

The Evangelistic Message

by Truitt Adair



The Roman Appian Way

*Go into all the world and preach the gospel to all creation.
He who has believed and has been baptized shall be saved;
but he who has disbelieved shall be condemned.*



THE EVANGELISTIC MESSAGE



By
TRUITT ADAIR
Sunset International Bible Institute

Formatted for study by
Virgil Yocham



SUNSET
International Bible Institute
EXTERNAL STUDIES DIVISION
3710 34th Street
Lubbock, Texas 79410
Phone: (806) 788-3280
www.extensionschool.com

The logo for Sunset International Bible Institute features the word 'SUNSET' in a large, bold, serif font. A yellow sun is positioned behind the letter 'T'. Below 'SUNSET' is the text 'International Bible Institute' in a smaller, bold, serif font. Underneath that is 'EXTERNAL STUDIES DIVISION' in a bold, sans-serif font. The address, phone number, and website are listed at the bottom.

The Evangelistic Message

©Sunset Institute Press

Copyright © 2016
Sunset Institute Press

Printed and Bound in the
United States of America
All Rights Reserved

All Scripture quotations, unless indicated, are taken from THE HOLY BIBLE:
NEW INTERNATIONAL VERSION®. Copyright © 1973, 1978, 1984 by
International Bible Society. Used by permission of Zondervan Publishing House.
All rights reserved.

Cover Design by
Richard Cravy

All rights reserved. No portion of this book may be reproduced in any form
without the written permission of the publisher except in the case of brief
quotations within critical articles and reviews, including translation.

CONTENTS

I: THE REPEATABLE MESSAGE.	1
II. THE PEOPLE RECEIVING THE MESSAGE.	4
III: THE CYCLICAL NATURE OF EVANGELISM.	7
IV: THE RELATIONSHIP OF TEMPTATION TO SIN.	10
V: THE LOVE OF GOD.	13
VI: FALSE DOCTRINES SURROUNDING GRACE.	17
VII: THE HEART OF THE GOSPEL.	20
VIII: THE IMPORTANCE OF JESUS' BURIAL.	24
IX: JESUS, THE SOURCE OF THE GOSPEL.	28
X: THE INCARNATION OF CHRIST.	32
XI: HUMAN RESPONSES TO THE GOSPEL.	34
XII: HUMAN RESPONSES TO THE GOSPEL (2).	37
XIII: THE RESPONSE OF AN OBEDIENT FAITH.	40
XIV: THE RESPONSE OF CONFESSION AND BAPTISM.	44
XV: THE CONTRAST OF TWO BAPTISMS.	48
XVI: BAPTISM IN THE EPISTLES.	52
XVII: THE CONFIRMATION PROCESS.	56
XVIII: THE PROMISES OF THE GOSPEL.	59
XIX: THE PROMISED GIFT OF THE HOLY SPIRIT.	63
XX: THE PROMISE OF ETERNAL LIFE & CHRIST'S RETURN.	66
XXI: THINGS THAT WILL TRANSPIRE AT CHRIST'S RETURN.	69
XXII: HELP CONVERTS FEED ON THE WORD OF GOD.	72
XXIII: CONVERTS OVERCOMING TEMPTATION.	76
XXIV SCRIPTURE CHAIN.	79

INTRODUCTION

There is an unchanging message of salvation which must be learned, lived, loved and repeated in every generation. Jesus commissioned his disciples to teach their converts “to obey everything which I have commanded you.” (Matt. 28:19) When those disciples shared the salvation message with the Jerusalem crowd and three thousand were converted they continued to be taught by the apostles. (Acts 2:42) They must have learned the repeatable salvation message from the apostles for later when they were scattered by persecution, “they went everywhere preaching the word.” (Acts 8:4) When the Apostle Paul had planted the church in Ephesus through the preaching of the gospel, he gathered the disciples together and taught them for two years in the lecture hall of Tyrannus. The result was that “all...who lived in the province of Asia heard the word of the Lord.” (Acts 19:9-10) The implication is that the message was spread by those Paul taught, for later he reminded them that he had taught them “the whole will of God.” (Acts 20:27) Paul had a role in the conversion and training of Timothy, along with the godly teaching of Timothy’s mother and grandmother. (Acts 16:1-4, 2 Tim. 1:5) Before his death, Paul passed the “gospel torch” to Timothy, reminding him of the “things you have heard me say in the presence of many witnesses.” (2 Tim. 2:1-2) In the same passage Paul urged Timothy to teach that repeatable message to faithful men who would then teach it to others.

It is my hope that the message of salvation which has been taught to me and which I have taught to many individuals, congregations and students of God’s word, will be taught to yet another generation by those who have received it. A part of this study guide outline is taken from the class notes, taken by one of my students, Greg Holly, during a course entitled “The Evangelistic Message” taught at Sunset International Bible Institute in Lubbock, Our hope is that you will repeat the message to someone else.

