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# A Study of Personal Evangelism in the New Testament

Delbert W. Dow

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A STUDY OF PERSONAL EVANGELISM  
IN THE NEW TESTAMENT

by

Delbert W. Dow

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the Faculty of the  
Western Evangelical Seminary

In Partial Fulfillment  
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BACHELOR OF DIVINITY

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## CHAPTER I

### INTRODUCTION

The business world has recognized the importance of a person to person contact in order to acquaint the customer with and to sell his product. If they didn't obtain this method from the New Testament personal evangelists, they well might have done so, for this method was very successfully used in New Testament times.

#### A. THE PROBLEM

The Problem Stated. The writer is convinced that there is a need in the Christian Church today to study anew the lives and work of the successful New Testament personal workers during and prior to the early New Testament Church, (1) to formulate a list of required qualifications for a successful personal worker based upon the qualities found to be existing in the lives of the successful New Testament worker, (2) to observe the techniques which these personal workers used and to attempt to arrive at their philosophy of personal evangelism, and (3) to compare these findings with the qualities existing in successful personal workers today and see if there is a common standard which can be reasonably sure to bring success whenever and wherever applied.

#### B. THE JUSTIFICATION OF THE STUDY

The Study Justified. Human nature remains basically the same. Paul said in Romans 3:23, "For all have sinned, and fall short of the

glory of God." Therefore, if all have sinned, then were all sinners and in need of salvation! The church needs to reach as many of these sinners as is possible in the time allotted to her. It is evident that the church is not doing the job that needs to be done. Events of history, such as the Jews returning to Palestine, the calamities that are all about us, wars and rumours of wars, etc. point up the fact that the time is rapidly drawing to a close. Therefore, the writer concludes that in view of these facts, it would be worth while to seek for the best possible methods in order that the job might be done more efficiently and effectively.

A survey of the recorded conversions in our own former Oregon-Washington Conference of the Evangelical United Brethren Church during the sixteen years prior to 1951 showed that it took on an average seven and seven tenths members per year to win one soul to Christ. If each of these converts were won by the personal contact of a personal worker, which undoubtedly was not the case, it still would be a very poor record for the total membership of the conference.

The task of winning souls to the Lord by means of a person to person contact cannot be done by the ministers alone. The responsibility must be shared by the laity as well. Charles F. Beach said,

Fields are never won by men who wear an epoulet and a sword. It is the men in the ranks, the men who carry the muskets that draw blood and win the victory.<sup>1</sup>

Wade C. Smith would strengthen this by his statement that, "It is in

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<sup>1</sup>Charles F. Beach, Individual Evangelism, (Philadelphia: The Westminster Press, 1908), pp. 6,7.

the Divine Scheme that every holder of the light shall be a dispenser of the light."<sup>1</sup> He also attributes the failure of the church to evangelize the world in the past two thousand years to the fact that they have emphasized the mass over the individual effort. He very pictorially illustrated his point by saying, "A carload of matches would never serve its purpose except as each match is struck individually".<sup>2</sup>

### C. PURPOSE OF THE STUDY

This thesis has not been written because there has been nothing offered in the field of personal evangelism. There is a wealth of literature available of far superior quality than the writer could ever produce, but, of this material which he has examined, nothing has been found which has been limited to an inductive study of New Testament personal evangelism. In view of this fact, he has made this study to help fill the gap.

### D. DEFINITION OF TERMS

Personal Evangelism. By personal evangelism is meant the contact of one individual with another with the purpose of leading that individual into a saving faith in Jesus Christ, or to help that individual in his christian growth, or still further, to lead that one into an experience of the filling of the Holy <sup>2</sup>pirit. The writer has

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<sup>1</sup>Wade C. Smith, New Testament Evangelism(Richmond; Virginia: Onward Press, 1930), p.28.

<sup>2</sup>Ibid.



broadened his definition in some instances to include more than one individual whereas the remarks of the personal worker can be applied to each individual without his being able to shift the application to another.

Personal Worker. By personal worker, the writer is referring to the one engaged in personal evangelism.

Subject. By this term, the writer is referring to the individual with whom the personal worker is dealing.

"Drawing the Net". By this term, the writer refers to the process by which the personal worker brings the subject to a definite decision for Christ.

#### E. LIMITATIONS OF THE STUDY

This study has been primarily limited to the American Standard Version of the New Testament. However, the writer looked to the writings of successful personal workers of our day to compare their experiences and methods with those found in the New Testament to attempt to formulate a standard applicable to both. The study within the New Testament was limited to a study of individual personal evangelists who had proven themselves successful in this field, and to a study of the actual personal evangelism situations. The writer recognized his limitation in that the Bible writers were forced to eliminate that which would be valuable detail were it supplied. Due to the necessity of recording the bare essentials, the writer feels that he might have

drawn conclusions from the facts presented which might have been different, if more facts and details of the actual examples of personal work were supplied.

#### F. THE PLAN OF THE STUDY

The writer first surveyed the field and selected the passages of scripture which dealt with personal evangelism, noting the successful evangelists in the field, as well as each example of personal evangelism found. Second, he studied the qualifications of a successful personal worker. These were found by studying the successful evangelists and noting the qualities which they possessed which had a definite bearing upon personal work. Third, He observed the technique which these individuals used as it related to (1) their approach of the subject, (2) their interviews with the subject, (3) their use of the scripture, (4) their use of witness or personal testimony, and (5) their ability in "drawing the net".

## CHAPTER II

### A HISTORICAL SURVEY OF THE NEW TESTAMENT EXAMPLES OF PERSONAL WORK

The purpose of this chapter was to make a historical survey of the examples of personal work found in the New Testament. On making this survey it was discovered that the examples of personal work fell under the following classifications: (1) Examples whereby the initiative was taken by the subject. (2) Examples whereby the initiative was taken by the personal worker. (3) Examples of those who came to the personal worker through the influence of another or others. (4) Examples of personal work with believers in Christ, and (5) one example of personal work in reverse, of Satan attempting to gain the victory over Jesus.

#### EXAMPLES WHEREBY THE INITIATIVE WAS TAKEN BY THE SUBJECT

##### A Leper Healed<sup>1</sup>

When Jesus descended from the mountain upon which He had given the great "sermon on the mount," He was confronted by a leper. He worshipped Him and said, "Lord, if Thou wilt, Thou canst make me clean." Jesus rewarded his faith by saying, "I will; be thou clean." He stretched out His hand and touched him, and healed him immediately.

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<sup>1</sup>  
Matthew 8:1-4

However, He commanded him not to tell any man what he had done for him; but instead to go to the priest "and offer the gift that Moses commanded,<sup>1</sup> for a testimony unto them."

### The Healing of the Centurion's Servant<sup>2</sup>

On entering the city of Capernaum, Jesus was met by a centurion bent on obtaining healing for his servant. Being a gentile, he manifested remarkable faith in Jesus, in that when Jesus offered to come to his home, he said, "Lord, I am not worthy that thou shouldst come under my roof: but only say the word, and my servant shall be healed."<sup>3</sup> This unusual faith prompted Jesus to say,

I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the sons of the kingdom shall be cast forth into outer darkness; there shall be weeping and gnashing of teeth.<sup>4</sup>

By this statement He made it clear that, even though this man was not a Jew, yet because of the faith that he manifested in Jesus he would be saved and enjoy eternal life; he would one day "sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven."<sup>5</sup> He was

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<sup>1</sup>Leviticus 8:49; 14:2-32

<sup>2</sup>Matthew 8:5-13

<sup>3</sup>Matthew 8:8

<sup>4</sup>Matthew 8:10-12

<sup>5</sup>Matthew 8:11



then told to go on his way with the assurance that as his faith was positive so was the answer to his request.

### The Persistent Faith of the Canaanitish Woman<sup>1</sup>

Jesus and His disciples withdrew for rest to the regions of Tyre and Sidon and while there, a Canaanitish woman came to Jesus to obtain healing for her sick daughter. At first Jesus disregarded her. When his disciples asked Him to send her away He said that He was "not sent but unto the lost sheep of the house of Israel."<sup>2</sup> When it was apparent that she wasn't going to give up Jesus said, "Great is thy faith: be it unto thee even as thou wilt."<sup>3</sup>

### Jesus Deals with the Rich Young Ruler<sup>4</sup>

This rich young ruler came to Jesus and addressed Him as follows: "Good Teacher, what shall I do that I may inherit eternal life?"<sup>5</sup> Jesus questioned him first as to the reason why he called Him "good." He explained that there was only one who is good, namely, God. Second, as to his knowledge of the law. Being satisfied at these points, He said, "One thing thou lackest, "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in

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<sup>1</sup>Matthew 15:21-28

<sup>2</sup>Matthew 15:24

<sup>3</sup>Matthew 15:28

<sup>4</sup>Mark 10:17-31

<sup>5</sup>Mark 10:17

heaven: and come follow me."<sup>1</sup> The rich young ruler refused to meet this requirement and turned away sorrowful for he had great possessions.

### The Faith of Blind Bartimaeus Rewarded<sup>2</sup>

As Jesus and His disciples were leaving Jericho followed by a great multitude of people, blind Bartimaeus heard them approaching. Learning that it was Jesus, he cried out, "Jesus, Thou son of David, have mercy on me."<sup>3</sup> When those nearby attempted to silence him, he cried out the more. Jesus heard his cry and gave instructions that he be summoned to come. Bartimaeus responded immediately and requested that he might receive his sight. Jesus said to him, "Go thy way; thy faith hath made thee whole."<sup>4</sup>

### Jesus at the Home of a Pharisee<sup>5</sup>

Jesus was invited to dine at the home of a Pharisee. While there, a woman of the city, a sinner, came to Him and wept, wetting His feet with her tears, and wiping them with the hair of her head. She then anointed them with the ointment that she brought with her. Jesus forgave her of her sin because of her faith.<sup>6</sup> He used this as

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<sup>1</sup>Mark 10:21

<sup>2</sup>Mark 10:46-52

<sup>3</sup>Mark 10:47

<sup>4</sup>Mark 10:52

<sup>5</sup>Luke 7:36-48

<sup>6</sup>Luke 7:48-50



an example to teach the Pharisee that the one to whom much is forgiven will love much, but to whom little is forgiven, that one will love little.

### The Conversion of the Thief on the Cross<sup>1</sup>

Jesus hung suspended from the central one of three crosses. The crowd below, composed of the people, the rulers, and the soldiers lifted up their voices in mockery saying, in effect, if thou art the Christ, come down from the cross, save thyself. Even one of the thieves hanging beside Him "railed on Him, saying, Art not thou the Christ? Save thyself and us."<sup>2</sup> The other thief, however, rebuked him because he feared not God. He then turned to Jesus and said, "Jesus, remember me when thou comest in Thy kingdom."<sup>3</sup> Jesus answered, "Verily I say unto thee, Today shalt thou be with me in Paradise."<sup>4</sup>

### Nicodemus' Interview with Jesus<sup>5</sup>

Nicodemus, a Pharisee as well as a ruler of the Jews, came to Jesus by night. He indicated by his first remark to Jesus that he recognized in Him "a teacher come from God."<sup>6</sup> Jesus made no com-

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<sup>1</sup>Luke 23:33-43

<sup>2</sup>Luke 23:39

<sup>3</sup>Luke 23:42

<sup>4</sup>Luke 23:43

<sup>5</sup>John 3:1-21

<sup>6</sup>John 3:20

ment to this, but immediately pointed out the necessity of the new birth for entrance into the kingdom of God. Nicodemus respected His authority, but wanted to know how this could be done. Jesus reminded him that there were things of nature which one sees and accepts and yet does not understand. "The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth," said Jesus, "so is everything that is born of the Spirit."<sup>1</sup> Jesus then goes on to point out the necessity of belief in the Son of God for an entrance into eternal life. We are not told in this passage or anywhere whether or not Nicodemus obtained the new birth, but other references give us to believe that he did. In John the seventh chapter and the fiftieth verse it is written, "Nicodemus saith unto them, (he that came to him before, being one of them.)" After Jesus' death on the cross, Joseph of Arimathaea took His body from the cross and Nicodemus helped him prepare His body for burial.<sup>2</sup>

### Jesus' Interview with the Scribe<sup>3</sup>

One of the scribes questioned Jesus concerning the greatest commandment of all. After hearing how wisely He had answered other questions which had been put to Him. Jesus satisfactorily answered his question and after the scribe had commented discreetly on the answer given by Jesus, He said, "Thou art not far from the kingdom

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<sup>1</sup>John 3:8

<sup>2</sup>John 19:39, 40

<sup>3</sup>Mark 12:28-34



kingdom of God."<sup>1</sup>

### Conversion of the Philippian Jailor<sup>2</sup>

Paul and Silas had been placed in prison at Philippi because Paul had driven out the demons from a demon-possessed maiden. Her master seeing that the hope of their gain was gone had Paul and Silas placed into prison. Before being imprisoned they had been beaten with rods and then put into the inner prison and their feet made fast in stocks. Around midnight Paul and Silas were praying and singing hymns. The Lord sent an earthquake and the prison doors were opened and all the prisoners were freed from their bands. The jailor thought to take his life fearing that the prisoners had escaped, but Paul told him that everyone was in his place. Next the jailor came to Paul and Silas and said, "Sirs, what must I do to be saved?"<sup>3</sup> And they said, "Believe on the Lord Jesus, and thou shalt be saved and thy house."<sup>4</sup> The jailor and his family believed and were baptized.

### Personal Work by Appointment<sup>5</sup>

Paul, being a prisoner at Rome, was not able to go as he pleased to contact individuals to do personal work, but he did the

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<sup>1</sup>Mark 12:34  
<sup>2</sup>Acts 16:16-34  
<sup>2</sup>

<sup>3</sup>Acts 16:30

<sup>4</sup>Acts 16:31

<sup>5</sup>Acts 28:34

next best thing. He was given the liberty of having visitors, therefore, he did personal work by appointment. However, not all who came to him believed. Some believed and others disbelieved.

#### Paul Before Felix and Drusilla, His Wife<sup>1</sup>

Paul is in bonds, having been accused of defiling the Temple,<sup>2</sup> and is now awaiting his trial. Felix sent for Paul because he wanted to know more about "the faith in Jesus Christ."<sup>3</sup> Felix was soon brought under conviction by Paul's presentation, and rather than facing the issue squarely he said, "God thy way for this time; and when I have a convenient season, I will call thee unto me."<sup>4</sup>

#### EXAMPLES WHEREBY THE INITIATIVE WAS TAKEN BY THE PERSONAL WORKER

#### Jesus Calls Peter and Andrew<sup>5</sup>

As Jesus walked by the Sea of Galilee, He saw Peter and Andrew casting their nets into the sea. He said, "Come after me, and I will make you fishers of men."<sup>6</sup>

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<sup>1</sup>Acts 24:24-27

<sup>2</sup>Acts 21:28

<sup>3</sup>Acts 24:24

<sup>4</sup>Acts 24:25

<sup>5</sup>Matthew 4:18-21

<sup>6</sup>Matthew 4:19



### Jesus Calls James and John<sup>1</sup>

Jesus saw James and John mending their nets by the Sea of Galilee. He called them and they left their father and their nets and followed Him.

### Jesus Calls Matthew<sup>2</sup>

Jesus saw Matthew "Sitting by the place of toll"<sup>3</sup> in Capernaum and He called him and he left his place of business and followed Him.

### The Conversion of Zacchaeus<sup>4</sup>

One day it was known that Jesus would pass by a certain way. Zacchaeus, a publican, short of stature, climbed up into a sycamore tree close by where He was to pass and waited for Him. On seeing him there, Jesus called him to come down, saying that He was to dine with him. Out of this contact, Zacchaeus repented of his sins and made the following commitment: to restore four-fold that which he had taken unjustly and to give half of his possessions to the poor. Jesus said to him, "Today is salvation come to this house."<sup>5</sup>

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<sup>1</sup>Matthew 4:21-22

<sup>2</sup>Matthew 9:19

<sup>3</sup>Matthew 9:9

<sup>4</sup>Luke 19: 1-10

<sup>5</sup>Luke 19:9

### Conversion of the Samaritan Woman at the Well<sup>1</sup>

It was necessary for Jesus and His disciples to pass through Samaria. On the way, Jesus, being weary, stops by Jacob's well just outside the city of Sychar while His disciples went on into the city to buy food. A Samaritan woman approached the well to draw water and Jesus engaged her in conversation, a thing not commonly done by the Jews. Having, first, won her confidence, He later created within her a desire for the "living water" which He offered. She later partook of this living water by faith and went back into the city and witnessed to many. Better yet she brought many of them face to face with Jesus indicating more positively her genuine conversion.

### The Healing and Conversion of the Lame Man at the Temple<sup>2</sup>

Peter and John went to the temple to pray. As they were about to enter the temple they beheld a lame man sitting at the door called Beautiful begging alms. As was his custom he asked alms of Peter and John. Peter spoke to him, saying, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk."<sup>3</sup> He arose and went with them into the temple, "walking, and leaping, and praising God."<sup>4</sup> The people recognized him and "were

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<sup>1</sup>John 4:1-42

<sup>2</sup>Acts 3:1-9

<sup>3</sup>Acts 3:6

<sup>4</sup>Acts 3:8



filled with wonder and amazement."<sup>1</sup> As a result of this incident and Peter's preaching directly following five thousand souls were converted.

