

CHAPTER 5

Motivations and Urgency of Evangelism

Motivations for Evangelism

Introduction:

- A. Evangelism for the Apostle Paul, who wrote, “be imitators of me, even I also am of Christ” (1 Cor 11:1), was not a matter of “if”, it was a matter of “where”, Acts 16:6ff.
 - 1. While he had to be commanded to speak and not to be silent, Acts 18:9-10...
 - 2. In Acts 16:6 he had to be forbidden to “speak the word in Asia”
 - 3. Where did Paul get such motivation? From the OT!
 - a. Notice how Ezek 3:18-19 impacted him (e.g. Acts 20:26-27; Rom 1:14; 1 Cor 9:19; 2 Cor 5:11)
 - 4. Did he communicate this motivation in his writings? Yes!
 - a. His sense of obligation, Rom 1:14
 - b. His sense of compulsion, 1 Cor 9:16
 - c. His sense of servitude, 1 Cor 9:19
 - d. His view of grace to labor, 1 Cor 15:10
- B. Seven Motivations from 2 Corinthians 4 and 5:
 - 1. Focusing on the unseen, 2 Cor. 4:16-18
 - 2. Having as our ambition to please God, 2 Cor. 5:9
 - 3. The judgment seat of Christ, 2 Cor. 5:10
 - 4. The fear of God, 2 Cor. 5:11
 - 5. The love of Christ, 2 Cor. 5:14
 - 6. Ministry given, 2 Cor. 5:18
 - 7. Position as ambassador, 2 Cor. 5:20
- C. Two major motivations and an expansion on some others...¹⁷⁰

I. “For This Purpose Also I Labor”:

Introduction: The Push of Purpose

- A. A Look at Purpose:
 - 1. Loving God: Deut 6:5; Matt 22:37
 - 2. Loving neighbor: Lev 19:18; Matt 22:39;
 - 3. Seeking the kingdom of God first: Matt 6:33;
 - 4. Suffering: 1 Pet 2:21;
 - 4. Sanctification: 1 Thess 4:7 (godliness, 1 Tim 4:7)
 - 5. Great Commission: Luke 24:46-49
 - 6. Reaping, John 4:38, “I sent you to reap”
- B. Examples of Purpose:
 - 1. Jesus:
 - a. Revelatory, John 17:6
 - b. Redemptive, Matt 20:28; Mark 10:45; John 1:29; 12:27
 - c. Prophetic, Luke 24:44-45
 - d. Evangelistic, Mark 1:38; Luke 4:42-43; Luke 19:10
 - 1) Luke 4:43, “But He said to them, ‘I must evangelize the kingdom of God to the other cities also [ὅτι καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι], for I was sent for this purpose.’”
 - e. Exemplary, John 13:34-35

¹⁷⁰Frank Shivers wrote of many convicting motivations for personal evangelism in his *Spurs to Soul Winning: 531 Motivations for Winning Souls* (La Vergne, TN: Lightning Source, 2012).

2. The Apostle Paul's sense of mission: 1 Cor 10:33; Phil 1:21; 3:14 (cf. imitation of Paul's purpose, 1 Cor 11:1; 2 Tim 3:10):

As mentioned Solomon Stoddard: "Christ knew how to deal with Souls, and Paul followed His Example"¹⁷¹

- a. Acts 22:14-15, "And he said, 'The God of our fathers has appointed you to know His will, and to see the Righteous One, and to hear an utterance from His mouth. For **you will be a witness** for Him to all men of what you have seen and heard.'"
- b. Acts 26:16 (NKJ), "But rise and stand on your feet; for I have appeared to you for this purpose, **to make you** [from προχειρίζομαι] a minister and a witness both of the things which you have seen and of the things which I will yet reveal to you"
- c. Rom 1:1, "Paul, a bond-servant of Christ Jesus, called *as* an apostle, set apart for the gospel of God"
- d. Rom 1:15 (my translation), "Thus, for my part, I am eager to evangelize among you also who are in Rome"
- e. 1 Cor 9:19-23, "For though **I** am free from all *men*, **I** have made myself a slave to all, that **I** might win the more. And to the Jews **I** became as a Jew, that **I** might win Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that **I** might win those who are under the Law; to those who are without law, as without law, though not being without the law of God but under the law of Christ, that **I** might win those who are without law. To the weak **I** became weak, that **I** might win the weak; **I** have become all things to all men, that **I** may by all means [effort] save some. And **I** do all things for the sake of the gospel, that **I** may become a fellow partaker of it."
- f. 1 Cor 10:33, "just as I also please all men in all things, not seeking my own profit, but the *profit* of the many, that they may be saved"
- g. Gal 1:16, "so that I might evangelize Him among the Gentiles [ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν]"
- h. Gal 2:7, "But on the contrary, seeing that I had been entrusted [from πιστεύω] with the gospel to the uncircumcised, just as Peter *had been* to the circumcised"
- i. Eph 3:7 (CSB), "I was made a servant of this *gospel* by the gift of God's grace that was given to me by the working of His power"
- j. Eph 6:20, "for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak"
- k. Phil 1:12, "Now I want you to know, brethren, that my circumstances have turned out for the greater progress of the gospel"
- l. Phil 1:16, "the latter *do it* out of love, knowing that I am appointed for the defense of the gospel" Other possible translations of "defense of the Gospel" [being that it does not need to be defended, but rather proclaimed and guarded]—again, defense leads to a defensive posture, not exemplified in the Book of Acts
Is there a word that more accurately portrays the positive-aggressive nature of Gospel proclamation, while still using the work of a lawyer in defending his client? How about:
"Knowing that I am appointed unto **the plea** for the Gospel"
Use of the word "plea" also corresponds with the teaching of 2 Cor 5:20; 6:1; 1 Pet 3:15
Was this not the argumentation of Jesus with the Woman at the Well (John 4), bringing her to the point of faith in Him?
- m. Col. 1:29, "And for this purpose also I labor, striving according to His power, which mightily works within me"
- n. 1 Tim 2:6, "And for this I was appointed a preacher and an apostle (I am telling the truth, I am not lying) as a teacher of the Gentiles in faith and truth"
- o. 2 Tim 1:11, "for which I was appointed a preacher and an apostle and a teacher"
- p. 2 Tim 2:10, "For this reason I endure all things for the sake of those who are chosen, so that they also may obtain the salvation which is in Christ Jesus *and* with *it* eternal glory,"

¹⁷¹Richard L. Bushman, ed. *The Great Awakening: Documents on the Revival of Religion, 1740-1745* (Chapel Hill, NC: University Press, 1969), 13.

Comparison of Luke 4:43 and Gal 1:16

Passage	Luke 4:42-43	Gal 1:15-16
Person	Jesus	Paul
Preamble	And when day came, He departed and went to a lonely place; and the multitudes were searching for Him, and came to Him, and tried to keep Him from going away from them.	But when He who had set me apart, <i>even</i> from my mother's womb, and called me through His grace, was pleased ¹⁶ to reveal His Son in me,
Ministry	But He said to them, "I must preach [evangelize] the kingdom of God to the other cities also [Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ]	that I might preach [evangelize] Him among the Gentiles [ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν]
Purpose Statement	for I was sent for this purpose." [ὅτι εἰς τοῦτο ἀπεστάλαμαι]	

3. The Christian's Purpose:
 - a. "I have sent you to reap," John 4:38
 - b. "Do not fear, from now on you will be taking men alive," Luke 5:10
 - c. "Follow Me, and I will make you [become] fishers of men," Matt 4:19; Mark 1:17
 - d. "You are witnesses of these things," Luke 24:48
 etc.

II. "The Love of Christ Compels Us":

A. The Love of Christ, 2 Cor 5:14 (cf. Phil 1:16)

Love will, of course, find many creative and imaginative ways to come alongside those who are strangers to God. The love of Christ controlling a local church will drive its members out all the time in sustained evangelism.¹⁷²

Variety in Translating of συνέχω in 2 Cor 5:14
Internal versus External Motivation

Greek (Byzantine)	Jerome's Vulgate (435)	Wycliffe's 2 nd edition (1388)	Tyndale (1534); cf. Geneva, KJV, ASV	NKJ, NIV; cf. CSB	RSV, NAS, ESV, NET; cf. NLT	NRV (1989)	God's Word for the Nations (1995)	Douay-Rheims [ⓧ] (1899)	New American Bible [ⓧ] (1901)	New Jerusalem Bible [ⓧ] (1985)	ABS' Cont. English Version [ⓧ] (1991)
	<i>Urget</i>	<i>Drives</i>	<i>Constrains</i>	<i>Compels</i>	<i>Controls</i>	<i>Urges</i>	<i>Guides</i>	<i>Presses</i>	<i>Impels</i>	<i>Overwhelms</i>	<i>Are ruled by</i>
Ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει ἡμᾶς	caritas enim Christi urget nos	For the charite of Crist dryueth vs	For the love of Christ costrayneth vs	For the love of Christ compels us	For the love of Christ controls us	For the love of Christ urges us on	Clearly, Christ's love guides us	For the charity of Christ presseth us	For the love of Christ impels us	For the love of Christ overwhelms us	We are ruled by Christ's love for us.

Notice that the history of Catholic translations (Douay-Rheims, New American, New Jerusalem, Contemporary English Version) seem to internalize the evangelistic motivation in this verse by using words such as overwhelms, impels, and presses; the most passive being the Contemporary English Version, "are ruled by."

It would seem like the question that remains for Protestant or Evangelical translations is this: does this verse describe an outward motivation or action in evangelizing? If it does, this outward emphasis seems best translated by Wycliffe's "driveth" or the Holman Christian Standard's "compel".

B. Desire to glorify God, John 15:8

¹⁷²David Prior, *Bedrock: A Vision for the Local Church* (London; Houghton & Stoughton, 1980), 80, quote from Johanne Lukasse, *Churches with Roots* (Bromley, Kent, England; MARC, 1990), 117.

C. The Fear of the Lord, 2 Cor 5:11 (cf. Luke 12:4-5, 1 Pet 2:17)

On the Translation of *ἄνθρωπος* in 2 Cor 5:11

Wycliffe	Tyndale (1534); Bishops (1595)	Geneva (1560); KJV; NKJ	Murdock (1852); ASV; RSV; NASB	Bible in Basic English (1949)	NIV (1984)	NAB ² (1991)	NRSV (1989); ESV	New Living Translation (2001)	New Jerusalem Bible ² (1985)	Holman Christian Standard (2005)	ABS' CEV ² (1991)
Men				Others				People		Everyone	
Men	Men	Men	Men	Men	Men	Others	Others	Others	People	People	Everyone
Dread	To be feared	Terrour	Fear	Fear	Fear	Fear	Fear	Fearful Responsibility	Fear	Fear	Respect
Therfor we witynge the drede of the Lord, councelemen, for to God we ben opyn; and Y hope, that we ben opyn also in youre consciencis.	Seynge then that we knowe how the lorde is to be feared we fare fayre with men. For we are knowen wel ynough vnto God. I trust also that we are knowen in youre consciences.	Knowing therefore that terror of the Lord, we persuade men, & we are made manifest vnto God, & I trust also that we are made manifest in your consciences.	Therefore because we know the fear of our Lord we persuade men; and we are made manifest unto God; and I hope also, we are made manifest to your minds.	Having in mind, then, the fear of the Lord, we put these things before men, but God sees our hearts; and it is my hope that we may seem right in your eyes.	Since, then, we know what it is to fear the Lord, we try to persuade men. What we are is plain to God, and I hope it is also plain to your conscience.	Therefore, since we know the fear of the Lord, we try to persuade others; but we are clearly apparent to God, and I hope we are also apparent to your consciousness.	Therefore, knowing the fear of the Lord, we try to persuade others; but we ourselves are well known to God, and I hope that we are also well known to your consciences.	Because we understand our fearful responsibility to the Lord, we work hard to persuade others. God knows we are sincere, and I hope you know this, too.	And so it is with the fear of the Lord always in mind that we try to win people over. But God sees us for what we are, and I hope your consciences do too.	Knowing, then, the fear of the Lord, we persuade people. We are completely open before God, and I hope we are completely open to your consciences as well.	We know what it means to respect the Lord, and we encourage everyone to turn to him. God himself knows what we are like, and I hope you also know what kind of people we are.

D. Compulsion of the Spirit, 1 Cor 9:16 (e.g. Acts 17:16)

E. Ministry given/committed, 1 Cor 9:16-17, 2 Cor 5:18-19

F. Giving grace to those who hear, Eph 4:29, Col 4:6

II. Other Motivations:

A The Great Worth of a Soul, Psa 49:7-9 (cf. John 3:16)

B The Great Cost of Our Salvation:

1. The reality of the great cost, Phil 2:7-8, 1 Pet 1:17-21, Heb 2:3, 12:28.
2. The great cost as a motivation, Rom 12:1, Phil 2:12-13.

C. The Need to Obey Our Savior:

1. The need to obey:
 - a. Old Testament, Deut 4:1-2, 5-6, 14, 40, 5:1, 31-33, 6:1-3, 28:1-2, 15, Jos. 1:7-8, Psa 119:1-2
 - b. New Testament, John 3:36, 14:21, 1 John 2:3-6
2. The urgency of obedience:
 - a. The tragic removal of the lampstand, Rev 2:5
 - b. The departure of the Spirit of the Lord, Ezek 10:4, 18; 11:22.
3. Obedience as a motivation, 1 Cor 9:16-17

D God's Grace Must not Be Received in Vain!

1. The reality of grace being received in vain:
 - a. Vain labor, 1 Cor 15:10

A Study of Translation Issues Based on the French Translations of 1 Corinthians 15:10

Greek Byzantine/ Latin Vulgate	French Lefèvre ^z (1530)	French Louvain ^z (1550)	French Geneva (1560-1669)	French Ostervald (1744)	French Louis Segond (1910)	French Jerusalem ^z (1973)	IBS French Le Semeur ^z (1992, 1999)*	French Bible Français Courant (1997)
καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερο αὐτῶν πάντων ἐκοπίασα,	and his grace was not [at all] idle in me, but I labored more abundantly than they all	and his grace was not [at all] idle in me. * But I labored more abundantly than they all	and the grace that [is] toward me, was not [at all] in vain; but I worked much more than they all	and his grace toward me was not [at all] in vain, but I worked much more than they all	and has grace toward me was not in vain; far from that, I worked more than they all	and his grace on my behalf was not sterile. Far from that, I worked more than they all	and this grace that was testified to me was not ineffective. Far from there, I have pained at the task more than all the other apostles	and the grace that he provided me has not been ineffective: on the contrary, I worked more than all the other apostles
et gratia eius in me vacua non fuit sed abundantius illis omnibus laboravi	& sa grace na point este oyseuse en moy / may iay laboure plus abondamment que tous	& sa grace n'a point esté oyseuse en moy. * Mais i'ay labouuré plus abondamment que eux tous	et la grace qui [est] envers moi, n'a point esté vaine: mais j'ai travaillé beaucoup plus qu'eux tous	et sa grâce envers moi n'a point été vaine, mais j'ai travaillé beaucoup plus qu'eux tous	et sa grâce envers moi n'a pas été vaine; loin de là, j'ai travaillé plus qu'eux tous	et sa grâce à mon égard n'a pas été stérile. Loin de là, j'ai travaillé plus qu'eux tous	et cette grâce qu'il m'a témoignée n'a pas été inefficace. Loin de là, j'ai peiné à la tâche plus que tous les autres apôtres	et la grâce qu'il m'a accordée n'a pas été inefficace: au contraire, j'ai travaillé plus que tous les autres apôtres
Note the translation of Jerome was usually a word-for-word translation of the Greek	"ne ... point" is an emphasized "ne ... pas"	A strong break is added to the text, with both a period and a star	This shows the literal historic French Protestant translation: changed "idle" to "vain", "labor" to "work"; note the removal of the Louvain strong break	This version replaced the Geneva as the Protestant translation	Segond translated περισσότερον as "far from that"	This Catholic translation followed the punctuation of the French Louvain, changing "vain" to "sterile"	Marketed like the NIV for French Protestants by the UBS, it exceeds other Catholic translations in theologically Catholic renderings	[analyze this translation in light of the translation history]

*The 1995 Contemporary English Version is close to the 1992, 1999 French *Le Semeur*: "But God was kind! He made me what I am, and his wonderful kindness wasn't wasted. I worked much harder than any of the other apostles, although it was really God's kindness at work and not me" [notice the seeming aversion to the word "grace"].

b. Vain preaching, 1 Cor 15:14

2. The effective reception of God's grace:

- a. Through spiritual work, 1 Cor 15:58, Eph 2:10
- b. Through participation in the Gospel, Phil 1:5

III. Thoughts for Consideration:

- A. What is your motivation in life? You must have one, what is it?
- B. Are your motivations "the worries of the world, and the deceitfulness of riches, and the desires for other things" which "enter in and choke the word, and it becomes unfruitful" (Mark 4:19)?
- C. Are you motivated to share the Gospel?
- D. Won't you make this your one motivation?

