

10-1-1999

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Recommended Citation

McDonald, L. S. (1999). Rethinking the Gift of the Evangelist: Reflections on C. Peter Wagner's Teaching. *Journal of the American Society for Church Growth*, 10(3), 15-28. Retrieved from <https://place.asburyseminary.edu/jascg/vol10/iss3/3>

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**Rethinking the Gift of the Evangelist:
Reflections on C. Peter Wagner's Teaching**

Larry S. McDonald

*Introduction*¹

"Discovering Your Spiritual Gift" has become a common topic of discussion in evangelical churches. Small group classes as well as sermon series regarding the topic stimulate great curiosity. In the 1960's and 1970's this interest in gifts focused almost entirely upon the gift of tongues and the gifts of healing. The 1980's and 1990's however, have yielded a more balanced and holistic emphasis. The development of spiritual gifts inventories or questionnaires have greatly multiplied.² C. Peter Wagner, a major leader in church growth, has been on the cutting edge of developing the spiritual gift emphasis. Thom Rainer testifies to the important role Wagner has played by stating, "Of all the contributions he [Wagner] has made, one of the major ones has been his discussion of the relationship between church growth and spiritual gifts discovery."³

Wagner believes that one gift in particular is the most instrumental for church growth. He states, "It is obvious that the one gift above all others necessary for church growth is the gift of evangelist."⁴ Through Wagner's teaching and writing he has helped many churches in the expansion of the kingdom. Indeed, for many years he has been instrumental in the Charles E. Fuller Institute of Evangelism and Church Growth as well as Professor of Church Growth at the School of World Missions at Fuller Theological Seminary. Also, he has personally impacted many pastors by pioneering the Doctor of Ministry degree in Church

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Growth at Fuller Seminary. Each of these achievements is admirable and has made a positive impact on the kingdom of God.

Because of Wagner's prominence in church growth and his teaching on spiritual gifts, his view on the gift of the evangelist will be considered and evaluated. Further, New Testament passages related to the gift of the evangelist will also be presented. It is the thesis of this writer that Wagner overstates the use of the biblical gift of the evangelist and understates the responsibility of every believer to be involved directly in evangelism. Therefore, in the conclusion of this discourse Wagner's teaching will be compared with the New Testament passages.

*Wagner's Teaching on the Gift of the Evangelist*⁵

Wagner maintains the gift of the evangelist found in Ephesians 4:11 specifically refers to the office of the evangelist. In his view it is not too "far fetched" to presume that the one who holds the office of the evangelist also possesses the gift of the evangelist. Existing for the edification of the body (Eph.4:12), this gift of the evangelist promotes church growth in quality as well as quantity.

Teaching that not every Christian is an evangelist, Wagner also asserts that not every Christian should strive towards this gift. He thus explains why "total mobilization" efforts have not worked and have instead brought about frustration, failure, and negative results. Wagner is quick to point out, however, that every Christian is to be a witness. Citing a distinction between spiritual gifts and Christian roles, Wagner maintains that Christians lacking the gift of the evangelist are prevented from side-stepping the responsibility to share Christ. Although every Christian may not possess the gift of the evangelist, every Christian does bear the role of being a witness.

Wagner illustrates this point in two ways. He first points to physical bodily functions with primary and secondary organs. For example, the uterus, being the primary organ in reproduction could not reproduce without healthy secondary organs of the digestive, respiratory, nervous, and circulatory systems. Likewise, evangelism, being the primary spiritual reproductive organ, needs healthy secondary organs (other spiritual gifts) for church proliferation. Church growth and church health are therefore interrelated.

Second, Wagner illustrates that many gifts have corresponding roles. Faith, for example, is listed as a spiritual gift (1 Cor.

12:9; 13:2). As such it is assumed that not all Christians possess the gift of faith. Still, all Christians are called to a role of living a life characterized by faith (Heb. 11:6). Comparably, not all Christians are endowed with the gift of the evangelist, but all Christians carry the role of being witnesses.

Wagner defines the gift of the evangelist as “the special ability that God gives to certain members of the Body of Christ to share the gospel with unbelievers in such a way that men and women become Jesus’ disciples and responsible members of the Body of Christ.”⁶ He believes one discovers this gift through experimentation, examination of feelings, evaluation of effectiveness, and confirmation from the body. This gift of the evangelist is intended for man or woman, lay person or professional, ordained or unordained, full-time or part-time, and for personal or public ministry. It can be exercised in settings denominational or interdenominational, as well as mono-cultural or cross-cultural. Its use may be to build up existing churches or initiate new ones.

