

The Pastoral Office and Evangelism

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In Romans 12:1 Paul writes: “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship.”ⁱ In response to all of God’s mercies so clearly presented in the opening chapters of Romans, and then illustrated in God’s mercy toward Jew and Gentile alike (Romans 9-11), Christians are now called upon to give themselves back in grateful service to God. As priests of the king they will offer no less a sacrifice to God than the sacrifice of themselves.

Equiper of the Saints for the Work of Service

It is right at this point that a key role of the pastor comes in. The pastor is to equip God’s priests. He is to outfit them for a life of Christian service that is acceptable to God. “He (Christ) gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ” (Ephesians 4:11-12).

The pastor/teacherⁱⁱ is to equip God’s saints for their particular service of God in accordance with their spiritual gifts.ⁱⁱⁱ The word translated as “equipping” in Ephesians 4:12 is from a Greek word that has as its basic meaning “to render fit, sound, complete.”^{iv} It is used for mending torn nets (Matthew 4:21), thus getting them ready for action. That’s the role of the pastor/teacher—that of mending the saints, getting them ready for action. This same word is also found in Galatians 6:1: “If a man is caught in any trespass, you who are spiritual, **restore** such a one in a spirit of gentleness.” Thayer’s *Greek-English Lexicon* translates “restore” as “make him what he ought to be.”^v We might say, “Shape him up.” That’s the pastor’s role, to “shape up” the saints, to make them complete, fit, sound.

For what? “For the work of service.”^{vi} The word translated as “for” has the idea of movement in it. Literally translated it means “into.” Pastors are to prepare the saints, God’s people, to enter the work of service. What is meant by “service”? In Mark 10:45 we read: “The Son of Man did not come to be served, but to serve.” The same Greek word is used here as in Ephesians 4:12. Christ came to serve us by giving His life as a ransom; now Christ’s people will serve Him by giving their own lives back to Him. And the pastor’s role is to equip God’s holy ones, believers, to do just that.

“Whether he knows it or not,” writes Oscar Feucht, “a pastor is the ‘head’ of a ‘seminary,’ a training school for workers.”^{vii} This applies to the work of evangelism also, as Prof. Daniel Malchow brought out in his 1971 Synodical convention essay:

One does not overlook the **vital responsibility of the pastor** for guidance and instruction. It is he who has been called as the spiritual shepherd of the flock. He has received the theological training to strengthen and deepen the spiritual knowledge of his congregation....In addition to proclaiming the glorious news of salvation, pastors are to equip their people for service in the church. Assuredly this includes the Christian’s function as a witness.^{viii}

In fact, in view of Ephesians 4:11-12, we would have to agree with this statement by our present WELS Evangelism Commission Co-Chairman: “A church which bottlenecks its outreach by depending on its specialists—its pastors or evangelists—to do its witnessing is living in violation of ...the intention of its Head.”^{ix}

Key Man

The pastor, then, as the divinely appointed “equipper of the saints,” is the key man in a congregation’s program of evangelism.^x Prof. Malchow writes: “It would appear inconceivable that a congregation could initiate and carry out an evangelism program without the enthusiastic support and leadership of the pastor.”^{xi} Reuel Schulz says the same: “Whether they like it or not, pastors are the key people when it comes to person-to-person face-to-face evangelism by the laity.”^{xii} Feucht agrees: “The pastor holds the key! He can keep his people merely as members on a church roll, or he can make them member-ministers.”^{xiii} Waldo Werning writes in “Vision and Strategy for Church Growth”:

The pastor obviously plays a key role...He will prayerfully consider his role as an example to the flock, his faithfulness in proclaiming the pure Word and the whole counsel of God, his relevancy to the spiritual needs of the people in his preaching and teaching, his effectiveness in training the saints for the Savior’s work, and his personal discipline in fulfilling all the responsibilities of the holy ministry (Ephesians 4:11-14; I Timothy 4:12-15; 1 Peter 5:2).^{xiv}

The pastor is the key man. He is the *episkopos* of Acts 20:28, the “overseer,” the “superintendent” of the flock. He is the one who in his shepherding skillfully counsels, corrects, guides, directs, co-ordinates. It is his skillful and enthusiastic guidance and counsel that is needed to properly equip the saints for service—including the service of witnessing for Jesus.

