

EVANGELISM Letters in red colors are the ones I quoted in the paper.

Pedrito U. Maynard-Reid, *COMPLETE EVANGELISM* (Scottsdale: Herald Press, 1997)

Maynard-Reid was pastor and professor in the department of religion and theology both at West Indies College, Jamaica, and Antillian College, Puerto Rico and Walla Walla College in the Washington State.

Aristides, a Roman, described the early Christians to the emperor Hardrian thus:

They love one another. They never fail to help widows; they save orphans from those who would hurt them. If they have something, they give freely to the man who has nothing; if they see a stranger, they take him home, and are happy, as though he were a real brother. They don't consider themselves brothers in the usual sense, but brothers instead through the Spirit of God (Maynard-Reid 17).

CHAPTER 3: DEFINITION OF EVANGELISM

In the traditional definition, *evangelism* means "to proclaim the good news." The words *evangelism* or *evangelization* do not occur as such in the New Testament. Yet these modern terms are derived from Greek words associated with "good news" and its proclamation or announcement (Maynard-Reid 59).

Many evangelical Christians limit evangelism to one or more of the following tasks:

1) "soul-winning," converting person so that they verbally acknowledge Jesus as Lord and Savior, and/or become members of a church; 2) church planting; 3) "witness," verbally sharing one's personal faith in Jesus in a fairly narrow spiritual sense; 4) public proclamation of the gospel in traditional categories; and 5) personal discipleship, mostly in the sense of abstaining from a selected list of sins (Maynard-Reid 124)

Thus Walter Brueggemann can declare that at the center of evangelism is "the message announced, a verbal, out-loud assertion of something decisive not known until the moment of utterance" (Maynard-Reid 59).

The Greek words behind this concept of evangelism are derived from the noun *evangelion* (good news, gospel) and its verbal cognate, *evangelizo/evangelizomai* (I proclaim good news). David Barrett (10-14) says these terms occur twenty-five times in the Greek Old Testament (LXX), with the basic meaning of carrying or bringing good news. In the New Testament, these words are used over 130 times. The verb forms used in the Gospels refer to the earthly ministry and activity of Jesus, proclaiming the arrival

of the kingdom. This, according to Barrett, is unique to the pre-resurrection ministry of Jesus and does not refer directly to the activity of the early Christians after that ministry. The new gospel proclaimed by the apostles is that Christ was raised from the dead. Barrett also sees that it has a more wide-range and all inclusive meaning (Maynard-Reid 60).

More scholars are recognizing that the traditional definition of proclamation is inadequate and that no one word fully captures the concept. In the first place, other terms are used to convey the concept; one such word is *witness*. David Bosch points out that this noun occurs thirteen times in Acts, and only once in Luke's gospel (24:48). Bosch counts *witness* as a crucial term for mission in Luke (Maynard-Reid 60).

Luke presents Jesus' evangelistic activities as preaching and healing, teaching and acting. "The Eternal Word-became-Flesh was the perfect combination of word and deed"(Sider 72). And the mandate of the early church, according to Acts, was not limited to proclamation and witness. It included transforming actions on the part of followers of the Way. "We find no dichotomy between word and deed in the church's witness, no splitting of proclamation from demonstration" (Maynard-Reid 63)

Hence, a dichotomy between social action and evangelism is fundamentally misguided, according to Brueggemann (Maynard-Reid 63).

Maynard-Reid asserts that "evangelism" and "social action or concern" belong together. "Jesus evangelization was not limited to 'saving souls' or to 'social services.'" Michael Green correctly observes, "it would be unthinkable that Jesus should have preached but not healed; or that he should have fed the multitude but given no indication of where the Bread of Life might be found. The two are inseparable" (Maynard-Reid 63).

Therefore it is an invitation into the reign of God and an initiation into that reign – a reign that impacts all contemporary living, private and public, without ignoring the future eschatological dimension (Maynard-Reid 64).

