

The Proclamation of the Gospel

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.

(1 Peter 2:9)



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The Proclamation of the Gospel

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. (1Pe 2:9)

The mission of the church


The proclamation is central and permanent mission of the church. Every disciple must understand that he has been called to bear fruit. The Lord commissions his followers to the one of the most challenging jobs already commissioned to them, *Go into all the world and proclaim the gospel to the whole creation.* (Mar 16:15)

Jesus' ministry was an intense proclamation of the gospel. He was daily involved with the annunciation of the gospel of the kingdom of God. The example of Jesus led his disciples to their role in the eternal plan. They were mobilized by the Lord to rescue lives. So the church was born, in the ardor of evangelization.

The harvest is plentiful. There is too much work. There are many who have not heard the gospel. And in our country, those who have heard, received a diluted and religious gospel. Let us remember the eternal purpose of God and the reason why the church remains in the world. And then, let us move forward.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you. (Joh 15:16)

The church in the house is not a social club whose members gather to enjoy each others company, to have fun and exchange ideas. The Church of Christ is an institution for winning lives. By divine nature, she lives to proclaim, in season and out of season, the gospel of Christ, the gospel of the kingdom of God.



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The church is turned outward

Jesus' ministry was intensely outward. A large part of the activities of Jesus with the disciples was public. Excluding prayer times alone and when he was alone with his disciples. In Mark 1:38 Jesus says "Let us go on to the next towns, that I may preach there also, for that is why I came out".

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The proclamation should be a normal part in the life of the disciple. It is not a question of giving a temporary emphasis on evangelism. It is the church to have a lifestyle, which is heavily involved with the outsiders.

Nor is it a matter of increasing the burden of church activities, but to adjust the activities we already have, so that we can involve people from outside.

We need to learn from Jesus. He did two things together: took care of the disciples and preached to the crowds at the same time:

- He edified the disciples before the crowds;
- And also preached and attended the crowds before the disciples.

~
*He did two
things
together.*

A church in Acts was also continuously involved with the people. They were everyday together in the Porch to be in touch with the people and preach the gospel.

And day by day, attending the temple together and breaking bread in their homes, they received their food with glad and generous hearts. (Act 2:46)

Go and stand in the temple and speak to the people all the words of this Life. (Act 5:20)

Every disciple need fill your mind and heart that truth, as such that the proclamation of the gospel is a permanent and remarkable characteristic in his life.

Four aspects of mobilization

We can say that a mobilized church outward is one that is fully engaged in the service of proclamation. For that, a church in the house (a home group) should work various aspects and activities that reveal a real mobilization in the proclamation.

- . The going
- . The oikos
- . The porch
- . The sending

Such activities are important aspects to be understood and lived by the church.

The going

Mt 28:19 “... going, make disciples”. What does this command of Jesus means? It Means that every disciple, going along the way, in his day to day, in his normal life, proclaiming to everyone he meets. This ordinance of Jesus is the mission of the disciple, therefore, every disciple is a missionary. For that reason, we must answer three questions: Who is the missionary? Where? When? The answers are: **me, here and now.**

This is the most basic aspect of the proclamation. This practice is the natural overflow of the life of Christ in a disciple. Each disciple must learn and be helped to have this life style.

Truly mobilized disciple is one who never misses an opportunity to proclaim the gospel of the kingdom of God. This is a goal to be worked on in the Church House.

O oikos

At 10:2,24; 16:14-15, 16:31-33, 18:8 – We see that conversions in “Acts” were not isolated. Each one that was converted influenced and carried with him those who were near, relatives, friends, workmates, schoolmates. The Bible calls those of “the house” (the greek, oikos).



*The
mobilization
happened in
the life of a
disciple when
he proclaims
to all that
surround.*

Here we find a key. In our experience the most conversions also occur in the closest circles of relationships of brothers. Therefore, we must *invest in the ones of our house (oikos)* to win lives.

This is the main and best land for sowing. Each disciple should put the ones of his house (his oikos) in the heart and make a conscious effort to make investing to win the relatives, neighbors and friends.