We might break down the pastor’s key role of equipping the saints for the work of service in the following way: the pastor will serve as a motivator, as an example, as a teacher, and as an organizer.

Motivator

Proper motivation, we would all agree, is of greater importance than proper technique. Pastors will desire to get their people to want to talk about Jesus to others, as did God’s saints in New Testament times. “Andrew found first his own brother Simon, and said to him, ‘We have found the Messiah.’...He brought him to Jesus” (John 1:41-42). “Philip found Nathanael and said to him, ‘We have found Him, of whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph...Come and see’” (John 1:45-46). The woman at Jacob’s well says to her fellow townsmen, “Come, see a man who told me everything I ever did. Could this be the Christ?” (John 4:29, NIV). Peter and John exclaim, “We cannot stop speaking what we have seen and heard” (Acts 4:20). The lay Christians “who had been scattered (by the persecution following Stephen’s death) went about preaching the Word” (Acts 8:4).

What’s the common denominator here? Isn’t it that all these people were excited about Jesus—about who He is and what He had come to do? Peter and John stand before the Sanhedrin, on trial for “proclaiming in Jesus the resurrection from the dead” (Acts 4:2). Even before Annas and Caiphas they continue to testify of Jesus, “for there is no other name under heaven that has been given among men, by which we must be saved” (Acts 4:12). “Now as they (the members of the Sanhedrin) observed this confidence of Peter and John, and understood that they were uneducated and untrained men, they were marveling, and began to recognize them as having been with Jesus” (Acts 4:13). They had been with Jesus. Jesus had been, and still was, with them. This was the secret of their voluntary, enthusiastic testimony. Carl Wilson in *With Christ in the School of Discipleship* puts it well when he writes: “People not only need to be trained in personal evangelism, but also need to become aware of the presence and working of the risen Christ. Then they will enthusiastically talk about Him.”^{xv} Let’s not discount the importance of proper Gospel motivation. Otherwise lay evangelism programs will be nothing but shallow activism.

To feed others, the pastor himself needs to be fed. The pastor’s role in evangelism begins, then, I would suggest, with the pastor on his knees with open Bible before him. Waylon Moore, in *New Testament Follow-Up*, writes, “The pastor, above all, has to resist the continual pressure to do rather than to study and

pray; the ‘quiet time’ must therefore have top priority each day. This quiet time is not sermon-building time, but heart-building time, a time for fellowship with Christ.”^{xvi} This is an ongoing need. Pastors will confess of themselves as Dwight L. Moody admitted about himself, “I am a leaky vessel. I need to keep constantly under the tap.”

Pastors need to take the time for regular, fervent prayer as Jesus did.^{xvii} Charles Spurgeon was once asked by a young student the secret of his success. Spurgeon’s answer: “Knee work, young man! Knee work!”^{xviii} Carl Wilson writes, “if he (the pastor) does everything else right in terms of building disciples, yet fails to pray, nothing significant will happen. The reason is simple. God acts in response to believing prayer, because through prayer He is glorified rather than the worker.”^{xix} With the leaders of the early Christian church, pastors today, too, need to take the time “to devote themselves to prayer and to the ministry of the Word” (Acts 6:4).^{xx}

Then let the pastor preach, confident that “the mouth speaks out of that which fills the heart” (Matthew 12:34). Let him preach with enthusiasm that which he has personally discovered to be the “living and powerful Word of God” (Hebrews 4:12). A true Law-Gospel sermon, provided that the hearer doesn’t harden his heart to the message; will motivate the hearer to go out and tell others.^{xxi} A true Law-Gospel sermon will lead the believer to exclaim, first to himself, then to others, “What a wonderful God I have! Look who I am—nothing but a poor, miserable sinner. But look at what God has done for me—rescued me through Christ, given me new life and hope, and now is ready to use me for His purposes.” “Chief of sinners though I be, Jesus shed His blood for me.” “Oh, the height of Jesus’ love, higher than the heavens above.” “Here, Lord, I give myself away. ‘Tis all that I can do.”