Truitt Adair

LESSON ONE

THE REPEATABLE MESSAGE

INTRODUCTION

The evangelistic message must be a repeatable the message. The essentials of salvation must be a repeated message. It must be a message that when taught to another person and that person comes to salvation he/she can then pass that same message on to another. The repeatable nature of the message of salvation in the first century was one of the characteristics that helped the first century church permeate the entire world in its own generation. If we are ever to repeat that process we must also have the kind of message that can easily and relatively quickly be passed on to other people who will pass it on to still others.

LESSON AIM: To understand that the evangelistic message is a repeatable message, the good news message has to be repeated by those who are taught.

THE PRINCIPLE GIVEN BY JESUS HIMSELF

A. Teach the Message, Share the Principle

1. The command and commission (Matthew 28:18-20).
2. Teach – make disciples, baptize – bring them into Christ, teach them what you have been taught.
 - a. Jesus’ message was/is a repeatable message.
 - b. The disciples learned the message in a period of 3 or 3 1/2 years.
 - c. It did not take a life time to teach them a message which they could in turn teach to someone else in a relatively short period of time.

B. The Mission Agenda of Paul and Barnabas (Acts 13)

1. They were working with the church in Antioch for a period of one year (Acts 11:25-26)
2. They were sent out by that church to do mission work – they were to accomplish four things:
 - a. To preach the gospel of Jesus Christ and bring the lost to salvation.
 - b. To gather those saved people into a body of people the local church.
 - c. To train and equip those who are saved to pass on the message of salvation to others – they are to train them for leadership.
 - d. To stay in touch with those people and help them solve problems until they were able to stand on their own.

3. This was a fairly simple agenda that took a only a short period of time.
 - a. This did not take an entire lifetime to accomplish.
 - b. He and his companions were able to go into a geographical area and complete this agenda in a relatively short period of time.
 - c. If your mission is the apostolic agenda then it is possible to actually finish your job in a place – and not spend a lifetime doing it.
 - d. If that is your agenda you can measure your ministry – if that is not your agenda the measurement of your ministry is much more difficult.

C. The Ephesian Mission Agenda (Acts 19)

1. Paul's preaching method and locale.
 - a. First in the Jewish synagogue – reasoning and persuading.
 - b. Because of opposition, Paul left and took the disciples with him and had discussions daily in the lecture hall of Tyrannus.
 - c. This went on for two years so that all the Jews and Greeks who lived in the province of Asia heard the word of the Lord.
 - d. In a period of two years he has trained enough disciples who have obviously helped him to publish the news in Asia so that after two years he can say everyone in Asia has heard the word.
2. Paul followed that agenda everywhere he went:
 - a. He preached the word – the repeatable message of salvation.
 - b. He gathered the saved into the local body – the church.
 - c. He taught that local church the message well enough that they could pass it on to others.
 - d. He trained and equipped leaders – elders or bishops.
3. Paul's purpose in his life was to present all men whole, complete, mature and perfect in Christ (Colossians 1:28).

D. The Corinthian Model

1. There was an essential message of salvation.
2. The same four-fold program he taught in every church (1 Corinthians 4:17).
 - a. He taught them every essential application of the cross in their life including how to be saved how to live their life how to be the church and how to pass that message on to other people.
 - b. He taught his way of life to them– he says he taught the same thing everywhere in every church.

E. The Thessalonian Model

1. Paul preached the essential message in Thessalonica in a Jewish synagogue on three Sabbath days.
 - a. He reasoned with them from the Scriptures explaining and proving the Christ had to suffer and rise from the dead.
 - b. Some of the Jews were persuaded and joined Paul and Silas and a large number of the God-fearing Greeks and not a few prominent women.
2. In just four verses we're told about the apostolic agenda in this particular

location.

- a. He preached the gospel – the same message he preached everywhere else.
 - b. Some people were saved and joined themselves to him.
 - c. He established a body of believers – the church and began to teach those who had responded.
 - d. The results of Paul's work among the people at Thessalonica (1Thessalonians 1:4f).
3. The result was they were beginning to go out into other places and do what the apostle Paul had done there – they became imitators of the apostolic agenda they began to plant churches.

F. The Apostolic Agenda Seen in the Life of the Individual

1. In the life of Timothy (2 Timothy 1:5).
2. The fountainhead of Timothy's faith was in his Grandmother and Mother.
3. The apostolic charge to Timothy – "*You therefore, my son, be strong in the grace that is in Christ Jesus. The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.*" (2 Timothy 2:1-2).

SELF EXAM:

1. Explain the statement: "The evangelistic message must be a repeatable message."

2. What was the four-fold mission of Paul and Barnabas as they were sent out by the church in Antioch?

3. Explain how the evangelistic messenger is to carry out the Great Commission as given by Jesus in Matthew 28:18-20.

LESSON TWO

THE PEOPLE RECEIVING THE MESSAGE

INTRODUCTION:

To properly understand the repeatable evangelistic message which can be passed on from one generation to another, you must understand that every message is presented to real life people who are all at perhaps a different stage of development in their own lives. In other words you are not just preaching this gospel in a vacuum you're preaching it to actual people who may be different and who may be at different stages of development or progression in understanding and being prepared for the reception of that message.

