

WORDS IN SEASON:

ON SHARING THE HOPE THAT IS WITHIN US

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Gospel Rich Books
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To all my brothers and sisters who desire to make Jesus Christ known

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Foreword

Michael Horton

The greatest gift that you and I possess in Christ is reconciliation with God. Chosen in Christ from all eternity, we are united by the Spirit through the gospel to Christ through faith, which itself is a gift. From this union we receive “every blessing in heavenly places in Christ” (Ephesians 1:3). We’ll never be recipients of a comparable gift.

And the best gift we can give is that same gospel by which others can be reconciled to God: joined to Christ, justified, adopted, sanctified, and finally glorified. We cannot redeem anyone. Nor can we raise those who are spiritually dead to life by our clever techniques, charisma, or persuasion. Nevertheless, we can talk. We can communicate the terms of God’s peace treaty on his behalf to actual people who are “strangers and aliens” to the commonwealth of God. We can share the message that finally addresses the origin of that nagging but undefined sense of shame, guilt, and alienation and announces the good news that God justifies the ungodly.

If the Triune God has chosen this means—the communication of his Word—for uniting others like us to the incarnate Son, a gospel that has brought us such rich forgiveness and peace with God, then we cannot fail to raise our hand with the prophet Isaiah and say eagerly, “Here I am, LORD, send me!”

But, alas, we often feel somewhat ambivalent about sharing our faith. It’s not that we do not believe it, revel in it, and want others to hear it. Perhaps it is because we are naturally shy, at least when it comes to matters that are likely to be controversial. Maybe we have misconceptions about what personal evangelism is, with visions of standing on street-corners holding “Turn or Burn!” signs. It’s easy to say, “I’m really glad that others are doing it—somewhere—and I’ll even support them financially.” Some people work in sales and others prefer a desk job. It’s the division of labor, right?

To be sure, Christ called pastors and teachers to give their lives full-time to studying, proclaiming, and applying God’s Word. Yet we would never say that this relieves us of any personal responsibility for reading the Bible and prayer. The same is true of personal evangelism.

Raised in churches where personal evangelism was highly programmed, we can often over-react. Especially in a society that is increasingly hostile to any serious claims when it comes to religion, we hear many people say, “I don’t preach the gospel; I live it.” The most serious problem with this statement is that it misses the point about what the gospel is in the first place. The gospel is not something that you can live. It’s an announcement about what someone else lived, died for, and was raised from the dead to secure. We are called to live in the light of the gospel, in a way that commends the gospel. Yet we are ourselves among the sinners who need to hear that good news that we’re called to bring to others. We are always the messengers, not the message. The gospel is an announcement and announcements need heralds.

Some of us may be burned out on the constant call to be disciple-makers and the expectation to “save souls.” That can be a paralyzing fear, keeping the bravest among us from taking on such responsibility. But it is a great relief to learn that we cannot save anyone. We cannot bring a single person to saving faith. This is the gift of God. This frees us up to share the gospel in intentional ways as we go about our normal life.

One of the privileges of teaching in a seminary is that I am able to encounter many young people who are zealous to bring the gospel to believer and unbeliever alike. It is not only an encouragement but a challenge for me to be more intentional about taking advantage of opportunities to plant seeds or to water seeds that someone else has planted. Leon Brown is one of those brothers whose head and heart have found a cordial friendship, one who refuses to choose between knowing Christ and making him known. For Leon, there is no point to getting the gospel *right* in our own minds if we don’t get the gospel *out* to those who need it. His own zeal in personal evangelism during his seminary years, and now as a pastor, has been a great example to many, including me.

This book is not another guilt-trip. On the contrary, it opens our horizon to a big God who has a big message that he wants the whole world to hear. Filling our sails with the gospel itself, it leaves us drawing our own conclusion, “Here I am, send me!”

Beyond the motivation, *Words in Season* helps us with the nuts and bolts of evangelistic conversations. Many of us know what we believe, but are not quite sure how to say it or how to take advantage of opportunities—

indeed, make opportunities—to present it. The author brings to bear his own experience, working through his own weaknesses and anxieties as well as the approaches that he has seen to be effective. Combining biblical wisdom with common sense, he knows that personal evangelism is a team sport. It is not something that we do alone, as if we could “close the deal” in every encounter. Furthermore, he knows that the goal of personal evangelism according to our Lord and his apostles is not adding a notch to our belt but adding neighbors to the church.

