

CHAPTER 20

Results, Reactions, and Responses

The Unique Inter-Relationship of Man with God in Proclamation:

1. Consider the relationship of the messenger with the Godhead:¹²⁵⁶

Link of the messenger and God, Acts 17:30

Cf. Deut 18:18-19, "I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. And it shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him."

Link of the messenger with Christ, Acts 13:47

The messenger assumed, so that they may hear, be taught of God, and come to Christ, John 6:45

The world's reception of Christ, John 1:11-13; 15:18-21; 16:1-3

Persecution because of world's hatred of God, Rom 8:36, "Just as it is written, 'For Thy sake we are being put to death all day long; We were considered as sheep to be slaughtered'" [quote of Psa 44:22]

There are numerous other verses on this issue; the following show the spiritual link of the messenger with the Godhead:

Relationship of the Messenger with the Godhead

Text	Messenger	Prophets	Christ	God
Exod 16:8		... And what are we? Your grumbings are not against us ...		for the LORD hears your grumbings which you grumble against Him. but against the LORD.
1 Sam 8:7		And the LORD said to Samuel, "Listen to the voice of the people in regard to all that they say to you, for they have not rejected you,		but they have rejected Me from being king over them
Psa 69:9			For zeal for Thy house has consumed me, ...have fallen on me	And the reproaches of those who reproach Thee...
Ezek 3:6		Who should be willing to listen to you		I have sent you to them
Ezek 3:7		Yet the house of Israel will not be willing to listen to you		Since they are not willing to listen to Me
Matt 5:11	Blessed are you when people insult you and persecute you and falsely say all kinds of evil against you		On account of me	
Matt 5:12	Rejoice and be glad, for your reward in heaven is great	For in the same way they persecuted the prophets who were before you		
Matt 10:40	He who receives you		Receives Me, and he who receives Me	Receives Him who sent Me

¹²⁵⁶Please refer to the notes on "Hearing to Believe," as an Appendix of Chapter 2.

Text	Messenger	Prophets	Christ	God
Mark 9:37	[by analogy] Whoever receives one child like this in My name		receives Me and whoever receives Me does not receive Me	but Him who sent Me
Luke 6:22	Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil		For the sake of the Son of Man	
Luke 6:23	Be glad in that day and leap for joy, for behold your reward is great in heaven	For in the same way your fathers used to treat the prophets		
Luke 6:26	Woe to you when all men speak well of you	For their fathers used to treat the false prophets in the same way		
Luke 10:16	The one who listens to you And the one who rejects you		Listens to Me Rejects Me, and he who rejects Me	Rejects the One who sent Me
John 13:20	Receives whom I send		Receives Me	Receives Him who sent Me
John 15:20	Remember the word that I said to you, "A slave is not greater than his master." ... They will also persecute you They will keep yours also		If they persecuted Me ... If they kept My word ...	
John 15:21	But all these things they will do to you		For My name's sake	Because they do not know the One who sent Me
John 16:2-3	They will make you outcasts from the synagogue, but an hour is coming for everyone who kills you to think that he is offering a service to God		... Or Me	These things they will do because they have not known the Father ...
Heb 11:24-26		By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; ...than the treasures of Egypt; for he was looking to the reward.	considering the reproach of Christ greater riches...	
Heb 12:3-4		...so that you may not grow weary and lose heart. You have not yet resisted to the point of shedding blood in your striving against sin	For consider Him who has endured such hostility by sinners against Himself,	
1 John 4:5-6	[context] They are from the world; therefore they speak as from the world, and the world listens to them		listens to us; does not listen to us. By this we know the spirit of truth and the spirit of error	We are from God; he who knows God... he who is not from God

Not everyone has warmly received this teaching. Notice for example the words of Lesslie Newbigin, at one time General Secretary of the International Missionary Council:

"I can never be so confident of the purity and authenticity of my witness that I can know that the person who rejects my witness has rejected Jesus. I am witness to him who is both utterly holy and utterly

