

CHAPTER 18

Levels of Openness

Introduction:

Formulating the Gospel to the Perceived Spiritual Needs:

1. Sensitivity and perception are needed to be open to the individual with whom the Gospel is being shared. This will allow the Gospel presentation to be tailored to the individual.
2. Knowing the person's spiritual background will help you to understand some presuppositions he may have. This includes religious upbringing, as well as any contact he may have had with the Gospel in the past.
3. The person may mention a death in the family or some other event which may open the door on the spiritual. Be sensitive, but you can use these things as illustrations or applications of biblical truth.
4. If you can see one or several ideas or presuppositions hindering the person from accepting Christ, formulate the Gospel to meet those presuppositions head on. It is wise not to start an intellectual or theological debate which often leads nowhere. The best approach is to show them what God's Word has to say on the given misunderstanding, and let them deal with God's Word.
5. In a predominantly Christian land, many will pretend to be Christian (Psa 81:15 KJV, NASB). These must hear the Gospel, in order that they might understand the commitment required.
6. It must always be kept in mind that the eternal destiny of the individual is at stake in their understanding the Gospel. Tact, love and boldness are needed to keep to the important issues.

Considering Different Levels of Openness to the Gospel:¹²³²

Introduction: Among the most disconcerting aspects of evangelism is the range of responses to the Gospel. This is especially true when a neighbor, friend, co-worker or family member do not respond to the Gospel as we would like. Sometimes there is a positive response which later turns into a sour relationship. What then?

This study seeks to look at the responses of various individuals. Jesus' Parable of the Sower gives a biblical buttress for such a study (Matt 13:3-9, 18-23; Mark 4:3-9, 13-20; Luke 8:5-8, 11-15). In this parable, Jesus spoke of four types of soil. Some seed fell on the road, some on rocky soil, some among thorns and some on good soil. Likewise as we sow the seed of the Gospel, we will elicit varying responses. There will be those who are closed to the Gospel. Others will be indifferent to the claims of Christ. Some will be spiritually stagnant, they will have heard the message without allowing it to impact their lives. And still others will be open to the claims of Christ.

Red Light—Yellow Light—Green Light:

Practitioners have used the responses in Acts 17:32-34 as a guideline to consider three primary responses to the gospel:

Notice that speaking about nature and God were fine, but the issue with the crowds came up when Paul spoke of Jesus—Jesus is the lightning rod issue in evangelism, 1 Cor 1:22-24:

Red Light = mocking, sneering, reviling:

Acts 17:32[a], "Now when they heard of the resurrection of the dead, some *began to sneer*"

¹²³²Many introductions to evangelism contain hints on how to reach various kinds of individuals. See R.A. Torrey, *How to Work for Christ* (New York; Fleming H. Revell, 1901), 33-170, for a biblical look at different levels of openness to the Gospel and how to deal with them. Also see G. Michael Cocoris, *Evangelism: A Biblical Approach* (Chicago; Moody, 1984), 149-65. Eugene M. Harrison spends a good portion of his *How to Win Souls* (Wheaton, IL; Scripture Press, 1952), 54-139, dealing with various types of people, as does William Evans in *Personal Soul-Winning* (Chicago; Moody, 1910).

Yellow Light = active continued interest:

Acts 17:32[b], “but others said, ‘We shall hear you again concerning this.’”

[Paul left, i.e. he shook the dust off his feet¹²³³]:

Acts 17:33, “So Paul went out of their midst.”

Green Light = joining with the evangelist and believing:

Acts 17:34, “But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.”

Another example of different responses to the Gospel was the ministry of Paul in Thessalonica and Berea. Luke gives us the differentiation in Acts 17:11, comparing these two towns with two phrases or words:

Berea was “more noble-minded” (οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσσαλονίκη) than Thessalonica

Berea “received the word with great eagerness” (οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας), as compared with Thessalonica

Berea was actually “examining the Scriptures daily *to see* whether these things were so” (αθ’ ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι ταῦτα οὕτως), the comparative being that those in Thessalonica did not.

It is important to note that we have the same evangelist, the same method, the same message in both Thessalonica and Berea. The difference was in the people, in other words, the soil of their hearts.

Listen to the words of the Apostle Paul in Rom 10:16, of those who did not listen:

KJV, “But they have not all obeyed the gospel”

ASV, “But they did not all hearken to the glad tidings”

NAS, “However, they did not all heed the glad tidings”

NIV, “But not all the Israelites accepted the good news”

GK, Ἄλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ.

