

This Business of Evangelism

by Rolfe Barnard

The sermon emphasizes the importance of waiting on God for blessing, faithfully presenting Christ, and demanding allegiance to Him in evangelism.

Duration: 32:27

Scripture: Exodus 21:5-6, Matthew 6:33, Matthew 28:19-20, Mark 16:15, Colossians 1:25-28

Topics: "Evangelism"

Description

In this sermon, the preacher emphasizes the importance of the church being God's representative and spreading the gospel to this generation. He refers to the book of Exodus, specifically chapter 21, to highlight the characteristics of bond slaves and how they relate to being followers of Jesus Christ. The preacher urges the church to wait on God for blessings and not rely on their own strength. He emphasizes the need for surrender and complete dependence on God's power to effectively spread the gospel message. The sermon concludes with a prayer for the anointing of the Holy Spirit and the authority to proclaim the message of Jesus Christ.

Transcript

Verse 2, I want to say three things about prosecuting our task as the Church of the Lord Jesus Christ, preaching the gospel to every creature, baptizing those who believe and teaching those who believe to observe not just some things but all things whatsoever I have commanded unto you. In the book of Colossians 1, I begin reading in verse 25. The Apostle Paul in chapter 1 of Colossians says, whereof, I am made a minister according to the economy, the arrangement, the dispensation of God which is given to me for you to fulfill the word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to his Saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.

Whereunto I also labor, striving according to his working, which worketh in me mightily. Then the 6th verse of the 2nd chapter, As ye have therefore received Christ Jesus the Lord, so walk ye in him. In the matter of being God's agent to carry out the ministry of evangelism, especially in the days that you and I have been privileged to live and be the people of God, there are three things that I want to lay upon the heart of the people of God who are here tonight.

The first thing is that in being God's Church commission to be his evangelist, to carry out that part, that program that brought him from glory to this earth, the first thing we need desperately now is to learn in our hearts, instead of in our heads, the tremendous necessity of waiting on God for blessing. Waiting on God for blessing. In verse 29 of the 1st chapter of Colossians, Paul says, Whereunto I also labor, striving according to his working, which worketh in me mightily.

Now, waiting upon God doesn't mean idleness, but it does mean two things. It means first, utter dependence upon him. To wait upon God is to stress the fact that anything in the kingdom of God that's accomplished, that's worth accomplishing, he does it.

He does it. And the second place, waiting on God for his blessing, for his movement, is to be in a state of utter obedience to him. Doing all that we find our hands to do, so that when we lift up our holy hands to pray, they may not be disobedient hands, but we can say, Lord, we've done as much as in us is, what you've told us as your people to do, and now we'll wait for your blessing.

We'll wait for your blessing. Some people say, well, if God's going to do anything, he'll do it without our help, but he doesn't work that way. He uses means.

He uses means. He uses means. Now, we're living in a generation that has been evangelized in such a fashion that God was not needed to bless.

And so we'll just become a whole bunch of sourpusses and spend our time criticizing what the other folks have done that's wrong. No, no. No, God help us that we get it out of our heads and into our hearts, that we must depend utterly upon God, that one plants in the other waters but God gives the increase, that sometimes it comes to pass that we have the privilege of getting in and reaping where others have labored, so that nobody can be fucked up, and we know that one sows and the other plants, but God brings the increase.

Oh, to be obedient, to be obedient. I do not know how guilty you people are, but I know that the vast majority of the people to whom God has given a little glimpse of the glory of God's Son, of God's glory in the face of Christ, have seemed to intend to let it shine on their own hearts. And we are accused all over the country of not caring for the souls of men.

I want that to be a lie. We must be obedient, knowing that we are messengers and representatives, and God has been pleased that we trust the gospel to earthen vessels, that men should not find any glory, that God should get all of the glory. We must be obedient to him.

We must be obedient to him. That's just another way of saying that it's high time that our churches be marked as much for the power of God upon you through answered prayer as any other thing you think is necessary. And we're back to our weakest part.

Oh, God, in this day of demons, where television doesn't tell you so much about a product, it shows you. Oh, God, raise up churches that will wait on God for his blessings. And that don't mean with folded hands, it means with obedient hands and utterly dependent hearts.

Oh, God, through us, do something to us that through us, this community will be confronted with the marvelous acts of almighty God, not our feeble efforts. In the second place, the New Testament evangelism must be characterized by faithfully telling people who Jesus is. This generation has never been confronted with Jesus in the truth of it.

Oh, my soul, how the truth of Jesus Christ has been kept from this generation. I'm glad I'm as old as I am. I'd say right now that preachers preached something when I was coming on.

This little tadpole stuff wouldn't have reached an infidel like me. I had all the answers. This generation has never been confronted with Jesus Christ in the truth of him, the truth of an ascended, ruling, reigning, all-powerful man and glory that got on that throne by way of a bloody cross, this generation.

We don't know anything about that Jesus. I'm talking to you now about being evangelists tomorrow. Listen to me now.