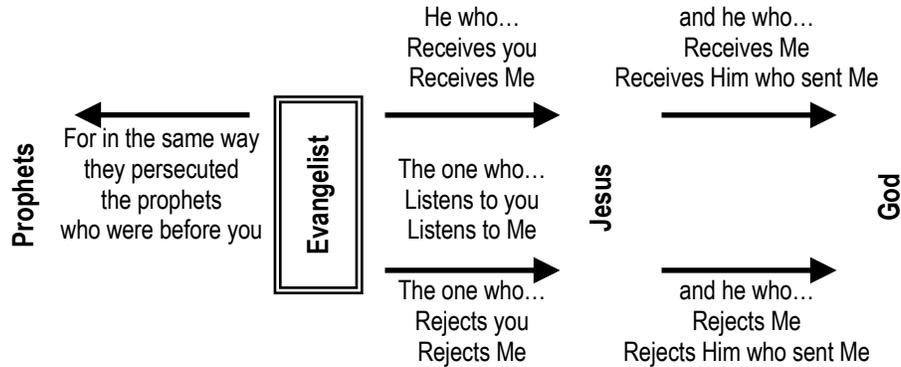
gracious. His holiness and his grace are far above my comprehension as they are above that of the hearer.”¹²⁵⁷

While we are not the final arbiters or the judges of man’s conscience—God is!—our evangelizing or lack of it does bring about eternal consequences, both positive and negative (2 Cor 2:15-16).

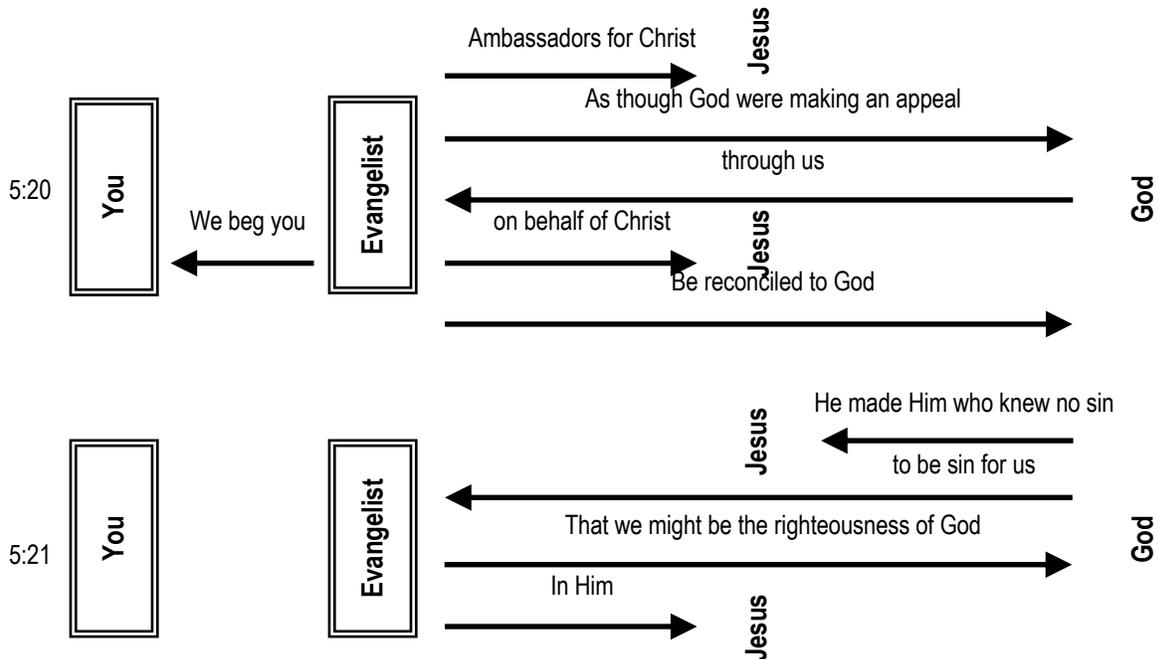
2. A graphic portrayal of some of this relationship:

Charting the Relationship of the Evangelist with the Godhead

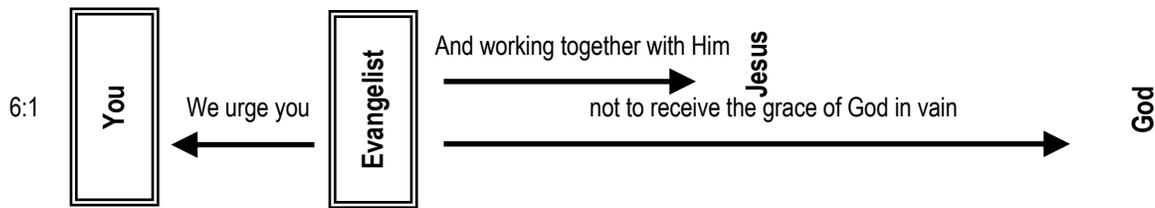
Part One: Reception and Rejection (Matt 5:11;12; 10:40; Luke 10:16, et al.)



Part Two: Person, Proclamation, and Persuasion (2 Cor 5:20-6:1)



¹²⁵⁷Leslie Newbigin, “Cross-currents in Ecumenical and Evangelical Understandings of Mission,” *International Bulletin of Missionary Research*, vol 6 (1982), 146-51; cited in Bosch, *Transforming Mission*, 413.



2 Cor 6:2 then provides God's invitation to the sinner; In this regard to our relationship with the Godhead in evangelism, also consider also 1 Cor 3:5-9, 10f.; 9:23

3. When was the role of man removed from 2 Cor 5:20-6:2 and the "Signs and Symbols" of the sacraments were put in his place?
Consider the quote of Peter the Lombard's First Book of Sentences, First Distinction, First Chapter.

"Every doctrine is of things and/or signs."¹²⁵⁸

Lombard here, and throughout this "Four Books" quotes most prolifically from Augustine, as he does here.

Hence off the pen of Augustine, and through impact of Peter the Lombard, the evangelist's role was removed from the salvation equation, and hence he has no place in the categories of "Classical Theology."

Removing man's role and replacing it with an inanimate object given a "Holy" status goes against the clear teaching of 2 Cor 5:20-6:2.

4. Also consider the antitheses of the above chart:
 - a. John 15:19, "If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you"
 - b. 1 John 4:5, "They are from the world; therefore they speak *as* from the world, and the world listens to them"
 - c. Gal 1:10, "For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ"

Conclusion: Consider therefore how dangerous it is to seek to sugarcoat the Gospel so that the world accepts it.

¹²⁵⁸Notice how the Master of the Sentences, Peter the Lombard, used Augustine from the very beginning of his writings, thereby framing the question of theology. The following is from Book One, "On the Unity and Trinity of God"; Distinction One; Chapter One, "Every doctrine concerns things and/or signs": "While considering the contents of the Old and New Law again and again by diligent chase [*indagine*], the convenient grace of God has hinted to us, that a treatise on the Sacred Page is [*versari*] chiefly about things and/or signs. For as Augustine, the egregious Doctor, says in the book *on Christian Doctrine* [*Chapter 2, n. 2; here and in the next passage, but with many words omitted by Master (Peter) and not a few added or changed*]: « Every doctrine is of things, and/or signs. But even things are learned through signs. But here (those) are properly named things, which are not employed to signify anything; but signs, those whose use is in signifying ». But of these there are some, whose every use is in signifying, not in justifying, that is [*The Vatican text and edition 4, not so well, omit that is*], which we do not use except for the sake of signifying something, as (are) some Sacraments of the Law [*legalia*]; others, which not only signify, but confer that which helps inwardly, as the evangelical Sacraments (do). 'From which it is openly understood, what are here named signs: those things namely, which are employed to signify something. Therefore every sign is also some thing. For because it is no thing, as Augustine said in the same (book), it is entirely nothing; but conversely [*The Vatican text and editions 4 and 6 have diversely in place of conversely*] not every thing is a sign', because it is not employed to signify anything. And since the studious and modest speculation of theologians is intent upon these, it turns toward the Sacred Page to hold the form prescribed in doctrine. Of these, therefore, there is to be an orderly discussion [*disserendum est*] by us who want, with God as (our) leader, to open an approach towards understanding to some extent the things divine; and first we would discuss in an orderly manner things, afterwards signs" (Master Peter Lombard, "Prologue," *Four Books of Sentences*; accessed 16 May 2006; from <http://www.franciscan-archive.org/lombardus/opera/l1-01.html>; Internet).

