



Spiritual Gifts, Evangelism

The permanent spiritual gift of evangelism is the second of the two communication gifts conveyed by God the Holy Spirit at the point of salvation to only a few male believers in the Church Age. God does the choosing and is according to God's plan in eternity past. In Ephesians 4:11, "evangelist" is εὐαγγελιστής (euaggelistēs) and means a messenger of good.

"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers," (Ephesians 4:11, NASB)

This communication gift gives the evangelist the ability to gain the attention of crowds. He goes from place to place, town to town, preaching the Gospel. People get saved through the function of this gift. The evangelist gives people the Gospel, then basic Bible doctrine and moves on to a new area. The evangelist must accurately and clearly present the issue of the Gospel, otherwise gaining the attention of the crowd becomes spiritually meaningless.

While the gift of pastor-teacher communicates the whole realm of Bible doctrine inside the local church, the gift of evangelism communicates the Gospel and related Bible doctrine outside the local church. The evangelist is to be conversant with the whole counsel of God. The evangelist must be able to give an explanation of basic Bible doctrines to the new believers they encounter.

The purpose of the gift of evangelism is to bring the Gospel to all nations. The scope of the gift means the evangelist is responsible for pre-evangelism, evangelism, and post-evangelism up to and including the doctrine of water baptism. Upon performing the function of water baptism, the evangelist turns the new believer over to his pastor-teacher in the local church. Matt. 28:19-20.

"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." " (Matthew 28:19-20, NASB)

Evangelists must study the culture of the people they are going to visit and they have to know the background of the people to whom they are going to present the Gospel. They have to learn something about the original languages of the Bible and have a good working knowledge of Bible doctrine and Theology because when they evangelize, they also teach basic Bible truth. As in all leadership spiritual gifts, preparation is very important. God graces out every believer at the moment of salvation with talents and abilities that He determines will be best for that believer.

The Content of the Spiritual Gift

The male believer with the gift of evangelism has the God-given ability to communicate the Gospel in such a way that he can hold the unbeliever's attention. This spiritual gift allows the one using the gift to assemble many people to listen to the presentation of the Gospel. These unbelievers will give their attention and listen to the evangelist where they would not listen to anyone else. While listening to something "religious," the unbeliever often is on their guard and can be resentful. All of this is overcome by the spiritual gift of evangelism by bringing the individuals to God-consciousness while then communicating the Gospel. Rom. 10:13-21.

"How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent? Just as it is written, "HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GOOD



NEWS OF GOOD THINGS!"" (Romans 10:14-15, NASB)

"But I say, surely they have never heard, have they? Indeed they have; "THEIR VOICE HAS GONE OUT INTO ALL THE EARTH, AND THEIR WORDS TO THE ENDS OF THE WORLD."" (Romans 10:18, NASB)

"And Isaiah is very bold and says, "I WAS FOUND BY THOSE WHO DID NOT SEEK ME, I BECAME MANIFEST TO THOSE WHO DID NOT ASK FOR ME."" (Romans 10:20, NASB)

The evangelist gift is designed to reach the unreachable with the Gospel message of salvation. The gift of evangelism provides the ability to teach and express the Gospel so that unbelievers will have a clear understanding of the issue of salvation. The evangelist usually has a speaking talent that goes with his gift, but it is the spiritual gift that provides hearing from the unbeliever. When this spiritual gift functions, the unbeliever will listen to the Gospel.

The evangelist has the responsibility to follow-up on basic Bible doctrine to the point of baptizing the convert. He will teach the significance of the Cross, the believer's permanent union with Jesus Christ and the believer's temporal fellowship. He will teach positional truth. He will teach biblical confession of sin using 1 John 1:9. He will teach faith-rest. He will teach how divine good is produced. Then, he will turn the new believer over to a categorical pastor-teacher in one of several ways. He may start a church with the converts. A "traveling" pastor-teacher may come. Matt. 28:18-20.

"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:9, NASB)

"And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." " (Matthew 28:18-20, NASB)

The pastor-teacher will then start teaching basic Bible doctrine. He will teach them how to recover the filling of the Holy Spirit and how to become grace oriented. He will teach them the basics until a permanent pastor-teacher arrives on the scene or the evangelist will refer the believer to a local church in the area that teaches Bible doctrine and grace.

