

Christian Ambassador Training

Our Sovereign’s Message – Week 4

Ambassador essentials: _____, _____, and _____.

Important areas of knowledge: _____, _____, and _____.

I. His Message *(look for a common theme)*

- *John the Baptist*— **Matthew 3:1-2**
- *Jesus’ first words preached* **Matthew 4:17; Mark 1:14-15**
- *Jesus to the Church in Laodicia* **Revelation 3:19**
- *Jesus sends out the twelve two-by-two ...* **Mark 6:12**
- *Peter brings knowledge of sin then...* **Acts 2:38**
- *Peter confronts a professing believer...* **Acts 8:22**
- *Paul and Silas to the broken Philippian jailer asking “what must I do to be saved?”* **Acts 16:31**
- *Paul addresses the Areopagus* **Acts 17:30**
- *Paul describes his message to King Agrippa* **Acts 26:19-20**

A. _____ *and* _____ is the consistent call of Jesus and his followers.

The very fact that repentance is needed indicates that there is something wrong with people. How do we lovingly and gently reveal this?

The biblical model of evangelism: _____ to the proud, _____ to the humble. (**Romans 3:20, Romans 7:7, Galatians 3:24**)

B. Believe what? ... *stay tuned!*

II. Not His Message

Breakout Exercise --His Message/Our Message

1. Below is a collection of popular messages/catch phrases you will hear (and may have even said--I have!)
 - i. *“accept” Jesus as Savior/make Jesus your Lord*
 - ii. *ask Jesus into your heart*
 - iii. *pray to receive Jesus*

For each of these:

- Do you find any language like this in the Bible? (Texts to support?)
 - What are some potentially dangerous implications of these messages?
 - So What? What difference does it make?
2. Where do you believe these approaches came from? *What do they resemble?*
 3. How often do we hear or use “repent”? Why? Are these legitimate reasons?

A. Where did we go Wrong?

- The goal of contemporary evangelism is to _____.

B. The Altar Call

Breakout Exercise 2 -- The Altar Call¹

For each--Do you agree? Why or why not? Scriptural case?

1. The altar call is simply and completely absent from the pages of the N.T.
2. The altar call is historically absent until the 19th century, and its use at that time (via Charles Finney) was directly based upon bad theology and a man-centered, manipulative methodology.
3. The altar call very easily confuses the physical act of “coming forward” with the spiritual act of “coming to Christ.” These two *can* happen simultaneously, but too often people believe that coming to Christ *is* going forward (and vice-versa).
4. The altar call can easily deceive people about the reality of their spiritual state and the biblical basis for assurance. The Bible never offers us assurance on the ground that we “went forward.”
5. The altar call partially replaces baptism as *the* means of public profession of faith.
6. The altar call can mislead us to think that salvation (or any official response to God’s Word) happens primarily on Sundays, only at the end of the service, and only “up front.”
7. The altar call can confuse people regarding “sacred” things and “sacred” places, as the name “*altar call*” suggests.
8. The altar call is not sensitive to our cautious and relational age where most people come to faith over a period of time and often with the interaction of a good friend.
9. The altar call is often seen as “the most important part of the service”, and this de-emphasizes the truly more important parts of corporate worship which God has prescribed (preaching, prayer, fellowship, singing).
10. God is glorified to powerfully bless the things He has prescribed (preaching, prayer, fellowship, singing), not the things we have invented. We should always be leery of adding to God’s prescriptions for His corporate worship.

¹ 10 Thoughts on the Altar Call--Ryan Kelly notes.