According to Wagner only 10% of a local church body possesses the gift of the evangelist. He feels security in this percentage based upon his case studies, although he does not offer documentation. It appears to this writer that he has done more of an informal sampling from pastors. For example, Coral Ridge Presbyterian Church had 2,500 members, 250 of whom were involved in Evangelism Explosion. This church had a decadal growth record of 200%. Wagner therefore concludes that any church should have 10% of its members operating with the gift of the evangelist, also producing this 200% decadal growth.⁷ Additionally Wagner cites “somewhat of a Biblical basis” for his premise. Following His ascension, Jesus left a group of 120 believers, only 12 of whom were apostles (10%) with the task of propagating the gospel. The remaining 108 bore the role of being faithful witnesses. Wagner believes if 10% of a local church body exercises the gift of the evangelist, a 200% per decade growth rate would be a realistic expectation.

Practically speaking, Wagner believes about one-half of one percent of those who possess the gift of the evangelist actively exercise it.⁸ He further states that when evangelism is lacking, typically the 90% who do not have the gift of the evangelist are blamed. Wagner denounces this counterproductive practice and proposes instead a mobilization of the 9.5% who have the gift of the evangelist but are not using it.

Wagner progresses to an area even he acknowledged as con-

troversial: Can evangelism be overemphasized? Because his answer goes against the grain of evangelical thought, Wagner quickly claims that his entire life has been committed to fulfilling the Great Commission. He also states that every Christian, needs to know that God wants people to be saved, to be a witness, and to be prepared to share his faith as opportunity presents itself. Wagner then states,

But having said this, it is time we admitted that there are many good, faithful, consecrated, mature Christian people who are in love with Jesus Christ but who are not, do not care to be, and for all intents and purposes will not be significantly involved in evangelization in any direct way. Indirectly, yes. They will contribute to the growth of the Body of Christ like the lungs and the small intestines and the kidneys and the thyroid gland contribute to human reproduction. And they will carry out their role as witness when circumstances so dictate. But they won't go around looking for opportunities to share their faith. It is a misunderstanding of biblical teaching, in my opinion, to try to convince every Christian that he or she has to be sharing the faith constantly as a part of their duty to the Master. We do not tell them that they have to teach all the time or pastor others all the time or be an apostle or a prophet or an administrator or a leader or a missionary if they haven't been given the spiritual equipment to do the job well. To make people feel guilty if they ever get gas and don't share Christ with the filling station attendant or if they don't leave tracks for the mailman or if they don't witness to the waitress in the restaurant may actually harm the Body of Christ more than help it.⁹

Wagner illustrates this through his own life experience. When traveling by air, Wagner takes with him 8 to 12 pounds of reading material in his brief case, thereby exercising his gift of knowledge (scholar). He prays and searches for an isolated seat where he is not likely to be disturbed and considers it a good flight if he is left alone. In the event someone does sit beside him, Wagner asks the Lord to keep that person quiet unless their heart is prepared to hear the gospel message. More times than not, he abstains from conversation with the adjoining passenger, being too preoccupied with his spiritual scholarly gift. Wagner

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continues this thought by saying, "The Lord is not going to hold me responsible for what I did as an evangelist, but he is going to hold me responsible for what I did as a scholar-teacher. On the other hand those with the gift of the evangelist should make every effort to converse with the people next to them on the plane."¹⁰ He concludes by saying, "My role as a Christian is to be a witness for my Lord at any time, and I am delighted when God gives me the opportunity. But I have found that whenever I force it, I blow it. So I let God do it for me. When He doesn't, I stick to exercising my spiritual gift rather than my Christian role."¹¹

New Testament Passages Related to the Gift of Evangelist

The word "evangelism" comes from the Greek word "euangelion" which is used seventy-two times in the New Testament, fifty-four of which are in Paul's writings.¹² Meaning "good news," it is often translated with the word "gospel," but it is never associated with "gift" or "gifts."¹³ The Bible never speaks of "the gift of evangelism."¹⁴

The word "evangelist" is used only three times in the New Testament (Acts 21:8; Eph. 4:11; & 2 Tim. 4:5) and comes from the Greek word "euaggelistes" and means "one who announces good news."¹⁵ Each one of these passages will be examined along with the great commission.

