

Theological Foundation: The Apostle Paul and His Framework of Thinking

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Abstract

The author identifies several related problems in this scientific work. These problems are evident from the points that have been compiled as follows: *First*, there are indications that some Christians themselves think that evangelism is only a social activity or just a good life behaviour in society. *Second*, there are indications that most of our evangelism is direct evangelism. *Third*, there are indications that not all Christians are passionate about sharing the gospel. The author sees the danger in contextualization: “If contextualization is not carried out, theology will not be relevant; and the same danger is that if contextualization is carried out too vigorously, compromise and syncretism will occur. It is hoped that this research can be input for Christian educators, pastors, and elderly congregations to implement an evangelistic lifestyle under 1 Corinthians 9:1-27 and call the churches to follow him as he followed Christ. Furthermore, it is hoped that this research can be input for Christian educators, pastors, and elderly congregations in implementing an evangelistic lifestyle.

Keywords: study, theological, example, evangelism, the apostle Paul

Introduction

The views and debates that have arisen regarding “evangelism” are things that have often been heard from both Christians and non-Christians alike. Non-Christians regard evangelism as an attempt to Christianize. Among Christians, there are those who regard it only as a social activity, or a good life behavior in the midst of society. But the meaning of evangelism in the Bible is quite different from all that.

The evangelism that is carried out is direct evangelism. According to Howard Hendricks, that: “Research shows that only ten percent of people in every church can do well, which is to sit close to someone and share their faith. Meanwhile, the remaining Ninety percent feel very guilty for not being able to do it fuels (Hendrick, 1997, p. 127).”

Christians are not only made alive by the Gospel called to live the gospel, but also to live for the gospel. A Christian will be guilty of disobeying Christ's commission to evangelize, but he is not sinful simply because he is not ready to do evangelism. In this regard Hendricks also added that:

Preaching the gospel is a form of life dedicated to the gospel. Unfortunately, not all Christians are passionate about sharing the Gospel. Many pretexts were put forward as justification. Shyness, not fluent in speech, does not know how, fear of rejection, fear of not being able to carry out well (Hendrick, 1997, p. 127).

And there are many other excuses. But remember, no Christian is justified in running away from evangelism for any reason, including unpreparedness to carry out evangelistic activities. Christians must be better prepared to confront, dispel, and dispel the various erroneous ideas and ideas, which have often proven to hinder and frustrate evangelistic efforts. In fact, evangelism should be the lifestyle of every Christian. Gorge W. Peters' definition of evangelism:

Authoritative proclamation of the gospel of Jesus Christ, as stated in the Bible using relevant and understandable words, in a convincing way with a definite goal, namely to convert Christians. Evangelism is a presentation-seeking-absorption-confrontation that not only brings a decision, it demands a decision. Effective evangelism is converting people of other faiths or unbelievers, making them believe in Jesus Christ (Peters, 2006, p. 12).

Evangelism is sharing or proclaiming the good news. Therefore, it should not be defined in relation to certain methods. Evangelism should also not be defined by its success because the New Testament testifies that wherever the gospel is preached, there are those who respond with repentance and faith, while others refuse.

The gospel message doesn't just teach general truths about God, morality, or anything else; but the message of Christ and the work of salvation that He did on the cross for the forgiveness of human sins. Christ is not only seen and understood as a historical figure, a great moral teacher, but as the Son of God, the “anointed One”, the mediator between God and man (1 Tim. 2:5; 1 Pet. 3:18). Only through Christ, there is no other way that can bring a person back to peace with God (Acts 4:12; John 3:16; 1 Tim. 1:15; Gal. 3:13; 1 Thess. 1:10; Rom. 14:9).

Evangelism is more than just encouraging people to make a decision to accept Christ. Evangelism means encouraging people to become disciples or followers of Jesus Christ. Meanwhile, Johnson TK Lim also said the same thing, that:

Goal evangelism is not merely to make converts but to make disciples (Matt. 28:19-20). It is one thing to say, “Jesus Christ saved me” and another to say, “He is my Lord and owns everything I have.” Evangelism that focuses strictly on decision without discipleship is offering 'cheap grace.' The danger of contemporary church is to preach and teach 'easy belief' (cheap grace) (Lim, 2010, p. 509).