We are understandably wary of programs that promise to revolutionize the world and trigger mass conversions. This is not that kind of book. But if just one reader—perhaps you or I—became more prepared to give to the next person we encounter a reason for the hope that we have, then *Words in Season* will have been worth more than its weight in gold.

ONE

STARTING IN THE RIGHT PLACE: GOD AND HIS GOSPEL

The culture we inhabit in the 21st century is all about choice. From the food we buy to the clothes we wear, to the cars we drive, intelligent, informed decisions are vital to discern the good from the bad, the helpful from the wasteful, the lasting from the disposable.

When it comes to the subject of personal evangelism, those who desire to learn are faced with the same dilemma—the need to choose from among a multitude of methods and approaches. Given the many programs, seminars, websites and books on personal evangelism, it's easy to get lost in this forest of choices. Which one is right for you? How would you know? Would a spiritual-gifts test help to determine the best fit? Is such a test even accurate or helpful? Then there's the approach—passive or active? Should you sit back and wait for others to ask you about your faith? Is that too passive? Or will you take an aggressive role by approaching strangers and your neighbors to talk about Jesus? Is that too active? Is there a middle ground? Whatever course of action you are currently practicing or will eventually choose, the bottom line is, if you are a Christian, you have to talk about Jesus.

Those who read this book know that talking about Jesus Christ and his gospel are hardly a casual conversation. It's not the same as discussing the weather, sports scores or the latest fashions. Confrontation is inevitable. There are truth claims at stake, and truth claims to make—about the exclusivity of Jesus Christ (John 14:6); about recognizing sin and the need for repentance (Mark 1:15); about the necessity of salvation (Galatians

2:16); about a coming judgment (Acts 17:30-31). Any one of these categories alone can ratchet up anxiety levels. It may cost a friendship, ridicule is a good possibility, and you may even be pegged as a religious nut! The question is: how do we go from here—from fear to faith?

One of my dear friends, who would consider himself in the category of the fearful, still ventures out for the sake of the gospel. The pattern for him is the same every time: he breaks into cold sweats, stammers over words, and feels completely inadequate to the task. To top it off, when reflecting on the witnessing encounter, he often wishes he had said things differently. To him the cycle is one of fear and vain effort. Perhaps you've been there yourself.

There are others who consider themselves as gifted for personal evangelism. They readily share their faith, are comfortable talking to strangers (called, "cold-call" personal evangelism), they willingly distribute gospel tracts (small pamphlets with a Christian message), and some may even attempt open-air evangelism (proclaiming the gospel aloud in the marketplace).

This type of Christian may be our icon, bearing qualities we wish to possess. You may know the type; most churches have some members with these abilities. They frequently bring guests to worship services and they consistently share their testimony about one personal evangelism encounter after another. You listen and watch, in hope that some day you might do the same. Or you may despair of ever attaining to that level. You wish the fear would go away. Discouragement weighs you down. You are weary of the pressure others place on you to share your faith. Quite frankly, it might seem easier to simply wave the white flag, surrendering to fear, and move on. Yet since you've come this far; you know that's not the answer. You just want help.

My hope is that this book will provide the help you desire and a path to the answers you're seeking. If, after reading it, you are more equipped to use the gifts the Lord has given you to share the gospel of Jesus Christ—ridding yourself of the burden of being the next Billy Graham or George Whitefield—the goal will be accomplished. Although you may not know it now, *it is a joy to share the gospel*. You may be fearful while you're doing it, rejection and insults may be your reward, but with the right mindset, you can leave many witnessing encounters rejoicing! And remember, through us,

broken vessels that we are, God the Holy Spirit chooses to call his own to himself (Acts 16:11-15). This in itself is a cause for great encouragement. So where do we begin?

The Attributes of God

In many Sunday school classes, children are taught that God is big! A teacher stands before her students and stretches her arms out as wide as she can to demonstrate the grandeur of God. The children get it, and so do we. God is big, but perhaps bigger than we realize. As the Westminster Catechism teaches, “God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.” We can spend pages mining the depths of just one of those attributes.