Phillip The Evangelist

Phillip is first mentioned in Acts 6 as one of the seven chosen to meet the practical needs of the widows. These seven were described as "men of good reputation, full of the Spirit and of wisdom" (Act 6:3 NAS). He is next mentioned in Acts 8 following the stoning of Stephen, another of the seven. With Saul's persecution scattering the Christians out of Jerusalem, Phillip traveled to Samaria and "began proclaiming Christ to them" (Acts 8:5 NAS). Accompanied by miraculous events (Acts 8:6-7, 13), Phillip's preaching spawned great crowds who were very attentive to his message (Acts 8:6). Even Simon, who formerly practiced magic, was baptized by Phillip.¹⁶

As news of the revival reached the apostles in Jerusalem, Peter and John were sent to investigate this "Samaritan Awakening." Praying for this movement of God, Peter and John witnessed the Samaritan people receiving the Holy Spirit.¹⁷ Within the context of these exciting miracles Phillip is led away by an angel to a desert road in order to "preach Jesus" (Acts 8:6 NAS)

to an Ethiopian court official. This passage concludes with the Ethiopian believing and Phillip baptizing him. It is commonly believed this encounter brought about the introduction of Christianity to Northeast Africa.¹⁸ Immediately following the baptism Phillip disappears and continues to preach “the gospel to all the cities, until he came to Caesarea” (Acts 8:40 NAS). Preaching to cities all along the Mediterranean seaboard, Phillip becomes a forerunner to Paul’s missionary journeys. Phillip’s ministry in Acts 8 has been summarized as “that of ‘evangelizing’ or ‘announcing the gospel’ . . . with the intent that the hearers believe in Jesus.”¹⁹ About twenty years went by before Phillip was mentioned again in Acts.²⁰ Paul and Luke were on Paul’s last journey to Jerusalem when they visited Phillip’s home in Caesarea for several days. Luke describes Phillip as “the evangelist, who was one of the seven” (Acts 21:8 NAS).

Timothy The Pastor Evangelist

Described as a disciple having a good reputation, the first mention of Timothy is found in Acts 16 when Paul and Barnabas traveled through Lystra. It is commonly believed Paul met Timothy on an earlier visit in the area during his first missionary journey (Acts 14). Timothy’s mother and grandmother, Eunice and Lois, were devout Jewish women (Acts 16:1; 2 Tim. 1:5), and they faithfully raised Timothy in the Old Testament Scriptures (2 Tim. 3:14). Timothy’s father was Greek (Acts 16:1) and is assumed to have been an unbeliever. Timothy traveled extensively with Paul in addition to fulfilling Paul’s ministry assignments for him. Paul felt so deeply about Timothy that he called him his “true child in the faith” (1 Tim. 1:2 NAS) and described him as having a “kindred spirit” (Phil. 2:20 NAS). Having been left by Paul in Ephesus (1 Tim. 1:3) to deal with false doctrine, it is commonly believed Timothy became the Pastor of the Ephesian church.

Two letters were written to Timothy by Paul in order to encourage him in his pastoral ministry. It is during a charge for Timothy to be faithful in proclaiming the Word that Paul tells him to “do the work of an evangelist, fulfill your ministry” (2 Tim. 4:5 NAS). Usually thought of as a “fairly young man who was somewhat retiring, perhaps a bit shy,”²¹ possibly evangelism did not come naturally to Timothy. Thus, Paul would be writing to give Timothy an extra push toward involvement in evangelism.²² The picture given of Timothy is that of a young

and introverted man arising from a mixed racial and religious background. Paul encouraged him to “kindle afresh the gift of God” (2 Tim. 1:6 NAS). Already juggling his personal problems along with his pastoral duties of dealing with doctrinal issues within the church, Timothy is instructed by Paul to do the work of an evangelist. This writer fears that many such pastors today would respond to Paul by saying, “I do not have that gift!”