Yet a similar word is used of Lydia of Thyatira, who did listen:

KJV, “heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul”

ASV, “heard *us*: whose heart the Lord opened to give heed unto the things which were spoken by Paul”

NAS, “was listening; and the Lord opened her heart to respond to the things spoken by Paul”

NIV, “listening... . The Lord opened her heart to respond to Paul's message”

GK, ἤκουεν ἥς ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου

Let us now see five common responses to the gospel and consider how we ought to deal with them in a biblical fashion.

1. The Open Person:

a. Some biblical examples of individuals open to the Gospel:

- 1) Andrew, Matt 4:18-20, Mark 1:16-18, John 1:36-40
- 2) Peter, Matt 4:18-20, Mark 1:16-18, Luke 5:10-11, John 1:41-42
- 3) James and John, Matt 4:21-22, Mark 1:19-20, Luke 5:10-11
- 4) Philip, John 1:43-44
- 5) Nathanael, John 1:45-51
- 6) Paralytic, Matt 9:2-8, Mark 2:1-5, Luke 5:18-26
- 7) Levi (or Matthew), Matt 9:9, Mark 2:14, Luke 5:27-28
- 8) Man from Gerasenes, Matt 8:28-34, Mark 5:1-20, Luke 8:26-39
- 9) Woman with Hemorrhage, Mark 5:25-34
- 10) Syrophenician Woman, Matt 15:21-28, Mark 7:24-30
- 11) Zaccheus, Luke 19:5-10
- 12) Nicodemus, John 3:1-21
- 13) Woman at the Well, John 4:6-29
- 14) Royal Officer, John 4:46-53

¹²³³See the Appendix to Chapter 19, “When Do You Shake the Dust Off Your Feet?”

- 15) Man Blind from Birth, John 9:35-39
 - 16) Sinful Woman, Matt 26:6-13, Mark 14:3-9, Luke 7:36-50, John 12:1-8
 - 17) Thief on the cross, Luke 23:42-43
 - 18) Soldier at crucifixion, Matt 27:54, Mark 15:39, Luke 23:47
 - 18) Lame beggar, Acts 3:3-6
 - 20) Ethiopian Eunuch, Acts 8:26-41
 - 21) Cornelius, Acts 10
 - 22) Proconsul, Acts 13:6-12
 - 23) Lydia, Acts 16:13-15, 40
 - 24) Jailer, Acts 16:23-24
 - 25) Titius Justus, Acts 18:7
 - 26) Crispus, Acts 18:8
 - 27) Apollos, Acts 18:24-28
 - 28) Dionyus the Aeropagite and Damaris, Acts 17:34
- b. Examples of groups or gatherings of people open to the Gospel:
- 1) City of Sychar, John 4:39-42
 - 2) Three thousand souls, Acts 2:41
 - 3) Multitudes of both men and women, Acts 5:14
 - 4) The multitudes with one accord, Acts 8:6
 - 5) A great many people [in Antioch of Syria], Acts 11:26
 - 6) Nearly the whole city [of Pisidian Antioch], Acts 13:44
 - 7) A great multitude both of Jews and Greeks, Acts 14:1
- c. Profile of an open heart:¹²³⁴
- 1) An open heart is often recognizable, Acts 14:9:
cf. Matt 6:22-23, “The lamp of the body is the eye...”
And so is a closed heart; e.g., Deut 28:54, 56, “*So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave, ... The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter*”

A Brief Look at the Greek Word ἀπειρίζω

Usage: Used 14 times in New Testament

Passages: Luke 4:20; 22:56; Acts 1:10; 3:4, 12; 6:15; 7:55; 10:4; 11:6; 13:9; 14:9; 23:1; 2 Cor 3:7, 13

Lexical Meaning: Look intently, fix one's eyes, fix one's gaze

Explanation: This word is used in the sense of a critical evaluative stare (Luke 4:20; Acts 11:6; 23:1). It is used of a perplexed stare seeking to evaluate a vision (Acts 10:4) or an event (Acts 1:10), or a perplexed look of admiration (Acts 3:12). It results in a judgment about a person's character (Luke 22:56), their faith (Acts 3:4; 14:9), lack of faith (Acts 13:9), and their state of divine glory (Acts 6:15; 2 Cor 3:7, 13). It is also used of an assured gaze in faith into heaven (Acts 7:55).

Application for Evangelism: Often God will allow the openness or hardness of heart of a person to become evident to the evangelist as a response to the hearing of the Gospel. This special insight may then be used to guide the conversation toward calling for commitment, or to provide appropriate warnings to a hardened heart.

