



Jesus' Methods of Communicating the Gospel: its Implications for the Missionaries Today

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1. PREAMBLE

In *The Mission of an Evangelist* (2001:113-114), one key thing that is important to note that was clearly seen in the life and ministry of Jesus Christ is the fact that, in a desire to “Present the Gospel to Different Audiences,” the best way to be more effective in communicating the essential principles of the Gospel to the people to whom we witness in our ministries was sought. The movement of people from one place to another, even in a village setting, the audiences we encounter are made up of different groups. The Church cannot forget soon of the primary audience the message was meant for. Christians were under the impression that only Jews could become members of the Kingdom of God (Acts 9:20). The target audience for presenting the Gospel was very narrow indeed. But God redefined the audiences of the early Church. God broadened the target audience for the presentation of the Gospel when He gave Peter the vision that is recorded in Acts 10; cp. Isaiah 42:6. This expansion of the presentation of the Gospel to different audiences was also in keeping with the commandment of Jesus Christ to His disciples when He said, “Go ye into all the world, and preach the gospel to every creature” (Mark 16:15, KJV). Today, the Church look to the Bible, which is the authority of our presentation of the Gospel of Jesus Christ, we find that the original target audience was one. But then God, in His omnipotent wisdom, expanded that audience to include the Gentiles.

2. THE KINDS OF AUDIENCES IN THE WORLD TODAY

The desire of every preacher whether a pastor, teacher or missionary, it is expedient to take note of the target audience we are going to reach with the gospel. The guaranty of our success is if we can adopt the method Jesus applied in presenting the gospel. It is stress in *The Mission of an Evangelist* (2001:114), First, Jesus presented the gospel in a way that could be understood meaningfully by the Gentiles. And on the part of the early disciples, they had to adopt this change because the Jews had some knowledge of the Bible, while most of the Gentile world had little or no knowledge of the Bible. So, the disciples had to adopt to this new phase of presenting the biblical message. In the early presentation, as they presented the Gospel to the Jews the point of contact was this: “The God of glory appeared to our father Abraham” (Acts 7:2, NIV). That presentation of the Gospel was understood by Jewish audiences.

Second, we are taught from the Word of God that as we present the Gospel to various audiences, we have to change the way we present it to have a point of contact. The approach in presenting the Gospel to the non-Jewish audiences, the point of contact changed. For example, at Lystra, confronted by a totally Gentile audience, Paul spoke only of “the living God, which made heaven, and earth, and the sea, . . . who in times past suffered all nations to walk in their own ways” (Acts 14:15-16, KJV). Paul had to change his point of contact as he preached to the Gentiles in Lystra and Mars' Hill in Acts 17. He changed his point of contact so the audience could identify and understand the Gospel. Therefore, Scriptures remind us that as we present the Gospel to various audiences, we have to change the way we present we present it to have a point of contact, *The Mission of an Evangelist* (2001:114).

Today the Gentile world has become a very complex world. Gentiles belong to different religious and cultural groups. The task today, therefore, has become more difficult. The different audiences we encounter today are religious groups and cultural groups, *The Mission of an Evangelist* (2001:114). The list below gives us an idea of the kind of audiences the missionaries are challenge to present the Gospel to.

- a. Nominal Christians are a chunk of the audiences that we must reach with the Gospel of Jesus Christ
- b. Islam is a larger target audience
- c. Buddhism now has a large following
- d. Confucianism is found mainly in China and Korea. People who call themselves animists, who live in remote areas of the world, are some of the most receptive people to the presentation of the Gospel of Jesus Christ, *The Mission of an Evangelist* (2001:114-115).

Second-cultural group

- a. Young people are a different cultural group by themselves. Because this audience is very large and vibrant, special attention has to be given to them.
- b. The Secular person
 - This is a person who either have no idea of God or do not care about their spiritual lives
 - This man's mind is not against religion
 - This man leaves God out of religion. Around the world, people are religious, but religious without God
- c. Tribal groups
- d. Prostitutes
- e. Drug addicts/drunksards
- f. Fishermen, *The Mission of an Evangelist* (2001:114-115).

