and then to Geneva. The same urged Jean Cauvin (John Calvin) to remain in Geneva to teach the people the Word of God.¹⁶⁶ The French historian Franck Puaux wrote of Farel, “The place occupied by Farel in the history of the French Reformation is so great that its life [existence] can be completely attributed to him.”¹⁶⁷
17. **Jean de Labadie** (1610-1674), a post-Reformation, pre-Pietist preacher in Southern France, who preached 50 consecutive sermons on the text “Repent Ye”, the last sermon being 2½ hours long.¹⁶⁸
18. **Isabeau and Pintarde** (d. ~1689): two young peasant girls (17 and 18 years old) turned itinerant preachers, arrested and imprisoned for life in separate places (never to be heard from again; see their story in Appendixes of Chapter 2).
19. **Claude Brousson** (d. 1698), the underground itinerant preacher who restarted some of the scattered Reformed churches after the Revocation of the Edict of Nantes (1685) in the underground church movement called “Les églises du desert” (the desert churches). Preacher to the royal court in the Netherlands, Brousson died by strangulation and being stretched on the rack during his third missionary journey in France.¹⁶⁹
20. **Philipp Jakob Spener** (1635-1705), who wrote *Pia Desideria* (Pious Desires) is considered the founder of German Pietism, a parallel movement to English Puritanism.

¹⁶⁴Thieleman J. van Braght, *The Bloody Theater of Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Profession of Faith...*, trans by Joseph F. Sohm (1660; 1748; 1837; 1853; Scottdale, PA: Herald Press, 2007), 454-55.

¹⁶⁵Jean Crespin, *Histoire des vrais tesmoins* (Geneva: Crespin, 1570), 584b.

¹⁶⁶Puaux, *Histoire de la Réformation Française* (Paris: Michel Lévy Frères, 1859), 1:121-29, 137ff..

¹⁶⁷*Ibid.*, 121; translation mine.

¹⁶⁸Paulus Scharpff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the Unites States of America*. Helga Bender Henry, trans. (Grand Rapids: Eerdmans, 1964, 1966), 25.

¹⁶⁹From Matthieu Lelièvre, *Portraits et Récits Huguenots*, 274-82; translated and quoted by Rubens Sailens in his *The Soul of France* (London: Morgan and Scott, 1917), 85-87.

21. German Pietist evangelist **Ernst Christoph Hochmann von Hochenau** (1660-1721) was eventually kicked out of the Lutheran church and founded the Philadelphia churches in Germany and into Scandinavia.
22. **August Hermann Francke** (1663-1727) was an influential Pietist leader-evangelist. Over ½ million of his sermons were in print by his death, as were many editions of his hymnbook.¹⁷⁰ Francke once said:

“As far as I am concerned, I must preach that should someone hear me only once before he dies, he will have heard not just a part, but the entire way of salvation and in the proper way for it to take root in his heart.”¹⁷¹

“His desire was ‘a life changed, a church revived, a nation reformed, a world evangelized.’”¹⁷²

Time of the First Great Awakening (circa 1740) (evangelists roughly organized by the year of their birth)

It is often at this point at which most English histories of evangelism and discussion of evangelists in the history of the churches begin. Interestingly, it appears almost anathema to speak of evangelism or evangelists prior to the First Great Awakening in English Church Histories!

23. John Wesley (1703-1791), a founder of Methodism.
24. Jonathan Edwards (1703-1758), pastor, author of *A Faithful Narrative of the Surprising Work of God* (1738; which was like an evangelism primer), and president of the College of New Jersey (later called Princeton University) for one year prior to his death.
25. John Whitefield (1714-1770), evangelist.
26. Col. Samuel Harris (1724-1794), Apostle to Virginia.¹⁷³
27. John Gano (1727-1804), personal evangelist, founding pastor of First Baptist Church, New York City, assisted in founding what became Brown University, Rhode Island, and was chaplain for George Washington (whom he allegedly baptized).

“Gano served as pastor of the New York Church until 1787, however, he made long itinerant trips evangelizing throughout the thirteen colonies, asserting, ‘I... had a right to proclaim free grace wherever I went.’ Gano travelled throughout the South, Middle Atlantic States, and New England, sometimes being away from home for as long as two years.”¹⁷⁴

28. Francis Asbury (1745-1816), American Methodist circuit-rider and leader.

¹⁷⁰“A.H. Francke was a pioneer in this literary activity with his Canstein Bible, the first edition of which appeared in 1712. Francke’s various writings, including his theological papers and above all his sermons, came out in quick succession in pamphlet form. Between 1717 and 1723 alone more than a half-million pieces of his materials, including about 350,000 sermons, were distributed in addition to the *Predigtbuch (Book of Sermons)* and the Halle songbooks” (Paulus Scharpff, *History of Evangelism*, 52).

¹⁷¹Ibid., 46. Consider also this excerpt from Francke: “It would further be useful, and it is highly necessary, that ministers should not only preach up the necessity of conversion, and instruct their hearers to depend on the grace of Christ for it, but also that they should, very frequently, in their sermons explain the nature and the whole progress of conversion, sometimes more largely and distinctly, and at other times more briefly, endeavoring thereby to lead their hearers into a true knowledge of the state of their souls; and showing them how they must repent of their sins, what they must do to be saved from their natural misery and ruin, and, in short, how they may obtain the full salvation of the gospel; that so every one may be able to give an answer to that most important question, ‘What must I do that I may be a child of God and inherit eternal life?’” (“August Hermann Francke: Pioneer Philanthropist and Charity Leader”; available at: <http://www.path2prayer.com/article/802/revival-and-holy-spirit/books-sermons/new-resources/famous-christians-books-and-sermons/august-hermann-francke-pioneer-philanthropist-and-charity-leader> [online]; accessed: 20 Dec 2015; Internet).

¹⁷²Dan Graves, “August Francke: Unto Us a Son Is Given”; available at: <http://www.christianity.com/church/church-history/timeline/1601-1700/august-francke-unto-us-a-son-is-given-11630140.html> (online); accessed 20 Dec 2015.

¹⁷³I am grateful for the research of Jacob Willard into the history of English evangelists. He named four evangelists at the “Fellowship of Evangelists” gathering at Antioch Bible Baptist Church (Gladstone, MO) on May 30, 2015, three of whom I did not yet have on this brief listing of evangelists: Samuel Stearns Day, Samuel Harris, and Henry Morehouse. My understanding from Jacob is that he has developed a biographical database of English-speaking evangelist who ministered in the United States—which listing has grown to over 1,000 evangelists!

¹⁷⁴“John Gano”; available at: http://en.wikipedia.org/wiki/John_Gano (Online); 9 Aug 2014; Internet.