Contrast Between the Gift of Evangelism and the Gift of Pastor-Teacher

The evangelist has a burning desire to see souls won to Christ and leads souls to Christ. The pastor-teacher will have a burning desire to see his sheep walk in truth. 3 John 1:4.

"I have no greater joy than this, to hear of my children walking in the truth." (3 John 1:4, NASB)

The evangelist in the function of his ministry deals with unbelievers, whereas the pastor-teacher deals with believers. Eph. 4:12; Matt. 28:18-20.

"for the equipping of the saints for the work of service, to the building up of the body of Christ;" (Ephesians 4:12, NASB)

"And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." " (Matthew 28:18-20, NASB)

The evangelist deals with communicating the Gospel of Jesus Christ and teaching basic Bible doctrine,



whereas the pastor-teacher deals with teaching the whole counsel of Bible doctrine. The evangelist may know as much Bible doctrine as a pastor-teacher, but his gift does not enable him to communicate it as a shepherd of the flock. The evangelist upon occasion can do the “work of a pastor” and the pastor the “work of an evangelist.” 2 Tim. 4:5.

"But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." (2 Timothy 4:5, NASB)

In 2 Timothy 4:5, the verbs “be, endure, do, and fulfill” are all aorist active imperatives and are therefore commands from God. “Fulfill” is πληροφωρέω (plērophoreō) and means to bear or bring full, to make full, to cause a thing to be shown to the full, to fulfil the ministry in every part.

The evangelist, however is not to pastor a local church for any length of time. This is the ministry of the pastor-teacher. The evangelist visits, goes out to wherever the unbelievers are. The pastor-teacher does not visit, his gift demands that he be in one place in a local church studying and teaching. See books of 1 Timothy, 2 Timothy, and Titus.

However the evangelist comes in two packages - one that constantly travels and has mass meetings and one that stays stationary and works a local community or region from a local church. Both will always have a home church where the pastor-teacher keeps him straight.

The evangelist uses much one-on-one method (personal work) in his ministry. The pastor-teacher does not use a one-on-one method, but ministers in public assembly under the doctrine of privacy. The evangelist will always look at the word of God from the standpoint of his spiritual gift and how he can be equipped to reach the unbeliever. The pastor-teacher will always look at the Word of God from the standpoint of his spiritual gift and how he can build up a believer in the faith.

Occupational Hazards of the Gift of Evangelism

One occupational hazard of the gift of evangelism is to try to make everyone into evangelists. Another is trying to get everyone to win souls as the prime purpose of the Christian life. Another hazard is building the entire body of Bible doctrine in the Word around evangelism such as spirituality, growth and spiritual maturity.

Another hazard is not studying enough and having four or five canned messages, or 10 or 12 and doing reruns night after night. Another occupational hazard of the gift of evangelism is not having a home church that will put him under a pastor-teacher who will keep him doctrinally straight.

Other occupational hazards include getting into the snares of Christian celebrity time (big name speakerism--or the foreign Bible teacher), mass promotions, promoting self with portfolio of statistics, travels, etc., not handling finances correctly, and getting so big you cannot control your team. The reward of the gift is in Daniel 12:3 and 1 Peter 5:4.

""Those who have insight will shine brightly like the brightness of the expanse of heaven, and those who lead the many to righteousness, like the stars forever and ever." (Daniel 12:3, NASB)

"And when the Chief Shepherd appears, you will receive the unfading crown of glory." (1 Peter 5:4, NASB)

Evangelism in the Early Church

The secret to power and production in the early church was Bible doctrine. They knew doctrine, they disseminated doctrine daily, they made the issue clear and became controversial. The impact of



Christianity depends upon knowing the content of Bible doctrine, teaching it from the spiritual gift, and staying consistently in the filling of the Holy Spirit.

This statement in Acts 5:28 was made by the high priest, leader of the opposition, not Peter or one of the apostles. The significance was that the unbeliever, the opposition, recognizes the impact of Christianity only when doctrine is taught. The word “filled” is the perfect active indicative of πληρώω (plēroō) and means to make full, to fill up, to complete. This was the result of daily teaching evangelism and daily teaching edification.