The Difficulty of This Life and Translations of 1 Corinthians 7:26

Greek	Latin Vulgate	English Geneva	King James Version	American Standard Version	New American Standard	English Standard Version	French Segond [trans mine]
Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν ἡμῖν ἐν ἐστῶσάν ἀνάγκην	existimo ergo hoc bonum esse propter instantem necessitatem	I suppose then this to be good for the present necessitie	I suppose therefore that this is good for the present distress	I think therefore that this is good by reason of the distress that is upon us	I think then that this is good in view of the present distress	I think that in view of the present distress	Behold therefore what I esteem good, because of the difficult times that are approaching

4. Willingness to bear the reproach of Christ:
 - a. Moses bore the reproach of Christ, Heb 11:24-26
 - b. Paul’s willingness to bear the reproach of the cross, Gal 5:11; 1 Cor 4:10-13; etc.
5. Lack of willingness to bear the reproach of Christ:
 - a. Peter’s denial of Christ, John 18:15-18
 - b. The believers among the rulers, John 12:42-43
 - c. Seeking to be greater than the Master, John 15:18-20
 - d. Baruch’s possible seeking great things for himself, Jeremiah 45

**The evangelist says: “Today if you hear His voice, do not harden your heart” (Heb 3:7-8):
How do people respond?
Consider the varieties of responses in the Bible...**

As an overview, consider a similar panoply of responses to Jesus found in John 7:40-46:

“This certainly is the Prophet,” v. 40

“This is the Christ” v. 41

“Surely the Christ is not going to come out of Galilee, is he? Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?” vv. 41-42

[So there arose a division in the multitude because of Him. v. 43]

“Never did a man speak the way this man speaks, v. 46.

A. Reactions to the Gospel Message in the Bible:

1. Inward reactions of people:
 - a. “Was listening; and the Lord opened her heart to respond,” Acts 16:14
 - b. “They received the word with great eagerness,” Acts 17:11
 - c. “Were being persuaded,” Acts 28:24
 - d. “Pierced to the heart,” Acts 2:37
 - e. “Turned to the Lord,” 18:8
 - f. “Believed,” Acts 4:4; 11:21; 17:12
 - g. “Some men joined him and believed,” Acts 17:34
 - h. “Hearing, believed and were baptized,” Acts 18:8
 - i. “Many also of those who had believed kept coming, confessing and disclosing their practices,” Act 19:18
 - j. “Were becoming obedient to the faith,” Acts 6:7
 - k. “But when the young man heard this statement, he went away grieved; for he was one who owned much property,” Matt 19:22; cf. Mark 10:22; 18:33
 - l. “Frightened,” Acts 24:25
 - m. “Cut to the quick,” Acts 5:33 (“and were intending to slay them”), 7:54
 - n. “Everyone marveled,” Mark 5:20 (cf. John 7:15, Acts 2:7, 4:13)
 - o. “Amazed,” Matt 7:28, 12:23, Mark 1:22, Luke 4:32, Acts 2:7, 13:12
 - p. συγχέω and συγχύνω:
 - 1) “Bewildered,” Acts 2:6
 - 2) “Confounding” the Jews, Acts 9:22 (cf. Acts 6:10, 21:27)
 - q. “Greatly disturbed,” Acts 4:2
 - r. “Did not believe,” Mark 16:13
 - s. “Would not believe,” Luke 24:11, Acts 28:24
 - t. “Refused to believe,” Mark 16:11
 - u. “Were becoming hardened and disobedient,” Acts 19:9
 - v. “Were filled with jealousy,” Acts 5:17, 13:45 (cf. Acts 17:5)