Framework of thinking: The purpose of evangelism is not only to convert but to make disciples (Matt. 28:19-20). said only one thing, "Jesus Christ saved me" and another said, "He is Lord and owner of all that I have." That evangelism does not focus solely on goals without discipleship is an offering of 'cheap love.' The danger of the contemporary church is to preach and teach with "easy faith."

Evangelism needs to be done on the basis of the command "...teach them to do all things which I have commanded you" (Matt. 28:20). The apostle Paul also wrote to the Colossians, "You have received Christ Jesus our Lord. Therefore, let your life remain in Him. Be rooted in Him and be built on Him, and be firm in the faith that you were taught..." (Colossians 2:6-7).

Iswara Rintis Purwantara, wrote that: "evangelism as indirect evangelism will guarantee authentic conversion, and on the other hand will prevent superficial, pseudo, or premature decision-making to accept Christ (Purwantara, 2012)." Purwantara also stated that:

Evangelism is primarily focused on detecting, diagnosing, and identifying the presuppositional fallacies that lie behind a person's intellectual objections to the Bible, and showing the person the causes and how his presuppositions should be able to debunk and positively deconstruct these erroneous presuppositions. through a series of arguments as a prerequisite for the further communication of the gospel (Purwantara, 2012, p. 14).

What is the true meaning of the gospel? Many people only understand the gospel as just the good news, without understanding and deepening the meaning of the good news itself. In order to understand the true meaning of the Bible, one must first understand the meaning of the word good. Here it must be questioned whether according to whom and how good? Of course good understanding must be from the perspective of God, not from the point of view of humans.

For people who have just become Christians, they are not able to distinguish between the true and false gospels. Likewise, Christians whose Christian lives do not grow over the years, are also unable to recognize the existence of "another gospel" as Paul calls it in Galatians 6:1-10. This is evidenced by the flocking of many Christians who have long been planted in the mainstream church (churches that are already permanent), moving to churches that teach the gospel which is not actually the gospel.

Responding to the existence of "the true gospel is not the gospel", believers must be vigilant. In 2 Corinthians 11:2-4, it says that deceiving believers is the same as Satan's tricking Eve. The devil's success in overthrowing humans turned out to be by misleading his mind, namely through information that contradicts the truth that was injected into the human mind, then he died.

Many Christians are reluctant and do not want to do evangelism because this task is considered only for people who live "full time" for God such as (Pastor, Evangelist, Council). ThomyJ. Matakupan wrote that:

The Bible is felt to be too broad, even though they do not know much about the part of the Bible that deals with the gospel message. They also feel afraid and doubtful about the possibility of facing a series of questions about the Christian faith while preaching the Gospel because they feel they do not have sufficient knowledge about the Christian faith. Or because of various responses, especially negative ones in evangelism, such as people's rejection, being misunderstood, being berated, slandered, feeling ashamed (Matakupan, 2017, p. 7).

To be successful in evangelism, an evangelist must have solid doctrine. According to Stephen Tong, that: one of the characteristics of the Great Commission (Matt. 28:19-20) is a doctrinal nature. He gave an example, "Who is Paul? Is he an evangelist or a theologian? The general concept of dualizing theology and evangelism among Christians today should stop in the light of Paul's case (Tong, 2000, p.10)." Thus, evangelism and theology are closely related, like inseparable siblings.

Motivation is not a goal, and a goal is not a motivation. Motivation is the cause that produces an

action, while the goal is the result that is expected to be achieved through the action. Tong also added that:

Likewise, the motivation and purpose in preaching the gospel are different. If a person has pure motivation, then he must have a righteous soul, both between God and humans, as well as between heaven and earth. On the other hand, if a person does not have pure motivation, no matter how many talents and talents he has, he will not be able to achieve positive and overall results (Matakupan, 2017, p.8).

Motivation is important. God will not accept mixed-motivated ministry, therefore we must eliminate mixed elements in our ministry motivation. In the Christian world, many talented people do not achieve the results of service that they should achieve. One of the main causes is impure motivation. Paul said, "I bring you as holy virgins to Christ (2 Cor. 11:2). Chastity and chastity are the most important things when we serve. We must maintain this most basic and minimal motivation.