29. Robert Haldane (1764-1842), Scottish churchman, who went from the Royal Navy, joined the “Society for the Propagation of the Gospel at Home,” and moved to Geneva, helping usher in the French Protestant “Reveil”—or revival.
30. Charles Finney (1792-1875), author of *Lectures on Revival*.
31. Ichabod S. Spencer (1798-1854), author of *Conversations with Anxious Souls Concerning the Way of Salvation*, Pastor of Second Presbyterian Church, Brooklyn, NY, and founder of Union Theological Seminary.¹⁷⁵
32. John Mason Peck (1789-1858), first Home Missionary [evangelist and church planter] with the Southern Baptist Convention, founder of Rock Springs Seminary [later Shurliff College, now University of Southern Illinois, Edwardsville Campus].
33. Samuel Stearns Day (1808-1871), Baptist evangelist and then missionary to India.
34. Jacob Knapp (1799-1874), 40 years as itinerant evangelist:

“Jacob Knapp was used of God to win over 100,000 people to Jesus Christ, he preached over 16,000 sermons, he influenced hundreds of men to enter the ministry, and he brought into Baptist work the practice of holding ‘protracted’ revival campaigns. He ought to be one of the best-known and most-appreciated figures in Baptist history.”¹⁷⁶
35. Henry Morehouse (1840-1880), English evangelist.
36. Dwight L. Moody (1837-1899), cross-Atlantic evangelist and founder of Moody Bible Institute
37. R. A. Torrey (1856-1928), evangelist, president of Moody Bible Institute, and author of *How to Work for Christ*
38. J. Wilbur Chapman (1859-1918), initiator of simultaneous revivals
39. Billy Sunday (1862-1935), crusade evangelist
40. George Truett (1867-1944)
41. W. W. [William Wilstar] Hamilton (1869-), Director of Evangelism, Home Mission Board, SBC; author of 36 books.
42. Dr. Robert E. Neighbour (-1945), started the Baptist Bible Union (in Atlanta, GA), wrote 94 books, including 2 hymn books, and started 82 churches.
43. L. R. Scarborough (1870-1945)
44. W. B. Riley, pastor of First Baptist, Minneapolis, and founder of Northwestern Bible College and K.T.I.S. radio
45. Mordecai Ham (1878-1961)
46. E. Stanley Jones (1884-1972)
47. Bob Jones, Sr. (1883-1968)
48. Charles E. Fuller (1887-1968), founding director, the Old Fashioned Revival Hour¹⁷⁷
49. Charles E. (C.E.) Matthews, director of evangelism for the Home Mission Board of the SBC
50. William “Billy” McCarrell, 1912 graduate of Moody Bible Institute, pastor of Cicero Bible Church, Chicago, IL; founder of Independent Fundamental Christians of America.
51. Dr. Walter R. MacDonald, aka. “Happy Mac”¹⁷⁸
52. John R. Rice (1895-1980)
53. Hyman Appelman (1902-1983)
54. E. J. Daniels (1908-1987)
55. T. W. Wilson (1919-2001)
56. W. A. Criswell (1909-2002), pastor-evangelist of First Baptist Church, Dallas, TX
57. Bill Bright (1921-2003), founder of Campus Crusade for Christ
58. Adrian Rogers (1931-2005), pastor-evangelist of Bellevue Baptist church, Memphis, TN
59. D. James Kennedy (1930-2007), founder of Evangelism Explosion
60. Billy Graham (1918-2018)

¹⁷⁵Ichabod Spencer, *Conversations with Anxious Souls Concerning the Way of Salvation* (New York: M. W. Dodd, 1853; Solid Ground, 2006).

¹⁷⁶“Do You Know Jacob Knapp”; available at: <http://ministry127.com/christian-living/do-you-know-jacob-knapp> (online); accessed 5 Mar 2013; Internet.

¹⁷⁷J. Elwin Wright, *The Old Fashioned Revival Hour and the Broadcasters* (Boston: Friendship, 1940).

¹⁷⁸David Otis Fuller dedicates his edition of Charles H. Spurgeon’s *The Soul Winner* to “Happy Mac” in this way, “Dedicated to ‘Happy Mac’ (Walter R. MacDonald) one of the greatest soul-winners and personal workers in Christian work today, to whom I owe much of what I have learned in winning souls to the Lord Jesus Christ” (Charles H. Spurgeon, *The Soul Winner*, condensed and edited by David Otis Fuller [Grand Rapids, MI: Zondervan, 1948]).

Current

61. Luis Palau (1934-)
62. Junior Hill (~1936-)
63. Bailey Smith (1939-), President of the SBC, 1981-1982
64. Jim Wilson
65. Keith Fordham, entered ministry in 1968, entered evangelism, 1974
66. Ray Comfort (1949-)
67. Franklin Graham (1952-)¹⁷⁹
68. Johnny Hunt (1952-), Evangelist, Pastor of First Baptist Church Woodstock in Woodstock, Georgia, and Senior Vice President of Evangelism and Leadership, North American Mission Board, SBC.
69. Greg Laurie (1952-)¹⁸⁰
70. Frank Shivers
71. Roger Carswell
72. Bill Britt
73. Brian Fossett
74. Eric Ramsey
75. Eric Fuller
76. Many more can be added to this list of God-called evangelists, including those from many countries around the world who are faithful to proclaim Christ in their language and culture. And God is still gifting and calling evangelists into the harvest today!¹⁸¹

Conclusion: Evangelists in the history of the churches have:

- a. Evangelized the Gospel, leading people to Christ
- b. Planted and multiplied evangelistic churches
- c. Started and multiplied spiritual movements and awakenings (incl. the Reformation)
- d. Established new denominational groupings when expedient or necessary
- e. Started most Bible schools, colleges, and seminaries
- f. Promoted lively congregational singing and edited songbooks
- g. Started tract societies, Bible societies, and publishing houses
- h. Started Sunday School, orphanages, Christian camps, and other education programs for children
- i. Started magazines, journals, newspapers, websites, blogs, and twitter feeds

This list, probably incomplete, is worthy of further study into this important office in Christ's church.

Truly, evangelists have been sparkplugs injecting life and vitality into Christ's church for millennia. Thank the Lord for His evangelists!

¹⁷⁹Franklin Graham, *Rebel with a Cause* (Nashville: Nelson, 1995).

¹⁸⁰Greg Laurie, *Lost Boy: My Story* (Ventura, CA: Regal, 2008).

¹⁸¹A list of current members of COSBE (the Conference of Southern Baptist Evangelists) is available at: <http://www.sbcevanglist.org/~evangelists/evangelists.php?&set=1>; accessed: 8 Dec 2013; Internet.

H. The Evangelist and Revival Ministry:

Introduction: Is there a similar but perhaps separate call between the ministry of an evangelist and the ministry of a revivalist? And if there is a separate call, what does the ministry of a revivalist entail?

1. Two separate callings in the Bible?

- a. Is “some as prophets” in Eph 4:11 speaking of Christ’s gift of the revivalist?
- b. Can we make a distinction between the call to warn the wicked and the call to warn the righteous, Ezek 3:16-21?
- c. Peter was called to Jews and Paul was called to Gentiles, Gal 2:7-8; and yet Paul ministered to all men, Col 1:28-29, both Jews and Greeks, 1 Cor 9:18-22

2. Biblical mandate for revival:

a. Why revival?