All the techniques in the world cannot motivate someone to witness. But the Gospel can and will motivate. Let the pastor take the time to be motivated by the Holy Spirit through the Gospel, and then let him be used by the Spirit to motivate his people.

Example

But the pastor will want to do something in addition to motivating. He will also want to lead the way for his people. That’s what a pastor is, a shepherd who leads a flock. A pastor’s attitude toward and activity in the work of evangelism will affect the whole congregation’s attitude and activity in this vital part of the church’s work. I find myself in agreement with the words of Nate Krupp in *A World to Win*:

It is highly improbable that a church will ever do personal evangelism until the pastor of that church first leads the way. There are many situations where there are soul-winning pastors without soul-winning people (because the pastor yet does not have the vision or know-how to mobilize his laymen), but the author does not know of a single instance where there is a soul-winning church without a soul-winning pastor at the helm of that church. The pastor cannot push his people into personal evangelism—he must lead them.^{xxii}

This is what Dr. James Kennedy means by his oft-quoted statement, “Evangelism is more often caught than taught.”^{xxiii} God’s people will come to see the importance of personal evangelism by observing how important it is to their pastor.

In the ministry of both Jesus and of the Apostle Paul we see the importance of a leader’s example. Jesus didn’t say to His first disciples, “**Listen** to Me (although they did a lot of listening), and I will make you fishers of men.” He said, “**Follow** Me” (Matthew 4:19). Jesus called His disciples “that they might be **with Him**, and that He might send them out to preach” (Mark 3:14). From Jesus’ own example they learned the importance of seeking out the lost, for example, Zaccheus (Luke 19:1ff), and the woman at Jacob’s well (John 4:1ff). From His lips they heard the parables of the Lost Sheep, the Lost Coin, and the Prodigal Son (Luke 15:1ff). The time they spent with Him gave them the opportunity to “catch” His evangelistic fervor.

Paul, too, didn't hesitate to use himself as an example. He writes to the Corinthians, "Be imitators of me, just as I also am of Christ" (1 Corinthians 11:1). He tells the Philippians, "The things you have learned and received and heard and seen in me, practice these things" (Philippians 4:9). Certainly Paul was an outstanding example of an evangelist in action. His "woe to me if I do not preach the Gospel" (1 Corinthians 9:16) is not an idle statement but a summary of his life as apostle.

So the pastor today should serve as example. Moore writes, "The pastor's relationship to the church is horizontal, not vertical; he is to walk ahead of them, not reign over them."^{xxiv} We think of Peter's words, "Nor yet as lording it over them allotted to your charge, but proving to be examples to the flock" (1 Peter 5:3).

What keeps pastors from being examples to the flock in the work of evangelism? Three reasons come to mind. One is lack of time, especially in a larger congregation. Sick calls, counseling, funerals, marriages, board and committee meetings, sermon and various class preparations fill every minute of the week. But is lack of time a valid excuse? Prof. Malchow writes,

If passion for souls is to be burning in the hearts of the congregation's members, it must be blazing intensely in the heart of the pastor...Nor is the pastor left with a choice...Paul's words to Timothy are the words of the Good Shepherd to all of the undershepherds: "Do the work of an evangelist" (2 Timothy 4:5). Or, as Beck translates: "Do your work of telling the good news."^{xxv}

In other words, time will **have** to be made. It's God's will that it be made. As the apostles in Acts 6 delegated certain duties to others in the church, so pastors today need to do the same to free themselves for a certain amount of time for personal evangelism.