A purely motivated person is not easily depressed when desperate, not easy to compromise when faced with a strong enemy, not easily swayed when faced with many temptations. On the other hand, the right motivation gives great strength when it is most exhausting, gives strength when tribulation strikes, gives joy in times of distress. At the moment when the environment shows the most intense darkness, the light in the heart grows brighter. So pure motivation and pure conscience is one of the important causes for the success of the ministry.

What, then, is pure motivation in evangelism? Preaching the gospel is something God has ordained in eternity and entrusted to us to carry it out, so those who are predestined by God will receive the gospel and become God's children. Does this doctrine hinder the preaching of the gospel? Not! Because it is God's predestination that guarantees us success in preaching the gospel. Christians should really know that evangelism is doing God's will, and not be influenced by the results. However, the fact is that at the time of preaching the gospel, it is not possible without results.

Evangelism is indeed a human work, but it is God who gives faith. Every evangelism is aimed at generating repentance and winning souls to glorify the name of Jesus. This definition well states the ideal goal to be fulfilled in the ministry. Evangelism was a task specifically entrusted to Paul. "Christ sent me ... to preach the gospel" (1 Cor. 1:17). According to JI Packer, regarding Paul's duty as an evangelist, that:

The proclamation of the gospel is a stewardship assigned to me (1 Cor. 9:17). Paul saw himself as a slave raised in status and given great trust, as received by a housemaid in New Testament times; Paul was deemed worthy by God so that He entrusted the gospel to him (1 Thess. 2:4; 1 Tim. 1:11-12; Titus 1:3), and as a servant should be (1 Cor. 4:2), he is now responsible for faithfulness to his duty, namely by preserving the precious truths that have been entrusted to him (as he also commanded Timothy (1 Tim. 6:20; 2 Tim. 1:13-14) (Matakupan, 2017, p.8).

So in his evangelism, Paul consciously acted as a servant, herald, and messenger of the Lord Jesus Christ. On the one hand he is aware of his authority so that he is brave and resolute in the face of ridicule and insults; on the other hand, he adamantly refuses to modify his news to suit the circumstances. These two things are closely related because Paul could only see himself speaking with the authority of Christ so long as he remained true to his commission and did not add or subtract from what he had to preach (Gal. 1:8). When preaching the gospel that Christ had entrusted to him, Paul spoke as a commissioned representative and so he spoke with authority and demanded to be heard. Packer added that the purpose of evangelism is:

to teach the truth about the Lord Jesus Christ. As a messenger of Christ, Paul's main task was to deliver the message as commissioned by his King. He said, Christ sent me "to preach the gospel"

(1 Cor. 1:17). The Greek word used is euangelizomai (ευαγγελιζομαι), which denotes euangelion (ευαγγελιον), which literally means "good news." The news that Paul brought was good news. Paul declared that the good news from God had come into the world. This news is not what the Jews or Gentiles expected, but it is what the whole world needs (Packer, 2014, p.36).

For Paul, teaching was the foundation of his evangelistic practice; he wrote, "The Christ we preach ... each one we teach in all wisdom (Col. 1:28). In the two verses above, teaching is an explanation for preaching. In other words, an evangelist fulfills his ministry by teaching. Paul's main goal in evangelism was to convert his listeners to faith in Christ. The word "repent" is translated from the Greek, epistrepho (επιστρεφω) which means to turn. When the Bible speaks of repentance and salvation as part of the work that God's people must do, this does not bring into question the truth about God repenting and saving. Repentance and salvation of sinners should be the goal of Christians (Packer, 2014, p.32). The article explores and describes how the Hebrew apostle Paul, a scholarly man and a great pupil of Gamaliel, went about spreading the gospel to the Gentiles. Thus, the purpose of this brief study is to outline the process the Apostle Paul employed to spread the Word. He was trained for leadership and mentoring, provided direction to the church, and used every available communication channel to spread the good news to the local Gentile population. The gospel was maintained by him against a variety of recalcitrant and heathen rulers, despite the fact that he was called to proclaim the word of God to the Gentiles as well as the Jews.

