

**In the context of evangelism being wholly by grace, when Christians fall into the mentality that good works get them extra points with God (the compulsion to earn salvation), according to Metzger, what is the best response? Why do you agree or disagree with Metzger? Please give biblical foundation:**

Salvation through Christ is obtained not by trying to save yourself (doing) but by trusting what Someone else has done for you. It's not doing, but done. Jesus Christ grants new life not based on self effort but a gift. There is only one way to salvation because there is only one Person who has provided the one solution for humanity's one (main) problem. I agree with Metzger based on Scriptures. Salvation is a gift not a reward

The Bible repeatedly says that we are saved by God's grace through faith and NEVER by good works. Here are some bible verses to guide you through: Ephesians 2:8-9

8 For it is by grace you have been saved, through faith —and this is not from yourselves, it is the gift of God — 9 not by works, so that no one can boast.

Romans 3:28 For we maintain that a person is justified by faith apart from the works of the law.

Galatians 2:16 know that a person is not justified by the works of the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by the works of the law, because by the works of the law no one will be justified.

Titus 3:5-8 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life. 8 This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

**What are the fundamental differences between Metzger's 'Me-Centered' versus 'God-Centered' Goals? What are your thoughts about the differences? Why do you agree or disagree? What do the Scriptures say?**

The fundamental differences in the Me Centered versus God Centered are in the view of God, view of humanity, view of Christ and the view of the response to Christ. The Me-Centered Gospel content concludes that God is a friend who will help you. Humanity is sick and ignorant. An attitude of submission to Christ's lordship is optional for salvation. Sinners have the keys in their hands. The God-Centered Gospel content concludes God is a King who will save you. Humanity is spiritually dead and lost. An attitude of submission to Christ lordship is necessary for salvation. Christ has the key in his hand. My thoughts about the differences are supported in these words. Me-centered evangelism contains some biblical truths. Yet these are distorted, for error comes when the truth is given out of context. Allen Harris has described the effects of centering only on the person as three fold: Deceiving non-Christians-unbelievers trust in their response for assurance of salvation. Distorting Christians-

believers look for another stage in their Christian life, often becoming disillusioned when God doesn't deliver a happy life. Disgracing of God's honor-people profess salvation with unchanged lives. Most of probably fall somewhere between God-centered and me-centered evangelists. May the God help us not to contradict the character of God in our witnessing. May the God to whom we witness be consistent with the God we worship. Our evangelism needs to stress a God of holiness, not just a God who exists to give us good times and pleasant feelings. We gained redemption through a sovereign Savior rather than through a relationship to him as a mere friend. The life of a Christian is to be radically different from, not relatively similar to the world. Me-centered evangelism is not radical enough in its opposition to sinful human nature. My scripture support is as follows: **Psalm 99:1-5** <sup>1</sup>The LORD reigns, let the nations tremble; he sits enthroned between the cherubim, let the earth shake. <sup>2</sup>Great is the LORD in Zion; he is exalted over all the nations. <sup>3</sup>Let them praise your great and awesome name- he is holy. <sup>4</sup>The King is mighty, he loves justice- you have established equity; in Jacob you have done what is just and right. <sup>5</sup>Exalt the LORD our God and worship at his footstool; he is holy. **John 3:16** <sup>16</sup>For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. **Romans 3:23** <sup>23</sup>For **all have sinned, and come short of the glory of God; Ephesians 2:5** even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved) **Romans 10:9-10** <sup>9</sup> That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. <sup>10</sup> For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. **John 6:44** No one can come to Me, unless the Father who sent Me draws him; and I will raise him up on the last day

**Metzger describes four general categories of relationships many have. What are they and what ways you would witness to each category? Why do you agree or disagree? What do the Scriptures say?**

Our relationships with each other can be broken down into these four categories according to Metzger.

- Long-term intimate; family, close friends, roommate
- Long-term acquaintance; some relatives, neighbors, peers, people at school or work.
- Short-term intimate: friends, business associates, classmates.
- Short-term acquaintance; people met in passing in a store, on a bus, at the beach.

