

WHAT THE BIBLE TEACHES ABOUT THE CONTENT AND COMMUNICATION OF THE GOSPEL OF JESUS CHRIST

Heading:	Mk 16:15	Expansion:	Bible Refs:
1. The Mandate	“Go into all the world”	Christians have the Lord’s authority to preach the gospel, make disciples of all men, baptise them, and teach them all the Lord’s precepts. To carry out this commission, the Holy Spirit - and gifts of the Spirit - have been freely given by the risen Christ.	Matt 28:18-20, Ac 1:8, Eph 4:11
2. The Method	“And preach” (Gk: kerusso – to publicly herald or proclaim)	<p>Rather than political involvement, social work and the performing arts (drama, dance, music, movies, magic, puppets), the Lord has told us to “preach”. This is what the apostles did, despite living in a drama-saturated 1st C culture. Personal witnessing and printed gospel messages are worthy subsets of, but not substitutes for, preaching. All gospel communication must pass 7 tests:</p> <ol style="list-style-type: none"> 1. Authority: The Word of God must be central, with God’s authority in unobscured view. No gimmicks or special effects. 2. Information: God chose to convey the truth of the gospel in words, not music, art, mime or dance. 3. Directness: The message must be conveyed from God to man <i>directly</i>. In drama/puppets, the actors speak to each other. 4. Target: The target for the gospel is the mind and conscience. Drama/comedy/magic target the emotions/sense of humour 5. Reality: Both preaching and the actual gospel message are real and true. Drama/magic is fiction and illusion/deception. 6. Association: Nothing unholy or worldly should be associated with gospel proclamation (Hollywood, film themes etc). 7. Atmosphere: In preaching, the serious tone matches the gravity of the content. Drama, rock music, comedy and magic tricks produce an atmosphere unsuitable for communicating the serious themes of the gospel. <p>The NT Greek words used for gospel communication i.e. <i>kerusso</i> (to publicly proclaim), <i>euangelizo</i> (to bring or announce good news), <i>dialegomai</i> (to dialogue/converse), <i>diamarturomai</i> (to witness) and <i>laleo</i> (to speak) all refer to the use of <i>words</i>.</p>	Matt 4:17 Matt 10:7 Mark 1:4 Mark 16:15 Acts 5:42 Acts 10:42 Rom 1:15 Rom 10:14-15 1 Cor 1:17-2:5 1 Cor 9:16 2 Tim 1:22 Titus 1:3
3. The Message	“The gospel”	<p>The word “gospel” (Gk: <i>euangelion</i>) occurs 77x in the NT. Without exception it always means <i>the good tidings of salvation</i>. It never refers to Christianity in general, nor to “ministry of the Word”. Obeying the command to “preach the gospel” therefore involves Christians in regular, definite, focussed, indoor and outdoor proclamation of the soul-saving elements of the faith. The features of the 1st ever Gentile ‘gospel meeting’ in Acts 10:34-48 guide us in this work:</p> <ol style="list-style-type: none"> 1. Audience: both believers and unbelievers were present (10:24, 11:12). Believers support by their presence and prayers. 2. Messenger: the gospel was preached by gifted brother (Peter). Public preaching is not for everyone. 3. Genre: the gospel consisted of words only (10:22, 32, 33, 34, 44). No acting, music or entertainment, etc. 4. Style: it was a sermon, not a “home Bible study” or a “course”. Informal home Bible studies/courses (with meals) greatly reduce the convicting challenge of preaching and are more likely to produce mere mental assents. Yes, the gospel must be shared 1 on 1, but public preaching is the primary divinely chosen medium for the awakening and salvation of souls. 5. Focus: it was a gospel message, not Bible teaching for Christians with the gospel woven in. 6. Content: the message contained the 3 R’s (Man’s ruin, God’s remedy, and man’s responsibility to repent and believe) <ol style="list-style-type: none"> i. Man’s ruin: v43 mentions “sins”; v42 mentions the last judgment ii. God’s remedy: v39-40 mentions death and resurrection of Christ iii. Man’s responsibility: v43 calls on Cornelius to “believe in Him” and repentance always accompanies faith. 	Mark 1:15 Mark 16:15 Luke 13:3 Luke 24:46-47 Acts 2:37-38 Acts 10:34-8 Acts 20:21-25 Rom 3:10-21 1 Cor 15:3-4 Titus 3:3-7
4. The Multitude	“to every creature”	The fact that Christ died for all makes us interested in the salvation of all. Paul felt himself to be debtor to the world, “owing” them the gospel (Rom 1:14). He was burdened to preach the gospel where no one had heard it before (Rom 15:20).	Jn 3:1, 1 Jn 2:2 1 Tim 2:6