Research Methods

The author uses a qualitative type of research with a library research approach that describes theoretical studies of exegesis, example, evangelism, apostle Paul, and the framework of thinking, basic assumptions and theological foundations. the topic or problem that is the object of research (Slevitch, 2018, p.73-81).

Results and Discussion

Description of Exegesis Study

In order to avoid misunderstanding in the preparation of this thesis, it will be explained further about the descriptions contained in the title, namely: exegesis, example, evangelism, the Apostle Paul. According to the Big Indonesian Dictionary, hereinafter abbreviated as KBBI, the word "study" is authority scientific research; study; study (Ministry of National Education, 2008, p.245). Meanwhile, according to the Popular Scientific Dictionary, writing that 'study' is "a research process in which information is recorded for a group of people. This information is known as data (Al-Barry, 2001, p.353)." Ramelan wrote, "The meaning of the word study is scientific research. Study also means study. Study also means "study"(Ramelan, 2003, p.47). Meanwhile, according to John M. Frame, exegesis is:

The term exegesis comes from the Greek word "εξεγερσω" which means to lead or bring out and can be interpreted as an exposition and interpretation of the Bible. As a definition, the term exegesis means to explain a word, sentence, paragraph or whole book by leading out the true meaning of a text (Frame, 2004, p.34).

Exegesis is associated with finding the truth of the meaning of a text, paying close attention to grammar, word relationships, and background. A person who studies the Bible honestly and sincerely will do exegesis, that person will allow the text to speak for itself. However, eisegesis easily leads to errors, because the interpreter will try to unite the text with the ideas that are in his mind. Meaning of

'exegesis' according to *Merriam-Webster's Dictionary of English Usages* are: "definition of exegesis especially: an explanation or critical interpretation of a text (Merriam-Webster's Dictionary of English, 2016, p.79).

Framework of thinking: Definition of exegesis specifically: an extract and critique of the interpretation of a text. Meanwhile, The Editors of Encyclopaedia Britannica writes regarding 'exegesis' that:

Exegesis, the critical interpretation of the biblical text to discover its intended meaning. Both Jews and Christians have used various exegetical methods throughout their history, and doctrinal and polemical intentions have often influenced interpretative results; a given text may yield a number of very different interpretations according to the exegetical presuppositions and techniques applied to it. The study of these methodological principles themselves constitutes the field of hermeneutics text (Merriam- Encyclopedia Britannica, 2003, p.132).

Framework of thinking: Exegesis, criticizing the translation of the biblical text to find the true meaning. Between the two, Jews and Christians have varied ways of exegesis according to their history, and doctrine, and protracted polemics can affect the intensity of the translator's results; giving the text in a number of very different translations according to exegetical prepositions and techniques of application. The study in this methodology has its own principles according to its hermeneutic field.

Cambridge Advanced Learner's Dictionary & Thesaurus wrote the meaning of 'exegesis' that: "the meaning of exegesis in English is an explanation of a text, especially from the Bible, after its careful study (Cambridge Advanced Learner's Dictionary & Thesaurus, 2013, p.232)." Translation: The meaning of exegesis in English is an extracting from a text, especially from the Bible, after thorough research. Meanwhile, Terance Espinoza stated the difference between 'exegesis' and 'eisegesis' that: "exegesis tries to listen to the text, and let meaning come from the text itself in its original, historical context. Eisegesis brings meaning to the text, and does not concern itself with the original historical context of a biblical passage text (Espinoza, 2017, p.52)." Translation: exegesis tries to delve into the text, and let the meaning out of the text itself in its original, historical context. Eisegesis brings meaning to the text, and does not rely on biblical history and its own context.

Description of Evangelism

Evangelism is a proclamation of the work of salvation that Christ did through His death and resurrection, in the power of the Holy Spirit and demands a personal response, namely repenting, having faith and accepting Him as Savior; and become disciples who are willing to deny themselves, take up their cross, and serve Him.