Another reason, closely connected with the one above, is a misplacing of priorities. Arthur Graf writes of this in his book, *The Church in the Community*:

There are some ministers who unwittingly feed the self-centered attitude of their members by their own false attitudes...They seem to feel that their first responsibility is soul-keeping and that soul-winning is of secondary importance...Any minister who limits his call of responsibility to his congregation or feels that soul-keeping has priority over soul-winning has a wrong conception of his call. The same Lord who said, "Take heed to the flock" also said "Preach the Gospel to every creature." Neither has priority over the other.^{xxvi}

It's instructive to note that in the early Church even those with many administrative duties didn't forget their call to bring the Gospel to the unbeliever. Irenaeus, for example, the Bishop of Gaul around 200 A.D., made a practice of preaching in the villages and towns of Gaul, even learning their language so he could do a better job of communicating the Gospel.^{xxvii}

Then, a third reason: many pastors, I believe, feel much more competent to preach and comfortable about preaching the Gospel from a pulpit than they do about sharing the Gospel one-on-one with an unbeliever. But if personal one-on-one evangelism as Jesus did is God's will, then shouldn't our pastors become competent and comfortable in it? Granted, some pastors will be able to evangelize the unchurched more capably than others,^{xxviii} but all can become equipped to witness to what they have "seen and heard" (Acts 4:20) about Jesus. Perhaps we need more emphasis on this very practical aspect of the ministry at our Seminary. I know that I now feel more competent and comfortable in my evangelism calling, having learned a basic outline for witnessing as presented in the *Talk About the Savior* manual.

Samuel Shoemaker writes, "Test yourself by this: can I get across to other people what I believe about Jesus Christ? If not, what real good am I to them, and what real good am I to Him?"^{xxix} And, we might add, of what real good is a pastor to his people in the work of evangelism if he doesn't lead the way by "doing the work of an evangelist" (2 Timothy 4:4) himself?

If a pastor has “a heart for evangelism,” this will be apparent not only in his taking the time for evangelism calling. It will show itself also in the attention that he gives to evangelism in the congregational program. For example, the pastor will:

1. Include evangelism appeals (“Go and tell”) regularly in his sermon applications.
2. Talk about evangelism in Bible classes and write about it in newsletters, pastoral letters, etc.
3. Stress in his instruction classes (adult and youth) that evangelism is a normal, vital part of a Christian’s life.
4. Give the work of evangelism consideration in the meetings of the congregation’s Voters’ Assembly, with regular reports on work being done and work being planned.
5. Remember the unchurched in planning and conducting the church services (Include, for example, some simple hymns as well as the chorales).
6. Urge a fair-share of the congregation’s budget to be used for outreach.
7. Remember the unchurched when developing the annual program (For example: he won’t look upon VBS merely as something to get over with, but will schedule it at a time when it will attract as many unchurched as possible).
8. Strive for a positive, optimistic spirit in the congregation (Not an attitude which says, “We’re very strict. Not many will be interested in us”; but rather one which exudes a spirit that says, “We have a tremendous message for our community, one that we know people will rejoice to hear!”)

The pastor is the example. As he leads with certainty and enthusiasm, his flock will follow.

Teacher

And, the pastor is a teacher. The pastor’s teaching is what gives direction to a duty. If it is true, as is often claimed, that 95% of church members have never led anyone to Christ, no doubt the major reason for this is not lack of “want to” but of “know how.” Many are in the company of the young man in the Kennedy movie, “Like a Mighty Army,” whose response to a sermon on the need for evangelism is, “Tell us how, Rev.! Tell us how!”

“Too many pastors (and I am one of them),” writes Ralph Quere in the book *Evangelical Witness*, “frustrated by the massive evangelistic task that confronts them, have simply made their people feel guilty by telling them, ‘You must witness.’ Yet too often we have not helped them learn to verbalize their faith—to tell the good news.”^{xxx} Feucht writes, “We have too long depended on the sermon alone to do what it cannot fully do,”^{xxxi} that is, train people in the work of evangelism. Just as pastors must take the time to train Sunday school and vacation Bible school teachers, to train stewardship callers, to train elders for church discipline visitation, etc., so special time is needed to train evangelists. And it is only natural that the pastor, as “local theologian and teacher,”^{xxxii} should do that training. He will teach his people how to “handle accurately the Word of truth” (2 Timothy 2:15), as he teaches the proper use of Law and Gospel in witnessing. He will warn them of witnessing pitfalls, such as the error of synergism when presenting the Gospel.^{xxxiii}