Our approach in evangelism is probably different according to the relationship. Surely we have a unique responsibility to those in long term relationships. These people know our faults, and our deeds may well have to precede any words of witness we can speak. Where most of us need to see our responsibility, however, is in the area of short-term relationships. We don't take the initiative, so these people are often on their way without hearing anything from us. I believe we have a responsibility to such people. Some of us use our personalities to excuse ourselves for lack of witness

in these passing situations. The point is not that we feel comfortable in witnessing but that we recognize God's daily providence in bringing each person across our path. I agree with Metzger's perspective because I can recognize these patterns in my life. However, Scriptures provides models that I can follow I must be like Paul in Romans 1:16 <sup>For</sup> I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. I must be courageous and spread the gospel anytime and anywhere to all people. I am God's ambassador and always representing Him and on duty at all times. I must be like Jeremiah 1:8 Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. I must be bold and stand firm when spreading the gospel. Some people will reject the gospel and look at me crazy but I must still must go forth and do what God has called me to do in spite of how they look or receive me. Isaiah 6:8-9 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

**Metzger speaks of pluralism as three kinds of phenomena: empirical, cherished, and philosophical. Explain each of them.**

Empirical pluralism means the fact that we live in a diverse society. America is a country of many languages, ethnicities, religions and world views. Empirical pluralism is a fact. Cherished pluralism goes beyond the empirical fact of pluralism to its value. To cherish pluralism is to appreciate it, welcome it, celebrate it, and approve of it. . Cherished pluralism values the fact Philosophical pluralism goes one step further and demands it. It takes the fact of pluralism and turns it into a mindset. It is the ideology that refuses to allow any single religion or worldview to claim an exclusive hold on the truth. It denies that there are any absolutes. It insures that all religions and worldviews must be equally valid. Another name for philosophical pluralism is relativism. Philosophical pluralism provides a pound of tolerance without an ounce of truth. Philosophical pluralism idolizes tolerance while it eliminates the truth, although curiously it also tends to be intolerant of people-for example, Christians –who have strong religious convictions.

**According to Metzger what is the connection between worship and evangelism? What are your thoughts about it? Why do you agree or disagree? What do the Scriptures say?**

Metzger writes, my entry into teachings on grace brought me into deeper worship. Instead of theology being cold, intellectual, academic and impractical, a grace gospel was warm, personal, inspiring and satisfying. It was functional, shaping God-honoring methods to fit with the God honoring gospel. I was proclaiming. Worshipping an autonomous and graceful God who gives new birth freed me to be at ease and intimate personal evangelism and maintain evangelistic zeal-two major issues that need to be addressed when helping people witness. Reprogramming Christians to experience the ruling God through worship led to a recognition that much evangelism training focuses on me centered techniques

and a reshaped gospel emphasizing only what's it in for me. God centeredness evangelism will evolve into nice people being nice to other people in hope that they will be nice to God, a compromised gospel with a mild God who exists to benefit me. This results in nice Christians who are unconverted, not knowing the joy of forgiving and empowering, grace, and unready to meet God on that final day. Evangelism and worship are closely related in the New Testament. Evangelism is one expression of our worship. Paul considered his evangelistic ministry among the Gentiles an act of worship. He writes in Romans 15:16, "to be a minister of Christ Jesus to the Gentiles. He gave me the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. "When we practice evangelism and see people respond, we are worshipping God. When the priesthood of believers proclaims the gospel of God so that those far from God might become an offering acceptable to God, this is worship. It is worship that is especially and wonderfully pleasing to God. In leading the Gentiles to faith in Christ through the power of God's Spirit, Paul offered an acceptable and holy sacrifice to God—worship. Metzger writes, as you become intentional in witnessing, do you see how your worship times mold your attitude in and approach to evangelism? As a worshipper, you've learned to wait patiently and you've learned to love. As a worshiper you've been humbled, and you've grown to hate injustice. As a worshiper you've been touched with a power beyond yourself. Perhaps you could sum up the worship experience by saying "I've been touch with Reality. Now I reenter my daily world with new eyes and new passion to bring others to the really Real.

**According to Metzger, what is the greatest obstacle in personal evangelism—and why is this so? Why is this true or not true for you? What is the antidote (what will give us the victory)?**

Metzger writes, the greatest obstacle in personal evangelism is fear. Read any book on evangelism, take any training course—they all agree on this. We fear what others think of us, that they might reject us. Proverbs tells us fear of man is a trap ; it immobilizes us . We have all experienced this.