### Paul's Defense Before King Agrippa<sup>2</sup>

Paul, prior to being brought before King Agrippa has been accused of the Jews of defiling the temple<sup>3</sup> and has been brought into bondage. Later he was brought before Festus. Festus asked Paul if he would go with him to Jerusalem and be tried of the Jews there. Paul refused, but rather appealed unto Caesar.<sup>4</sup> Now he has been given an opportunity to appear before King Agrippa and make his defense. Paul gladly takes advantage of this opportunity and in a moment of time passes from the defensive to the offensive. He makes his spiritual appeal to King Agrippa by relating in order his conscientious adherence to his religious duties prior to his conversion, his unique conversion, his commission, and his consecration to his appointed task. Having done this he brings King Agrippa face to face with the necessity of a definite decision. He said, "King Agrippa, believest thou the prophets?"<sup>5</sup> King Agrippa much moved by the force of Paul's appeal said, "With little persuasian thou wouldest fain make me a

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<sup>1</sup> Acts 3:10

<sup>2</sup> Acts 26:1-32

<sup>3</sup> Acts 21:28

<sup>4</sup> Acts 25:1-12

<sup>5</sup> Acts 26:27

Christian."<sup>1</sup>

### Saul's Conversion<sup>2</sup>

Saul, shortly after the stoning of Stephen, went toward Damascus, "breathing out threatenings and slaughter against the disciples of the Lord."<sup>3</sup> It was while in this attitude and mood on his way to find disciples of the Lord, that he might bring them bound to Jerusalem, that he encountered, not one of the Lord's disciples, but the Lord, Himself. Saul could not face the brightness of His glory, but fell prostrate upon the ground and heard the voice of Jesus saying, "Saul, Saul, why persecutest thou me?" And he said, "Who are thou, Lord?" And he said, "I am Jesus whom thou persecutest."<sup>4</sup> Saul could no longer deny the claims of Christ, therefore, he could not conscientiously continue in his cause of persecuting His followers. Saul was converted and from this moment became himself one of Jesus' disciples.

### Saul Receives Help from Ananias<sup>5</sup>

Saul, having lost his sight, as a result of his encounter with the Lord, was led by the hand into Damascus. Not more than three days

Ananias, a Disciple of the Lord

<sup>1</sup>Acts 26:28

<sup>2</sup>Acts 9:1-9

<sup>3</sup>Acts 9:1

<sup>4</sup>Acts 9:4,5

<sup>5</sup>Acts 9:8-19



afterward Ananias, a disciple of the Lord, was instructed of the Lord to "go to the street called Straight and enquire in the house of Judas for one named Saul."<sup>1</sup> He was told that Saul would be found praying, and would be prepared for his call. Ananias, fearing Saul, at first held back, but the Lord insisted that he go. Ananias was obedient and went. He found Saul, put his hands upon him and told him of his mission. Saul revived both his eyesight and the Holy Spirit.

EXAMPLES OF THOSE WHO CAME TO THE PERSONAL WORKER  
THROUGH THE INFLUENCE OF ANOTHER OR OTHERS

Andrew, Peter, and Nathanael Brought  
to Jesus by Outside Influence<sup>2</sup>

John the Baptist was the first of a chain reaction in this respect. One day he saw Jesus as He walked and said to two of his disciples that were with him, "Behold, the Lamb of God!"<sup>3</sup> These disciples heard what he said and followed Jesus. The name of one of these disciples was Andrew, the brother of Simon Peter. He, then, went to Simon Peter and said, "We have found the Messiah (which is being interpreted, Christ)."<sup>4</sup> He brought Simon Peter to Jesus. The next day Jesus went into Galilee and found Philip and said to him, "Follow me." Philip goes and finds Nathanael and said to him, "We have found

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<sup>1</sup>Acts 9:11

<sup>2</sup>John 1:35-51

<sup>3</sup>John 1:36

<sup>4</sup>John 1:41

Him of whom Moses in the law, and the prophets wrote, Jesus of Nazareth, the son of Joseph."<sup>1</sup> And he brought Nathanael to Jesus.

### The Many Brought by the Samaritan Woman<sup>2</sup>

The Samaritan woman whom Jesus won to Himself at Jacob's well went back to the city of Sychar and brought many from the city to see Jesus. They were won both by the influence of her testimony and the direct contact with Jesus.

### The Sick of the Palsy Borne of the Four<sup>3</sup>

One day Jesus was in a certain house in Capernaum, and a man, sick of the palsy upon a bed borne by four friends was brought to Him. Finding no other entrance, they went upon the roof through which they made a hole and lowered the sick man before Jesus. Jesus, seeing their faith, said to the sick man, "Son, be of good cheer; thy sins are forgiven."<sup>4</sup> Certain of the Scribes thought to themselves, "This man blasphemeth."<sup>5</sup> Jesus, knowing their thoughts, said, "Wherefore think ye evil in your heart? For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath authority on earth to forgive sins, (then saith

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<sup>1</sup>John 1:45

<sup>2</sup>John 4:39-42

<sup>3</sup>Matthew 9:2-8

<sup>4</sup>Matthew 9:2

<sup>5</sup>Matthew 9:3



he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house."<sup>1</sup> The man responded in harmony with this command of Jesus.

#### EXAMPLES OF PERSONAL WORK WITH BELIEVERS IN CHRIST

##### Jesus Seeks an Open Confession of Peter's Love<sup>2</sup>

After Jesus' resurrection, He manifested Himself to His disciples at the Sea of Tiberias. The night before, Peter said that he was going fishing. Six other disciples said that they would go with him. They toiled all night to no avail. In the morning they beheld someone standing on the shore. This one called to them and inquired if they had caught any fish. They responded in the negative. He then directed them to cast their net on the right side of the boat. They obeyed and were not able to draw the net into the boat because of the greatness of the catch. It was then that they recognized Him to be the Lord. On coming ashore they found that Jesus had a fire built and a meal prepared for them. After eating, Jesus approached Peter and said, "Simon, Son of John, lovest thou me more than these?"<sup>3</sup> He used the Greek word, (agapo) meaning to love affectionately, ardently, supremely, perfectly. Peter said, "Yea, Lord; thou knowest that I love thee."<sup>4</sup> He used the Greek word (fileo) meaning to love, to like, to regard, to feel friendship for another. Obviously

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<sup>1</sup>Matthew 9:4-6

<sup>2</sup>John 21:1-23

<sup>3</sup>John 21:15

<sup>4</sup>John 21:15

a much weaker word than the one that Jesus used. Undoubtedly it was fresh in his mind the boastful words of his devotion to Jesus just prior to his denying Him before His crucifixion. He undoubtedly was going to be a little more careful of his commitments. It is significant that Jesus repeated His question twice more. The first of these he again used the word *αγαπῶ* (agapo), but the last time he used the word that Peter used throughout, *φίλει* (fileo).<sup>1</sup>

### Jesus Prays for Peter<sup>2</sup>

Jesus informs Peter that Satan has asked to have Peter that he might sift him as wheat. The implication being that his request had been granted even as Satan had obtained Job.<sup>3</sup> But Jesus had prayed for Peter, that through it all his faith fail not. He asked Peter to strengthen his brethren after he had turned again. Peter, not realizing what was in store for him, said, "I am ready to go to prison and to death."<sup>4</sup> Jesus told him that he would deny Him three times before the cock would crow.

### Peter's Effective Rebuke<sup>5</sup>

The early church at Jerusalem suffered a great persecution.

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<sup>1</sup>Adam Clarke's Commentary (New York: Abindon-Cokesbury, n.d.), V, 662.

<sup>2</sup>Luke 22:31-34

<sup>3</sup>Job 1:6-19; 2:1-8

<sup>4</sup>Luke 22:33

<sup>5</sup>Acts 8:1-24



As a result the disciples were scattered abroad into other regions. Philip went into Samaria and did a very good work there. The church at Jerusalem "heard that Samaria had received the Word of God."<sup>1</sup> They sent Peter and John to them and they prayed that they might receive the Holy Spirit. Simon, one of Philip's recent converts, being formerly a sorcerer, attempted to buy from Peter the ability to give the Holy Spirit. Peter rebuked him very severely. Simon took Peter's rebuke in a very good spirit and exhorted Peter to pray for him that the things which Peter had spoken might not come upon him.

#### Peter's Preparation for Personal Work with the Gentiles<sup>2</sup>

Cornelius, a centurion of the Italian band, prayed and God sent an angel to tell him that his prayer and alms had "gone up for a memorial before God."<sup>3</sup> He was instructed to send for Simon Peter. In the meantime God was preparing Peter for this visit. Peter had been praying and while praying he fell into a trance. He saw the heavens open and a great sheet let down from heaven upon which were "all manner of fourfooted beasts and creeping things of the earth and birds of the heaven." A voice out of heaven spoke to Peter telling him to rise, kill, and eat. He refused saying that he had "never eaten anything that is common and unclean."<sup>4</sup> A voice responded from heaven

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<sup>1</sup> Acts 8:14

<sup>2</sup> Acts 10:1-48

<sup>3</sup> Acts 10:4

<sup>4</sup> Acts 10:14

saying, "What God hath cleansed, make not thou common."<sup>1</sup> This was done three times and whenever Peter still refused to eat the sheet was taken back into heaven. At this point the messenger from Cornelius arrived enquiring for Simon Peter. The Spirit said to Peter, "Behold, three men seek thee. But arise and get thee down, and go with them, nothing doubting: for I have sent them."<sup>2</sup> Peter went and found Cornelius and his kinsmen and friends waiting for him. Peter spoke concerning the mission and ministry of Jesus and while he spoke the Holy Spirit fell on those who heard, after which they were baptized.

#### AN EXAMPLE OF PERSONAL WORK IN REVERSE

#### Satan's Attempt to Overcome Christ<sup>3</sup>

Directly after Jesus' baptism and before He started His active ministry Jesus was led away into the wilderness by the Spirit to be tested. The tempter waited until Jesus had fasted for forty days and forty nights and was weak and hungry. Jesus had no doubts by that time that He was the Son of God for at His baptism the Spirit of God descended as a dove and rested upon Him and then a voice spoke from out of the heavens saying, "This is my beloved Son, in whom I am well

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<sup>1</sup>Acts 10:15

<sup>2</sup>Acts 10:19,20

<sup>3</sup>Matthew 4:1-11



pleased."<sup>1</sup> However, Satan tempted him by posing the question, "If thou art the Son of God, command that these stones become bread."<sup>2</sup> How small a matter it might have seemed to yield to Satan's suggestion and utilize His great power for His own selfish ends. But no, Jesus refused saying, quoting Deuteronomy 8:3, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Satan, not easily defeated, tries again. He takes Jesus up onto the pinnacle of the temple and again poses the question, "If thou art the Son of God?"<sup>3</sup> Throw yourself down relying upon the promise of the word that the angels will bear thee up that you will not be harmed. Again Jesus used the scripture to gain the victory quoting from Deuteronomy 6:16. Satan made one more attempt. This time he did not question Jesus' deity but endeavored to get that Divine One to bow down and give obeisance unto him on the strength of Satan's promise that He would receive "all the kingdoms of the world and the glory of them"<sup>4</sup> if He would so do. This time Jesus speaks harshly and with authority, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."<sup>5</sup> Satan leaves and Jesus is ministered unto by the angels.

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<sup>1</sup>Matthew 3:17

<sup>2</sup>Matthew 4:3

<sup>3</sup>Matthew 4:6

<sup>4</sup>Matthew 4:8

<sup>5</sup>Matthew 4:10

### Summary

It has been interesting to note as we have made this historical survey of New Testament evangelism, that these examples have fallen naturally into five definite categories. This would indicate that personal evangelism is not stereotyped. There can be a variety of methods used successfully.

It has been the primary purpose of the author, however, to make merely a brief statement as to the happenings in each instance plus enough background material to make the statements meaningful. The observations, comparisons, contrasts, etc., were reserved to the following chapters.



### CHAPTER III

#### NEW TESTAMENT QUALIFICATIONS FOR PERSONAL WORKERS

Charles G. Trumbull, an authority on personal work, states that personal work is the preferred method of Christ. He says, "Because this is the most effective way to win souls, it was Christ's preferred method; and because it was Christ's preferred method, it is the most effective way."<sup>1</sup> We may strengthen C. G. Trumbull's statement by adding another:

Think of how few people our Lord touched in His lifetime--but how deep, how far-reaching, how permanent His work was. He changed the world by laying His hands on a few hundred humble folk and never sought a "larger field."<sup>2</sup>

If the work of personal evangelism is so important, then the qualifications for a personal evangelist must be equally important. This chapter was designed to present qualifications found to be essential in an effective personal worker.

#### A Personal Born Again Experience

One of the first personal workers that we meet in the New Testament is Philip. Immediately after his conversion we find him seek-

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<sup>1</sup>Charles Gallandet Trumbull, Taking Men Alive (124 East 28th St., New York: Association Press, 1907), p. 36.

<sup>2</sup>Louis Matthew Sweet and Malcolm Stuart Sweet, The Pastoral Ministry in our Times (New York: Fleming H. Revell Co., 1949), p. 106.

ing out and bringing Nathanael to Jesus. Philip was definitely a born-again Christian as evidenced by the following facts:

1. Jesus said to Philip, "Follow me."<sup>1</sup> Philip obeyed.
2. Philip's witness to Nathanael. The Bible is clear in that our salvation is dependant upon our belief in Jesus. Philip met these requirements when he said to Nathanael, "We have found Him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph."<sup>2</sup>
3. His immediate concern for others, manifested in his bringing Nathanael.
4. His quiet confidence in Jesus. Nathanael questioned the fact of anything good coming out of Nazareth. Philip said, "Come and see."<sup>3</sup>

A classic example of the necessity of a born-again experience was made apparent by Peter when he healed both the body and the soul of the lame man at the Beautiful Gate of the temple. The lame man saw Peter and John approaching and he stretched out his hand for an alms of them. Peter made this extraordinary statement: "Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth, walk."<sup>4</sup> Peter didn't have silver or gold to give but he did have Jesus Christ and, therefore, he was able to

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<sup>1</sup>John 1:43

<sup>2</sup>John 1:45

<sup>3</sup>John 1:46

<sup>4</sup>Acts 3:6



give Him to this poor lame man. By receiving Him he was healed throughout as Peter says in the sixteenth verse, ". . . yea, the faith which is by Him hath given him this perfect soundness in the presence of you all."

There is no question as to the conversion of Saul before he began his active work of personal soul winning. Before his Damascus road experience, he made no efforts to hide his hatred of the early Christians and of his determination to do all in his power to wipe this new sect out of existence. His crisis experience came when he met the founder of this new sect face to face. His will was broken. He fell before Him and he was heard to ask, "Lord, what wilt thou have me to do?"<sup>1</sup> His whole outlook on life was changed immediately. He began his task of winning to Christianity rather than opposing Christianity. The pivotal factor was his conversion experience.

Paul in his first letter to Timothy, Chapter 1:12-16, points out that Christ had transformed his life through the grace of God and made him a faithful minister. In the sixteenth verse he said,

Howbeit for this cause I obtained mercy,  
that in me first Jesus Christ might shew forth  
all longsuffering, for a pattern [italics not  
in the original] to them which should here-  
after believe on him to life everlasting.

In the fourth chapter of the same letter Paul tells Timothy that many who were at one time in a good relationship with the Lord, have in the latter times departed from the faith. He points out that these are displeasing to God but on the contrary those who remain

<sup>1</sup> Acts 9:6, A.V.

<sup>1</sup> Acts 9:6, A.V.

faithful are fruitful for the Lord. He exhorts Timothy to be "an example to them that believe, in word, in manner of life, in love, in faith, in purity."<sup>1</sup> The reason being that "in doing this thou shalt save both thyself and them that hear thee."<sup>2</sup> The inference being that this is essential, not only to one's own salvation but to the salvation of those whom one attempts to win.

Paul again in his first letter to Timothy, which carries with it a real personal interest in the future ministry and usefulness of Timothy, stresses the extreme importance of living a Godly life, without blame that his witness might be effective. In verse eleven of the sixth chapter he says,

But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

Note the significant relationship between the various parts of the twelfth verse. (1) "Fight the good fight of the faith." This would infer that it is to be a constant, continuing battle until the end. (2) "Lay hold on the life eternal," made possible, in its infancy, only by faith; in its continuing development and maturity, only by faith; and in its final realization at the rapture of the saints, only by faith. (3) "Whereunto thou wast called" implying or presupposing this call to divine grace from God:

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<sup>1</sup> I Timothy 4:12

<sup>2</sup> I Timothy 4:16



presupposing this call to have come from God.<sup>1</sup> (4) "And didst confess the good confession in the sight of many witnesses." How can one give forth a better witness than by fighting a good fight of ~~fast~~ faith, by laying hold of eternal life, by answering the call of God?

We observe also that faith is a gift of God,<sup>2</sup> eternal life is provided for by God, one enters into a life of full time service upon a call from God, and one's witness is for the purpose that we might honor and glorify God.

In Matthew's Gospel the twelfth chapter and the twenty-second to the thirtieth verses, Jesus was accused by the Pharisees of casting out demons by Beelzebub, the prince of demons. Jesus replied by saying that any kingdom divided against itself cannot stand. "If Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?"<sup>3</sup> One attempting to do personal work, to lead one from his life of sin to Christ, who does not know Christ himself, is working against himself. He is of Satan's kingdom until saved. Jesus gives further strength to this thought by saying, "He that is not with me is against me; and he that gathereth not with me scattereth."<sup>4</sup> In fact Jesus would call one a hypocrite who attempted to do so. In Matthew 7:5, He said, "Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly (italics not in the

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<sup>1</sup>II Timothy 1:6,8,9

<sup>2</sup>Ephesians 2:8

<sup>3</sup>Matthew 12:26

<sup>4</sup>Matthew 12:30

original) to cast out the mote out of thy brother's eye."

