

Missionary Evangelism (04) (Pioneering The Gospel)

During the months of July and August, we are studying a new series entitled, Missionary Evangelism. All of our lesson will be taken from the Book of Philippians.

We are currently studying a series entitled, Missionary Evangelism. All of our lessons will be taken from the Book of Philippians. It is my prayer that this series of lessons will prepare us as a church **to understand** the grace policy of evangelism and **to train and send** missionaries to the mission field.

The Book of Philippians is missionary's letter of appreciation from the mission field to a church that had partnered with him since its founding as a church on Paul's second missionary evangelism trip (Acts 15:36-18:22; Phil.4:15).

This lesson will study five aspects of what is required on the partners in PIONEERING THE GOSPEL.

1. We will begin by studying three homiletical points of our lesson text of Pioneering the Gospel.

The phrase, pioneering the gospel, is derived from the Greek words (prokope tou euaggelion). Prokope refers to a pioneer cutting a way through the brushwood to reach a specific objective. Prokope can be translated furtherance, progress or pioneer.

- **Pockets of positive volition** (Phil.1:12) **Missionary evangelism call**
 - (Acts 9:15-16) [To the Gentiles] (Gal.2:7-8)
- **Praetorian Roman guard** (Phil.1:13) **Macedonian call**
 - (Acts 16:9-12) [Westward in the Roman Empire]
- **Proclamation of the Gospel** (Phil.1:14) **Many became bold to speak the gospel**
 - (Phil.1:20-21)

2. The gospel dominates chapter one (Phil.1:5, 7, 12, 16, 27, and 27).

Each time it has the Greek definite article with it. The Greek definite article is used to emphasize the identity of the gospel. Paul defines the gospel in (1 Cor.15:1-4).

We will examine it by the following three homiletical points.

- Sent (1 Cor.15:1) Messenger of gospel I preached and you received (Rom.10:9-17)
- Saved (1 Cor.15:2) Mechanics of grace salvation I preached and you believed (Rom.1:16)
- Scriptures (1 Cor.15:3-4) Message of gospel I delivered and you received

THE GOSPEL: “**That** (hoti) **Christ** died for our sins according to the Scriptures, **and that** (kai hoti) **Christ** was buried **and that** (kai hoti) **Christ** was raised on the third day according to the Scriptures.” (1 Cor.15:3-4)

GRACE SALVATION: “I am under obligation both to Greek and to barbarians, both to the wise and to the foolish. Thus, for my part, I am eager to preach the gospel to you also who are in Rome. For I am not ashamed of the **gospel, for it is the power of God for salvation to everyone who believes**, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith (from start to finish); as it is written, ‘But the righteous man shall live by faith.’” (Rom.1:14-16/ Hab.2:4) (Eph.2:8-9; John 10:28)

3. The concept of Pioneering the Gospel came to Paul as a result of the Macedonian Call of missionary evangelism westward in the Roman Empire (Acts 16:9-12).

(Acts 16:12) “And from there (Troas) to Philippi, which is a leading city of the district of Macedonia, a **Roman colony**; and we were staying in the city for some days.” (Phil.1:1-5)

(Phil.1:12) “Now I want you to know, brethren that **my circumstances** have turned out for the greater progress of the gospel.”

Two years of imprisonment in Caesarea and two more years in Rome has brought Paul back to the directive will of the Macedonian call westward (Acts 21-28; 2 Tim.2:13). During the Roman imprisonment, Paul wrote four great Epistles (Ephesians, Philippians, Colossians, and Philemon).

4. Pioneering the Gospel involves obedience to all three categories of the Directive Will of God: Geographical, Mental, and Operational Will. Let’s look at Paul’s Macedonia Call (Acts 16:9-12).

- **Geographical will**
 - Go westward in Roman Empire region by region, city by city
 - (Rom.15:22-24).
- **Operational will**
 - Preach gospel to the Gentiles amidst trials and tribulations
 - (Acts 9:15-16; 2 Cor.11:23-28; Phil.1:29-30).
- **Mental will**
 - Never compromise the gospel of grace salvation
 - (Eph.2:8-9; Rom.1:14-16; Acts 15:1, 11).

When there is **secondary negative volition** (heard and rejected) against the Directive Will or any of these categories of it, it results in the Permissive Will of God reacting to human volition acting against the revealed will of God. If not corrected, the Over-Ruling Will of God reacts on behalf of directive will of the plan of God.

For example: Paul chose to go eastward to Jerusalem (Acts 20:16) and then to appease the legalistic Jewish believers after it had already been settled at the Jerusalem Church conference (Acts 15; 21:21-26). **He went despite several warning from God** (Acts 20:17, 20, 36-38; 21:3-6, 8-14). Paul was treated as a criminal for preaching grace gospel by the religious crowd (21:27-40).

5. God rescued Paul by sending him to prison like He rescued Jonah by sending into a sea monster’s belly.

They were both transferred to their appointed mission fields by the Grace of God. They both accomplished their mission by obedience to the three categories of the Directive Will of God.

In our lesson text, Paul wrote to the Philippians about three benefits of the obedience to the Directive Will of God (Phil.1:12-14; Heb.12:5-11; Rev.3:19-20; 1 John 1:9).

- **First**
 - “My circumstances have turned out for the greater progress (pioneering) of the gospel.”
- **Second**
 - “So that my imprisonment in the cause of Christ has become known throughout the whole praetorian guard and to everyone else.”
- **Third**
 - “And that most of the brethren, trusting in the Lord because my imprisonment, have far more courage to speak the word of God without fear.” (Phil.1:12-14)

BECOME A PIONEER OF THE GOSPEL