- 2) Look for a contrite heart, Psa 18:27; 51:19; Isa 57:15; Matt 5:3-4; Luke 6:21
- 3) They will listen, Acts 16:14; 1 John 4:6
- 4) Because they listen respectfully, they may be called “men of peace,” Luke 10:6; Matt 5:5, 9

¹²³⁴See also Chapter 8, “Prime Candidates for Evangelism” and Chapter 12, “Spiritual Elements,” 3. “Profile of an Open Heart.”

- d. Do not delay (Prov 3:27-28), but take advantage of a heart opened by the Holy Spirit. We know that no one seeks God without God's prompting, John 15:16, Rom 3:11. However, they may close up in the future (John 3:8) or they may never get another opportunity to respond to the Gospel.

Wherever you have reason to believe that a person within your reach is awakened, do not sleep till you have poured in the light upon his mind, and have tried to bring him to *immediate repentance*. Then is the time to press the subject with effect.¹²³⁵

- e. Share the Gospel:
- 1) Make sure that the person is following and understanding the Gospel through occasional questions.
 - 2) Explain the need for a commitment.
 - 3) Ask the person to pray to make a commitment to Jesus.
- f. You may sense that the person is open but not ready right away:
- 1) Give appropriate warning verses (found below in section on "The Non-Committal Person")
 - 2) Pray with them for their heart and eyes to be open.
 - 3) Pray for them, for another opportunity to share the Gospel, and for their heart to remain open.
 - 4) Actively seek out opportunities to meet with the person.
- g. Follow-up:
- 1) Pray for the person while you are still with him/her.
 - 2) Share one of several assurance verses to encourage the young believer, John 5:24, Rom 10:9, 1 John 5:13. Ask him/her to memorize one of these.
 - 3) Leave a Bible or New Testament with the person if they do not have one readily available, if you have one for them.
 - 4) Try to get the person's name and address, and seek to set up an appointment within the next week.
 - 5) If the person is not the same sex, it is preferable to seek someone else of the same sex and age to follow the person up.

2. The Closed Person:

Introduction: Sometimes it is a temptation to move into a "dialogue" type of interchange with closed persons (e.g. "Muhammad says this about Jesus." "The Bible says this about Jesus." "Your view is just as valid as my view, just so you have a view." ...). It is in these cases that the Bible takes a strong stand on absolute truth, and even provides harsh words for those who blaspheme...

Key Word **παρώω** (hardened)

Usage: Used 5 times in New Testament

Passages: Mark 6:52; 8:17; John 12:40 (in quote of Isa 6:10); Rom 11:7; 2 Cor 3:14

Lexical Meaning: "to petrify, turn into stone: metaph. in Pass. to become hardened, of the heart, N.T." (Liddell-Scott)

Explanation: This word is used of a hardened heart that cannot understand the ramifications of a divine miracle (Mark 6:52; 8:17). It is used of either God's action of hardening a heart to understand the gospel (John 12:40) or a hardening of the heart imposed on oneself (Rom 11:7). It is also used to explain a lack of understanding when reading Scripture (2 Cor 3:14).

Application for Evangelism: One response to the gospel comes from a hardness of heart. Whether it is imposed by God (John 12:40) or by the person themselves (Rom 11:7) is inconsequential in evangelism. The fact is, some are hardened. The true meaning of Scripture will be hidden from them, particularly, it seems, their inability to gain salvation by their good works (Rom 11:6). One must remember that Saul of Tarsus, later the Apostle Paul, must of seemed quite hardened to the gospel prior to his conversion (Acts 8:1-3).

¹²³⁵Charles Finney, *Finney on Revival*, 68-69. Points 12 and 13 of his 22 points on evangelism.