Take, for example, God’s eternity. The psalmist writes, “Before the mountains were brought forth, or ever you had formed the earth and the world, from everlasting to everlasting you are God” (Psalm 90:2). It is easy to read over this verse and say, “Yes, I get it,” but do we, really? “Eternity” is a category that we use to express our understanding that God always was. “Before the mountains were brought forth,” the psalmist says. Let us take that a step further. “Before *time* was brought forth.”

God transcends time and space. To think outside of these categories is impossible. When someone says, for example, the words, “pink elephant,” what comes to mind? Now think about “black.” What do you see? Next, picture in your mind what “nothing” looks like. Can you picture it? Since we have never seen “nothing,” the best our minds can likely do is to see it as “black”—a dark space. But even as you attempt to picture “nothing,” you’re still doing it in terms of time and space. *Yet God transcends those categories.*

How then shall we attempt to understand God’s eternity? By recognizing that our understanding is limited. We can struggle with the concept, but at the end of the day it comes down to trusting that God is who he says he is, because we believe that his word is reliable (1 Timothy 3:16-17; 2 Peter 1:16-21). We know that God is eternal. The difficulty is in expressing what that means in limited human terms. Nevertheless, along with the psalmist, we confess: you, O Lord, are “from everlasting to

everlasting,” and you “are enthroned forever” (Psalm 90:2; 102:12). Or with the Sunday school teacher, we can simply say, “God is big!”

What about God’s holiness? (Isaiah 57:15; John 17:11; Revelation 4:8.) This is another attribute that should give us pause. Sadly, however, because the word is used casually today in exclamatory phrases such as “holy cow!” or “holy smoke!” it has lost its power and impact. Yet when the prophet Isaiah is confronted with the vision of a *holy* God, he is driven trembling to his knees.

“For in the year King Uzziah died,” Isaiah writes in chapter 6, “I saw the Lord sitting upon a throne, high and lifted up; and the train of his robe filled the temple. Above him stood the seraphim...and one called to another and said: “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory!”” (Isaiah 6:1-3).

While portions of Bible stories have been made into movies, no producer has attempted to capture this scene. No movie can fully grasp the splendor here revealed. Mere words are not enough. Our expectation as Christians is that that we will experience this glory one day, when we are ushered into the presence of God (Revelation 21:1-4). Until that day comes, we are left with a glimpse through the pages of scripture.

There are numerous references to the holiness of God in the Bible. The question is, “What does holiness mean?” Very briefly, it means that God is completely set apart and committed to all that he does. Isaiah’s vision portrays this by what he says and by what he does not say. Sometimes what is not said is just as significant as what is said. Consider the following illustration.

When I was a child, my mother took me to Las Vegas, Nevada to see Siegfried and Roy, a popular magic show. I was amazed by what I saw—the flashing lights, the animals, the loud noises, and the mirrors. Our seats were at the edge of the stage. Siegfried and Roy made people float in the air, others completely disappeared, and wild tigers obeyed their every command. Looking back, I realized the method to this spectacular madness. I was so focused on the loud sounds, the flashes, and the myriad of activities taking place on stage that I did not pay attention to the smaller details, details that may have given me insight into their magic tricks. To figure them out, of course, would have been no fun at all. My mother did not take me to the magic show to analyze it but to be amazed.

Isaiah's vision was no magic show. What he saw and described was the grandeur of the Lord. And though we are amazed by what he wrote, some things were left unwritten. This is important to help us gain greater insight into Isaiah's vision and the *holiness* of God.

Continue reading verses 4-8 of Isaiah's vision. Other than in verse 1, King Uzziah's name is no longer mentioned. This is significant. In Isaiah's day, the king played an important role. Yet in the presence of God, just as when the moon is covered by the sun, Uzziah's kingship was eclipsed. Why? Because "my eyes have seen the King, the Lord of hosts!" (Isaiah 6:5). For "who is like the Lord our God, who is seated on high, who looks far down on the heavens and the earth?" (Psalm 113:5-6). The answer is, "No one!"