I'm not talking about what preached so much from this pulpit, but what you preach out yonder. That's the Church preaching. Let Brother Barnard help you a little bit.

Most of what's called gospel preaching now is taken from the Epistles, the Book of Romans, and so forth. But those books were written to explain to saved people how they got saved. If you want to know how to preach to lost men and women, you'll have to throw away most all the books that have been published and all that have been taught, and come and study the preaching the Apostles preached when they faced lost men and women.

What message did they have to lost men and women? You'll find I just had one, not two, just one. There are a lot of things to be taught to God's people, but there's just one thing to be preached to lost sinners. And if you'll study it, and I guess we'll do it because we've been trained to get our gospel out of the Book of Romans, but if you want to preach what God commands to be preached to lost sinners in your personal work from this pulpit and everywhere else, find out the sermons that the Holy Spirit has been pleased to put in here.

Listen to a Peter priest or a Paul priest or somebody like that preach. That's right, folks. And you'll discover that what they call the gospel in the last 60 years, 99% of it has had the cart pull the horse.

Let me give you an illustration of how Paul preached. He was a pretty fair preacher, and we ought to try to preach to lost sinners personally, publicly, every other way like Paul preached. Listen to me now, don't get tripped on what I'm going to say.

I'll start out it this way. Anybody says, I have people say, Well, the man don't believe in the virgin birth of Christ, he's not a Christian. Now, isn't that silly? Some of you have said that.

But there's not a one of you could possibly believe it if you started there. The only way anybody on God's earth can believe that Jesus was born without a human father, a fellow who believes that he's sitting on the right hand of God, a man in glory, you can believe that. That other one won't give you any trouble.

But I use that to show you how the New Testament preachers presented Christ. They preached him where he is now. They never started with his birth and his sinless life and his death and his resurrection.

They started with him where he is now and worked backward. This generation never heard that gospel, and that is the gospel. What is the gospel? It is that one who is virgin born, who left a sinless life, who was murdered on a Roman tree, is not in the grave, but that there is a man in glory right now.

That's the gospel. That's the gospel. We must tell this generation who Jesus is.

He's the absolute King and Lord of the universe, with the reins of every man's heart in his hand. This generation of Church people don't know that Jesus, but that's the only Jesus there is. This is it.

The Apostle Paul preached that. In 1 Corinthians 2, he wrote him a letter and said, I determine tonight down there not to know anything among you. Save Jesus Christ! And the King James Version has sent more people to hell than you can count in a minute.

Get the Greek on it. Don't you make fun of me now. This is it.

Why, the way the King James that I've got in front of me has translated that, it's still hell for the Baptists that are trusting a fact to keep them out of hell. They believe the fact. They've trusted a dead Jesus.

For it reads, I determine not to know anything among you. Save Jesus Christ and him crucified. And they say salvation is in the death of Christ, and I say salvation is in the Christ that died.

And I'm right. The death of Christ won't save nobody. It's the Christ who died, who is now on the throne, who saves sinners.

That's right, folks. It ought to read, and this is the gospel, and this is the way we've got to start preaching it. I determine not to know anything among you.

Save Jesus Christ. Who's he? He's right now on the throne, but he's the same one who was crucified, the one having been crucified. Whatever happened to that fellow that hung on the cross? Blessed God, as far as this earth knows, it put his body in a hole and ran that way but not so.

The gospel is, he ain't there, brother. God raised him, and when he raised him, he didn't leave him floating around. He sat him down on the throne and made him head of his church.

That's the gospel. That's the gospel. That enthroned Lord, that enthroned Lord.

You must tell this generation who Jesus is, and then in the 3rd chapter of the Gospels, you must tell the generation what it means to receive him. The word received in the New Testament means submit, brother. When you lift a hole into the top of your head, that means I surrender.

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I surrender. I surrender. I surrender When I was a Captain in the Second World War, I was a marked man.

I had to wear a cross to indicate I was a Captain, and any soldier who was a marked man during war should dare not appear in public out of uniform. You could see six civilians walking down the street drunk, nobody much paying attention to them, but you'd see a soldier walking down the street wobbling, and you'd see him, he is a marked man. Oh, my soul, what wonderful that the anointing of the Holy Ghost should come upon us, until our baptism would mark us and isolate us, mark us, we're marked men by baptism.

Baptism now, sort of an easier way to become a Church member, I reckon, but in the New Testament, brother, it is a mark, that kind of salvation that doesn't need a mark of surrender to Christ's authority, at least as much as men are going to have to receive the mark of Antichrist. It's not good enough to ride the river with. In the 2nd place, you get home tonight, if you have time, study carefully the 21st chapter of Exodus.

I'm not going to turn to it. I'm saying to you that in being God-represented, that's what you say you are, a Church, God gave you the charge to get the gospel of this generation. All the slackers and the folks who go along for the ride, including the conferor, notwithstanding, we are to so crush the claims of God for his enthroned Son, who still bears in his hands the marks of the crucifixion.

