

The Necessity of Evangelism

Acts 2:42–47

Introduction:

The New Testament Teaching on the purpose and plan for the Church is very clear. Its priority is stated over and over.

Yet the church is prone to wonder. It often finds herself distracted from Purpose God intended.

If we are not careful we begin to believe that the main purpose of the church is to make the world a better place.

So we emphasize Morals. Right and wrong
Good and Bad

we emphasize Politics. The right person in
office.

The right judge in court.

we emphasize Social issues.

Racial Reconciliation
Poverty
The Right of individual
groups

making sure everybody
feels good about who they
are and their allotment in life.

I have seen it over the years, Billions of dollars wasted,
millions of hours invested, tons of literature printed all
in an effort to correct the worlds woes,

only to look at it years later and see that all the
efforts have been in vain and are very very temporary.

Now Im not saying that doing good is bad
that righteous people do not need
to be in politics
that we shouldn't make it clear
that abortion and homosexuality
are wrong
or that racism is not wrong and
should be corrected
or that people who are in need
should not be helped.

But you could correct all of this and have the best of
the best in the world... and yet Death will come to all
and ALL would go to HELL.

It reminds me of a luxury train ride with all the people
from a variety of backgrounds, morally, ethnically and
politically enjoying the ride with all of its wonderful

dining and beautiful views out the window, while the attendants, waiters and waitresses do all they can to make them comfortable.

But all the guest are unaware of the disaster that awaits them ahead because the collapse of the trestle over the great canyon.

The Strange thing is.... all the attendants, waiters and waitresses are all aware of whats coming and don't tell any of them.

What good have we done if we spend all of our time on helping people be more comfortable, and feeling better about there life, dining with the better things of life... when all along, they are on this long train ride to hell.

The Purpose of the church is very simple
Edification and Evangelism.

Acts 2:42–47 (NKJV)

⁴² And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. ⁴³ Then fear came upon every soul, and many wonders and signs were done through the apostles.

⁴⁶ So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their

food with gladness and simplicity of heart, ⁴⁷ praising God and having favor with all the people.

And the Lord added to the church daily those who were being saved.

Matthew 28:18–20 (NKJV)

¹⁸ And Jesus came and spoke to them, saying, “**All authority has been given to Me in heaven and on earth.**
¹⁹ **Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, *even to the end of the age.*” Amen.**

The Reality of the need of the lost is severe

Hebrews 9:27 (NKJV)

²⁷ And as it is appointed for men to die once, but after this the judgment,

Tragically, many of people die without knowing Christ.

What fate awaits them? Do they really *Rest In Peace*, or do they find a different reality beyond the grave?

Sadly, those who reject God and His way of salvation don't find rest when they die. They enter into eternal hell where there's no peace for the wicked. That's a grim, terrible reality, and it's what the Bible teaches.

Rob Bell is a very popular pastor from Grand Rapids Michigan who claims to be evangelical, yet holds no evangelical positions.

He says of Himself

"I have as much in common with the performance artist, the standup comedian, the screenwriter, as I do with the theologian. I'm in an odd world where I make things and share them with people." — **Rob Bell**

He is the author of the New York Times Best Seller Book entitled "Love Wins".

In the Book, he questions the historical, orthodox position on Hell and the enormity of God's Wrath.

He suggest that if in the final judgment God condemns unbelievers to Eternal Hell then, God cannot be a Good and Loving God.

He attacks the Doctrine of Eternal Hell
The necessity of Conscience faith in Christ
The Severity of God's Wrath
The Penal Substitutionary Atonement of Christ

In Bell's view, the reason eternal hell is nothing to be concerned about is because full reconciliation is already accomplished for everyone. Again, all people have to do is live accordingly:

Rob Bell, *Velvet Elvis*, 83:

This reality, this forgiveness, this reconciliation, is true for everybody. Paul insisted that when Jesus died on the cross he was reconciling 'all things, in heaven and on earth, to God. This reality then isn't something we make true about ourselves by doing something. It is already true. Our choice is to live in this new reality or cling to a reality of our own making.'

In other words, the only remedy for Bell's hell is something like the power of positive thinking. First of all, we must stop thinking of ourselves as sinners:

Rob Bell, *Velvet Elvis*, 130: "I can't find one place in the teachings of Jesus, or the Bible for that matter, where we are to identify ourselves first and foremost as sinners."

