

**Study Guide for**

# True Evangelism

**Winning Souls through Prayer\***

by  
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\*Some editions use “by” and others use “through.”

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# True Evangelism<sup>1</sup> Study Guide – Lesson 1

## **Introduction**

### **About the Author of True Evangelism**

Lewis Sperry Chafer, the founder and first president of Dallas Theological Seminary, was born at Rock Creek, Ohio on February 27, 1871. He was an accomplished musician and served as an evangelist. From 1940 to 1952, he was the editor of *Bibliotheca Sacra*. In 1947 he published *Systematic Theology*, an eight-volume standard for theological study. In addition to many pamphlets and magazine articles he also wrote *Satan*, 1909; *True Evangelism*, 1911; *The Kingdom in History and Prophecy*, 1915; *Salvation*, 1916; *He That is Spiritual*, 1918; *Grace*, 1922; *Major Bible Themes*, 1916; and *The Ephesians Letter*, 1935. Dr. Chafer was the President of Dallas Seminary from its beginning in 1924 until his death in 1952.

### **How to Use This Guide**

Beginning with the Introduction to *True Evangelism* and the Foreword to the Revised Edition this Study Guide will consist of a series of questions developed from the text of each succeeding chapter. You can find the answer to each question in the text of the handbook or in the Bible references related to the discussion in the section or chapter of the book. The student is encouraged to read the text and the Bible references and then write the answers on a separate sheet of paper. Please keep the answer sheet available so that you can add notes when we discuss the section in class. Remember this study guide is only a tool. Its purpose is to get believers to move from a position of passive learning into the real world of academic discipline and real learning. Use it prayerfully while constantly asking for God's help in your study. There will be no "grading" of your answers but the instructor will expect responses from you that will aid all of us for further learning and growth.

The pattern for Christian evangelism is found in the New Testament. Several important principles emerge:

1. Evangelism is the universal responsibility of all believers (Matt 28:19, 20; Luke 24:44-48; Acts 1:8). Evangelism is a function of the priesthood of the believer. Every believer is a priest and is called to serve in that capacity (1 Timothy 2:1).
2. The activity of evangelism was not restricted to the apostles or special persons. All of the disciples gave testimony of their personal faith in Christ (Acts 2:42-47; 8:4-6;

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<sup>1</sup> Chafer, Lewis Sperry. *True Evangelism, Winning Souls Through Prayer*. Grand Rapid: Kregel Publications 1993.

11:19-21). However, Phillip is the only person called an evangelist in the New Testament (Acts 21:8).

3. The message the witnesses declared centered on the facts and significance of the ministry of Jesus Christ especially His death and resurrection (Acts 10:39-43).
4. Christians are to pay close attention to the message that they have heard and in turn continue to share it with others (Hebrews 2:3-4; 2 Tim 2:2).
5. Effective Christian evangelism requires that individual believers understand suffering and intercessory prayer in order that they might fulfill their calling and thereby have historical impact in honor of Jesus Christ. The efficient and proper doing of this task is the subject of *True Evangelism*.

### ***Why Study This Subject?***

God's plan involves the proclamation of the gospel of salvation through Jesus Christ alone. Think about how you were saved. Someone proclaimed the "good news" of eternal salvation to you. You believed the gospel message of "faith alone, in Christ alone" being convinced that His death on the cross was sufficient for your eternal salvation.

There is urgency in the very nature of evangelism. People who have not heard the gospel are eternally lost. People without a clear understanding of Bible doctrine are often confused and vulnerable to false doctrine.

All Christians must accept responsibility for spreading the message of salvation in Christ. This is not a popular message but it is truly a necessary one. Popular and consistent study of the subject of biblical evangelism will serve to maintain awareness among believers of the importance and urgency of reaching out to a lost and dying world.

### ***Study Questions for the Introduction***

1. Why did L. S. Chafer write the book?
2. When Chafer wrote *True Evangelism* in 1911 was he ahead of his time when he indicated that there would be less demand for the "modern evangelist" and his methods if scriptural methods of evangelism were used?
3. Was this a contemporary problem for him? Explain.