The Urgency of Evangelism

Introduction:

- A. Jonathan Edwards in his sermon “Sinners in the Hand of an Angry God” touched on the urgency of getting right with God. This sermon was based on Deuteronomy 32:35 which clearly uses four terms to exemplify the urgency involved in God’s judging of His people (recipients of the message). This same urgency is a part of the proclamation of the message, in our case, evangelism. The New Testament also testifies of the importance of the “now” (2 Cor 6:2) and of “today” (Heb 4:7). The following notes highlight the biblical foundation for an urgent evangelism.
- B. Ezekiel 12:21-28 shows that the urgency for following Christ can be lost. God wants the urgency maintained for His glory.
- C. Examples of an urgent witness for Christ:
1. Acts 4:19-20 (cf. Acts 5:29), “Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard.”
 2. John Knox cried out, “Give me Scotland or I die!”
 3. William Booth, founder of the Salvation Army, displayed the same boldness and zeal when he wrote in King Edward VII’s registry:

Your Majesty, Some men’s ambition is art.
Some men’s ambition is fame.
Some men’s ambition is gold.
My ambition is the souls of men.
-
- Preaching from a Gospel Wagon, 1890s, Saginaw, Michigan
- D. The Bible teaches, “Be strong in the Lord and in the strength of His might.” (Eph 6:10) The Apostle Paul who was beaten, stoned, whipped, arrested, and threatened and cursed for the name of the Lord (cf. 2 Cor 11:23-28). He bore shame and rebuke for the Gospel (cf. 1 Cor 4:8-13, 2 Cor 6:4-10). Then he exhorts Christians to follow in his steps (cf. 1 Cor 11:1).
- E. The same Holy Spirit resides in us as resided in the Apostles of old or in the great Reformers. Can we become too busy with the cares of the world? (Matt 13:22) Are we available to forsake all for our Lord? Do we allow sin to entangle us? (Heb 12:1) Are we free to do bold service for our King?
- F. Isaiah pronounced a woe on those who were busy with merrymaking in life. (Isaiah 5:11-14; Jer 15:17-18) They had forgotten the Lord their God. In fact, the prophet explains that those whose words and lifestyle exemplify no concern for God become spiritually starved. Their lives have rendered them spiritually famished and incapable of having a positive spiritual ministry in the lives of others. They have become incapable of feeding others any worthwhile spiritual food.
- G. Philemon 6 (NIV) reads, “I pray that you may be active in sharing your faith, so that you will have a full understanding of every good thing we have in Christ.” Spiritual anorexia results from a lack of activity in sharing the Good News of Jesus Christ. Whereas growth in understanding proceeds from active evangelism.
- H. Why is evangelism so important? There are many reasons for evangelism to be the first priority in the Church. And among these reasons are the **Urgencies of Evangelism**. These **Urgencies** propel the Church forward in her mission to reach the lost:
1. Jesus Christ is coming back quickly!
 2. The lost are really lost and headed for hell!
 3. The Christian is accountable for the lost whom he should reach!
 4. Time is short and the harvest is white!

1. Jesus Christ Is Coming Back Quickly!

Millard J. Erickson wrote:

“In view of the certainty of the second coming and the finality of the judgment which will follow, it is imperative that we act in accordance with the will of God.”¹⁷³

A. B. Simpson called the church to hasten the return of Christ through world evangelism:

“And furthermore let us never forget that this movement is intimately and immediately connected with the blessed hope of our Lord’s return. Never let us forget our great missionary watchword, ‘This Gospel of the kingdom must be preached in all the world for a witness to all nations, and then shall the end come.’”

“On the great missionary movement hangs the appointed hour of the millennial dawn, of the marriage of the Lamb, of the glory of the resurrection, of the time of the restitution of all things. In yonder heavens He waits until we have fulfilled the last condition that precedes His advent, and then how gladly He will make haste to meet us with the recompense of our service and the grander opportunities of that kingdom of glory, whose crowns and sovereignties we shall share with Him.”¹⁷⁴

Sample Old Testament Scripture Regarding the Coming Day of Judgment

1. “Be silent before the Lord LORD! For the day of the LORD is near,” Zeph 1:7.
 2. “For the day of their calamity is near, And the impending things are hastening upon them,” Deut 32:35
 3. “Wail, for the day of the LORD is near! It will come as destruction from the Almighty,” Isa 13:6
 4. “Your doom has come to you, O inhabitant of the land. The time has come, the day is near,” Ezek 7:7
 5. “For the day is near, Even the day of the LORD is near; It will be a day of clouds, A time of *doom* for the nations,” Ezek 30:3
 6. “Alas for the day! For the day of the LORD is near, And it will come as destruction from the Almighty,” Joel 1:15
 7. “Blow a trumpet in Zion, And sound an alarm on My holy mountain! Let all the inhabitants of the land tremble, For the day of the LORD is coming; Surely it is near, A day of darkness and gloom, A day of clouds and thick darkness,” Joel 2:1-2
 8. “For the day of the LORD is near in the valley of decision,” Joel 3:14
 9. “For the day of the LORD draws near on all the nations,” Obad 1:15
 10. “Near is the great day of the LORD, Near and coming very quickly; Listen, the day of the LORD! In it the warrior cries out bitterly. A day of wrath is that day, A day of trouble and distress, A day of destruction and desolation, A day of darkness and gloom, A day of clouds and thick darkness,” Zeph 1:14-15
 11. “Then I will draw near to you for judgment; I will be a swift witness,” Mal 3:5.
 12. “Before the LORD for He is coming; For He is coming to judge the earth.” Psa 96:13.
 13. “The Lord laughs at him; For He sees his day is coming,” Psa 37:13
 14. “Behold, the day of the LORD is coming, Cruel, with fury and burning anger, To make the land a desolation; And He will exterminate its sinners from it,” Isa 13:9
 15. “Behold, the day! Behold, it is coming! *Your* doom has gone forth... their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD,” Ezek 7:10, 19
 16. “Behold, the days are coming,’ declares the LORD, ‘that I will punish all who are circumcised with the uncircumcised,” Jer 9:25 (NKJ); Amos 8:11
- [By the way, Jeremiah makes a clear move from days of judgment to days of salvation!
[“Behold, *the* days are coming,’ declares the LORD, ‘When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land,” Jer 23:5 (cf. Jer 23:7; 30:3; 31:27, 31, 38; 33:14)]
17. “Behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze,’ says the LORD of hosts, ‘so that it will leave them neither root nor branch,” Mal 4:1
 18. “For the LORD of Hosts will have a day...,” Isa 2:12
 19. “In that Day,” Isa 2:17, 20, Amos 8:9, Mic 5:10-15, Zech 12:3-9.
 20. “Behold, it is coming and it shall be done,’ declares the Lord God. ‘That is the day of which I have spoken,” Ezek 39:8
 21. “But who can endure the day of His coming? And who can stand when He appears?” Mal 3:2

¹⁷³Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1991), 1204.

¹⁷⁴A. B. Simpson, *Annual Report of the Missionary Crusade* (1892), 62-63.

Sample New Testament Scripture Regarding the Second Coming

1. "(Behold,) I am coming quickly," Rev 3:11, 22:12, 20.
2. "For yet a little while, He who is coming will come, and will not delay," Heb 10:37 (cf. Hab 2:3).
3. "A little while, and you will no longer behold me; and again a little while, and you will see Me," John 16:16.
4. "For you yourselves know full well that the day of the Lord will come just like a thief in the night," 1 Thess 5:2
5. "But the day of the Lord will come like a thief," 2 Pet 3:10.
6. "Behold, I am coming like a thief," Rev 16:15.
7. "I will come like a thief," Rev 3:3
8. "In the day of judgment," Matt 10:15; 11:22, 24; 12:36
9. "You are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God," Rom 2:5
10. "The Lord knows how to rescue the godly from temptation, and to keep the unrighteous under punishment for the day of judgment," 2 Pet 2:9
11. "That we may have confidence in the day of judgment," 1 Jn 4:17
12. "Kept for the day of judgment and destruction of ungodly men, 2 Pet 3:7
13. "In eternal bonds under darkness for the judgment of the great day," Jude 1:6
14. "Behold, the Judge is standing right at the door," Jms 5:9.
15. "Recognize that He is near, right at the door," Matt 24:33, Mark 13:29.
16. "For the time is near," Rev 1:3, 22:10.
17. "The Lord is near," Phil 4:5.
18. "The kingdom of God is near," Luke 21:31.
19. "But encouraging *one another*; and all the more, as you see the day drawing near," Heb 10:25
20. "Knowing the time ... for now salvation is nearer to us," Rom 13:11.
20. "It is the last hour," 1 John 2:18.
21. "The day is at hand," Rom 13:12.
22. "The kingdom of heaven is at hand," Matt 10:7.
23. "The coming of the Lord is at hand," James 5:8.
24. "The end of all things is at hand," 1 Pet 4:7.
25. "The things which must shortly take place," Rev 1:1, 22:6.
26. "For the Son of Man is coming at an hour when you do not think He will," Matt 24:44.
27. "For the Son of Man is coming at an hour when you do not expect," Luke 12:40.
28. "The master will come on a day when he does not expect him and at an hour which he does not know," Matt 24:50; Luke 12:46.
29. "But as to the day and hour no one knows," Matt 24:36, Mark 13:32.
30. "For you do not know which day the Lord is coming," Matt 24:42.
31. "Be on the alert," Matt 24:42, 25:13.
32. "Be ready," Matt 24:44, Luke 2:40.

Passages Affirming the Reality of/Need for a Future Expectation

1. "Even we ourselves groan within ourselves, waiting eagerly [ἀπεκδέχομαι] our adoption as sons, the redemption of our body," Rom 8:23
2. "But if we hope for what we do not see, with perseverance we wait eagerly [ἀπεκδέχομαι] for it," Rom 8:25
3. "Awaiting eagerly [ἀπεκδέχομαι] the revelation of our Lord Jesus," 1 Cor 1:7
4. "For we through the Spirit, by faith, are waiting [ἀπεκδέχομαι] for the hope of righteousness," Gal 5:5
5. "For our citizenship is in heaven, from which also we eagerly wait [ἀπεκδέχομαι] for a Savior, the Lord Jesus Christ," Phil 3:20
6. "And to wait [ἀναμένω] for His Son from heaven, whom He raised from the dead, that is Jesus, who rescues us from the wrath to come," 1 Thess 1:10
7. "Looking for [προσδέχομαι] the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus," Titus 2:13
8. "So Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without *reference to sin*, to [for] those who eagerly await [ἀπεκδέχομαι] Him," Heb 9:28
9. "Be patient, therefore, brethren, until the coming of the Lord," James 5:7
10. "Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for [προσδοκάω] and hastening [σπεύδω] the coming of the day of God, on account of which the heavens will be destroyed by burning, and the elements will melt with intense heat!" 2 Pet 3:11-12
11. "But according to His promise we are looking for [προσδοκάω] new heavens and a new earth, in which righteousness dwells," 2 Pet 3:13
12. Therefore, beloved, since you look for [προσδοκάω] these things, be diligent to be found by Him in peace, spotless and blameless," 2 Pet 3:14

13. “Keep yourselves in the love of God, waiting anxiously [προσδέχομαι] for the mercy of our Lord Jesus Christ to eternal life,” Jude 21

The Soon Advent of the Kingdom of God Ought to Be Central to the Christian’s Message

1. It was central in the message of John the Baptist:
 - a. “Repent, for the kingdom of heaven is at hand,” Matt 3:2
2. It was central in the preaching of Jesus:
 - a. “From that time Jesus began to preach and say, ‘Repent, for the kingdom of heaven is at hand,’” Matt 4:17
 - b. “And after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel,’” Mark 1:14-15
3. It was central in the preaching of the apostles, “And as you go, preach, saying, ‘The kingdom of heaven is at hand,’” Matt 10:7
4. Remembering, unfortunately, that false prophets will also have this emphasis, Luke 21:8, “And He said, ‘See to it that you be not misled; for many will come in My name, saying, “I am *He*,” and, “The time is at hand”; do not go after them.’”

The Return of Christ as Motivation

1. Motivation to faith, Luke 18:8
2. Motivation to persevere, Heb 10:36-37
3. Motivation for holiness of life, 2 Pet 3:11-12
4. Motivation to live for Christ, Matt 24:46-51, 25:13, 24-30.
5. Motivation to live zealous for good deeds, Titus 2:11-14
6. Motivation to preach, 2 Tim 4:1-2
7. Motivation to hasten the return of Jesus through evangelism, Matt 24:14, Mark 13:10 > 2 Pet 3:11-12

Not surprisingly, there are nay-sayers on this point—they teach that only biblicists and literalists believe in the hastening the return of Christ through evangelism.¹⁷⁵ But it must be stated that this expectation is what the Bible teaches, and furthermore these verses sparked the urgency of evangelism during the Great Century of Protestant Missions.

8. Motivation to persevere in evangelism, Matt 10:23.

Commitment: “Lord, May I Always Live Remembering Your Soon Return.”

¹⁷⁵“Evangelism is not a mechanism to hasten the return of Christ, as some suggest” (David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis, 1991), 420).

2. The Lost Are Really Lost!

To restate this in other words, individuals who are not born-again believers in Jesus Christ are spiritually dead (lifeless), heading for an eternal hell, and in desperate need of the Savior! ... “But God, I know that they are not committed Christians, but they really seem like decent people!”

Consider in comparison the urgency to raise funds expressed by John Lorioth, early leader of cyclist Lance Armstrong’s foundation Livestrong:

“‘We’ve always said we have to pound on the door and maybe kick it in,’ says Koriath. ‘If people get their feelings hurt, tough crap. People are dying. We’re not going to wait around.’”¹⁷⁶

According to the article, nearly 600,000 people a year die from cancer in the U.S. Livestrong is committed to reduce that number. However, another statistic is even more alarming, the number of people in the U.S. who die without salvation by grace through faith in Jesus Christ. While only God knows the true numbers, is it illegitimate to say that between 5%-10% of Americans are truly born again and living for the Lord? With the U.S. Census Bureau reporting 2,424,000 deaths in the U.S. in 2007, and if 90% of these were lost people, the number is an alarming 2,181,600 people dying in the U.S. every year without Christ. Or approximately 3.6 times more people than die from cancer—and give urgency to Lance Armstrong’s cancer foundation!

Consider the urgency of the founders of the “Whosoever Will Rescue Mission, San Francisco, California (early 1900s). Was that not an urgency fueled by a concern for the salvation of lost souls?¹⁷⁷

David Hesselgrave rightly summarized in his paper on the lostness of man:

“My conclusion is as short as it is simple. ...Any Christian minister of missionary who would be faithful has a choice. The Bible is clear and lostness is of such gravity that we must teach and preach it with passion and purpose. More than that, the gravity of lostness can be communicated in the manner and style of Jonathan Edwards. It can al¹⁷⁸so be communicated in the style and manner of Rev. Hashimoto. But it must be preached.”

The Lostness of Man without Christ

1. Helpless/Hopeless, Rom 5:6, Eph 2:12
Notice the progression in translating the phrase in Rom 5:6, “For while we were still helpless” [ἐτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν]:

French Geneva (1560-1669), “Car du temps que nous estions encore desnuez de toute force”
Trans “For from the time that we were still denuded of all strength”

English Geneva (1560), “For Christ, when we were yet of no strength”

English KJV (1611/1769), “For when we were yet without strength”

French Martin (1707), “Car lorsque nous étions encore privés de toute force”



¹⁷⁶Chuck Salter, “Can Livestrong Survive Lance?” *Fast Company* (Nov 2010), 114.

¹⁷⁷Photo available at http://biblebelievers.com/misc_periodical_articles/chr-workers_003.html; accessed: 25 Oct 2006; Internet.

¹⁷⁸David J. Hesselgrave, Contextualizing Great Commission Fundamentals: “Lecture three: Contextualizing the Gravity of the Lostness: Preaching and Teaching the Wrath of God and the Judgment of Man.” Lecture delivered at Midwestern Baptist Theological Seminary (25 Oct 2012), 8.