Pastor, Bible teacher, and author, Kent Hughes serves as an excellent present day example of a pastor doing the work of an evangelist. In stark contrast to Wagner’s example, Hughes relates his own flight agenda during air travel:

Once when I was flying back from a hectic missions conference in California, I was looking forward to reading Lewis’s *Letters to Malcolm*. But as I got on the plane I prayed, ‘Lord, if you want me to share Christ with someone, I am willing.’ As I sat down, the seat next to me was already occupied by a young man reading an Isaac Asimov novel. I took out my Lewis and said, ‘Are you enjoying your book?’ I do not even remember the jet taking off or the meal being served, but I do know I had the opportunity to share Christ with a young man who lived within five blocks of my former California residence. I was so caught up in my divine appointment that I left my *Letters to Malcolm* on the plane!”²³

The Gift of Evangelist

In Ephesians, Paul speaks of “the gift of the evangelist” by stating, “But to each one of us grace was given according to the measure of Christ’s gift . . . And He gave gifts to men . . . And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers” (Eph. 4:7-8 NAS). This is the only passage in the New Testament that speaks of the gift of the evangelist.

Scholars describe this list of gifts by using diverse words such as offices,²⁴ “functions,”²⁵ “spiritual gifts,”²⁶ “missionaries,”²⁷ or “leadership gifts.”²⁸ Various views are taken on this passage because the list of gifts appears to be different from the ones in Romans 12, 1 Corinthians 12 and 14, and 1 Peter 4. Ken Hemphill states, “The listing of gifts in Ephesians is unique because it included only persons who might be thought of as leaders.”²⁹

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What then becomes the determining factor in deciding how to view this list and specifically, the gift of the evangelist? It seems to this writer that Paul communicated the determining factor by stating the purpose of these gifts. Their purpose lies in "equipping the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ" (Eph. 4:11-12 NAS). It seems logical to deduct that this listing of gifts is intended for leaders who will equip the rest of the body. The gift of the evangelist, then is intended for leaders who will focus upon training Christians in how to lead people to Christ. Hemphill states, "Here, for the first time, there is a clear statement concerning the relationship between those gifted for leadership and other gifted members of the community. The leaders must promote the ministry of the saints and equip them so that all may work together for the edification of the body."³⁰ Michael Green concurs as he states "In Ephesians 4:11 the emphasis is all on teaching. The gifts of the ascended Christ to his church are apostles, prophets, evangelists, pastors and teachers, all of whom are called to equip the Christians for service."³¹

What then should be the focus of the evangelist? First, the evangelist is himself to be a proclaimer of the good news of Jesus Christ. This might take place with an itinerant ministry, ministry within a local church, on the mission field, or in church planting in unchurched areas.³² He is to set an example by his lifestyle in order to motivate the church toward evangelism.

Second, the evangelist is to train Christians in how to share their faith. Earl Radmacher pointedly addresses this by stating,

One might ask then, 'What is the specific role of the evangelist, if it is not his job to come at appointed times and conduct intensive soul-winning efforts?' It would seem, from the text that we have considered, that the evangelist has a part in equipping the saints. Then his particular part must be equipping them in the work of presenting the Lord Jesus Christ to the lost person; thus, in place of the typical two-week evangelistic service that we have in many of our churches, I would suggest that it might be well for us to consider the possibility of spending two weeks in the intensive training of our membership in the work of evangelism. Make no mistake about

it, the pastor and the evangelist are not exempt from personal soul-winning activity. In fact, they must lead the way, but the messengers of evangelism include the entire body of Jesus Christ.³³

Radmacher's point is well made even though he sets up an "either/or" situation. This writer participated in a Billy Graham Crusade in 1975 and a Bailey Smith Crusade in 1990. Both of these crusades included months of evangelistic lay training prior to the actual week of the evangelistic meeting. For this writer, the training received from the Billy Graham Crusade became the foundational layer of his Christian walk. An evangelist and team can and should be leading the way in the act of evangelism as well as training in evangelism.

The Great Commission

If the gift of the evangelist is a leadership gift, what is the average Christian's part in evangelism? The Great Commission given by Jesus is recorded five times (Matt. 28:19-20; Mark 16:15; Luke 24:47-48; Jn. 20:21; & Acts 1:8). Jesus did not direct marching orders for the church primarily toward those with the gift of the evangelist. Instead, these final commands were given to every believer in Christ. Green elaborates on this by saying, "One of the most striking features in evangelism in the early days was the people who engaged in it. Communicating the faith was not regarded as the preserve of the very zealous or of the officially designated evangelist. Evangelism was the prerogative and the duty of every church member."³⁴ J.I. Packer concurs as he states, "the commission to publish the gospel and make disciples was never confined to the Church's ministers. It is a commission that rests upon the whole Church collectively, and therefore upon each Christian individually."³⁵ Evangelists are to lead and train, but every Christian is to participate in fulfilling the great commission.