Meanwhile, Yakob Tomatala also defines evangelism, as follows:

The process of carrying out the responsibility of God's people to proclaim Jesus Christ in the power of the Holy Spirit to sinners (people) by calling them to faith and repentance (to God in Jesus Christ) through welcoming Him (Jesus Christ) as personal Savior and involving him/her into the church to become a responsible Christian (Tomatala, 2003, p.207).

On the other hand, Norman Geisler defines evangelism as sowing the seeds of the gospel, that:

If evangelism is planting the seed of the gospel, then evangelism is preparing the minds and hearts of people to make them more willing to hear the truth (1 Cor. 3:6). Due to the conditions of today's world, we may not be able to plant the seeds of the gospel until we have prepared one's mind and heart. Failure to prepare the land can result in a lack of opportunity to plant seeds today and a reluctance to accept the gospel message in the future (Norman Geisler & David Geisler, 2010, p.30).

The word Bible is a translation of the Greek euangelion (ευαγγελιον). The word eu has the

meaning of beautiful and angelion has the meaning of news. At first the word euangelion (ευαγγελιον) meant a reward for good tidings, but in its development the word a reward was removed, becoming the good news or good message. The word euaggelion (ευαγγελιον) is related to the verb euaggelizo (ευαγγελιζο), which means to bring or announce glad tidings.

Humans have fallen into sin, so they have limitations to be able to understand what is good. Often what is considered good is not something good (Ecclesiastes 6:12). For example, the ignorance of the Jews at the time of Jesus, understanding what is good, resulted in the failure to receive the good news from the Savior. They do not understand the main mission of the coming of Jesus Christ, which is why they want to make Jesus King according to their concept (John 6:15). With that action they had the hope of getting something good for their lives, both in the view of society at that time, for example, being freed from Roman rule, but that was not the case.

Jesus' disciples represented by Peter prevented Jesus from going to Jerusalem. The crucifixion of Jesus was a catastrophe and disaster for His disciples, but what happened? Instead, Jesus' reaction was not what His disciples thought, rebuking Peter with the words: "Depart from me, O devil (Matt. 16:23). Jesus rejected what they thought was good, because what they thought was good was not really good. This attitude is also present in the life of Christians today.

Next, we must find out what is good in God's sight for man? According to God, what is good is salvation. The question then is what is salvation? Salvation is not just avoiding hell and being allowed into heaven. Escaping from hell and being admitted to heaven is the fruit of salvation, not salvation itself. Salvation is God's effort to restore man to his original design, namely man in His own image and the gospel is the instrument, because the gospel is God's saving power (Rom. 1:16).

Apostle Paul's Evangelism

The next discussion is about the background of the Apostle Paul, the evangelism of the Apostle Paul in the book of Acts, the evangelism of the Apostle Paul in 1 Corinthians 9:1-27; mission, goals, means, strategies outward and inward.

Background of the Apostle Paul

Paul was born in Tarsus (Acts 21:39; 22:3), a metropolitan city in Cilicia, which was ruled by the Roman governor of the Province of Syria throughout the 1st century. Paul's Hebrew name was Saul (Hebrew Saul; Greek Σαυλος). His Roman (or Greek) name is Παυλος. Paul came from a devout Jewish family and was part of the Pharisee movement. As he wrote, he was "circumcised on the eighth day, from the nation of Israel. From the tribe of Benjamin, a native Hebrew, I am a Pharisee of the law, I am a Pharisee" (Phil. 3:5; cf. Gal. 1:14). His family was clearly able to trace their lineage to the tribe of Benjamin (Schnabel, 2010, p.27)

Saul or Paul persecuted Jesus' followers in Jerusalem (Acts 8:3) and possibly other places throughout Judea (Gal. 1:22-23). He also planned to arrest Christians in Damascus, a city in Syria (Acts 9:2-3; 22:5; 26:12). Luke mentions Saul's name first in connection with the stoning of Stephen in Jerusalem. When Paul states that he wants to "destroy" the church, he probably means he is trying to keep the followers of Jesus out of the synagogue. "Paul may have tried to eliminate that right at all costs, whether by means of learned rabbinic discussion, by setting up disciplinary rules in the synagogue against Christians, or by the spontaneous emergence of institutional power. In recent years, Paul himself suffered punishment in the synagogue.