### Spirit-filled Life

Christ is our perfect example. It would seem that He, of all people, would not need the filling of the Spirit, being God-man. The fact that Deity already resided in Him in the incarnation. However, Jesus Himself said in Matthew 3:15 at the scene of His baptism when John hesitated to baptize Him feeling that he needed rather to be baptized of Him, "Suffer it now: for thus it becometh us to fulfill all righteousness." Following His baptism the Holy Spirit ascended in the form of a dove and lighted on Him.

In Isaiah 11:2,3, there is a very helpful passage relative to the Spirit which was to come upon Him. "And the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah; And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears." How imperative the presence of this Spirit becomes for effective soul-winning. How one needs this Spirit of wisdom and understanding. Without this Spirit how many blunders can be made which are apt to close the door forever to that heart. Jesus so beautifully illustrated this Spirit in dealing with the Samaritan woman at the well. He understood the sin of the woman but He was very wise and tactful in that He didn't put His finger upon the sin problem until he had established a friendly relationship with her and had created a desire in her heart for the living water. He then ap-



proached her relative to the spiritual need of her life. Also, how important is the Spirit of knowledge and of the fear of the Lord. How thrilling it is to deal with someone about his soul's need and to feel the Spirit bringing to mind the appropriate verses of Scripture for the moment. Jesus promised His disciples that when He sent the comforter (the Holy Spirit) that He (the Spirit) would "bring to your remembrance all that I said unto you."<sup>1</sup> Isaiah also said that this Spirit would make Him that, "He shall not judge after the sight of his eye, neither decide after the hearing of his ears."<sup>2</sup> What, then is there left wherewith we may judge and decide in personal work. There is only one thing left upon which we can depend and that is the inner voice of the Spirit. How limited and subject to error our physical eyes and ears, but how infallible the voice of the Spirit.

It is possible to witness for Christ before being filled with the Spirit, but impossible to refrain from witnessing afterward. Jesus told His followers just prior to His ascension that "when the Holy Spirit is come upon you: . . . ye shall be my witnesses."<sup>3</sup> Not only will they witness, but they will be powerful witnesses.

It was the filling of the Holy Spirit in Peter's life that made the transformation from a coward to a fearless proclaimer of the Gospel. Before His coming Peter quailed before the maiden who kept

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<sup>1</sup>John 14:26

<sup>2</sup>Isaiah 11:3

<sup>3</sup>Acts 1:8

the door at the judgment hall<sup>1</sup> but after his infilling he courageously faced the "rulers, and elders, and scribes, . . . Annas the high priest, . . . Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest,"<sup>2</sup> and openly accused them to their faces of murdering Jesus. He not only gave him courage to face physical dangers, but the courage to step out in faith to attempt a seemingly impossible task in the name of the Lord Jesus Christ. He and John one day approached the Beautiful Gate of the temple and beheld a man who had been lame from birth. As he stretched out his hand expecting alms of him, Peter had the courage and the faith to say, "In the name of Jesus Christ of Nazareth, walk."<sup>3</sup>

Paul, recognized as one of the greatest examples of one extending the kingdom of Christ, both through personal as well as mass evangelism, gives the credit all to God through the power of the Holy Spirit. He writes in Romans 13:15-19:

But I write the more boldly unto you in ~~some~~ some measure, as putting you again in remembrance, because of the grace that was given me of God, that I should be a minister of Christ Jesus unto the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Spirit. I have therefore my glorying in Christ Jesus in things pertaining to God. For I will not dare to speak of any things save those which Christ wrought through me, for the obedience of the Gentiles, by the word and deed, in the power of signs

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<sup>1</sup> John 18:17

<sup>2</sup> Acts 4:5,6

<sup>3</sup> Acts 3:6



and wonders, in the power of the Holy Spirit.

Being filled and led of the Spirit will make one's work more effective for this reason. The Spirit is God, and being God is omnipresent. What a tremendous factor this can be in the work of personal evangelism. The Spirit can lay upon someone's heart the urge to go speak to a Mr. Jones and at the same time He is able to be present with the Mr. Jones pressing His claims upon him. The personal worker willing to be led of the Spirit will be led to one already tendered by the Spirit and ready for the worker's message of hope. Such was the case of Philip. He was doing a good work for the Lord in Samaria when one day the Lord spoke to Him saying, "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza: the same is desert."<sup>1</sup> That was all the instruction that Philip received at the moment. That was all he needed until they were carried out. Philip obeyed trusting the leadership of the Spirit. As he went he saw an eunuch riding in a chariot reading from the book of Isaiah. The Spirit spoke again to Philip to go speak to the eunuch. Philip again obeyed and found the eunuch hungry spiritually and desiring to know the meaning of the words which he had been reading. Then Philip, under the leadership of the Spirit, did a very wise thing. He began right where the eunuch was; from the same Scripture to preach Christ to him. The victory was not long in coming because the eunuch was ready. Dr. Henry C. Mabie, a prominent soul winner has this to say relative to the work of the Spirit in this regard:

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<sup>1</sup>Acts 8:26



The truth is God's Spirit always goes before us; and if we relied upon that fact more absolutely, we should often find our way prepared, and the saving work done with scarcely a word spoken on our part.<sup>1</sup>

### A Man of Prayer

In attempting to establish the importance of being a man of prayer in order to become an effective personal worker we turn to two of the greatest men of the New Testament; Jesus and Paul. Both men withdrew for a protracted period of time in order that they might be alone with God, before beginning their active ministry. Jesus went into the wilderness for a period of forty days and nights.<sup>2</sup> Paul said of his experience in Galatians 1:15-17:

But when it was the good pleasure of God, who separated me, even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach him among the Gentiles; straightway I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went away into Arabia; and again I returned unto Damascus.

Both men apparently sensed the imperativeness of getting the mind of God for their ministry; to go out having obtained their authority from God rather than from men.

They both had a passion for the lost and prayed for their salvation. Jesus said in Luke 10:10, "For the Son of man came to seek

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<sup>1</sup>Henry C. Mabie, Method in Soul-Winning (New York: Fleming H. Revell Co., 1906), p. 26.

<sup>2</sup>Matthew 4:2

and to save that which was lost." This passion was made clear throughout His whole ministry. It was apparent when he looked down over Jerusalem during the triumphal entry and "wept over it, saying, if thou had known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes."<sup>1</sup> In Matthew 23:37-39, He said,

O Jerusalem, Jerusalem, that killest the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

He informed Peter that Satan had asked for him, that he might sift him like wheat, but He had prayed for him that even in the face of this testing time his faith might not fail.<sup>2</sup> Jesus not only had a burden in prayer for the sinner, but also for the Christian. The whole burden of that great high priestly prayer of our Lord was for the apostles, that they might come into a oneness with the trinity which was realized at Pentecost. It is encouraging to note that Jesus has not ceased to carry a burden in prayer for His people. In Hebrews 25:7 we have these words recorded:

Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them.

Paul also had a passion both for the sinner and for the saint. Perhaps the most outstanding example portraying the depth of Paul's

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<sup>1</sup>Luke 19:41,42

<sup>2</sup>Luke 22:31,32



feelings for his own people is found in Romans 9:1-5:

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were Anathema from Christ for my brethren's sake, my kinsmen according to the flesh; who are Israelites; whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen.

Paul is not one given to thoughtless and rash statements. Consequently we can rest assured that his was a genuine passion for the lost. His concern for the Christian is also apparent from his writings. In Romans 1:9, he says to the saints in Rome, "For God is my witness, whom I serve in my spirit in the Gospel of his Son, how unceasingly I make mention of you, always in my prayers." Again in I Corinthians 1:4, he says, "I thank my God always concerning you." And so we could go on to mention his similar words in his other letters to the churches.

Jesus and Paul both manifested a consistent prayer life. It wasn't something spasmodic with them. Something they engaged in only in a time of crisis. In the life of Jesus a brief study of the recorded instances in which He prayed will give a good idea of the importance of prayer in His life. He left His disciples during the activity of the day and while they rowed across the lake He went up into the mountain to pray.<sup>1</sup> In Luke 6:12, we read that He spent the

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<sup>1</sup>Luke 6:12





night in prayer. In Mark 1:35 it is recorded that he arose long before daybreak and went out in a desert place and prayed. In Luke 5:16 it is implied that Jesus spent long periods of time apart from the activities of every day life in prayer in the deserts. He was in prayer when He was transfigured before Peter, James and John.<sup>1</sup> And also during the time of great testing in the Garden of Gethsemane He withdrew to agonize in prayer. We cannot consider the life and ministry of Jesus and disregard His prayer life. Nor do we have to look far in studying the life and ministry of Paul to see evidences of his consistent prayer life. Paul was in prayer when Ananias came in to restore his sight.<sup>2</sup> In Acts 16:11-15 we learn that he was going to the place of prayer when he met and led Lydia to Christ. Again in Acts 16:16-18 he was going to the place of prayer when he delivered the woman possessed with demons. As a result he and Silas were thrown into prison and it was at midnight when they were praying and singing hymns that the Lord sent an earthquake and opened the prison doors.<sup>3</sup> He prayed with his friends when separating from them.<sup>4</sup> He prayed in the temple<sup>5</sup> and as we saw in the life of Jesus a life of prayer so we have been able to see the same thing in Paul.

If Paul and Jesus felt the necessity for much prayer, with all

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<sup>1</sup>Luke 9:28

<sup>2</sup>Acts 9:11

<sup>3</sup>Acts 9:25

<sup>4</sup>Acts 20:36; 21:5

<sup>5</sup>Acts 22:17



their native ability, how can we hope to be effective without it?

### Sense of Personal Responsibility

In making a study of the qualifications necessary to an effective personal worker, perhaps there is no one qualification as necessary as this one in point, the sense of a personal responsibility to the spiritually needy and also a sense of responsibility to God. For our purposes in this thesis we have approached the study of this qualification from four different viewpoints. In a sense one's awareness of one's responsibility cannot be divided into segments. It embraces all four viewpoints in one, even as an individual is made up of one composite whole. But, in another sense, the individual can be taken apart into segments for purposes of examination. In example, his personality can be considered as separate parts: (1) intellect, (2) emotions, and (3) will. Consequently the author has considered the personal worker's sense of personal responsibility from the following viewpoints: (1) the value of the human soul, (2) of indebtedness, (3) of commission, and (4) love for the individual coupled with a love for Christ. First of all there is the consideration of the personal worker's sense of responsibility taken from the viewpoint of the value of the human soul. The first point that must be conceded is that this evaluation must be made from the standpoint of God rather than man. Man's knowledge is limited; God's is unlimited. Man is God's creation. God has breathed into him the breath of life and ~~made him a living immortal being.~~



made him a living, immortal soul.<sup>1</sup> He alone understands immortality. Man's span of life on earth is limited, God's is from everlasting to everlasting.<sup>2</sup> Let us look then at God's evaluation. God demonstrated the value of a human soul when He gave His only begotten Son.<sup>3</sup> No words would ever have as effectively portrayed the worth of the soul of man than His action in willingly giving His son. We who are parents can appreciate in a measure what God is trying to portray here, but yet not ever having come to the actual place of giving up a child, our apprehension is still far from adequate. Perhaps Abraham would come the nearest to understanding what it means, when he actually raised the knife to take the life of Isaac.<sup>4</sup> However, God gave us another measuring rod to aid in evaluating the worth of the soul. He said through Jesus, "For what doth it profit a man, to gain the whole world, and forfeit his life?"<sup>5</sup> At first this has little meaning, either, for what man has ever gained the whole world? If one would pause, however, and get out a pencil and some paper and begin to do some figuring, then that which Jesus said would take on reality. For instance, if the figure representing the price of the average automobile were listed and then multiplied by the number of such automobiles on one street, one would begin to sense a change already in

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<sup>1</sup>Genesis 2:7

<sup>2</sup>Psalms 90:2

<sup>3</sup>John 3:14

<sup>4</sup>Genesis 22:10

<sup>5</sup>Mark 8:36,37

his concept as to the value of the soul. But this is scarcely a beginning. There is the total automobile production for the year, plus all past models of any mercenary value. But this only includes automobiles, to say nothing of other things on the market, of buildings, land, property, and would could go on and on. One's mind is not able to take it all in, and yet Jesus said that each life is worth more than all these. He didn't say what life either. He wasn't necessarily talking of the king of England, or of the president of the United States but implied that this same value can be placed on any life. This is a lesson most personal workers need to learn. It's easier to work with those who are respectable and reasonably educated than the down-and-outer. The one who is extremely backward intellectually is oftentimes neglected because it is felt that that one isn't worth the effort. H. Clay Trumbull cites several instances of this in his own experiences while serving as chaplain in the army. These experiences led him to say:

God's estimates are not as man's estimates, and we have reason to rejoice that this is so. If He loves us not for what we are, but for what he ~~is~~ is. How often it is that we fail to exert ourselves in behalf of a soul for Christ because ~~the~~ that soul seems to us not a hopeful subject, either on account of his morals or of his intellect.<sup>1</sup>

In another place H. C. Trumbull said, "Any soul that Jesus loves is worth our best work in its behalf."<sup>2</sup>

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<sup>1</sup>H. Clay Trumbull, Individual Work for Individuals (New York: Association Press, 1901), pp. 98,99.

<sup>2</sup>Ibid., p. 102.



Undoubtedly, James was also thinking of our responsibility toward the sinner, in terms of his value before God, when he made the following statement in James 5:19,20:

My brethren, if any among you err from the truth, and one convert him; let him know that he who converteth a sinner from the error of his ways, shall save a soul from death, and shall cover a multitude of sins.

Secondly this qualification can be viewed from the standpoint of indebtedness. John, the apostle, undoubtedly, felt a sense of obligation to those who were not privileged, as he had been, to spend three years in close intimate contact with Jesus. He, no doubt, saw into the future and saw that there would be much unbelief; indeed, he didn't have to look into the future to see it. It was apparent in his day. If so, how much more in the years to come. Note the spirit of love and yearning as he writes. A longing that those who believe might enter into that fellowship with the saints and with Christ. He writes,

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: Yea, that our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be full.<sup>1</sup>

Peter felt his indebtedness in much the same way as John. Peter and John, following the healing of the lame man at the temple, are

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<sup>1</sup>I John 1:1-4



threatened by the scribes, rulers, elders, Annas the high priest, Caiaphas, John, Alexander, and those of the kindred of the high priests. They are told that they should not speak or teach any further in the name of Jesus. Peter and John answered,

Whether it is right in the sight of God  
to hearken unto you rather than unto God, judge  
ye: for we cannot but speak the things which we  
saw and heard.

In fact, so deep was their feeling of obligation, both to the people and to God, that they prayed,

O Lord, thou that didst make the heaven  
and the earth and the sea, and all that in  
them is: who by the Holy Spirit, by the mouth  
of our father David thy servant, did say, Why  
did the Gentiles rage, and the peoples imagine  
vain things? The kings of the earth set them-  
selves in array, and the rulers were gathered to-  
gether, against the Lord and against His  
anointed: for of a truth in this city against  
thy holy Servant Jesus, whom thou didst anoint,  
both Herod and Pontius Pilate, with the Gent-  
iles and the peoples of Israel, were gathered  
together, to do whatsoever thy hand and thy  
counsel foreordained to come to pass. And  
now, Lord, look upon their threatnings: and  
grant unto thy servants to speak thy word  
with all boldness, while thou stretchest forth  
thy hand to heal; and that signs and wonders  
may be done through the name of thy holy  
Servant Jesus. And when they had prayed, the  
place was shaken wherein they were gathered:  
and they were all filled with the Holy Spirit,  
and they spake the Word of God with boldness.

Paul pointed out very clearly in Romans 1:14 that he felt a responsibility based upon a debt which he felt he owed to the Greek and to the Barbarian. He said, "I am debtor both to the Greek and to the Barbarians, both to the wise and to the foolish." Undoubtedly, this feeling of obligation and debt stemmed partly from a conscience still

carrying the memories of his cruel persecution of the Christians. Because of his record of the past, he is determined to do his utmost to make restitution for the suffering that he caused. To give himself as completely, if not more so, to Christ, as he had given himself in opposition to Christ.

The question might arise, are only the apostles of Jesus obligated to others in this way? What about every other born-again Christian? II Corinthians 5:14-15 will give us the answer. Paul says,

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died, and he died for all, that they that live should no longer live unto themselves, but unto Him who for their sakes died and rose again.

We conclude, therefore, that this sense of obligation should be upon all that name the name of Christ.

Thirdly. This qualification can be viewed from the standpoint of commission. Throughout the ministry of Jesus, He gave evidence that He was here on earth with a special purpose or mission from God the Father. He often used such words as, "the will of my Father"<sup>1</sup>, "my time is not yet come"<sup>2</sup>, etc. Jesus spoke definitely concerning His commission in Matthew 15:24. He said, "I was not sent but unto the lost sheep of the house of Israel"; again, in Luke 19:10, "For the Son of men came to seek and to save that which was lost". We look again to Paul to find one who had a deep sense of a special commission from

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<sup>1</sup>John 4:34; 5:34; 6:39,40

<sup>2</sup>John 7:6



the Lord. He tells of this commission very forcefully while defending himself before King Agrippa. In Acts 26:14-19 Luke records the words of Paul relative to his assignment. Paul has been telling King Agrippa of His former life, of his conversion on the road to Damascus, during which Jesus speaks to him saying,

Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet; for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision.

How faithful Jesus and Paul have been to their respective commissions; but can we say as much for the Christians by and large? They have their commissions also from the Lord. There can be no excuse. Jesus gave the great commission to His disciples recorded in Matthew 28:19,20,

Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you; and lo, I am with you always, even unto the end of the world.

Another strong evidence that all Christians have a commission from the Lord is found in John 15:16. Jesus said, referring to every Christian,

Ye did not choose me, but I chose you, and

appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you.