Trans “For when we were still deprived of all strength”

French Ostervald (1744), “Car, lorsque nous étions encore sans force”

Trans “For, when we were still without strength”

English ASV (1901), “For while we were yet weak”

English NASB (1977), “For while we were still helpless”

2. Sinners, Rom 5:8
3. Enemies of God, Rom 5:10
4. Under the empire of the flesh/sin, Rom 3:9, 7:5
Consider the language in Deut 31:29, “[for corruptly] you will act corruptly [כִּי־הִשָּׁחַתְתָּ תִּשְׁחָחֲתוּן]”
5. Sons of disobedience, Eph 2:2
6. By nature children of wrath, Eph 2:3
7. Spiritually dead, Eph 2:1, 5, Col 2:13
8. Can do no good in the eyes of God, Rom 3:12
9. “For the gate is wide, and the way is broad that leads to destruction, and many are those who enter by it.”
Matt 7:13

God’s Judgment of Sinners

Introduction:

“Just as in the past, the question of the future states of the wicked has created a considerable amount of controversy in our day. The doctrine of an everlasting punishment appears to some to be outmoded or sub-Christian view.”¹⁷⁹

For example, John Stott wrote:

“But the issue is too important to suppress, and I am grateful to you for challenging me to declare my mind. I do not dogmatise about the position to which I have come. I hold it tentatively. But I do plead for frank dialogue among Evangelicals on the basis of Scripture. I also believe that the ultimate annihilation of the wicked should at least be accepted as a legitimate, biblically founded alternative to eternal conscious torment.”¹⁸⁰

A. The Reality of Judgment:

1. A God who sees all sin, Job 34:21-22, Psa 69:5, Prov 24:12, Jer 16:17 (cf. Psa 119:168):
 - a. God looks at the heart, I Sam. 16:7, 1 Chr 28:9
 - b. God tests the sons of men, Psa 11:4-5
 - c. “God will judge the secrets of men,” Rom 2:16
2. God’s reaction to sin:
 - a. God is grieved because of sin, Gen 6:6, Psa 7:11, Eph 4:30 (e.g. Jer 6:7)
 - b. God is angered because of sin, Rom 1:18, 32, 1 Cor 6:9-10, Gal 5:21, Eph 5:6, Col 3:6, Rev 21:8, 27 (cf. Psa 90:11, 137:9)
3. God’s judgment of sin:
 - a. “God the judge of all.” Heb 12:23
 - b. God judges according to His Word, Psa 149:9, John 12:48, and Rev 19:13->15->21 (cf. Rom 2:12)
 - c. God will judge wickedness, Psa 58:10-11, 76:8-9, 94:2, 23, 96:13; Ezek 18:4, 20, 22:31, “their ways I have brought upon their heads;” Hos 13:7-8; Rom 14:10-12; 2 Pet 3:7; Jude 14-15; Rev 20:11-15
 - d. Some aspects of God’s judgments:
 - 1) Temporal judgments of God, Psa 78:33, Prov 11:31, 13:6, e.g. Lev 10:1-2, 2 Kg 5:26-27

¹⁷⁹Erickson, 1234-35; in his note on the last sentence, Erickson referenced Nels Ferré, *The Christian Understanding of God* (New York: Harper, 1951), 233-34.

¹⁸⁰John R. W. Stott, in his response to David L. Edwards in *Evangelical Essentials: A Liberal-Evangelical Dialogue* (Downers Grove, IL: InterVarsity, 1988), 319-20; cited by David J. Hesselgrave, *Contextualizing Great Commission Fundamentals: “Lecture three: Contextualizing the Gravity of the Lostness: Preaching and Teaching the Wrath of God and the Judgment of Man.”* Lecture delivered at Midwestern Baptist Theological Seminary (25 Oct 2012), 4.

- 2) Eternal judgment of God, Matt 13:40, 24:51, Rom 6:23, 14:10, Gal 5:21, Heb 9:27, Rev 21:8

4. Reasons for/Results of God's judgment:

Introduction:

“Fill their faces with dishonor,
 “That they may seek Thy name, O Lord.
 “Let them be ashamed and dismayed forever;
 “And let them be humiliated and perish,
 “That they may know that Thou alone, whose name is the Lord,
 “Art the most high over all the earth,”
 Psa 83:17-18

a. That people may know that the Lord is God, Psa 83:17-18:

- 1) “Thus you will know that I am the Lord God.” Ezek 23:49, 24:24, 25:5, 17
- 2) “And they will know that I am the Lord.” Ezek 25:11 (found 45 times in Ezekiel!)

b. Other reasons:

- 1) Judgment magnifies and sanctifies God's name, Ezek 38:16
- 2) “For the Lord who judges her is strong,” Rev 18:8
- 3) “That the nations may know Me,” Ezek 38:16 (cf. Ezek 38:23)
- 4) To get man's attention, Job 36:15
- 5) The fear of God, Psa 64:9
- 6) Consideration of God's work, Psa 64:9
- 7) That people may turn from sin, Ezek 16:41-43
- 8) That people may come to salvation, Job 33:13-22, 29-30
- 9) Declaring the works of God, Psa 64:9

Conclusion:

“But God will shoot at them with an arrow;
 “Suddenly they will be wounded.
 “So they will make him stumble;
 “Their own tongue is against them;
 “All who see it will shake the head.
 “Then all men will fear,
 “And will declare the work of God,
 “And will consider what He has done.
 “The righteous will see it and be glad in the Lord, and will take refuge in Him;
 “And all the upright in heart will glory” (Psa 64:7-10).

B. The Reality of Hell as the Everlasting Conscious Punishment of Unsaved Man:¹⁸¹

1611, from “A Declaration of Faith of English People Remaining at Amsterdam in Holland”:

“27. That after the resurrection all men shall appeare before the judgment seat off CHRIST to be judged according to their workes, that the Godlie shall enjoy life Eternall, the wicked being condemned shallbee tormented everlastinglie in Hell. Mat. 25-26.”¹⁸²

¹⁸¹J.I. Packer in *Evangelical Affirmations* (Grand Rapids: Zondervan, 1990), 123-24, stated that many protestant theologians and cultists have adopted an ‘annihilationism or conditionalism’ view of God's Judgment. Cited are some prominent evangelical theologians, notably Philip E. Hugues and John R. W. Stott. In his favorable response to Packer, John Ankerberg (139-41) proposed seven excellent affirmations with regard to universalism and the denial of an eternal hell. These are: “(1) Jesus Christ is the principle figure responsible for the doctrine of eternal punishment. The denial of eternal punishment is tantamount to the denial of the deity of our Lord and Savior. (2) Rejection of hell is a denial of biblical authority which opens the door to additional revisionist and syncretistic tendencies in other areas. (3) The problem is not a scriptural issue but an emotional issue, contaminated by secularist and humanistic thinking. (4) To reject eternal punishment and accept other ways of salvation is to affirm that the cross of Christ was unnecessary. (5) To affirm universalism is the denial of the church's mission to preach the gospel and warn men to escape God's wrath and eternal punishment (2 Cor 5:11; Luke. 3:7, 9, 17, 18). (6) The doctrine of eternal punishment is the watershed between evangelical and non-evangelical thought. (7) Universalism logically repudiates the doctrine of justification by faith.”

¹⁸²“A Declaration of Faith of English People Remaining at Amsterdam in Holland” (Amsterdam, 1611); in William L. Lumpkin, *Baptist Confessions of Faith* (Valley Forge: Judson, 1959), 123.

1990:

“The truth of hell is that eternal punishment is a vital doctrine. It cannot, it must not, be ignored or abandoned. We must have the courage to preach it from the pulpits, in Bible schools and seminaries, and to a lost world. Vernon Grounds is correct, ‘It is impossible to exaggerate the seriousness and urgency that the doctrine of hell imparts to life here and now.’”¹⁸³

1. Temporal Descriptions of Hell:

- a. “Second death,” Rev 20:14, 21:8
- b. “Eternal destruction,” 2 Thess 1:9
- c. “Eternal judgment,” Heb 6:2
- d. “Eternal punishment,” Matt 25:46
- e. “Eternal fire,” Matt 18:8, 25:41, Jude 7
- f. “Unquenchable fire,” Matt 3:11, Mark 9:43, Luke 3:17
- g. “Black darkness has been reserved forever,” Jude 13
- h. “Tormented day and night forever and ever,” Rev 20:10
- i. “And the smoke of their torment goes up forever and ever, and they have no rest day and night,” Rev 14:11
- j. “Where the worm does not die and the fire is not quenched,” Isa 66:24, Mark 9:48

2. Physical Descriptions of Hell:

a. Regarding Fire (cf. Isa 30:30-33):

- 1) “Upon the wicked He will rain snares [or: coals of fire]; fire and brimstone and burning wind will be the portion of their cup,” Psa 11:6
- 2) “A Place for burning,” Matt 13:30
- 3) “Burned up with fire,” Rev 18:8 (cf. Rev 18:9)
- 4) “Fire,” Matt 3:10, 7:19, 13:40, Luke 3:9, John 15:6, Heb 10:27, 2 Pet 3:7
- 5) “Fiery hell,” Matt 5:22; 18:9
- 6) “Furnace of fire,” Matt 13:42, 50
- 7) “Eternal fire,” Matt 18:8, 25:41, Jude 7
- 8) “Unquenchable fire,” Matt 3:12, Mark 9:43, Luke 3:17
- 9) “Where the fire is not quenched,” Mark 9:44, 46, 48
- 10) “Lake of fire,” Rev 20:14, 14, 15
- 11) “Lake of fire that burns with brimstone,” Rev 19:20
- 12) “Lake that burns with fire and brimstone,” Rev 21:8
- 13) “Lake of fire and brimstone,” Rev 20:10
- 14) “Tormented with fire and brimstone,” Rev 14:10
- 15) “And he cried out, ‘I am in agony in this flame,’” Luke 16:24

b. Other Descriptions:

- 1) “Hell,” Matt 5:29, 30, 10:28, 23:33, Mark 9:43, 45, 47, Luke 12:5, James 3:6, 2 Pet 2:4
- 2) “Destruction,” Matt 7:13, Rom 9:22, Phil 3:19, 1 Thess 5:3, Heb 10:39, 2 Pet 2:12, 3:7, Rev 17:8, 11
[These verses are often used as proof texts for annihilationism]
- 3) “Sheol,” Isa 5:14
- 4) “Weeping and gnashing of teeth,” Matt 8:12, 13:42, 50, 22:13, 24:51, 25:30
- 5) “Torment,” Luke 16:23
- 6) “Tribulation and distress,” Rom 2:9
- 7) “Abyss,” Luke 8:31, Rev 20:1, 3
- 8) “Pits of darkness,” 2 Pet 2:4
- 9) “black darkness,” Jude 13
- 10) “Outer darkness,” Matt 8:12, 22:13, 25:30
- 11) “Depths of the earth,” Psa 63:9
- 12) As mere relational separation from God?
[These verses are used in the “reconciliation model” of the atonement; hell is mere “separation from God”—and *not* fire and brimstone; separation is also taught in the *Catechism of the Catholic Church*¹⁸⁴]

¹⁸³John Ankerberg and John Weldon, “Response to J.I. Packer” in *Evangelical Affirmations* (1990), 147.

¹⁸⁴“To die in mortal sin without repenting and accepting God’s merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called ‘hell.’ ... The chief punishment of hell is eternal separation from God, in whom alone man can possess the life

- a) “And then I will declare to them, ‘I never knew you; **depart from Me**, you who practice lawlessness,’” Matt 7:23 (cf. Luke 13:27)
- b) “And later the other virgins also came, saying, ‘Lord, lord, **open up for us.**’ But he answered and said, ‘Truly I say to you, I do not know you.’” Matt 25:11-12
- c) “**Depart from Me**, accursed ones, into the eternal fire which has been prepared for the devil and his angels,” Matt 25:41
[Notice that relational separation is combined with eternal fire in this verse]

3. There is no way to leave hell, Luke 16:26

C. The Reality of a Literal Hell for All Unsaved Persons:

1. In many of the above occurrences of a designation for hell, the context refers directly to people (as opposed to a simile in a parable, e.g. Matt 13:30):
 - a. The case of Lazarus, and his consciousness of the burning pain, Luke 16:23-24
 - b. Various grammatical designations of people:
 - 1) “You”, Matt 5:29, 30, 18:8, 9
 - 2) “Him”, Matt 22:13, 24:51
 - 3) “These”, Matt 25:46, Rev 19:20
 - 4) “Them”, Matt 13:42
 - 5) “Anyone”, Rev 20:15
 - 6) “Whoever,” Matt 5:22
 - 7) “For whom,” Jude 13
 - 8) “For every soul who does evil,” Rom 2:9
 - 9) “Many are those who enter by it,” Matt 7:13
 - c. A designation of people condemned to hell according to the sin(s) which they commit:
 - 1) Those breaking the 1st and 2nd commandments:
 - a) “Idolaters,” 1 Cor 6:9; Rev 21:8, and those who practice “idolatry,” Gal 5:20
 - b) “Sorcerers,” Rev 21:8, and those who practice “sorcery,” Gal 5:20
 - c) “Unbelievers,” Luke 12:45
 - d) Those who are, “cowardly, unbelieving,” Rev 21:8
 - 2) Those breaking the 6th Commandment, “You shall not murder”:
 - a) “Murderers,” Rev 21:8
 - b) “Whoever shall say, ‘You fool,’” Matt 5:22
 - 3) Those breaking the 7th Commandment, “You shall not commit adultery”:
 - a) “Fornicators,” 1 Cor 6:9, “immoral persons,” Rev 21:8, and those who practice “immorality,” Gal 5:19
 - b) “Adulterers, effeminate, homosexuals,” 1 Cor 6:9
 - c) Those who practice “immorality, impurity, sensuality” Gal 5:19
 - d) “Abominable,” Rev 21:8—probably referring the all the abominations of the Canaanites prior to God spitting them out of the land (cf. Lev 18:1-30; 20:1-23)
 - 4) Those breaking the 8th Commandment, “You shall not steal”:
 - a) “Thieves,” 1 Cor 6:10
 - b) “Swindlers,” 1 Cor 6:10
 - 5) Those breaking the 9th Commandment, “You shall not bear false witness”:
 - a) “All liars,” Rev 21:8
 - 6) Those breaking the 10th Commandment, “You shall not covet”:
 - a) “Covetous,” 1 Cor 6:10, and those who commit “envying,” Gal 5:21
 - 7) Other sins:
 - a) “All stumbling blocks, and those who commit lawlessness,” Matt 13:41
 - b) “Drunkards, revilers,” 1 Cor 6:10; those who commit “drunkenness, carousing,” Gal 5:20
 - c) Those who commit, “enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,” Gal 5:20

- d. A designation according to a spiritual state or label:
 - 1) “The sons of the kingdom,” Matt 8:12
 - 2) “The worthless slave,” Matt 25:30
 - 3) “Sons of disobedience,” Eph 5:6
 - 4) “Children of wrath,” Eph 2:3
- e. Designation according to their name:
 - 1) “And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire,” Rev 20:15
2. The designation is so clearly associated to literal people that body parts are mentioned:
 - a. “The eye,” Matt 5:29, 30; 18:9
 - b. “The hand and the foot,” Matt 18:8
 - c. “Whole body,” Matt 5:29, 30
 - d. “Cut him to pieces,” Matt 24:51; Luke 12:46 (assumes a physical body)
3. People are alive in hell:
 - a. “These were thrown alive into the lake of fire,” Rev 19:10
 - b. “Where the worm does not die,” Mark 9:44, 46, 48
4. People remain conscious in hell:
 - a. “Their torment goes up forever and ever,” Rev 14:11
 - b. “Tormented day and night forever and ever,” Rev 20:10
 - c. “They have no rest day and night,” Rev 14:11
 - d. “Weeping and gnashing of teeth,” Matt 8:12; 13:42, 50; 22:13; 24:51; 25:30
5. In all these contexts the mentioning of hell by Jesus or John is used as a deterrent to evil behavior and an encouragement to good behavior. Were hell not a reality, to threaten with a fictional concept to change behavior, is completely inconsistent with the truth admonitions and claims of the Bible. For in the Bible the end never justifies the means when sin or deceit is the means. Satan is the father of lies (John 8:44), not God or Jesus. Thus, the Bible clearly teaches the everlasting conscious punishment of the unsaved in hell.

These Realities as Motivation

1. The reality of hell as motivation, Proverbs 24:11-12¹⁸⁵
2. The lostness of man as motivation, 1 Cor 9:19, 22-23 (e.g. Acts 18:9-11; Rom 9:1-3; Jude 22-23):
 - a. The lost have no hope if they do not hear, Rom 2:12, 10:14-15
 - b. The lost need to call on God while He is near, Isa 55:6 (cf. Psa 32:6)

“Even if we produce Christians who live as full brothers with men of other races, but do not burn with desire that those others may have eternal life, their ‘quality’ is certainly in doubt.”¹⁸⁶

¹⁸⁵Mark D. Liederbach, Associate Professor of Christian Ethics at Southeastern Baptist Theological Seminary, in his “Ethical Evaluation of Modern Motivations for Evangelism” (Valley Forge, PA: Evangelical Theological Society, 2005, 2), wrote, “The idea that believers should practice evangelism because unbelievers will go to hell if they do not tell the good news ... [is] utilitarianism. ... Clearly, however, the motivational tool employed is concern for the consequences of failing to join the ‘harvest team’” (*ibid.*, 2-3).

After his section “Twisted Form of Motivation” Liederbach had a section, “Dangerous Results”: “The subtle and most insidious nature of this utilitarian motivation is the implication that instead of a sinner being guilty of their own damnation, it is the lazy Christian’s fault. ... Each encounter with a lost person becomes one in which the eternal destiny of their soul depends upon the believer’s actions. One wonders if the good news at this point is really good because it offers someone else an opportunity to know their Creator or because telling it assuages the potential guilt of failing to do so” (*ibid.*, 3).