3. JESUS' METHODS OF COMMUNICATING THE GOSPEL

According to Roger S. Greenway and Timothy M. Monsma (2000:171) assert, "In the life and ministry of the Lord Jesus Christ, what has often appeared to Christians as a dilemma finds a resolution. That Jesus' ministry is a model of the way the Christian's twin responsibilities of evangelism and social involvement are to be integrated. Jesus preached, taught, and healed. His concern for the physical needs of people flowed from his love and compassion for them as people, image-bearers of God, who are burdened down by sin and its consequences, hurting, hoping, seeking, dying. His healing ministry served as a bridge to his preaching ministry, as he blended concern for the temporal and eternal dimensions of human existence.

Roger S. (2000:172) has stressed that, Christ's compassion for ministry was holistic compassion, that was demonstrated through healing of the sick (Mark 1:41), feeding of the hungry, and giving salvation for those who saw their spiritual emptiness without his saving grace. He set aside plans for a restful retreat and taught a multitude (Mark 6:34). When people were hungry and had no food left, Jesus used his power to feed them (Mark 8:1-10). Both his words and his works were expressions of his compassion for people. In the prayer Jesus taught us, he kept humankind's two essential needs together-daily bread and the forgiveness of sins. Glandion Carney (1990:31) affirm, "Much of Jesus' ministry focused on the cities and communities of Israel. As an integral part of that ministry, we often see Jesus going into the city to engage its residents and then retreating to a quiet place to pray or teach the disciples. Jesus models a ministry that engages the city and then retreats to be refreshed." Glandion (1990:31) stresses that, this pattern is most evident in the last week of Jesus' ministry before his death. Each day he entered the city to teach, and each evening he returned to Bethany. In this last week of ministry Jesus speaks against the injustices practiced by the Pharisees. At the same time his love for the people of Jerusalem is evident in his continual teaching and desire to be with them.

Dennis J. Mock (1984:51) affirms that, Teacher (“Rabbi”) was the term most often used of Jesus and He accepted that title- “for you have one teacher, The Christ” (Matt. 23: 10, NIV). “You call me Teacher and Lord and rightly so, for that is what I am” (John 13:13, NIV). Over 45 times in the Gospels, Jesus is called “Teacher” but not once is He called a “Preacher!” Even when He is called “Master,” the Greek root word is normally the word for teacher. The followers of Jesus were called disciples over 200 times in the New Testament-a “disciple” is a pupil or committed learner, thus implying a relationship between them as students and Jesus as Master and Teacher. Jesus spent most of His ministry time in teaching His disciples and the multitudes about God and His ways (John 1:18, NIV).

Dennis J. (1984:55-57) stress the fact that, Jesus’ motivation for teaching was totally Unselfish-He only desired people to know and obey the truth. He taught to serve the Father and meet the needs of people for spiritual food. The overall goal of the teaching of Jesus was to see life-change. He desired people to change in their thinking about God, their view of themselves, their approach to life, their attitudes and conduct in relation to others and God. Jesus utilized all of the principles of teaching and used a variety of methods to effectively communicate His message.

According to J. D. ed. Douglas (1987:205), alluded, the public ministry of Jesus was brief. Its length has to be estimated from the materials recorded in the Gospels. John gives more information on this point than the other Evangelists. Judging from the number of Passovers mentioned there (John 2:23; 5:1; 6:4; 13:1), the period was at least somewhat in excess of two years and possibly more three. During his Galilean mission, Jesus made the city of Capernaum his headquarters. From this center he went out, usually in the company of his disciples, to challenge the people in city and town and village with his message (Mark 1:38, 6:6; Luke 8:1). A part of his ministry consisted in healings and exorcisms, from many had diseases of various sorts and many were afflicted with demon possession. These miracles were not only tokens of divine compassion but also signs that in the person of Jesus of Nazareth the Promised One had come (cf. Matt. 11: 2-6; Luke 4:16-19). They were revelations of the mercy and power of God at work in God’s Anointed. Jesus found fault with the cities of Galilee for rejecting him despite the occurrence of so many mighty works in their midst (Matthew 11:20-24). The writer presents few methods used by Jesus’ to communicate the Gospel to his followers.