- 1) God’s people are bent on turning from God, Hosea 11:7
 - a) This wandering is prophesied throughout the Bible, e.g. Deut 31:14-30 (cf. Psa 80)
- 2) How quickly God’s people in all ages forget, Psa 106:13-14
- 3) The old leaven needs to be regularly purges, 1 Cor 5:7-8
- 4) Much of the OT and NT teaching about false prophets can be applied to the church, and indicates the continued need for revival within the church, cf. Matt 7:15-23; Acts 20:28-32
 - a) These false prophets will be many, and they will deceive many, Matt 24:10-11 (et al)
 - b) These false prophets will target the flock of God, the church, Acts 20:29-30 (et al)

b. Can [there be] revival? Deuteronomy 32:

- 1) Note that Jonathan Edwards’ sermon “Sinners in the Hand of an Angry God” came from Deut 32:35, which is directed to God’s people. Note the multiple time elements in this verse (reminiscent of “now” evangelism, 2 Cor 6:2; or of “today” evangelism, Heb 4:7):

Unpacking the Urgency in Deuteronomy 32:35

Time Elements		Subject	
		Vengeance is mine	נִקְמָה לִי; ἐκδικήσεως
		And retribution	עֲשֵׂה; ἀνταποδώσω
In due time	תָּעִי; ἐν καιρῶ	Their foot will slip	עָלְמוּ שִׁמְרָתָם; ὅταν σφαλῆ ὁ πούς αὐτῶν
Near	בִּיָּרֵק; ἐγγύς	The day of their calamity	יִהְיֶה יוֹם; ἡμέρα ἀπωλείας
With haste*	שָׂרָה; καὶ πάρεστιν	Impending things upon them*	יָבוֹ תְּהִי; ἔτοιμα ὑμῖν

*The last line in the Greek appears to read, “is already present” or “has already arrived”;¹⁸² this line seems to answer the prophesied purpose for the Song of Moses, which was to wake the slumbering Israelites out of their sleep of apostasy (Deut 31:17, “so that they will say in that day, ‘Is it not because our God is not among us that these evils have come upon us?’”), for their calamity will literally be upon them “in that day”—and this fact will be combined with a hearing of faith, in that they are prophesied to believe the warnings of the Psalm of Moses.

2) These time elements are found in numerous other OT Scripture:

Lev 26:16, “I, in turn, will do this to you: I will appoint over you a sudden terror, consumption and fever that shall waste away the eyes and cause the soul to pine away; also, you shall sow your seed uselessly, for your enemies shall eat it up” (cf. Psa 78:33)

Psa 73:18-19 (the Psalm seems to be an exposition of Deut 32:35):

- (1) “Surely Thou dost set them in slippery places;
- (2) “Thou dost cast them down to destruction.
- (3) “How they are destroyed in a moment! [πῶς ἐγένοντο εἰς ἐρήμωσιν ἐξάπινα]
- (4) “They are utterly swept away by sudden terrors! [ἐξέλιπον ἀπόλοντο διὰ τὴν ἀνομίαν αὐτῶν]”

¹⁸²The Greek verb πάρεμι is defined in the Louw-Nida Lexicon in this way: “85.23 πάρεμι; παράκειμαι: to be present at a particular time and place – ‘to be present, to be here, to be there, to be at hand.’” (BibleWorks 9).

Isa 13:6, “Wail, for the day of the LORD is near! It will come as destruction from the Almighty”

Isa 48:3 “I declared the former things long ago And they went forth from My mouth, and I proclaimed them. Suddenly I acted, and they came to pass”

Isa 55:6-7, “Seek the LORD **while He may be found**; Call upon Him **while He is near**. Let the wicked forsake his way, And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him; And to our God, For He will abundantly pardon.

Joel 1:15, “Alas for the day! For the day of the LORD is near, And it will come as destruction from the Almighty”

Joel 2:1-2, “Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, A day of darkness and gloom, A day of clouds and thick darkness. As the dawn is spread over the mountains, *So* there is a great and mighty people; There has never been *anything* like it, Nor will there be again after it To the years of many generations.”

Obad 1:15, “For the day of the LORD draws near on all the nations. As you have done, it will be done to you. Your dealings will return on your own head.”

Zeph 1:7, “Be silent before the Lord God! For the day of the LORD is near, For the LORD has prepared a sacrifice, He has consecrated His guests.”

Zeph 1:14, “Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly.”

- 3) None of the Acts sermons to Jews quote Deuteronomy 32, yet they quote other parallel passages—i.e. the message of revival is found repeated throughout the Old Testament many times and in many ways.
- 4) By the way, the “Song of Moses” in Deuteronomy 32 provides us *the hermeneutical grid* to the entire Torah (cf. Deut 31:19-21). Therefore, it’s message of the certainty of depravity and apostasy must not be ignored in scholars’ quest for a secondary “Central Interpretive Motif” (i.e. which then becomes the central view of the atonement in the NT)—as is often done! The total depravity and sure apostasy, even of God’s people, is prophesied! Hence is constantly needed a work of God, or revival!

Some hermeneutical and linguistic markers asking the reader of Deuteronomy to focus on the message of Deut 32:

The fact that Moses directly taught this text to the people, which is the only use of the verb “teach” directly related a portion and with the use of Moses’ name in the entire Pentateuch, Deut 31:22; 32:44 (LXX)

The use of “until the end/until complete” in Deut 31:24, 30

The direct context of the “all the words of this song” (Deut 32:44), and the “all these words” (Deut 32:45), are immediately followed by “this word is not a futile thing” in Deut 32:47.

c. Is there a specific formula for revival, such as 2 Chron 7:14 (à la [middle-to-later] Finney)?

- 1) A+B+C+D=E+F+G
- 2) A (If My people)—the three protases, “if clauses,” are in v. 13 (God’s judgment)
 - + B (humble themselves and pray)
 - + C (and seek My face)
 - + D (and if they turn from their wicked ways)
 - = E (then I will hear from heaven)
 - + F (forgive their sin)
 - + G (heal their land)
- 3) A type of formula approach to revival has biblical legitimacy; yet it can be applied in a selfish way, as people want to have a healing of their land without first a turning from their wicked ways; therefore this promise needs to be compared with other plenary material (aka. *sensus plenior*) on the subject
- 4) Often this type of formula is used to emphasize the apodoses, blessings, and not the Protasis (in v. 13); the two examples of false repentance in Genesis, Cain and Esau, had concern for their punishment, without true contrition that they had sinned against the living God
- 5) This type of formula approach can also be applied, and is often applied, to verses on prayer (“Name it and claim it”), and especially to promises of divine healing (“Get your healing”)!

3. Biblical ministry tending toward a “revival” ministry—calling to repentance:

Introduction:

1 Kings 18:17-18, “And it came about, when Ahab saw Elijah that Ahab said to him, ‘Is this you, you troubler of Israel?’ And he said, ‘I have not troubled Israel, but you and your father's house *have*, because you have forsaken the commandments of the LORD, and you have followed the Baals”

2 Chron 30:6-12

Isa 58:1, “Cry loudly, do not hold back; Raise your voice like a trumpet, And declare to My people their transgression And to the house of Jacob their sins”

Jer 35:14-15, “But I have spoken to you again and again; yet you have not listened to Me. Also I have sent to you all My servants the prophets, sending *them* again and again, saying: ‘Turn now every man from his evil way and amend your deeds, and do not go after other gods to worship them. Then you will dwell in the land which I have given to you and to your forefathers; but you have not inclined your ear or listened to Me”

Ezek 3:18, “When I say to the wicked, ‘You will surely die,’ and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand”

Ezek 33:8, “When I say to the wicked, ‘O wicked man, you will surely die,’ and you do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood I will require from your hand.”