The evangelistic mission in Luke could be viewed as three-pronged; first, the empowering of the weak and lowly; second, the healing of the sick; and third, the saving of the lost (Maynard-Reid 64). Luke's evangelism function can be seen in a double way: Hope and Challenge. It brings good news and hope to the marginal and outcasts, a

message of liberation and redemption. But this redeeming evangelism is also a challenge to the powerful and those who reject the call to repentance. In that case it becomes bad news of judgment (Maynard-Reid 64-65).

Therefore, according the Gospel of Luke, there is evangelism to the poor, those who need hope, who need to hear the good news. And there is evangelism to the rich, those who are challenged to change their ways, particularly with regard to their treatment of the weak, oppressed and marginal (Maynard-Reid 64-65).

HOPE FOR THE POOR:

Luke is particularly interested in the social well-being of the poor. Several passages are unique to his gospel.

Birth story of Jesus in Luke focuses on the marginal within the society. It is the poor that angels appear with good news; to such announcement of salvific hope is given.

The narrative of the virgin Mary: she is a woman, a virgin, one of the weak and poor. Yet angels appear to her and says, “Greetings, favored one! The Lord is with you (1:28). She is promised that the son she will conceive will be called the Son of the Most High (1:32), (Maynard-Reid 64),

Mary’s Magnificat (Luke 1: 52-53), in which the lowly is lifted up and the hunger is filled and the rich are sent away empty. God’s reversal of the existing order is stated in strong language, full of sharp reversals which not only brings down the powerful, but bring fulfilled hope to the weak ((Maynard-Reid 66)

Angel visited shepherds: The shepherds represent the marginalized and disinherited, without hope and filled with despair. They are visited by an angel who tell them, “Do not be afraid; I am bringing you good news of great joy for all the people” (2:10) (Maynard-Reid 67). Walter Brueggemann claimed that the gospel announced by the angels and received by the shepherds reverberates among many people who have their lives dislocated (Maynard-Reid 67).

Jesus Inaugural Sermon in Luke 4: 18-19: Luke places this passage at the beginning of Jesus’ public ministry. Therefore, his ministry must be interpreted in light of it. **Luke is**

alerting readers to the nature of Luke's theology of evangelism and mission. In it Luke portrays the nature of the salvation that Jesus brings. It presents God's salvific program for which Jesus is the Messiah for which he was anointed as king.

The Luke 4:18-21 discourse highlights one of the central theme of Luke: Jesus fulfills the Old Testament promises by offering salvation to the marginalized and those without hope. The reading of Isaiah 61:1-2 as Jesus' first public act is no happenstance for Luke. It is foundation for his missiology (Maynard-Reid 68).

While the term poor can be metaphorically used, Maynad-Reid claims that we do injustice to the Luke's intent if we limit the poor and other categories in the passage (woman, sick gentiles) only to a metaphorical interpretations and limit such meaning take precedence over the physical and socioeconomic sense, For Luke, the poor is first of all are persons without economic resources. They are the ones given good news and hope, and they receive special attention in Luke's evangelistic program (Maynard-Reid 69).

The captives can be those economically oppressed and enslaved by debts and also wide range of enslavement other than debtors in prison. It may also refer to persons held captive by demonic possession and by physical ailments due to demonic activity (Maynard-Reid 69).

Sight to the blind: While the blind could also be taken metaphorically fir a lack of "perception of divine revelation and salvation, if we are going to be faithful to Luke's missiology, we have to interpret it in literal, physical terms. However, Robert Tannehill has shown that this could also re referring to Jesus' entire task of healing. Maynard-Reid warns that such metaphorical interpretation must not be allowed to dilute Luke's intention in this context, where the sociophysical well-being of the whole person is paramount (Maynard-Reid 70).

"Let the oppressed go free" is not in the original of Isaiah 61:1-2. Luke seems to have inserted this phrased from elsewhere in Isaiah: "*Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free and to break every yoke?*" (Is. 58:6) (Maynard-Reid 70).