### ***Study Questions - Foreword to the Revised Edition***

Note: A. B. Winchester, an evangelistic associate of Dr. Chafer, wrote the Foreword.

1. Why does Winchester mention 1 Corinthians 2:14?
2. To what does Winchester refer when he discusses “clever little devices”?
3. What are the “clever little devices” in use today? Can you name a few?

Note: There is no grading of these lessons they are designed to cause the reader to reflect on the principles of evangelism as outline in the book and to serve as a springboard for discussion in class or with a study partner. The answers are found in the text of the book. However, you are encouraged to express the answer in your own words under the principle that you are learning this material in order to teach it to others.

## **True Evangelism Study Guide – Lesson 2**

### ***Overview of Chapter 1***

#### ***False Forces in Evangelism***

When Lewis Sperry Chafer began to write True Evangelism there was already in existence many false forces. The Latter Rain Pentecostal and Charismatic Renewal movements were well under way.

Since that time, there has been the Scopes trial, two world wars, Korea, Vietnam, the rise and fall of communism, and the current crisis in the Middle East to mention just a few events. Society has drastically changed due to liberalism, New Age philosophy, and postmodernism.

There has also been the appearance within evangelicalism of the “market driven” concept fostered by the Church Growth Movement, which seemed to reach its fullest manifestation in the 1980s.

In spite of all these changes Chafer’s analysis of misconceptions about evangelism have not changed. His biblically based solution is still the only viable approach to our present circumstances. His three general aspects still analyze each of the modern “false” forces: Men, Methods, and Messages.

## ***Study Questions for Chapter 1***

Please read Chapter 1 of True Evangelism and answer the questions listed below while contemplating what you understand to be important regarding “false forces in evangelism.”

1. Is the work of evangelism entirely reliant on human methods? Explain.
2. How does Chafer discuss the concept of “seeking the lost”?
3. What kind of preparation of the unsaved will bring them to salvation?
4. How does the believer’s cooperation with God become necessary?
5. Is this cooperation corporate or individual?

## **Study Questions for Chapter 1 (cont.)**

6. Chafer discusses three “False Forces”; what are they?
7. How do they become false forces?
8. What does Chafer think about the idea of “revival”? Explain your answer.
9. What is the condition of the church that would seem to make a revival necessary?
10. How is the word “evangelist” used in scripture? (Eph. 4:11-13; Acts 21:8; 2Tim 4:5).

11. How does Chafer show that it is wrong to think that the work of evangelism should be entrusted only to a few gifted men?
12. What is your concept of a believer priest and the ministry of such a priest?
13. Is some type of public display necessary for an individual to be saved?
14. Why does the unregenerate man not “comprehend the true basis of salvation?”
15. Chafer discusses the harm that may be done where misleading methods of evangelism are used. Read his discussion and attempt to determine if you are disturbed by the misleading methods, he mentions.
16. If you are disturbed by the use of such methods, what do you learn from the study that will help you keep a proper perspective on the real issues?

**Study Questions for Chapter 1 (cont.)**

17. What is the “particular message” of the evangelist?
18. What happens when those who serve in the office of evangelist depart from the “particular message?”
19. What divine action finally and correctly moves an unbeliever to make a decision to accept Christ as Savior?
20. What does the divine plan in saving men provide?

## **True Evangelism Study Guide – Lesson 3**

### ***Overview of Chapter 2***

#### ***Salvation, the Objective in Evangelism***

Salvation is the saving of man from the power and effects of sin. This means that sin has no dominion over the one who is already saved and who attempts to serve Christ by witnessing. Moreover, it means that when an individual responds to the witness of the gospel he is saved from the power and effects of sin as well. Salvation is the work of God and not dependent upon any act of mankind save the exercise of faith. The term “salvation” may carry the connotation of deliverance from danger, bondage, enemies, or stress. However, salvation means, in evangelism, the eternal redemption of the soul of the one who believes. Salvation is thus spiritual and carries within itself the bestowal from God the Father of all spiritual blessings in heavenly places. This negates the idea that the one saved is freed from some temporal dilemma and safe from some physical harm or loss. The benefits of salvation, which are given entirely by grace, can be received only by faith. Faith is a key word in the Bible and especially the New Testament where it is used to denote the many-sided spiritual relationship into which the gospel calls individuals—that of trust in God through Christ.