2. Positive outward reactions of people:
 - a. Repentance, Jonah 3:7-9, confirmed through baptism, Matt 3:2, 7, Luke 3:3, 7
 - b. Commitment confirmed through baptism, Acts 2:41, 8:36, 38, 16:15, 33, 18:8
 - c. "Joining" the believers, Acts 2:47, 5:14, 17:34
 - d. Invited the disciples to their house, Acts 16:15, 33
 - e. Washing of wounds, Acts 16:33
3. Negative outward reactions of people:
 - a. "And they put him out," John 9:34
 - b. Cried out and covered their ears, Acts 7:57
 - c. Gnashed their teeth at him, Acts 7:54 (cf. Psa 37:12)
 - d. Began a riot and persecution, Acts 13:50, 14:5, 16:22, 17:13, 19:23-41, 21:27
 - e. Picked up stones to stone, John 8:59, 10:31 (cf. Num 14:10)
 - f. Stoned, Acts 7:58, 14:19
 - g. Flogged, Acts 5:40
 - h. Scourged, Matt 27:26, Mark 15:15
 - i. Beat with a reed, Mark 15:19, with rods, Acts 16:22-23
 - j. Beat Him with their fists and slapped Him, Mark 14:65
 - k. Slapped them, John 18:22-23, Acts 23:2
 - l. Put them in jail, Acts 4:3, 16:23
 - m. Put forward false witnesses, Acts 6:13
 - n. Followed for harmful reasons, Acts 16:33-34, 17:4, 34

B. Examples of Verbal Responses to the Gospel in the Bible:

1. Positive responses:
 - a. Several examples in the OT:
 - 1) "And Pharaoh said, 'Who *is* the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.'"
 - 2) "And it will be said in that day, 'Behold this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation.'" Isa 25:9
 - 3) "Who knows, God may turn and relent, and withdraw His burning anger so that we shall not perish?" Jonah 3:9
 - b. "Thou art the Christ, the Son of the living God." Matt 16:18
 - c. "This is the Savior of the world." John 4:42
 - d. "This is certainly the Prophet," John 7:40
 - e. "This is the Christ," John 7:41
 - f. "Truly this man was the Son of God!" Mark 15:39
 - g. "And who is He, Lord, that I may believe in Him?" John 9:36
 - h. "Yes, Lord; I have believed that You are the Christ, the Son of God, even He that comes into the world." John 11:27
 - i. "My Lord and my God!" John 20:28
 - j. "What shall we do brethren?" Acts 2:37
 - k. "Sirs, what must I do to be saved?" Acts 16:30
2. Responses indicating possible continued interest:
 - a. "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" John 3:4
 - b. "How can these things be?" John 3:9 (cf. John 7:50, 19:39)
 - c. "Never did a man speak the way this man speaks, v. 46.b.
 - d. "What does this mean?" Acts 2:12
 - e. "Asked for another hearing," Acts 13:42
 - f. "What would this babbler wish to say?" Acts 17:18
 - g. "He seems to be proclaiming strange deities," Acts 17:18
 - h. "May we know what this new teaching is, we want to know therefore what these things mean." Acts 17:19-20
 - i. "Go away for the present, and when I find time, I will summon you," Acts 24:25
3. No response:
 - a. "But the people did not answer him a word," 1Kings 18:21
4. Negative responses:
 - a. "This is *one* of them!" Mark 14:69; "You are *one* of them too!" Luke 22:58; "Surely you too are *one* of them; for even the way you talk gives you away," Matt 26:73