Luke 3:19-20, “But when Herod the tetrarch was reproved by him on account of Herodias, his brother's wife, and on account of all the wicked things which Herod had done, he added this also to them all, that he locked John up in prison.”

Acts 14:14-15, “But when the apostles, Barnabas and Paul, heard of it, they tore their robes and rushed out into the crowd, crying out and saying, ‘Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you in order that you should turn from these vain things to a living God, who made the heaven and the earth and the sea, and all that is in them.”

a. A call to repentance, Jer 4:3-4, 14-16, 5:1-10, 23, 13:9-10, Ezek 5:5-6; 18:30-32; 33:11

b. A call to turn from sin, Jer 13:25-27, 18:11, 19:3-11, 25:5, Ezek 16:2, 43:10

c. A call to turn from apostasy, Jer 8:1-5 (cf. Jer 14:7)

d. A call back to a first love, Jer 2:2

e. A warning of impending destruction, Jer 6:1-8, 9:11-16, 11:9-15, Ezek 9:4-8, 12:14-20, 11:5-12

f. A cry of judgment of false prophets, Jer 5:31, 14:13-18, 23:9-32, 2:21-23, Ezek 13:1-24

4. By the way, false prophets were anti-revival ministry:

a. Their message did not include repentance:

1) “You shall say to them, ‘Thus says the Lord, do men fall and not get up again? Does one turn away and not repent? Why then has this people, Jerusalem, turned away in continual apostasy? They hold fast to deceit, they refuse to return. I have listened and heard, they have not spoken what is right; no man has repented of his wickedness, saying ‘What have I done?’ Everyone has turned to his course, like a horse charging into battle,” Jer 8:4-6

2) “Also among the prophets of Jerusalem I have seen a horrible thing: The committing of adultery and walking in falsehood; And they strengthen the hand of evildoers, so that no one has turned back from his wickedness. All of them have become to Me like Sodom, and her inhabitants like Gomorrah,” Jer 23:14

b. Rather their message was peace and love (e.g. a “positive message”):

1) “They have lied about the Lord and said, ‘Not He; misfortune will not come upon us, and we will not see sword or famine,’” Jer 5:12

2) “Saying, ‘peace, peace,’ but there is no peace,” Jer 6:14

3) “This is the Temple of the Lord, the temple of the Lord, the temple of the Lord,” Jer 7:4

4) “Saying, ‘Peace, peace,’ but there is no peace,” Jer 8:11

5) “You will not see the sword nor will you have famine, but I will give you lasting peace in this place,” Jer 14:13

[See my CTE, Chart 38, on the four quadrants of preaching]¹⁸³

a) **This message is called preaching the apodosis without preaching the protasis (cf. Deut 28)**

b) **Note the clear example of this misplaced emphasis in their murder plot against Jeremiah for his preaching, Jer 26:8-9; they ignored that he was sharing all that God had told him, Jer 26:2, “Do not omit a word!” (e.g. Psa 119:13; Acts 20:27)**

¹⁸³Johnston, *Charts for a Theology of Evangelism*, Chart 38, “Preaching the Whole Counsel of God: Old Testament and New Testament,” 70-71.

They ignored that Jeremiah was primarily preaching the protasis, Jer 26:4-5, with 26:6 being the apodosis

c) Note Jeremiah's clear example of preaching both protasis and apodosis regarding keeping the Sabbath, 17:21-27



- 6) "They keep saying to those who despise Me, 'The LORD has said, You will have peace,' and as for everyone who walks in the stubbornness of his own heart, They say, 'Calamity will not come upon you,'" Jer 23:17



- 7) "I had a dream, I had a dream," Jer 23:25
 8) "You will not serve the king of Babylon," Jer 27:9
 9) "You will not serve the king of Babylon," Jer 27:14
 10) "Behold, the vessels of the Lord's house will now shortly be brought again from Babylon," Jer 27:16
 11) "Thus says the Lord of hosts, the God of Israel, 'I have broken the yoke of the king of Babylon. Within two years I am going to bring back to this place all the vessels of the Lord's house, which king Nebuchadnezzar king of Babylon took away from this place and carried to Babylon. I am also going to bring back to this place Jeconiah the son of Jehoiakim, king of Judah, and all the exiles of Judah who went to Babylon,' declares the Lord, 'for I will break the yoke of the king of Babylon,'" Jer 28:2-4
 12) "Thus says the Lord, 'Even so will I break within two full years the yoke of Nebuchadnezzar king of Babylon from the neck of all nations,'" Jer 28:11

c. False prophecy leads to a lack of repentance:

- 1) "So that no one has turned back from his wickedness, all of them have become to Me like Sodom, and her inhabitants like Gomorrah," Jer 23:14
 2) "Therefore My people go into exile for their lack of knowledge; And their honorable men are famished, And their multitude is parched with thirst. Therefore Sheol has enlarged its throat and opened its mouth without measure; And Jerusalem's splendor, her multitude, her din of revelry, and the jubilant within her, descend *into it*." Isa 5:13-14



d. Some thoughts on how the message can change so subtly, quickly, and drastically:

- 1) It happens in little stages!
 a) It includes turning from and turning to, 2 Tim 4:4
 b) Turning from and too may include **allegorizing** the text, such as:
 (1) Expunging evangelism from Phil 1:12-18 (of which I was guilty at one time!)
 (2) Preaching 2 Cor 6:3-10 without ever mentioning evangelism!
 c) It includes adding and **subtracting** (Deut 4:2; 12:32; Prov 30:6; Rev 22:18), normally (seemingly) in the opposite order: subtracting then adding
 (1) Preaching 2 Tim 4:9-18 only from a relational point-of-view, without mentioning anything negative (e.g. vv. 14-16), but merely noting the positive relational elements of the passage
 d) "Adding and subtracting" is usually most noticeable in the **subtracting**, e.g. subtracting key doctrines such as total depravity, literal hell, the imminent return of Christ
 e) Then in order to support the omission of these doctrines, other doctrines and sources of authority (e.g. culture) need to replace them
 2) There seem to be several "points-of-no-return":
 a) **Theologically**: conceding the depravity of man—whereby man is no longer considered too depraved to add to his salvation, Jude 11, "they have perished in the rebellion of Korah" (cf. Num 16:3, "You have gone far enough, for all the congregation are holy, every one of them, and the LORD is in their midst; so why do you exalt yourselves above the assembly of the LORD?")—did not Korah teach the basic moral goodness of all people?
 b) **Practically**: conceding the absolute need for instantaneous conversion—when it is no longer deemed absolutely necessary for a person to be born again to be a saved Christian (John 3:3, 7)