Maynard-Reid understands that the Isaiah passage us unquestionably social in its intent. It is in the context of prophetic criticism of social abuses in Judah and the oppressed of the poor by the rich. Therefore, Maynard-Reid is certain that Luke wants

us to read this passage in socioeconomics and sociophysical categories. He wants his readers to realize that Jesus' mission is one which has a strong social component (Maynard-Reid 70).

Jubilee: Jesus' statement in Luke 4:18-21 ends with a promised announcement: "to proclaim the year of the Lord's favor." As in Is. 61, this phrase is intended to assure the disappointed that "God has not forgotten them, but would come to their aid by ushering in the year of the Lord's favor, namely Jubilee" (Maynard-Reid 70). It is accepted that in Is. 61:1-2 there is a Jubilee connection. As Maynard-Reid, claims, this "year of Jubilee" is a time of salvation characterized by good news for the poor, blind, oppressed, and captives (Maynard-Reid 70).

Jubilee: Every fifty years all slaves were to be freed, debts canceled, and land returned to its original owner. It was a day when justice would come. Thus in his sermon on the Isaiah text, Jesus was saying that in him the Jubilee had arrived: "Today this scripture has been fulfilled in your hearing (Luke 4:21). He was the good news to the poor, he was the harbinger of the new age of justice for the poor and the marginal. It would be an age in which "love would triumph over greed, light over darkness, freedom over enslavement, and hope over despair. Jesus was announcing the birth of a just and peaceful world" (Maynard-Reid 71).

Luke's Beatitude on the Plain (Luke 6:20-22):

Proof of Messiah (Luke 7:18-23) and the Content of Messiah's Mission.

John sent two of his disciples to ask Jesus "are you the one who is to come or are we to wait for another?" Jesus responds to this messianic query by sending a message back to John saying "Go and tell John what you have just seen and heard: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have good news brought to them."

Great Dinner (Luke 14:15-24) illustrates Jesus' mission to the poor: Jesus has the master of the house inviting such people to the table after the rich and powerful have refused. "Go out at once into the streets and lanes of the town and bring in the poor, the crippled, the blind and the lame (Luke 14:21) (Maynard-Reid 72). Jesus directly instructs his hearers to do just that (Luke 14:13). Maynard-Reid interprets that this dinner represents the reign of God to which the marginal and outcasts are invited. Luke 4:18 and 6:20, this banquet portrays the gospel, the good news for the poor (Maynard-Reid 73).

Sinners (Luke 15:1-2); Now all the tax collectors and sinner were coming near to listen to Jesus. And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.” Although the term “sinners” can be taken literally, in a context like this when it is associated with outcasts like prostitutes and tax collectors and the marginal, it should likely be interpreted in its social sense. It refers to how such persons are perceived by the powerful in society and the temple. Except Jesus, these lost people have no hope. He has found them; he gives them the good news of unconditional acceptance; he associates with them and eats with them. It is the celebration of the messianic banquet, because the lost and hopeless have been found (Maynard-Reid 73).

The Poor: According to the Dead Sea Scrolls, such marginal persons like simpletons, or persons blind, maimed, lame, paralyzed, or deaf were excluded from the community.

If we understand the socioeconomic and political and social context of Jesus’ day we can see what Luke was trying to say:

Jesus’ Sermon On the Plain (Luke 6:20, 24), blessed the poor, hungry and weeping and cursed the rich.

The parable of the rich fool (Luke 12:16-21),

The rich man and Lazarus (Luke 16:19-31),

The conversion of Zacchaeus, the chief tax collector of Jerico (Luke 19:1-10).

Jesus said, “The Son of Man came to seek out and to save the lost”(Luke 19: 10). His mission is concerned with seeking, saving, and restoring the outcasts, the oppressed, the excluded. (Maynard-Reid 74). Tannehill says that “the statement invites us to read the story of Zacchaeus not as a story of Zacchaeus seeking Jesus, but as a story of Jesus seeking Zacchaeus, since that is what ‘the Son of Man came’ to do” (Maynard-Reid 74) Jim Wallis would claim that the main focus of the story is on Zacchaeus’ repenting of sin and turning to Jesus and making reparation to the poor ((Maynard-Reid 88),

Women are clearly among the marginal to whom the gospel of hope is proclaimed.