Fourthly. This qualification can be viewed from the standpoint of love. Love both for the spiritually needy soul and love for God, who gave Himself for us. Love is always the strongest force. If we were motivated by anyone of the first three viewpoints alone, we could be far more apt to fail, but not so from the standpoint of love. In John 3:16 it is recorded that God so loved. That word "so" has a wealth of meaning. All that can be read into the incarnation of Christ, Gethsemane, the crucifixion, can be read into that little word "so"; both from the standpoint of God the Father and God the Son.

Paul manifested the same love in Romans 1:11,12. He said,

For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established, that is that I with you may be comforted in you, each of us by the other's faith, both yours and mine.

And, again in Romans 9:1-3,

I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit, that I have great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh.

In this aspect of the personal workers sense of responsibility, again the individual Christian has his part to play. There is no respect of persons. There is no double standard. In II Corinthians 5:20 Paul said, "We are ambassadors therefore on behalf of Christ, as though Christ were entreating by us: we beseech you on behalf of Christ, be ye reconciled to God."



## Working Knowledge of the Scripture

Again our attention is turned to Jesus, our perfect example.

While in the wilderness being tempted of Satan, it is quite evident that Jesus didn't resort to argument, to reasoning, but He relied wholly, without apology, on the Word of God. It is significant, also, to note the finality of the issue when the Word was used. In all three instances the matter was settled with the use of the scripture. The only recourse that Satan had was to start all over again, but from another angle of attack. Jesus used it, in this instance, as a weapon of defense; however, in most cases, it is considered a weapon of aggression. He had no need to use it as a weapon of offense because Satan's destiny was already settled.

In Ephesians 6:10-18 Paul describes the Christian's armour. He said,

Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and supplications for all the saints.

Each part of this armor is for defense with the exception of the sword of the Spirit, which is used for both, but primarily for aggression. The word is used to represent another part of the armor. The truth which is used to gird the loins. How imperative that the per-

sonal worker have a good working knowledge of the Word that he may aggressively take living souls for Christ. Philip was familiar with the scriptures and was able to start with the eunuch where he was, reading in the Word and lead him from that point to an understanding of its meaning and an acceptance of Christ as Savior.<sup>1</sup>

The writer of Hebrews gives us a clue to the reason why unfamiliarity of the Word is so important to the personal worker. In Hebrews 4:12 it is recorded.

For the Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.

The human heart becomes hardened and calloused and extremely difficult to reach. The personal worker needs something which is sharp to cut through to where he is able to draw blood, so to speak. The Word answers his purpose. The Word is quick to discern the thoughts and intents of the heart. There is nothing so effective for the worker as this. The worker needs constantly to keep in mind when attempting to win a soul to Christ, that he is not just dealing with another individual. If he were then his task would not be so difficult. But he is dealing with a servant of Satan. Satan is not going to sit idly by while the worker leads his servant away and turn him over to Christ. It is not that simple. The worker, then, must be prepared to actively engage Satan in combat. To do that, he must make up his mind that words of

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<sup>1</sup>Acts 8:26-46



logic and reason is not going to be enough. Paul in Ephesians 6:12 said,

For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places.

Another thing to remember, is that Paul said that the Word "is the sword of the Spirit"<sup>1</sup>. It was the Spirit who inspired the Holy men of God to write, and it will be the same Spirit that will take the scripture and apply it to the hearts of men. To be an effective personal worker, one must have a working knowledge of the scripture.

#### Tact

Jesus likened personal work to fishing. He said to some of His prospective disciples, "Come ye after me and I will make you to become fishers of men".<sup>2</sup> The fisherman's first objective is to lure the fish to and then to get it firmly fastened to the hook. Even at this point he has to exercise extreme care lest the fish free itself. From the beginning to the end there is no absolute assurance that the fish will be landed until it is actually in the fisherman's basket. So with the personal worker, he must be extremely tactful, especially at the very beginning. The fisherman who makes no attempt to conceal himself, is not likely to catch fish; so with the personal worker, care should be

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<sup>1</sup>Ephesians 6:17

<sup>2</sup>Mark 1:17

taken lest the subject be driven away before a contact is made. A good illustration in point may be seen in the example of Jesus dealing with the Samaritan woman at the well. There was a natural barrier which must be removed first of all. She was a Samaritan and He a Jew. They had no dealings with one another. How tactful He was. He merely asked for a drink of water. Could she take offense at that? It might be noted further that He didn't put His finger upon the sin problem in her life until first He had won her confidence and created in her a desire for this "living water." Jesus, throughout His ministry manifested unusual tact in every situation. He seemed to know exactly the right approach for each situation. At times the situation required silence, as in the case of the woman taken in adultery.<sup>1</sup> At other times, it required reversing the approach of the subject, as in the case of those who would catch Him by means of a tricky question. Rather than answer their question, He asked them one which they could not answer without implication themselves.<sup>2</sup>

Paul is another who has illustrated the value of tact in personal work. This is very apparent in his defense before King Agrippa. Knowing human nature, he used flattery in making a contact with him. He said, in Acts 26:2,3,

I think myself happy, King Agrippa, that I am to make my defense before thee this day touching all the things whereof I am accused of the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

<sup>1</sup>John 8:1-4

<sup>2</sup>Matthew 21:23-26



in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

Paul in I Corinthians 9:19-22 summarized his philosophy relative to tact. He says,

For though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law to God, but under law to Christ, that I might gain them that are without law. To the weak I am weak, that I might gain the weak: I am become all things to all men, that I may by all means save some

Jesus gives this admonition to His followers, "Behold, I send you forth as sheep in the midst of wolves: Be wise as serpents, and harmless as doves".<sup>1</sup> Charles Gallaudet Trumbull has the following to say concerning tact:

When we are face to face with an opportunity which means face to face with one whom we would win to Christ, how shall we begin? What shall we be thinking most about as we prepare to come into close quarters? Shall we be hunting in our memory for a Bible text to quote? Shall we be running over in our mental notebook the various groupings or classifications of "cases", so that we may decide in which pigeon hole this "case" belongs? Shall we try to remember how this or that noted soul-winner worked?

If we concentrate on any of these lines at the moment of beginning, we shall be missing the most important factor in the situation. When a man is fishing with a rod and line and fly, and is about to cast, what holds his chief

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<sup>1</sup>Matthew 10:16

attention then, and from then on? It is the fish, is it not? When a man is after game in the woods, and is about to attempt to bring his game down, what is the one thing in the world on which his eyes and thoughts and interests are riveted? The game itself. He must forget everything else in an absorbed, alert watching of the animal and its every movement. He must know his game, and its interests, if he would capture it.

If we would take a man alive for Christ, we must first of all know something, be it ever so little, about that man and his present interests. Our knowledge may be gained in ten seconds; again, it may take ten months to gain. But we can never have this needed knowledge of the man, as a first step toward winning the man himself, unless we devote our whole energy, for the time being, to knowing the man. Therefore it is that he must fill our whole horizon as we prepare to come into close quarters with him. We must be thinking not about others, but about this other; just this one in the whole universe.

This is the single secret of "tact", that mysterious power which a few favored ones seem to possess, and which, if one does not happen to have the "gift", is regretfully supposed to be beyond one's reach. But "tact" is simply "touch": a touch on the right spot rather than on the wrong; a touch that will win another, rather than antagonize him; a touch in keeping with, rather than apposed to, his present interests. And it is impossible to touch one at a point that will interest him unless we know something of what his interests are. The art of taking men calls for tact at the very beginning, which means, first of all, studying your man.<sup>1</sup>

### Skill

Skill is another very important qualification for a successful

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<sup>1</sup>Charles Gallaudet Trumbull, Taking Men Alive (New York: Association Press, 1907), pp. 73,74.



personal worker. Once the contact has been made, it is a matter of skill in being able to take the man alive for Christ. Those whom we have studied thus far have manifested unusual ability in this regard. The personal worker can never attain the skill of Jesus. He knew the human heart as no other one can ever know it. However, we can observe His methods and learn from Him.

The scribes and the Pharisees brought the woman taken in adultery to Jesus. They thought they could trick Him and "have wherewith to accuse Him". Jesus skillfully handled the situation by bringing accusation upon them instead of upon the woman. He said, "He that is without sin among you, let him first cast a stone at her",<sup>1</sup> Jesus, then stooped again allowing them all to slip away, and after they left He asked the woman, "Did no man condemn thee? And she said, No man, Lord, and Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more."<sup>2</sup>

Philip manifested skill in the use of the scripture. He was able to begin where the eunuch was in his study of Isaiah, and preach Christ to him.<sup>3</sup>

Paul before King Agrippa, very skillfully turned the conversation from a presentation of his past life and conduct by way of personal defense, to an aggressive personal witness and testimony with the

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<sup>1</sup>John 8:7

<sup>2</sup>John 8:10-11

<sup>3</sup>Acts 8:35

purpose of bringing King Agrippa under conviction, and a personal belief in Christ.<sup>1</sup>

### Faith

Another qualification which is essential to an effective personal worker is faith. Paul indicated this in his own ministry. He was willing to change his own plans when he was convinced that the Spirit would have it otherwise. Such as when he received his call to come over into Macedonia.<sup>2</sup> In II Corinthians 3:5 Paul attributes his ability to God. He said, "Not that we are sufficient of ourselves, to account anything as from ourselves: but our sufficiency is from God." Again, in II Corinthians 4:13-14 he expresses his faith, "But having the same spirit as the same spirit of faith according to that which is written, I believed, and therefore did I speak."

Howard Agnew Johnston speaks to this same thought. He says.

Now intelligent faith is measured by the degree to which the truth believed is actually appreciated as a reality. The faith needed by every Christian worker is the profound and constraining conviction that his work is a compelling necessity, because men are going the way of eternal death. This is the truth which must be preached and taught until men have a deep conviction as to the sinfulness of sin.

Then the faith of the worker must be centered upon Jesus Christ. God's redeeming grace, revealed in Christ's life and death, must be thoroughly believed to be the sufficient and

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<sup>1</sup>Acts 26:2-32

<sup>2</sup>Acts 16:6-10



efficient provision of salvation for penitent and believing men. Without this faith all work must come short of the real thing. The history of Christianity is perfectly clear at this point. The faith in the redeeming work of the divine Christ is the only faith which has proved to lift up and save men.<sup>1</sup>

Philip manifested a strong faith in God. He was instructed of an angel to arise and go South on the road from Jerusalem to Gaza.<sup>2</sup> He wasn't told what he was to do; how far he was to go; or, what his purpose was in going. He was just told to go. Philip trusted God, therefore he went. That faith was honored. Only God knows the full extent of the good accomplished because of Philip's faith and obedience.

### Obedience

Faith as a qualification for successful personal work, would be of little value without obedience. Philip would not have been able to win the eunuch to Christ without obedience to the command of the angel. Paul would not have done the work in Macedonia that he did, had he not heeded the intreaty of the man from Macedonia asking him to come and help. Jesus, many times in the Gospels, spoke of the necessity of doing the will of the Father. Peter and John told the religious leaders who were trying to silence their witness for Christ, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard."

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<sup>1</sup>Howard Agnew Johnston, Studies for Personal Workers (New York: The International Committee of Young Men's Christian Association, 1904), p.23.

<sup>2</sup>Acts 8:26

heard.<sup>1</sup>

### Patience

Patience is essential also to a good personal worker. Those we are trying to win will not always respond as rapidly as one would like. In II <sup>6</sup> Corinthians 6:1,4 Paul mentions the necessity of patience. He said, "And working together with him we entreat also that ye receive not the grace of God in vain . . . but in everything commending ourselves, as ministers of God, in much patience, . . ."

### Perseverance

Akin to patience is perseverance. The soul may not be won by the first attempt, but by persistent effort, the victory may be won. The human soul is too valuable to give up without an all out effort to win. In John 13:1 it is recorded that Jesus maintained His love for His own "unto the end". Paul expressed the same thought in Acts 20:24 when he said, "But I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God." He backed up these words by his life, in suffering persecutions, hardships, etc. and yet persisted in his task.

In II Corinthians 11:23-28, he related in detail the sufferings of the cross which he endured for the sake of Christ.

The apostles, after being imprisoned, and warned not to continue teaching and preaching in the name of Jesus, ceased not to teach and

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<sup>1</sup>Acts 4:19,20



preach Jesus as the Christ everyday in the temple.<sup>1</sup> The writer of the Hebrews in the tenth Chapter and the twenty-third verse admonished perseverance by saying, "Let us hold fast the confession of our hope that it waver not; for he is faithful that promised."

The personal worker will often times become discouraged because he made some blunders in his initial attempts. But to be successful, he needs to persist and endeavor to correct past mistakes, or at least, profit by them. Dr. H. Clay Trumbull said,

That experience with my first young convert in the army encouraged me in my individual work with individuals there. I saw that it were better to make a mistake in one's first effort at a personal religious conversation, and correct that mistake afterwards, than not to make any effort. There can be no mistake so bad, in working for an individual soul for Christ, as the fatal mistake of not making any honest endeavor. How many persons refrain from doing anything lest they should possibly do the wrong thing just now! Not doing is the worst of doing. "Inasmuch as ye did it not, depart from me", is a foretold sentence of the Judge of all.

### Earnest

This qualification is absolutely essential. It takes for granted a deep realization of the value of the human soul and the sense of responsibility that the personal worker has for the salvation of that soul. Any flippant, irresponsible attitude would repel rather than attract. The example of the apostles exemplify this characteristic

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<sup>1</sup>Acts 5:42

mon usage. The man who in in dead earnest is living just for one thing, and is dead to everything else. This is true enthusiasm. The true Christian worker will have this spirit growing in his life. He will strive to cultivate its beauty and power. The lack of it cuts the nerve of service in thousands of lives. Indifference is the deadly symptom of spiritual paralysis. The lethargy of spiritual laziness is the shame of the church to-day. Self is the center of such living, and God is not in the life to any such extent as to lead anyone to suspect His presence. God will come in as far as any man will let Him in; but He is never satisfied until He has the gift of the heart's best love. Let God be in the life, and men will soon know it and respond to the efforts of the man of true enthusiasm.

### Humility

This is one of the outstanding characteristics of Jesus. Paul in Philippians 2:5-8 remarked about His humility and exhorted his followers to pattern after Him. He said,

Having this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea the death of the cross.

It is extremely doubtful if Jesus would have accomplished his purpose, if He had gone around boasting of His deity, His superiority over men, and refusing to humble Himself and come down to their level and to fellowship with them. The personal worker must pattern after

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<sup>1</sup>Howard Agnew Johnston, Studies for Personal Workers (New York: The International Committee of Young Men's Christian Association, 1904), p. 38.



of the personal worker. When they were threatened by the religious leaders of their day, if they were not earnest in this business, they would have deeded their words and have withdrawn to personal safety. But no so, rather, they looked to God and prayed,

And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while they stretch forth tht hand to heal; and that signs and wonders may be done throuth the name of thy holy Servant Jesus.<sup>1</sup>

One of the best examples of earnestness can be found in the life and ministry of Paul. His persistence in the face of opposition speaks to the fact of his earnestness. Also, the fact that he regarded all as needing what he had to offer. Whether they be on a low or high level politically, financially, socially, mentally, or spiritually. Whenever the opportunity arose, he pressed upon them the claims of Christ. He was faithful to the Philippian jailor,<sup>2</sup> to Lydia,<sup>3</sup> the maiden possessed with demons,<sup>4</sup> to Felix and Druscilla,<sup>5</sup> and to King Agrippa.<sup>6</sup> Howard Agnew Johnston, relative to earnestness in personal work, said the following:

Paul was in "dead earnest." Note the point to that phrase which is in such com-

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<sup>1</sup>Acts 4:29-30

<sup>2</sup>Acts 16:30-34

<sup>3</sup>Acts 16:14,15

<sup>4</sup>Acts 16:18

<sup>5</sup>Acts 24:24,25

<sup>6</sup>Acts 26:2-29

Him, and like Paul , refuse to glory save in the cross of Jesus Christ.<sup>1</sup> Howard Johnston remarked that, "Assumption of superiority in the Christian is fatal to the best results in attempting to win our fellow - sinners to faith in our Saviour."<sup>2</sup>

### Summary and Conclusion

In this chapter, the author has studied recognized successful personal workers in the New Testament to discover qualifications existing in them which has had a definite bearing upon the success of their work in leading souls to Christ.

It has been observed that there has been recognized on the part of the worker, the supreme value of the soul. In order to win to Christ, then, it is necessary to pay the price in order to become proficient in this task, Namely, he must have experienced a living faith in Christ, be filled with His Spirit, live close to the Lord in prayer, have a deep sense of responsibility to God and the needy one, be familiar with the scripture, be tactful, be skillful, be a man of faith in God, be obedient, have patience, have perseverance, be earnest and be humble. The author does not claim to have exhausted all the qualifications which might be found existing in these successful personal workers, but he does claim that if the personal worker will follow the example of the ones cited in this chapter and will develop these listed characteristics, he can be reasonably assured of success.

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<sup>1</sup>Galatians 6:14

<sup>2</sup>Johnston, op.cit., p. 37.



## CHAPTER IV

## NEW TESTAMENT TECHNIQUES IN PERSONAL EVANGELISM

This chapter was designed to study the technique used by the personal worker in each example of personal work listed in Chapter II. The following aspects of that technique were particularly noted: his technique as related to his approach, the interview itself, his use of personal witness or testimony, his use of the scripture, and his ability in "drawing the net."

A Leper Healed<sup>1</sup>

The Approach. Jesus was approached by the leper. He didn't have, in this instance, to be concerned with the necessity of removing any barrier between them, for the leper already indicated a belief in Him.

The Interview. The leper worshipped Him and said, "If thou wilt, thou canst make me clean." There was nothing further to be done on the part of Jesus but to reward his faith and heal him.

