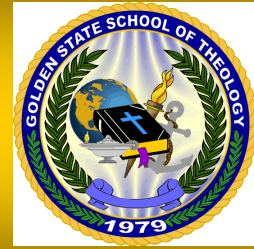


# The Golden State Scroll



A publication of Golden State School of Theology

May 2010

*Equipping you to  
change the world . . .*

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*And the things that thou hast  
heard of me among many  
witnesses, the same commit  
thou to faithful men, who shall  
be able to teach others also.  
(2 Tim. 2:2)*

## ***We Are His Witnesses***

Acts 1:8 is the most important verse to church outreach, the verse that speaks of the commission given to every believer: “But ye shall receive power, after that [i.e., when] the Holy Ghost is come upon you: and ye shall be witnesses unto me.” That truly is “the Great Commission” (cf. Matt. 28:19–20).

The original setting of the Greek *martus* (English *martyr*) was the legal sphere, just like today. The witness gives solemn testimony to that which he knows and offers evidence. The Christian, therefore, is one who testifies of Christ and gives evidence through his or her life. So, it’s not just that we witness for Christ with our *lips*, but rather what we also do through our *life*. It’s not so much that the local church evangelizes through “programs of evangelism” or “evangelistic campaigns,” but rather individual believers are the outreach.

To illustrate, we see today multimillion-dollar public schools with huge gymnasiums, Olympic swimming pools, state-of-the-art science labs, cutting-edge computer technology, and ultra-competitive athletic programs. Billions of dollars are thrown at public education, but study after study shows that the quality of education continues to decline. Why? Because we have forgotten what education is. As one unknown sage has put it: “A school is a log with a teacher on one end and a student on the other.”

Likewise, evangelism is not dependent upon a multimillion-dollar facility, the latest marketing technique, or some spiel we recite to manipulate someone to “believe in Jesus.” Biblical evangelism (*euaggelion*) is one person telling another person about the only Person.

What then is the purpose of the local church in this regard? The local church is the training ground. The local church is where Christians are to be trained so they are equipped to serve, to be effective witnesses. This challenges each one of us to be the witness God wants us to be and challenges pastors to do the appropriate equipping (Eph. 4:12).

*Scriptures for Study:* Read the following scriptures, noting the one-on-one nature of personal evangelism: John 4:5–14; Acts 8:26–35.

*The Editor (A Word for the Day, AMG Publishers)*

## Evangelism—What Is It?

Ernest C. Reisinger

Evangelism is the communication of a divinely inspired message that we call the gospel. It is a message that is definable in words, but must be communicated in word and power. “For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance” (1 Thess. 1:5a). That message begins with information and includes explanation, application and invitation.

The information is how God, our Creator and Judge, in mercy, made His Son a perfect, able and willing Savior of sinners. The invitation is God’s summons to mankind to come to that Savior in faith and repentance, and find forgiveness, life and peace.

“And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment” (1 John 3:23). “Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent” (John 6:29).

The definition of evangelize is as follows: “To present Jesus Christ to sinful men, in order that they may come to put their trust in God through Him, to receive Him as their Saviour and serve Him as their King in the fellowship of His church.” You will notice that this definition is more than “winning souls,” or saving people from hell, or saving them from their personal problems, or from life’s casualties, and you will notice that the definition includes serving Christ in His church. Much present-day evangelism would not fit this definition.

We want to consider evangelism as a good work, and we must ask, “What determines a good work?” There are three things that determine when a work is a good work.

*First*, a good work must be done by a right *rule*, and in the case of evangelism, that rule is the Word of God. We must examine all we do and say in evangelism by the Word of God. That is going to be shocking and revealing, but this will be our only appeal—the Word of God. The question is not going to be, “Does it work?” but, “Is it true?” Is it biblical?” The Jehovah’s Witnesses’ system works because they get converts, but is it true?

*Second*, a good work must have a right *end* in view. What is that end? The glory of God! God’s grace, mercy, and power will be glorified in the salvation of souls, or, His righteousness, holiness, and justice will be glorified in the damnation of ungodly

rejecters of His revelation. Therefore, our job is to be true to the message of evangelism, regardless of the results.