The whole biblical expression of salvation has the wonderful overtone of undeserved mercy. On the part of God, the bestowing of mercy is synonymous with the bestowal of grace. There is no person who cannot be saved. There is no sin so great that God cannot through the Cross of Christ forgive. It is unbelief and only unbelief that will ultimately determine the final and eternal destiny of all those who have not trusted in Christ. For the one who would learn to witness for Christ in evangelism there must be the abiding conviction that the above statements are true. When believers pray that others might be saved they must rest in the completeness of God’s plan that salvation and eternal life are fully available to all who would simply believe.

## ***Study Questions for Chapter 2***

Please read Chapter 2 of *True Evangelism* and answer the following questions.

1. Chafer states that salvation not only delivers the believer from the penalty and condemnation of sin but also “from the present power of sin and the final unfolding and development of the saved one into the image of Christ.” How does he explain the abandonment of this concept by so many religious leaders?
2. What have religious leaders substituted in place of the Gospel of Christ?
3. What does Chafer mean by the statement that in past ages man has had some form of responsibility “but in this age of grace,” that God has reserved to Himself and thus ensured that “the glorious result” not become “marred by one human touch”?
4. Read and make a list of the “more important aspects of the first tense of salvation” that the author considers in the text.

## True Evangelism Study Guide – Lesson 4

### Overview of Chapter 3

#### Conviction by the Spirit

The Doctrinal Summary for Lakeland Bible Church contains the following statement regarding the ministry of the Holy Spirit. The principles stated in that part of our doctrinal summary are clearly elaborated upon in Chapter 3 of *True Evangelism*.

We believe that the Holy Spirit ministers to humankind in these ways:

- A. The unbeliever is convicted of the sin of unbelief, of righteousness, and judgment (John 16:8-11), and restrained from maximum evil (2 Thess. 2:6-7).
- B. At the moment of salvation, the believer is permanently regenerated, baptized into the body of Christ, and sealed unto the day of redemption (John 3:3-7; 1 Cor 6:19; Eph. 1:13; 1 Cor. 12-13; Rom. 6:1-9).
- C. The believer is commanded to be filled by (yielded to the control of) the Holy Spirit (Rom. 6:13, Eph. 5:18), but the Spirit is grieved or quenched by sin in the life (Eph. 4:30; 1 Thess. 5:19). Control (filling) by the Holy Spirit is restored by confession of sin (1 John 1:7-9; 1 Cor. 11:31). The result is the fruit of the Spirit (Gal. 5:22-23), which becomes apparent as the believer grows in the grace and knowledge of Lord Jesus Christ (2 Peter 3:18).
- D. Spiritual gifts are bestowed by the Holy Spirit on every believer at the moment of salvation (Rom. 12:6-8; 1 Cor. 12:7-11; 28-30; Eph. 4:11). Some spiritual gifts (such as apostleship, tongues, healing, prophecy) were temporary in nature, used by God only until the completion of the canon of scripture.

We further believe the Holy Spirit, according to the divine promise dwells in every believer, and by His baptism unites all to Christ in one body. We believe that the Holy Spirit is the source of all power and all acceptable worship and service. He never departs from the church, nor from the weakest of Christians, but is ever present to testify only of Christ; seeking to occupy believers with Christ and not with themselves nor with their experiences. (John 14:16-17; 16:7-15; 1 Cor. 6:19; Eph. 2:22; 2 Thess. 2:7). A believer's understanding of one's relationship to the Holy Spirit and an informed use of prayer to the Father provide the basis for spirituality in the walk of the individual.