First, Millard J. Erickson (1998:1067) assert, Jesus demonstrated **love** to the people. It is clear that Jesus cared about the problems of the needy and the suffering. He healed the sick and even raised the dead on occasion. Emphasis on social concern carries over into the Epistles as well. James is particularly strong in stressing practical Christianity. Consider for example, his definition of religion: “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world” (James 1:27). Wade Coggins T. (1975:23) affirm that “Loving care and concern, which are demonstrated through various kinds of programs that meet the felt needs of people, can be communication at a very profound level.” Roger S. Greenway (1999:124) asserted also missions by word and deed make a powerful witness to Jesus Christ. It has opened up homes, towns, and nations to the gospel. It follows the example of Jesus himself, who “went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness” (Matt. 9:35). Billy Graham (1989:63) stress that Jesus healed the leper, he was teaching by example as well as precept that we have a responsibility to the oppressed, the sick, the poor (Luke 4: 18-19). Andrew Walls and Cathy Ross (eds.) (2008:66) observed:

Wellness and wholeness are a real necessity and a real possibility. The Christian faith, being in carnational, is seen at its best when in contact with people at their most acute perception of life and reality. Significant time and energy of Jesus’ ministry was spent in contact with people expressing different levels of pain, needs, and abandonment. Wherever he went he was surrounded by people in need, and to them he gave special attention and time.

It’s interesting to know how J. D. Douglas (1987:206) stress the fact that, the ministry of the Savior was predominantly to the multitudes during its earliest phase, as he sought out the people where they were, whether in the synagogue or on the city street or by the lakeside. “He went around doing good” is the way Peter described it (Acts 10:38, NIV). Robert E. Coleman (1998:74) gives the second method, he understood his **audience**. The composition of the audience, it would seem, largely determines how sermonic proof material is utilized. To Jews, for example, strong use is made of

scriptural authority. To pagans, natural revelation is used more freely. One cannot help but be impressed with the relevance of the messages, to the immediate situation. In the larger context of Christian communication, the manner of speaking varies considerably, with delivery moving from bold proclamation to casual conversation. In *Mission of an Evangelist* (2001:103) K.P. Yohannan is quoted as saying: "The basic element of communicating the Gospel is, first of all, to understand your audience, to whom you are to talk to. Are you talking to Muslims? Buddhists? Tribal people? Are you talking to people who have a certain type of job, like fishermen?" Understand the need of the people, what they believe, their cultural background and their condition. The felt need of people is basic in communicating effectively with people. In *Mission of an Evangelist* (2001:445), it is stressed here that, to communicate the Gospel effectively we need to understand the audience. The world around us is changing rapidly, and we must be like the men of Issachar who understood the times and knew what should be done (1Chronicles 12:32). Graham Cheesman (1997:124) affirm that in order to get into the mind of the people, know what they are thinking and know whether you are really communicating.

According to Dennis J. Mock (1984:57-58) mentioned the third method, he used **lecture-discourse**. As pointed out earlier, Jesus utilized all of the principles of teaching and used a variety of methods to effectively communicate His message. A discourse is a formal, systematic, and orderly lecture, speech, exposition, address and sermon delivered to a particular audience for a particular purpose. Jesus used both long and short discourses to teach significant truth. Major (long) discourses were; i.) Sermon on the Mount (Matt. 5-7). ii.) Olivet Discourse (Matt. 24-25). iii.) Upper Room Discourse (John 13-17). Minor (shorter) discourses were; iv.) On many occasions Jesus delivered short, concise, specific lectures to teach in a systematic way. We can see clearly how Jesus used lecture method of teaching quite often-but He always taught significant truth designed to; minister to people's needs, answer questions, address problems, inform of truth, correct false teaching. In *Teaching Techniques for Church Education (eighth edition)* 1983:19, it is asserted that the most widely used teaching method, especially at the adult, young adult, and sometimes high school level, is the lecture. In this method, the teacher speaks to the class, giving the information to be learned.

Dennis J. (1984:59-60) stress the fourth method, he used **question-answer**. One of Jesus' favorite methods of teaching was to ask a question or answer a question with another question. He was a master at this method. And He used His answers to the questions of others to teach a large percentage of the truth He taught. Jesus asked over 100 questions in the Gospels and at least that many were asked of Him. In fact, the first recorded words of Jesus were in the form of a question- "Why were you searching for me?" He asked. "Didn't you know I had to be in My Father's house?" (Luke 2: 40). Here are a few of Jesus' questions and the reason He asked them: To;

- a.) Cause people to think- "Dear woman, why do you involve me?" (John 2:4)
- b.) Correct misunderstanding- "You are Israel's teacher and you do not understand these things?" (John 3: 10)
- c.) Clarify confusion- "Which is easier: to say, 'Your sins are forgiven, 'or to say, get up and walk'?" (Luke 5:23)
- d.) Confront error- "Which is lawful on the Sabbath: to do well or to do evil, to save life or to kill?" (Mark 3:4)
- e.) Create interest- "Who do people say the Son of Man is?" (Mark 16: 13)
- f.) Create background for teaching- "What did Moses command you?" (Mark 10:3)
- g.) Emphasize a truth- "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matt. 16:26)
- h.) Suggest appropriate application- "Which of these three do you think was a neighbor to the man who fell into the hands of robbers?" (Luke 10: 36)
- i.) Draw people into the learning experience- "Which of you, if his son asks for bread, will give him a stone?" (Matt. 7:9). Therefore, questions were an essential part of Jesus' teaching method-often it is what He used to stimulate interest and gain the attention of His audience.