When a preacher of the church tries to effect that which only God can effect, it has shifted from God-centered evangelism to man-centered evangelism. Therefore, the end we must have in view in God-centered evangelism must be first and foremost, the glory of God. If our end is only man, then our evangelism will soon become man-centered, which represents most modern evangelism.

*Third*, a good work must have a right  *motive*. What is the right motive in God-centered evangelism? There are two proper motives:

1. Love to God and concern for His Glory.
2. Love to man and concern for his good.

Both of these motives spring from the Ten Commandments. Let me explain what I mean. When Jesus was asked by the lawyer, “Master, which is the great commandment in the law?” Jesus said unto him, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (Matt. 22:36–40). Here our Lord gave a summary of the Ten Commandments.

Now, I said our motive for the good work of God-centered evangelism must be: (1) love to God and concern for His glory, and (2) love to man and concern for his good. Well, how do we glorify God?

We glorify God by doing His will, and it is His will that we spread His name and His message of

*Continued on page 3 . . .*

### The Golden State Scroll

a publication of  
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His salvation. Jesus said He glorified the Father by finishing the work that the Father gave Him to do: "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

He has given us the work of taking His message to all the world, thus our first motive must be love to God and concern for His glory. This is expressed in obedience to His revealed will. Therefore, if we are obedient to spreading God's message, He will be glorified regardless of the results. The results are past our reach, past our ability, and, thank God, past our responsibility.

Our second motive—love to man and concern for his good—again springs from our Lord's summary of the commandments, "The second is like unto it, Thou shalt love thy neighbour as thyself" (Matt. 22:39). If we really love our neighbor, we will want to share with him the message of salvation. I must add a personal note. The greatest good that has ever been done to me, or for me, in this world was done by the man who brought me the message of salvation, the message we call the gospel. He loved me; he was concerned for my good in this world and in the world to come. The Christ of this message changed my life, my home, and thank God, my destination.

In God-centered evangelism our motive is important. Evangelism is a good work; therefore, it must be done:

1. by a right *rule*: the Word of God.
2. with a right *end* in view: the glory of God.
3. with a right *motive*: love to God and love to man.

I am convinced that many of our churches would not be in the spiritual condition they are in if our past evangelism had been done by a God-centered rule, with a God-centered end in view, and by God-centered motives.

Evangelism is a good work and, like all our work, will be tried as to what sort it is. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3:13).

(From *Today's Evangelism*, P&R Publishing)

***"Evangelism is to Christianity what veins are to our bodies. You can cut Christianity anywhere and it will bleed evangelism. Evangelism is vascular; it's our business."***

**Vance Havner**

## Bible Quiz

Starting this month, we would offer a challenging Bible quiz. There's a mixture of questions in six categories: OT, history and geography, prophets and prophecy, names, NT, and wisdom. Use the quizzes for personal use or use them in a group. The answers and scoring are on page 4.

1. Who is the "him" in the following verse: "But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."
2. When besieged by Titus of Rome, what did the Jews eat fulfilling prophecy of Deuteronomy 28:52-53?
3. What did Sarai and Keturah have in common?
4. Finish Jesus' prayerful request in the garden, "Oh, my Father, if it be possible, let . . ."
5. Fill in each blank with one word: Can the \_\_\_\_\_ change his skin, or the \_\_\_\_\_ his spots?"
6. What was the third act of King Saul that displeased God?
7. Which prophet did the wise men quote to Herod?
8. Who was the paternal grandfather of King David?
9. To what was Jesus referring when he said, "It is proper for us to do this to fulfill all righteousness"?
10. Who warned King David's wife that Adonijah was preparing to be the next king?
11. Who was the oldest son of Jacob?
12. Which is the only gospel in the Bible to record the raising of Lazarus from the dead?
13. Which book in the Bible says that no prophecy is of any private interpretation?
14. Name the two men whom Jesus called "the sons of thunder".
15. How old was Joseph when he died?
16. In which book do we read about Cornelius the centurion?
17. Complete the following sentence of Jesus regarding earthly riches and heavenly rewards: "For where your treasure is . . ."
18. Which two books in the Bible record God's provision of manna for the Israelites in the wilderness?
19. What does the number "666" represent in Revelation?
20. For whom did Moses work as a shepherd after fleeing Egypt for murder?