"Drawing the net." It is inferred that this healing included the healing of his soul, also in view of the fact that in many similar healings, Jesus specifically states that their sins are forgiven because of their faith.

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<sup>1</sup>Matthew 8:1-4

### The Healing of the Centurion's Servant<sup>1</sup>

The Approach. As Jesus was entering Capernaum, a centurion met him seeking healing for his servant. He is definitely aware of his need and gives evidence of his belief that Jesus is able to meet that need. Jesus, however, knowing the human heart, is mindful of testing the faith of the centurion. It is easy to give testimony to one's faith, but not so easy at times to live up to that profession.

The Interview. Jesus immediately offers to go down to the house of the centurion, but the centurion declines the offer stating that he was not worthy to have Jesus coming under his roof, but that all that would be necessary for Jesus to do would be to say the word and it would suffice to bring healing to his servant. The centurion preceeds by relating the particulars of his position which indicated his high regard for Jesus, in view of the fact that he considered himself unworthy of entertaining Him in his home. Jesus concluded the interview by telling the centurion to return home, for his servant was healed.

"Drawing the net." This was not difficult for Jesus in this instance, for the centurion had already come to faith in Him. In fact Jesus remarked that He had not seen greater faith even in Israel. The evidence given that the net was successfully drawn was the statement Jesus made in verses 11 and 12.

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<sup>1</sup>Matthew 8:5-13



I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the sons of the kingdom shall be cast forth into the outer darkness: there shall be weeping and gnashing of teeth.

The inference being that he, being a Gentile, and not one of their own nation, would be one who would "sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

#### Jesus Deals With the Canaanitish Woman<sup>1</sup>

Approach. Jesus and his disciples withdrew to rest in the area of Tyre and Sidon. While there they are approached by this Canaanitish woman. Jesus' approach to the woman was one of apparent indifference, but with an inner objective to try her faith.

Interview. In response to her first attempt to obtain mercy, Jesus remained absolutely silent. His disciples attempted to be helpful by suggesting that He send her away. He answered by explaining that his mission was just to the "lost sheep of the house of Israel." The woman is not to be easily turned away. This time she worshipped him and said out of the depths of her heart, "Help me." He answered, "It is not meet to take the children's bread and cast it to the dogs." She, not to be outdone, said, "Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table." Jesus saw the great faith as well as the discernment of the woman. By her remark she shewed that she recognized Jesus'

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<sup>1</sup>Matthew 15:21-28

mission to the Jews, but nevertheless she recognized the possibility of obtaining some of the blessings of that ministry, even if it were but a "crumb".

Drawing the net. Jesus, being satisfied with the faith of the woman, said, "O woman, great is thy faith: be it unto thee even as thou wilt."

### Jesus and the Rich Young Ruler<sup>1</sup>

Approach. While Jesus was traveling "along the way", a rich young ruler came running to Him and kneeling before Him, addressed Him as "Good teacher" and then asked Him what he should do to inherit eternal life. Jesus' approach to this man was entirely different than the examples we have studied thus far. He attempted through a series of questions to obtain a knowledge of his present relationship to God, the extent of his belief, his attitude concerning the law.

Interview. Jesus, first of all, attempted to learn of his belief concerning God by inquiring what he meant by calling Him, "Good Teacher", and then by explaining that "none is good save one, even God." By the same question Jesus undoubtedly probed the young man to ascertain if he believed in the fact that Jesus was divine, interpreting the opening statement of the rich young ruler in the light of the explanatory remark of Jesus that there was only one that was good, even God. If the young man held to his

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<sup>1</sup>Mark 10:17-31



statement in the light of what Jesus had just said, he would automatically acknowledge the divinity of Christ. Next Jesus questioned him relative to the commandments and received the assurance that he had made a practice of keeping them, even from his youth. This implied that he had a knowledge of his accountability to God. Jesus, having made his examination, observed that there was only one thing lacking. He then proceeded to reveal that which was lacking and endeavored to persuade him to do something about it.

"Drawing the net." ' Jesus had dealt carefully with this young man; and now he revealed to him that which he had asked. He had to determine first if the other conditions for eternal life had been met. Being satisfied that they were, He told the young man that there was only one thing left to do and that was to sell what he had and give to the poor. This he refused to do and "went away sorrowful," for he was one that had great possessions.

It is evident from what Jesus said to his disciples following his interview with the rich young ruler that He sensed that this young ruler depended more upon his riches than he did upon God.<sup>1</sup> In order for him to have eternal life, he had to forsake dependence upon all else save God above. Not that Jesus had anything against the possession of wealth, but that wealth must not become a god to usurp the place of the one true God.

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<sup>1</sup>Mark 10:24

## Jesus and Blind Bartimaeus<sup>1</sup>

Approach. Jesus and His disciples were departing from Jericho. As they traveled, they came by the place where blind Bartimaeus was sitting. He evidently heard the noise of the multitude which follow Jesus, and inquired who was approaching. Hope immediately filled his heart. He cried out to Jesus to have mercy on him. When those about him tried to silence him, he cried out the more. Undoubtedly he recognized that this might be his only opportunity of receiving his sight. If he let this opportunity slip it might never return again. Therefore his insistence that he obtain the attention of Jesus. Jesus used a characteristic approach to Bartimaeus. He tried his faith as He did to the Canaanitish woman. He waited to see how earnest he was. Having satisfied Himself as to his earnestness in refusing to be silenced until he had gained the attention of the Master, next Jesus put another trail of faith. He commanded that he be called, rather than going to him, to see what he would do.

Interview. When Bartimaeus heard that Jesus had called him, he immediately responded. He manifested faith that his sight would be restored in that he cast his garment away from him, trusting that he would have his sight to recover it when needed. Jesus asked him what he wanted Him to do for him. Bartimaeus answered, "Rabboni, that I may receive my sight." Jesus, being satisfied with his faith, said, "Go thy way; thy faith hath made thee whole."

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<sup>1</sup>Mark 10:46-52



"Drawing the net." Jesus had only to satisfy Himself as to this man's faith to grant him healing, both physically and spiritually. Jesus said, "Go thy way." Bartimaeus indicated that his way from that moment on was the way of Christ, for it is recorded that "straightway he received his sight, and followed Him in the way."

### Jesus at the Home of the Pharisee<sup>1</sup>

Approach. Jesus was invited to eat with one of the Pharisees. While he was eating, a woman of the city, a sinner, knowing that He was there, came in. Jesus deals with them both, but in a very different way, due to the fact that their attitudes and needs were different. He approached the Pharisee by telling a story and using the moral of the story as a rebuke for his attitude toward Him. His approach to the woman was made indirectly through his conversation with the Pharisee. His technique was unique in that He was able to make the moral of His story fit both the Pharisee and the woman.

The Interview. It is obvious in His interview with the Pharisee and the woman that the central thought to both centered around their expressed or lack of expressed love for Him. His conversation with the Pharisee served as a rebuke for his lack of courtesy customarily shown a guest. He told him the story of the lender who forgave two debtors of the following debts: One of five hundred shillings and the other of fifty. Then he asked the Pharisee which of the two loved Him the more. The Pharisee

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<sup>1</sup>Luke 7:36-48

answered correctly, attributing more love to the one owing the greater sum of money. Jesus then pointed to the woman and began making unfavorable comparisons between his actions and hers. He said,

I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

"Drawing the net." It is obvious that only the woman received spiritual help. Having concluded his conversation with the Pharisee, he turned and spoke to the woman for the first time and said, "Thy sins are forgiven thee." It is implied from the context that the Pharisee was not forgiven. He sensed no need for forgiveness.

#### Conversion of the Thief on the Cross<sup>1</sup>

Approach. Jesus was hanging upon the central one of three crosses. There was a criminal on each of the other crosses. One of the criminals joined in the mocking of the bystanders and said, "Art not thou the Christ? Save thyself and us." The other thief rebuked him and said,

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<sup>1</sup>Luke 23:39-43



Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward for our deeds: but this man hath done nothing amiss.

Then he turned to Jesus and indicated further his faith in Him and the truth which He proclaimed by asking Him to remember him when He came into His kingdom.

The Interview. The interview was very brief, but in it the thief evidenced a strong faith in Jesus. He was confident that Jesus would be setting up a future kingdom. The thief asked to be remembered when Jesus came into His kingdom. He evidenced faith in Jesus in that he recognized that He was being unjustly crucified. He recognized the deity of Christ by his rebuke to the other thief when he said, "Dost thou not even fear God." Although the actual interview was brief, Jesus had spoken very effectively to the thief by His behavior upon the cross. Actions oftentimes speak louder than words.

"Drawing the net." In "drawing the net" Jesus had merely to assure the thief that his request was answered in the affirmative and that he would be with Him in Paradise.

#### Jesus' Interview with Nicodemus<sup>1</sup>

Approach. Nicodemus came to Jesus by night. He gave evidence by his first statement that he recognized the greatness of God, even going so far as to say that, "No one can do these signs

that thou doest, except God be with him." Jesus, in this instance, seems to disregard this statement and to go directly and very promptly to the issue in hand. He undoubtedly recognized the real objective for his call, the value of his time, and his intellectual capacity. Therefore he comes immediately to the point without any time spent in leading up to the one basic requirement for entrance into the kingdom of God, namely, the rebirth "of water and the Spirit."

The Interview. Rather than leading up gradually to the requirement for entrance into the kingdom of God, Jesus in this case comes to it abruptly at the very beginning of his interview. He said, "Except one be born anew, he cannot see the kingdom of God." Nicodemus wanted to know how. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit," pointing out the reasonableness of it. That it was something distinctly different than the physical birth. He pointed out that it is not easily understood about the source or the termination of the wind. His last appeal to Nicodemus is on the basis of faith. He has appealed to him on the basis of fact, upon the basis of reason, whereas one accepts the pressure of the wind even though he doesn't know where it came from or where it goes, therefore it is logical that this could be accepted also, even though not completely understood. He appeals next to faith: He doesn't expect a blind faith, but one based upon the reliability of His word. Nicodemus had expressed his confidence in Jesus at the very beginning. Jesus appealed to that confidence when He said, "We speak that which we know, and bear witness of that of which we have seen; . . . ."



Jesus concluded the interview by answering Nicodemus' questions. He explained that this new birth was brought about by belief in the "only begotten Son" given for the world.

"Drawing the net." There is no evidence from this account that Jesus was successful in winning the soul of Nicodemus. However, other passages give evidence that he was saved.<sup>1</sup>

### Jesus' Interview with the Scribe<sup>2</sup>

Approach. Jesus is approached by a scribe who had been listening to Him answering questions. He had observed that He had answered their questions wisely, so he put a question to Him. He wanted to know which commandment was the first of all. There was a sincere desire to obtain an answer from Jesus.

The Interview. The interview was very brief. Jesus, as was his custom, honored a sincere desire to learn. He answered the scribe's question by quoting from Deuteronomy 6:4,5 and Leviticus 19:18. The scribe commented on his answer,

Teacher, thou hast well said that he is one, and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself is much more than all whole burnt offerings and sacrifices.

Jesus recognized the discernment of the scribe and said, "Thou art not far from the kingdom of God."

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<sup>1</sup>John 7:50; 19:38-40

<sup>2</sup>Mark 12:28-34

Use of Scripture. Jesus made two direct quotations from the Old Testament in answering the question of the scribe. He used very good technique because of the fact that he was dealing with a scribe who was familiar with the scripture. Had He attempted to paraphrase the scripture, He would undoubtedly have lost the respect of the scribe who, by nature of his trade, had to be very exact.

"Drawing the net." There has been no attempt recorded on the part of Jesus to go beyond the straight forward answering of his question. In fact, there was no necessity of saying more. The scribe evidenced an understanding of the greatest commandment of all. If he were willing to walk in the light that he already had, his salvation would be assured. One cannot love God with all his heart, soul, and strength and still condone sin in his life. He will renounce all sin and follow the Lord. To what advantage then, attempting to bring to scribe to more light, until he was willing to walk in the light that he had.

#### Peter's Preparation for Personal Work with the Gentiles<sup>1</sup>

Approach. The approach in this situation was made by the Lord to two different men in two different cities as they came to Him in prayer. An excellent example substantiating the fact that the Spirit prepares the ground for the personal worker. As Cornelius was praying in Caesarea, God told him to send to Joppa for Peter. Just before they arrived Peter was praying and God

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<sup>1</sup>Acts 10:1-48



spoke to him in a very unique way. While Peter was in a trance, He opened heaven and sent forth a great sheet with "all manner of fourfooted and creeping things of the earth and birds of the heavens." And a voice spoke saying, "Rise, Peter, kill and eat. But Peter said, Not so Lord; for I have never eaten anything that is common or unclean." The noise from heaven came again to Peter saying, "What God hath cleansed, make not thou common." This was done three times. Then the Spirit spoke to Peter, telling him that there were three men that were looking for him. He was to arise and go with them. The next day he went with them to the home of Cornelius.

The approach by God to Cornelius and to Peter has been noted, but it is necessary for Peter to make an approach to Cornelius and his friends. Peter knows that his coming to them, being Gentiles, and he a Jew, needs some explaining in order that there be no barrier between them. He quickly does this by explaining that God had shown him that he "should not call any man common or unclean."

The Interview. Peter asks them, first of all, why they had sent for him. Cornelius explained his experience with God and said,

Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord.

How could Peter foil in an ideal situation like this. Peter, sensing the leading of the Lord and the fact that God had opened the door to the Gentiles very tactfully and skillfully, presented the message from the Lord. He pointed out first of all

that God had made salvation available to the Gentiles. He said, "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him." By so doing, he made it clear that the work and ministry of Jesus, formerly to the Jews only, was now made available to the Gentiles.

Use of Witness or Personal Testimony. Peter makes effective use of witness and personal testimony. He gave witness of Jesus' ministry, His crucifixion, resurrection, and of his commission, namely, "to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead."

"Drawing the net." The Spirit was doing the drawing of the net as Peter spoke. For while he was still speaking, "the Spirit fell on all them that heard the word." This is the most effective way to draw the net. If the subject is coerced into a decision before he is ready, the chances are much greater that his experience will not be a lasting one. But when the work has been done by the Spirit, the work is effective and lasting.

#### Conversion of the Philippian Jailor<sup>1</sup>

The Approach. The approach to the jailor was one of personal witness on the part of Paul and Silas, in relation to their reaction to suffering and imprisonment, and by God's witness to the faithfulness of these men, by sending the earthquake and releasing them from the bonds inflicted by men.

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<sup>1</sup>Acts 16:16-34



The Use of Witness and Personal Testimony. Paul and Silas witnessed very effectively before the jailor when they took their beating the way that they did. Undoubtedly this jailor had seen many similar beatings administered to the prisoners in the past; enough so that he was familiar to the reactions of the average person. Undoubtedly the jailor observed that these men were different. He didn't have to wait long to receive further evidence to this fact. To hear men "praying and singing hymns unto God" when ordinarily they would be groaning and cursing God must have brought him further under conviction for when the prison doors were opened he came directly to them for help in getting saved.

The Interview. Paul's first word to the jailor was to encourage him to refrain from his intended action, namely: suicide. Paul explained that all the prisoners were present. The jailor recognized the threat to his life was removed, for the jailor was responsible with his life, should he allow a prisoner to escape. The jailor then asked the way of salvation. Paul helped him to find it.

Drawing the net. Here again, the Spirit has been doing the work through the example of Paul and Silas, the evidence of the presence and power of God in their lives and in the earthquake, the miracle of the opened prison and the safety of the prisoners. There is no question in the jailor's mind as to the reality of God. His one desire is to find Him. Paul explained that the thing necessary was to "Believe on the Lord Jesus." Paul then helped him through the word to come to that belief.

### Personal Work by Appointment<sup>1</sup>

This reference is of little value to our study in this chapter other than for its information relative to a definite method of personal work. It indicates Paul's passion for souls which will find a way to reach them in spite of his limitations. This method could be utilized by an invalid, by the aged, by the pastor of a large flock who hasn't the time to spend on the road making contacts.

### Paul Before Felix and Drusilla, His Wife<sup>2</sup>

The Approach. Felix and Drusilla, his wife, sent for Paul to inquire of him "concerning the faith in Christ Jesus" out of curiosity and bribery.

The Interview. Paul took advantage of the opening given him by Felix and "reasoned of righteousness, and self-control, and the judgment to come." Note the fearlessness and the judgment of Paul to approach Felix upon these things. It is evident that Paul knew his subject. Felix was the governor, therefore how important that he see his duty in ruling righteously. Paul also touches on the touchy subject of self-control; not a popular subject with the Roman rulers. Paul finally brings him to the subject of coming judgment, undoubtedly bringing to his attention his accountability before God for his righteousness and self-control or lack of both.

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<sup>1</sup>Acts 28:23-31

<sup>2</sup>Acts 24:24-27



The Use of the Scripture. There is no direct reference to any scripture used, but it is implied that he used it. Paul was very well versed in the scripture, having studied under Gamaliel.<sup>1</sup>

Therefore, as he reasoned "of righteousness, and self-control, and the judgment to come," undoubtedly he used appropriate scripture to strengthen his point. It is unfortunate that scripture has to leave out much detail which would be valuable to us. Consequently we have to rely on inferences whereas if more facts were supplied we could rely on them.

Drawing the net. Paul was unable to draw the net because Felix was not ready. He was "terrified", but not repentant. He refused to face the issue squarely desiring to put it off by using the oft repeated excuse, "Go thy way for this time; and when I have a convenient season, I will call thee unto me."