Metzger writes, many committed Christians flounder in personal evangelism because sharing religious ideas in conversations seems unnatural or forced. In many cases this problem exists because of a compartmentalization in their thinking—a thought world divided into compartments labeled gospel, art, marriage, and so on. The content of any one of these compartments is only superficially related to the contents of another. As a result, the gospel seems an intruder in a conversation instead of being an integral part of a dynamic ongoing dialogue that encompasses the whole of life. The solution to the problem is to eliminate the walls dividing the compartments and to relate religious ideas to ideas about art and marriage and other areas of everyday conversation. In other words, the solution is unified comprehensive thought life. Christians who have such a worldview can introduce religious ideas more naturally into a conversation. In a dialogue they can move more easily from the non-Christian's immediate interests to more abstract levels of thought and from there issues of a theological nature. I don't believe this is true for me. I have learned to see God in every aspect of life. I can walk into a room of strangers and be comfortable because who I know that I am in Christ. I believe the antidote that will give us victory if as Metzger states, "when we see witnessing begins with merely being friendly and

taking a genuine interest in the concerns of others and as Christians see life as a whole and not as separated unrelated parts we will begin to be free to enjoy and explore all aspects of God's world. These interests will lead naturally to a discussion of meaning, values and God.

**When it comes to the concept of sovereign, saving grace, what does Metzger assert in his thought: "Not free will, but a freed will?" What are your thoughts about this? Why do you agree or disagree with Metzger? What do the Scriptures say?**

"The Bible contains numerous verses indicating the activity of human will in becoming a Christian. 'The Spirit and the bride say 'Come!' and let him who hears say, 'Come!' Whoever is thirsty let him come; and whoever wishes (is willing), let him take the free gift of the water of life.' (Rev. 22:17). "For there is no difference between Jew and Gentile-the same Lord is Lord of all and richly blesses all who call on him, for, 'Everyone who calls on the name of the Lord will be saved' (Rom 10:12,13). In both these verses we see the human will exhorted to break free from the power of sin and do something immensely good-come to Christ, call on God. And these verses are addressed to 'whoever' and 'everyone'. Many Christians read this and use the phrase 'free will' to describe what they see in these verses. However, the phrase 'human response' or 'human responsibility' would be more accurate. Martin Luther, in the *Bondage of the Will*, attempts to put the nail in the coffin of this concept by questioning the use of free will. He says many religious people describe the power of free will as small, and wholly ineffective apart from the grace of God. Agreed? But if God's grace is lacking, if it is taken away from that small power, what can the will do? It is ineffective and can do nothing good. Hence it follows that free will without God's grace is really not free will at all. For what is ineffective power but (in plain language) no power? The Bible teaches that the Holy Spirit makes us willing; we do not do it ourselves.

So God, in Christ, calls us in our complacency. We hear the outward call offering good news, but we are unwilling. Then the Holy Spirit enters the basement and turns up the heat of conviction. We now have an inner urge, a desire to get out of the house. That desire is fanned into a passionate flame by Christ's alluring beauty and his provision of a place of safety and love-at home with the Father and adopted into his family. I become willing and choose Christ because what I desired in my mind was changed by God's empowering, evocative grace! Sovereign saving grace gives power to obey. As well as grants a pardon for disobedience. My will is freed." At this point, I understand Metzger's stating not a free will but a freed will. However, I can only rely on what Scripture states, John 8:32 Then you will know the truth, and the truth will set you free. "Romans 6:22 But now that you have been set free from sin and have become slaves to God, the fruit you reap leads to holiness, and the outcome is eternal life .Romans 8:2 For in Christ Jesus the law of the Spirit of life has set you free from the law of sin and death.

**From your experience, what are the views, thoughts and assumptions of non-Christians (unbelievers) about the nature of God (what God is like)? To correct any imbalance and misperception on their part, what would you teach them about God? What Scriptures would you use and why?**

I do not have a lot of experience in this area. However, the thoughts and assumptions of unbelievers of what God is like can be extreme in one direction or the other. However, a few misconceptions about the nature of God is that He only created the world but is not active in it, He loves everybody and no one will die and go to hell and that He is not God the Father. If God is the creator, then God must have created life. But life comes only from life, therefore the Creator God must be alive from eternity. I would personally explain to them some of the attributes of God. People need understand who God really is. A few of those attributes are:

- God is Sovereign, that is, He is THE BOSS, period. God is subject to no one--no one can tell God what to do or judge His actions. ([Rom 9:1-25](#); [Psa 115:3](#); [135:6](#))
- God is Holy. Holy is a Bible term that means "set apart." God is separate from all other things, and is 100% pure in everything. He is set apart because of who He is. [Psalm 145:21](#) My mouth will speak in praise of the LORD. Let every creature praise his holy name for ever and ever. (NIV)
- God is Omnipotent. God is all-powerful. [Isaiah 43:13](#) Yes, and from ancient days I am he. No one can deliver out of my hand. When I act, who can reverse it?"
- God is Omniscient. God knows everything. God knows things that we cannot even conceive--He knows our thoughts, our sins, our innermost desires ([Heb 4:13](#)), and He knows our destiny. God is, says the Psalmist, of "infinite understanding" ([Psalm 147:4-5](#)) Nothing can be hidden from Him ([Job 34:21-23](#)).
- God is Immutable. [Hebrews 1:10-12](#) He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands. They will perish, but you remain; they will all wear out like a garment. You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end."