Challenges to the doctrine of hell start out by questioning what the Bible clearly says, but they don't end there. Wayne Grudem, recognizing the trend to make hell appear more bearable, noticed a tragic pattern:

The doctrine of eternal conscious punishment . . . tends to be one of the first doctrines given up by people who are moving away from a commitment to the Bible as absolutely truthful [. . .]. Among liberal theologians who do not accept the absolute truthfulness of the Bible, there is probably no one today who believes in the doctrine of eternal conscious punishment. (Wayne Grudem, *Systematic Theology*)

Lesson

I. The Condition of Men

Men are Sinners

Men are Sentenced

II. The Complexity of Scripture

The Sovereignty of God

The Responsibility of Man

III. The Command of God

The Clarity of the Command

The Necessity of the Command

I. The Condition of Men

A. Men are Sinners

Romans 3:22–23 (NKJV)

²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God,

Romans 3:9 (NKJV)

⁹ What then? Are we better *than they*? Not at all. For we have previously charged both Jews and Greeks that they are all under sin.

Romans 3:10–12 (NKJV)

¹⁰ As it is written:

“There is none righteous, no, not one;

¹¹ *There is none who understands;*

There is none who seeks after God.

¹² *They have all turned aside;*

They have together become unprofitable;

There is none who does good, no, not one.”

Ecclesiastes 7:20 (NKJV)

²⁰ For *there is* not a just man on earth who does good
And does not sin.

Romans 3:19 (NKJV)

¹⁹ Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.

A. Men are Sinners

B. Men are Sentenced

1. Death.

2. Wrath.

3. Hell

1. Death

Romans 6:23 (NKJV)

²³ For the wages of sin *is* death, but the gift of God *is* eternal life in Christ Jesus our Lord.

Romans 5:12 (NKJV)

¹² Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men, because all sinned—

Genesis 2:17 (NKJV)

¹⁷ but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”

מֹוֹתַתָּא מֹוֹתַתָּא
Mooth ta Mooth

Genesis 3:19 (NKJV)

¹⁹ In the sweat of your face you shall eat bread
Till you return to the ground,
For out of it you were taken;
For dust you are,
And to dust you shall return.”

Ezekiel 18:4 (NKJV)

⁴ “Behold, all souls are Mine;
The soul of the father
As well as the soul of the son is Mine;
The soul who sins shall die.

Wrath

John 3:36 (NKJV)

³⁶ He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Romans 1:18 (NKJV)

¹⁸ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness,

Romans 5:9 (NKJV)

⁹ Much more then, having now been justified by His blood, we shall be saved from wrath through Him.

Ephesians 5:6 (NKJV)

⁶ Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

1 Thessalonians 1:10 (NKJV)

¹⁰ and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus who delivers us from the wrath to come.

1 Thessalonians 5:9 (NKJV)

⁹ For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ,

Hebrews 2:2–3 (NKJV)

² For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just **reward**, ³ how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard *Him*,

reward

misthapodosia: payment of wages

Original Word: μισθαποδοσία, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: misthapodosia

Phonetic Spelling: (mis-thap-od-os-ee'-ah)

Short Definition: reward, due punishment

Definition: (lit: repayment of price or payment of price due), reward, due punishment.

Cognate: **3405** *mistha*—*podosía* (from **3408** /*misthós*, "reward" and **591** /*apodídōmi*, "return, give back") – properly, *compensation corresponding* to a particular decision (action). This *recompense* "swings both ways" – bringing a (just) *reward* from God for living in *faith*

(Heb 10:35, 11:26), or *divine punishment* (Heb 2:2) when living in *self-government*.

3405 /*misthapodosía* ("divine *compensation*") is determined by *God the Judge* – i.e. what He *personally values* (note the focus on *God as the Source*, with *apo*). See also **3408** (*misthós*).

[**3405** /*misthapodosía* refers to the "payment of price due" (Souter); originally, "payment of wages, recompense" (*Abbott-Smith*).]

Hebrews 10:29–31 (NKJV)

²⁹ Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? ³⁰ For we know Him who said, "*Vengeance is Mine, I will repay,*" says the Lord. And again, "*The Lord will judge His people.*" ³¹ It is a fearful thing to fall into the hands of the living God.

Revelation 6:15–17 (NKJV)

¹⁵ And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, ¹⁶ and said to the mountains and rocks, "Fall on us and hide us from the

face of Him who sits on the throne and from the wrath of the Lamb! ¹⁷ For the great day of His wrath has come, and who is able to stand?”