Liederbach ascribed to Dietrich Bonhoeffer his theological foundation for placing the worship of God, the who, before obedience, the how (*ibid.*, 1). In his concluding point, Liederbach wrote, “Christians must understand that the purpose of the Great Commission is directly linked to the very nature and fabric of the universe and was the reason it was created in the first place—to spread the worship of God to the ends of the earth and magnify the glory of God in all places and times!” (*ibid.*, 10). “The utilitarian assessment is exactly right—the lost will perish without Christ. But the energy to seek and to save them does not primarily rest in the fact that they are lost, but that their lostness robs God of the glory He alone is due. ... We are commanded to evangelize because evangelism’s primary function is to promote the glory of God and the worship of the King of the universe! ... By commanding us, God is instructing us on how to have the fullest and best life now!” (*ibid.*, 11).

3. God's judgment actually prepares people for the Gospel, Psa 58:11

Commitment: "Lord, May My Heart Burn with Desperation for Lost Souls."

¹⁸⁶Donald A. McGavran, *Understanding Church Growth* (Grand Rapids: Eerdmans, 1970), 45.

3. The Christian is Accountable for the Lost Whom He Should Reach!

Accountability in the Old Testament

1. Cain's rhetorical question: "Am I my brother's keeper?" Gen 4:9
2. "Rebuke your brother frankly so you will not share in his guilt." Lev 19:17 (NIV)
3. Guilt for keeping silent: 2 Kings 7:9, "Then they said to one another, 'We are not doing right. This day is a day of good news, but we are keeping silent; if we wait until morning light, punishment will overtake us. Now therefore come, let us go and tell the king's household.'"
4. Ezekiel 3:16-21, 33:1-20:

Introduction: Blackwood explained that the fourth commissioning of Ezekiel focused on the individual responsibility of the proclaimer and not on that of the hearer, as others do (Ezek 18). This distinction is important, particularly in light of the different commissions Jesus in the New Testament. It also emphasizes the mandate of speaking God's revelation to the point of moral decision:

"The fourth commission has burning relevance for the ministry today. ... Many consider Ezekiel's emphasis upon individual responsibility his chief contribution to our faith. ... The fourth commission emphasizes the prophet's responsibility to speak to the point of moral decision, whether his hearers listen or not. ...

"The focus of the attention in the fourth commission is upon the watchman and his responsibility. In later developments of the thought, particularly in Chapter 18, the focus is upon the hearer rather than the one who gives warning."¹⁸⁷

- a. Accountability towards the sinner: To tell him that God's Word says, "*You shall surely die!*" Ezek 3:18, 33:8
- b. Accountability towards the righteous: To warn him, Ezek 3:20-21
- c. Result of not declaring or warning—bloodguiltiness: "his blood I will require at your hand," Ezek 3:18, 20, 33:8 (cf. Prov 28:17)

As far as antecedent Scripture, bloodguilt is first considered in Genesis 4, when Cain kills Able, and Abel's blood speaks from the ground unto God (Gen 4:10). This concept of bloodguilt is then addressed after the flood, basically stating blood for blood (Gen 9:5-7).

A further understanding of the concept of bloodguilt is found in Deut 21:1-9. In this passage we find that bloodguilt is not necessarily tied to direct involvement in murder, but merely for finding a corpse in the vicinity of a town or city. Further, that murder brings guilt on the entire town or city. Further, atonement needs to be made for that bloodguilt of which the town or city is ignorant of who perpetrated the act.

In Ezekiel, the concept is taken a step further: bloodguilt is tied not to physical death, but to spiritual death. And the guilt is associated with not warning people that they are living in sin, and need to repent. It appears that in God's economy of spiritual life, spiritual life must needs be communicated from man to man via warning, and that through that warning, God allows some to take heed (unto salvation and life), while others remain in their sin (to remain in spiritual death, and ultimately eternal judgment).

As far as not being guilty of death, consider the young woman (Deut 22:25-26) who is raped in the field, she is not guilty of death, as she could not be heard crying out. Here we have an example of a different level of guilt or non-guilt.

- d. Is this applicable to every believer? Yes! Is God fair in this? Yes, Ezek 33:17-20

Notice, for example, how Paul refers to this passage in his direct address in Acts, bringing the concept into New Testament revelation:

Acts 18:6 (NKJ), "But when they opposed him and blasphemed, he shook *his* garments and said to them, 'Your blood *be* upon your *own* heads; I *am* clean. From now on I will go to the Gentiles.'"

Acts 20:26-27 (NKJ), "Therefore I testify to you this day that I *am* innocent of the blood of all *men*. For I have not shunned to declare to you the whole counsel of God."

Likewise, F. F. Bruce wrote of Acts 20:25-27:

¹⁸⁷Andrew W. Blackwood, Jr., *Ezekiel: Prophecy of Hope* (Grand Rapids: Baker, 1965), 52-53, 54.

Like the trustworthy watchman in Ezek 33:1-6, he had sounded the trumpet aloud so that all the province of Asia had heard: if there were any who paid no heed, their blood would be upon their own heads; Paul was free of responsibility for their doom.”¹⁸⁸

Chart of Ezekiel 3:18-21

Conditional Element	To the Wicked [NT Evangelism]	To the Righteous [NT Discipleship]	Result to OT Prophet or NT Evangelist
If you do not warn...	Ezek 3:18 When I say to the wicked, 'You shall surely die'; and you do not warn him or speak out to warn the wicked from his wicked way that he may live, that wicked man shall die in his iniquity, but his blood I will require at your hand.	Ezek 3:20 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.	Bloodguilty
Yet if you have warned...	Ezek 3:19 Yet if you have warned the wicked, and he does not turn from his wickedness or from his wicked way, he shall die in his iniquity; but you have delivered yourself	Ezek 3:21 However, if you have warned the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; and you have delivered yourself	Deliverance from bloodguiltiness

Accountability in the New Testament

1. Accountability in the teaching of Jesus:
 - a. Accountability to obedience, Matt 24:46-51, 25:21, 23, 26-30, 31-46
 - b. Accountability to bear fruit, John 15:6
 - c. Accountability for every word, Matt 12:36
 - d. Accountability for a brother, Matt 18:15, Luke 17:3
 - e. Accountability to following Christ in fishing for men, Matt 4:19; Mark 1:17
 - f. Accountability to not be ashamed of Christ before wicked men, Mark 8:38
 - g. Accountability to take men alive, Luke 5:10
2. Accountability as motivation in the writings of Paul:
 - a. Accountability for evangelism before God:
 - 1) Acts 18:6 (NKJ), “But when they opposed him and blasphemed, he shook *his* garments and said to them, ‘Your blood *be* upon your *own* heads; I *am* clean. **From now on I will go** to the Gentiles.’”
 - 2) Acts 20:26-27, Paul says to the Ephesian elders, “Therefore, I testify to you this day that I am innocent of the blood of all men. For **I did not shrink** from declaring to you the whole purpose of God.”
 - 3) 1 Cor 9:16-17, “For if I preach the gospel [evangelize], I have nothing to boast of, for **I am under compulsion** [ἀνάγκη γάρ μοι ἐπίκειται]; for woe is me if I do not preach the gospel [evangelize]. For if I do this voluntarily, I have a reward; but if against my will, I have **a stewardship** entrusted to me.” (cf. 1 Cor 10:31-33, 11:1)
 - 4) 2 Cor 5:9-11, “Therefore also we have as our ambition, whether at home or absent, to be pleasing to Him. For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad. Therefore **knowing the fear of the Lord, we persuade men**, but we are made manifest to God; and I hope that we are made manifest also in your consciences.”

¹⁸⁸F. F. Bruce, *Commentary on the Book of Acts* (Grand Rapids: Eerdmans, 1954), 415.

b. Accountability to the unsaved for their salvation:

- 1) Rom 1:14-16, “**I am under obligation** [ὀφειλέτης; lit “indebted”] both to the Greeks and to the barbarians, both to the wise and to the foolish. Thus for my part, I am eager to preach the gospel [to evangelize among] to you also who are in Rome. For I am not ashamed of the gospel for it is the power of God for salvation to every one who believes.”
- 2) 1 Cor 9:19, “For though I am free from all men, **I have made myself a slave to all** [δουλόω; to be made a slave], so that I may win more”
Gk, Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἑμαυτὸν ἐδούλωσα ἵνα τοὺς πλείονας κερδήσω
Lit trans, “For being free from all, unto all I myself am become enslaved, in order that more I may win”
- 3) 1 Cor 9:22-23, “To the weak I became weak, that I might win the weak; **I have become all things to all men**, so that I may by all [means] save some. I do all things for the sake of the gospel, so that I may become a fellow partaker of it.”
Gk of v 9b, τοῖς πᾶσιν γέγονα (τὰ) πάντα ἵνα πάντως τινὰς σώσω
Lit trans of v 9b, “Unto all I do everything in order that by everything (I do) I may save some.”
- 4) 1 Cor 10:33-11:1, “Just as **I also please all men in all things**, not seeking my own profit but the profit of the many, so that they may be saved. Be imitators of me, just as I also am of Christ.”
Gk of v 10:33, καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω μὴ ζητῶν τὸ ἑμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν ἵνα σωθῶσιν
Lit trans of 10:33, “Just as I myself please all in all, not seeking my own benefit, but that of the many, in order that they might be saved”

3. Other areas of accountability:

- a. Accountability to God for the sake of a brother, Rom 14:10-13
- b. Accountability for a weaker brother, 1 Cor 8:10
- c. The special accountability of the leader, James 3:1

Summary of the Christian’s accountability

The Christian is not accountable for the person’s response to God’s Word; rather he is responsible to faithfully declare God’s Word.

A Response to This accountability

“And who is adequate for these things?” 2 Cor 2:16

“And such confidence we have through Christ toward God. Not that we are adequate in ourselves to consider anything as coming from ourselves, but our adequacy is from God, who also made us adequate as servants of a new covenant, not of the letter, but of the Spirit; for the letter kills, but the Spirit gives life,” 2 Cor 3:4-6

Accountability as Motivation

1. Accountability as motivation to action, Prov 24:11-12, Ezek 3:16-21, 33:1-20, 1 Cor 9:16-17, 27, 2 Cor 5:9-11, Heb 12:28-29
2. Pleasing God as motivation, 1 Cor 9:27, 2 Cor 5:9
3. A charge given as motivation, 1 Cor 9:16-17, 2 Cor 5:18-20
4. Not receiving the grace of God in vain, 1 Cor 15:10, 2 Cor 6:1 (vs. “*fruitful labor*”, *karpos ergou*, Phil 1:22)
5. Need as motivation, Rom 10:14.

Judgment as motivation

1. Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”
2. Rom 14:10, “For we shall all appear before the judgment seat of God.”
3. Rom 14:12, “So then each one of us shall give an account of himself to God.”
4. 1 Cor 3:13, “Each man’s work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man’s work.”
5. 2 Cor 5:10, “For we must all appear before the judgment seat of Christ, that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.”
6. 2 Tim 4:1-2, “I solemnly charge you in the presence of God and of Jesus Christ, who is to judge the living and the dead ... preach the word; be ready in season and out of season.”

7. 1 Pet 4:17, “For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?”

“Men! Women! You are bound to be wise in winning souls. Perhaps already souls have perished, because you have not put forth the wisdom which you might in saving them. The city is going to hell. Yes, the world is going to hell, and must go on, ‘til the Church finds out what to do to win souls.”¹⁸⁹

Commitment: “Lord, May My Heart Stir Within Me to Reach Out to Lost Souls around Me.”

¹⁸⁹Charles G. Finney, in E. E. Shelhamer, ed. *Finney on Revival* (Minneapolis: Bethany House), 73-74.

4. Time Is Short and the Harvest Is White!

The Fact of Limited Time

1. Psa 39:4, “Lord make me know my end, And what is the extent of my days, Let me know how transient I am.” (cf. Psa 90:12)
2. John 4:35, “Do you not say, ‘There are still four months and then comes the harvest’? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest!”
3. John 4:36, “Already, he who reaps is receiving wages, and is gathering fruit for life eternal”
4. John 9:4, “We must work the works of Him who sent Me, as long as it is day; night is coming, when no man can work.”
5. Acts 22:16, “Now why do you delay? Get up and be baptized, and wash away your sins, calling on His name”
6. Rom 13:11-12, “And this do, knowing the time, that it is already the hour for you to awaken from sleep; for now salvation is nearer to us than when we believed. The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.”
7. 1 Cor 7:29, “But this I say, brethren, the time has been shortened, so that from now on both those who have wives should be as though they had none.”
8. 2 Cor 6:2, “Behold now is ‘the acceptable time,’ behold, now is the day of salvation.”
9. Eph 5:15-16, “Therefore be careful how you walk, not as unwise men, but as wise, making the most of your time because the days are evil.”

The Preparedness of People to Hear the Gospel

1. The harvest is plentiful, Matt 9:37-38, Luke 10:2
2. The harvest is ready, John 4:35
3. Sower and reaper rejoice together, John 4:36
4. The reaper overtakes the sower! Amos 9:13
5. Now is the acceptable time, 2 Cor 6:2
6. Some are waiting to hear, Isa 25:9; 42:4; 51:5
7. Some are anxious to hear, Acts 10:33

Limited Time as Motivation

1. Need as motivation:

- a. The ripeness of the harvest, Matt 9:37-38, John 4:35-36 (Prov 10:5)
- b. There are needs in the next town, Luke 4:43-44, 2 Cor 10:15-16
- c. The crying need for laborers, Matt 9:37-38

2. Work as motivation:

- a. “I (we) must work the work of Him who sent Me (us),” John 9:4
- b. Working today because God is at work today, John 5:17 (2 Pet 3:8-9)
- c. “He who gathers in summer is a son who acts wisely, But he who sleeps during harvest is a son who acts shamefully.” Prov 10:5 (cf. Rom 13:11-12, Eph 5:15-16)

3. Time as motivation:

- a. Purchasing back the time (ἐξαγοράζω – 4 NT uses [referring to the atonement, Gal 3:13; 4:5], 1 OT LXX use):
 - a. Making the best use of time, Eph 5:15-16
Lit. “redeeming the time”; Gk. ἐξαγοραζόμενοι τὸν καιρὸν
 - b. Making the most of every opportunity, Col 4:5-6
Lit. “redeeming the time”; Gk. τὸν καιρὸν ἐξαγοραζόμενοι
 - c. These are likely quoted from Daniel 2:13 (LXX):
“That you may gain [buy] time” [ὅτι καιρὸν ὑμεῖς ἐξαγοράζετε]

Translations of Eph 5:16

(Note the changes in the poignant word picture, “redeeming the time”)

Byzantine	Latin Vulgate	KJV, NKJ, Revised Webster	Murdock (1852)	New American Bible ²⁰ (1901, 1991)	Bible in Basic English (1949/1964)	RSV (1952)	NAS (1977)	NIV (1984)	CEV ²¹ (1995)	God's Word to the Nations (1995)	Complete Jewish Bible (1988)	The NET Bible (2003)	Holman Christian Standard (2003)
ἔξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν.	Redimētes tempus quoniam dies mali sunt	Redeeming the time, because the days are evil	who purchase their opportunity; because the days are evil	making the most of the opportunity, because the days are evil	Making good use of the time, because the days are evil	making the most of the time, because the days are evil	making the most of your time, because the days are evil	making the most of every opportunity, because the days are evil	These are evil times, so make every minute count.	Make the most of your opportunities because these are evil days	Use your time well, for these are evil days	taking advantage of every opportunity, because the days are evil	making the most of the time, because the days are evil

b. Realizing the shortness of life and the need to be doing God’s will, Rom 13:11-12 (cf. Jos. 13:1)

4. Let’s not be slack about God’s will, Jos. 18:3

Conclusion: Perhaps the fact of limited time is one of the first urgencies that is removed in the quest for politically-correct evangelism.¹⁹⁰

Commitment: “Lord, May My Heart Be Moved to Action in Evangelism Today.”

Other Biblical Statements Paralleling these Urgencies

- A. 2 Cor 3:12 (NKJ), “Therefore, since we have such hope, we use great boldness of speech.”
- B. 2 Cor 4:1 (NAS), “Therefore, since we have this ministry, as we received mercy, we do not lose heart [NEG, ‘nous ne perdons pas courage’]”
- C. 2 Cor 4:6 (My reworking), “For God, who said, ‘From darkness shall shine forth the Light,’ has [also] shone forth in our hearts to radiate forth the knowledge of the glory of God in the face of Christ”
 BYZ, “Ὅτι ὁ θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Ἰησοῦ χριστοῦ.
 NAS, “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ”
- D. 2 Cor 4:13, “But having the same spirit of faith, according to what is written, ‘I believed, therefore I spoke,’ we also believe, therefore also we speak”
- E. Eph 6:15 (French NEG, trans mine), “Place as shoes on your feet the zeal which comes from the Gospel of peace.”
- F. Eph 6:19-20, “and *pray* on my behalf, that utterance may be given to me in the opening of my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in *proclaiming* it I may speak boldly, as I ought to speak.”
 [Even from prison, Paul did not want to give up nor to give in—and to stop speaking about salvation in Christ (cf. Acts 18:9-10)!]
- G. 2 Tim 4:2 (Eng Darby), “Proclaim the word; be urgent in season *and* out of season, convict, rebuke, encourage, with all longsuffering and doctrine.”