5. False Prophets (and Kings) Also Persecuted True Prophets:

- a. Zedekiah son of Chenaanah (the false prophet who “spoke” in the name of the Lord) struck Micaiah (a true prophet) on the cheek, 1 Kings 22:24
- b. Pashhur son of Immer, a false prophet, had Jeremiah beaten and put in the stocks (near where he was street witnessing, Jer 7:2ff., cf. 11:6), Jer 20:1-6
- c. “When Jeremiah finished speaking all that the Lord had commanded him to speak to all the people, the priests and the prophets and all the people seized him, saying, ‘You must die! Why have you prophesied in the name of the Lord saying, “This house will be like Shiloh and this city will be desolate, without inhabitant?”?’” Jer 26:8-9
- d. “Then the priests and the prophets spoke to all the officials and to all the people, saying, ‘A death sentence for this man [Jeremiah]! For he has prophesied against this city as you have heard in your hearing,’” Jer 26:11. “Then the officials and all the people said to the priests and the prophets, ‘No death sentence for this man! For he has spoken to us in the name of the Lord our God,’” Jer 26:16
- e. “Indeed, there was also a man who prophesied in the name of the LORD, Uriah the son of Shemaiah from Kiriath-jearim; and he prophesied against this city and against this land words similar to all those of Jeremiah. When King Jehoiakim and all his mighty men and all the officials heard his words, then the king sought to put him to death; but Uriah heard *it*, and he was afraid and fled and went to Egypt. Then King Jehoiakim sent men to Egypt: Elnathan the son of Achbor and *certain* men with him *went* into Egypt. And they brought Uriah from Egypt and led him to King Jehoiakim, who slew him with a sword and cast his dead body into the burial place of the common people,” Jer 26:20-23
- f. Hananiah son of Azzur contradicted the prophecy of Jeremiah and broke the yoke that he used in his prophecy, Jer 28:1-14
- g. “Now Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchijah heard the words that Jeremiah was speaking to all the people.... Then the officials said to the king, ‘Now let this man be put to death....’ So King Zedekiah said, ‘Behold, he is in your hands; for the king can *do* nothing against you.’ Then they took Jeremiah and cast him into the cistern *of* Malchijah the king's son, which was in the court of the guardhouse; and they let Jeremiah down with ropes. Now in the cistern there was no water but only mud, and Jeremiah sank into the mud,” Jer 38:1-6

Similarly it seems that those who shift away from total depravity and the need to be born again (thereby conceding the need for NT evangelism), shun and then persecute those who do believe the same.

6. Some ratios related to false and true prophets:

Introduction: One of the saddest truths about Gospel ministry relates to the many and the few (by no means exhaustive):

- 1) “For **many** will come in My name, saying, ‘I am the Christ,’ and will mislead **many**,” Matt 24:5
 - 2) “**Many** false prophets will arise and will mislead **many**,” Matt 24:11
 - 3) “For we are not like **many**, peddling the word of God, but as from sincerity, but as from God, we speak in Christ in the sight of God,” 2 Cor 2:17
 - 4) “And He was saying to them, ‘The harvest is plentiful, but the laborers are **few**; therefore beseech the Lord of the harvest to send out laborers into His harvest,’” Luke 10:2
 - 5) “Children, it is the last hour; and just as you heard that antichrist is coming, even now **many** antichrists have arisen; from this we know that it is the last hour,” 1 John 2:18
 - 6) “Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because **many** false prophets have gone out into the world,” 1 John 4:1
 - 7) “For **many** deceivers have gone out into the world, those who do not acknowledge Jesus Christ *as* coming in the flesh. This is the deceiver and the antichrist,” 2 John 1:7
- a. Ratios of false prophets to true prophets:
 - 1) 850:1, 1 Kings 18:19
 - 2) 400:1, 1 Kings 22:6
 Someone once said, “One man and God is a majority!”
 - b. Ratio of righteous men to a true prophet of God:
 - 1) 7,000:1, 1 Kings 19:18
 - c. Ratio of angelic forces protecting versus enemies of God’s prophet:
 - 1) “Do not fear, for those who are with us are more than those who are with them,” 2 Kings 6:16

d. Other interesting ratios:

- 1) 12:5,000, disciples who remained compared to those who ate and were filled, John 6:10, 66-67
- 2) 1:10, healed lepers exhibited faith, Luke 17:12-19
- 3) 1:12, one betrayer among the apostles, John 6:70-71
- 4) 11:11 of the remaining disciples fled when Jesus was arrested, Matt 26:31, 56

Some lessons from these numbers:

- 1) We ought not get to enthralled with large numbers, but rather with faithfulness in Gospel proclamation
- 2) We ought not consider that true Gospel ministry will gain or maintain a majority in a society, although the majority of populations that are saved have been the case in rare instances in the history of the churches
- 3) We ought not make decisions based on desiring a majority:
 - a) Of church participation: perhaps desiring a majority of churches was a pitfall that Billy Graham fell into?
 - b) Of the goal of a converted society: perhaps this goal has led the Church Growth movement to study sociology rather than the Bible, as it has sought “people movements,” leading to the notion of “disciple a nation” which seems to have drifted from NT evangelism
- 4) We ought to content ourselves with being in the minority, rather than being “greater than our Master,” John 15:20
- 5) True evangelism is always an uphill battle, 1 Cor 16:8-9

7. Types and characteristics of revival:

a. In the Old Testament:

- 1) Revival teams went throughout the land, 2 Chron 17:7-9:

Then in the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel and Micaiah, to teach in the cities of Judah; and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. They taught in Judah, *having* the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people.

- 2) King Jehoshaphat went throughout the land, 2 Chron 19:4:

So Jehoshaphat lived in Jerusalem and went out again among the people from Beersheba to the hill country of Ephraim and brought them back to the LORD, the God of their fathers.

- 3) The couriers from Judah went throughout the land of Israel, 2 Chron 30:6-11:

The couriers went throughout all Israel and Judah with the letters from the hand of the king and his princes, even according to the command of the king, saying, “O sons of Israel, return to the LORD God of Abraham, Isaac and Israel, that He may return to those of you who escaped *and* are left from the hand of the kings of Assyria. Do not be like your fathers and your brothers, who were unfaithful to the LORD God of their fathers, so that He made them a horror, as you see. Now do not stiffen your neck like your fathers, but yield to the LORD and enter His sanctuary which He has consecrated forever, and serve the LORD your God, that His burning anger may turn away from you. For if you return to the LORD, your brothers and your sons *will find* compassion before those who led them captive and will return to this land. For the LORD your God is gracious and compassionate, and will not turn *His* face away from you if you return to Him.” So the couriers passed from city to city through the country of Ephraim and Manasseh, and as far as Zebulun, but they laughed them to scorn and mocked them. Nevertheless some men of Asher, Manasseh and Zebulun humbled themselves and came to Jerusalem.