At times evangelism streams from the natural overflow of a Christian's life. But it must be realized that evangelism does not take place only within the context of emotional motivation. Evangelism comes from a heart of obedience to Christ's command. Because of the importance of evangelism, some have argued that it is one of the spiritual disciplines of the Christian walk. This presupposes that without the inclusion of evangelism in everyday life, the growth of the Christian is stunted. Donald

Whitney states, "evangelism is also a Discipline in that we must discipline ourselves to get into the context of evangelism, that is, we must not just wait for witnessing opportunities to happen."³⁶ He continues by saying, "Isn't the main reason we don't witness because we don't discipline ourselves to do it? Yes, there are those wonderful, unplanned opportunities . . . that God brings unexpectedly. But I maintain there is a reason for most Christians to make evangelism a Spiritual Discipline."³⁷ Whitney is not alone in sounding this emphasis. Wayne McDill states, "There is a direct correlation between personal Christian discipline and the spiritual boldness which is necessary to evangelistic zeal and effective leadership."³⁸ All Christians are mandated to not only wait for opportunities to share Christ with the lost but also to seek them out.

An Evaluation of Wagner's Teaching on the Gift of Evangelist

As one examines C. Peter Wagner's teaching on the gift of the evangelist, several very positive aspects are apparent. As previously stated in this article, Wagner through his teaching and writing has helped many churches in the expansion of the kingdom. Indeed, for many years he has been instrumental in the Charles E. Fuller Institute of Evangelism and Church Growth as well as Professor of Church Growth at the School of World Missions at Fuller Theological Seminary. Also, he has personally impacted many pastors by pioneering the Doctor of Ministry degree in Church Growth at Fuller Seminary. Each of these achievements is admirable and has made a positive impact on the kingdom of God.

Despite these positive factors, however, there are several elements of concern in his teaching on the gift of the evangelist. First, Wagner has a tendency to observe events in churches and then read those back into Scripture, therefore making them the norm. For example, Coral Ridge Presbyterian Church had 2,500 members, 250 of whom were involved in Evangelism Explosion. This church had a decadal growth record of 200%. Wagner therefore concludes that any church should have 10% of its members operating with the gift of evangelist, also producing this 200% decadal growth. He reads into Scripture this same alleged phenomenon, citing the ascension account in Acts. When Jesus ascended there were 120 people waiting in Jerusalem. The 12 apostles were specially trained in proclaiming the gospel, therefore 10% had the gift of the evangelist. Wagner's allowing experience

to interpret Scripture is a slippery slope that easily gives way to errant deductions.

Second, Wagner states he has done extensive case studies on his statistics regarding the percentage of people who have the gift of the evangelist (10%) as well as their impact upon the local church (200% decadal growth). But Wagner does not offer documentation of these studies much less details of how he compiled his data and analyzed it. He tends to make bold and sweeping statements and expects the reader to take him at his word.

Third, Wagner overstates the importance of the gift of the evangelist. He overemphasizes the individual Christian's prerequisite of possessing the gift of the evangelist in order to successfully evangelize. In effect he basically emphasizes that a person who does not possess this gift cannot be effective.

Fourth, Wagner understates the responsibility of the Christian to be involved in direct evangelism. He paints the picture that evangelism is to be dreaded and avoided by most Christians. Regardless of his well-worded attempts to differentiate between the gift of the evangelist and the role of a Christian witness, his logic falls apart in light of the Great Commission given to all Christians.

Conclusion

Jesus came to seek and save the lost. Prior to leaving this earth, He commissioned his followers to continue in His footsteps. He provided leaders with the special gift of the evangelist, who through their example and training are to guide His Church along the right path of evangelism. Among the great joys of the Christian life should be the participation of every Christian in seeing the Great Commission fulfilled.

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NOTES

1. An earlier version of this article was presented at the Evangelical Theological Society meeting in Orlando, FL, November 1998.

2. In church study groups this writer has used the *Wagner-Modified Houts Questionnaire*, 5th Edition by C. Peter Wagner and Richard F. Houts.

3. Thom S. Rainer, *Eating the Elephant: Bite-Sized Steps To Achieve Long-Term Growth in Your Church*, (Nashville: Broadman and Holman, 1994), 189.

4. C. Peter Wagner, *Your Church Can Grow: Seven Vital Signs of a Healthy Church, Revised*, (Ventura, CA: Regal Books, 1984), 83.