Ronald Sider summarizes their situation in first-century Palestine:

In Jesus' day, it was a scandal for a man to appear in public with a woman. A woman's word was considered useless in court. It was better to burn a copy of the Torah than to allow a woman to touch it.

Indeed, according to one first-century statement, "If any man teach his daughter Torah, it is as though he taught her lechery." Women were excluded from most parts of the temple. Nor did they count in calculating the quorum needed for a meeting in the synagogue. The Jewish prayer "I thank Thee, Lord, that Thou has not made me a Gentile, ... a slave, a woman, ... is not a joke. First-century Jewish men regularly thanked God that they were not Gentiles, slaves, or women" (Maynard-Reid 75).

In the Gospel of Luke, there is a distinct intent to enhance the position of women in a male-dominated society by using them as illustrations.

In Jesus' inaugural speech, he upholds a woman as a model, the widow of Zarephath, who accepted the prophet Elijah along with story of healing a Gentile leper, Naaman, a Syrian. After these illustrations, the crowd is enraged and tried to kill Jesus. They could not handle his elevation of a woman and a sick foreigner as good example of faith and accepting a prophet of the Lord (Maynard-Reid 76).

Equality of Women

Jesus healed women equally as men and included them in his mission of liberating them from captivities of illness, sin and guilt and show that women also share equality in the reign of God.

Simon's mother-in-law: (Luke 4:38-39).

Healed Jairus daughter (Luke

Healed a woman with bent-over back (Luke 13:10-17) for 18 years.

Healed a woman with hemorrhage problem for 12 years.

Jesus include women equally in his theological dialogue and his mission

Mary and Martha (Luke 10:38-42).

Mary is affirmed because she has taken on the role of a disciple at Jesus' feet. For Luke, the challenge of discipleship belongs to women as well as men. Women are not restricted to their roles as wives and mothers; they can be free from their domestic duties to follow the path of discipleship. In this narrative abandons her traditional role in the kitchen so she can listen to a theology lesson given by Jesus; and he defends her (Maynard-Reid 77).

Luke elevates them, making them a part of a missionary task force. In Luke 8 we

find what has been called the “first and most amazing mission:

Soon afterwards Jesus went on through cities and villages, proclaiming and bringing the good news of the king of God. The twelve were with him, as well as some women who had been cured of evil spirit and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Herod’s steward Chuza, and Susanna, and many other, who provided for them out of their resources (Luke 8:1-3) (Maynard-Reid 78).

Luke (all other Gospels) records women as special witness to the crucifixion and burial along with other disciples (Luke 23:28-31). And women are also the first witness to the resurrection. They become the first to proclaim the good news of the resurrection (Luke 24:1-12) (Maynard-Reid 78).

Luke also adds, “All these were constantly devoting themselves to prayer, together with certain women, including Mary the mother of Jesus, as well as his brothers (Acts 1:14). In Peter’s speech, women are included as prophesying; “ *In the last days it will be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your **daughters** shall prophesy, and your young men shall see visions, and your old men shall dream dreams. Even upon my slaves, both men and **women**, in those days I will pour out my Spirit; and they shall prophesy* (Acts 2:17-18, from Joel) (Maynard-Reid 78).

Even Paul’s ministry, women are important and spokespersons for God. In Acts 18: 24-26m, Priscilla is the chief leader since her name is first in Luke’s text. She and her husband, Aquilla, correct the theology of a man (Apollos), who “was an eloquent man, well-versed in the scriptures” (Acts 18; 24). The prophetic gift is also expressed by the four unmarried daughters of Philip the evangelist, one of the seven (Acts 21:8-9). Luke certainly wants to make it clear that there were female prophets in the primitive church. Women were regularly outcasts in society, but Luke shows that they have fully entered the reign of God (Maynard-Reid 79).