All brethren should have a list of the ones from his home, those with whom he is working. There should be continuous prayer for them. In addition, visits, phone calls, coffees and all kinds of investment.

The leader should give special attention to the family and friends of each new disciple, prioritizing to visit these homes. That should happen soon after his conversion, before he begins to get distant from his friends.

The porch

Acts 2:46; 5:20 – The Church must live its normal life in the streets. The ministry of Jesus and the apostles were public.



*O Oikos é
a terra
principal e
mais
frutífera*

The “Porch” was a place in the courtyard of the temple in Jerusalem, where the people used to agglomerate. And the disciples gathered there to preach the word.

That means, that the same way the church was not hidden behind closed doors at that time, nowadays it should go where the people are.

Each Church in the house must figure out the best strategy to be where the people are. It is not to be outside, just for the sake of being out, even though there is no one. They should seek the best alternatives that suit every place.

Although, sometimes, there are not many fruits. Conversion work on the streets, we see that the disciples grow, losing the shyness, overcoming fear and learning to proclaim. They become more fearless proclaimers in their day to day.

The sending

Mat 9:35 to 10:42. “These twelve Jesus sent out, instructing them...”. Send means to send it to fulfill a specific mission. The disciples saw Jesus doing the work, but they did not take the initiative to do the same. It was necessary to send them.

We need to send the disciples to proclaim. This is in a practical way to mobilize the disciples. Often, the disciples have the disposition, but they do not go by themselves. They need to be sent. The fact that they were sent – In Jesus’ name – generates in them faith and responsibility.

The leaders need to learn from Jesus, doing what he did with his disciples, and as he did. After being example, He joined them two by two, instructed them and sent them.

Ministry of witnesses and proclaimers

All we have to preach the word and bear fruit. All things that have life bear fruit. The coconut palm produces coconuts, the cat gives kittens and the disciples have to make disciples. Jesus said that whoever does not bear fruit will be cut off (Joh 15:1-2, Mat 21:18-19).

The Responsibility to preach the word to the unbelievers is there for the whole church. Each of us has this function

- . Acts 1:8 – The Holy Spirit was given to us to be witnesses;
- . 1Pe 2:9 – all are proclaimers of the virtues of Christ;
- . 2Co 5:20 – We are all ambassadors, representatives of Christ on earth;
- . Mat 28:18-20 – We were sent to make disciples.

Three things that we must apply to the preaching the gospel:

The hook

It is the first word we give to the person. Say a word of God to see if the person has an interest. It is as if we throw the hook in the water to see if the fish bites .

works like that: I speak a little word of God and then stop. Now I need to hear what the person says. Then I’ll know if he is

interested, hunger. If there is interest I keep talking, if not so I will leave. I give “hooks” to everyone I meet to find the interested ones.

Personal testimony

When one is open, I must give him my personal testimony. How should be the personal testimony? I have to briefly tell the experience of my conversion. Not something artificial and complicated. I must to be simple, natural and alive. The person must see what God has done already in my life (Luke 8:39). The center of this experience that I share is the word of God that came into my heart and changed my life, regenerating me to God (1Pe 1:23).

Proclamation of the Gospel of the kingdom

Some people, beyond open, expressed clear interest in hearing more. To those, we must give all the necessary teachings to enter through the door. We must be masters of these elementary truths, knowing by heart. To help, we relate these thruth to the five fingers of the hand:

- a) Index: points to Jesus, his person and work (see Elementary Principles);
- b) Medium: to the price (Luk 14:25-33). What is the price? All my life. Repentance: deny himself, take up his cross every day, losing life and to renounce all that he hath;
- c) Ring: our union with Christ (Gal 3:27), the coating of Christ, the new birth, new life etc.. Show that in baptism we are united to his body, the church (1Co 12:13). Also use the leaf and book illustration;
- d) Thumb: the baptism of the Holy Spirit, the endowment of power (Act 1:8), about the promise and its fulfillment;
- e) Pinky: Walking in the light, digging trench, confession of sins (Luk 6: 46-49).