Why did Saul or Paul persecute followers of Jesus? The most reasonable answer is the

understanding that the preaching of the early followers of Jesus was seen as so despicable and heretical that Paul believed that an aggressive attitude was necessary to stop their activities. Jews who reject the claims of Jews who believe in Jesus firmly believe that faith in Jesus as the Messiah and in the impact of Jesus' death on the cross as a penance for sins is an attack on the foundation of obedience to the Torah as the basis of Israel's salvation that was revealed to Moses. Schnabel also adds that:

Paul and his co-workers left Philippi for Thessalonica, the capital of Macedonia and the city with the most dense population. The population of the city ranges from 20 to 65,000 people. Luke's account of Paul's missionary work in Thessalonica is brief (Acts 17:1-9). Initially, he focused on the early phase of Paul's preaching of the gospel. Paul preached the gospel in the synagogues three Sabbaths, to convince his listeners based on the Bible that Jesus suffered (and died) was the promised Messiah. His audience included Jews and a large number of "God-fearing Greeks," sympathizers who attended synagogue services and expressed interest in the Jewish faith, as well as "leading women (Schnabel, 2010, p.90)."

Luke's account (Acts 17:5-9) tells of the commotion in Thessalonica. The missionaries were not directly involved, but nevertheless they were forced to leave the city (Acts 17:10). The Jews and local criminals accused Paul of messing up the whole world (Acts 17:6). This accusation should be understood as an attempt to make Paul appear to be a criminal, using unsubstantiated statements from the traditional arsenal of polemics and slander. Paul was forced to leave the city immediately, while Timothy and Silas remained (Acts 17:14-15; 18:5) before leaving for Berea, where they met Paul.

Gorge W. Peters view on evangelism, that:

We must also remember that every church found itself in a mission setting in a very peculiar sense. Every church was surrounded by multitudes without God, without hope. Here was their first challenger, as Paul tells the church at Philippi (Phil 2:12-16). Similar words are spoken to the churches at Corinth, Ephesus, Thessalonica and Colosse women (Peters, 1984, p.133)."

Framework of thinking:

We must always remember that every church finds itself in a mission that is set in every special way. Every church surrounded by people is without God, without hope. This is the first challenge, as Paul told the church at Philippi (Phil. 2:12-16). The same words were spoken to the churches in Corinth, Ephesus, Thessalonica and Colossae.

Luke describes Paul's ministry in Berea in a few sentences in Acts 17:10-14. Berea appears to have been the seat of the congregation (Koinon) of the Province of Macedonia since the time of Emperor Augustus, presided over by the priests of the imperial cult in that province. Berea flourished in the 1st century and was one of the cultural centers of the province.

Paul preached in the local synagogue, whose members were ready to listen attentively to his message and check whether it was in accordance with the Scriptures or not. Many Jews were converted and "are not few among the leading women and men of Greece" (Acts 17:12). The reference to "brethren" (believers) in Acts 17:14 confirms the establishment of the Christian community. When the Jews from Thessalonica stirred up trouble, Paul was again forced to leave the city in a hurry. Believers in Berea accompanied Paul to the shore, possibly to Pidna, the port of Berea, and saw him board a ship to Athens (Acts 17:14-15). In this regard, Schnabel also added that:

Many people think that Paul never planned missionary work in Athens because he was just waiting for Silas and Timothy, his fellow workers, to arrive from Macedonia (Acts 17:15-16). Whatever Paul's original intent, the fact is that "he reasoned with the Jews and the God-fearing people, and in the marketplace every day with those he met there" (Acts 17:17). This shows that he was as deeply involved in missionary work as he was in other cities he visited. He preached in the synagogue before the Jews and in the marketplace (agora) before the Gentiles. If Paul looked at the

temples he mentioned in his sermon before the Areopagus congregation (Acts 17:23) in the agora, “the way his preaching was done in the old gaora, the town square women (Schnabel, 2010, p.92).”