In his monumental work, *Systematic Theology*, Chafer explains the convincing work of the Holy Spirit in a very concise manner:

The convincing work of the Holy Spirit is threefold – of sin, of righteousness, and judgment – and much light falls upon the character of this essential ministry of the Holy Spirit when it is observed that the end which He accomplishes is the importation of an understanding of facts, which understanding results in an enlightenment essential to an intelligent acceptance of Christ as Savior. The declaration on this point made by Christ in the Upper Room Discourse reads: “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of

righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged” (John 16: 7-11). This unfolding of truth is not addressed to the unsaved, though it describes a work of the Holy Spirit in their behalf; it is addressed to those who are saved and provides priceless instruction concerning the most vital factor in all evangelizing efforts. Much has been presented earlier respecting this ministry of the Spirit and the same theme must again come into consideration at a later time. Enough will have been said here if it is pointed out that this threefold convincing is the divine method of overcoming the veil which Satan has cast over the mind of each unregenerate person. Of this blindness it is written: “But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should show unto them” (2 Cor. 4:3-4). In the act of lifting this veil from the unsaved person’s mind, a clear vision is gained of the one sin of rejecting Christ, of a righteousness which is derived from the invisible Christ in glory, and of the completed judgment of the cross. That this judgment is wholly achieved in the interests of the unsaved constitutes a challenge for faith. It becomes thereby, not something to persuade God to do, but something to believe that he has done. In fact, the only human responsibility indicated in all of this determining Scripture is *belief*. It is something to believe when the statement is made respecting imputed righteousness, which righteousness is the portion of all who are saved. It is likewise a demand upon faith to accept and rest in the revelation that Christ has borne all the individual’s sin. The one remaining sin is that “they believe not on me,” i.e., Christ. This convincing ministry of the Holy Spirit is not one of condemnation or of impressing the sinner with his sinfulness; it is distinctly a message of good news saying the Christ has died, “the just or the unjust,” and that a perfect standing and acceptance before God are provided in the resurrected Son of God. Due warning of the necessary consequences if this message should not be believed is part of the Spirit’s convincing work. (L. S. Chafer, *Systematic Theology* VI Dallas. Dallas Seminary Press, VI, pp. 33-34).

### **Study Questions for Chapter 3**

Please read Chapter 3 of *True Evangelism* and answer the following questions.

1. According to Chafer, what is the Scriptural reason that causes the unbeliever's indifference to the gospel message?
2. How does the author define "saving faith?"
3. What sort of illumination therefore is necessary for a person to have "saving faith?"
4. Who is the divinely intended audience for the doctrinal content found in Hebrews 6:4-9?
5. Does this passage teach that an individual once saved may lose their salvation?
6. What are the "three distinct facts" suggested as the "process of illumination" mentioned in the text?
7. According to John 3:18 and John 16:7-11 what is the sin for which the unbeliever stands convicted?
8. What does the author declare as the "important agency" used by the Holy Spirit in the work of illumination?
9. What "conspicuous fact" does Chafer state to be true of every successful soul-winner?
10. Does 2 Corinthians 11:13-15 teach that an individual can be blinded and thus "religious" without actually being saved?
11. Review the examples of soul winning found in Chapter 3 of the text and determine if they seem to fit your previous ideas of how to witness.

## **True Evangelism Study Guide – Lesson 5**

### ***Overview of Chapter 4***

#### ***The Prayer of Intercession***

Prayer nurtures the believer's entire spiritual life. Without prayer, there is no fellowship with God and no growth in grace and knowledge of the Lord Jesus Christ. Prayer in the Bible is generally spontaneous, but it may occasionally take structured forms. The passage in Matthew 6:9-13 is certainly structured but it follows the caveat provided by Jesus not to use "vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking" (v. 7). Petition and intercession are the primary elements of prayer. They are essential to true evangelism. Adoration, confession, and expressions of gratitude are also important and should not be neglected. Prayer is the pouring out of the soul to God. Biblical prayer is most often characterized by importunity, pleading, and even struggling with God (1Samuel 1:15; Ps. 88:1-2; 130:1-2; 142:1-2; Lam. 2:19; Matt. 6:7-8; Phil. 4:6; Heb. 5:7).