The pastor’s chief tool in teaching will be the same as his tool in preaching—the Word of God. “All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be **adequate, equipped** for every good work” (2 Timothy 3:16-17). It’s helpful to note that the highlighted words are translations of Greek words that are from the same Greek root as is the word “equipping” in the Ephesians 4 passage we looked at earlier. Pastor/teachers are Christ’s gift to His Church “for the **equipping** of the saints for the work of service” (Ephesians 4:12). Through the Holy Scriptures the saints become **equipped, completely equipped** for their Christian service. The pastor will want to be a teacher of the Scriptures to his members to train them in evangelism.

Whom will he teach? Here pastors can do no better than to follow Jesus' example, who preached to the multitudes, but gave special training to a few. So pastors will want to do what they can to teach the whole congregation certain principles of Biblical witnessing. This can be done through sermons on the "how-to" of witnessing, Bible classes, organizational topics, and through youth and adult confirmation classes. Since evangelism is the work of the Church, it would hardly be out of place to reserve one session near the end of the confirmation course for some basic training in evangelism—perhaps to provide the class members with a simple outline on "How to Share the Gospel with an Unbeliever."

But the pastor will also want to spend time with a smaller number, giving to them more intensive training in evangelism, as Jesus did with the Twelve. In this connection, it would be worthwhile for all our pastors to read carefully Coleman's *The Master Plan of Evangelism*.^{xxxiv} The Master's method of training His disciples, Coleman analyzes, followed eight steps:

1. **Selection** of a few chosen men
2. **Association** - He stayed with these men. "Knowledge was gained by association before it was understood by explanation."^{xxxv}
3. **Consecration** - Jesus expected the men He was with to obey Him. "They weren't required to be smart, but they had to be loyal."^{xxxvi}
4. **Impartation** - He gave Himself away.
5. **Demonstration** - He showed them how to live in every area.
6. **Delegation** - He assigned them work after they had been watching and learning for a year.
7. **Supervision** - He evaluated both their "successes" and their failures.
8. **Reproduction** - He expected them to reproduce. "Here was the acid test. Would His disciples carry on His work after He had gone?"^{xxxvii}

Waylon Moore in *New Testament Follow-Up* condenses and simplifies these eight steps into the following five:

1. Tell him why
2. Show him how
3. Get him started
4. Keep him going
5. Teach him to reproduce^{xxxviii}

Such intensive training can best be carried out with a small number of people where close supervision is possible. This is the principle behind the Coral Ridge evangelism program and our own "Talk About the Savior" program. The pastor spends about one-half a year with just two individuals, training them both in witnessing and in teaching others how to witness.

Whom should the pastor choose to "be with him" as the Twelve were with Jesus? Note that Jesus didn't ask for volunteers. "He appointed twelve" (Mark 3:14). Let the pastor look for a few persons who would appear to have the gift for the work of evangelism, and then let him concentrate his training efforts on them. In 2 Timothy 2:2 Paul instructs Timothy: "The things which you have heard from me in the presence of many witnesses, these entrust to **faithful** men, who will be able to teach others also." You note the goal here—that of carrying on the message from generation to generation. Four generations are mentioned here: Paul to Timothy to faithful men to others. The key qualification is **faithfulness**, a requirement for stewards of the Gospel as well as stewards of material goods.