#### Examples of the Initiative Being Taken by the Personal Worker

#### Jesus Calls Peter and Andrew<sup>2</sup>

The Approach. Jesus used a very good approach when He called them in the terminology they understood and of which they were interested. He called them to become "fishers of men". The terms that He used were sufficient to convey to them something of the nature of the task. It would mean labor; self-sacrificing labor such as fishing all night. Peter and Andrew understood what

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<sup>1</sup>Acts 22:3

<sup>2</sup>Matthew 4:18-21

that meant. It meant that they couldn't expect to land every one that they dealt with. They understood it would require patience, tact and skill. They understood that it would require preparation such as washing and mending the nets. It would include a knowledge of men such as an understanding of the habits and ways of the fish. It would mean a dedication to the task as they had given themselves to fishing.

The Interview. The only words that were spoken were those of invitation from the Master, "Come ye after me, and I will make you fishers of men." With the words, however, there was the appeal of His personality, the appeal of the mission, and the appeal of His Authority.

Drawing the net. All that is said is that "they straightway left the nets, and followed Him." This example, along with the others previously, indicates that the Spirit quietly does the work when given the opportunity. There was a readiness here, sufficient to prompt them to leave all and follow Him. Much is involved in doing this. This passage does not infer that it was a rash, irresponsible decision.

#### Jesus Calls James and John<sup>1</sup>

This incident is identical with the previous one, therefore no further comment will be made other than the observation that the account of the calling of Peter and Andrew, and James and John given in Luke 5:2-11 explains that James and John were partners

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<sup>1</sup>Matthew 4:21,22



with Peter and Andrew. Therefore, the one call was given equally to the four.

### Jesus Calls Matthew<sup>1</sup>

The Approach. In this incident Jesus approached the Publican named Matthew and spoke to him, saying, "Follow me." Matthew immediately left all and followed Him. The event just preceding must have had its effect upon Matthew. Jesus had just healed and forgiven the sin of the man sick of the palsy. The multitude "saw it and were afraid, and glorified God, who had given such authority unto men."

The Interview. Jesus said only, "Follow me." Matthew made no audible response, but responded by obeying the call of the Master.

Drawing the net. Jesus' invitation received a positive response by way of action. "Action speaks louder than words" and Matthew indicated his response by rising and following.

### The Conversion of Zacchaeus<sup>2</sup>

The Approach. Zacchaeus, a chief publican, a wealthy man undoubtedly by unrighteous dealings, heard one day that Jesus would be passing by. He ran ahead and climbed up in a sycamore tree in order that he might see Jesus for he was a short man. Jesus, as He approached him, must have sized up the situation, an imperative

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<sup>1</sup>Matthew 9:9

<sup>2</sup>Luke 19:1-10

in successful personal work. He undoubtedly reasoned somewhat along these lines: Zacchaeus' desire to see Him must be prompted by more than curiosity. Jesus was recognized to be a righteous man. One having gained wealth by unrighteous means would by nature shun one like Jesus. Therefore there must be a strong inner drive to see Jesus for what that contact would mean to him personally. Jesus' approach to him was in accordance to his need. He said, "Come down, for today I must abide in thy house."

The Interview. Jesus took advantage of the manifested desire to see Jesus in an intimate way, by saying that he must abide at his house that day. The fact that Zacchaeus responded joyfully would indicate the longing of his heart.

Drawing the net. Jesus not only invited Himself into the house of Zacchaeus, but also into his heart. That Zacchaeus responded and opened his heart to Him was evident by his repentance, his vowed restitution, and sacrifice of love. He acknowledged his wrong by unlawfully exacting beyond what was his due and vowed to make restitution by going far beyond that which was required. This would merely be taking care of his debt, but he went beyond to manifest his love for Jesus by promising to give the half of his goods to the poor. Jesus said, "Today is salvation come to this house." Jesus didn't say he had to do this, but the Spirit beneath the surface prompted him to this decision. How wonderful is the working of the Spirit!



## The Conversion of the Samaritan Woman at the Well<sup>1</sup>

The Approach. It is apparent that the way has been prepared by the Holy Spirit. The word says that "he must needs pass through Samaria." Now it wasn't customary for the Jews to pass through Samaria. They crossed the Jordan until they were beyond Samaria and then recrossed the Jordan again. Therefore, there undoubtedly was an inner compulsion of the Spirit, compelling Him to go that way. The personal worker who feels this inner compulsion of the Spirit would do well to obey. One sees the wisdom of Jesus again in that He sent the disciples on into the city in order that he could deal with the woman alone. One, generally, can do a better job at personal work if he can deal person to person with his subject.

Jesus recognized, when he saw the Samaritan woman approaching, that there was a natural barrier which had to be removed, that of the feeling existing between Jew and Gentile. Having obeyed the Spirit, and having controlled the conditions for the interview, His attention could be centered now upon His subject. It seems that no better approach could have been made than the one He made. He merely asked for a drink of water. Could she take offense at that?

The Interview. Note the skill of Jesus in controlling the conversation, turning each statement of the woman to a spiritual application. She said, "How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman?" Jesus responded,

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<sup>1</sup>John 4:1-42

If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water.

The woman replied,

Sir, thou hast nothing to draw with, and the well is deep: whence then hast thou that living water? Art thou greater than our father, Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle?

Jesus said,

Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up unto eternal life.

The woman replied,

Sir, give me this water, that I thirst not, neither come all the way hither to draw.

Jesus' skill is evident by his play on the words: namely, his use of the personal pronoun and the word "water".

His skill is further evidenced in that He didn't approach her as to her sin problem until she had indicated a desire for "the living water." To have done so earlier might have driven her away. She is now hungry for spiritual help.

Another example of his skill was shown by His use of tact in handling the sin problem. He didn't openly accuse her of having five husbands and living presently with one who was not her husband, but merely asked her to go and call her husband. She confessed that she had none. Then he told her that she had had five of them and the one that she was living with was not her husband. The woman did what is commonly done when pressed about the sin question



in their lives. She changed the subject to that of prophets. Jesus did not lose His advantage, however, but skillfully directed the conversation back to spiritual things. The woman again changed the conversation on Him, speaking now concerning the coming Messiah. Jesus immediately seized upon the golden opportunity to inform her that He was that long looked for Messiah. The disciples came in upon them at this point. A thing that all too often happens at the crisis time in the personal worker's contact.

The Use of Witness. Jesus witnessed to the woman at the most opportune point that He was the expected Messiah.

Drawing the net. The woman had already asked for the living water that Jesus had been telling her of. The disciples returned at the point of Jesus' confession that He was the expected Messiah. She left to go back to the city, but proved by her action that she came to the place of belief in Jesus. The essential for salvation. This is indicated by her witness to those of Sychar and by the fact that she brought many to Jesus.

#### The Healing and Conversion of the Lame Man at the Temple<sup>1</sup>

The Approach. Peter and John were approaching the temple and beheld a lame man sitting by the gate called Beautiful. Peter sized up the situation. He recognized that this man would be asking for the second best for his life. He would be asking for money, but his real need was to be healed, physically and spiritually. Un-

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<sup>1</sup> Acts 3:1-9

doubtedly he had long since given up hope and was asking merely for sustenance. It was to his real need that Peter spoke.

The Interview. Peter, being the spokesman, said, "Silver and gold have I none; but what I have that give I thee. In the name of Jesus Christ of Nazareth, walk." The lame man's faith immediately responded and he arose and entered "with them into the temple, walking, and leaping, and praising God."

Drawing the net. Peter spoke with great confidence and authority to the lame man. It was the Spirit which enabled him to do so and it was the Spirit which prompted the lame man to the necessary faith to spring to his feet and walk for the first time in his life. The fact that this man was saved was verified by Peter later when he said,

Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole. . . . .  
And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved.

#### Paul's Defense before King Agrippa<sup>1</sup>

The Approach. Paul's approach to King Agrippa was one of flattery. This is the first time that this type of approach has been used.

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<sup>1</sup>Acts 26:1-32



The Interview. Paul does practically all the talking. King Agrippa speaks only at the very last. Paul first relates the incidents relating to his early life and of his conscientious endeavor to do that which he thought to be right. He next relates the events relative to his conversion, followed by his account of his commission received at his conversion and last of all his consecration to that commission. Throughout his defense there was evidenced a tremendous power of the Spirit behind his words.

His Use of Witness or Personal Testimony. His defense was nearly entirely made up of personal witness. The outstanding note was the transformation wrought by the power of God. His life objective was changed from persecuting Christians to that of winning to Christ. His devotion and enthusiasm remained constant, but only applied in a different direction.

Drawing the net. Paul brings King Agrippa face to face with the by asking him if he believed the prophets. He responded by saying that with a little persuasion he would fain be made a Christian. Paul was not given the opportunity to fully draw in the net. King Agrippa terminated the interview at this point.

#### Saul's Conversion<sup>1</sup>

Saul's conversion was unique in that it was the only one recorded whereby the personal worker was none other than Jesus Himself after his ascension into Heaven.

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<sup>1</sup> Acts 9:1-9

The Approach. Saul was on his way to Damascus in an extremely evil state of mind, "breathing threatenings and slaughter against the disciples of the Lord." It would take something unusual to turn Saul from this determined course. Jesus had just the right kind of an approach. Saul was, without warning, brought face to face with the presence and glory of the originator of the cause that Saul was determined to exterminate. He, along with the others with him, fell to the ground.

The Interview. Jesus spoke to Saul and said, "Saul, Saul, why persecutest thou me?" On inquiry as to the identify of the voice, Jesus said, "I am Jesus whom thou persecutest." There was no question from this point on as to the Diety of Jesus or to the reliability of his teaching. He was told then to go into the city and it would be told him what he should do.

Drawing the net. Saul's will was immediately broken by his encounter with Jesus. This incident changed the whole course of his life. Saul's will was broken; his doubts changed to belief; his attitude reversed from opposition to promotion of the cause of Christ.

Andrew Influenced to Come to Jesus<sup>1</sup>

The Approach. Andrew and another of the disciples of John the Baptist were standing with him when Jesus went by. John said, "Behold, the Lamb of God!" It appeared from this approach that he expected his disciples to leave him and follow the Master. He had

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<sup>1</sup>John 1:35-39



said that he was to decrease and Jesus was to increase.<sup>1</sup> Andrew and the other disciple followed Jesus.

Jesus' approach to them was the simple question, "What seek ye?"

The Interview. Jesus inquired why they were following Him. They responded by asking where he stayed. Jesus invited them to come and see. On the surface this seemed very simple, yet underneath it all there was the decision involving the forsaking of one to turn to another. John the Baptist, however, had indicated Jesus to be the greater man.

Drawing the net. Jesus did not use any high pressure upon the disciples of John. Just the simple invitation to come and decide for themselves.

Andrew brings Peter to Jesus<sup>2</sup>

The Approach. Andrew went to Peter and said, "We have found the Messiah (which is, being interpreted, Christ)." Andrew knew the impulsive nature of his brother and knew how he could attract his attention and interest.

There was no interview needed to bring Peter to investigate for himself if this was the Christ.

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<sup>1</sup>John 3:30

<sup>2</sup>John 1:40-42

Drawing the net. Andrew's opening statement was sufficient to bring Peter to Christ.

### Nathanael Brought to Christ<sup>1</sup>

The Approach. Philip was more detailed in his approach to Nathanael. Perhaps Nathanael was more deliberate. He had to have more evidence. Philip said, "We have found him, of whom Moses in the law and the prophets, wrote, Jesus of Nazareth, the son of Joseph."

The Interview. Nathanael was not too easily convinced. He said, "Can any good thing come out of Nazareth?" At least he was willing to investigate to find out for himself. Philip was skillful in understanding Nathanael and appealed to him in this way: "Come and see."

Jesus used an approach which would strengthen our conclusions thus far by saying, "Behold, an Israelite indeed, in whom is no guile!" Jesus revealed his skill in handling this personal worker's situation by revealing his knowledge of that which Nathanael could see no way of his knowing apart from a special gift from God. It was this statement of Jesus' that brought Nathanael to belief in Him.

Drawing the net. Jesus knew that Nathanael needed evidence. He wasn't going to believe only on the strength of the opinions of others. Jesus, knowing this, was able to use the kind of an approach that would win him.

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<sup>1</sup> John 1:43-51



## The Many Brought by the Samaritan Woman<sup>1</sup>

The Approach. The Samaritan woman approached the people of her city simply from the standpoint of a simple testimony of what Jesus had done for her.

The Interview. Nothing much has been recorded, but enough to know that she witnessed that which she had experienced as evidence that this was the Christ.

The Use of Witness or Personal Testimony. This was the only information that the woman had, but she used it to the best of her ability. It puts one to shame today, with all one's information and experiential knowledge and so little accomplished in comparison with this Samaritan woman.

Drawing the net. Many believed upon the strength of her testimony.

## The Healing and Conversion of the One Sick of the Palsy, Borne of the Four<sup>2</sup>

The Approach. This account does not mention the method used to get the man, sick of the Palsy, before Jesus. In the account found in the second chapter of Mark, more detail is given concerning this method used. The four men, because of the press, were unable to enter by the door so they went upon the roof and cut a hole in the roof and lowered him upon his bed down in front of Jesus. It

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<sup>1</sup>John 4:27-42

<sup>2</sup>Matthew 9:2-8

was a unique approach, but it served its purpose.

The Interview. Jesus recognized their earnestness and persistence and faith and rewarded them by healing the man, both body and soul. He said to the man, "Son, be of good cheer; thy sins are forgiven." Jesus was skillful in that He mentioned the forgiveness of sins first. He knew that there were scribes present, and by causing them to find fault, much more attention was attracted to the issue of His "authority on earth to forgive sins", than if he had merely healed the man and not mentioned the forgiveness of sins, or had made it a minor issue.

Drawing the net. Jesus told the man that his sins were forgiven. He accepted that forgiveness and, having been healed also, he picked up his bed and returned to his home.

#### Ananias Sent to Saul<sup>1</sup>

The Approach. The Lord makes the initial approach to Ananias as he prays, telling him to go find Saul. The Spirit was preparing Ananias for the mission that he was to perform. Having submitted to the will of the Spirit, he finds Saul and approached him in a very beautiful and understanding manner. Only by the leading of the Spirit could he have made so effective an approach. Ananias addressed him as "Brother, Saul". Could anything else touch the heart of Saul like this? So fresh in his memory was the persecution of the saints which he instigated, and yet to have this Christian address him as "Brother". What an attitude of love and forgiveness.

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<sup>1</sup>Acts 9:10-19



The Interview. Ananias used extraordinary skill in continuing his conversation. He said,

The Lord, even Jesus, who appeared unto thee in the way which thou comest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Spirit.

It wasn't hard to believe the proverb of Ananias, after hearing his witness. For how did he know what had so recently happened to him, unless God had revealed it to him.

The Use of Personal Testimony. Ananias told Saul of his experience with the Lord and of his mission received from Him. Such witness is always effective. Saul believed and the work was done. He received his sight. It is inferred that he received the Holy Spirit at this time also, although it is not definitely stated.

#### Peter's Effective Rebuke<sup>1</sup>

The Approach. Peter and John heard of the good work which Philip had done in Samaria and came down so that they might receive the Holy Spirit. They laid their hands on the converts of Philip and they received the Holy Spirit. There was one of Philip's converts, a man named Simon, formerly a sorcerer, who beheld the people receiving the Spirit by means of the laying on of the hands of Peter and John. He approached Peter and offered him money for this gift of giving the Spirit. This was not the right kind of an approach to make to Peter.

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<sup>1</sup>Acts 8:1-24

The Interview. This particular interview was a bit fiery.

Peter said,

Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perchance the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity.

Simon replied, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me." Peter was severe, but he needed to be. He undoubtedly knew the background of this man. A mild rebuke would not have been effective. He had to be shocked into the realization of the difference between his old way of life and the Christian way of life. There is a danger of slipping back into the old way of life. A mild rebuke or no rebuke at all might have lent encouragement toward going back or of compromising. Peter's rebuke was very effective and Simon took it in a very good spirit, asking for his prayers.

Jesus Seeks an Open Confession of Peter's Love<sup>1</sup>

The Approach. Peter and several of the other disciples had spent the night fishing. When they came to shore in the morning, Jesus was waiting for them with breakfast prepared and ready for eating. After breakfast Jesus spoke to Peter and said, "Simon, son of John, lovest thou me more than these?" At first it would seem that Jesus referred to his love of fishing and compared it

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<sup>1</sup>John 21:1-23



with his love for Christ. By turning to the Greek language, one gets a different picture. In making his approach to Peter, Jesus used the Greek word *αγαπῶ* (ayattaw) for love, which has the following meaning: to love affectionately, ardently, supremely, perfectly. Jesus was very tactful here in his use of this word. Peter, undoubtedly, still had fresh in his memory his boast of supreme devotion to Christ, even above his fellow disciples, before Jesus' trial. Jesus might have used the word *φίλει* meaning to love, to like, to regard, to feel friendship for another. But he wisely used the stronger one.

The Interview. Peter sensed the strong term that Jesus used and answered, "Yea, Lord; thou knowest that I love thee," but he used the weaker term. He was not going to commit himself again as he had done before. Jesus repeated his question again. Again He used the strong term. Peter answered as he did before. The next time Jesus asked the same identical question, but He used the milder term, which was in effect, "Peter, do you like me, do you consider me as a friend." Peter was grieved and he answered, "Lord, thou knowest all things; thou knowest that I love thee." Even though Peter was grieved, yet he had learned his lesson. He would not commit himself above what he felt he would be able to live up to. He used the milder term for love throughout. It is significant that Jesus caused Peter to confess his love for Him the same number of times that he had denied him.<sup>1</sup>

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Adam Clarke's Commentary (New York: Abingdon-Cokesbury, n.d.), V, 662.