A proper understanding of prayer presupposes the omnipotent will of God while realizing that the way He chooses to exercise His will is dependent on the prayers of those He has redeemed. Thus, believers are to learn how to cooperate with the almighty God in the wonderful and blessed work of evangelism. The great advantage of knowing that prayer accomplishes true evangelism is that any believer can participate regardless of circumstances.

The fact that any believer can participate in evangelism compels us to make certain that every member of the church be exposed to this course. Our desire is to enlist all of them in the service of evangelism through the function of their individual priesthood. Regardless of their circumstances each can be involved in the only operating principal behind evangelism and that is prayer.

## **Study Questions Chapter 4**

Please read Chapter 4 of the text *True Evangelism* and answer the following questions.

1. What does Chafer consider as the only means of lifting the satanic veil that rests upon all unregenerate minds?
2. What are the two main causes of superficial decisions?
3. What is the basis of all fellowship with God?
4. What is it that hinders the work of the Holy Spirit in convincing humans of sin, of righteousness, and of judgment?
5. Name three ways in which the believer can fulfill the human part of evangelism in seeking the lost.
6. Read the passages from the Scriptures that the author uses to teach that there is a royal priesthood under grace. How do these passages describe the royal priesthood?
7. How does Chafer apply these passages to church-age believers?
8. What does the author state as essential “if normal relations are to exist between God and man?”
9. Does God actually promise to condition His action upon the believer’s prayer? In other words: Does the scripture teach that the action of the mighty power of God in effective evangelism is dependent upon the priestly intercession of the believer?
10. Does knowing that true evangelism is really “more a service of pleading *for* souls than a service of pleading *with* souls” cause change in your attitude toward personal evangelism?

## True Evangelism Study Guide – Lesson 6

### Overview of Chapter 5

#### Suffering with Christ

This chapter discusses the believer's suffering with Christ as a part of evangelism and intercessory prayer. While every believer is a priest in relationship to God there is no New Testament *order* of priests. As believer priests, we have been called to be intercessors. The fact of suffering cannot be separated from the problem of moral evil and the natural consequences of universal sin. All humans are sinners (Romans 3:23) and are subject to the penalty of sin. However, that is not the kind of suffering discussed in this chapter.

The suffering that is the subject of this chapter has more to do with the burden of heart when the lost condition of the unsaved is fully realized. In this kind of suffering, there is a lack of peace that can only be quieted when the heart is attuned to the Lord God in prayers of intercession.

The Biblical foundation for this lesson is found in Philippians 1:29, 30; Colossians 1:24-29; and 1 Peter 2:18-25. This introduction includes a brief discussion of the Philippians and the 1 Peter passages.

For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me. (KJV)

The context for this passage includes Paul's desire that those who oppose the gospel (v. 28) not intimidate the Philippian believers. The noble character of their cause and the knowledge that they have Christ as their ally should be their comfort and cast out all their fears. The same applies to believers today.

When believers have the courage to stand firm in their struggles it demonstrates the convictions that they learned from the scriptures. Their courage is also part of God's gracious provision and privilege. The privileges granted to believers also include the ability to rejoice in the Christian life and to learn to suffer with Him in spreading the gospel of salvation to others.

Philippians 1:29 tells us that suffering comes to us as a gift on behalf of Christ. We may question this, and rightly so. Why suffering? The Greek expression for "it is given" is even more surprising and may shed some light on the question of suffering. The word is *eucharisthē* (from *charis*, grace). Thus, the word would indicate a "gracious gift" of suffering. This only makes sense when we remember other passages in the New Testament that teach that suffering is part of God's means of achieving His purposes. The suffering came to His Son (Heb. 2:10) and to all believers (James 1:3-4; 1 Peter 1:6-7). (Homer A. Kent Jr. "Philippians", *The Expositors Bible Commentary*. Vol. 11, p. 119).