The pastor is to train others to evangelize, who in turn will train still others. This principle of multiplication cannot be emphasized too strongly. Perhaps Dr. Kennedy isn't exaggerating when he says, "It is more important to train a soul-winner than to win a soul,"^{xxxix} if that person in turn trains another soul-winner who in turns trains another, etc. This is the principle we are following in our world mission program with our emphasis on Bible schools and seminaries. Robert Coleman writes:

Here finally is where we must evaluate the contribution that our life and witness is making to the supreme purpose of Him who is the Savior of the world. Are those who have followed us to Christ now leading others to Him and teaching them to make disciples like ourselves?...What really counts in the ultimate perpetuation of our work is the faithfulness with which our converts go out and make leaders out of their converts, not simply more followers...The criteria upon which a church should measure its success is not how many new names are added to the roll nor how much the budget has increased, but rather how many Christians are actively winning souls and training them to win the multitudes...Our satisfaction is in knowing that in generations to come our witness for Christ will still be bearing fruit...in an ever-widening cycle of reproduction to the ends of the earth and unto the end of time.^{x1}

Organizer

Now, finally, a few words about the pastor's role as organizer for evangelism in the congregation. We do not argue with Charles Mueller who writes, "A slick plan is no substitute for spiritual renewal. Method follows motivation. It dare never precede."^{xlii} But then Mueller goes on, very correctly, to talk about organizing for evangelism in the congregation. Arthur Graf in blunt fashion says, "Ministers who talk as though an organized program hinders the spontaneous witness of Christians have usually never had an organized program and by their much talk hope to salve their consciences through rationalization."^{xliii} He may not be far off the mark with that statement.

We organize for other areas of congregational work—elders, trustees, Sunday school, stewardship, youth work, etc. Why not organize for the work of the church? Jesus Himself saw fit to organize for evangelism. He chose twelve. He trained them. He sent them out with specific instructions.^{xliiii} He had report-back sessions for evaluation.^{xliv} How tightly or loosely structured our program of evangelism outreach will be is up to the congregation. But the congregation will look to the pastor for leadership here also. The pastor would do well to study books such as our Synod's *Organize for Evangelism*, Mueller's *The Strategy of Evangelism*, Graf's *The Church in the Community*, and Werning's *Vision and Strategy for Church Growth*.

Training materials, too, in addition to the Bible, need to carefully be chosen by the congregation, again under pastoral leadership. In our congregation we have found the Synod's *Talk About the Savior* Scripture-based outline for witnessing to be a very helpful training tool. If a pastor doesn't feel comfortable with it, let him develop his own approach to the unchurched. But he does need something as a guide for teaching others.

Conclusion

In A. Skevington Wood's *Evangelism—Its Theology and Practice* the words of Dr. James S. Steward are quoted: "When all is said and done, the supreme need of the Church is the same in the twentieth century as in the first: it is men on fire for Christ."^{xlv} Wood himself later goes on to say:

We have tasted that the Lord is gracious. Now we are faced with a critical choice. Either we hug this experience to ourselves, like a child with its teddy-bear refusing to let anyone else play with it; or we go down into the world of men and seek to pass on what we have learned about Christ.^{xlvi}

And pastors, no doubt about it, are the ones called to lead their people down into the world. Pastors are the equippers of the saints for the work of service. May the Holy Spirit lead them all to accept this calling, to rejoice in it, and with His help to carry it out effectively in their congregations!

Endnotes

ⁱ NASB, as elsewhere through this essay.

ⁱⁱ 2. Marvin Vincent in *Word Studies in the New Testament* (Eerdmans: Grand Rapids, 1976, a reprint of a book originally published in 1887), Vol. 3, p. 390, remarks that “the omission of the article from teachers seems to indicate that pastors and teachers are included under one class. The two belong together.” For an interesting discussion on these gifts to the church—“apostles,” “prophets,” “evangelists,” “pastors and teachers”—read Ray Stedman’s *Body-Life* (Gospel Light: Glendale, 1973), pages 68-79. It would appear that our present office of pastor corresponds most closely to the “pastor/teacher” of Ephesians 4:11.

ⁱⁱⁱ See Romans 12:1-8 and 1 Corinthians 12, which remind us that each Christian has at least one special spiritual gift and that our spiritual gifts vary considerably, with the Holy Spirit “distributing to each one individually just as He wills” (1 Corinthians 12:11).

^{iv} Joseph Thayer, *Greek-English Lexicon of the New Testament*, p. 336.