- b. "You also were with Jesus the Nazarene," Mark 14:67; "This man was with Him too," Luke 22:56
 - c. "Surely the Christ is not going to come from Galilee, is He?" John 4:40
 - d. Accusations, cf. Acts 6:11-14; 21:28, 24:2-8:
 - 1) "These men are throwing our city into confusion, being Jews, and are proclaiming customs which it is not lawful for us to accept or to observe, being Romans," Acts 16:20-21
 - 2) "These men who have upset the world have come here also; and Jason has welcomed them, and they all act contrary to the decrees of Caesar, saying that there is another king, Jesus," Acts 17:6-7
 - 3) "Men, you know that our prosperity depends upon this business. You see and hear that not only in Ephesus, but in almost all of Asia, this Paul has persuaded and turned away a considerable number of people, saying that gods made with hands are no gods *at all*. Not only is there danger that this trade of ours fall into disrepute, but also that the temple of the great goddess Artemis be regarded as worthless and that she whom all of Asia and the world worship will even be dethroned from her magnificence," Acts 19:25-27
 - e. Reviled:
 - 1) "They reviled him and said, 'You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He is from,'" John 9:28-29
 - f. Sneering, 2 Chr 30:10; Acts 17:32
 - g. Mocking, Matt 27:29, 31, 41; Mark 15:20, 31; Luke 22:63; 23:11, 36; Acts 2:13
 - h. Laughed them to scorn, 2 Chr 30:13; cf. Matt 9:24; Mark 5:40; Luke 8:53
 - i. Appeared to be jesting, Gen 19:14
 - j. "Speaking evil of the Way," Acts 19:9
 - k. Contradiction and blasphemy, Acts 13:45, 18:6 (e.g. John 8:33, 39, 41)
 - l. Threatened and ordered not to speak in the name of Jesus, Acts 4:21:
 - 1) "And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus," Acts 4:18
 - 2) "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
 - 3) "They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and *then* released them," Acts 5:40
 - m. "Go you seer, flee away to the land of Judah and there eat bread and there do your prophesying! But no longer prophesy at Bethel, for it is a sanctuary of the king and a royal residence," Amos 7:12-13
 - n. "Do not prophecy in the name of the Lord, that you might not die at our hand." Jer 11:21
 - o. "Away with him!" Acts 21:36
 - p. "Away with such a fellow from the earth, for he should not be allowed to live!" Acts 22:22
 - q. "He is deserving of death!" Matt 26:66
 - r. "You must die!" Jer 26:8
 - s. "A death sentence for this man!" Jer 26:11
 - t. "Let Him be crucified!" Matt 27:22-23; "Crucify Him!" Mark 15:13-14, Luke 24:21.
5. Derogatory names and terms:
- a. From the OT:
 - 1) "They are lazy," Exod 5:8; "You are lazy, very lazy," Exod 5:17
 - 2) "So why do you exalt yourselves above the assembly of the LORD?" Num. 16:3
In other words, "Who do you think you are?"
 - 2) "Is it you, you troubler of Israel?" 1 Kg 18:17
 - 3) "Is he not just speaking parables?" Ezek 20:49
 - 4) "You are telling a lie! The Lord has not sent you to say..." Jer 43:2
 - b. "He is possessed by Beelzebub," Mark 3:22
 - c. "We were not born of fornication; we have one Father, *even* God," John 8:41
 - d. "Do we not rightly say that you are a Samaritan and have a demon?" John 8:48
 - e. "Now we know you have a demon," John 8:52
 - f. "You were born entirely in sins, and you are teaching us?" John 9:34
 - g. "And said, 'Sir, we remember that when He was still alive that deceiver said, 'After three days I *am to rise* again.'" Matt 27:63
 - h. "For we have found this man a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes," Acts 24:5
 - i. "Paul, you are out of your mind! Your great learning is driving you mad," Acts 26:24.

C. Present-Day Common Reactions and Responses to the Gospel:

Introduction: Some reactions and responses to the Gospel in the Bible have been sighted earlier.¹²⁵⁹

Following are examples of common reactions today. It is interesting to see how they parallel the reactions in God's Word.

John 13:20 clarifies what is implied by the reception of the witnessing Christian, "Truly, truly, I say to you, he who receives whomever I send receives Me; and he who receives Me receives Him who sent me." These words are good to ponder upon as we consider personal evangelism.

1. Some responses of people to a Gospel presentation:
 - a. Showing openness:

[The usual telltale signs of openness are

 - (a) the fact that they are listening (Acts 16:14), and
 - (b) a look of openness in their eyes (Acts 14:9)]
 - 1) "I've never heard about this"
 - b. Showing Some Knowledge:
 - 1) "I have a sister who's into this kind of stuff" [of handing out Gospel tracts on the street]
 - 2) "One time I used to be into this stuff, but I fell away."
 - 3) "I tried that. It didn't work for me!"
 - c. Showing no apparent interest:
 - 1) "I feel comfortable with what I believe."
 - 2) "No time!" "Too busy!" Or "In a hurry!"
 - 3) "Not my cup of tea!"
 - 4) "Grow up!"
 - 5) "I already have my own religion!" [from an older French man on the boardwalk of a beach]
 - 6) "I'm Catholic. I've heard the Baptist gospel, and I do not want to hear it again!"
 - 7) "You mind your business, I'll mind mine!"
 - 8) "I have made a decision not to become a Christian!"
 - 9) "No!"
2. Some unusual responses for not making a commitment to Christ:
 - a. From a Buddhist: "I can't do that because Jesus has too many enemies!"
 - b. From a Muslim: "If you have a Muslim mom, you cannot go to a Christian mom!"
 - c. From a Muslim: "If I pray this prayer will that make me a Christian?" "Yes." "Then I cannot do that!"
 - 1) This man was plagued by multiple demons, and often asked Christians to pray for him
 - 2) I had been trying to explain to him that he needed the Holy Spirit in his heart to protect him from the demons; hence, sharing the Gospel
 - d. From a French woman: "There are some sins that I do not want to give up!"
3. Some non-verbal reactions to the Gospel or to a Gospel tract:
 - a. Great interest
 - b. Casual interest
 - c. Looking the other way or ignoring the mention
 - d. Looks of hatred
 - e. Sometimes violence and cursing
4. Remember:

Be aware that rejection in the vast majority of cases is not due to the evangelist, but it is due to Jesus Christ (cf. Luke 10:16). Samuel faced similar rejection from the Israelites, 1 Sam. 8:7-8.

¹²⁵⁹As examples of reactions and responses to the Gospel in the Bible are noted, it is interesting to note that things have not changed too much through the years!

D. The Spiritual Results of a Verbal Witness:

1. General Results:
 - a. God and His Salvation Are Made Known:
 - 1) Luke 10:9-11, The kingdom of God “comes near” to those who hear the Gospel, whether they accept it or reject it.
 - 2) 2 Cor 2:14, “and manifests through us the sweet aroma of the **knowledge of Him** in every place.”
 - 3) 2 Cor 10:5, “We are destroying speculations and every lofty thing raised up **against a knowledge of God**, and we are taking every thought captive to the obedience of Christ.”
 - b. God is feared, Psalms 76:8 (cf. Jos. 4:24, e.g. Acts 24:25, 26:24-32)
 - c. God is glorified, John 15:8, 17:4 (cf. 2 Cor 4:15)
 - d. God’s blessing will be passed on, Jer 4:2 (cf. Psalms 67)
2. Results to the hearers:
 - a. God’s Word will bear fruit in their heart, Isa 55:10-11
 - b. They will have a knowledge of God and will gain a fear of God, Jos. 4:24, 1 Kings 8:43, 60, Psalms 22:27, 67:2-3, 145:11-12 (cf. Psalms 76:8, James 2:19)
 - c. Feigned obedience among those who do not accept, Psalms 66:3, 81:15
3. Decisions are made:

Introduction: I have many corollary notes on this point elsewhere:

 - 1) *Evangelizology*, an Appendix following Chapter 2, “Hearing to Believe”
 - 2) *Evangelizology*, Chapter 7, G. Five Categories of New Testament Terms for Evangelism, 5. Result.
 - 3) In *Charts for a Theology of Evangelism*, “Hearing and Believing Selections in the New Testament.”¹²⁶⁰
 - a. Decisions for salvation, John 5:24, Acts 4:4, Rom 10:14, 17 (cf. Acts 16:18):
 - 1) Psalms 51:13, “*Then* I will teach transgressors Thy ways, And sinners will be converted to Thee.”
 - 2) Psalms 40:3, “And He put a new song in my mouth, a song of praise to our God; Many will see and fear, And will trust in the LORD”
 - 3) Luke 15:7, “I tell you that in the same way, there will be *more* joy in heaven over one sinner who repents, than over ninety-nine righteous persons who need no repentance”
 - 4) John 6:45, “It is written in the prophets, ‘And they shall all be taught of God.’ Everyone who has heard and learned from the Father, comes to Me.”
 - b. Hearts are hardened to the Word of God, Isa 6:9-10 (the most quoted OT passage in NT), Jer 6:10 (cf. Acts 17:32)
4. Results to the testifier:
 - a. Joyful exuberance, Psalms 9:14, 105:2-3, 126:5-6, Isa 55:12
 - b. Giving of thanks, 2 Cor 4:15

E. THE RESULTS OF NO VERBAL WITNESS OF GOD’S WORD:

1. DENIAL OF CHRIST BY BELIEVERS, LUKE 12:9 (CF. MATT 26:70, 72, 74)
2. IGNORANCE OF GOD’S WAYS, ISAIAH 5:13-14
3. NO CHANCE FOR SALVATION, ROM 10:14 (CF. ROM 10:17)

¹²⁶⁰Johnston, *Charts for a Theology of Evangelism*, Chart 39, “Hearing and Believing Selections in the New Testament,” 72-75.