**According to J.I. Packer, what is the biblical basis for divine sovereignty and human responsibility? What do the Scriptures say? What are your thoughts about this? Why do you agree or disagree with Packer?**

Packer writes, the particular antinomy which concerns us here is the apparent opposition between divine sovereignty and human responsibility (or putting it more biblically) between what God does as King and what he does as Judge. Scripture teaches that as King, he orders and controls all things, human action among them in accordance with his own eternal purpose(see Gen 14:8, 50:20; Prov 16:19; 21:1;

Mt 10:29; Acts 9:27-28; Rom 9:20-21; Eph1:11, etc) Scripture also teaches that as Judge, he holds every man responsible for the choices he makes and the courses of action he pursues (see Mt 25:, Rom 2:1-16;; Rev20:11-13, etc). Thus hearers of the gospel are responsible for their action; if they reject the good news, they are guilty of unbelief. "Whoever does not believe is condemned already, because he has not believed" ( Jn 3:18 cf Mt 11:20-24; Acts 13:38-41; 2Thess 1:7-10 etc). Again Paul entrusted with the gospel , is responsible for preaching it; if he neglects his commission, he is penalized for unfaithfulness. "Necessity is laid upon me. Woe to me if I do not preach the gospel!" (1 Cor 9:16; cf. Ezek 3:17ff; 33:7ff.)God's sovereignty and man's responsibility are taught to us side by side in the same Bible; sometimes, indeed, in the same text. Both are thus guaranteed to us by the same divine authority; both, therefore, are true. It follows that they must be held together , and not played off against each other. Man is a responsible moral agent, though he is also divinely controlled; man is divinely controlled, though he is also a responsible moral agent. God's sovereignty is a reality, and man's responsibility is a reality too. This the revealed antinomy in terms of which we have to do our thinking about evangelism. At this time, I can only say that I agree with scripture 2 Timothy 3:16

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness,

**According to Metzger, what are the myths that obscure God's grace? What are your thoughts? Why do you agree or disagree with Metzger?**

Three Myths That Obscure Grace

1. The myth of my inalienable rights.
2. The myth of human goodness.
3. The myth of [absolute] freewill

The Scriptures concerning inalienable rights are Romans 13:1-7 Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. ... Acts 10:34 So Peter opened his mouth and said: "Truly I understand that God shows no partiality, John 14:6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

The Scriptures concerning human goodness are Romans 3:10-12 As the Scriptures say, “No one is good—no one in all the world is innocent.” No one has ever really followed God’s paths or even truly wanted to. Every one has turned away; all have gone wrong. No one anywhere has kept on doing what is right; not one. Psalms 14:3 But no, all have strayed away; all are rotten with sin. Not one is good, not one!

The Scriptures concerning absolute freewill are [Proverbs 16:9](#) - A man's heart deviseth his way: but the LORD directeth his steps. [John 7:17](#) - If any man will do his will, he shall know of the doctrine, whether it be of God, or [whether] I speak of myself. [Revelation 3:20](#) - Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

My thoughts concerning these myths are only based on what I can validate in the scriptures. I can only agree with Metzger when I can trace it back to the Word of God.

**In the final half of course lecture, discussion, reading, writing assignments etc., what have you learned that is or will be most impactful for you personally, for your family, your church and your ministry:**

During the last half of this course, two things impacted me most personally. The first is the Appendix One Training Materials for Learning God-Centered Evangelism. The appendix has contributed to my evangelism philosophy. I would definitely use it as teaching tool. Actually, the entire book has been an asset to my better understanding evangelism. The second is the Evangelism Training that I attended on March 17, 2018 at your church. The love for God resonated from the instructor. The passion to reach the masses for Jesus Christ was evident. The understanding that Evangelism is my covenant, my responsibility and my obligation as a believer was wonderfully demonstrated on the cover of the training manual. It represented to me the power of God through His Hand being transferred to the believer to go and get the unsaved world. The excellent training manual revealed scholarly research. The in depth documentation on regeneration, justification and sanctification is something that I had not seen before in an Evangelism Class in a church setting. I will keep this training manual as a reference guide for days to come.