Thus Maynard-Reid asserts that Luke’s wholistic evangelism affirms, embraces, and gives hope to the weak and lowly.

The insignificant and oppressed people of Israel: the poor, the bonded slaves, the lepers, the women, the children; the enemies of Israel: Gentiles and Samaritans; those regarded as weak-outs; the toll-collectors; of all those who were accustomed to cringing in the presence of the social and religious establishment, are empowered to lift up their heads

and hold them high, to recognize their own destiny, to begin to see themselves in a new light. After their encounter with Jesus, they are transformed into people who know themselves to be God's children (Maynard-Reid 79)

Samaritan woman

Paul's Equality (Gal 3:28)

CHALLENGE FOR THE RICH – SHARE WITH THE POOR

Bosch claims that to declare lepers, tax-collectors, sinners, and the poor to be children of God's kingdom is a decidedly political statement, at least over against the Jewish establishment of the day. It expresses a profound discontent with the way things are, a fervent desire to see them changed. It doesn't wipe out the oppressive circumstances; but it assures the victims that they are no longer prisoners of an omnipotent fate (Maynard-Reid 80).

For the most part, Jesus challenged human attitudes, practices, and structures which oppressed and excluded particular categories of persons. For Luke, in the majority of cases, the rich are the ones who are greedy and oppressing and exploiting the poor. With this challenge, Jesus wants the rich to be reconciled to his way of life, to be motivated to a radical conversion, and to enter into God's reign (Maynard-Reid 81).

In the parable of rich fool (Luke 12: 13-34), Jesus speaks out against the abundance of possessions of the rich and challenges the disciples not to worry about material possessions. In the parable, Jesus focuses on the accumulation of goods. For holding onto so many possessions and refusing to share, he is declared a fool. This rich fool only thinks of himself without any concern for others. God tells him that his life will be required of him that very night. Jesus declares, "So it is with those who store up treasures for themselves but are not rich toward God" (Luke 12:21) (Maynard-Reid 83).

The other parable of a rich man and Lazarus (Luke 16:19-31), Jesus' overriding concern is what the rich did or didn't do with their great possessions. This rich man has no concern at all for the poor man Lazarus who sat at his gate. Both these wealthy persons in chapter 12 and 16 are condemned because they have failed to share their abundance with those who lack even basic necessities. They think only of themselves.

By rejecting opportunities to share, they bring themselves the loss of life (Luke 12:20) and the torment in Hades (Luke 16:23).

In the conversation with a rich young ruler in Luke 18: 18-30 and follow up conversation with dialogue with his disciples, the ruler asks Jesus “What must I do to inherit eternal life (Luke 18:18). Jesus said, “Sell all that you own and distribute the money to the poor, and you will have treasure in heaven; then come, follow me” (Luke 18: 22). This ruler rejected Jesus’ challenge and turned away sad. This attitude elicited Jesus’ famous reaction: “How hard it is for those who have wealth to enter the kingdom of God! Indeed, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God (Luke 18:24-25).

Maynard-Reid asserts that this logion of Jesus has been totally misinterpreted. He suggests that Christian interpreters a century or so later – not coming to grips with the stringency of the saying and anxious to conciliate the wealthy who were joining the church – invented the meanings of “rope” for the Greek word “camel” or also suggested that the “eye of the needle” was a small gate in Jerusalem through which a camel could pass only on its knees (Maynard-Reid 86).

Jesus is saying that if the wealthy of his day intend to enter God’s reign, they have to give up their wealth which they have gained selfishly and oppressively. They must share possessions with the less fortunate to fulfill in part their hope of sharing in the riches of the reign of God (Maynard-Reid 86).

This ruler can’t receive eternal life because he rejects Jesus’ call. Maynard-Reid asserts that we cannot overstress the role of *sharing* in Luke’s missiology. Challenging the rich to share is part of the good news to the poor. Tannehill suggest “the coming of God’s reign can be good news for the poor if it transforms people or prosperity so that they share with the poor. This is an important goal of Jesus’ teaching in Luke” (Maynard-Reid 87).