Interaction with the Urgencies

A. Is God justified in causing His people to live with constant urgency?

1. Is it not God who makes the rules, and not His people?

Rom 9:21, “Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use, and another for common use?”

¹⁹⁰Mittelberg explained why he encouraged a “process-oriented evangelism”: “I’ve learned the hard way that pressing people to take steps for which they are not ready will backfire. In some cases it can even short-circuit the whole process” (Mark Mittelberg, *Building a Contagious Church* [Grand Rapids: Zondervan, 2000], 59.).

2. There must be [is] a loving purpose in the urgency of evangelism, although we may not always understand it, and it is directly related to our [and other people's] salvation:

Rom 9:23, "And *He did so* in order that He might make known the riches of His glory upon vessels of mercy, which He prepared beforehand for glory."

3. Whatever the case, God wants His people to live with urgency, and for that urgency to be directly related to evangelizing

B. How can these urgencies be used as motivational tools?

1. Jesus Christ is coming back quickly!
2. The lost are really lost and headed for hell!
3. The Christian is accountable for the lost whom he should reach!
4. Time is short and the harvest is white!

C. How do these urgencies coexist with the quietness of soul mentioned in Psa 131:1-2?

1. There seems to be a supernatural *non sequetor* released in the life of urgent evangelism:
 - a. The peace and joy come, not from seeking them, but from telling of Christ and seeing Him at work in the hearts of others
 - b. Evangelizing allows the evangelist to see God [and Satan] at work first hand, and that often brings great peace and assurance
2. Healthy quietness of soul comes from being fully available to the will of God, and having the release of pressure that comes from knowing that He is in control
 - a. It follows, then, that true quietness of soul is not found by meditating in a grotto somewhere, virtually starved to death, as was the case of [St.] Benedict who in 529 A.D. gave Rome its Benedictine vows (poverty, chastity, and obedience)
 - b. New Testament quietness of soul comes from being constantly aware of our spiritual condition ("Pray without ceasing" and "Be on the alert"), as well as the spiritual condition of others around us ("warning every man" Col 1:28 NKJ)

D. Urgency vs. Anxiety, Phil 4:6-7

Prayer of the Soul-Winner

"O Lord, open my lips, That my mouth may declare Your praise" (Psa 51:15, NAS).

[By the way, notice the disappointing KJV translation of this verse—
"O Lord, open thou my lips; and my mouth shall shew forth thy praise"]

Chapter 5 Appendixes

The Gospel of Christ or the Glory of God As the Central Interpretive Motif?

Introduction:

The glory of God and the Gospel of Christ are two parallel concepts in the Bible, as such they are not mutually exclusive, but rather complementary. However, when it comes to the mission and purpose of the church, the Great Commission, and evangelism, each of the aforementioned concepts formulate different trajectories. If the Gospel of Christ is the Central Interpretive Motif (CIM), and correspondingly, if all of Holy Writ from beginning to end focuses on the Gospel, then the church and all of the Christian life focus on the Gospel, salvation, and the work of the Gospel—evangelism. However, if the glory of God is the CIM, and correspondingly if all of Holy Writ focuses on worship and the glory of God, then the church and the Christian life focus on the glory of God and His worship. In this latter option, salvation and evangelism seem secondary, whereas worship becomes preeminent, as does understanding the triune nature of God and perhaps even the hypostatic union; in the first option, salvation and evangelism are preeminent, and worship is a mere byproduct of redemption, as believers give praise and glory to God.

Again these two points are not mutually exclusive, but they lead the church down two completely different trajectories. It may be beneficial, therefore, to analyze these concepts in detail to see the major arguments of each to determine if the “Great Commission hermeneutic” is indeed valid, with its emphasis on the Gospel of Christ, or one the other hand, if the glory of God hermeneutic is in line with the Scripturally-based CIM.

Beginning Points:

1. Conservative Christians who affirm the inerrancy of Scripture and the Substitutionary Atonement are on both sides of this debate.
2. Christians who believe in and affirm the primacy of evangelism and practice it are on both sides of this debate.
3. While such a debate is in some ways unfortunate, as it provides ammunition to the enemies of the Gospel (where those who believe in the inerrancy of Scriptures differ), as they seek to discredit the Evangelicals:¹⁹¹
 - a. Likewise, these issues will never be fully solved, and must be re-debated in each generation to further the work of the Gospel in as unhindered a way as possible.
 - b. In a way, the issues revolve around hermeneutics and the plain reading of the text.
4. It does seem, however, that teaching the preimminent place of the “glory of God” or the foundational value of the “doctrines of grace” acts like a kind of “gnosis” (a special knowledge, if you will), whereby new believers or untrained Christians are apprenticed into the deeper things of the word of God:
 - a. Are some adherents of the “Doctrines of Grace” not taught to move beyond a somewhat naïve focus on the Gospel of Christ, the cross of Christ, and the salvation of lost souls?
 - i. Whereas the simple and untrained stop mid-point (with the gospel), the properly trained move beyond (in the chronological progression of time) to what really matters from eternity past to eternity future;

¹⁹¹“If the Protestants knew at its depth how was formed their religion, with how many variations and inconsistencies their confessions of faith have been dressed; how they separated themselves first from us, then from each other; by how many subtleties, detours, and equivocations they have worked to repair their divisions, and to reassemble the distant members of their dis-unified Reformation, this Reform, in which they pride themselves, would not please them; and frankly to say what I think, it would inspire them to despise themselves” (Jacques-Benigne Bossuet, *Histoire des variations des églises protestantes* [Paris: Chez la veuve de Sebastien Mabre-Cramoisy, 1688; Paris: Librairie monarchique de N. Pichard, 1821], 5. Translation mine).

- ii. In this system, the simple and untrained prove their lack of knowledge by focusing on the cross of Christ, evangelism, and the salvation of lost souls
 - iii. Fully trained adherents of the “Doctrines of Grace” for their part, focus on the glory of God, the sovereignty of God, and the worship of God;
 - iv. The outcome can be quite different.
 - b. Hence, say they, the fully trained Christian ought to move beyond to the chronological end-game of theology—the glory of God—the reason for it all—, where conversion and justification are a merely a means, or hiccup (if you will) to a further end
 - c. That further end, say they, is the unabated worship of God and His glory from eternity past to eternity future!
5. By the way, there exist other Central Interpretive Motifs which may or may not relate to this discussion (for example):¹⁹²
- a. God’s election (often A parallel for the glory of God)
 - b. God’s sovereignty (another parallel of the glory of God)
 - c. Justification by faith (often a parallel for the Gospel of Christ)
 - d. The person of Christ as CIM, Col 1:27; 2:3, which can drift into philosophical consideration of the two natures of Christ, and their interrelationship to:
 - v. The inspiration of Scripture (God’s and man’s involvement)¹⁹³
 - vi. Signs and symbols in salvation (sacraments and the spiritual work they “represent,” versus faith alone and Scriptures alone)¹⁹⁴
 - vii. God and man in salvation (Calvinism versus Arminianism)
 - viii. How the Christian or the Church relates to pagan culture:
 - 1) Syncretism with
 - 2) Accommodation to
 - 3) Separation from, or
 - 4) Isolation from (often due to persecution)
 - ix. Or, “In light of Calvary the issue is no longer a *sin* issue. The issue is a *Son* issue.”¹⁹⁵
 - e. The Holy Spirit and His gifts
 - f. Reconciliation, peace, and social justice
 - g. “It’s all about the Virgin Mary,” etc...
6. These notes provide introductory material to a very complex debate, and they should therefore be taken as introductory.

¹⁹²These issues are also discussed in the context of the Great Commission, at the end of Chapter 10.

¹⁹³“Claiming to reduce the role of the exegete to that of a translator (or ignoring that translating the Bible is already doing the work of exegesis) and refusing to follow them [higher critical exegetes] farther in their studies, the fundamentalists do not take into account that, by a very praisable concern of complete faithfulness to the Word of God, they engage themselves in reality along paths that distance them from the exact meaning of the biblical texts as well as the full acceptance of the consequences of the Incarnation” (Commission biblique pontificale, *L’interprétation de la Bible dans l’Église* (Quebec: Éditions Fides, 1994; Paris: Les Éditions du Cerf, 1994), 97). “The foundational problem with this fundamental reading is that, refusing to keep in mind the historical character of divine revelation, she finds herself incapable of fully accepting the truth of the Incarnation itself. Fundamentalism flees the narrow relationship between the divine and the human as regards relations with God. He refuses to admit that the inspired Word of God was expressed in human language and that it was transmitted, under divine inspiration, by human authors with limited capacities and resources” (ibid., 49).

¹⁹⁴“For as Augustine, the egregious Doctor, says in the book *on Christian Doctrine* [notation: 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’” (Master Peter Lombard, *The Four Books of Sentences*; available from <http://www.franciscan-archive.org/lombardus/opera/l1-01.html>; accessed 16 May 2006; translated from Latin text, *Opera Omnia S. Bonaventurae*, Ad Claras Aquas, 1882, Vol. 1, pp. 26).

¹⁹⁵Lewis Sperry Chafer quoted by Bob Wilkin, “Our Evangelism Should Be Exegetically Sound” (paper delivered at the Evangelical Theological Society, San Diego, CA, 15 Nov 2007), 3.

Reasoning for Gospel of Christ as CIM:

1. The Great Commission, particularly in Luke, affirms that *the Gospel of Christ* is the central message of the church which Christ directly commanded his disciples to preach (cf. Luke 24:46-47):
 - a. “Thus it is written
 - b. “That the Christ should suffer
 - c. “And rise again from the dead the third day
 - d. “And that repentance for forgiveness of sins
 - e. “Should be proclaimed in His name to all the nations, beginning from Jerusalem.”
2. Jesus, also in Luke 24:44-45, reiterated that He was the fulfillment of the prophecies of the Old Testament (OT), thereby affirming that His person and work was the CIM for the OT:
 - a. “These are My words which I spoke to you while I was still with you,
 - b. “That all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.
 - c. “Then He opened their minds to understand the Scriptures.”
3. The Gospel (εὐαγγέλιον) is the sole message in Mark’s Great Commission: “And He said to them, ‘Go into all the world and preach the gospel to all creation’” (Mark 16:15).
 - a. This message of the Gospel is glorious, 1 Tim 1:11

**Translations of “glory” in 1 Timothy 1:11
Is God glorious or is the Gospel glorious?**

Byzantine	Vulgate [Ⓢ]	Wycliffe (1388)	Tyndale (1534); cf. Bishop’s	Young’s (1862, 1898)	ASV (1901); cf. NJB [Ⓢ]	ABS’ CEV [Ⓢ] (1991)	GNT [Ⓢ] (1993)	God’s Word to the Nations (1995)	Geneva (1560); cf. KJV; RSV; NAS; NIV; NKJ; NLT; CSB
		Gospel of the glory of God				Glorious God		“that contains”? How? The glory in the host?	Paul’s Gospel is glorious
κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθη ἐγώ.	quae est secundum evangelium gloriae beati Dei quod creditum est mihi	that is aftir the euangelie of the glorie of blessid God, which is bitakun to me.	accordinge to the gospell of the glory of the blessed God which gospell is committed vnto me.	according to the good news of the glory of the blessed God, with which I was entrusted.	according to the gospel of the glory of the blessed God, which was committed to my trust.	of the good news that the glorious and wonderful God has given me.	That teaching is found in the gospel that has been entrusted to me to announce, the Good News from the glorious and blessed God.	Moses’ Teachings were intended to be used in agreement with the Good News that contains the glory of the blessed God. I was entrusted with that Good News.	<i>Which is according to the glorious Gospel of the blessed God, which is committed vnto me.</i>

4. This Gospel was the message that Christ unfolded to the disciples throughout His ministry, even though they did not understand it (see the Book of Luke on Jesus’ unfolding of the Gospel to His disciples throughout His ministry, as well as their lack of understanding in Luke 24)
5. Paul emphasized the preaching of the cross, for which he was persecuted:
 - a. In Galatians:
 - i. **The cross** was a stumbling block, “But I, brethren, if I still preach circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished” (Gal 5:11)

- ii. False teachers avoided a unique focus on **the cross**, rather emphasizing some work or spiritual discipline; their motive—to avoid persecution: “Those who desire to make a good showing in the flesh try to compel you to be circumcised, simply that they may not be persecuted for the cross of Christ” (Gal 6:12)
 - iii. **The cross** was the only boast of Paul, “But may it never be that I should boast, except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world” (Gal 6:14)
 - 1) The French Geneva (Calvin’s translation) translates the verb “to boast” as “to glorify oneself in”, hence:
 - a. “Mais pour moi, ja ne m’advienne que je me glorifie, sinon en la croix de nostre Seigneur Jesus Christ, par laquelle le monde m’est crucifié, et moi au monde” (Gal 6:14)¹⁹⁶
 - 2) This verse makes the cross the subject of glorification (not however, adoration of the crucifix), and not the illusive glorification of the mysteries of the Godhead (as in Peter the Lombard’s *Sentences*, based on his reading of Augustine):
 - a. The mystery of the Incarnation (God became flesh), or
 - b. The mystery of the Godhead, three-in-one
 - 3) Is not the glorification of the cross parallel to the glorification and running of the word through evangelism (cf. 2 Thess 3:1-2)?
 - a. “Finally, brethren, pray for us that the word of the Lord may spread rapidly and be glorified, just as *it did* also with you; and that we may be delivered from perverse and evil men; for not all have faith” (2 Thess 3:1-2)
 - b. In Corinthians:
 - i. **The cross** could be nullified by clever speech, “For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void” (1 Cor 1:17)
 - ii. **The cross** was foolishness to those who are perishing, and the power of God to those who are being saved, “For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God” (1 Cor 1:18)
 - iii. **The cross** was a stumbling block to Jews, foolishness to Gentiles, “but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness” (1 Cor 1:23)
 - iv. **The cross** was the wisdom of God and the power of God to who are called, “but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Cor 1:24)
 - v. **The cross** was the central message of the Apostle Paul to the church that was already in existence was Christ and His crucifixion: 1 Cor 2:2, “For I determined to know nothing among you except Jesus Christ, and Him crucified.”
6. This Gospel was clearly stated by Paul, and was said to be the central message by which members of the church are saved and by which they persevere in their salvation (1 Cor 15:1-8):
- a. “Now I make known to you, brethren, the gospel
 - i. “Which I preached to you
 - ii. “Which also you received
 - iii. “In which also you stand,
 - iv. “By which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.
 - b. “For I delivered to you as of first importance what I also received
 - i. “That Christ died for our sins according to the Scriptures,
 - ii. “And that He was buried
 - iii. “And that He was raised on the third day according to the Scriptures
 - iv. “And that He appeared to Cephas, then to the twelve.
 - v. “After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;

¹⁹⁶“Bible de Geneve”; available at: <http://biblegeneve.com/bibles-php/index.php?version=nt1669-cm;> accessed: 29 June 2006; Internet.

- vi. “Then He appeared to James, then to all the apostles;
- vii. “And last of all, as it were to one untimely born, He appeared to me also.

7. In Romans:

- a. **The Gospel** is the central theme of Romans, Rom 1:16-17
 - i. The apostle Paul was set apart for **the Gospel**, Rom 1:10; 15:15-16
 - ii. Paul’s ambition was to preach **the Gospel**, Rom 15:18-21
 - iii. Paul’s blessing is based on **the Gospel** and His preaching, Rom 16:25-27
- b. **Justification by faith alone** being a corollary theme to the Gospel, Rom 1:16-17
 - i. **No justification** through works, Rom 3:4, 20
 - ii. **Justification** as a gift, Rom 3:24-4:5
 - iii. However, **full and immediate justification by faith**, Rom 4:23-5:2, as is the evident purpose for Christ’s death and resurrection (cf. Luke 24:46-47)
- c. Focusing on the glory of God was part of the Old Covenant:
 - i. Making one’s boast in God, Rom 2:17
 - ii. To the Israelites belongs, “the glory,” Rom 9:4
 - iii. Through Christ, the Gentiles also glory in God, Rom 15:7-12
 - iv. Paul provided the bridge between Christ and glory:
 - 1) Paul’s glory is now Jesus Christ!
Rom 15:17, “Therefore I have reason to **glory in Christ Jesus** in the things *which pertain to God*.”
 - 2) And it is via Jesus Christ that God receives glory:
Rom 16:17, “to God, alone wise, *be glory through Jesus Christ* forever. Amen.”
 - v. The New Covenant emphasis is for man to glory in Christ Jesus, when this is done through a focus on the gospel, then Christ Himself brings glory to God (John 17:1)!
 - 1) Could it not rightly be said that man is usurping the role of Jesus, if he seeks to glorify God directly, without going in and through Christ and His cross?
 - 2) Was this not the problem of Augustine and the Medieval scholastics, who sought to bring glory to God directly, with the primary focus on Jesus being His incarnation (as part of the Trinity), the mystery of His dual natures, and Rome’s false doctrine of the Sacraments proceeding from contemplation of this dual nature?