^v Thayer, op. cit., p. 336.

^{vi} The King James Version translates Ephesians 4:11-12: “And he gave some,... pastors and teachers; for the perfecting of the saints, for the work of the ministry, etc.” Note the comma between “saints” and “for.” The comma is not a part of the original text. Leighton Ford in *The Christian Persuader* (Harper and Row: New York, 1966) calls this “the fallacy of the misplaced comma,” p. 48. The addition of the comma makes it appear as though the pastors, etc., are called to do the work of the ministry; but the Greek clearly indicates that the pastors, etc., are given by Christ to prepare the saints for the work of ministry (or service). This was first called to my attention some years back by Oswald Riess in a book of sermons entitled *For Such a Time As This* (Concordia: St. Louis, 1959). One of the sermons, on Ephesians 4:11-12, had as its theme, “Christ’s Plan for Building His Church.” These were the parts: I. Christ gives pastors; II. The pastors, by their teaching, are to “fit His people for the work of service”; III. The members, so trained, are then to do church and missionary work “for building the body of Christ.” Actually Pastor Riess hadn’t discovered anything new. This truth is as old as our Greek New Testament. Luther, by the way, translates Ephesians 4:11-12 this way: “*Und Er hat Etliche zu Aposteln gesetzt, Etliche aber zu Propheten, Etliche zu Evangelisten, Etliche zu Hirten and Lehren; dasz die Heiligen zugerichtet werden zum Werke des Amtes, zur Erbauung des Leibes Christi.*” (translation of underlined portion: “in order that the saints become prepared for the work of the ministry”).

^{vii} Oscar Feucht, *Everyone A Minister* (Concordia: St. Louis, 1975), p. 96.

^{viii} Daniel Malchow, “Therefore We Speak--Evangelism in Practice,” p. 16.

^{ix} Reuel Schulz, “Person-to-Person, Face-to-Face Evangelism by Lay People,” p. 23.

^x We recognize, of course, that God isn’t limited, that He can accomplish what He wills with or without strong pastoral leadership. But, by virtue of his position of leadership in the congregation, the pastor is, humanly--speaking, in a key position to help or hinder the evangelistic efforts of a congregation, just as his attitude toward a Christian day school or the Sunday school goes a long way in influencing his congregation’s attitude toward the same.

^{xi} Malchow, op. cit., p. 19.

^{xii} Schulz, op. cit., p. 36.

^{xiii} Feucht, op. cit., p. 99.

^{xiv} Waldo Werning, *Vision and Strategy for Church Growth* (Moody: Chicago, 1971), p. 32.

^{xv} Carl Wilson, *With Christ in the School of Disciple Building* (Zondervan: Grand Rapids, 1976), p. 212.

^{xvi} Waylon Moore, *New Testament Follow-Up* (Eerdmans: Grand Rapids, 1963), p. 37.

^{xvii} Carl Wilson in *With Christ in the School of Disciple Building* (op. cit.) remarks that “every major event in Jesus’ life was accompanied by prayer” (p. 224). For example; Jesus took time for prayer before choosing the Twelve (Luke 6:12), after the feeding of the 5,000 where He was tempted to become a “bread-king” (Mark 6:46), in the Upper Room (John 17), in Gethsemane (Matthew 26:36-44), and on the cross (Matthew 27:46 and Luke 23:46). He also encouraged His disciples to pray (Matthew 9:37, for example). The Apostle Paul, following His Master’s lead, was also a man of prayer (Romans 1:8-10; 1 Corinthians 1:4; 7:5; Ephesians

1:15-19; 3:10-21; 6:18-20; Philippians 1:3-6; 4:6; Colossians 4:2, 12; 1 ThessaIonians 1:2; 2:13; 1 Timothy 2:1; 5:5; Philemon 4).

^{xviii} As quoted by Philip Lange, *The Approach to the Unchurched* (Concordia: St. Louis, 1943), p. 19.

^{xix} Wilson, op. cit., p. 223.