The statement in Philippians 1:30 links suffering to struggle or agony--"having the same conflict". Conflict is a translation of the word *agona*. The word *agona* refers to the struggle of athletes who endure hardship and privation in order to accomplish their

goals. The term originally meant a place of assembly or a place where athletic contests were held. It also referred to the contest itself. Hence, it was a metaphor for any type of conflict especially spiritual warfare. In the matter of testing or suffering the Philippian believers were like Paul in his conflicts.

Believers are also “called” to suffer (1 Peter 2:18-25).

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endures grief, while suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently but if, when ye do well and suffer for it, ye take it patiently this is acceptable with God. For even hereunto were ye called because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again when he suffered he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray but are now returned unto the Shepherd and Bishop of your souls. **(KJV)**

The passage contains the fullest expression in the New Testament of Christ in His suffering. In context, the verses are an appeal to household servants (slaves) who have accepted Christ as Savior and yet remain in bondage to their owners. They are free in their souls but they are in bondage to a human master. These “slave believers” are exhorted to submit to Christ and to suffer for well doing. They are called to such suffering but that does not imply that they are likewise called to slavery. The Bible neither condones nor rationalizes human slavery. However, this is one of those unique biblical extremes used to illustrate the duties of all believers by using believers in an extreme circumstance to remind all believers of their humble relationship in Christ. If these slaves can learn how to trust the grace of God in their extreme status then anyone can learn the same. Peter then reminds them of the humility and submission of the Lord Jesus Christ in His redemptive suffering which is yet another case of the extreme. He did not have to die nor could He be made to die. Instead, He voluntarily “humbled Himself and became obedient unto death, even the (extreme) death of the cross” (Phil. 2:8).

The agony of intercessory prayer in behalf of others involves suffering. Agony is the pain one feels upon realizing the terrible state of humankind and the eternal consequences of unbelief. The work of “ministry” that we are being equipped to do is one of sharing in and enduring suffering. We must learn to rely upon the provisions of a gracious God to help us in that work.

## **Study Questions Chapter 5**

Please read Chapter 5 of the text *True Evangelism* and answer the following questions.

1. What is the “God-appointed service in behalf of the lost” mentioned in this chapter? Discuss in your own words how L.S. Chafer views the importance of this kind of service.
2. How does Chafer explain that it not necessarily “due to personal diffidence that true believers often find” witnessing difficult?
3. How important is the leadership of the Holy Spirit in evangelism? Do you agree?
4. What is the extent of suffering for Christ?
5. Which, according to Chafer, is more important: suffering *for* Christ or *with* Christ? Why?
6. After quoting Philippians 2:5-11 the author draws two inferences regarding the believer and that passage. What are they?
7. How does Chafer explain that suffering is an essential part of the Christian’s life and union with God?
8. Were the sufferings of Christ only physical? Why is it important to know about the sufferings of Christ?
9. What is the “deepest meaning” of suffering with Christ.
10. What does Chafer explain as the difficulty that prevents believers from having a divine burden for the lost?

## True Evangelism Study Guide – Lesson 7

### Overview of Chapter 6

#### *The Cleansing of the Priests*

In this chapter, Chafer discusses the preparation of the believer for spiritual service. He titled the chapter “The Cleansing of the Priests.” By this, he means the sanctification or setting apart of a believer-priest for spiritual service. Spiritual service for every believer is in reality warfare involving the spiritual realm (Eph. 6:12). This kind of warfare not only requires special equipment but it also requires specially prepared warriors. Therefore, spiritual warfare is not a function of human energy.