- a. Some biblical examples of closed persons: (some of these will also be dealt with under the heading “Messengers of Satan”)
 - 1) Individuals:
 - a) High priest, Matt 26:57, 62, 63, 65, Acts 5:17
 - b) Captain of the Temple guard, Acts 4:1, 5:24
 - c) Saul of Tarsus, Acts 7:58-8:3, 9:1
 - d) Herod the king, Matt 2:1 (the Great) Acts 12:1-3, 19 (Agrippa I)
 - e) Elymas the magician, Acts 13:6-11
 - f) Demetrius the silversmith, Acts 19:24ff.
 - g) The ethnarch of Damascus under Aretas, 2 Cor 11:32-33
 - h) Alexander the coppersmith, 2 Tim 4:14-15
 - 2) Groups of people:
 - a) Scribes, Matt 9:3; 12:38; 15:1, 26:57; 27:41-43
 - b) Pharisees, Matt 9:11, 34; 12:2, 14, 24, 38; 15:1, 12-14; 19:3; 21:45-46; 22:34, 41; 27:62-66
 - c) Jesus’ hometown people, Matt 13:57; Mark 6:1-6; Luke 4:16-30
 - d) Chief priests and elders of the people, Matt 21:23, 45-46; 26:3-5, 14 (chief priests), 47, 57 (elders), 59; 27:1, 6 (chief priests), 12, 20, 41-43, 62-66 (chief priests); 28:11-15; Acts 4:1 (priests), 23; 5:24 (chief priests)
 - e) Sadducees, Matt 22:23, 34; Acts 4:1
 - f) Council, Acts 4:15; 5:34; 6:15
 - g) Synagogue of the freedmen, Acts 6:9
 - h) The Jews, Acts 9:23, 29 (Hellenistic Jews), 12:3; 13:45, 50; 14:19 ...
- b. A closed heart is often evident, Acts 13:9-11 (cf. Matt 6:22-23).
- c. When sharing the Gospel:
 - 1) All the Christian is accountable for is to seek to sow the seed of the Gospel in love:
 - a) Some people will be closed
 - b) Be firm and clear, but do not push too hard. Let the Holy Spirit cut through
 - c) Jesus showed righteous anger when dealing with certain closed people (Matt 23:13ff., John 2:13-22), as did the Apostle Paul (Acts 13:9-11)—however, make sure that there is no anger due to pride (Prov 29:8)
 - d) “Like a trampled spring and a polluted well is a righteous man who gives way before the wicked,” Prov 25:26
 - 2) It is often good to leave the closed person with something to make him think (Prov 26:5, 2 Cor 5:20):
 - a) “Are you sure that you would go to heaven if you died tonight?”
 - b) “Remember that you will stand before God and give an account some day! Are you ready for that?”
 - c) “Make sure your ready in God’s way, not in your own!”
 - d) “What will you do with Jesus?” or “What have you done with Jesus?”
 - e) “So then are you rejecting Jesus? Don’t reject Jesus, I urge you!”
 - f) Notice the closing words of Bible colporteur Philbert Hamelin (m. 1557) as recorded in Jean Crespin’s martyrology:

“My friends, you do not know now what you are doing, but one day you will know, and I pray that God will give you that grace.”¹²³⁶
 - 3) Jesus also said “Do not throw pearls before swine,” Matt 7:6. This may be a reminder not to lose one’s time with people who are closed, hardened and antagonistic to the Gospel.¹²³⁷
- d. After sharing the Gospel:
 - 1) Be sensitive to the continued spiritual needs of the closed person, 1 Pet 3:15
 - 2) Be transparent with this person, and open to their needs

¹²³⁶Jean 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), 450; Matthieu LeLièvre, *Portraits et récits Huguenots*, première série (Toulouse, Société des Livres Religieux, 1903), 123.

¹²³⁷*The Mindset of Eternity*, Chapter 6, Section I.F., “When Do You Shake the Dust Off Your Feet?” discusses the topic in detail.

- 3) Do not seek to avoid the closed person, Prov 24:1
- 4) Love your closed neighbor, Matt 22:39; cf. Prov 14:21; Matt 5:43-47
- 5) Don't make yourself a nuisance to your closed neighbor, Prov 25:17
- 6) **Pray** for this person and wait for the Holy Spirit to open up the door for the Gospel

3. The Sickness of Many Questions:

- a. Consider this disease mentioned in 1 Tim 6:4:

1 Tim 6:3-5 (CSB), "If anyone teaches other doctrine and does not agree with the sound teaching of our Lord Jesus Christ and with the teaching that promotes godliness, he is conceited, understanding nothing, but has a **sick interest in disputes and arguments over words**. From these come envy, quarreling, slander, evil suspicions, and constant disagreement among people whose minds are depraved and deprived of the truth, who imagine that godliness is a way to material gain.

These people may be described as "lovers of criticism" (φιλόνεικος)—contentious:

1 Cor 11:16, "But if one is inclined to be **contentious**, we have no other practice, nor *do* the churches of God."
- b. In an evangelistic situation, a discussion with this type of person never ends; they might interject, "Well I have also always had this question," and then bring up an extremely obscure issue in the Scriptures:
 - 1) After the first or second gentle answer, after it is clear the spiritual disease of this person, it is best to back off;
 - 2) Pray with the person, if you can get them to stop talking and they will allow you pray for them;
 - 3) Move on to someone else.

4. The Continuously Non-Committal Person:

Introduction: No decision is the greatest sin one can commit, for it is sin against the Holy Spirit (Luke 12:10, Heb 10:26-27), and it is disobeying God's greatest command (Matt 22:36-38).