Maynard-Reid asserts rightly that the proper response to reign of God involves a reorientation of our values in line with those of the kingdom. The value called for by Jesus demonstrated in the salvation of Zacchaeus involve the conversion of greed into

generosity, dishonest dealings into restitution ((Maynard-Reid 89). There was behavior change which required an end to his oppression of the poor and a sharing of his ill-gotten wealth (Maynard-Reid 89).

Luke also emphasize two summaries in Acts 2:42-47 and 4: 32-37:

Acts 2:42-47 reports that all who believed were together and had all things in common; they would see their possessions and goods and distribute the proceeds to all as any had need.... they broke bread at home with glad and generous hearts (2:44-46); ... no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the resources of what was sold. They laid it at the apostle's feet and it was distributed to each as any had need (Luke 32-34).

In Luke-Acts, the evangelistic task is to challenge the rich and powerful to give up their possessions and share with those in need. The same challenge is also given to any who seek to become Jesus' disciple and enter the reign of God. Their evangelism was not only by a way of speaking but by a way of being. They were messengers by word and deed (Maynard-Reid 90).

In Luke 3: 10-14, after John demanded people to repent and bear fruit, crowds asked him, *What shall we do?* John's reply was; "Whoever has two coats must share with anyone who has none; and "Whoever has food must do likewise"; When tax collectors asked him "What shall we do?" John told them "Collect no more than the amount prescribed for you."

When soldiers asked him "What shall we do?" John told them "Do not extort money from anyone by threats or false accusation, and be satisfied with your wage."

CHAPTER 4: THE REIGN OF GOD: KINGDOM OF GOD

Leonardo Boff notes that *the figure of the reign is holistic, political category. Biblically it signifies the totality of creation redeemed and organized on the criteria of God's loving design. The reign represents the comprehensive politics of God is to be implemented in the history of cosmos, of nations, of the chosen people, and in the depths*

of each human heart. In Western inculturation the reign was transformed into a synonym of the other world, the afterlife. It suffered a profound spiritualization, a complete depoliticization (Maynard-Reid 94).

In Jesus' ministry, the reign of God is comprehensive, fluid, multidimensional and all-encompassing. It extends beyond the individual soul to the whole of society. It embraces all dimensions of human life: physical, spiritual, personal, and interpersonal, communal and societal, historical and eternal. And it encompasses all human relationships – with neighbor, with nature, and with God (Maynard-Reid 94).

The sum total of Jesus' ministry defines the concept of the reign of God. All his activities and his teaching illustrations give substance to an abstract symbol. His parables about God's graciousness, his association with outcasts and women, his healing the sick and expelling demons—all offer us a glimpse of what the Kingdom of God means (Maynard-Reid 94).

SALVATION

Salvation is not simply a private relationship between God and the individual. It is both vertically and horizontally interpersonal.

Jim Wallis states, Salvation must not be seen as merely an individual event in which the individual has a part. The kingdom of God has come to transform the world and us with it by the power of God in Jesus Christ. The cross of Christ is not just the symbol of our atonement but the very pattern and definition of our lives, the very means of the new order that has invaded the world in Christ (Maynard-Reid 99).

With Christ at the center of all, salvation is not an abstract idea but it is an end to all death and injustice. It includes all transforming acts. Any action taken to effect a reversal of evil—spiritual, social, economic, political, physical, and psychological – was salvific (Maynard-Reid 100).

The social dimension of salvation is presented early in the Gospel. The entire Magnificat of Mary (Luke 1:46-55) is rooted in the salvation motif.

Zacchaeus' announcement of economic reparation elicited these words from Jesus: "Today salvation has come to this house" (Luke 19:9). In this context, David Bosh points

out that salvation in Luke involves a reversal of the evil consequences of sin both horizontally and vertically. Both God and neighbor are involved. “Zacchaeus is not only inwardly liberated from all the ties of his possessions, but actually does reparation.” Bosch further emphasizes that “liberation *from* is also liberation *to*, else it is not an expression of salvation” (Maynard-Reid 103).