Uzziah's kingship, though valuable, did not remotely compare to the Lord's, the King of all Creation. Is there a human whose glory fills the entire earth (Isaiah 6:3)? While Uzziah experienced a degree of glory, it was limited to the area where he exercised his authority. Is there someone with myriads upon myriads of angelic hosts (armies) at his bidding, willing to go to war on command (Isaiah 6:3)? As a king, Uzziah had soldiers at his disposal who were prepared for war but not like the innumerable angels at God's command. Nor was Uzziah's kingdom of any significant consequence, representing as it did just a small portion of the world at that time. Yet God's kingship covers the earth, the universe, and heaven itself (Isaiah 6:1-4).

Being confronted with what Isaiah was shown, how would we respond? Likely, as Isaiah did—with amazement, wonder, and fear (Isaiah 6:5). While such visions are limited to the prophetic office, Isaiah noticed, as we should, that God is *holy*. He is set apart. He reigns over heaven and earth, a task that even King Uzziah was not designated to do. He is committed to all that he does, which includes his sovereign control over the nations. There is no flaw or deviation within him. All that he does is good and right.

In contrast, King Uzziah's commitment to what is good and right was half-hearted and flawed. In 2 Chronicles 26 it says that Uzziah's heart became divided as he grew strong and proud, the end of which was his destruction (2 Chronicles 26:16). If holiness means absolute commitment (no deviation or double-mindedness), as well as being set apart, the only one who is able to fit such a description is the Lord of Armies. (Notice in Exodus

3:5, God states that the ground is *holy*. What does he mean but that the ground is set apart and committed for a certain function?).

Another attribute of God is his righteousness. Righteousness is associated with making proper judgments (Genesis 18:25; Psalm 97:2). Knowing that God does this perfectly, our thoughts may turn to consider an earthly example by way of comparison. Let's look at human judges and the justice system. We know from what we see and read that no earthly judge exudes the righteousness that is in God. Indeed, "To whom shall we compare him? Or who is his equal?" (Isaiah 40:25). For that reason, this example falls clearly short; nevertheless, for the sake of making a point, let's pursue it.

In America alone, hundreds of court cases occur every day. Laws are broken, charges are laid, and people appear before judges. Cases are presented, deliberations made and judgments are rendered. The expectation is that proper judgments are rendered and justice is satisfied. Another expectation is that the judgment is not arbitrary but is based on a standard—the laws of the land.

In a similar fashion, God executes judgments. Since all that he does is good and right, he cannot make a bad decision. It would be both against his nature and against the laws and rules that he himself made. But the rules that he follows are not externally imposed upon him as they are with earthly judges, since the rules and laws derive from who he is. The prophet Daniel, in reflecting upon God, said, "...the Lord our God is righteous in all the works that he has done..." (Daniel 9:14). Similarly, the prophet Jeremiah said, "Righteous are you, O Lord" (Jeremiah 12:1).

God is also just, infinite, and good. In his personhood, he is triune. He exists in three persons, yet he is one God (Isaiah 40:3; Matthew 28:19; Mark 1:3; John 1:1-3; 5:18; 20:28; Acts 5:3, et. al.).

We could devote volumes to considering the attributes of God. Thankfully, many books have already been written, some with large sections dedicated to this area of theology (*Pilgrim Theology: Core Doctrines for Christian Disciples* by Michael Horton is one good example). Consider taking time to study and be overwhelmed by the attributes of God and his personhood.

The Drama

Many of us enjoy a good drama. Done well, dramas have a way of captivating our complete attention. Whether in book form or on the screen, as the nail-biting events unfold, we wonder what will happen next.

What better drama is there than the unfolding mystery of the Bible? According to one Christian author, the Bible has it all. It involves truth, mystery, deception, and an unimaginable climax. Who would not want to know this story? Or better yet, who would not want to participate *in this story*? What makes the Bible a unique form of drama is that we are not simply watching it unfold. Each one of us is an actor in the story. This is reality television at its best.

Consider the beginning. Although God existed before he created space and time, when he did create it, he entered into his own creation. He began with nothing only later to create light (Genesis 1:3). He separated the light from the darkness calling the light, “Day,” and the darkness, “Night” (Genesis 1: 5). He divided land from sky and water, filling the sky with birds, the seas with fish and the land with creatures (Genesis 1:6-8, 11-25). The rhythm of the days was established—evening and morning. From Day One to Day Six, he created. The climax of creation approached. What would God do now? “Then God said, “Let us make man in our image, after our likeness”” (Genesis 1:26). In the midst of his creation, he made a space for us. He created mankind, both male and female, in his image and after his likeness. Mankind would resemble God in certain ways (Ephesians 4:24). As God is holy, man was to be holy. As God is righteous, man was to be righteous.