- 4) A proclamation was circulated under the guidance of Ezra, Neh 8:14-15 (following Deut 31:10-13):

And they found written in the law how the LORD had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month. So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, “Go out to the hills, and bring olive branches, and wild olive branches, myrtle branches, palm branches, and branches of *other* leafy trees, to make booths, as it is written.”

b. In the New Testament:

Introduction: Note in my CTE, Chart 82, on the “Reformation Pattern and New Testament Revival”

- 1) **Under John the Baptist** (the divine *preparatio evangelica*—preparation for the Gospel), Matt 3:1-12; Luke 3:1-10
 - a) Included no miracles, John 10:41
 - b) Included preaching repentance for the forgiveness of sins, Matt 3:2; Luke 3:3 (cf. Luke 24:47)
 - c) Included baptism, Matt 3:6
 - d) Included the public confession of sins, Matt 3:6
 - e) Included individual spiritual advice to three types of inquirers, Luke 3:10-14—Is this were the inquiry room idea comes from? (cf. Acts 13:43)
 - f) Included warning of judgment and against false assurance, Matt 3:7-10; Luke 3:7-9
 - g) Included telling about Jesus’ might, baptism, and judgment, Matt 3:11-12; Luke 3:15-17
 - h) Included teaching how to pray, Luke 11:1
- 2) **Under Jesus in Galilee**, Luke 10-11 (some uses of ὄχλος, Luke 6:17-19; 7:11-12; 8:40; 9:37; 13:17; 22:47):
 - a) The sign of revival, “As the crowds were increasing,” Luke 11:29 (cf. Luke 12:1)
 - b) As part of the revival, Jesus sent out his disciples evangelizing individually (Luke 9:1-6) and two-by-two (Luke 10:1), “to every city and place where He Himself was going to come.”
 - c) He preached judgment on the cities that had seen the most miracles, Luke 10:13-15
 - d) The disciples experienced the miraculous, Luke 10:17-20
 - e) Jesus faced opposition, Luke 10:25-29; 11:14-26, 53-54
 - f) Jesus preached judgment on those who were following Him, Luke 11:29-32
 - g) Preached judgment against false teachers (Pharisees), Luke 11:37-52
- 3) **Under Philip in Samaria**, Acts 8:5-25
 - a) Began and ended in the midst of itinerant evangelism, Acts 8:4-5, 25, 40
 - b) Included preaching Christ, Acts 8:5-6, 12, 14
 - c) Included crowds of people, Acts 8:6
 - d) Included miracles, Acts 8:6-7, 13
 - e) Resulted in rejoicing, Acts 8:8
 - f) Included antithetical example of a false preacher, Simon the Sorcerer, Acts 8:9-11, 13, 18-24
 - g) Included baptism, Acts 8:13
- 4) **Under Paul in Ephesus**, Acts 19
 - a) Began and ended with itinerant ministry, Acts 19:1, 21-22, 20:1
 - (1) This ministry included a ministry team, Acts 19:22, 29
 - b) Included dealing with false or partial teaching, Acts 19:1-7
 - c) Was a long term ministry:
 - (1) Three months of preaching in the synagogue, Acts 19:8
 - (2) Two years of reasoning in the School of Tyrannus, Acts 19:9-10
 - (3) A total of three years of ministry in Ephesus, Acts 20:31
 - d) Included “extraordinary miracles,” Acts 19:11-12
 - e) Included imitators, Acts 19:13-16
 - f) The method:
 - (1) Found some disciples (εὐρίσκω), Acts 19:1
 - (2) Bold speech (παρρησιάζομαι), reasoning (διαλέγομαι), and persuading (πείθω), Acts 19:8
 - (3) Reasoning (διαλέγομαι), Acts 19:9
 - (4) Declaring (ἀναγγέλλω) and teaching (διδάσκω), Acts 20:20
 - (5) Publicly and house to house (δημοσίᾳ καὶ κατ’ οἴκου), Acts 20:20
 - (6) Solemnly testifying(διαμαρτύρομαι), Acts 20:21
 - (7) Preaching(κηρύσσω), Acts 20:25
 - (8) Declaring (ἀναγγέλλω), Acts 20:27
 - (9) Not ceasing (οὐκ παύω) to admonish (νουθετέω), Act 20:31 (not ceasing to)

(10) Hands ministered (ὑπηρέτησαν αἱ χεῖρες αὐταὶ) ... working hard (κοπιᾶω),
Acts 20:34-35

- g) The message:
 - (1) To believe in Jesus, Acts 19:4
 - (2) The kingdom of God, Acts 19:8
 - (3) Christ was magnified, Acts 19:17
 - (4) The word of the Lord, Acts 19:20
 - (5) Repentance toward God and faith in our Lord Jesus Christ, Acts 20:21
 - (6) The gospel of the grace of God, Acts 20:24
 - (7) The kingdom, Acts 20:25
 - (8) The whole purpose of God, Acts 20:27
 - (9) The words of the Lord Jesus, Acts 20:35
 - h) Included baptism, Acts 19:5
 - i) Included coming, confessing, and disclosing of practices, Acts 19:18, and the burning of books of magic (worth \$5 million?!), Acts 19:19
 - (1) Question: It seems that Paul's primary message was not to blaspheme the worship of Diana, Acts 19:37
 - (2) The burning of the books seemed to mark that his ministry in Ephesus was finished, and that he should move on, Acts 19:21
 - j) Including the founding of a church with elders (organized leadership), Acts 20:17
 - (1) Paul may have made become friends with some political leaders, "Asiarchs," Acts 19:31
- c. Some current types of revival (some less valid than others):
- 1) Evangelistic revival
 - 2) Healing services
 - 3) Consecration revival
 - 4) Prayer revival
 - 5) Teaching revival

I. Some Common Reproaches Against Evangelists:

Introduction: It seems like the more closely aligned our lives are to the Gospel, the more real are the biblically-taught reproaches against us:¹⁸⁴

- a. The fact of dishonor and evil report, 2 Cor 6:8
 - b. Being seen as impostors, 2 Cor 6:8 (RSV, NJB, SEM); cf. Matt 27:63; 1 Tim 4:1; 2 John 1:7
 - c. Refusing to become overly boastful, but to boast in the Lord, 2 Cor 10:12-18; 11:30; 12:9-10:
 - 1) Notice that in his 2 Corinthians 11 curriculum vitae (compare with Philippians 3), Paul did not list his status as to the Law, nor his education, nor the revivals under his ministry (such as in Ephesus), nor the growing churches he founded, nor the evangelists, missionaries, and ministers that he trained (such as Timothy or Priscilla and Aquila)
 - 2) Notice in the grocery list of weaknesses, Paul did not mention that he was a persecutor of the church (in this context), nor any of his sins against the moral law of God
 - 3) Notice that "frequent journeys" were a burden to him, 2 Cor 11:26
1. Some reproaches against Jesus (not including the main accusations that led Him to the cross, as found repeated in the accusations against Stephen [Acts 6] and then Paul [Acts 21]):
 - a. He's demon-possessed, John 8:48
 - b. He had an illegitimate birth, John 8:41
 2. Reproaches against Paul and his ministry in the Bible:¹⁸⁵
 - a. He's too single-minded for souls, 1 Cor 9:22-23
 - b. He's in it for the money, 2 Cor 2:17 (cf. Jude 11)
 - c. He's carnally minded, 2 Cor 10:2

¹⁸⁴See also Chapter 11, "God's Place in Evangelism," A. "Several Passages Exemplifying the Relationship of God and Man."

¹⁸⁵See also Chapter 4, "Spiritual Passions and the Spiritual Battle," "The Spiritual Battle," IV., "Further Issues in the Spiritual Battle."

