

THE PRESENTATION OF THE GOSPEL

I. The Foundation necessary to a proper presentation of the gospel.

- A. Need proper understanding of election.** This keeps from discouragement bec realize God has a plan. It also makes you examine yourself carefully to see if you are in it. Where should I preach? To whom should I speak? What shall I say. It is just as important to know where, when, what I shall say as that I am to say it if believe in election. Otherwise, go everywhere and be preaching all the time.
- B. Proper understanding of for whom did X die.** This keeps from laziness bec died for all. It affects the truth of the message. It emphasizes in your thinking the whosoever will aspect of the gospel.

- C. Emphasis on doctrine of sin.** Fact of it, sinfulness of it, effects of it in total depravity in order that you might see that primarily (as His death affects the individual) X died for sin. / Not for lack of joy except as that is a result of sin. Cf. IYC emphasis in their message. Put the emphasis on the thing which caused the death of X.
- D. Enlightenment of HS.** This makes me realize that after I am as well prepared as possible still there is no guarantee that people will understand the truth unless HS does something. This means I must pray without ceasing for His work to be done in each particular meeting.

Regenerating work of HS. Even the saving is His work. The whole business is of God and is His gift. That also means that souls are won by prayer and not by me. Yet the means is important but even that is His work bec everything I do successfully God does thru me.

II. Fallacies in our thinking about the gospel.

- A. That the gospel concerns other than sin primarily.** See C above. Don't emphasize that you'll have joy if you have X without telling them why they don't have it now. Jn 1:29 is the emphasis in a nutshell (sin is singular).
- B. That there are several gospels for the different age groups.** All right to divide up Xn work into age groups but be very careful that you don't modify the gospel accordingly. Diff is in method and procedure but see that it is not a diff in message. Not one gospel for young people and another for adults. Cf Titus 2. "These are high school kids who never go to church, so I don't say quite the same things to them." Why not? How else can you preach the gospel. Maybe you don't say it in the same way but you have to say the same things.
- C. That the truth is contained in anything but the Word of God.** God works thru men but as they preach the Word. X lives; the only way I know about X is thru the Word; therefore I must preach it. Experience may be OK bec there are living epistles, but primarily God is known thru His Word. To give an experience may be to give a wrong emphasis; to preach the Word never will." reasoned out of Scri

III. Faults in presenting the gospel.

- A. Fault of exalting the decision in wrong way.**
 - 1. By exalting the personal charm of the speaker.** "He's just the right type, he's so cheery and breezy." Can you imagine describing P that way. Who would call Peter, Paul, X a personality kid? Idea gets across that if you'll accept X you'll be like me. Must be neat and be sure no offence in us, but this must not be relied on.

Of Johathan Edwards. Philosopher and scholar. Near sighted. Stood in pulpit with manuscript in one hand (used to read sermons) and candle in other. Yet people got saved while he preached and some literally fell to ground. Do not use your personality to pressure people. The truth must convince, not your clothes or hair-do.

2. By exalting music or stories. Must not rely on such things to work up a meeting to the right place. You can sing until audience is intoxicated. But when it's done the music and not HS thru truth has convinced them.

B. Fault of motivating the decision by wrong thing.

1. By my experience. Exalting that may motivate young person especially to want to be like you or have something you have, and then when they think they're deciding for X they are simply coveting another man's experience. True reason why we become Xns is not to have a wonderful type of life as exemplified by someone else, but because we need and want right relationship with God thru X.

2. By presenting X as a Hero. This gets boys esp to join the group or team by appealing to their heroic instincts.

3. By presenting the challenge of the Xn life. It's a great adventure, don't you want to get in on it? Terrible mistake to present the gospel in terms that X needs you. If you don't decide for X you are a cad.

C. Decision encouraged by wrong method.

Invitations that pressure like personality or music are wrong. Invitations to accept X in your seat or to come forward in order to talk personally are OK. Invitation or what is done initially made the means. If you can give an invitation so that there is no danger of anyone's relying on that as the means of sal, OK. Shut them up to faith. Off Hindu who was invited to X and to talk. Examine your motive--do you want to see results? Examine your method--is it honest (raise hands, now you come forward), does it confuse the issue. Prob best invitation is come and take to private talk. *Thru a diff. bet. results & fruit.*

III. Follow-up of the gospel message is next

A. The Great Commission. Going, teaching, baptizing but one vb--make disciples. That means bap (sal) and teaching all things. A good evangelist will have to be a teacher and establisher of churches tho he may not stay there to be the pastor. I don't see how you can fulfill the great commission without teaching all the truth of God.