## Jesus Prays for Peter<sup>1</sup>

The Approach. The approach of Jesus to Peter was abrupt and to the point. There was no introductory statement or statements to prepare Peter for what was coming.

The Interview. Jesus knew the self-confident and cocky attitude of Peter. Therefore he skillfully handled the situation. There was no need of a long interview pointing out the weakness of Peter for Peter would not have received it. Therefore, Jesus came directly to the point, stated the facts and trusted Peter would give His words some consideration after he had discovered to his sorrow that he wasn't as courageous as he thought. He said,

Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: But I have made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren.

Notice the tremendous insight and knowledge. He was able to know of the request of Satan, a knowledge that other personal workers can never attain. Jesus portrayed his real interest in Peter in that He prayed for him. It appears from the statement of Jesus that permission had been given Satan to sift Peter, but his faith was not to fail, as Satan was given permission to use Job.<sup>2</sup> Jesus then asked Peter to strengthen the brethren after he had again turned to the Lord.

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<sup>1</sup>Luke 22:31-34

<sup>2</sup>Job 1:6-12; 2:1-6



Peter evidenced the fact that little stock was taken in what Jesus had just told him when he said, "Lord, with thee I am ready to go both to prison and to death." Had Peter considered the words of the Lord seriously, he would have questioned Him more about it, but it is apparent that he immediately brushed it aside and forgot about it.

### Satan's Attempt to Overcome Christ<sup>1</sup>

This personal work situation can be considered as personal work in reverse. This time the aggressive activity is on the part of Satan. The writer calls the reader's attention to this excerpt for the reason that it portrays what the personal worker is up against when trying to win a subject from Satan to God. It will be noted that Satan uses the same recognized, tried and proven techniques of the successful personal worker.

The Approach. Satan is very tactful and skillful in his approach. He approached Jesus on three of His basic needs and desires.

The Interview. Jesus was extremely hungry, having fasted for forty days and nights. Note the skill which Satan manifested. He said, "If thou art the Son of God, command that these stones become bread." First of all he questioned His duty. What was Jesus going to do about it? Could He allow to pass unchallenged? If he didn't turn the stones to bread, would that prove that He was not Divine? Then Jesus not only had to face this temptation from

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<sup>1</sup>Matthew 4:1-11

the Divine side of His nation, but also from the human side. He was hungry. He had the power to do as Satan suggested. What would be the harm in doing so? It would be using His power for selfish end. How would he meet the temptor? He quoted a passage of scripture taken from Deuteronomy 8:3; "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." As far as this approach was concerned, Satan recognized his defeat. The patience and the persistency of Satan prompts him to make another attempt. He took Jesus next to the holy city and "set him on the pinnacle of the temple." Satan next appeals to his desire for public recognition and approval. He said to Jesus,

If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and, on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

Again Satan evidenced his ability in that he applied his knowledge of the subject. He knew that Jesus had to win the hearts of the people in order to accomplish His mission. He knew that Jesus would be making a religious appeal so he took him to the logical place to demonstrate his power to the people below. Again Satan tempted Jesus relative to his Diety on the Divine side of his nature and on His human side he offered a short cut to popularity and public acceptance by this unique demonstration of His power. But again Satan was stopped by a quotation from the scripture. Jesus quoted from Deuteronomy 6:16, "Thou shalt not make trial of the Lord Thy God." Satan was defeated again, but was determined to try again. His appeal this time was to Jesus' desire for power. Satan took Jesus to "an exceeding high mountain." From



there he pointed out to him "all the kingdom of the world." This time he didn't question his Diety, but he did appeal to that side of His nature by telling Him that He would give Him all these kingdoms and "the glory of them" for the nominal price of falling down and worshipping him. What would that have done to Jesus' Diety had He fallen for this temptation? Satan is not divine, but a created being as the other angels. Had He bowed down to him, He would have acknowledged superior honor and authority, which He would not do. Satan's appeal was also to His human side in that he offered him a short cut to power and the throne. Jesus responded by using the authority which Satan wanted to usurp by saying, "Get thee hence, Satan", and again used scripture by continuing, "For it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

The Use of Scripture. Jesus very effectively used scripture to defeat Satan. In fact once he quoted from the scripture, Satan was through. He had to attack from a different angle. When Jesus used scripture, he was stopped again, and so with the third attempt. It will be noted that Satan also used scripture, but not in keeping with the thought of its context. It would have been presumption on the part of Jesus to have jumped and then expected the angels to bear him up that he be not harmed.

Drawing the net. Satan was not able to draw the net because of Jesus' ability to use the scripture in His defense.

### SUMMARY

In this chapter the writer has endeavored to study the actual personal work situation with the objective of observing the method of approach he used. The skill which he utilized in order to seize upon the need of the individual, discover the individual's specific characteristics, interests, etc. so that he would know from what angle to approach him and effectively "draw the net". It was also designed to discover to what extent the personal worker used personal testimony and the scriptures to aid in winning the subject to Christ. Finally, it was his purpose to observe the worker's technique in bringing the subject to a definite decision for Christ.



## CHAPTER V

### THE NEW TESTAMENT STANDARD OF PERSONAL EVANGELISM ILLUSTRATED IN THE LIFE OF THE CHURCH

This chapter was designed to illustrate by way of examples of personal evangelism in our day that the principles under giving personal evangelism in the New Testament times are workable and necessary to success in present day personal evangelism.

The New Testament evangelists were men of vision. They were keenly aware of their value of human soul and consequently their responsibility and duty toward that soul. Paul revealed to King Agrippa the Divine commission that drew him out to do his best to win souls. He said that Jesus himself told him,

For this end have I appeared with thee,  
to appoint thee a minister and a witness both  
of the things wherein thou hast seen me, and  
of the things wherein I will appear unto thee;  
delivering thee from the people and from the  
Gentiles, unto whom I send thee, to open their  
eyes, that they may turn from darkness to light  
and from the powers of Satan unto God, that  
they may receive remission of sins and an in-  
heritance among them that are sanctified by  
faith in me.<sup>1</sup>

He continued by saying that he had not been disobedient to this commission from Christ. And his works indicate the truth of his statement.

This concern for souls was not only true with the New Testament evangelists; but is also true to successful evangelists of our day.

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<sup>1</sup>Acts 26:16-18.

H. Clay Trumbull, a noted personal evangelist tells how he was awakened to his sense of obligation to the individual soul. He had a very close friend who, during a revival meeting, along with several other companions, found a saving experience with the Lord. However, they made no attempt to lead him into a similiar experience. He was interested and wondered at their silence. After a number of years, he was surprised to receive a letter from this friend confessing his neglect of duty and put the matter squarely up to him and begged him to give himself to the Lord. Before he finished reading the letter he found himself on his knees surrendering to Christ. He said,

In view of the fact that a personal appeal to me, from an individual, to seek the Saviour, had had an influence over my thoughts and actions beyond all the sermons and addresses to any collection of persons of which I had been a part, the importance of individual effort with individuals for Christ naturally, assumed a new importance in my mind. And the fact that the friend whose first appeal to me had won me to Christ had, even while often prompted to it as a duty, postponed that appeal for years, to his lack and mine, because of his "timidity and fear", had emphasized the truth that the individual Christian has a duty to urge individuals about him to come to Christ, whether he likes to do it or not.<sup>1</sup>

Having come to an awakened sense of his responsibility to individuals he took his first opportunity to win a fellow-boarder and an associate with him in the office where he was working. They were accustomed to walk back and forth from work to the boarding house. One day Mr. Trumbull told him of his recent decision for the Lord and urged him to make a similiar decision. He replied,

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<sup>1</sup>H. Clay Trumbull, Individual Work For Individuals (New York; Association Press, 1917) p. 19.



Trumbull, your words cut me to the heart. You little think how they rebuke me. I've long been a professed follower of Christ; And you have never suspected this, although we've been in close association in house and office for years. I've never said a word to you for the Saviour whom I trust. . . . And now a follower of his, and a friend of yours, from a distance, has been the means of leading you to him. And here are you, inviting me to come to that Saviour of whom I have been a silent follower for years. May God forgive me for my lack of faithfulness.<sup>1</sup>

This incident only added to the force of his awareness that Christians are unwilling to speak to others about Christ. As a result of this experience he made the following life resolve which has revolutionized his ministry for Christ, and has been instrumental in his marked success in individual soul winnings.

The resolve I made was, that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need and, if possible meet it.<sup>2</sup>

He later wrote a book in which he related his experiences leading individual souls one by one to the Lord. In speaking in regard to the value of this method of evangelism, he said, "Reaching one person at a time is the best way to reaching all the world in time."<sup>3</sup>

The writer could turn to many sources to give evidence to the value of individuals working with individuals. Mr. Trumbull quotes a statement of Henry Ward Beecher who said,

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<sup>1</sup>Ibid., p.22.

<sup>2</sup>Ibid., p.23.

<sup>3</sup>Ibid., p.30.

"The longer I live, the more confidence I have in the sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'"<sup>1</sup>

Having noted the importance of personal evangelism and the sense of responsibility which a realization of that importance brings upon the personal worker, it is evident that if this work is of paramount importance then the qualifications that one possesses and the ability to use those qualifications should be equally important. The writer does not claim to have exhausted all the possibilities in listing the existing qualifications of the personal worker nor of discovering all the methods that the New Testament evangelists used. Nor will all other authors agree as to the necessary qualifications and methods. The author has listed the following to be essential qualifications for a successful personal worker as evidenced by the successful New Testament evangelists.

1. A born again experience or we might add a believing faith in Jesus Christ.
2. A spirit-filled life.
3. A man of prayer.
4. A sense of personal responsibility. This sense of responsibility seen from the following view points. (a) the view point of the value of the human soul. (b) the view point of indebtedness. (c) the view point of commission, and (d) the view point of love, both for the needy and for Christ.
5. Tact.
6. Skill.
7. Faith.
8. Patience.

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<sup>1</sup>Ibid., pp. 3,4.



9. Obedience.
10. Perseverance.
11. Earnestness and
12. Humility.

William Evans in Chapter III of his book intitled "Personal Soul-Winning" lists the following elements of success in soul-winning.<sup>1</sup>

1. Tact. He says, "if a man does not have it by nature, he may have it by grace." He cites James 1:5 as his evidence.
2. Contact. He gives this advice. "There are two things to remember about contact; first, we must have contact with God; second, we must have contact with men. We must be heart-foremost with God if we would be head-foremost with men."
3. Ability. He subdivides this into the following divisions: (a) "we need ability to read and understand men." (b) "we need ability in the handling of the Bible." (c) "we need ability to bring about decisions."
4. Appreciation of opportunities.
5. An absolute conviction of truth.
6. A faith that never despairs.
7. Infinite patience, and
8. A deep sense of responsibility.

In his third chapter he gives the essential personal qualifications.

1. He must be a thorough Christian.
2. He must be a Spirit-filled man.
3. He must be a man of prayer.
4. He must have a desire to see souls saved. When Brainerd went to sleep thinking of souls and dreaming dreams of them, and waking, still thought and prayed for them, souls became his.

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<sup>1</sup>William Evans, Personal Soul-Winning (Chicago; The Bible Institute Colpostage Association, 1910) pp.21-30.

5. He must have confidence in the power of, and in the word of God.

William Evans gives the following illustration to strengthen his last point:

A Christian worker once met a man who was hardened in sin and scepticism. After speaking to him about becoming a Christian, he said, "I do not believe in the Bible, or in God, or in heaven or hell. I am a skeptic." The worker took no notice of the man's confession, but quoted to him this passage: "Except ye repent, ye shall all likewise perish" (Luke 13:3) "But," he said agin, "did I not tell you that I did not believe in the Bible?" Why do you quote it to me?" The Christian again quoted the same verse, and again the skeptic gave the same reply. After repeating that same verse, adding no words of his own to it, about a dozen times, the worker said to him, "Now, my friend, I do not remember half of what you said to me; but you cannot forget the passage of Scripture I have quoted to you, and I am going to pray that God will, through that passage of Scripture, and His Holy word, cause you to realize its truth." "But," he continued, "I do not believe it." Then was quoted Romans 3:3,4; "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid," etc. The Christian then left the skeptic in the hands of God.

As the worker had expected, the skeptic spent a very restless night and came the next day to find the personal worker that he might help him find rest of soul. The worker had the joy of leading him to Christ.

John R. Mott gives the following list of requirements for the successful personal worker.<sup>1</sup> He should:

1. Have a studious habit of mind.
2. Be natural.

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<sup>1</sup>John R. Mott, The Larger Evangelism (New York Abingdon-Cokesbury Press, 1944) pp. 72-73.



3. Be sympathetic.
4. Work in the spirit of prayer.
5. Have perseverance.

R. A. Torrey gives the following "general conditions of success in bringing men to Christ."<sup>1</sup> He must:

1. Be a thoroughly converted person.
2. Have a love for souls.
3. Have a working knowledge of the Bible.
4. Pray much.
5. Be "baptized with the Holy Ghost."

There seems to be a basic agreement amongst various authors regarding the necessary qualifications for the successful worker. It would be profitable to look to some live examples of this qualities being put to use with the thought in mind to see how they compare with the New Testament examples. H. Clay Trumbull relates the following incident of a young officer in the army soon after the Civil War. He was a zealous Christian and anxious to do his part for Christ wherever an opportunity presented itself. Whenever he was assigned to a city post he would attend the mid-week prayer meeting of the young men's Christian Association. Here he often found conditions prevalent as might be found in a local church. There were the same few people there satisfied with each other's company, but with little concern for those on the outside. One time when he went to such a meeting he inquired of the leader of that meeting how many had gone out on the streets and invited others to come in to the service. He discovered that none had done so. He suggested that they go immediately to their knees in pray-

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<sup>1</sup>R. A. Torrey, How to Bring Men to Christ (New York; Fleming H. Revell Company, 1910) pp. 7-12.

er offering themselves to God for this type of service and asking for God's leading and then go out on the street corners, into the taverns, wherever any could be found and invite them in that they might be helped of the Lord. This they did, which proved very successful. It was followed up with increasing success from week to week. Mr. Trumbull summarized the results in the following words:

In this case gamblers gave up gambling drunkards gave up drinking, scoffers gave up scoffing, doubters gave up doubting, and those who had been counted as out casts became glad and grateful followers of the Lord Jesus, urging their associates to receive life instead of death, as they had already accepted it. In one instance a rum seller, influenced by his new rescued customers, abandoned his vile pursuits and became an active recruiting officer for the Captain of his Salvation. Such results as this are natural when souls are sought one at a time by one who is in loving, living earnestness, intent in pursuit of that one soul.<sup>1</sup>

Jesus told his disciples by means of a parable that they should "Go out quickly into the streets and the lanes of the city, and bring in hither the poor and maimed and blind and lame" and being informed that there was still room he said, "Go out into the highways and hedges, and constrain them to come in, that my house may be filled."

This army office encouraged these Christians to obey the command of the Lord. The churches today could profitably heed the admonition of the Lord, "Go and do thou likewise."

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<sup>1</sup>H. Clay Trumbull, Individuals Work For Individuals. (New York Association Press, 1917) pp. 155-159.

<sup>2</sup>Luke 14:21-23.



The early church certainly were not backward in reaching out and evangelizing all who come within the reach of their ministry. Paul being an excellent example of this. Working with groups as well as with individuals. Paul won Lydia by a personal contact on the way to the prayer meeting in Philippi; Peter and John won the lame man while they were on the way to the place of Prayer in the temple. Jesus healed physically and spiritually on the Sabbath within and without the synogogue.

Many of the authors dealing with personal evangelism list "tact" and "skill" as essentials to successful personal work. My Trumbull tells of an experience of his in dealing with a tough sea-captain with whom he came in contact while a Chaplain in the Civil War. Their division had made an attack upon the enemy and during the day it appeared that they were being hopelessly hemmed in by the enemy. However toward evening they were directed toward a river, where there were a number of boats ready to pick them up and carry them down stream under cover of darkness. The sea-captain was in charge of loading the men and manœvering their escape. This captain, apparently aware of the seriousness of the hour and of the danger of the mission. He indicated it by the profanity he used. Mr. Trumbull said that he had never before heard "such abounding and varied oaths as he poured out in the half-hour from the time we began to come on board till we were fairly afloat and moving down the stream."<sup>1</sup> There was no opportunity to speak to him then, so he took good advantage of his time by studying his prospect for Christ.

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<sup>1</sup>op. cit., pp.81-86.

When the boats were well on their way an opening was made to speak to the captain. He very tactfully approached him by praising him on the "skill and energy" with which he had directed the movement. A wedge had effectively been driven and a warm conversation ensued, in which the captain related other exciting and hazardous experiences upon the sea. One time in particular along the coast of Africa. Mr. Trumbull said,

"ah, Captain! I suppose you had charge of slaver then," I said. Seeing that he had given himself away," he replied, with a quiet chuckle: "Yes, chaplain, I've been up to purty nigh ev'rythin', in my time, 'cept piety."

"Well, captain," I responded, "wouldn't it be worth your while to try your hand at that also before you die, so as to make the whole round?"

"Well, I suppose that would be fair, chaplain."

The two continued a very friendly conversation during which the captain related many of his childhood experiences in New England. Mr. Trumbull knew then that he was getting next to his heart by now. From this time on the chaplain could see that he had a hold upon him. For instance that night he wanted to give up his stateroom to the chaplain who refused. The men were all sleeping on the floor of the deck except the officers of the boat. During the night the chaplain was aroused from sleep by the captain attempting to roll him upon the mattress which he had taken from his own bed. This served as another means of encouragement, knowing more assuredly that he was getting a hold upon him. Other evidences were given later as he came to his chapel services from time to time when it was possible to do so. When the war was over, he later learned that his "slave-skipper" friend at more than sixty years



of age "had come as a little child to be a disciple of Jesus" and had joined and was active in the church. One doesn't always have the privilege to draw the net, but as in this case the chaplain knew that the Spirit had used him in a marvelous way, and have helped him to use the right type of approach to the man to win his confidence and then through skill, patience, love, and perseverance to influence him to a personal acceptance of Jesus Christ.