"saying, "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."" (Acts 5:28, NASB)

There is no Christianity in the tongues crowd today. There is no Christianity in the modern healing groups. There is no Christianity where people are having super-duper experiences, thinking by so doing they are super-saints. The impact of evangelism and Christianity lies in Bible doctrine. It is the Word of God that is alive and powerful and the content of the Word is doctrine and the opposition even recognizes real power. The religious crowd is more concerned about their reputation rather than salvation. They are more concerned about their safety than they are about the issue of Christ. Heb. 4:12.

"For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart." (Hebrews 4:12, NASB)

Evangelism in Paul's Ministry

The evangelistic imperative is to identify with a local church, know Jesus Christ as your personal Savior, evangelize, instruct new converts, perform water baptism, and identify the convert with a pastor-teacher.

The evangelistic pattern is Paul. Paul (then Saul) manifested negative volition as an unbeliever and manifested the religious attitude toward Christianity. Acts 9:1.

"Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest," (Acts 9:1, NASB)

Paul observed Christ as light in whom is no darkness at all. The issue in evangelism is Christ. Therefore, the message of evangelism surrounds Christ from Genesis 3 to the present. You have to be rough with some to get their attention. Paul was one of them. Acts 9:3-4.

"As he was traveling, it happened that he was approaching Damascus, and suddenly a light from heaven flashed around him; and he fell to the ground and heard a voice saying to him, "Saul, Saul, why are you persecuting Me?" " (Acts 9:3-4, NASB)

Paul hit positive signals at Acts 9:5-6. He was very hardened by religion and by legalism. For the unbeliever, how hard will you have to be hit before you will give the Gospel a hearing? Loss of health, wealth success, loved ones, etc.? The word “persecuting” is the present active indicative of διώκω (diōkō) and means to persecute, to be mistreated, suffer persecution on account of something.

"And he said, "Who are You, Lord?" And He said, "I am Jesus whom you are persecuting, but get up and enter the city, and it will be told you what you must do." " (Acts 9:5-6, NASB)

Believers are in Christ and therefore when a believer is persecuted, Christ is persecuted. This is the doctrine of positional truth. Paul was saved. This was a transitional period for Paul. God-consciousness



plus positive signals means God is going to provide information. Positive volition expresses itself by faith in the Lord Jesus Christ. 1 Tim. 1:16; John 7:17; Acts 17:27; Jer. 29:13.

"Yet for this reason I found mercy, so that in me as the foremost, Jesus Christ might demonstrate His perfect patience as an example for those who would believe in Him for eternal life." (1 Timothy 1:16, NASB)

"If anyone is willing to do His will, he will know of the teaching, whether it is of God or whether I speak from Myself." (John 7:17, NASB)

"that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us;" (Acts 17:27, NASB)

"You will seek Me and find Me when you search for Me with all your heart." (Jeremiah 29:13, NASB)

Evangelism's Testimony

The following expressions are used in connection with giving the Gospel. In Matthew 4:23 and Galatians 2:2, "proclaiming" is κηρύσσω (kērussō) and means to publish, proclaim, to be exhibited as a daily newspaper. To make the message available. To communicate an available message.

"Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people." (Matthew 4:23, NASB)

"It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that I might be running, or had run, in vain." (Galatians 2:2, NASB)

In 1 Thessalonians 2:2, "to speak" is λαλέω (laleō) and means to speak, to talk, to proclaim in a conversational tone, to clearly communicate the message.

"but after we had already suffered and been mistreated in Philippi, as you know, we had the boldness in our God to speak to you the gospel of God amid much opposition." (1 Thessalonians 2:2, NASB)

In Acts 20:24, "testify" is διαμαρτύρομαι (diamarturomai) and means to thoroughly teach the message, to attest, testify to, solemnly affirm.

"But I do not consider my life of any account as dear to myself, so that I may finish my course and the ministry which I received from the Lord Jesus, to testify solemnly of the gospel of the grace of God." (Acts 20:24, NASB)

In 1 Corinthians 15:1, Corinthians 11:7, and Galatians 1:11, "preached" is εὐαγγελίζω (euaggelizō) and means to communicate a good message, to proclaim glad tidings.

"Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand," (1 Corinthians 15:1, NASB)

"Or did I commit a sin in humbling myself so that you might be exalted, because I preached the gospel of God to you without charge?" (2 Corinthians 11:7, NASB)

"For I would have you know, brethren, that the gospel which was preached by me is not according to man." (Galatians 1:11, NASB)

In 1 Corinthians 9:14, "proclaim" is καταγγέλλω (kataggellō) and means to communicate the Gospel in a negative situation, to denounce.



"So also the Lord directed those who proclaim the gospel to get their living from the gospel." (1 Corinthians 9:14, NASB)

In Philippians 2:22, “served” is δουλεύω (douleuō) and means to communicate the Gospel in a team relationship, father-son, Paul-Timothy.

"But you know of his proven worth, that he served with me in the furtherance of the gospel like a child serving his father." (Philippians 2:22, NASB)

In Philippians 4:3, “struggle” is συναθλέω (sunathleō) and means to communicate the Gospel in a team relationship intensively. Emphasis on the energy it took to communicate it - hardship.

"Indeed, true companion, I ask you also to help these women who have shared my struggle in the cause of the gospel, together with Clement also and the rest of my fellow workers, whose names are in the book of life." (Philippians 4:3, NASB)

In Romans 15:16, “minister” is ἱεουργέω (hierourgeō) and means to minister in priestly service, a sacrificing priest, from *ieros* (sacred) and *ergon* (work). To communicate the Gospel in a technical sense, in Jewish jargon.

"to be a minister of Christ Jesus to the Gentiles, ministering as a priest the gospel of God, so that my offering of the Gentiles may become acceptable, sanctified by the Holy Spirit." (Romans 15:16, NASB)

In Romans 15:19, the word “filled” is πληρώω (plēroō) and means to make full, to fill up, to complete to fully communicate the Gospel. This was the result of daily teaching evangelism and daily teaching edification.

"saying, 'We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us.'" (Acts 5:28, NASB)

In 2 Timothy 1:8, the word “suffering” is συγκακοπαθέω (sugkakopatheō) and means to suffer hardship together with one. To communicate the Gospel, you will be identified with undeserved suffering. What did I do to deserve this?

"Therefore do not be ashamed of the testimony of our Lord or of me His prisoner, but join with me in suffering for the gospel according to the power of God," (2 Timothy 1:8, NASB)

Evangelism's Reception

The following expressions are used in connection with receiving the Gospel. In 2 Corinthians 11:4, the verb “accepted” is δέχομαι (dechomai) and is used in a false sense. It means to take hold of, to take up, to receive. This verb is used in a good sense in Martha receiving Christ.

"For if one comes and preaches another Jesus whom we have not preached, or you receive a different spirit which you have not received, or a different gospel which you have not accepted, you bear this beautifully." (2 Corinthians 11:4, NASB)

In Romans 10:16, the word “heed” is ὑπακούω (hupakouō) and means to listen, concentrate, to obey, be obedient to, submit to.

"However, they did not all heed the good news; for Isaiah says, 'LORD, WHO HAS BELIEVED OUR REPORT?'" (Romans 10:16, NASB)

In Mark 1:15 and Acts 16:31, the word “believe” is the aorist active imperative of πιστεύω (pisteuō) and means saving faith, to believe, to place confidence and truth in.



"and saying, 'The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel.'"
" (Mark 1:15, NASB)

"They said, 'Believe in the Lord Jesus, and you will be saved, you and your household.'" (Acts 16:31, NASB)

In Galatians 1:7, the word “distort” is μεταστρέφω (metastrephō) and means to change the character, to distort the divine viewpoint Gospel to a human viewpoint gospel.

"which is really not another; only there are some who are disturbing you and want to distort the gospel of Christ." (Galatians 1:7, NASB)

Personal Evangelism

Although we may not all have the gift of evangelism, we are all commanded to do the work of an evangelist. Timothy was a pastor-teacher, yet he was commanded to do the work of an evangelist. 2 Tim. 4:5.

"But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your ministry." (2 Timothy 4:5, NASB)

All believers are mandated by God to evangelize because we are royal ambassadors for Jesus Christ. As such, every believer represents God before the human race. Therefore, we are personally to witness for Christ and give the message of reconciliation as opportunities present themselves. The gift of evangelism must be distinguished from personal witnessing, which is the responsibility of every believer. 2 Cor. 5:19.

"namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation." (2 Corinthians 5:19, NASB)