^{xx} A suggestion for one's daily quiet time: in addition to Scripture study and prayer do some devotional reading on missions and evangelism, our own Missionary Wendland's books, for example, or a book of sermons such as Spurgeon's *The Soul Winner*, or biographies of mission workers, to keep the vision of bringing Christ to the world before one's eyes and on one's heart.

^{xxi} I say a true Law-Gospel sermon, because sometimes pastors, myself included, unwittingly fail to truly preach the Law and the Gospel. One common failing is to preach what have been called "them" and "us" sermons where the Law is directed, or appears to be directed, at those not present—false teachers, gross sinners, etc.—and then the Gospel is aimed at those who are present, often introduced with words that have the effect of saying, "Thank God, He's preserved **us** from sins such as we've been talking about." But the Gospel isn't Good News, it won't move me to want to tell the world that Jesus is Savior, until I know that **I'm** the sinner—not just in general, but in specific—for whom Jesus in love shed His blood. Another non-motivating sermon is one that leaves a negative instead of positive aftertaste, because it fails to make the Good News **good**. This happens, for example, when one attaches conditions to the Gospel ("All this is yours if you repent, if you shape up, if you believe, if you now live the way God wants you to live, etc."). The Gospel is always without condition. Otherwise it is "another Gospel which is not another" (Galatians 1:6-7).

^{xxii} As quoted by Schulz, op. cit., p. 28.

^{xxiii} D. James Kennedy, *Evangelism Explosion* (Tyndale House: Wheaton, 1970), p. 6.

^{xxiv} Moore, op. cit., p. 39.

^{xxv} Malchow, op. cit., p. 23.

^{xxvi} Arthur Graf, *The Church in the Community* (Eerdmans: Grand Rapids, 1965), p. 45.

^{xxvii} Michael Green, *Evangelism in the Early Church* (Eerdmans: Grand Rapids, 1970), p. 170.

^{xxviii} We don't have time here to go into the interesting subject of spiritual gifts. The Scriptures seem to indicate that not every Christian is an **evangelist** (Christ gave "**some** as evangelists," Ephesians 4:11); but every Christian is a **witness** (Acts 1:8). For further study, those interested might want to read a book such as Stedman's *Body-Life* (op. cit.).

^{xxix} As quoted by Leighton Ford in *The Christian Persuader*, op. cit., p. 33.

^{xxx} Ralph Quere, *Evangelical Witness* (Augsburg; Minneapolis, 1975), p. 121.

^{xxxi} Feucht, op. cit., p. 103.

^{xxxii} Quere, op. cit., p. 122.

^{xxxiii} Examples of synergism: "Jesus saved you **if** you believe in Him." "Jesus did it all for you; now **all you have to do** is believe." "It's all yours—salvation, eternal life—**if** you accept Jesus as your Savior." Prof. Richard

Balge in a recent essay, "Preaching Repentance and Remission of Sins—with Application to Personal Witnessing," (*Wisconsin Lutheran Quarterly*, April 1978) reminds us of the unconditional character of the Gospel. It has no "ifs," no "strings" attached.

^{xxxiv} Robert Coleman, *The Master Plan of Evangelism* (Fleming H. Revell: Westwood, N. J., 1963).

^{xxxv} *Ibid.*, p. 37.

^{xxxvi} *Ibid.*, p. 50.

^{xxxvii} *Ibid.*, p. 106.

^{xxxviii} Moore, op. cit., pp. 55-56.

^{xxxix} Kennedy, op. cit., p. 7.

^{xl} Coleman, op. cit., pp. 109-110, 126.

^{xli} Charles Mueller, *The Strategy of Evangelism* (Concordia: St. Louis, 1965), p. 25.

^{xlii} Graf, op. cit., p. 63.

^{xliii} See Matthew 9:35-10:42

^{xliv} See Luke 10:17-24 which tells of the return of the 70 who had been sent out two by two.

^{xlv} A. Skevington Wood, *Evangelism—Its Theology and Practice* (Zondervan: Grand Rapids, 1966), p. 59.

^{xlvi} *Ibid.*, p. 73.