Hell

From the outset, let's acknowledge that hell is a hard doctrine to digest—perhaps *the* hardest doctrine. It stretches our puny human minds to comprehend how divine justice responds to human guilt. We naturally resist the idea of God tormenting human beings in a lake of fire for all eternity. If you've never struggled with those issues, you've probably not thought deeply or seriously enough about hell. If you have struggled, you're not alone; some of God's choicest saints have shared your experience:

Jonathan Edwards wrote of hell:

This doctrine is indeed awful and dreadful. It is dreadful to think of it, but yet tis what God the eternal God who made us and who has us soul and body in his hands has abundantly declared unto us, so that so sure as God is true there will absolutely be no end to the misery of hell. (“Concerning the Endless Punishment of those who die Impenitent”).

Spurgeon said from his pulpit:

Until we know the power of divine grace, we read in the Bible concerning eternal punishment, and we think it is

too heavy and too hard, and we are apt to kick against it, and find out some heretic or other who teaches us another doctrine; but when the soul is really quickened by divine grace, and made to feel the weight of sin, it thinks the bottomless pit none too deep, and the punishment of hell none too severe for sin such as it has committed. (“Confession of Sin Illustrated by the Cases of Dr. Pritchard and Constance Kent”)

John MacArthur had this to say about *preaching on the subject of hell*:

This truth of eternal punishment to come on those who do not believe the gospel savingly is a painful message to preach. I can give you testimony to that. It is not only a painful message to preach, it is a painful message to hear. It is a painful message to process. It is a painful truth to apply, but it is biblical. (“A Testimony of One Surprised to Be in Hell,” Part 1: 42-212)

When the subject of hell comes up, we often think of others—and not ourselves.

C. S. Lewis, no stranger to the difficulty of hell himself, once wrote, “In all discussions of hell we should keep steadily before our eyes the possible damnation, not of our enemies nor our friends . . .but of ourselves.”

Luke 16:22–24 (NKJV)

²² So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. ²³ And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

²⁴ "Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.'

Matthew 25:41 (NKJV)

⁴¹ "Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels:

Mark 9:42–48 (NKJV)

⁴² "But whoever causes one of these little ones who believe in Me to stumble, it would be better for him if a millstone were hung around his neck, and he were thrown into the sea. ⁴³ If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—⁴⁴ where

*'Their worm does not die
And the fire is not quenched.'*

45 And if your foot causes you to sin, cut it off. It is better for you to enter life lame, rather than having two feet, to be cast into hell, into the fire that shall never be quenched—⁴⁶ where

*‘Their worm does not die
And the fire is not quenched.’*

47 And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye, rather than having two eyes, to be cast into hell fire—⁴⁸ where

*‘Their worm does not die
And the fire is not quenched.’*

Revelation 14:9–11 (NKJV)

⁹ Then a third angel followed them, saying with a loud voice, “If anyone worships the beast and his image, and receives *his* mark on his forehead or on his hand, ¹⁰ he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of His indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. ¹¹ And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name.”

Revelation 20:15 (NKJV)

¹⁵ And anyone not found written in the Book of Life was cast into the lake of fire.

II. The Complexity of Scripture

A. The Sovereignty of God

Ephesians 1:4–5 (NKJV)

⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,

Romans 8:29–30 (NKJV)

²⁹ For whom He foreknew, He also predestined *to be* conformed to the image of His Son, that He might be the firstborn among many brethren. ³⁰ Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

1 Peter 1:1–2 (NKJV)

1 Peter, an apostle of Jesus Christ,

To the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, ² elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ:

2 Timothy 2:10 (NKJV)

¹⁰ Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory.

2 Thessalonians 2:13–14 (NKJV)

¹³ But we are bound to give thanks to God always for you, brethren beloved by the Lord, because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth, ¹⁴ to which He called you by our gospel, for the obtaining of the glory of our Lord Jesus Christ.

Romans 9:6 (NKJV)

⁶ But it is not that the word of God has taken no effect. For they *are* not all Israel who *are* of Israel,

Acts 13:48 (NKJV)

⁴⁸ Now when the Gentiles heard this, they were glad and glorified the word of the Lord. And as many as had been appointed to eternal life believed.

B. The Responsibility of Man

III. The Command of God

A. The Clarity of the Command

B. The Necessity of the Command