If the believer’s partnership with God in the work of redemption cannot be accomplished in the energy of human flesh, it follows that human energy cannot surely hinder it. Nevertheless, we often find that many believers are failures in the tasks that God has called them to do. Such believers are constantly hindered in their attempts to serve God. Why do they fail? The answer to this failure may be found in the practice of many believers who think that they can somehow overcome fleshly problems by means of the energy of the flesh. They have the mistaken notion that they must first get themselves all “spruced up” as part of their qualifications for service to God. They make work out of something that they cannot do in the first place. Remember these believers have no doubt sung, “Just as I am without one plea.” While pleading with God to take them as they are, they continue searching for things that they should or could be doing to get better. They are hanging on to some legalistic practice or idea as a proof of their spirituality. God does not get any glory from human self-effort. Instead, the “self” must die (Rom. 6:11). **Likewise, reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.**

The problem centers on the human effort involved. We have already discovered in this course that human methods and gimmicks are not suitable in evangelism. What would happen if we each decided that from henceforth we would abandon those methods and gimmicks while seeking to depend entirely on divine provision for our strength and success? If we did this, we would be abandoning the flesh and the things of the flesh. How does one do this?

The abandonment of self involves confession of all known sin and recognition of ones utter helplessness to do anything for God except under the leadership and guidance of the Holy Spirit. When we have learned this we have made to first great step in preparation for service. Some of the remaining steps are: (1) learning to pray in the Spirit of God, (2) learning to study God’s word, and (3) learning how to follow the Holy Spirit’s direction.

What about the overt behavior of the believer and the tasks one must perform in the service of Christ? The answer is that we still have to visit, pray, study, and even perform manual work but the spiritual results must remain in God’s hand. Overt behavior is the same as morality and morality is the responsibility of everyone. Morality is not the same as spirituality because any human can perform moral acts; but those acts do not make one spiritual. Spirituality requires the work of the indwelling Holy Spirit.

Human works or acts of morality are not a proper measure of service to God. They are, however, necessary for the orderly function of society and are therefore the obligation of every member of society.

### ***Study Questions for Chapter 6***

Please read Chapter VI of *True Evangelism* and answer the following questions.

1. What are the conditions of prayer outlined by the author in the opening pages of Chapter 6?
2. What passages of scripture from both the Old and New Testaments does Chafer use to show the need for cleansing?
3. Does the author provide a suitable answer to the believer's personal sins in the text? What is the example that he uses?
4. List a few passages of scripture that indicate that sin hinders prayer.
5. Where is another passage in the New Testament that mentions the importance of confession and self-judgment?
6. State in your own words the "three ways by which a Christian may come to know his unlikeness to the mind and character of God."
7. Consider how carefully Dr. Chafer provides instruction regarding adjustment to the plan of God and ask yourself if you have in fact gained a "new vision of a wider field of ministry" for your own life.

Thank you for spending the time in this important study.

It has been my profound pleasure to have this opportunity to learn with you. My prayer: May the Father bless us our humble efforts as we learn to depend on His grace. May the Son of God, our Savior Jesus Christ, receive the entire honor and the glory. May some human be saved because we learned to pray and witness to those for whom Christ died. May that human also reach maturity and glorify our Savior. May God bless each of you. May His strength become known because of our weakness.

In His Matchless Grace,

Hugh Crowder

## Appendix 1

### Evangelism Quotes

Prepared by Hugh Crowder, Ph.D.

“A person must come to God because of his or her need of Christ, not because of his or her need of you.” *The Toolbox*, newsletter of EvanTell, Summer 1999.

“Evangelism is one beggar telling another beggar where to find bread.” Unknown, attributed to several Christian personalities.

“How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation.” Isa. 52:7

“If no one on earth prayed for the salvation of sinners more fervently or more frequently than I do, how many of them would be converted to God through prayer?” Unknown, *The Kneeling Christian*. Grand Rapids, Zondervan (1969) p.20.

True evangelism begins with the cleansed (believer) priest, and while this human instrument may cooperate in much of the subsequent work in seeking the lost, he is ever reminded that, “It is not by might, nor by power, but by my spirit saith the Lord.” L. S. Chafer, *True Evangelism*. (Zondervan, 1971 Ed. p. 135).

The preaching of and acceptance of the gospel has the potential of making a better society. However, we have seen failure when the making of a better society became the only goal of those who preach it. Hugh Crowder

One of the reasons we remain on this earth after salvation is to witness for the Lord Jesus Christ. R. B. Thieme, *Witnessing*, p. 16.