Paul preached the same message in Athens as he preached in other cities: “he preached the good news of Jesus and of his resurrection” (Acts 17:18). Gorge W. Peters expressed his view, that:

Paul expects that his own example will inspire others to follow in his train. He calls upon the churches to follow him even as he follow Christ (1 Co 11:1; 4:16; Phil 3:17; 1 Th 1:6; 2 Th 3:6-7). He makes it clear that his supreme mission is evangelism (1 Co 1:17, "For Christ sent me not to baptize, but to preach the gospel (evangelize). He speaks in no uncertain terms of his mission to evangelize (1 Co 9 :16-18).To follow Paul meant to pursue the path of evangelism women (Schnabel, 2010, p.93).”

Framework of thinking:

Paul hoped that his own example would be an inspiration to others to follow his path. He called the churches to follow him as he followed Christ (1 Cor 11:1; 4:16; Phil 3:17; 1 Thess 1:6; 2 Thess 3:6-7). He made it clear that his primary mission was evangelism (1 Cor 1:17, "That Christ did not send me to baptize, but to preach the gospel (evangelism). He said nothing was uncertain about his mission to evangelize (1 Cor 9:16-18).) To follow Paul means to pursue the path of evangelism.

From the description above, that evangelism is the mission of the Apostle Paul in his life, namely to preach about Jesus Christ to the people he has visited. The same thing was described by Stephen Tong, that:

Paul's gospel theology is centered on the cross, a continuation of revelation in the Old Testament. “He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him” (2 Corinthians 5:21). The doctrine of salvation preached in Paul's letters, which is thoroughly developed, is based on God's revelation women (Tong, 2002, p.20).”

The next discussion in this dissertation is the evangelism of the Apostle Paul in 1 Corinthians 9:1-27, among others; mission, goals, means, strategies outward and inward.

Paul also said, “I have decided not to know anything among you but Jesus Christ, that he was crucified” (1 Cor. 2:2). Deciding not to know is not really not knowing. He argued that knowledge paled in comparison to the crucified Christ.

When Paul arrived in Corinth, he met Aquila and Priscilla, a Jewish Christian couple who had moved from Rome to Corinth “because the emperor Claudius had commanded that all the Jews should leave Rome” (Acts 18:2). When Paul arrived in Corinth in the fall of 50 C.E., Aquila and Priscilla had been living in the city for about a year. The couple was probably quite wealthy. They may have had a branch of handicraft business in Corinth, headquartered in Rome where they worked as “tentmakers” (tabernacularii), that is, leather craftsmen, or they had the means to open a new shop, where they employed others, soon after arriving in Corinth.

Likewise in missions, preaching the gospel is a must for Christians, because it is the Great Commission that the Lord Jesus conveyed to the disciples in the Gospel of Matthew 28:18-20, "Jesus approached them and said: "All authority has been given to me. in heaven and on earth. Therefore go, make disciples of all nations and baptize them in the name of the Father and of the Son and of the Holy Spirit, and teach them to do all things that I have commanded you. And behold, I am with you always, even to the end of the age.” The mission carried out by the Apostle Paul cannot be separated from the evangelistic mission carried out by the Lord Jesus, because Paul also carried out evangelism to proclaim Jesus Christ, who is the Lord and Savior of mankind, not to gain worldly gain for what he did and did, but the Apostle Paul's evangelistic mission was unpaid. In 1 Corinthians 19:18, it is written that “What

then is my reward? My reward is this: that I may preach the gospel without pay, and that I do not exercise my right to be an evangelist.

The Apostle Paul's Way of Evangelizing

The world of missiology is already full of ideas such as indigenization, communication, conceptualization, transformation, inculturation and last but not least contextualization. On the one hand, the results of the contextualization must be compatible with the authority and message of the Bible, and on the other hand, it must be related to the cultural, linguistic and religious backgrounds of the recipients.

In the view of David J. Heselgrave and Edward Rommen, that:

From the point of view of contextualization, Christianity can be understood as an attempt to proclaim the message of the person, work, Word and will of God in a way that is faithful to the divine revelation that is especially expressed in the Bible, and which is also meaningful to audiences in their respective cultures. Contextualization can be done orally and in writing and relates to evangelism. Contextualization concerns all necessary activities in carrying out the Great Commission women (David J. Heselgrave and Edward Rommen, 2012, p.238)."