Dennis J. (1984:62) has added the fifth method, he used **example**. Living out the truth in practice is one of the best ways to teach, for what we do may speak louder than what we say (Matt. 23: 1-4). For instant, Jesus taught about servant hood and forgiveness by washing His disciples' feet-then He said, "I have set you an example that you should do as I have done for you," (John 13: 1-17; 1Pet. 2:21). Again, Jesus prayed so regularly that His disciples finally asked Him to teach them to pray (Luke 11: 1-2). Finally, Jesus commanded His disciples to love each other as He had loved them (John 15: 12-13). This research observed that Jesus never taught His disciples to do what He was not willing to do Himself.

Dennis J. (1984:61) gives the sixth method, he used **parable-story**. Of all the teaching methods utilized by Jesus, the parable-story was undoubtedly His favorite since He employed it more often than any other. It may also have been His most effective method. A parable is a "true to life" story. Roger E. Hedlund (1985:188) affirm, "A parable is designed to convey essentially a single truth rather than a complex of truths". Donald English (1996:121-122) assert in both Old and New Testaments this is a primary method of communication. Suppose the story is the theology. Jesus can speak about sheep and goats, about servants and masters, about children and parents, about building and about customs, because that is how his heavenly Father has built the world. Suppose these are the building blocks of which theology is constructed, which he affirmed in his incarnation. Suppose he is saying that these are the materials through which we are meant to discern the presence of God, just as death and resurrection in all our life cycles is present if we can perceive it, and is the very rhythm that he himself took up in order to redeem us. If these are true, then the story carries the whole theology within itself, without being self-consciously theological or academic.

Again, in the *Teaching Techniques for Church Education* (1983:20), it alludes, "Jesus was a master storyteller. His stories are unsurpassed as models of "character painting" by means of action and the spoken word." Dennis J. Mock (1989:61) concluded by observing as follows, about 25% of Mark and 50% of Luke are in the form of parables-stories, with the word "parable" appearing over 50 times. And some see Jesus' teaching as many as 61 separate parables-stories. It is no wonder that Jesus is called the Master Story-teller. The parables used by Jesus based on illustrations from every day, common life involving persons, plants, animals, nature and objects. Jesus' story-telling was always related to life with each parable-story being designed to address a problem or answer a question which His audience was facing. For example, Luke 12: 13-21.

4. THE IMPLICATIONS OF THE METHODS USED BY JESUS FOR THE MISSIONARIES TODAY

In *The Mission of an Evangelist* (2001:445), it states in presenting the Gospel today, the challenge before missionaries and pastors' is to add modern ingredients or methods without losing the old flavor. But spiritual leadership is the key to moving people from the old to the new, from the security of the past to the insecurity of the future. Prayer will make us open for God to do in and through us what we cannot do for ourselves. Old and new work together. We reach back and we reach forward. We're not wavering one iota from the spiritual disciplines. We're rooted and grounded in Christ. But we present a program that uses modern methodology-lighting, video, drama and all genres of music. These forms work together. The artists authenticate the communicator by setting up the preaching of the Gospel. The artists open the heart to hear the Word. When people know we understand their world, they will stay to hear the communicator open the Word of God, in language they can understand.

In *the Mission of an Evangelist* (2001:445-446), it is stress that, in using modern methods, there may be resistance from the church culture. As leaders and communicators, we may be out of touch with the culture and modern methods of communication. Sometimes we face concerns that new methods of communication are excessive and too expensive. Donald English (1996:122) quoted John Stott, "Failure to move and adapt with the culture will ensure death." The lesson for the missionaries is twofold. There are many occasions when we do well simply to tell a biblical story again, preferably in a way that relates it to present day circumstances, and renders it both intelligible and attractive. But the second implication of the importance of story in the Gospels is the value of using stories ourselves in our sermons. The story is more than a piece of information. It is an invitation to people to identify the story, to identify their own stories, and if they wish to step into the story and be participants in it. Dennis J. (1989:61) stresses, story-telling as a teaching method then should not only seek to convey a central truth but it should address a recognized need that is relevant to the audience. And often Jesus' story demanded a response or action (Matt. 18: 35) and was not easily forgotten.

