1993

The making of an evangelist

Jarrott, Reginald Edward

Point Halloran, Qld. : T.M. Pryce-Davies, 1993.
https://myrrh.library.moore.edu.au:443/handle/10248/6173

Downloaded from Myrrh, the Moore College Institutional Repository
This chapter could be titled 'The Gospel with Social Roots or Social Fruits'. It depends on what you see as results of Gospel preaching. This chapter does not concern itself with the social gospel as such but with the social implications of the Gospel.

I want to make it quite clear that I do not believe that a man can be saved by what he does in a social way - to me that is teaching that good works can save. However, I certainly do believe that in the preaching of the Gospel, there is a place for us Christians to go on to good works, including the Gospel with social fruits. I will explain this more fully further on.

Some things to consider carefully regarding this subject

It is not always wise to try to speak to a person about his soul, when he and his family are starved for food. General Booth of the Salvation Army believed that you preach the Gospel to mankind much more acceptably if you have first attended to his serious needs. This philosophy of soul-winning has had some outstanding results.

Some years ago in the city of Sydney, Australia, there was a great Australian soul winner known as Mr Eternity. He was so-called because of his habit of writing in beautiful copper-plate, in chalk, on the footpaths of Sydney. Over the years the number of times he wrote the words 'Eternity' added up to thousands upon thousands. Mr Eternity was a convert of 'feed the hungry first philosophy. Being very hungry and in need, he came to a meeting to get rock cakes for his empty stomach and left with the Rock of Ages in his soul.

Jesus came into the world to save sinners, but He also fed the multitudes because they were faint from lack of food (see Matthew 14:15-21 and Matthew 15:32-39).

The Lord was not only concerned about the salvation of mankind but also about justice, mercy, loving your neighbour as yourself, fair wages, and many other aspects of living.

In Isaiah 61:1-3, this section Christ quoted regarding His ministry on earth. The passage has wide implications (see also Luke 4:18-19).

The Japanese Christian Kagawa, was well known and famous in his day. He said, 'Jesus was a man who went about doing good, why is it that I am so often content with just going about?'

We live in an uneasy world. It is a world of revolt, great frustration, bewilderment, lack of food and employment.

Then there are race relation problems, the rich oppressing the poor in many places, hatred and many other social and moral evils.

What Gospel preaching has done in the past...

In this very valuable book on the history of evangelism and revival, he shows how evangelists were instrumental, by their preaching, in starting up great social works, schools and societies, which came as a direct result of their preaching.

In the very interesting book, "The Social Conscience of the Evangelical", by Dr Sherwood E. Listwirt, published by Scripture Union, Swigmore Street, London, he quotes Edward Beecher who makes a very thought-provoking statement - 'Great changes do not begin on the surface of society, but in prepared hearts, in men who by communion with God, rise above the apathy of the age, and speak with living vital energy, and give life to the community, and tone to the public mind'.

We need evangelists to rise above the apathy of the age, to give life to the community and tone to the public mind.

The statement by Edward Beecher and the words emphasised in this heading are most relevant to the day in which we live.

Humanism, poverty, race hatred, road slaughter, abortion, euthanasia, alcohol, drugs, the dangers of tobacco, pornography, prostitution, lowered sex standards, the debasing of need for marriage and commitments to one another in the sight of God, the things which the Bible condemns in Romans 1:18-21; 1 Corinthians 6:9-20; Galatians 5:14-21.

The evangelist, after close communion with the Almighty, should thunder against the evils of the day. Hebrews 2:14 reminds us that Christ came to destroy him that had the power of death, that is the devil. Also 1 John 3:8 says 'He that committeth (that is, practises) sin is of the devil; for the devil sinneth from the beginning. For this purpose, the Son of God was manifested, that he might destroy the works of the devil'.

The evangelist of today should set about to systematically destroy these works of the devil in the lives of many 'modern' humans, such as we read about in Romans, Corinthians and Galatians.

Billy Sunday was right when he said 'I don't owe the devil anything except to put up the best fight I can against him. Should you want to know where I stand, find out what God is for, and put me on that side any time, any place, any where. Then find out what the devil's for, and put me on the opposite side, against him, any time, any place, any where'.

Jesus once said 'The prince of this world (Satan) cometh and he has nothing (no territory) in me'. He doesn't even have a foothold, is what the Saviour is really saying.

If we are completely give over to God, we who are evangelists should not care about the plaudits afterwards, but only for the commendation of the Saviour. If we preach without fear or favour what God thinks about the world's evils, then great things must happen.
Further, it is our God-given task not only to preach salvation through grace, but also to so stir the consciences of people, that many injustices and social and moral ills would be rectified.

Luke 10 and Luke 16 should be a challenge to all soul-winners. Luke 10:25-37 reminds us that there are many who are still lying on the Jericho road of this modern century, waiting for some Good Samaritans to come and pick them up and being dressing their wounds. We need to preach that men and women may be constrained to listen to the voice of Jesus in the parable when in verse 37 Jesus said to the lawyer and to us today, 'Go, and do thou likewise'.

In Luke 16:19-31, we find the story of the rich man and Lazarus. I can't help but feel that in Asia and other places, there are many like Lazarus who desire to be fed with the crumbs from the rich man's table (see verse 21) and that in our affluence we are really the ones who have the rich man's table.

This chapter seems to show how we are responsible, not only to preach the saving Gospel, but in our preaching, also to tackle the evils which prevail in the world today. We should preach in anyway that would so stir men and women's hearts, that the wounded in the Jericho roads of life, and the ones who could be called Lazarus, are attended to compassionately.

In Acts 19:1-3 two things are pointed out of interest which should have a great bearing on the subject dealt with in this chapter. They are:

Verse 13 Second-hand religion doesn't work. (See the words 'we adjure you by Jesus when Paul preaches.)

Verse 15 A real God-directed preacher can be known in hell. (See the words of the evil spirit, 'Jesus I know and Paul I know but who are you?)

By dynamic, Spirit-empowered preaching, Jesus can again destroy the works of the devil in peoples lives, justice, caring for others and sharing with others will be on the agenda each day.

May God do a mighty thing in our day that will smash to pieces the work of Satan, bringing salvation and social justice with it.