- a. Some biblical examples of continuously non-committal people:
 - 1) Individuals:
 - a) Rich Young Ruler, Matt 19:16-26, Mark 10:17-22, Luke 18:18-30
 - b) Pilate, Matt 26:11-26, Mark 15:1-15, Luke 23:1-7, 13-25, John 18:33-19:16
 - c) Herod, Luke 23:8-12
 - d) Felix and Drussila, Acts 24:24-25
 - e) Agrippa, Bernice and Festus, Acts 25:23-26:32
 - 2) Groups:
 - a) Multitude, John 6:66; multitudes, Matt 20:9 > Matt 27:22-23
 - b) Many, John 12:14, 24-26
 - c) Rulers, John 12:42-43
 - d) People at Areopagus to Paul, "We shall hear you again concerning this," Acts 17:32
 - e) Jews, "You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law" Acts 21:20.
- b. Characteristics of non-committal people:
 - 1) They may have ulterior motives:
 - a) Not wishing to lose great wealth, Rich Young Ruler, Matt 19:22; Mark 10:22; Luke 18:23, "for he was extremely rich"
 - b) Hoping for a bribe, Felix, Acts 24:26
 - c) Wanting to see a miracle, Herod, Luke 23:8
 - d) Wanting to please the crowds, Pilate, Matt 27:19-24
 - e) Wanting the ability to dispense the Holy Spirit, Simon the Sorcerer, Acts 8:18-19
 - 2) They may simply want to argue, 1 Tim 6:3-5 (and similar)
- c. Reasons for the non-committal person:
 - 1) "Surely this great nation is a wise and understanding people," Deut 4:6
 - 2) "Thine enemies will give feigned obedience to Thee," Psa 66:3
 - 3) "Those who hate the Lord would pretend obedience to Him," Psa 81:15

- d. No decision is a decision against Christ:
 - 1) Matt 12:30, “He who is not with Me is against Me; and he who does not gather with Me scatters.” (cf. Luke 11:23)
 - 2) Luke 16:13, “No servant can serve two masters.”
 - e. A choice must be made:
 - 1) Deut 30:15-19, v. 19, “So **choose life** in order that you may live, you and your descendants”
 - 2) Ezek 18:32, “‘For I have no pleasure in the death of anyone who dies,’ declares the Lord God, ‘Therefore, **repent and live**’”
 - 3) Luke 9:59, “And He said to another, ‘**Follow Me**’”
 - 4) John 14:11, “**Believe Me** that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves” (cf. John 10:31f)
 - 5) Heb 4:2, “For indeed we had good news preached to us, just as they also; but the word they heard did not profit them, because it was not **united by faith** in those who heard”
 - 6) Heb 11:6, “Without **faith** it is impossible to please Him”
 - f. The urgency of making a decision for Jesus:
 - 1) 2 Cor 6:2, “behold, **now** is ‘the acceptable time,’ behold, **now** is ‘the day of salvation.’”
 - 2) Heb 3:7-8 (Psa 95:7-8), “**Today** if you hear His voice, do not harden your heart”
 - g. Something to keep him thinking: “I hope that you don’t die tonight!”
5. **The Spiritual Stagnant:**
- a. The reality of spiritual stagnancy:
 - 1) Jer 12:2, “Thou hast planted them, they have also taken root; they grow, they have even produced fruit. Thou art near their lips but far from their mind.”
 - 2) 2 Tim 4:3, “For the time will come when they will not endure sound doctrine.”
 - 3) Rev 2:4, “But I have this against you, that you have left your first love.”
 - b. Teaching about dealing with the spiritually stagnant:
 - 1) Ezek 3:20-21, “Again, when a righteous man turns away from his righteousness and commits iniquity, and I place an obstacle before him, he shall die; **since you have not warned him**, he shall die in his sin, and his righteous deeds which he has done shall not be remembered; but **his blood I will require at your hand**. However, **if you have warned** the righteous man that the righteous should not sin, he shall surely live because he took warning; and **you have delivered yourself**.”
 - 2) 1 Thess 5:14, “And we urge you brethren, **admonish the unruly**, encourage the fainthearted, help the weak, be patient with all men.”
 - 3) Jude 22-23, “And have mercy on some, who are doubting; save others, snatching them out of the fire; and on some have mercy with fear, hating even the garment polluted by the flesh.”
 - c. How to deal with the spiritually stagnant:
 - 1) Warn them.
 - 2) Admonish, encourage and help them, with great patience.
 - 3) Have mercy and seek to save them.
 - 4) We will be held guilty for ignoring the stagnant and not warning them!

6. **The Messenger of Satan:**

Introduction: A group that I overlooked until I counseled a student recently, and considered my ministry and the Book of Acts anew!