## O Come Let Us Worship

### Part 5 of 10

#### *Praise [Hallelujah] (1)*

*hālāl [hālāl yāh]*

Another predominant theme in Scripture, as well as an integral part of worship, is **praise**. So central is this activity that we will consider it over the next few installments.

The most general Hebrew word for **praise** is *hālāl* (1984), from which we get the English **Hallelujah**; the Greek *allēlouia* is a transliteration of *hālāl* with the addition of *Yāh*, a shortened form of “Yahweh” (*Yehōwāh*). *Hālāl yāh*, then, means “praise ye Yah,” which occurs some twenty-six times in the book of Psalms. Except for 135:3, it always appears at the beginning or ending of a Psalm, “suggesting that it was a standardized call to praise in temple worship.” (We should interject, as one Hebrew authority insists, while “this word is sometimes spelled *alleluia* in modern hymnals, in imitation of the mode of spelling that found favor in medieval times . . . The letter H ought certainly to be restored at both ends.”)

Significantly, the original picture in *hālāl* was “to shine,” even “the giving off of light by celestial bodies.” Job used it poetically, for example, as he “beheld the sun when it shined [*hālāl*]” (Job 31:26). Similarly, the Greek *doxa*, which is usually translated “glory,” includes the idea of “radiance” (although those concepts were added to *doxa* in the New Testament and are foreign to secular Greek).

*Hālāl* ultimately came to mean “to praise, celebrate, commend, or even boast.” Appearing more than 160 times, it sometimes refers to praising of people, such as when the princes of Egypt “commended” Sarah’s beauty (Gen. 12:15, the first occurrence of *hālāl*) and when a husband praises his virtuous wife (Prov. 31:28).

It is, of course, when used of God (its most frequent use) that *hālāl* takes on its greatest significance. Scripture is permeated with this theme. It is noteworthy that its first appearance in reference to **praise** of God is in 2 Samuel 22:4, where David praised God for delivering him out of the hands of Saul, also calling God his Rock, Fortress, Deliverer, Shield, Salvation, Tower, and Refuge (vv. 2, 3). Is that not, indeed, cause for **praise**? This song of **praise**, in fact, is virtually identical to Psalm 18.

Not only do men and angels **praise** and commend God, but even nature itself does so (Ps. 148).

All that we do should **praise** God (1 Cor. 10:31), even the playing of musical instruments (Ps. 150), and such **praise** is therefore constant (Ps. 34:1; 35:28; 44:8).

*Scriptures for Study:* In preparation for the next few installments, read Psalm 100 and meditate on praising God in everything.

Excerpted from our editor’s devotional book, *A Hebrew Word for the Day* (AMG Publishers).

*“Every star adds a luster to the sky; every convert is a member added to Christ’s body and a jewel adorning His crown.”*

*Thomas Watson (Godly Man’s Picture, p. 185)*

## Bible Quiz Answers

1. Solomon (2 Sam. 7:15)
2. Their own children (Deut. 28: 52–53)
3. Both were Abraham’s wives (Gen. 11:29; 25:1–10)
4. “this cup pass from me.” (Matt. 26:39)
5. Ethiopian; leopard (Jer. 31:23).
6. Disobeying God’s instruction to kill all the livestock of a tribe Saul conquered (1 Sam 18:15).
7. Micah (Mic. 5:2 and Matt. 2:6)
8. Obed (Matt. 1:5–6)
9. Baptism (Matt. 3:15)
10. Nathan (I Kings 1:11)
11. Reuban (Gen. 29:31–32)
12. John (11:1–46)
13. II Peter (1:20)
14. James and John (Mk. 3:17)
15. 110 (Gen. 50:26)
16. Acts (10:1–48)
17. “there will your heart be also.” (Matt. 6:21)
18. Exodus (16:4) and Numbers (11:9)
19. The Beast (Rev. 13:18)
20. Either Jethro and/or Reuel (Ex. 3:1).

*Scoring:* All Questions Correct = Bible Scholar Extraordinaire; 1 wrong = Bible Scholar; 2–3 wrong = Seminary Graduate; 4–5 wrong = Second Year Seminary Student; 6–7 wrong = First Year Seminary Student; 8–9 wrong = More than just a Pew Warmer; 10–11 wrong = A Growing Believer; 12 or more wrong = A Babe in Christ but just taking the quiz proves you want to grow.