According to Paul J. Fritz (2010:261-262), he raised an observation and at the same time suggested, the missionaries today if they want to keep converts in the field, then, they must be ready to look for the felt needs of the converts in a historic search of the way that the people have responded to the gospel in the past. By conducting some interviews with the people, you will be able to discern patterns that the people have displayed in their reaction to the gospel as well as the main truths of the scripture. We are challenge to use Biblical parables to explain the main truths about God, Christ, the Holy Spirit, the gospel, and our responsibilities to people. By placing alongside the truths in parabolic language many people will understand the truths easier. This will help make the truths more vivid, alive, simpler, and impactful.

Billy Graham (1989:60, 62-63) has again quoted James S. Stewart of Edinburgh, as saying: You never preach the gospel unless you preach it with simplicity. If you shoot over the heads of your hearers, you don't prove anything except you have a poor aim." We must learn to take the profoundest things of God and proclaim them with simplicity. "All men will know that you are my disciples, if you love one another" (John 13: 35, NIV). When we speak to people about Christ, personally or in preaching, do they think that it is our business? Do we really love them? Does it show? Do they sense our compassion? How many of us have loved our members so much that we have shed tears?

Wade T. Coggins (1975:22) alludes, we must go to the villages, to the market-places, to schools, and other public places to share the Gospel. C. Rene Padilla (2010:112) affirm that any attempt to communicate the gospel without an initial profound identification of the communicator with the receiving culture is sub-Christian. The whole Bible is an eloquent witness to God's purpose to meet men and women and to converse with them in their specific historical situations. Missionaries today have a lot to learn from apostles in the scriptures. The lessons are very relevant today. We cannot prove ignorance.

According to Michael Green (2003:300) "Christianity is enshrined in the life, but it is proclaimed by the lips. If there is a failure in either respect the gospel cannot be communicated. We saw earlier the quality of Christian living which backed up the proclamation the evangelists made." John Corrie (ed.) (2007:27) assert, evangelicals today have traditionally adopted such a single focus on Christ by emphasizing the birth, death and resurrection of Jesus; only in recent years have most taken the incarnation and life of Jesus seriously. Millard J. Erickson (1998:1067) stress, it is clear that Jesus cared about the problems of the needy and the suffering. He healed the sick and even raised the dead on occasion. If the church is to carry on his ministry, it will be engaged in some form of ministry to the needy and the suffering. That Jesus accepts this of believers is evident in the parable of the Good Samaritan (Luke 10: 25-37).

Dennis J. Mock (1989:85-86) summarizes:

Many different methods of evangelism were used in the New Testament church and the same is true today. Most of these methods are good and acceptable. A few cautions are in order though with respect to methodology: First, methods must never compromise or take priority over the message. Second, methods used must be consistent with Scripture and must not take on the appearance of manipulation or trickery. Third, methods are not sacred, the Gospel message is. Fourth, methods can be adapted and changed to meet the needs of the person witnessing and the particular audience. Fifth, methods should not exalt the messenger above the message (1 Cor. 2: 1-5; 2 Cor. 4: 1-7).

Therefore, in the Teaching Techniques for Church Education :1983:19) affirm what Dennis says. Recognizing that there are many effective teaching methods, each having an appropriate use, will improve our teaching. Understand also that change does not have to be threatening, but can actually help us feel more secure in our teaching.

The missionaries are advice by David Eby (2001:75-76) on the following. (1.) Proclaim the Gospel indiscriminately to all kinds of people. The Lord's command to Paul was to bear witness for Christ to all kinds of men (Acts 22:15). It was Paul's passion to call for repentance and turning to God across all religious, cultural and racial lines. Paul's heart-beat was to testify concerning Christ 'both to small and great' (Acts 26: 20). (2.) Persuade and appeal to the mind. Paul's practice was to enter the synagogue and to reason from the Scriptures with Jews and God-fearing Gentiles (Acts 17: 2, 17; 18:

19; 19: 8). In Ephesus he reasoned daily in the school of Tyrannus with a Gentile audience (Acts 19:9). His goal was always the same: speak to the mind, appeal to the reason, in order to persuade men and women to come to Christ in repentance and faith (Acts 18: 4, 13; 19, 26). Paul's ministry of the Word in Rome with the Jewish leaders involved 'explaining to them by solemnly testifying about the Kingdom of God, and trying to persuade them concerning Jesus, from both the Law of Moses and from the prophets, from morning until evening' (Acts 28: 23). (3.) Minister the Word publicly and privately to individuals, Families and Large Groups. Paul summarizes his ministry as teaching 'publicly and from house to house' (Acts 20:20). Also, the Word was spoken to individuals and all sizes of groups in all kinds of settings, publicly and privately. Yusufu Turaki (2006:116-117) stresses on the following (4.) We need to be committed in our presentation of the unique Christ to the non-Christian religions and cultures. (5.) We need to be firm and to continue in the historic, apostolic confession and proclamation of the Lordship, authority, power and supremacy of Christ over the whole world. (6.) We need to develop and formulate a biblical and theological basis and foundation for the uniqueness of Christ and for the biblical concept of salvation. (7.) We need to encourage a strong missionary commitment to the presentation and proclamation of the unique Christ to the whole world as its Lord, Savior and Mediator. (8.) Finally, we need to develop a method and strategy of relating the gospel of salvation in Christ to the non-Christian religions and cultures.

C. Rene Padilla (2010:111-112) observed that:

Neither the interpretation nor the communication of the gospel can be carried out in a vacuum; they are realized in, and conditioned by, a given cultural context. Eugene A. Nida says, "in order for communication to take place it is necessary for the communicator to establish an effective relationship between the message and the total cultural context. If the elements of communication-circumstances, techniques and methods, and the role of the participants-facilitate or obstruct communication, how much more will the content of the communication be affected by the epistemological approach and the symbols employed to transmit a message in a concrete situation. Where there is no common conceptual basis between the communicator and the receiver, at best the message given by the first will be reinterpreted by the second and integrated into his or her own ideological structure.

C. Rene Padilla (2010:112, 114) stresses that, any attempt to communicate the gospel without an initial profound identification of the communicator with the receiving culture is sub-Christian. The whole Bible is an eloquent witness to God's purpose to meet men and women and to converse with them in their specific historical situations. Field Missionaries need to know that without the contextualization of the gospel there can be no real communication of the Word of God. Communication of the gospel can be carried out only with reference to the complexity of cultural factors involved in communication. This is not a question of a simple literal translation, but of an interpretation that requires the guidance of the Holy Spirit.

5. CONCLUSION

The missionaries can only increase their effectiveness in their preaching and teaching ministries by using a variety of teaching methods. The lecture method, though often overused, is still a valuable teaching method if it is carefully prepared and delivered with enthusiasm. Storytelling, a favorite method for teaching children can also be used in teaching youth and adults. You need to be sure you know the story well and practice it so it is delivered in a way that will hold the members' attention. Illustrations, windows that let in light, are used when teachers of the Word want to influence the lives of members through life-related situations and examples. Participation offers many advantages in drawing members into the lesson material and urging self-study and preparation.

As missionaries, "Just preach the simple Gospel. That is all you need to do." The Bible says, "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Romans 10:14, KJV). There is no doubt that the preaching of the Cross is the power of God (1 Corinthians 1:18). The life and ministry of Paul was demonstrated always by simple preaching of the Gospel, and as he did so he explained the Gospel according to the audiences that he encountered. That is why Paul said, "Unto the Jews I became as a Jew, that I might gain them that are without law" (1 Corinthians 9:20-21, KJV).

Paul adopted his presentation. As we proclaim the Gospel as missionaries, we will have to adapt our presentation of the simple Gospel according to the types of audiences we face.

The missionaries need to be sensitive to the target audience they are trying to reach, and let them try to communicate the Gospel in the way that they audience will understand. Knowing the audience means being able to know they people's needs, their viewpoints and their experiences. Then we will know when it is necessary to express the same truth in different ways. God Himself was aware of his audiences. The best communicators are the ones who make an effort to learn about the audience.

Finally, the missionaries should know that, the presentation of the Gospel must be biblical and orientated toward the personal needs of the people. But the Gospel never changes. The presentation of the Gospel should always be depended on the authority of the Word of God and the leadership of the Holy Spirit. And then, we must focus on the Cross where Jesus died as mankind's substitute for sin.

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