

26. This exercise has enlarged the royal family from that day to this and has the responsibility of presenting the good news of salvation to any who would give it a listen.
27. Beginning in A.D. 33 and which will continue until the Rapture of the church, the doctrine of witnessing is the same today as it was almost 2,000 years ago.
27. Here are some points on the **Doctrine of Witnessing**:
 - (1) All believers are royal ambassadors for God and it is their responsibility to present the gospel of salvation to whomever will give it a hearing.
 - (2) Regardless of one's spiritual gift, every believer is required to witness to the unbeliever.

Acts 1:8b - "... you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth."

- (3) Witnessing is performed in two ways: **(a)** in one's life by the execution of the protocol plan of God (2 Corinthians 3:3) and **(b)** by personal, verbal communication to an unbeliever.
- (4) Verbal witnessing should be relaxed allowing for informal dialogue to carry the conversation so as to avoid feelings of coercion or intimidation.

1 Thessalonians 2:7 - But we proved to be gentle among you, as a nursing mother tenderly cares for her own children.

v. 8 - Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.

- (5) Effective witnessing can only be accomplished by the believer who is filled with the Holy Spirit since He is the sovereign executive in the process.
- (6) Witnessing is a two-phase process administered by the Holy Spirit: **(a)** Common Grace. The Holy Spirit acts in place of the missing human spirit in making the content of the gospel comprehensible to the soul of the unbeliever:

1 Corinthians 2:14 - But a natural man [an unbeliever] does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised.

(b) Efficacious Grace: The Holy Spirit's ministry of taking the spiritually dead unbeliever's faith alone in Christ alone and making it effective for salvation.

Ephesians 1:13 - In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of promise.

- (7) These two ministries may be illustrated by the process of breathing: **(a)** Inhale is academic understanding of the gospel in the **νοῦς (nous)** of the unbeliever and **(b)** Exhale is the Holy Spirit making the person's faith effective for salvation in the **καρδία (kardia)**.
- (8) The act of witnessing supplies the unbeliever with the necessary information to consider the proposition that faith in Christ is the means of acquiring eternal life.
- (9) To accomplish this objective, the evangelist must avoid arguing about information cited from Scripture. The person is an unbeliever and is not qualified to argue truth.

- (10) Avoid getting sidetracked over false issues. He may (1) assert the Bible is not the Word of God, (2) ask to explain about people who have never heard, or (3) think Jesus is a fictitious person.
- (11) Make every effort to approach the person privately in order to avoid causing embarrassment, loss of prestige, heckling, or loss of objectivity.
- (12) In witnessing, the evangelist must have some basic knowledge of pertinent doctrines. He would not use these theological terms during the act of witnessing, but should have a basic understanding of those principles central to witnessing. Here are a few:

Salvation is acquired by faith alone in Christ alone (Ephesians 2:8–9).

Grace is the policy of God Who is free to do for man on the basis of the work of Christ on the cross.

Heathen, a person that does not acknowledge the God of the Bible (Galatians 3:8 cf. ἔθνος (*éthnos*): “Gentiles,” NASB and “heathen,” KJV).

Christology and soteriology deal with the Person and the saving work of Christ.

Reconciliation removes the insurmountable barrier of personal sin and its penalty of spiritual death, the imputation of Adam’s sin, the character of God, and man’s relative righteousness (Romans 5:11).

Redemption: at physical birth man is imprisoned in the slave market of sin, but Christ’s work on the cross means that anyone who believes in Him will be set free from that prison (Romans 3:24).

Propitiation: Jesus’ work on the cross satisfied the righteousness of God so that anyone who believes in Christ is reconciled to God (1 John 2:2).

Imputation: the judicial decision by God to attribute to the believer the righteousness of God to which all blessings and rewards are targeted (Romans 4:5).

Unlimited Atonement: Jesus Christ died spiritual death on the cross for all mankind, not just a predetermined few (1 John 2:2).

Human Good was rejected at the cross; when produced by the believer, it will be judged at the evaluation Tribunal of Christ; when produced by the unbeliever, it will be judged at the Great White Throne (2 Corinthians 5:10; Revelation 20:11).

The Last Judgment: the sentencing of those who reject the gracious saving work of Jesus Christ to the lake of fire for all eternity (Revelation 20:11–15).

- (13) The issue in salvation is faith in Christ who died for every sin of every person in human history, past, present, and future.
- (14) The past sins of the unbeliever, no matter how offensive, grotesque, or illegal, were judged in Christ.
- (15) Shame, self-persecution, hopelessness, and self-pity are also sins and these, too, were judged on the cross.
- (16) Sin is sin and all sins were judged in Christ. Paul considered himself the worst of sinners, yet he was saved in Acts 9 through faith in Christ, yet he wrote 13 epistles of the New Testament (*see* 1 Timothy 1:12–17).
- (17) There are numerous verses or passages that present a clear statement of the gospel: John 3:16, 18, 36; 6:40, 44, 47; Acts 4:12; 16:31; Romans 4:5; Ephesians 2:8–9; Philippians 3:9; Titus 3:5; 1 John 5:11–13.