Maynard-Reid quotes Bosch to say that Luke used the term *sozein*, “to save” to describe what Jesus did in face of sickness, demon possession, and exploitation. It was not an exclusively “religious” term, as often used in contemporary religious circles. In Luke, it is also used for healing. There is “no tension between saving from sin and saving from physical ailment, between spiritual and social (Maynard-Reid 104)

The healing narratives show that there is a strong connection between all aspects of God’s redemptive purpose and the healing activities. It becomes clearer why Jesus includes “recovery of sight to the blind in his mission statement in Nazareth. Jesus recognizes that his mission is to physically save especially the chronically ill – the lepers, blind, deaf, cripples – who were discriminated against, both socially and religiously, in first-century Palestine (Maynard-Reid 104).

REPENTANCE

“Repent” and “repentance” are often closed linked to “sinners” and “forgiveness” in Luke, The word “forgiveness” (Greek: *aphesis*) has a wide range of meaning; freeing bonded slaves, cancellation of monetary debts, eschatological liberation, and forgiveness of an individual sins (Maynard-Reid 109).

In Luke 3: 10-14, John’s preaching to repent evoked the question, “*What then shall we do?*” John’s reply was; “Whoever has two coats must share with anyone who has none; and “Whoever has food must do likewise”; When tax collectors asked him “What shall we do?” John to them “Collect no more than the amount prescribed for you.”

When soldiers asked him “What shall we do?” John told them “Do not extort money from anyone by threats or false accusation, and be satisfied wit your wage.”

Here Luke deliberately and uniquely wishes to link repentance with practical, social, down-to-earth behavior and response.

Sharing things with needy is consequence of repentance (Maynard-Reid 111)..

CONVERSION

Conversion is ongoing and lifelong process. It has a horizontal dimension which involves not only a point turning *from*, but also a process of turning *to* (Christ) (Maynard-Reid 117). Turning from a life of sin and separation from God, to a life characterized by the forgiveness of sin, and obedience, and growth in Christ” (Maynard-Reid 117).

According to Jim Wallis, repentance, the Greek word *metanoia* speaks the language of transformation, meaning a change of orientation, character, and direction that is so pronounced and dramatic that the very form and purpose of a life is decisively altered, reshaped, and turned around ((Maynard-Reid 118).

This kind of transformation has personal, political, economic, and social consequences. Jesus says this kind of change is necessary for one to enter the reign of God. Zachaeus’s conversion involves a radical transformation of his relationship both with God and his fellow oppressed human beings. Conversion for Zacchaeus, an oppressive wealth tax collector, means not only turning from his social sins and reject his past life of unjust oppression. It also means turning to a life which involves making restitution to those he defrauded, and sharing his possessions with the poor. Only then does Jesus announce, “Today salvation has come to this house” (Maynard-Reid 119).

Conversion means turning from ourselves and turning to Christ and entering a new relationship with Jesus and joins him and his community in the task of transforming the world (Maynard-Reid 119).

THE HOLY SPIRIT

In Luke-Acts, evangelistic outreach is only possible by the power of the Holy Spirit. John the Baptist, Jesus, and his followers, including the early apostolic church-all were endowed with and inspired by the Spirit. Therefore, the Holy Spirit empowers and leads all evangelism – personal, social, physical and political; and all dimensions of evangelism – salvation, repentance, conversion, and so on.

GROWING CHURCH

Many growing churches in one way or another are engaging in a more wholistic approach to ministry and evangelism (Maynard-Reid 158).

CONCLUSION

Jesus Christ never meant the evangelistic task to be only an inner personal matter without a social component. The influence of Greek dualism has infected Western civilization and influenced our theology and missiology. True reform movement throughout the Christian era have recognized that there is an intimate connection between the social and spiritual aspects of Christian outreach (Maynard-Reid 159).