Chapter 20 Appendix

Lessons from Paul's Chains

“This salutation by my own hand—Paul. Remember my chains. Grace *be* with you. Amen.”
Col 4:18 (NKJ)

Introduction:

The reality of Paul's chains led to strained relationships, Phil 1:16
Are there lessons in these strained relationships to be learned?
Did this strain ever lead to friction as to methodology of evangelism?

1. The reality of Paul's afflictions and chains:
Jesus prophesied that Paul would face many afflictions, Acts 9:15-16
Paul's ministry included many afflictions, Acts 9:23-24; 13:45, 50-51; 14:5-6, 19-20; 15:2; 16:22-23;
Paul spoke of his afflictions on numerous occasions, 1 Cor 4:9-13; 2 Cor 6:4
Paul enumerated his afflictions to the Corinthian church, 2 Cor 11:22-33
2. Introducing the stressed relationships because of Paul's chains:
Because of Paul's chains, some were ashamed of him, 2 Tim 1:8
Because of Paul's chains, it appears that some turned away from the faith, 2 Tim 1:15
Because of Paul's chains, some were commended, 2 Tim 1:16-18; Heb 10:34
Because of Paul's chains, some preached Christ from envy and strife, Phil 1:15-16
3. In response, Paul explained the beneficial role of affliction or chains in the Christian life:
God's teaching through affliction, 2 Cor 1:3-7; grace through affliction, 2 Cor 8:1-2; etc.]
It must not be forgotten that the affliction mentioned by Paul always relates directly to that which came from persecution because of the verbal testimony of the Gospel! 2 Tim 1:8-11
Rather than self-imposed afflictions of poverty, chastity, and abstinence
Or rather than the trials of life that come to everyone
Using the Pauline passages on affliction without acknowledging the evangelistic context is doing a massive discredit to the context, and leads to much false interpretation and distorted teaching!
Further, this distortion goes down into the very heart of evangelism, the Great Commission, and salvation
Further, this distortion contradicts the teaching of Jesus in Matt 10 as He sent out His disciples]
4. Did some Christian leaders, hetero-teachers, or false teachers in the Bible teach a chainless evangelism methodology, that being without affliction?
Those who:
Use carnal wisdom, 2 Cor 1:12
Peddle the Word, 2 Cor 2:27
Use weapons of the flesh, by inference from 2 Cor 10:3-5
In actuality they are:
Preaching another Gospel, 2 Cor 11:4
Those who commend themselves (2 Cor 10:12), boasting of another man's work (2 Cor 10:13-16)
In actuality these who preached such were:
Some of the most imminent apostles? 2 Cor 11:4-6; cf. Gal 2:6-10
Some were even false apostles, 2 Cor 11:13-15
Where not these men boasting of their accomplishments?
Where they not boasting about their superior methodologies, i.e. wisdom and tact in staying out of prison?
Where these early super-apostles not focusing on their superior lifestyle?
Segmented evangelism, much like segmented marketing, Gal 2:9
Contra Great Commission, Matt 28:19-20; Mark 16:15
Contra Paul's going to the Jew first, Rom 1:16-17; Acts 17:2-3
Leading to hypocritical evangelizing, Gal 2:11-16

Servant evangelism, remembering the poor, Gal 2:10

Isn't it interesting that those who practice halfway evangelism accuse those who practice initiative or expectant evangelism of being prejudicial, when in fact they are the ones who are prejudicial?

5. Where these not examples of "false brethren" [ψευδαδελφοις] as recounted as contributing to all the affliction of the Apostle Paul? See 2 Cor 11:26 (cf. Gal 2:4, secretly brought in).

Conclusion: The great danger of chainless evangelism!

Changes the method of the propagation of salvation

Changes the Great Commission, worldview, and orientation of the Church and the church

Changes the message of salvation, to the point of rendering salvation null and void