5. Wagner's most extensive teaching on the gift of the evangelist is found in *Your Spiritual Gifts Can Help Your Church Grow*, (Ventura, CA: Regal Books, 1979), 171–193; and *Your Church Can Grow*, 83–93. This section summarizes from these two books Wagner's teaching on the gift of the evangelist.

6. Wagner, *Your Spiritual Gifts*, 173.

7. Wagner, *Your Church Can Grow*, 86–87 and *Your Spiritual Gifts*, 177.

8. Wagner, *Your Church Can Grow*, 88.

9. Wagner, *Your Spiritual Gift*, 178–179.

10. *Ibid.*, 183.

11. *Ibid.*, 186.

12. David Watson, *I Believe In Evangelism*, (Grand Rapids: Eerdmans Publishing, 1976), 32.

13. Lewis A. Drummond, *The Word of The Cross: A Contemporary Theology of Evangelism*, (Nashville: Broadman Press, 1992), 204–205.

14. Malcolm McDow, "Evangelism and Spiritual Gifts," *Evangelism Today*, (November, 1996): np. It is very common to hear people speak of "the gift of evangelism." See Darrell Johnson, "The Gift of Evangelism And The Role of Witness," in the *Leadership Handbooks of Practical Theol-*

ogy: *Outreach and Care*, Volume 2.

15. *Zondervan Pictorial Encyclopedia of the Bible*, s.v. "Evangelist," by G.B. Funderburk. (Hereafter referred to as ZPEB.)

16. Since Simon tried to buy the power of the Holy Spirit, it is debated whether he was converted.

17. Debate surrounds this passage concerning the baptism of the Holy Spirit. Some describe this as the second Pentecost which was for Gentiles where the first was for Jews.

18. ZPEB, s.v. "Phillip," by R.E. Perry.

19. George W. Knight III, *The Pastoral Epistles: A Commentary on the Greek Text, New International Greek New Testament Commentary*, (Grand Rapids: Eerdmans, 1992), 457.

20. F.F. Bruce, *The Book of Acts, The New International Commentary on the New Testament*, (Grand Rapids: Eerdmans Publishing, 1954), 424.

21. ZPEB, s.v. "Timothy," by B. Van Elderen.

22. Leith Anderson, "Personal Challenges for 21st-Century Pastors," *Bibliotheca Sacra* 151 (July–September 1994): 260.

23. R. Kent Hughes, *Acts: The Church Afire, Preaching the Word Series* (Wheaton, IL: Crossway Books, 1996), 120.

24. Millard J. Erickson, *Christian Theology*, Volume 3, (Grand Rapids: Baker Book House, 1985), 875.

25. *Theological Dictionary of the New Testament*, s.v. "Euaggelistes," by Hauck Friedrich.

26. Wagner, *Your Spiritual Gift*, 173. Wagner initially describes this gift as an office but practically treats it as all other gifts.

27. Drummond, *The Word of the Cross*, 302.

28. A. Skerinton Wood, *Ephesians-Philemon, the Expositor's Bible Commentary*, (Grand Rapids: Zondervan Publishing, 1978), 58.

29. Kenneth S. Hemphill, *Spiritual Gifts: Empowering the New Testament Church*, (Nashville: Broadman Press, 1988), 195. Hemphill's Ph.D. work at Cambridge was on spiritual gifts. The above work addresses the passages on spiritual gifts within the context of the given book.

30. Hemphill, *Spiritual Gifts*, 195.

31. Michael Green, *I Believe in the Holy Spirit*, (Grand Rapids: Eerdmans Publishing, 1975), 193–194.

32. John R.W. Stott, *The Message of Ephesians, the Bible Speaks Today*, (Leicester, England: InterVarsity Press, 1979), 163.

33. Earl D. Radmacher, "Contemporary Evangelism Potpourri, Part II" *Bibliotheca Sacra* 123 (April 1966): 166.

34. Michael Green, *Evangelism in the Early Church*, (Grand Rapids: Eerdmans Publishing, 1970), 274.

35. J.I. Packer, *Evangelism and the Sovereignty of God*, (Downers Grove, IL: InterVarsity, 1961), 45.

36. Donald S. Whitney, *Spiritual Disciplines for the Christian Life*, (Colorado Springs: NavPress, 1991), 100–101.

37. Ibid.

38. Wayne McDill, *Evangelism in a Tangled World*, (Nashville: Broadman Press, 1976), 170.