8. In John:

- a. The Gospel of John is the Gospel of belief:
 - i. The verb πιστεύω is found 100 times in 86 verses in the Gospel of John
- b. Belief is related to the object of belief; in the book of John the object of belief is:
 - i. Verbal confessions of faith:
 - 1) “I believe,” John 9:38
 - 2) “Yes, Lord; I have believed that You are the Christ, the Son of God, *even* He who comes into the world,” John 11:27
 - ii. In an question:
 - 1) “Do you believe this?” John 11:26
 - 2) “Did I not say to you, if you believe, you will see the glory of God?” John 11:40
 - 3) “Do you now believe?” John 16:31
 - iii. Dealing with Christ:
 - 1) In Him, John 1:7; 3:15, 16, 18; 4:39; 5:46; 6:35, 40, 47; 7:38, 39; 8:31; 9:36; 10:42; 11:25, 26, 48; 12:42, 46; 14:12; 17:20
 - 2) “In Me,” John 12:44; 14:1
 - 3) In His name, John 1:12; 2:23
 - 4) The name of the only begotten Son of God, John 3:18

- 5) You are the holy One of God, John 6:69
 - 6) Jesus is the Christ the Son of God, John 20:31
 - 7) That “I am,” John 8:24; 13:19
 - 8) In the Son, John 3:36
 - 9) In the Son of man, John 9:35
 - 10) In Jesus, John 12:11
 - 11) That the Father is in Me and I in Him, John 10:38 (not found in NA27); 14:10, 11
 - 12) In the light, John 12:36
 - 13) The word of Christ, John 1:50; 2:22; 4:21, 41, 42, 50; 8:30; 12:47 (not found in NA27); 14:29
 - 14) Because of His signs, John 2:11, 23; 4:48, 53; 7:31; 10:37, 38; 11:45; 14:11
 - 15) Christ’s ability to raise the dead, John 10:15
 - 16) The empty tomb, John 20:8
 - 17) Because of seeing the resurrected Christ, John 20:29
 - 18) Believe though not seeing the resurrected Christ, John 20:29
- iv. Dealing with the Scriptures:
 - 1) Believing the Scriptures, John 2:22
 - 2) Believing Moses, John 5:46
 - 3) In the testimony of John, John 19:35
 - v. Dealing with God:
 - 1) In God, John 14:1
 - vi. Dealing with God sending Jesus:
 - 1) Believing in the One who sent Jesus, John 5:24; 6:29; 12:44
 - 2) Not believing the One God sent, John 5:38
 - 3) That God sent Jesus, John 10:42; 17:8, 21
 - 4) Christ came forth from God, John 16:27, 30
 - vii. Dealing with unbelief
 - 1) Of Nicodemus’ unbelief, John 3:12
 - 2) Of brothers’ unbelief, John 7:5
 - 3) Of the rulers and Pharisees not believing, John 7:48
 - 4) Jews not believing in the healing of the blind man, John 9:18
 - 5) Due to receiving glory from man, John 5:44
 - 6) Disbelief in the Scriptures, John 5:47
 - 7) Disbelief in the words of Christ, John 5:47; 8:45, 46; 10:25
 - 8) Needing a sign to believe, John 6:30
 - 9) Even though they saw Christ, John 6:36
 - 10) Even though Jesus performed many signs, John 12:37
 - 11) Who do not believe, John 6:64; 10:26; 14:9
 - 12) Isaiah’s prophecy, “LORD, who has believed our report?” John 12:38
 - 13) Inability to believe, John 12:39
 - 14) Of Thomas’ need for proof, John 20:25
 - viii. Of Jesus’ lack of trust in man, John 2:23
- c. Note the role of faith in relation to salvation:
 - i. Faith being a gift from God
 - ii. Yet man being the subject of believing
 - d. Note the centrality of Christ’s sacrifice in the message of John, John 1:29, “Behold, the Lamb of God who takes away the sin of the world!”
9. In Revelation:
 - a. Considering an interesting shift between Rev 4 and Rev 5:
 - i. Whereas the songs of Rev 4 focus on the glory of God
 - 1) A shift takes place after the entrance of the “Lamb as if slain”
 - ii. The songs of Rev 4 address specifically:
 - 1) “Lord God Almighty,” Rev 4:8
 - 2) “O Lord,” Rev 4:11
 - 3) Trinitarian considerations aside, as well as the nuance of the link between the OT YHWH and the NT Κύριος for Jesus

- iii. Once Jesus is introduced in Rev 5:1-7, the songs change focus
 - 1) First to Jesus only:
 - a. “You are worthy ... for You were slain, And have redeemed ...,” Rev 5:9
 - b. “Worthy is the Lamb that was slain,” Rev 5:12
 - 2) Then to both God and the Lamb:
 - a. “To Him who sits on the throne, And to the Lamb,” Rev 3:13
 - iv. Perhaps in this last song we have our balance: worshipping both God (and His glory) and Jesus (and His cross)!
- b. Considering interpretive options between Rev 4 and Rev 5:
- i. Dispensational:
 - 1) Could not Rev 4, with its emphasis on the glory of God, be reminiscent of the OT dispensation?
 - 2) Could not also the revelation of the Lamb as worthy in Rev 5:1-7 be reminiscent of the ministry and passion of Jesus Christ?
 - 3) The hermeneutical question in this schema becomes why the next two songs focus on Jesus, and then the last song focus on both God and the Lamb?
 - ii. Varieties of Trinitarian worship:
 - 1) Could it be that the different emphases in the focus of the worship of the songs in Rev 4 and 5 are merely coincidental, and not significant in a chronological way?
 - 2) Much as the church today sings songs both to worship God for who He is, and the Lamb for what He has done, similarly, perhaps, could not Revelation merely portray the breadth of the worship in heaven?
 - 3) Likewise, Rev 19 continues the emphasis found in Rev 4, wherein God is worshiped for his righteous judgment of the Harlot Babylon and affirming His eternal reign
- c. Furthermore, Jesus will be worshiped as “the Lamb that was slain” (Rev 5:12) throughout all eternity, focusing on the priority of the atonement in His ministry:
- i. The word “Lamb” is used 26 times in the book of Revelation (all referring to Jesus, except Rev 13:11)
 - ii. Uses of Lamb with a term for the atonement:
 - 1) Rev 5:6, “Lamb as it had been slain”
 - 2) Rev 5:12, “Lamb that was slain”
 - 3) Rev 7:14, “the blood of the Lamb”
 - 4) Rev 12:11, “the blood of the Lamb”
 - 5) Rev 13:8, “the Lamb slain from the foundation of the world”
 - iii. Other references to the atonement:
 - 1) Rev 5:9, “Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation”
 - 2) Rev 7:14, “they have washed their robes and made them white in the blood of the Lamb”
 - 3) Rev 12:11, “they overcame him because of the blood of the Lamb...”
 - 4) Rev 19:13, “And *He is* clothed with a robe dipped in blood”
- d. The angel goes forth “to evangelize an eternal Gospel to all those who live on the earth” Rev 14:6
10. The Gospel is the primary message of the church in the pastoral epistles (see Appendix to Chapter 26):
- a. “Remember Jesus Christ,” 2 Tim 2:8
11. That the cross is not central in the Gospels is evident because:
- a. The life of Jesus was lived under the Old Covenant
 - b. The teachings of Jesus often related to the Old Covenant, Matt 5, 22
 - c. Christ had not yet died
12. Christ as the Lamb of God was in the mind of God before He created the world, 1 Pet 1:20; Rev 13:8; and Christ as the Passover Lamb is one of the main elements of the Pentateuch’s prophecy regarding the first coming of Jesus Christ

13. It is difficult to doubt that the Gospel (the cross, the blood, justification by faith, salvation in Christ, and believing in Christ) is the CIM of the NT church from a plain reading of the text:
 - a. While seeking to avoid endless debates over hermeneutics, I am advocating a plain reading of the text, rather than a theologically-forced reading
 - b. For example, some who advocate a forced reading are those who adhere to:
 - i. “Oneness Theology”—baptism in the name of “Jesus only” (modalistic monarchianism)
 - ii. Assured healing of the sick by the prayer of faith
 - iii. Finding the Virgin Mary and/or the Eucharist on every page in Scripture.

Reasoning for the Glory of God as CIM:

1. It is interesting to note, by way of introduction, that Calvin likewise accused the Schoolmen (*Theologiens Sorboniques*) of misappropriately emphasizing God over Jesus Christ:¹⁹⁷
 - a. Calvin acknowledged that by the Holy Spirit man must seek Christ for salvation in order to find God¹⁹⁸
 - b. But then Calvin appears to have fallen prey to the same framing of the question, using:
 - i. Medieval categories and logical progressions
 - ii. Quoting Augustine, whose quotations fill the pages of Rome’s quintessential Schoolmen, Peter the Lombard¹⁹⁹ and Thomas Aquinas
 - c. While Calvin acknowledged the need for profession of truth from the mind, “by the submission of our mind” ...²⁰⁰

¹⁹⁷“This evil, therefore, must, like innumerable others, be attributed to the Schoolmen [*theologiens Sorboniques*], who have in a manner drawn a veil over Christ, to whom, if our eye is not directly turned, we must always wander through many labyrinths” (John Calvin, *Institutes of the Christian Religion*, Henry Beveridge, trans. [available at: <http://www.ccel.org/ccel/calvin/institutes.html> (online); accessed: 16 Sept 2007; Internet], 470).

¹⁹⁸“It is true, indeed, that faith has respect to God only; but to this we should add, that it acknowledges Jesus Christ whom he has sent. God would remain far off, concealed from us, were we not irradiated by the brightness of Christ. All that the Father had, he deposited with his only begotten Son, in order that he might manifest himself in him, and thus by the communication of blessings express the true image of his glory. Since, as has been said, we must be led by the Spirit, and thus stimulated to seek Christ, so must we also remember that the invisible Father is to be sought nowhere but in this image” (ibid., 470).

¹⁹⁹Notice the Master of the Sentences, Peter the Lombard’s use of Augustine from the very beginning of 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 preventient 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).

²⁰⁰“We do not obtain salvation either because we are prepared to embrace every dictate of the Church as true, or leave to the Church the province of inquiring and determining; but when we recognize God as a propitious Father through the reconciliation made by Christ, and Christ as given to us for righteousness, sanctification, and life. By this knowledge, I say, not by the submission of our understanding, we obtain an entrance into the kingdom of heaven. For when the Apostle says, “With the heart man believeth unto righteousness; and with the mouth confession is made unto

- d. Like many other theologians before him and after him, the concept of and need for evangelizing was lost in:
 - i. A state-church *a priori*—assuming that people will come to the approved state church to hear the Gospel, not unusually a good assumption on two levels:
 1. That they will come to church (although infant Baptism is required and some other annual religious rites depending on the church and time)
 2. That the state church is actually preaching the Gospel of salvation
 - ii. Regeneration through infant Baptism, which he taught included partaking in “all his [Christ’s] blessings.” Note all the terminology that Calvin subsumed into infant Baptism, the promise of:²⁰¹
 1. The washing of regeneration
 2. Renewing by the Holy Ghost
 3. Free pardon of sins
 4. Imputation of righteousness
 5. The grace of the Holy Spirit, to form us again into newness of life
 6. Being ingrafted into the death and life of Christ
 7. United to Christ himself
 8. Partakers of all his blessings.
2. Belief in the glory of God as the unique Central Interpretive Motif seems a bit more philosophically derived:
 - a. The Gospel (in a limited view) seems to be only a temporary or preliminary message (leading to immediate salvation), whereas the glory of God is considered an eternal truth, which continues both in this life and throughout eternity
 - i. Which is interesting in light of the songs of heaven (for all eternity) which refer to Jesus as “the Lamb that was slain.”
 - b. Similarly, the message of the Gospel is only necessary to initiate a lost soul to salvation, after his/her conversion, worship of God in all His glory (almost a worship of the transcendence of God) replaces an emphasis on the Gospel
 - c. The glory of God is mentioned in several places in Scripture:
 - i. In Ephesians 1, as the ultimate goal of salvation, thereby bringing to completion a temporary emphasis on the Gospel
 - ii. In the OT Scriptures, such as in the Pentateuch and the Psalms
 - iii. “Do all to the glory of God” (1 Cor 10:31) becomes the CIM (even though 1 Cor 2:2 and 15:1-8 are found in the same book of the Bible).
3. In fact, belief in the glory of God as the unique CIM has become for some a true the test of true faith:
 - a. An emphasis on the glory of God has provided, for some, a tried and true test to avoid lapse into spiritual downgrade of human works and the Pelagian heresy (exemplified in Catholicism)
 - i. Consider my remarks on the Second Council of Orange as an Appendix to Chapter 10, to show that the Pelagianism considered in that rebuttal seems to be nothing else than NT evangelism
 - b. For some, it is only the message of “God and His glory” (as opposed to the Christ and His cross) that puts man in his place (e.g. total depravity and total inability), and therefore avoids the

salvation,” (Rom. 10:10); he intimates, that it is not enough to believe implicitly without understanding, or even inquiring. The thing requisite is an explicit recognition of the divine goodness, in which our righteousness consists” (John Calvin, *Institutes of the Christian Religion*, 471-72). By the way, Calvin never quoted Rom 10:9 in his institutes, in interesting omission, in light of the fact that, in part, his institutes were meant to refocus the teaching of the Schoolmen back to the Word of God in the area of salvation.

²⁰¹“He elsewhere uses the same argument—viz. that we are circumcised, and put off the old man, after we are buried in Christ by baptism (Col. 2:12). And in this sense, in the passage which we formerly quoted, he calls it ‘the washing of regeneration, and renewing of the Holy Ghost’ (Tit. 3:5). We are promised, first, the free pardon of sins and imputation of righteousness; and, secondly, the grace of the Holy Spirit, to form us again to newness of life.

“6. The last advantage which our faith receives from baptism is its assuring us not only that we are ingrafted into the death and life of Christ, but so united to Christ himself as to be partakers of all his blessings” (ibid., 799).

pitfalls of Arminianism with its emphasis on human ability (with the counter-measures of duty faith and duty repentance)

4. Sample Scriptural Proof for the glory of God as the CIM:
 - a. Psa 96:3, “Tell of His glory among the nations, His wonderful deeds among all the peoples” (and similar; see Chapter 2 for many more examples)
 - i. The only problem with this verse as proof, is that the salvation of God is also listed as that which ought to be shared to all the world
 - ii. Notice Psa 96:2, “Sing to the LORD, bless His name; Proclaim good tidings of His salvation from day to day”
 - iii. In fact, in these verses, salvation is listed as the message prior to the glory of God!
 - b. 1 Cor 10:31, “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God”
 - i. What of 1 Cor 2:2, “For I determined not to know anything among you except Jesus Christ and Him crucified”? In the same book, and more clearly in a section where Paul was speaking about the message. In chapters 8-10 Paul was discussing meat sacrificed to idols.
 - ii. Is the “glory of God” in 1 Cor 10:31 more important than the Gospel expounded in 1 Cor 15:1-8?
 - iii. What of the twice mentioned concept of “doing”—man needing to do and being commanded to do something, even in this verse?
 - c. The glory of God in Ephesians 1:
 - i. Once appears, “to the praise of the glory of His grace,” Eph 1:6
 - ii. Twice appears the phrase, “to the praise of His glory,” Eph 1:12, 14
 - iii. The prepositions “to” (εἰς) in these three references are taken with such causal weight and with such a hermeneutical *a priori*, as to overturn or negate all of the above emphases on the Gospel, Christ, the cross, or justification by faith as the CIM
 - iv. Could we not, likewise, take the verses that mention the praise and glorification of the Word of God with the same causal weight (cf. Psa 56:10-11; 138:2; Acts 13:48; 2 Thess 3:1)?
 - d. In Revelation:
 - i. The “Hallelujah Chorus” in Revelation emphasizes the glorious reign of God, Rev 19:6, “Hallelujah! For the Lord our God, the Almighty reigns.”
 - ii. Yes, note also the corollary song in Rev 19:1, “Hallelujah! Salvation and glory and power belong to our God...” Notice that we do not worship the power of God, but rather affirm that He has power; we do not worship the salvation of God, but rather affirm that He provides salvation; we do not worship the glory of God, but rather affirm that unto Him belong all glory.
 - e. Other examples:
 - i. Herod was eaten up by worms because he took the glory due to God alone, Acts 12:20-23
 - ii. Many other examples may also be noted and cited

Interaction:

1. There are good reasons for Christians to emphasize the glory of God:
 - a. It is found in Scripture
 - b. It is a safeguard to heresy and the ever-present overemphasis on human merits and human work to obtain salvation
2. It is not a matter of truth and falsehood:
 - a. For example, consider the teaching of Apollos, Acts 18:24-28:
 - i. Apollos “spoke accurately the things of the Lord, though he knew only the baptism of John” (Acts 18:25)
 - ii. Yet Priscilla and Aquila took him aside to explain “the way of God more accurately” (Acts 18:26)

- iii. This resulted in Apollos following in the methodology of Paul, “he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ” (Acts 18:27; cf. Acts 9:20; 17:2-3; 28:23)
- b. Rather than being a matter of “right versus wrong,” it is a matter of emphasis and misemphasis:
 - i. Is the glory of God really the emphasis in the NT?
 - ii. Is the Gospel of Christ the emphasis in the NT?
 - iii. Is there a clear covenantal distinction between the message of the Old Covenant and the message of the New Covenant?
- c. Notice how this issue can spin us off into many directions of debate!
- 3. Thus, emphasizing the glory of God *over* the Gospel of Christ seems problematic for several reasons:
 - a. It undermines the centrality of the Gospel in the Old Testament (Luke 24:44-45) and in the New Testament (as seen above in Luke, Romans, 1 Corinthians, Galatians, the Pastorals, and Revelation)
 - b. It undermines the emphases taught in the Great Commission passages (Luke 24:46-47)
 - c. It undermines the centrality of evangelism in the NT church
 - d. It undermines the urgency of evangelism²⁰²
 - e. It leads to a theological-philosophical approach in the interpretation of Scripture, rather than focusing on:
 - i. The plenary interpretation of Scripture
 - ii. The clear meaning of every text.
- 4. We cannot add to the glory of God by some type of worship of Him:
 - a. He is already glorious!
 - i. John 12:28, “‘Father, glorify Thy name.’ There came therefore a voice out of heaven: ‘I have both glorified it, and will glorify it again’”
 - ii. Even the greatest act of worship is not enough to express the true glory of God!
 - iii. Isa 40:16-17, “Even Lebanon is not enough to burn, Nor its beasts enough for a burnt offering. All the nations are as nothing before Him, They are regarded by Him as less than nothing and meaningless”
 - b. What God wants from a rebellious and stiff-necked people is humility and obedience:
 - i. Example of worship without obedience:
 - 1) 1 Sam 15:22-23, “And Samuel said, ‘Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? **Behold, to obey is better than sacrifice, And to heed than the fat of rams.** For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the LORD, He has also rejected you from *being* king.’”
 - 2) The issue is not lack of worship or added worship, the issue is obedience versus disobedience (1 Pet 2:8)
 - 3) In fact, according to 1 Sam 15, obedience [e.g. to the Great Commission] is “better than” or prior or superior to worship [or sacrifice]
 - ii. Example of worship without honor:
 - 1) Leviticus 10:1-3, “Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, which He had not commanded them. And fire came out from the presence of the LORD and consumed them, and they died before the LORD. Then Moses said to Aaron, ‘It is what the LORD spoke, saying, “By those who come near Me I will be treated as holy, And before all the people I will be honored.”’ So Aaron, therefore, kept silent.”
 - 2) A right relationship with God precedes appropriate worship, this is why the cross is prior to and above any worship that we can give God

²⁰²See Mark Liederbach quote above (Chapter 5, “The Urgencies of Evangelism”; 3. “The Lost Are Really Lost and Going to Hell”).

- iii. The Pharisee and the Tax Gatherer, Luke 18:9-14:
 - 1) The Pharisee puts worship prior to having a right relationship with God, his prayers go unheard
 - 2) The tax gatherer knows that he is meaningless in the sight of God, he confesses his sin and his need for mercy; God hears his prayer
- iv. Luke 17:10, “So you too, when you do all the things which are commanded you, say, ‘We are unworthy slaves; we have done *only* that which we ought to have done’”:
 - 3) Even when we do all that God has commanded (and who does? Eccl 7:20), we have no right or position before God, we remain unworthy servants
 - 4) Our worship does not gain some kind of special worth because of who we are or what we have done—it is always and only because of the blood of Jesus shed for us!
- c. The central issue is our sin and God’s plan of redemption, not some overarching goal of God to finally get humans to admit to His glory through worship:
 - i. Yes, He desires those who worship Him to do so “in spirit and in truth,” John 4:23-24
 - 1) John 4:23-24, “But an hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; **for such people the Father seeks to be His worshipers**. God is spirit, and those who worship Him must worship in spirit and truth.”
 - 2) Notice in this context, that God is first seeking worshipers, not the worship
 - ii. It is Christ Who remains the stumbling block:
 - 1) Isa 28:16, “Therefore thus says the Lord God, “Behold, I am laying in Zion a stone, a tested stone, A costly cornerstone *for* the foundation, firmly placed. He who believes *in it* will not be disturbed”
 - 2) Rom 9:32-33, “Why? Because *they did not pursue it* by faith, but as though *it were* by works. They stumbled over the stumbling stone, just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, And he who believes in Him will not be disappointed””
 - 3) 1 Pet 2:6-8, “For *this* is contained in Scripture: ‘Behold I lay in Zion a choice stone, a precious corner *stone*, And he who believes in Him shall not be disappointed.’ This precious value, then, is for you who believe. But for those who disbelieve, ‘The stone which the builders rejected, This became the very corner *stone*,’ and, ‘A stone of stumbling and a rock of offense’; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed”
 - 4) It is not an issue of atheism versus theism
 - 5) It is an issue of the Gospel of salvation in Jesus Christ
 - iii. Because of its esoteric nature, an emphasis on worshipping the glory of God must needs morph into philosophical theology, as found from Augustine to Peter the Lombard, where the worship of the glory of God is reduced to worshipping speculations of:
 - 1) The mystery and magnificence of beauty²⁰³

²⁰³“Again, while still a Manichæan Augustin had thought and written much about beauty. On this point also, the throwing off of Manichæism and the adoption of a Platonizing Christianity brought about a revolution in his conceptions. The exactness with which he has followed Plotinus in his ideas of the beauty of God and of his creatures is remarkable. This we could fully illustrate by the citation of parallel passages. But we must content ourselves with remarking that Augustin himself acknowledged his indebtedness, and that his idea of beauty was an important factor in his polemics against Manichæism. According to Augustin (and Plotinus) God is the most beautiful and splendid of all beings. He is the beauty of all beauties; all the beautiful things that are the objects of our vision and love He Himself made. If these are beautiful what is He? All beauty is from the highest beauty, which is God. Augustin follows Plato and Plotinus even in neglecting the distinction between the good and the beautiful. The idea of Divine beauty Augustin applies to Christ also. He speaks of Him as beautiful God, beautiful Word with God, beautiful on earth, beautiful in the womb, beautiful in the hands of his parents, beautiful in miracles, beautiful in being scourged, beautiful when inciting to life, beautiful when not caring for death, beautiful when laying down his life, beautiful when taking it up again, beautiful in the sepulchre, beautiful in Heaven. The beauty of the creation, which is simply a reflection of the beauty of God, is not even disturbed by evil or sin. Beauty is with Augustin (and the Platonists) a comprehensive term, and is almost equivalent to perfect harmony or symmetry of parts, perfect adaptation of beings to the ends for which they exist.

“It is patent that this view of the beauty of God and His creation is diametrically opposed to the crude conceptions of Mani, with reference to the disorder of the universe, a disorder not confined even to the Kingdom of Darkness, but invading the Realm of light itself” (Albert H. Newman, “An Introductory Essay on the Manichæan

- 2) The mystery and magnificence of the Incarnation
 - 3) The mystery and magnificence of the Trinity
- iv. Meanwhile in Medieval philosophical theology (again founding itself on Augustine's writings), an emphasis on worshipping the glory of God above obedience to the Gospel of Christ morphed into worship of:
- 1) The crucifix
 - 2) The signs by which the grace of God was deemed to be bestowed (holy water, holy oil, the Host in the Eucharist, etc.)
- d. As one evangelist recently told me, "Worship without obedience is absurd!"
- i. Soteriology must precede doxology (regardless of the practices of the Seeker Church movement and what Emergent writers are saying)
 - ii. Without soteriology preceding doxology, there is a dangerous blurring of the biblical distinction between saved and the lost, the wicked and the righteous (cf. Lev 10:10; Mal 3:18)
- e. God is already glorious!
- i. He doesn't need our worship to affirm His glory or to enhance it in some minuscule way
 - ii. What He desires is our obedience, not sacrifice (1 Sam 15:22), and as it relates to this discussion, our obedience to the Great Commission!
- f. Yet the balance of Rev 5:13 may help Bible-believing Christians bridge this gap: both Him who sits on His throne and the Lamb that was slain are both given the same honor, glory, and power, forever and ever. May it ever be so with us!
- g. Two amazing distinctions:
- i. Present vs. future:
 - 1) The glory of God is future: Rom 5:2, "we glory in the hope of the glory of God"
 - 2) The Gospel of Christ is for the present: Mark 15:16, "Go into all the world and preach the Gospel to all creation"
 - ii. Work vs. Motivation:
 - 1) The glory of God motivates action: "Do all to the glory of God," 1 Cor 10:31; etc.
 - 2) The Gospel demands work, cf. note the concept of "the work of the Gospel," Acts 13:2; 14:26; 1 Cor 15:58; 2 Cor 6:1; Phil 2:30; 1 Thess 3:2; 2 Tim 4:5
- h. For us, New Testament Christians, is it not really all about the glory of Christ Jesus and His cross?
- Rom 15:17, "Therefore I have reason to **glory in Christ Jesus** in the things *which pertain* to God"
- Gal 6:14 (ASV), "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world"
- Phil 3:3, "for we are the *true* circumcision, who worship in the Spirit of God and **glory in Christ Jesus** and put no confidence in the flesh"
- i. Jesus was crowned with glory and honor:

John 2:11, "This beginning of *His* signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him"

John 7:39, "But this He spoke of the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet *given*, because Jesus was not yet glorified"

John 8:54, "Jesus answered, 'If I glorify Myself, My glory is nothing; it is My Father who glorifies Me, of whom you say, "He is our God"'"

Acts 3:13, "The God of Abraham, Isaac, and Jacob, the God of our fathers, has glorified His servant Jesus, *the one* whom you delivered up, and disowned in the presence of Pilate, when he had decided to release Him"

- Titus 2:13, “looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus”
- Heb 2:9, “But we do see Him who has been made for a little while lower than the angels, *namely*, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone”
- James 2:1 (ESV), “My brothers, show no partiality as you hold the faith in our Lord Jesus Christ, the Lord of glory”
- 2 Pet 3:18, “but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him *be* the glory, both now and to the day of eternity. Amen”
- ii. Jesus glorified the Father when He Himself was glorified:
 John 11:4, “But when Jesus heard it, He said, ‘This sickness is not unto death, but for the glory of God, that the Son of God may be glorified by it.’”
 John 13:31, “When therefore he had gone out, Jesus said, ‘Now is the Son of Man glorified, and God is glorified in Him’”
 John 17:1, “These things Jesus spoke; and lifting up His eyes to heaven, He said, ‘Father, the hour has come; glorify Thy Son, that the Son may glorify Thee’”
- iii. We glorify God by/through/in Jesus Christ:
 Implications of prepositions: “by” = instrumentality; “through” = causality; “in” = participation.
 Rom 16:27, “to the only wise God, through Jesus Christ, be the glory forever. Amen”
 Rom 5:11 (DRA), “And not only so; but also we glory in God, through our Lord Jesus Christ, by whom we have now received reconciliation”
 Eph 3:21 (NKJ), “to Him *be* glory in the church by Christ Jesus to all generations, forever and ever. Amen”
 Phil 1:11, “having been filled with the fruit of righteousness which *comes* through Jesus Christ, to the glory and praise of God”
 1 Pet 4:11, “If anyone speaks, *let him speak* as the oracles of God. If anyone ministers, *let him do it* as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen”
- iv. Yes, we must glorify God and live to the glory of God:
 Rom 15:6, “that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ”
 1 Cor 10:31, “Whether, then, you eat or drink or whatever you do, do all to the glory of God”
- v. In fact, one tangible way we glorify God is by confessing Jesus:²⁰⁴
 Phil 2:11, “and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father”
 Alternative translation by William Graham McDonald,
 Phil 2:11, “and every tongue would voice the acclamation: Kvrios Y-soûs Christòs [‘Lord Jesus Christ!'], to the glory of Father God”
 The verb “is” is supplied by almost every other English translation: Jesus Christ [is] Lord
 See my comments on confessing “the Lord Jesus” in Rom 10:9 (Chapter 7 under the verb “confessing”)
- vi. Yes, Christ and God cannot be separated in glory:
 2 Cor 4:6, “For God, who said, ‘Light shall shine out of darkness,’ is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ”
- vii. Our ultimate gift is gaining the reward of the glory of the Godhead:
 2 Thess 2:14, “And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ”
 1 Pet 5:10, “And after you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen *and* establish you”
- viii. Therefore, it appears that seeking to glorify God directly, apart from going through Jesus Christ (and his cross and the gospel) appears to disregard the New Testament pattern:
 1) It is reverting back to an Old Testament approach, which does not take into account the revelation of Christ (Rom 2:17);

²⁰⁴Another way we glorify God is by bearing fruit: John 15:8, “By this is My Father glorified, that you bear much fruit, and *so* prove to be My disciples.”

- 2) It is following the historical pattern of what we know of the early church downgrade into philosophical and sacramental theology, with their focus away from the Great Commission and Christ crucified to discussion of the Trinity and the Hypostatic Union.
- ix. It may be that to truly accomplish “Sola Deo Gloria,” our cry should therefore be “Gloria ad Christum”!
 - i. The amazing examples of Stephen and Paul:
 - i. Other than the transfiguration of Jesus, the only two people in the New Testament actually saw the glory of God were Stephen and Paul. Their experience and its relationship to a discussion of the glory of God versus the gospel of Christ is quite fascinating
 - ii. Stephen:
 - 1) His face shone like an angel, Acts 6:15
 - 2) Had an actual epiphany of the glory of God, Acts 7:55-56
 - 3) All in the midst of evangelizing the Gospel of Christ to a very hostile crowd, Acts 7:54
 - iii. Paul:
 - 1) Went to the third heaven, 2 Cor 12:1-4
 - 2) Although unsure of the exact setting, most commentators conjecture that it took place when he was stoned and left for dead in Lystra, Acts 14:1-20
 - 3) Again, a vision of the glory of God was given when he was evangelizing the Gospel of Christ and receiving the hostilities of the Jews from Antioch and Iconium for doing so, Acts 14:19-20
 - iv. This link is also hinted at in the words of Jesus:
 - 1) Mark 8:38, “For whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels”
 - 2) John 21:19, “Now this He said, signifying by what kind of death he [Peter] would glorify God. And when He had spoken this, He said to him, ‘Follow Me!’”
 - v. So there is a strong link between seeing the glory of God and martyrdom experiences because of the gospel of Christ—an amazing thing!
 - j. Let’s strive to love one another, put aside our differences, and be obedient unto death to the command to tell the whole world about the sacrifice of Jesus Christ on the cross for our sins!
 - i. Rev 12:11 (NKJ), “And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death”

Thoughts on the Extent of the Atonement

Introduction: Another area which at times can divide conservative Christians one from another is the extent of the atonement. The issue can be summarized in this way:

1. Unlimited Atonement: Believing that Christ's death was efficacious for all mankind

“Christ's redeeming work made it possible for everyone to be saved but did not actually secure the salvation of anyone. Although Christ died for every man, only those that believe in Him are saved. His death enable God to pardon sinners on the condition that they believe, but it did not actually put away anyone's sins. Christ's redemption becomes effective only if man chooses to accept it.”²⁰⁵

2. Limited Atonement: Believing that Christ's death was efficacious only for the elect

“Christ's redeeming work was intended to save the elect only and actually secured salvation for them. His death was a substitutionary endurance of the penalty of sin in the place of certain specified sinners. In addition to putting away the sins of his people, Christ's redemption secured everything necessary for their salvation, including faith which unites them to Him. The gift of faith is infallibly applied by the Spirit to all for whom Christ died, thereby guaranteeing their salvation.”²⁰⁶

3. Possible combination: “Sufficient for all, efficient for the elect”

“Sufficient we say, then, was the sacrifice of Christ for the redemption of the whole world, and for the expiation of all the sins of all and every man in the world. ... and, therefore, it is denied that the blood of Christ was a sufficient price or ransom for all and every one, not because it was not sufficient, but because it was not a ransom [for all].”²⁰⁷

Some preliminary comments:

1. There are good Christians on both sides of this issue!
2. In some cases this discussion can lead to endless debate and produce bad blood among followers of Christ
3. There is a sense in which the doctrine of the limited atonement:
 - a. Seems derived from philosophical theology, and a string of logical progressions, much like the teaching on faith healing and the oneness of God; and furthermore, it
 - b. Seems to be a reactionary doctrine, reacting against universalism, which teaches that all men will ultimately be saved
4. The questions naturally follows from these two points: Has the doctrine of the limited atonement gone beyond Scripture in the area of the atonement?
5. This question necessitates a look at particular Scripture

Passages that seem to teach a universal atonement:

1. John 1:9, “There was the true light which, coming into the world, enlightens every man.”
2. John 1:29, “The next day he saw Jesus coming to him, and said, “Behold, the Lamb of God who takes away the sin of the world!”
3. John 3:17, “For God did not send the Son into the world to judge the world, but that the world should be saved through Him.”
4. John 4:42, “and they were saying to the woman, ‘It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.’”
5. John 6:33, “For the bread of God is that which comes down out of heaven, and gives life to the world.”
6. John 12:32, “And I, if I be lifted up from the earth, will draw all men to Myself.”
7. John 12:47, “And if anyone hears My sayings, and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.
8. Rom 5:18-19, “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's

²⁰⁵David N. Steele and Curtis C. Thomas, *The Five Points of Calvinism: Defined, Defended, Documented* (Philipsburg, NJ: Presbyterian and Reformed, 1963), 17.