- a. Satan seems to send his mercenaries to attack at key junctures in the propagation of the Gospel:
 - 1) Ananias and Sapphira, Acts 5:1-11
 - 2) Simon the sorcerer, Acts 8:9-24
 - 3) Bar-Jesus or Elymas the magician, Acts 13:6-12
 - 4) The priest of Zeus, Acts 14:8-18
 - 5) Slave-girl with a spirit of divination, Acts 16:16-24
 - 6) Demetrius the silversmith, Acts 19:24-41
- b. Their link with the proclamation of the Gospel:
 - 1) Luke emphasizes the location of their meeting:
 - a) The priest of Zeus’ temple was “outside the city gate” or “at the city gate,” Acts 14:13
 - b) Slave-girl meets Paul as he goes to the “place of prayer,” Acts 16:16, the same place where Paul spoke to Lydia, cf. Acts 16:13

- 2) Which came first, contact with Elymas or with Sergius Paulus?
 - a) Elymas is mentioned first in the text, perhaps because:
 - (1) He is the emphasis of this passage and the ensuing miracle, or
 - (a) This is when Paul's name is changed from "Saul" to "Paul"
 - (b) This is when the order of the names changes from "Barnabas and Paul" to "Paul and Barnabas"
 - (c) This interpretation would make the salvation of Sergius Paulus secondary to the episode
 - (2) He led Paul and Barnabas to Sergius Paulus—doubtful as he opposed their teaching
 - b) It would seem that Sergius Paulus' interest in the Gospel preceded Elymas' opposition to the Gospel
 - 3) Demetrius the silversmith spoke at a meeting of his trade guild following the revival that broke out, Acts 19:23
 - a) His words led to a riot, Acts 19:28-29
 - b) which led to Paul's leaving town, Acts 20:1
- c. Their reception of the Gospel:
- 1) Ananias and Sapphira seemed to be members of the church in Jerusalem, and were giving to the work of the ministry, Acts 5:1-2
 - 2) Simon the sorcerer seemed to believe, was baptized, and continued on with Philip, Acts 8:13, although (a) his "heart was not right before God," Acts 8:21, (b) his desire for the Holy Spirit showed that he was caught "in the gall of bitterness and in the bondage of iniquity," Acts 8:23, and (c) he despised the admonition of Peter by getting in the last word, Acts 8:24 (perhaps his problem was the priesthood of the believer, each person coming to God for themselves?)
 - 3) Elymas the magician opposed Barnabas and Saul, and sought to turn the proconsul away from the faith, Acts 13:8
 - 4) The priest of Zeus turned the healing into a reason to worship his god in his way, Acts 14:13
 - 5) The slave-girl must have heard the message, for her statement concerning Paul and his ministry was correct: "These men are bond-servants of the Most High God, who are proclaiming to you the way of salvation," Acts 16:17
 - 6) It seems that someone must have shared the Gospel with Demetrius, who was probably convicted but rejected the Gospel, and then considering the outcome of the Gospel for his profession, he spoke against it at a meeting of his guild, Acts 19:26
- d. Their types:
- 1) **Theological false prophets**—try to turn persons away from the Gospel, e.g. Acts 15:1, 5
 - 2) **Financial false prophets**—want to "make a buck" with their deceit, 2 Cor 2:17:
 - a) There are some very deceptive liars on the street!
 - b) Not only do these false prophets sell idols, prayer shawls, jewelry, statues, or other trinkets, but they also beg for money of Christians by their treachery, cf. Ezek 13:18-23
 - c) They are trained in greed, 2 Pet 2:14 (cf. 1 Tim 6:5)
 - 3) **Immoral false prophets**—deceive weak women, 2 Tim 3:6
 - a) "Having eyes full of adultery that never cease from sin," 2 Pet 2:14
 - 4) **Selfishly-Motivated prophets**—to draw away disciples after them, Acts 20:30
- e. How they were dealt with:
- 1) Ananias and Sapphira were dealt with directly by Peter, and they died, Acts 5:3-10
 - 2) Peter called Simon the sorcerer directly by confronting him, Acts 8:20-23
 - 3) Paul spoke very forthrightly to Elymas the magician, even calling down blindness on him, Acts 13:9-11 (this could be said to be a good example of a "power encounter" in the ministry of Paul)
 - 4) Paul was forced to disclaim the reverence of the crowd, and sought to turn the focus to God, Acts 14:14-18
 - 5) Paul waited "many days" before confronting the spirit within the slave-girl, he became greatly annoyed and cast out the spirit, Acts 16:18
 - 6) Paul was not allowed to oppose Demetrius at the riot and he left town, Acts 19:30; 20:1; cf. 2 Tim 4:14-15