Of P and Tim. 2 Tim 1:11; Peter and Mark; P on journeys, Acts 18:26; 19:9; 2 Thess 2:5.

B. The Carrying out of it. Teach sanctification. It is based on the fact that you are now saved not on fact that this is the only way to enjoy happiness. Teach full claims of X. Teach eschatology. P did.

C. The Condition for being able to carry it out. You have to know the Word. If you are required to explain the doctrines of the NT you have to know them. It's not a question of whether people are doing the job without these further steps, are they doing the best job? Look at the requirements of the Word, not the example of men.

Conclusion. Who is sufficient? Need sense of the importance and truth of all I've been saying. ~~Thru~~ And will have if you look it from standards of the Word and not what men have said or done. Then need sense of priority. No one is too busy to do what he thinks is important or what he wants to do. If you love the souls of men you'll find time to study and preach. Then need prayer bec thru ths God works in sal and teaching you. Must sweat and pray.

Terms of Salvation

1. Repent and believe.

Meaning of word--change mind. Godly sorrow leads but isn't, 2 Cor 7:10. Repentance is included in believing. HS convicts of sin of unbelief and when bel then repent of that sin which separates you from God. Not other sins primarily. Sal is not turning from something to something, but turning to something from something. 1 Thess 1:9. 150 passages condition sal of believing; why is repentance absent? Sometimes word is used as synonym of belief, Acts 17:30; Lk 24:47; Acts 11:18. Acts 20:21--change mind toward God's purposes but faith in X actually saves. Other may prepare. Acts 2:38.

If repent = forsake sin then for a companion of sal.

bel. but new purpose. - but God in this case rather than

2. Believe and confess X.

Matt 10:32 doesn't apply to us. vs 5-7 show it's for Israel. What about deaf mute? Rom 10:9-10. Doesn't say public confession at all. Cf 379-80 Cf Armerding's explanation that this is public confession of Israel after they turn to X.

3 Fruit of sal. - pres. tense in v. 10 show continuous state of saved person.

Mt 10:32-33 to disc. of v 5 & 11-1. Talking about reward for witnessing, not coming forward

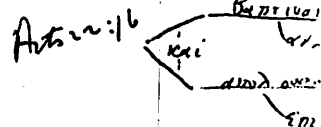
3. Believe and be Baptized.

Mk 16:15-16. Either textual argument or argument from higher and lower use of both bel and bap. If bel higher here then bap is also.

Acts 2:38. eis is on basis of remission of sins. and importance of bap to Jews. LS seems to lean to making this HS bap.

Mt 10:41, 42:41

of 1 Cor 1:17.



4. Believe and surrender to God. God's call is not to Lordship but to saving grace. It is voluntary in a sense for the believer and sal is required of unsaved. Dedication involves everything including being faithful unto death; Rev 2:10. If say this is a condition then must say it is a condition to be willing to die for X before can be saved.

Lord in Rom 10:9 is Deity = Jewish

Acts 11:18 Paulus 11:18

5. Believe and confess or make restitution of sin.

Introduces the element of works bec who could restore all involved in enmity.

6. Believe and implore God.

Seek the Lord, Isa 55:6. Cf Rom 3:11; Lk 19:10. Pray. Lk 18:13. Prayer may be useful but not necessary. Much better to have a person say "I see" than to recite a formula.

Rom 10:13

Believe or believe

An eternal sal which accomplishes all that we've learned is ours to preach. Go tell.

Emphasize that bel. is directed toward Person & fact that that Person did something for me that separated me from God - substitution. of Young life emphasis on X bringing joy to sin must come into it

Emphasize need of depending on God to save & keeping channel clear.

→ If sal. is by faith then the hope that the preacher to remember is - it depends on cleanliness not cleanliness