²⁰⁶Ibid.

²⁰⁷John Owen, *Death of Death in the Death of Christ* (Edinburgh: Banner of Truth, 1959), 183-84.

- disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”
9. Rom 11:12-15, “Now if their transgression be riches for the world and their failure be riches for the Gentiles, how much more will their fulfillment be! But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, if somehow I might move to jealousy my fellow countrymen and save some of them. For if their rejection be the reconciliation of the world, what will *their* acceptance be but life from the dead?”
 10. 2 Cor 5:18-19, “Now all *these* things are from God, who reconciled us to Himself through Christ, and gave us the ministry of reconciliation, 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.”
 11. 1 Tim 2:5-6, “For there is one God, *and* one mediator also between God and men, *the* man Christ Jesus, who gave Himself as a ransom for all, the testimony *borne* at the proper time.”
 12. Titus 2:11, “For the grace of God has appeared, bringing salvation to all men...”
 13. 1 John 2:1-2, “My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; and He Himself is the propitiation for our sins; and not for ours only, but also for *those of* the whole world.”
 14. 1 John 4:14, “And we have beheld and bear witness that the Father has sent the Son *to be* the Savior of the world.”

Passages that speak of the fallenness and condemnation of the world (see also my notes Jesus on Total Depravity following Chapter 8):

1. 1 Cor 11:32, “But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.”
2. Rom 3:9-12, “What then? Are we better than they? Not at all; for we have already charged that both Jews and Greeks are all under sin; as it is written, ‘There is none righteous, not even one; There is none who understands, There is none who seeks for God; All have turned aside, together they have become useless; There is none who does good, There is not even one.’”
3. Rom 3:19-20, “Now we know that whatever the Law says, it speaks to those who are under the Law, that every mouth may be closed, and all the world may become accountable to God; because by the works of the Law no flesh will be justified in His sight; for through the Law *comes* the knowledge of sin.”
4. Eph 2:1-3, “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.”
5. Phil 2:14-16, “Do all things without grumbling or disputing; that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world, holding fast the word of life, so that in the day of Christ I may have cause to glory because I did not run in vain nor toil in vain.”
6. 1 John 2:15-17, “Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. And the world is passing away, and *also* its lusts; but the one who does the will of God abides forever.
7. 1 John 3:1, “See how great a love the Father has bestowed upon us, that we should be called children of God; and *such* we are. For this reason the world does not know us, because it did not know Him.”
8. 1 John 3:13, “Do not marvel, brethren, if the world hates you.”

Passages that include both universal and limited considerations:

1. John 1:16, “For of His fulness we have all received, and grace upon grace.”
2. John 3:16, “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him should not perish, but have eternal life.”
3. John 6:51, “I am the living bread that came down out of heaven; if anyone eats of this bread, he shall live forever; and the bread also which I shall give for the life of the world is My flesh.”
4. John 8:12, “Again therefore Jesus spoke to them, saying, ‘I am the light of the world; he who follows Me shall not walk in the darkness, but shall have the light of life.’”
5. John 14:17, “*that is* the Spirit of truth, whom the world cannot receive, because it does not behold Him or know Him, *but* you know Him because He abides with you, and will be in you.”
6. John 15:18-19, “If the world hates you, you know that it has hated Me *before it hated* you. 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.”
7. John 17:14-18, “I have given them Thy word; and the world has hated them, because they are not of the world, even as I am not of the world. I do not ask Thee to take them out of the world, but to keep them from the evil

one. They are not of the world, even as I am not of the world. Sanctify them in the truth; Thy word is truth. As Thou didst send Me into the world, I also have sent them into the world.

8. John 17:25, "O righteous Father, although the world has not known Thee, yet I have known Thee; and these have known that Thou didst send Me"
9. 1 Tim 4:10, "For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers"
10. 1 John 4:9, "By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him."

Other interesting passages:

1. John 6:37, "All that the Father gives Me shall come to Me, and the one who comes to Me I will certainly not cast out."
2. John 6:39, "And this is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day."
3. 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."
4. John 10:27-29, "My sheep hear My voice, and I know them, and they follow Me; and I give eternal life to them, and they shall never perish; and no one shall snatch them out of My hand. My Father, who has given *them* to Me, is greater than all; and no one is able to snatch *them* out of the Father's hand."
5. 1 Tim 1:15, "It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*."

Passages that seem to teach a limited atonement:

1. Deut 32:43, "Rejoice, O nations, *with* His people; For He will avenge the blood of His servants, And will render vengeance on His adversaries, And will atone for His land *and* His people."
2. Matt 20:28, "Just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
3. Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many."
4. Rev 5:9-10, "And they sang a new song, saying, 'Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. And Thou hast made them *to be* a kingdom and priests to our God; and they will reign upon the earth.'"

Some questions about particularity as a Central Interpretive Motif (CIM):

1. Could it be that a single minded focus on particularity as a CIM is an OT holdover of the particularity of the Jewish nation, that was changed to include Gentiles in the NT?
 - a. This OT focus on particularity being the reason why adherents of the same often glean much from the pages of the OT as regards, a focus on particularity, a focus on the glory of God, etc.
 - b. It must be remembered that Acts 10-11 and Gal 2 seeks to readdress association with Gentiles from a NT theology point-of-view
2. Is it possible to maintain a view of limited atonement as a CIM, and to simultaneously maintain an ardent heart wherein the Great Commission to preach the Gospel to all peoples and all nations is the CIM?

Concerning John's [and Paul's] supposed use of hyperbolic language:

1. Is it not dangerous as an interpretive principle to argue John's use of hyperbolic language on one hand (e.g. for limited atonement), while maintaining literal interpretation on the other hand (e.g. the depravity of the world and of all individuals therein, or the assurance that in Christ alone we are definitely and completely saved)?

Conclusions:

1. There are clearly passages on both sides of this issue
2. Both sides are not mutually exclusive, but rather dovetail together beautifully, if they are both held in a biblical tension:
 - a. Those who cannot accept that they dovetail and are not incompatible seem to have placed their reasoning above Scripture (Isa 55:8-9), and need to take care lest they add or subtract from Scripture, and therefore come under its condemnation
3. The difficulty seems to lie in emphasizing one side so strongly, that the other is erased from the pages of Scripture
4. It would clearly seem, then, that:
 - a. All men are sinners, and all are destined for an eternity in hell
 - b. Christ died for all men, and for the sins of every and all men

- c. God gives a “hearing of faith” to some as they hear the Gospel (e.g. the narrow road):
 - 1) Those who receive a “hearing of faith” must necessarily repent and believe (at the appointed time, upon effectual hearing)
 - 2) However, remembering that some are made uncomfortable by the Gospel, who never come to salvation (e.g. Felix, Acts 24:25)
 - 3) And even among those who appear to believe, we have Jesus teach that:
 - a) Some will fall away (scandalize), Matt 13:20-21 (and parallels)
 - b) Some will bring no fruit to maturity, Matt 13:22 (and parallels)
- d. Only those who repent and believe are saved (and/or converted), and are justified by the atonement of Christ:
 - 1) “Sufficient for all, efficient for the elect”
 - 2) Christ then becomes their ransom, in a particular sense
- e. Only those who are thus saved (by repenting and believing) will go to heaven
- f. Therefore it is expedient, necessary, and exceedingly urgent for all Christians to preach the Gospel to all nations and to all creation so that God may call out His own unto salvation.

Evangelism in the Pentateuch, or Proclamational Aspects of the Pentateuch

Introduction: A Sunday School teacher asked Evangelist Keith Fordham what the Pentateuch had to say about evangelism, several introductory items need to be addressed:

1. It must be understood that the Sunday School teacher was pushing Evangelist Keith Fordham into a Catch 22:
 - a. Framing the question of the Gospel and evangelism from the Pentateuch, that which it does not clearly or explicitly teach, being that the Gospel and the Great Commission is a New Testament emphasis, see Luke 24
 - b. Thereby forcing Keith to argue what involves innumerable theological issues (hermeneutical relationship between Old and New Covenants, theology of the Pentateuch, etc.)
2. However, the most prominent aspects of “evangelism” addressed in the Pentateuch involved the message of salvation. Total depravity, or man’s need for salvation, was addressed in a number of places. God’s choosing His people was noted. The Passover celebration and Jesus as the Passover Lamb are a clear foreshadowing of the cross, which continued into the Book of Revelation where Jesus is called “the Lamb that was slain.” Another allusion to God’s deliverance of His people in the Pentateuch was the Exodus event.
3. However, the Pentateuch was the Law of Moses (John 1:17), and its commissioning was focused on individuals, such as a Great Commission was directed to Moses:

Deut 4:14, “The LORD commanded me at that time to teach you statutes and judgments, that you might perform them in the land where you are going over to possess it.”

Deut 5:5, “I was standing between the LORD and you at that time, to declare to you the word of the LORD”

In the NT, a similar commission is given to all the disciples of Christ, after His death and resurrection. Therefore, a universal Great Commission is a distinctly New Testament emphasis, although prophesied and exemplified in the Old Testament.

4. While not discussing material on the hermeneutical differences between the OT and NT (e.g. Heb 8:13), this study will focus on the several proclamational passages in the Pentateuch.

A. Sample proclamational texts in the Pentateuch (NAS translation):

Exod 9:16, “But, indeed, for this cause I have allowed you to remain, in order to show you My power, and in order to **proclaim** [saphar] My name through all the earth”

Exod 18:19-20, “Now listen to me: I shall give you counsel, and God be with you. You be the people’s representative before God, and you bring the disputes to God, ²⁰ then **teach** [zahar] them the statutes and the laws, and **make known** [yada’] to them the way in which they are to walk, and the work they are to do”

Lev 10:9-11, “Do not drink wine or strong drink, neither you nor your sons with you, when you come into the tent of meeting, so that you may not die-- it is a perpetual statute throughout your generations-- ¹⁰ and so as to make a distinction between the holy and the profane, and between the unclean and the clean, ¹¹ and so as to **teach** [yarah] the sons of Israel all the statutes which the LORD has spoken to them through Moses.”

Deut 4:5-8, “See, I **have taught** [lamad] you statutes and judgments just as the LORD my God commanded me, that you should do thus in the land where you are entering to possess it. ⁶ “So keep and do *them*, for that is your wisdom and your understanding in the sight of the peoples who **will hear** [shama] all these statutes and say, ‘Surely this great nation is a wise and understanding people.’ ⁷ “For what great nation is there that has a god so near to it as is the LORD our God whenever we call on Him? ⁸ “Or what great nation is there that has statutes and judgments as righteous as this whole law which I am setting before you today?”

Deut 4:9, “Only give heed to yourself and keep your soul diligently, lest you **forget** [pen shakach] the things which your eyes have seen, and lest they **depart** [pen sur] from your heart all the days of your life; but **make them known** [yada’] to your sons and your grandsons”

Deut 4:13, “So He **declared** [nagad] to you His covenant which He commanded you to perform, *that is*, the Ten Commandments; and He wrote them on two tablets of stone”

Deut 4:14, “And the LORD commanded me at that time **to teach** [lamad] you statutes and judgments, that you might perform them in the land where you are going over to possess it”

Deut 5:4-6, “The LORD **spoke** [dabar] to you face to face at the mountain from the midst of the fire, ⁵ *while* I was standing between the LORD and you at that time, to **declare** [nagad] to you the word of the LORD; for you were

afraid because of the fire and did not go up the mountain. He said, ⁶ ‘I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery...’”

Deut 6:6-7, “And these words, which I am commanding you today, shall be on your heart; ⁷ and you **shall teach** [shanan] them diligently to your sons and **shall talk** [dabar] of them when you sit in your house and when you walk by the way and when you lie down and when you rise up”

Deut 11:19, “And you shall **teach** [lamad] them to your sons, **talking** [dabar] of them when you sit in your house and when you walk along the road and when you lie down and when you rise up”

Deut 30:18, “I **declare** [nagad] to you today that you shall surely perish. You shall not prolong *your* days in the land where you are crossing the Jordan to enter and possess it”

Deut 32:1-6, “**Give ear** [azan], O heavens, and let me **speak** [dabar]; And let the earth **hear** [shama] the words of my mouth. ² “Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. ³ “For I proclaim the name of the LORD; Ascribe greatness to our God! ⁴ “The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He. ⁵ “They have acted corruptly toward Him, *They are* not His children, because of their defect; *But are* a perverse and crooked generation. ⁶ “Do you thus repay the LORD, O foolish and unwise people? Is not He your Father who has bought you? He has made you and established you”

B. The messenger or intended messenger (by way of admonition or command):

1. God, Exod 9:16; Deut 4:13
2. The Lord, Deut 5:4-5
3. Moses, Exod 18:19-20; Deut 5:4-5, 14; 30:18; 32:1-6
 - a. Notice the intermediary role of Moses in these verses (cf. 2 Cor 5:20)
 - b. Also notice the commissioning of Moses in Deut 4:14
4. Sons of Aaron, Lev 10:9-11
5. Fathers and mothers, Deut 4:9; 6:6-7; 11:19
6. Reflexive verb, Deut 4:6

C. Methods of proclamation (verbs, see chart in Chapter 7, F, “Toward Translating Proclamational Words in the Old Testament”):

1. To declare [nagad], Deut 4:13; 5:5; 30:18
2. To proclaim [saphar], Exod 9:16
3. To teach [zahar], Exod 18:20
4. To teach [yarah], Lev 10:11
5. To teach [lamad], Deut 4:5, 14; 11:19
6. To teach [shanan], Deut 6:7
7. To speak [dabar], Deut 5:4; 6:7; 11:19; 32:1
8. To make known [yada’], Exod 18:20; Deut 4:9
9. To [cause to] hear [shama], Deut 4:6; 32:1
10. To give ear [azan], Deut 32:1
11. Not to forget, Deut 4:9
12. Not to depart, Deut 4:9

D. The message:

1. His covenant, the Ten Commandments, Deut 4:13
 - a. Notice that this declaration was the condemning work of the OT Law, of which speaks Gal 3:23-25, which held faith in custody
2. The word of the LORD [the Ten Commandments], Deut 5:5
3. These words which I am commanding you, Deut 6:6
4. All the statutes, Lev 10:11
5. All these statutes, Deut 4:6
6. Statutes and laws, Exod 18:19-20
7. Statutes and judgments, Deut 4:5, 14
8. The name of God, Exod 9:16
9. The judgment of God, Deut 30:18 (“perish you shall perish”)
10. What your eyes have seen, Deut 4:9
11. Aspects of the message in the Song of Moses:
 - a. The words of my [Moses’] mouth, Deut 32:1
 - b. The name of the LORD, Deut 32:3-4
 - c. The depravity of the people of Israel, Deut 32:5-6

- d. God's election of His people, Deut 32:8-9
- e. God's saving of His people, Deut 32:10-12
- f. God's blessing of His people, Deut 32:13-14...
- g. The judgment of God, Deut 32:35

E. Recipient of the message:

- 1. Heavens and earth, Deut 32:1
- 2. Throughout all the earth, Exod 9:16
- 3. The peoples, Deut 4:6
- 4. People of Israel, Exod 18:19-20; Deut 4:5, 13-14; 5:4-6
- 5. Sons of Israel, Lev 10:9-11
- 6. Sons, Deut 6:7
- 7. Sons and grandsons, Deut 4:9

Conclusions:

- 1. it is indeed interesting that there are quite a few verses which specifically address the concept of proclamation in the Pentateuch, which is not surprising in light of Matt 23:15
- 2. The link between the message spoken and the very words of God is very clear in the portions that delineate the message
- 3. Perhaps the most comprehensive delineation of the Pentateuch's message is found in Deut 32:1-6ff.
- 4. While parents are commissioned in Deut 6:7 and 11:19, the clearest commissioning in the Pentateuch (in style and language) is found in Deut 4:14, with the commissioning of Moses to teach the sons of Israel
- 5. While Jesus clearly emphasized preaching to all nations, this concept was not foreign to the Pentateuch
- 6. This study also shows that the proclamational emphases found in the Psalms and Isaiah are not foreign to the Pentateuch (See *Evangelizology*, Chapters 2 and 10)