- f. Result on the ministry:
- 1) “A great fear came over the whole church, and over all who heard of these things,” Acts 5:11
 - 2) No result is recorded following the incident with Simon the Sorcerer, Acts 8:24
 - 3) The proconsul believed and was “amazed at the teaching of the Lord,” Acts 13:12
 - 4) Several results in Acts 14:
 - a) The Jews from Antioch and Iconium allied themselves with the priest of Zeus, the crowds “stoned Paul and dragged him out of the city, supposing him to be dead,” Acts 14:19
 - b) Paul returned to the city of Lystra immediately (i.e. he did not flee), Acts 14:20, and Paul returned following his time in Derbe, Acts 14:21
 - c) There were disciples (presumably from that city) that gathered around Paul, Acts 14:20, as well as a church in Lystra, Acts 14:21-23
 - d) Was this persecution in Lystra, or similar persecution elsewhere why John Mark “deserted them in Pamphylia,” Acts 15:39, thus causing a rift between Paul and Barnabas, Acts 15:36-40, and then allowing the Holy Spirit through Luke to focus on the ministry of Paul, Acts 15:41ff?
 - 5) A series of results ensued after Paul cast the spirit out of the slave-girl:
 - a) Persecution of Paul and Silas: (1) Anger by the profiteers who owned the slave-girl, (2) a riot, (3) Paul and Silas beaten with rods, “when they had stuck them with many blows” and (4) imprisonment and bound in stocks.
 - b) The salvation of the Philippian jailer and his family, Acts 16:27-34
 - c) Apology from the chief magistrates, Acts 16:35-39
 - d) Encouragement of the saints in Lydia’s house, Acts 16:40
 - 6) Paul avoided going back to Ephesus when he spoke to the Elders, Acts 20:17
- f. Lessons:
- 1) Messengers of Satan come in many types, and have varying responses to the Gospel:
 - a) Within the church and outside the church, cf. 2 Cor 11:26
 - b) Even the Apostle Peter was a messenger of Satan to Jesus in one instance, Matt 18:21-23
 - 2) The greatest challenges lead to greater usefulness for Christ:
 - a) Paul’s name was changed during his encounter with Elymas, Acts 13:9
 - b) Paul likely had his “third heaven” experience when left for dead, Acts 14:19-20 (he was stoned only once, 2 Cor 11:25)
 - 3) Paul seemed to be harassed by specifically evil persons throughout his ministry.
 - 4) Adversaries do not rule out effective ministry, 1 Cor 16:8-9
 - 5) “So then, you will know them by their fruits,” Matt 7:20
 - 6) “Be shrewd as serpents and innocent as doves,” Matt 10:16
7. **Conclusion:**
- a. “He who hears, let him hear; he who refuses, let him refuse,” Ezek 3:27
ἀκούων ἀκούετω καὶ ὁ ἀπειθῶν ἀπειθείτω
 - b. “Go to the exiles, to the sons of your people, and speak to them, **whether they listen or not**, ‘Thus says the Lord God.’” Ezek 3:11
ἐὰν ἄρα ἀκούσωσιν ἐὰν ἄρα ἐνδῶσιν
 - c. “And even if our gospel is veiled, it is veiled to those who are perishing, in whose case the god of this world has blinded the minds of the unbelieving, that they might not see the light of the gospel of the glory of Christ, who is the image of God, 2 Cor 4:3-4
 - d. “Did you receive the Spirit by the works of the Law, or by hearing with faith?” Gal 3:2
ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως

- e. “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard,” Heb 4:2
καὶ γὰρ ἔσμεν εὐηγγελισμένοι καθάπερ καὶ ἐκεῖνοι· ἀλλ’ οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν
- f. “Therefore, since it remains for some to enter it, and those who formerly had good news preached to them failed to enter because of disobedience,” Heb 4:6
ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν καὶ οἱ πρότερον εὐηγγελισθέντες οὐκ εἰσῆλθον δι’ ἀπειθείαν

Chapter 18 Appendix

Using Illustrations in Evangelism

Introduction: Spiritual truths can often be difficult to grasp. This is especially the case if the person is hearing the Gospel concepts for the first time.

Jesus often used illustrations as he taught spiritual truths. This allowed those who heard him to understand the truths He was relating, realizing that at times the illustrations hid the meaning from the people (cf. Matt 13:10-17).

Here are some common illustrations that may be of help in different sharing situations. They are not meant to be exhaustive, but rather illustrative of what can be taught effectively with illustrations. The illustrations have been categorized by the spiritual truth that they are meant to illustrate.¹²³⁸

1. Sin:

a. The Definition of sin:

1) Taking the wrong road to get to a vacation cabin. You can never get to the cabin on the wrong road.

b. The Progression of sin:

1) Sin is like an icicle which forms on a gutter. When it gradually gets too big, the gutter will come down.