- d. He deceives people—about assurance of salvation?¹⁸⁶ 2 Cor 6:8
 - e. He's too negative, 2 Cor 6:10
 - f. He's so narrow minded, 2 Cor 6:11-12
 - g. He lacks the proper appearance, 2 Cor 10:1, 7
 - h. He's not that great a preacher, in fact, "his speech [is] contemptible" (ἐξουθενημένος, contemptible, having no value, worthless), 2 Cor 10:10
 - i. He's untrained in matters of higher learning, 2 Cor 11:6 (NKJ), "Even though *I am* untrained in speech, yet *I am* not in knowledge"; NEG, "Si je suis un ignorant sous le rapport du langage, je ne le suis point sous celui de la connaissance"; [ἰδιώτης τῶ λόγῳ; "untrained in the letters"]
 - j. He doesn't care about those he leads to Christ nor the churches he establishes, he just leaves them on their own and goes elsewhere, 2 Cor 11:28-29 (cf. Mark 1:35-39; Luke 4:42-43)
3. Medieval reproaches:
- a. Inquisitor of Carcassone, France, Jacques Fournier (1318-1325), later became Avignon Pope Benedict XII (1334-1342); his claim to fame was finding the woman who had slept with an Albigensian priest from the small town of Pamiers, whereupon he devastated that town to get every savory detail of all the immorality that he could find; he later made multiple copies of the chronicle of his inquisitions, thereby sealing his selectability for the job of Pope.¹⁸⁷
 - b. Likewise, Reinerius Saccho, former Waldensian become their inquisitor, wrote of the Waldenses:

"Even though they praise continence, they satisfy nevertheless their carnal lusts by the most dirty means, explaining in this way the words of the Apostle: *'It is better to be married than to burn. Better to satisfy one lust by a shameful act than to conserve temptation in one's heart.'*"¹⁸⁸
 - c. Likewise, Luther, other Reformers, and Protestants (up to the present day), were called libertarians and antinomians, as they broke their vows of celibacy, in order to live according to Scriptures
 - d. In the questioning of a 15 year old Anabaptist lad named Jacques Dosie, in Leeuwaerden, the Netherlands (1550), the woman who questioned him said, "I know that there are such sects, who are very wicked and kill people, and also have their goods and wives in common." Jacques replied, "Oh, no, my lady, we are quite unjustly charged with these wicked things, and occasion is thereby sought, to persecute us; but we must suffer all this with patience."¹⁸⁹

¹⁸⁶"The fundamentalist approach is dangerous, for it is attractive to people who look to the Bible for ready answers to the problems of life. It can deceive these people, offering them interpretations that are pious but illusory, instead of telling them that the Bible does not necessarily contain an immediate answer to each and every problem. Without saying as much in so many words, fundamentalism actually invites people to a kind of intellectual suicide. It injects into life a false certitude, for it unwittingly confuses the divine substance of the biblical message with what are in fact its human limitations" ("Pontifical Commission on Biblical Interpretation"; available at: <http://www.ewtn.com/library/CURIA/PBCINTER.htm>; accessed: 17 Oct 2009; Internet).

¹⁸⁷Jean Duvernoy, *Le register d'inquisition de Jacques Fournier, évêque de Pamiers (1318-1325)* [in Latin] (Toulouse: Privat, 1965); French trans., *Civilisation et société* 43 (Paris: La Haye, 1978).

¹⁸⁸"Témoignage rendu aux vaudois par un inquisiteur" (testimony given of the Waldenses by an inquisitor), in Franck Puaux, *Histoire de la Réformation Française* (Paris: Michel Lévy Frères, 1859), 1:425; taken from Bossuet, *Histoire des variations*, 11:55-54 (sic); translated into English by Thomas P. Johnston. Franck Puaux appended to this portion of the quote the following: "Reinerius slanders the Waldenses and seems too strong in his feelings. One passage in their apology relative to this accusation of being libertines, will suffice to refute him. It is this odious vice, say the Waldenses, that enticed David to kill his faithful servant, that pushed Amnon to corrupt his sister Tamar, and that consumed the inheritance of the prodigal son. Balaam chose it to make the children of Israel sin, which occasioned the death of twenty-four thousand persons. It is the same sin which occasioned the blinding of Samson and the fall of Solomon. The beauty of the woman have made a number perish. Fasting, prayer, and distance, such are the only remedy to oppose this evil. We can win over other vices by battling, but this one we can only surmount through fleeing... Joseph provides us an example."

¹⁸⁹Thieleman J. van Bracht, *The Bloody Theater of Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Profession of Faith...*, trans by Joseph F. Sohm (1660; 1748; 1837; 1853; Scottdale, PA: Herald Press, 2007), 498.

4. Similar contemporary reproaches against evangelists:
 - a. Evangelists focus all their time on fundraising (2 Cor 10:2):
 - 1) Why can't they get a real job? (1 Cor 9:11)
 - a) Evangelism is work, 1 Cor 3:9; 6:1; 2 Tim 4:5
 - b) Bible study is work, 2 Tim 2:15 (cf. Acts 6:4)
 - 2) Why can't they get a real life? (1 Cor 9:5)
 - 3) Evangelists should be funded for their spiritual work, 1 Cor 9:6-14
 - a) "The worker is worthy of his support," Matt 10:10 (in the context of itinerant evangelism)
 - b) Evangelists should also take care not to become "peddlers of the word," 2 Cor 2:17
 - b. Some evangelists are crooks!

Or... what about the possibility that there are bad evangelists who are fleecing the flock?

- 1) Are there not also pastors who are fleecing the flock? Getting paid with no concern for evangelizing?
 - a) Not doing the work of an evangelist, 2 Tim 4:5
 - b) Nor working in the harvest, to be worthy of wages, Matt 10:10
- 2) Note Phil 3:17-4:1:

"Brethren, join in following my example, and observe those who walk according to the pattern you have in us. For many walk, of whom I often told you, and now tell you even weeping, *that they are* enemies of the cross of Christ, whose end is destruction, whose god is *their* appetite, and *whose* glory is in their shame, who set their minds on earthly things. For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself. Therefore, my beloved brethren whom I long *to see*, my joy and crown, so stand firm in the Lord, my beloved."

- a) Paul sadly acknowledged that there were many false teachers and peddlers, who were leading Christians away
- b) Yet, Paul continued on in the ministry, and told Christians to take note of those who followed in the pattern of his life (cf. Acts 17:2-3)
 - (1) So as you have us as an example/type/pattern [καθὼς ἔχετε τύπον ἡμᾶς], Phil 3:17; cf. 1 Thess 1:7; 2 Thess 3:9; 1 Tim 4:12; Tit 2:7
 - (2) According to the custom of Paul [κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ], Acts 17:2-3
- c. Evangelists travel too much, 2 Cor 11:26
- d. Evangelists don't care about follow-up (or discipleship), Phil 1:22-25:¹⁹⁰
 - 1) Isn't the Great Commission to "make disciples" not just "make converts"?¹⁹¹
 - 2) There's a lot more to the Christian life than just winning souls!
- e. Evangelists do more harm than good for the church (cf. 2 Cor 6:3):
 - 1) He won't make a good appearance for our church, 2 Cor 10:1, 7
 - 2) He may ruin our image in the community:

"We've worked real hard to get a good image in this community, we don't want it ruined by handing out tracts or bringing in an evangelist"
- f. Evangelists transfer their spiritual giftedness to all other Christians, expecting them to be soul winners like they are, and making them feel guilty if they are not¹⁹²

¹⁹⁰It is not interesting that "teachers" are not judged because they do not "do follow-up," nor in fact "pastors"! This omission is unusual: (1) being that I have met a number of "teachers" who lack depth of concern about their students, and likewise for "pastors"; and further (2) pastors and teachers have greater responsibility for involvement in follow-up because of the order of the leadership gifts in Eph 4:11.