As well as resembling God in certain inner qualities, man was also created to act in a God-like manner. Just as God had dominion over all that he created, Adam and his wife were given dominion over the birds of the air, the fish of the sea, and creatures on the land. Just as God, the King of the universe, named the light, “Day,” the darkness, “Night,” and the expanse, “Heaven,” so too Adam was granted this same privilege (Genesis 2:19-23). Naming was a royal function that demonstrated kingly authority (Genesis 17:5, 15; 41:45; John 1:42). The animals were brought to Adam to name. It was as if he sat upon his earthly throne, his subjects were brought to him, and he gave them a new name. No wonder the Psalmist said, “You have

made him a little lower than the heavenly beings and crowned him with glory and honor” (Psalm 8:5). But sadly all of this, in its purity, was lost.

The Fall

Just as the word “holy” has lost some of its impact, so the phrase, “The Fall,” has lost its ability to disturb us with its stark reality.

“The Fall” is more than a theological category. It is *THE* seismic event in history and is the cause of all the havoc and disorder that exists today. War, disease, death, divorce, conflict and disobedience find their birth in The Fall.

The story is well known. God granted Adam blessings beyond measure. He was a king, blessed with an honorable and noble wife, had wealth, and the perfect living accommodations. Most importantly, Adam and his wife had unmediated access to God. They could speak to God and fellowship with him without fear of reproach. They knew the Lord intimately. He was their God and they were his people. The world was theirs! God had only one prohibition. Amid the hundreds of things Adam and his wife could do, God required only that they not eat from the “Tree of Knowledge of Good and Evil.”

“Now the serpent,” we read, “was more crafty than any other beast of the field that the Lord God had made. He said to the woman, “Did God actually say, you shall not eat of any tree in the garden?”” (Genesis 3:1). The Great Deceiver, Satan, took the form of a serpent and questioned the authority of God. How should Adam and his wife have responded? Firstly, they should have denounced Satan’s attempt to deceive them. Secondly, they should have removed him from the garden (Genesis 2:15; Numbers 3:10). By doing this, Adam would have imaged God. Instead, Adam stood by and allowed his wife to be deceived. Once deceived, he followed in her in disobedience (Genesis 3:6).

The freedoms that Adam and his wife enjoyed were now revoked. Once delighting in the presence of God, they now hid from him. Once experiencing complete transparency and trust with each other, they now knew shame and guilt. Adam as head was ultimately responsible. Highlighting the severity of Adam’s disobedience, one theologian described it in this way: “Though at first glance it seems to be a small offence, yet, if

we look more wistfully [that is, earnestly] upon the matter it will appear to be an exceeding great offence; for thereby intolerable injury was done unto God; as, first, his dominion and authority in his holy command was violated. Secondly, his justice, truth, and power, in his most righteous threatenings, were despised. Thirdly, his most pure and perfect image, wherein man was created in righteousness and true holiness, was utterly defaced. Fourthly, his glory, which, by an active service, the creature should have brought to him, was lost and despoiled.”¹

“By Adam’s fall, we sinned, all.” As the first man of the human race, Adam represented all of us (Romans 5:12). His sin is our sin. Adam’s sin was imputed to us, and even from birth, our nature is bent toward sin (Psalm 51:5; Ephesians 2:1). We are born with a disposition that is against God. Our perfect holiness and righteousness is gone (Jeremiah 17:9; Colossians 1:21). Though before The Fall a perfect image-bearer of God, we now bear the sinful image of man (Genesis 5:3). If ever there is a reason for great and overwhelming sorrow, this is it.

“But God!” These are perhaps two of the most glorious words in the Bible. God did not leave us in our misery and isolation. God intervened in a way that we neither expected nor deserved. He did not leave Adam and his wife—or us—to rot in sin. Instead, God began his great work of redemption.

Redemption

After The Fall, God announced his verdict of judgment. He multiplied the pain of childbearing and announced inevitable familial conflict (Genesis 3:15-16). For Adam, with the ground cursed, work would become tough. “In pain you shall eat of it all the days of your life” (Genesis 3:17). Death was the ultimate penalty for sin (Genesis 3:19).