2) Sin is like worms attacking a tree. Things look fine from the outside until a strong wind comes and the tree falls. Then all the rot on the inside is made evident. The tree was weakened from within.

c. The Cords of Sin:

1) Sin is like a frog who jumps into a saucepan when it is cold. He feels comfortable and doesn't jump out even when the temperature of the water goes up. Eventually he boils to death, but he never knows it until it is too late. This is like the cords of sin. Proverbs 5:22-23.

2) Sin is like a mouse that sees a beautiful cat. The mouse is attracted to the beautiful fur on the cat until the moment he comes too close. The cat pounces, and it is too late.

3) Sin is like a deep chasm which gives off heat and warmth. The sinner keeps creeping closer, never getting enough heat. Then he gets too close and falls into the pit.

2. The Justice of God:

a. A man kills ten people. He then flees to the mountain. Ten years later he comes back to civilization and gets caught. A good friend is his judge. Would it be right for the good friend to release the killer? He is sentenced to 1,000 strikes with a lash. ... (continued under "The Sacrifice for Sin")

b. In the banking industry, if a person was to withdraw more money than he had in his account he is penalized for his error (even if he believes that all things are subjective, the banker doesn't think so!). It is a cause and effect relationship. So also with the justice of God. God requires perfection. And because man has sinned against God, he does not arrive at the perfection that God requires. He is left owing to God. God must see that the debt is paid.

3. Spiritual Need:

a. A man buys a '57 Corvette. But it has no battery. Let's say that he cannot buy a battery. Will that car run? No it needs a battery. Similarly, without God we are spiritually dead.

4. Repentance:

a. The road to the vacation cabin illustration. If a left turn has been taken instead of a right turn along the road somewhere. The only way to get to the cabin is make a 180 degree turn and head back and find the right way. Even so, sin is going down the wrong path. The sinful lifestyle must be turned from to walk in righteousness.

¹²³⁸D. James Kennedy has good illustrative material for use in personal evangelism in *Evangelism Explosion* (Wheaton, IL: Tyndale House, 1977), 105-10. There are also many illustration books available. However, the best illustrations are those taken from the life of the illustrator.

5. The Sacrifice for Sin:

- a. The hand illustration: The Bible or another object is held in the right hand to show the weight of man's sin. Then the object is transferred to the other hand, showing that Jesus bore the weight of man's sin. This is good to illustrate Isaiah 53:5-6 and/or 2 Cor 5:21 (also Col 1:21-22).
- b. (continued from "Justice of God") A take-off on the killer of ten men illustration. The killer has another friend who decides to take the penalty of the 1,000 lashes for him. This other friend does so and dies in the process. Now when the killer stands before the judge, his record is clean, for the penalty has been paid.
- c. Father as judge illustration: A person who is guilty of a crime comes before the court. The penalty is declared by the judge. Then the judge takes off his robe, and the guilty person sees that it is his/her father. He comes around the bench and asks to take the penalty for the person. That's what Jesus did for us!

6. The Need for Salvation:

- a. The Shower Illustration: "I heard the gospel for the first time through a shower analogy, you don't clean yourself to take a shower but take a shower to clean yourself. Christ washed us clean in his blood."¹²³⁹

7. Contra Self-justification:

- a. Swimming to Hawaii illustration: No matter how good a swimmer is, no one can swim from California to Hawaii. I may get 500 feet. An ironman may swim 50 miles. But no one can make it all the way to Hawaii. God demands perfection. No one can claim a perfect life, other than Jesus. That's why we need His death to speak for us.

8. Free Choice:

- a. The robot does not have free choice. It must do what it is programmed to do. Man, however, can decide to do what he wants. Man has free choice.

9. Faith:

- a. The tightrope walker's challenge. A tightrope walker successfully crosses a tightrope across the Niagara Falls pushing a wheel barrel. Upon his return, he asks the crowd if they feel that he is able to cross with the wheel barrel full of rocks. The crowd agrees that he can do this, and he does. Then he asks if they feel he can take a person across in the wheel barrel. They wholeheartedly agree. No one is willing to accept the challenge. They don't have faith when their life is at stake.
- b. The chair illustration. A person may believe that a chair will hold him. But he doesn't put this belief into practice until he actually sits in the chair.

Conclusion: 1 Thessalonians 5:14

¹²³⁹From a Discussion Board comment of Sam Petruc in my online "Evangelism and Discipleship" class at Midwestern Baptist Theological Seminary, June 2016.