But men and women are to experience a salvation that at least does as much for them as the bond-slave in Israel's day. In Exodus 21, three things are said about bond-slaves. First, he's a person who has his heir bore, bore ahold of his heir.

Paul takes it up and calls himself to Paul and Timothy, bond-slaves of Jesus Christ. He's talking about some people who have got their heirs bored, heirs bored. In the days, for instance, when Paul was preaching, many of the Roman citizens were getting out of conviction about owning slaves, and many of them were freeing them.

And the way they'd do it, they'd take them down to the marketplace or the quorum, and they'd write out a writ of manumission, and he'd carry it on his purse like you do your driver's license. And on that writ of manumission, that piece of paper, it states that he had been a slave, but now he had been set free and he was a free man. Some of those folks who were set free went out a little while and came back to their former master and said, Master, boy, hold my ear.

What's one to do that for? I want to be a sign. I was your slave, you set me free, and now I want everybody to know that all the freedom I want is freedom to love you and serve you. We're getting down to what it means to be a Christian now.

There's another thing said about those slaves over there in the 21st chapter of Exodus. They had their heirs kneel to the churchhouse door. They listened to what Christ's church had to say.

I'm a member of the church, I ain't got nothing to say. You don't have to listen. Let in here of the church.

The church has got something to say. God has given it the message. You got anything to say? Huh? Go out and say it! And then there's a mark on him.

I wonder what that mark is. In New Testament language, I think Titus, Paul talks to Titus about it, he talks about somebody named Jesus who redeemed us, his own blood, who gave himself for us that he might redeem us from all iniquity and make us a sort of peculiar people. And what's peculiar about a child of God, just one thing, he's zealous for good work.

I think that if we are going to press the battle and be God's representative, not only must we demand that men render allegiance to Christ and none other, at least commensurate with what men are going to have to do to the Antichrist, what's going to take place in the experience of the bond slaves of Exodus 21, is you'll turn to the 2nd Psalm and look at one more illustration. I want to say here in the 2nd chapter of the book of Psalms is this great conspiracy, and I want to give you the answer of the Holy Spirit through this writer to that conspiracy. In verses 10, 11 and 12, three things are said as we go out to be evangelists, the Church being God's evangelist, not this building but the Church that meets in this building from time to time.

Amen? Amen. We dare to go out and spread it, we dare to go out and demand that non-women be still there against the claims of God for his Son. Be wise now, therefore, O ye kings, be instructed, ye judges of the earth, throw down your shotguns, don't try.

Oh, this is the offense of the gods. This is the reason for that God we must not go out in our own strength. For we will go out with no less than a demand.

Sinner, drop your shotguns, cease your rippling. Be wise. Drop it! Drop it now! This little easy stuff they call the plan of salvation.

Men get saved until they are abandoned with them to hell. Not at all. No, no.

There is a demand of this generation, what this text says for Jesus Christ. Be wise. Be instructed.

Cease your rebellion. There is a strange generation of Church people today. They are saved, all right, but they are sitting in the face of God.

Don't understand that. Don't believe it, brother. Then in the second place, we are to go out and present the demands of God for his Son, such a way as to produce fear in the hearts of men.

Verse 11, Serve the Lord with fear, and rejoice with him. In the last place, we are to go out and tell men to kiss the Son, bow to the Son. Lest they be angry.

God knows we've got something desperate. Well, George Wilson, when he was President of the United States, took a little walk down Pennsylvania Avenue. He happened to look up and saw smoke just bulging out of a little cottage on the right-hand side.

He crossed the street and went up and rang the bell of the knocker. A nice little genteel woman came and said, Oh, Mr. President, how nice of you to call. Won't you come in and have a cup of tea? He said, I didn't come to have a cup of tea.

I came to tell you a house song for our old girl. We've got an urgent message. Kiss the Son.

Why? Lest he be angry. And lest he perish from the ways when his wrath is kindled but a little. Bow down to King Jesus.

Take everyone he idled and cast them at his feet. Take that old shotgun, whatever it is, pointing at the will of God in your life. Say, I'll not budge.

You can't occupy this. It's going, and you're going to hell. Kiss the Son.

Utter surrender. Camarade. I surrender.

That's the gospel. That's what we're to take to this community and every other community. Brother, with such a message as that, you'd better have the power of God on you.

This church better come to the place where this cannot live unless the dew from heaven falls and anoints your castanets. A nice little gospel that makes no demands of rebels. I don't guess we need God.

But this kind of gospel, there ain't nobody going to bow unless the grace of God mightily works in their hearts. I call you to prayer. One more time, let us stand.

In the name of the Lord Jesus Christ, the enthroned Lord of glory, grant to this, thy people, this preacher, this pastor, the anointing of the Holy Ghost, the authority of the Holy Ghost, liceous to the books and to the enthroned Christ, confirm the message for Jesus' sake and soul's sake, is my prayer. Amen. You just missed, you know.

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