If the unfolding drama ended here, there would be no hope. God, however, rich in mercy, did not leave humanity in its sin. He made a promise described for us in Genesis 3:15. “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.” Although The Fall created one tribe of

¹ Edward Fisher, Fisher, *The Marrow of Modern Divinity* (Scotland: Christian Focus Publications, 2009), 57.

people—sons of Satan—God promised that he would intervene and create another tribe of people—sons of God. This new tribe of people would emerge, ultimately, when *he* bruised Satan's head. Adam understood this as good news. That is why he renamed his wife.

Until this point in the drama, Adam's spouse was named, "Wife." It was not until God promised to create a new tribe of people—sons of God—that Adam called his wife's name, Eve (Genesis 3:20). Eve, in the Greek translation of the Old Testament, means *life*. Or as our English translations state, "the mother of all living." Adam heard a promise of *new life*. Though their sin was very great, God would cast their sin, and the penalty of their sin, as far as the East is from the West. Their sin was removed. God not only took something away—their sin—but he also gave them something—Christ's righteousness, pictured when God clothed them with garments of animal skin (Genesis 3:21; 2 Corinthians 5:21).

Just as God killed an animal in the garden, shed its blood, and covered his people with animal skins, so he would later crush his Son and shed his blood to cover sinners with his righteousness and remove their sins (Isaiah 53:1-10; 2 Corinthians 5:21). Adam brought sin and death into the world; the Second Adam, the Son of God incarnate in Jesus Christ, brought righteousness and life (Romans 5:12-21). Life and righteousness are given to all who believe. All of our sins are fully forgiven. Though deserving of God's wrath and curse, Christ took that punishment. Our sin and guilt were transferred to Christ, and his righteousness was credited to us. We now stand perfectly righteous before the Father. He is our God and we are his people. "If anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

Christ's birth, perfect life, sacrificial death, resurrection, and ascension, leads to everlasting life for all of God's people. The debt owed due to sin was nailed to the cross. Paul says God forgave "us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This he set aside, nailing it to the cross" (Colossians 2:13-14). There is no longer enmity between God and us—his people—because Satan's head was bruised. We are now part of another tribe of people—sons of God. In Christ, this is who we are. Do not doubt! Only believe! Christ is ours and we are his. By faith in Christ, this is our guarantee!

We are also guaranteed that the Holy Spirit will steadily transform us into the image of Christ (Romans 12:1-2; Colossians 3:10). Our very

minds—that is the way we think—are being shaped to more fully think as Christ thinks. We are being changed so that we can put to death what is earthly in us and live to righteousness. This is our promise until the Lord takes us home. Then we will be like him, and all that he set out to do will be fully realized.

Conclusion

Why begin a book on personal evangelism in this way? You may have concerns about your ability to answer common objections to Christianity. Maybe you are concerned about clearly articulating the good news of Jesus Christ. You may wonder if you have the gifts to share your faith. Many of these concerns will be addressed, but what we need to do is start where it matters most—with God and his gospel!

Life begins with God, not man. When we place our desires above what God requires, the results are already in (read Genesis 3 again). When God is the focus, giving him all the glory and honor that is due his name, only then can we rightly conduct ourselves. This is true in all areas of life, personal evangelism included. Without God’s initiating love and grace in Jesus, there is no good news to share. Without God’s mercy and compassion, we would be blind to the truths of the gospel. Without God’s sympathy and condescension, the penalty for our sins would remain. But with all of the above, and more, we have great news to believe and share.

Question: “What is your only comfort in life and death?” The Heidelberg Catechism gives an answer that we should carry with us throughout our lives: “That I with body and soul, both in life and death, am not my own, but belong to my faithful Savior Jesus Christ; who, with his precious blood, has satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto him.”

Discussion Questions

1. When discussing personal evangelism, there are many places we can start. Why start with God and his gospel?
2. How did Adam disobey God in the garden? How has this affected you?
3. Did Adam hear good news in the garden? How do you know?
4. Based on the information in this chapter and your personal knowledge of the Bible, what is the good news of Jesus Christ?
5. What are the benefits of the good news? Are these benefits applied to you? How do you know?
6. Are you willing to commit Heidelberg Catechism question and answer number one to memory? If so, hold yourself accountable and set a date.