LESSON AIM: Understand that people who are being taught will be at different stages of biblical knowledge and know how to approach each different level of biblical understanding.

THE RECIPIENTS OF THIS ESSENTIAL MESSAGE

A. The Essential Message Is Not Preached in a Vacuum

B Ten Things the Essential Message must Accomplish for and in People Who May Be at Different stages of Development

(Count down to salvation)

10. It must present an awareness of a supreme being to people who have no awareness of God.
9. Those who have no effective knowledge of Christianity – they may have some awareness that there is a God but they don't know about the way of Jesus Christ.
8. These would have an initial awareness of Christianity – they don't really understand what Christianity is.
7. There is an interest that has been aroused by their contact with Christianity– no real awareness of what Christianity is.
6. Somewhere along the line one becomes aware of the gospel fundamentals.
 - a. They become aware of the gospel fundamentals because they were willing to listen with interest.
 - b. Having first received initial contact regarding Christianity.
5. They began to grasp the implications of the gospel.
4. A positive attitude toward Christianity and one's involvement with Christianity.
 - a. At this point people are beginning to be faced with a decision.

- b. They can reject the message or have a negative attitude and a closed mind.
3. Personal problem recognition.
2. There must be the challenge that is felt and the decision to act.
1. Repentance and faith in Christ which includes the obedience of baptism and results in salvation.

C. Ten Points Leading up to Maturity

(Count up to maturity)

1. The post-decision evaluation.
2. Incorporation into the body – that's a part of the apostolic agenda – incorporate people into the body.
3. Personal fruitfulness – they begin to grow in Christ.
4. There is conceptual growth – they begin to see concepts that they were only vaguely familiar with before.
5. The recognition of spiritual gifts – they begin to recognize how God has uniquely gifted them for their place in the kingdom.
6. Incarnational growth – that simply means one is to embody Christ's life.
7. The stewardship of resources – one begins to learn to use their time, talents, money, house, car and everything that God has given them effectively for His service.
8. Prayer – a full prayer life, a well-developed prayer life doesn't come in the first stage of discipleship – it takes time to develop and grow.
9. Employment of spiritual gifts – they recognize their spiritual gift or gifts early but now they are actually beginning to use it or them effectively in service.
10. Finally a reproductive witness – that is, you are actually now recycling the message.
 - a. It would be good if churches would make this one of the qualities of elders, leaders, preachers, and others in leadership roles.
 - b. When you have taken that essential apostolic agenda and have so embodied that agenda in your life that you are able to go out and do for others what someone has done for you, that is maturity.
(Adapted from James F. Engel and Wilbert Norton, "What's Gone Wrong With the Harvest?")

D. Peter Wagner's three P Evangelism

1. There must be Presence.
 - a. One of the first things that we must do is establish a presence for the Lord.
 - b. Paul's desire: "*It has always been my ambition to preach the gospel where Christ was not known*" (Romans 15:20).
2. There must be Proclamation.
 - a. Evangelism will not take place until somebody speaks the message.
 - b. The concept of relationship evangelism is not an effective way to

- evangelize.
- c. Presence alone is insufficient.
- 3. There must be Persuasion.
 - a. Somewhere along the line there must be a challenge issued and a decision to act.
 - b. Somewhere along the line someone's going to have to say, "what are you waiting for arise and be baptized and wash away your sins" (Acts 22:16).
(Peter Wagner, "Strategies for Church Growth")

SELF EXAM:

1. Explain what is meant by: "The essential message is not preached in a vacuum."

2. Why is it necessary for the presenter of the message to know where people are in their knowledge about the Bible?

3. List and explain Peter Wagner's three p's of evangelism.

1) _____

2) _____

3) _____

Study Guide

Truitt Adair

Truitt Adair was born in Phoenix, Arizona on December 28, 1944. He married Sandra Kay Troy, in 1963. Truitt's Biblical training was received at Sunset School of Preaching (1966-68), and Sunset School of Missions (1973). Additional studies were done at Lubbock Christian University, Abilene Christian University, and the Theological University of America, resulting in undergraduate and graduate degrees.



He served as the pulpit minister in Kress, TX, Parkway Drive in Lubbock, TX, and Tatum Boulevard near Phoenix, AZ. Mission works include teaching in India; the establishment of Lagos School of Preaching in Lagos, Nigeria for which he served as director (1973-76); and domestic mission work in Arizona which resulted in the establishment of a congregation in the Phoenix area.

In 1989, Truitt returned to Sunset and served as faculty member and Assistant Director. In 1993, he was appointed as the second President of Sunset International Bible Institute.



3710 34th Street • Lubbock, TX 79410
800 / 687-2121 • 806 / 788-3280
www.extensionschool.com