## Appendix 2

### The High Priest and the Kingdom of Priests

The priesthood of Christ is typified by the Old Testament high priest, by Aaron, and by Melchizedek. This extended field of typology is set forth in its antitypical meaning in the letter to the Hebrews (cf. 5:1-10; 6:13---8:6). In his High Priestly service, Christ is over the hierarchy of priests which constitutes the Church and as the Appointer to, and Director of, their service. In His Aaronic ministry, Christ offered a sacrifice to God. That sacrifice was Himself, offered without spot. In this undertaking, He was both the Sacrificer and the Sacrifice; but the Aaronic pattern could go no further than to be the Sacrificer. In His Melchizedek priesthood, He is King-Priest. Melchizedek was of Salem, which is *peace* (Isaiah. 11:6-9); he had no beginning or ending of days, no known human parents; and he was a high priest by divine authority (Ps. 110:4).

The Christian is a king-priest unto God. His service as king is deferred until the coming age when he reigns with Christ (Rev. 20:6); but his priestly service is in force at the present time. There is a future aspect of the believer's priesthood as declared in Revelation 20:6, "But they shall be priests of God and of Christ, and shall reign with him a thousand years." Israel was first appointed to a similar position (cf. Ex. 19:6); but in this they failed. The present king-priest position of the Church, being sustained by God, cannot fail.

In the Old Testament order, the priesthood was a hierarchy over the nation and in their service; they were under the authority of the high priest. In the New Testament order every believer is a priest unto God (1Pet. 2:5-9; Rev. 1:6) and the whole ministering company of New Testament priests is under the authority of Christ who is the true High Priest, of whom all other high priests were but types. Therefore, according to the New Testament order, service is committed to all believers alike and on the ground of their priestly relation to God. As there was no evangel to be preached to the nations of the earth, service, in the period covered by the Old Testament, consisted only in the performance by the priests of the divinely appointed ritual in the tabernacle or temple. In contrast to this, the New Testament priestly ministry is much broader in its scope, including not only a service to God and fellow believers, but to all men everywhere. (Lewis Sperry Chafer, *Systematic Theology*, Vol. IV. Dallas: Dallas Seminary Press, 1948. pp. 64-65).

## Appendix 3

### *Unbelief<sup>2</sup>*

1. Unbelief is expressed by two Gk.\* words in the NT,\* *apistia* and *apeitheia*.
2. According to *MM*,\* the word *apeitheia* , together with *apeitheō* and *apeithēs* , ‘connotes invariably disobedience, rebellion, contumacy’ (pride, stubborn resistance to authority).
3. So Paul says that the Gentiles have obtained mercy through the rebellion of the Jews (Rom. 11:30). See also Rom. 11:32; Heb. 4:6, 11. This disobedience springs from *apistia* , ‘a want of faith and trust’. *apistia* is a state of mind, and *apeitheia* an expression of it.
4. Unbelief towards Himself was the prime sin of which Christ said that the Spirit would convict the world (John. 16:9).
5. Unbelief in all its forms is a direct affront to the divine veracity (*cf.* 1 John. 5:10), which is why it is so heinous a sin.
6. The children of Israel did not enter into God’s rest for two reasons. They lacked faith ( *apistia* , Heb. 3:19), and they disobeyed ( *apeitheia* , Heb. 4:6).
7. ‘Unbelief finds its practical issue in disobedience’ (Westcott on Heb. 3:12).

BIBLIOGRAPHY . O. Becker, O. Michel, in *NIDNTT\* 1*, pp. 587–606. D.O.S.\*

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<sup>2</sup>Wood, D. R. W., & Marshall, I. H. 1996. *New Bible Dictionary* (3rd ed. /) . InterVarsity Press: Leicester, England; Downers Grove, Ill.

\*Moulten & Milligan

\*Gk. = Greek

NT = New Testament

NIDNTT = C. Brown (ed.), *The New International Dictionary of New Testament Theology* , 3 vols., 1975-8

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