### Summary

In this chapter the writer has briefly reviewed the qualifications which he found to be essential to a successful personal worker. These qualities were seen at work in modern workers in personal evangelism with a similiar degree of success which emphasizes their value as a pattern for future personal workers to follow.

## CHAPTER VI

### SUMMARY AND CONCLUSIONS

#### Summary

This section of the final chapter was designed to bring together in a few pages some of the most significant findings of the writer up to this point. It has been noted that the personal work didn't fall into one classification. There were those who took the initiative and came to the personal worker, realizing that they would be able to help them meet their need. The largest percentage of the cases cited fell into this category. Then there were the cases when the personal worker took the initiative. Others were where the seeker was influenced by some other individual or individuals. Another classification being of those in which the personal work was done with believers and finally one example of personal work in reverse with Satan doing personal work with Jesus trying to defeat him at the eve of His ministry.

The writer considers it worthwhile to note the variety of individuals dealt with. As they did not all fall into one general category neither do they all fall into one class, as to race, age, sex, nationality, physique, social position, mentality, morality, spirituality, political position or religious belief.

Variety as to Race. The majority of the cases involved the Hebrew race, for it was "to the house of Israel" that Jesus was sent.



However, his personal work was not entirely confined to them. He helped the Canaanitish woman, also the Samaritan woman at the well, who was only part Jew. Paul's ministry was to both Jew and Gentile. He converted the Roman Philippian jailor, dealt with the Roman governor Felix, worked with King Agrippa, who was a Jew. Peter, again, dealt mainly with the Jews but God had to show him that the benefits of the gospel applied to the Gentiles as well as to the Jews. He therefore went to the house of Cornelius and his friends, and they received the Holy Spirit.

As to Age. In this study each instance recorded, the personal work done was with adults only.

Variety as to sex. There was no distinction made as to sex. Paul said in Romans 3:23, "For all have sinned and fall short of the glory of God:" Consequently all need the redeeming work of Christ.

Variety as to Nationality. Personal work was done with the Israelites, Romans and Samaritans.

Variety as to Physique. Personal work was done with the physically healthy and ill alike. For this group there are several categories. (1) There was the thief on the cross who was undergoing intense physical suffering at the time that he came in contact with Jesus. Nevertheless he came to a place of saving faith in Christ. (2) There was personal work being done while the worker himself was suffering physical pain. Jesus on the cross, was undergoing great pain and undoubtedly his attitude toward that pain and His attitude toward those who inflicted that pain was a great contributing factor to the conversion of his fellow sufferer. The conversion of the

Philippian jailor was also accomplished through the medium of personal workers who were triumphing over the suffering brought about by the cruel beatings and the uncomfortable stocks in the prison cell. (3) There were those who were healthy themselves but who came for help to Jesus in behalf of those who were ill. For instance, the Canaanitish woman came for healing for her daughter, the Centenian came in behalf of his servant, and the four friends came bringing the man sick of the palsy upon his bed. (4) Then there were those who were deceased or incapacitated through infirmity of one kind or another. The leper came to Jesus for healing. Blind Bartimaeus, hearing that Jesus was passing that way cried out for help and received his sight. And, finally, the lame man sitting at the gate Beautiful of the Temple received healing from Peter and John as they went there to pray. (5) In the remainder of the instances, the personal work was done with those who were physically well, or at least nothing to the contrary is indicated from the Scripture.

Variety as to Social Position. It is reasonable to conclude from the cases cited that personal work has been done upon all levels of social life. Very little is definitely given along this line, although it can reasonably be inferred that several individuals occupy high social positions. Such as King Agrippa, Felix the Roman Governor, the rich young ruler, Zacchaeus and probably Matthew, the publican. It is significant that there wasn't the degree of success amongst this group as was true amongst those of a lower social level. Then there were those of the opposite social extreme. Because of their physical condition blind Bartimaeus or the lame man at the Temple certainly did not occupy a high social position. Having dealt with those at



both extremes, it is recognized that the majority of the cases would fall in the middle position between the two extremes.

Variety as to Mentality. Jesus called the humble fishermen who were recognized by the elders to be "unlearned and ignorant men."<sup>1</sup> Then on the opposite extreme, Saul encountered Christ on the road to Damascus and was brought to saving faith. The majority of the cases would fall, again, in the middle position.

Variety as to Morality. Perhaps one of the best examples we could cite as to a high degree of morality was with the rich young ruler. Jesus, having examined him upon his personal belief in God, his keeping of the law, etc. looked upon him and loved him and told him that there was only one thing lacking. It wasn't his moral life, which needed clearing up. But he needed to sell his possessions and give to the poor. On the opposite extreme we find the woman was recognized by the Pharisees to be a sinner who came to Jesus at the home of the Pharisees, and washed Jesus feet with her tears and wiped his feet with the hair of her head. There was the Samaritan woman at the well who acknowledged a low moral life. The woman taken in adultery needed not to confess for the circumstantial evidence was sufficient. Felix, the Roman governor was also living on a very low moral plane, the historians would tell us, and the woman who he was living with at the present time was originally the wife of another man. She was persuaded to leave her husband and marry Felix. In most of the cases, nothing is given relative to their morals which would lead to the conclusion that they were average morally.

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<sup>1</sup>Acts 4:13

Variety as to Spirituality. As there had been noted, in most of the preceding cases, it will also be noted in this case, that there was a wide range of relative to the spiritual experience and need of the individuals dealt with. There were the down and out sinners, using the common viewpoint of sin, and then on the other side of the picture, there were those who were "growing in grace and in the knowledge of God" but who needed a fresh touch from God. There was Cornelius, for instance, "whose prayers and alms are gone up for a memorial before God"<sup>1</sup> Peter later came to him and the Holy Spirit was given to him and his friends.

Variety as to Political Position. There were examples ranging from king to subject. Paul deals with King Agrippa, and with the Roman governor, Felix. He is not successful in bringing them to a saving faith in God, but he is successful to the Roman jailor, who was answerable to the Roman authorities, if perchance his prisoners had escaped.

Variety as to Religious Beliefs. <sup>V</sup>Saul was a Pharisee and strongly opposed those who believed in the Deity of Christ. However, he could no longer maintain his position of unbelief, after meeting Jesus face to face on the road to Damascus. There was the Samaritan woman who, undoubtedly, had no real convictions as evidenced by her life of sin; however, she did know the convictions of her fathers, who worship-

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<sup>1</sup>Acts 10:4



ped "in this mountain"<sup>1</sup>. The majority of instances cited, there is nothing upon which one can definitely draw any conclusions as to religious belief. However, for the Jews, it can be supposed that there was at least a nominal adherence to the Jewish faith.

In Chapter II the writer made a study of the examples of successful personal workers in the New Testament. He observed that individuals to note the qualities which he possessed which had a definite bearing upon the success of his ministry as a personal worker. Among the most outstanding workers, were Jesus, Paul, Peter and Philip. These men exemplified the following qualities: (1) a genuine born-again experience with the exception of Jesus, who knew no sin, (2) a spirit-filled life, (3) men of prayer. Jesus and Paul both went apart for an extended periods of time in order that they might meditate and pray and get the will of the Lord for their ministry. It was this prayer life that helped them to attain their passion for souls. Paul was willing to have his name blotted out of the Book of Life if by so doing, his brethren might be saved. That kind of a concern is bound to see results, (4) possessed a deep sense of responsibility for the lost. This was viewed from the following four viewpoints: (a) The viewpoint of the value of the human soul, (b) The viewpoint of indebtedness. As Christ had forgiven them, and they knew the way to eternal life, they felt that others deserved to know also, (c) The viewpoint of commission. Jesus sensed a deep realization of His commission from God, the Father. Paul, also, could not get away from the commission given him from Jesus, and (c) The

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<sup>1</sup>John 4:20

viewpoint of love for the souls of men and for God, (5) <sup>A</sup> working knowledge of the scripture, (6) Tact, (7) Skill, (8) Faith, (9) Obedience, (10) Patience, (11) Perseverance, (12) Earnestness, and (13) Humility. These qualities were observed as they were utilized in the actual personal work situations in Chapter IV.

There are a number of observations that can be made from the actual personal work situations, with the worker viewed in action. In these situations, it was the purpose of the writer, to observe the different methods of approach used, the use of the Scripture, the use of personal witness and testimony, and finally their method of "drawing the net". In all these techniques, the writer desired to observe the use of the above named qualities of a successful personal worker.

The Approach. It is significant to note that there are almost as many different approaches as there were different subjects. In the case of the leper who was healed recorded in Matthew 8:1-4, it was an approach of faith. He said "If thou wilt, thou canst make me whole". Jesus, of course, answered that faith. In two instances, Jesus' whole approach centered around the objective of putting the faith of the subject to a test. To the centurion, who came asking for healing for his servant, Jesus said to return home. As he had believed Him for healing, so it would be. And in the instance of the Canaanitish woman, He tested her faith in a different way. He disregarded her at first. He wanted to know, undoubtedly, just how serious she was and if she had the faith for healing. With blind Bartimaeus, Jesus also approached with the idea of testing his faith. With the rich young ruler, Jesus



used a different approach altogether. He used the question method to find out his belief in God, attitude toward the law, etc. With the Pharisee, with whom Jesus ate dinner, and also with the woman from the street, who came in while He was eating, Jesus used a parable to gain their attention and to get His point across to them. Another approach which was very effectively, although perhaps unconsciously, was that of the life itself. This approach was used by Jesus on the cross. The thief on the cross, who saw and recognized in Him, the Son of God, turned to Him and asked to be remembered in His kingdom. Another illustration of the use of this approach, was that of the conversion of the Philipian jailor. He put the prisoners into the prison after they had been beaten with rods. He had an opportunity to observe the difference between Paul and Silas and other prisoners who had received similiar treatment. And then after having heard them singing and praying, which was followed by the earthquake and the opening of the prison doors, he was ready to ask how he might be saved. Jesus used another approach which the situation demanded, when dealing with Nicodemus. Nicodemus began by remarking about the greatness of Jesus and hinting about His Deity, but Jesus disregarded his remarks and very very abruptly turned His attention to the issue of the necessity for the new-birth as a condition for entrance into eternal life. In dealing with the scribe in Mark 12:28-34, the scribe came to Him with a sincere question relative to the first commandment, and Jesus answered that sincerity with an equally sincere response. Felix's approach to Paul was one of curiosity and with the thought of bribery. He, however, didn't get much spiritual help, because his approach was based upon a wrong motive. Jesus

was very tactful in His approach to the fishermen whom He wanted to be His disciples. He called them to become fishers of men. Being fishermen, they knew the implications of that call. Jesus' approach to Matthew whom He called to be His disciple was tactfully prefaced by the public manifestation of His authority to forgive sins. He had just healed the man, sick of the palsy, which had been borne of the four. Jesus' approach to Zacchaeus was prefaced by a knowledge of his sincere desire to see Jesus. That desire must have gone far deeper than mere curiosity. For one of his character, and past deeds, would normally have desired to avoid Jesus. Perhaps the simplest and yet the greatest examples of tact in an approach, was illustrated by Jesus, when He asked for a drink of water from the Samaritan woman at the well. Still another type of approach, was observed when Peter and John encountered the lame man at the Gate Beautiful of the temple. Peter sensed that that for which he was asking, was not his real need. He needed to be healed both physically and spiritually. His approach was in keeping with his real need, by offering him neither gold or silver, but physical and spiritual healing in the name of Jesus Christ of Nazareth. Another type of approach, unnoticed up until now, is that of flattery. Paul used it in dealing with King Agrippa. There was still another type of approach, adapted to meet a very specific need, was the one Jesus used upon Saul on the road to Damascus. Without warning, Saul was struck down to the earth by a sudden exposure to the presence and glory of God. Ananias approached Saul after his conversion by means of relating a revelation from God with words of instruction to go to



Saul that he might receive his sight. This approach probably would not have been believed by Saul prior to his own experience, but how could he doubt it after his own experience. How unique was the approach of John the Baptist to two of his disciples, when he merely said to them as Jesus passed by, "Behold, the Lamb of God"<sup>1</sup> implying, "There He is, go follow Him". Still another very effective approach was that which was used by the Samaritan woman who had been converted at the well. She had no great theological background, nor an extended acquaintance with Jesus, but she didn't say, "I'll wait until I know more about Him or know Him more intimately before I witness for Him"; but she did the best she knew how, by telling what she did know about Him. She said, "He told me all things that ever I did". Another unique approach was used by Jesus when He asked Peter if he loved Him. He manifested His skill by His selection of the greek words for "love". Peter had boasted of his superior love and devotion to Jesus before His trial, but later denied Him. Jesus selected the greek word for love which carried with it the same thought of deep and devoted love. Peter had doubt as to what Jesus was referring. In dealing with Peter just prior to his confessed loyalty, Jesus used an approach which He used with Nicodemus, that of an exceeding abruptness in stating the purpose of His interview. He undoubtedly knew that Peter wouldn't listen to Him at the time, so why waste words, but at the same time there was a necessity for getting the message across to him, in order that he would

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<sup>1</sup>John 1:36

understand his denial afterward. And then finally, we have an example given us, to illustrate the fact that Satan, also, has an approach which would have been exceeding effective had he been dealing with any one except Jesus. Satan approached in the areas of Jesus' basic drives and needs. That of satisfying physical hunger, desire for public recognition, and the desire for power.

The Interview. It was not the purpose of the writer to review in this chapter all the interviews that was studied for this thesis. More space was given to the approaches because of its value; for, if an effective approach is made, the worker has the attention and the interest of the subject and the battle is half won. One thing which has been especially noted, was the brevity of most of the personal work situations.

The Use of Witness and Personal Testimony. It was noted that with Jesus, this was not necessary, for He spoke with authority. However, it would be expected that more would have been used by the other personal workers than was used. Paul used it before King Agrippa very powerfully and effectively. It was the only means that the Samaritan woman had. The Lord used it to His glory. Peter used it before Ananias, telling what the Lord did for him in convincing him that the Gospel was for the Gentiles as well as for the Jews.

The Use of Scripture. Here again the writer was surprised with



the meager amount of scripture referred to in the account of these examples of personal work studied. Again it can be explained largely in that the biggest percentage of the cases were done by Jesus Himself. His need for the scripture would not be as great as for any other personal worker. He is the Word. He, however, made every effective use of it in His encounter with Satan. In fact, it was His entire defense. What a lesson to us! Many of the authors who write of personal work, emphasize the use of the Word almost entirely.

"Drawing the Net". It was the writer's observation that in almost every instance, where the net was successfully drawn, that the drawing of the net was so skillfully done, so in the background of attention, that one was scarcely aware that it was being done, until you were suddenly conscious of the fact that the subject had come to a saving faith in the Lord.

### Conclusions

From the study given to the preparation of this thesis, the writer has come to the following conclusions:

1. That personal work should be thought of to be more than just the winning to the Lord or the help to build the saint up in the Lord, but that it should take into consideration, the physical need also. In so many instances, whenever Jesus healed the body the healing of the soul accompanied that healing. Peter healed the body of the lame man at the temple and later he said that Jesus had made him whole. To be whole

whole, there is to be nothing lacking. He was made whole spiritually, also.

2. That there is no set method of action to be used in personal work. Every situation demands the technique which will meet the needs of that situation. If Jesus had approached the woman at the well by saying, "Come after me and I will make you to become fishers of men", He, undoubtedly, would have had little success. The paramount thing is to know the needs, interests, etc. of the subject and to utilize a technique which will fit accordingly.
3. That if the personal worker works under the leadership and direction of the Holy Spirit, the subject will be already prepared by the same Spirit. The example of Philip and the eunuch will illustrate this. Also, the examples of Cornelius and Peter; and Ananias and Saul, will strengthen this position.
4. Success can not be guaranteed in any case, unless the worker has been promised success by the Holy Spirit. Jesus was not always successful in His attempts. Perhaps this should be qualified to state that the worker himself may be successful in that he has done all that he can do and has done it well, but there is a will on the part of the subject which has to be dealt with. Therefore, we can't be guaranteed that we will be able to bend that will to the will of the Lord.
5. Jesus does not push the subject beyond his willingness to walk in the light which is already his. For instance, the



scribe asked Him what the first commandment was. On receiving His answer, he commented on the answer of Jesus by saying,

Of a truth, Teacher, thou hast well said that he is one; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.<sup>1</sup>

Jesus recognized that the scribe already had sufficient light for salvation, if he would walk in it. Why give him further light until he did something about the light which was already his?

6. The correct procedure is to take the subject from the point where he is spiritually, and lead him from that point over the shortest distance possible to a believing faith in Jesus Christ.
7. Jesus demands faith of the subject, a faith demonstrated by action. He told the centurion to return home. That took demonstrated faith.
8. One's own personal life is a deciding factor in determining one's success as a personal worker. With Paul and Silas in Philippi, they didn't have to say a word to the jailor to get him to seek the Lord. There lives exemplified Christ.
9. A big percentage of the work done essential to successful personal work, is done behind the scenes. Such as inter-

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<sup>1</sup>Mark 12:32,33

cessory prayer, memorization of scripture, study of the subject to know his needs, interests, etc.

10. Brevity of the actual time from approach to "drawing the net" indicates the predeeding work of the Holy Spirit.
11. Satan is working to defeat our efforts. The worker need not think he has an easy task. The whole armor needs to be put on. He must prepare himself for battle.



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