¹⁹¹See Chapter 26, "Follow-up Is Important" (especially the chart on the translation of the verb μαθητεύω in Matt 28:19) and Chapter 10, "The Great Commission" (on the emphasis of the five Great Commission passages).

¹⁹²See C. Peter Wagner quote above.

- g. “Most evangelists are monarchianists”:
 - 1) The accusation is that evangelists confuse the work of the three persons of the Trinity—perhaps this is a high church accusation against the power of the Holy Spirit in preaching and converting sinners, since high church Anglicans view that conversion takes place at infant baptism (see my analysis of the Second Council of Orange, Appendix of Chapter 10)
 - 2) Similarly, it also seems to assume that most evangelists are generally untrained (2 Cor 11:6), and therefore do not have “good theology” (e.g. Acts 4:13; cf. 2 Tim 2:15; 2 Pet 3:16)
 - 3) The backside of this type of thought is: If evangelists had better training and theology, then they would not be so evangelistically-oriented; they would rather be more tame and subdued, perhaps even sacramentally-oriented
- h. Evangelists have codependency issues:¹⁹³
 - 1) They are codependent on churches and make churches codependent on them:
 - a) They make churches, pastors, and lay people codependent upon them to lead people to Christ
 - b) They make churches, pastors, and lay people codependent on the need for regular revival services
 - c) They make churches, pastors, and lay people codependent on them to reproduce the successes of past generations
 - d) They make churches, pastors, and lay people codependent on them financially
 - 2) Yet, is it not the case that, much like Paul and his antagonists, the superapostles...
 - a) The true evangelist is humbly seeking to obey the mandates of the Word of God?
 - b) The true evangelist is humbly seeking to persuade lost souls to be saved?
 - c) The true evangelist is willing to suffer privation and persecution to advance the gospel?
 - 3) The accusation of codependency is a mean-spirited attempt to discourage men who are with Christ after the lost!
- h. Conclusion: While these reproaches are *not true* for many evangelists, they come with the territory. It is amazing that Paul experienced the same, and that the NT recorded it for us!

Conclusion: Billy Graham and his team prayed against the following four pitfalls by which other evangelists had fallen (for the most part, these fall into the category of ethical behavior):

- a. Sexual immorality
- b. Exaggeration of numbers
- c. Speaking against the Lord’s anointed
- d. Financial indiscretion

And God spared Graham and his team from these pitfalls in a ministry that lasted over 70 years—from 1937 to 2018!

Conclusion:

Roger Carswell made the following six recommendations to local churches as regards evangelists in his book, *And Some as Evangelists*:

- a. Churches should pray for more evangelists
- b. Churches should look for evangelists
- c. Churches should train evangelists
- d. Churches should use evangelists
- e. Churches should pray for evangelists
- f. Churches should support evangelists.¹⁹⁴

¹⁹³“Codependency is defined as a psychological condition or a relationship in which a person is controlled or manipulated by another who is affected with a pathological condition (typically narcissism or drug addiction); and in broader terms, it refers to the dependence on the needs of, or control of, another” (“Codependency”; available at: <http://en.wikipedia.org/wiki/Codependency>; accessed 8 June 2014; Internet).

¹⁹⁴Roger Carswell, *And Some as Evangelists*, 92-106.

Appendixes for Chapter 3

Comparing the Preaching of a Pastor, Revivalist, and Evangelist

Introduction: There are some biblical and practical differences between the preaching of pastor and that of a travelling evangelist or revivalist (3 of the 5 offices listed in Eph 4:11, i.e. prophet, evangelist, pastor). I have sought to highlight a few of these for the sake of comparison. There seems to be two types or typologies of preaching into which pastors eventually drift, what I call doctrinal and relevant, with possibly a midpoint emphasizing the preaching of application only. These are also included for the sake of comparison.

Categories	Pastor	Revivalist	Evangelist
Itinerancy	Stationary	Travelling	Travelling
Primary Audience	To saved and baptized people (Matt 28:19), hence Matt 28:20 ministry	To saved and baptized people (Matt 28:19), hence Matt 28:20 ministry	Unsaved (and unbaptized) people, hence Matt 28:19 ministry
Primary Content of Sermons	"Teaching them to observe all that I have commanded you," Matt 28:20	Must preach repentance "so as to make ready a people prepared for the Lord" Luke 1:17	Duty-bound to preach repentance: "so as to make ready a people prepared for the Lord" Luke 1:17
	i.e. the whole council of God (Acts 20:27)	Consecration; commitment; and sanctification (cf. Acts 20 sermon)	The Gospel (1 Cor 15:1-8)
Secondary Content of Sermons	The Gospel (1 Cor 15:1-8)	The whole council of God (Acts 20:27)	The whole council of God (Acts 20:27)
Repetition of sermons	Preaches most sermons one time only	Repeats the same sermon multiple times	Repeats the same sermon multiple times
Repetition of illustrations	Can use a good illustration one time	Can repeat a good illustration many times	Can repeat a good illustration many times
Emphasis	Emphasizes exhortation and establishing (see verbs in <i>Evangelizology</i> , Chap. 26)	Emphasizes exhorting saved to commitment, holiness, and obedience	Emphasizes evangelizing lost and exhorting saved to evangelism (see verbs in <i>Evangelizology</i> , Chap. 7)
Primary sermon type	Often expository and/or doctrinal	Often expository or topical textual	Often topical or topical textual
Primary Response	Saved souls consecrate their lives more fully to Jesus	Saved souls convicted to immediate consecration their lives to Jesus	Lost souls convicted to immediate repentance, saved souls convicted to be involved in soul-winning
Secondary Response	Lost souls convicted to turn to Jesus; saved souls may commit to baptism, membership, a call to the ministry	Lost souls convicted to turn to Jesus; saved souls may commit to baptism, membership, a call to the ministry	Saved souls commit NT baptism, membership in a NT church, or a call to the ministry

Comparing Special Events and Revivals

Introduction: Today there are two tendencies, either comparing or excluding revivals as special events. While similar, this chart compares the similarities and differences, while adding a column for the combination of the two.

Categories	Special Events	Revivals	Revivals with Attractional Events
Emphasis	An attractional event	The preaching of the Gospel	The preaching of the Gospel
Focus	Getting people to come	Decisions for Christ	Decisions for Christ
Result	Public relations efforts for the existence of, location of, staff of, and size of the church	Souls saved and eternal decisions made	Numbers of people coming under the influence of the hearing of the Gospel
Consideration I	Those who appreciate special events (e.g. theatrical events or Block Parties), often decry revivals as irrelevant	Those who plan revivals often have used and do use Special Events to attract people to the revival (including Pizza Blast for youth, hot dog meals for children and families, and the first "Wild Game" suppers for men)	Those who plan revivals often have used and do use Special Events to attract people to the revival (including Pizza Blast for youth, hot dog meals for children and families, and the first "Wild Game" suppers for men)
Consideration II	Whereas special events can be and are planned and executed without any evangelism (such as in selling cars)	It is fairly difficult to conduct a revival without an emphasis on decisions (although some are preached as "Prayer Revivals," "Deeper Life" revivals, or "End Times" conferences)	Seeking to combine the two, revival and special events, necessitates a single-minded purpose for souls, if the events are to remain evangelistic, without morphing into non-evangelistic public relations