In general, "contestualization" means communicating the gospel in terms that are understandable and appropriate for the listener. All Christian communication has actually been contextualized at least to some extent. When trying to communicate the cross cross-culturally, it is imperative that it is understood in the language of each age level. Its expression, culture and implications of terms, worldview, and needs of the target audience are important to note. Junifrus Gultom wrote about the understanding of missiological contextualization, that:

The word "contextualization" is a word taken from the word "context" which has its roots in the Latin contextus which means "weaving together". In a literal sense, context means that which appears before and after a word, expression, statement, which is intended to match its meaning or the circumstances in which an event occurs. Contextualization can be defined, "to become concepts and methods relevant to a historical situation." The contextualization of missiology can be seen as enabling the message of God's love that penetrates in Jesus Christ to bring it to life when it is addressed to the vital issues of a sociocultural context and transforms its worldview, values and goals women (Gultom, 2015, p.118)."

Outward Strategy

The following discussion is about the definition of strategy in the KBBI has the meaning, that: "the science of war tactics; reason to achieve something that has been planned women (Suharso and Retnoningsih, 2016, p.500)." Meanwhile, Ahmad Supeno wrote that: "the science and art of using all resources to carry out certain policies women (Supeno, 2016, p.383)." Sampurno cites Ireland and Hoskisson's opinion on strategy, namely: "Strategy is an integrated and coordinated set of commitments and actions designed to exploit core competencies and gain a competitive advantage." (Strategy is a relationship and coordination equipped with commitments and actions designed to multiply competencies and gain a competitive advantage women (Schnabel, 2010, p.90)."

So, strategy is an overall approach related to the implementation of ideas, planning, and execution of an activity within a certain period of time. In a good strategy there is coordination of the work team, having a theme, identifying supporting factors that are in accordance with the principles of implementing ideas rationally, being efficient in funding, and having tactics to achieve goals effectively. Strategy is often associated with vision and mission, although strategy is usually more related to the short and long term.

In carrying out evangelism as recorded in 1 Corinthians chapter 9, the Apostle Paul has two

strategies, namely an outward strategy and an inward strategy. The author will divide the explanation according to the explanation of the verse in 1 Corinthians 9: 1-27. An exit strategy is a strategy that has a goal to win as many souls as possible, so the exit strategy must really be accurate or on target.

Inward Strategy

In this section the author will explain the inward strategy, because without having an inward strategy as the apostle Paul said in verse 29b "*so that after preaching the gospel to others, I myself may not be rejected.*" Why this could be the Apostle Paul's thought, because he knew there was a risk he faced, it is not enough just to have an outward strategy, but there must be an inward strategy, namely how to win himself, so that what he has done is not in vain.

In this case, there are several considerations that become the reason for how important an inward strategy is, because many servants of God have lost their orientation or real purpose in ministry. So that there are several problems that occur in the world of church ministry, there are Pastors who corrupt church finances, some use power to gain wealth or position, they play practical politics which actually should not be done by a servant of God or a pastor. There are those who use the weapons of God's word to gain wealth, known as prosperity theology, or churches that teach congregations about a successful life in the world with a measure of wealth or abundant wealth.

Research always begins with identifying the problem to be studied. Problem identification means providing details of the problem that is in the background of the problem. This problem is usually preceded by reflective questions about issues that are currently hot and controversial and demand answers or solutions (Raso, 2010, p.98).

The researcher limits this research to the ninth item, namely: it can be estimated that *Paul preached the gospel about Jesus and about His resurrection*. Paul hoped that his own example would be an inspiration to others to follow his path. He called the churches to follow him as he followed Christ (1 Cor. 11:1; 4:16; Phil. 3:17; 1 Thess. 1:6; 2 Thess. 3:6-7). He made it clear that his primary mission was evangelism, in 1 Cor. 1:17, "That Christ did not send me to baptize, but to preach the gospel (evangelism)." He said nothing was uncertain about his mission to evangelize (1 Cor. 9:16-18). To follow Paul means to pursue the path of evangelism. Because Paul's Gospel Theology is centered on the cross, it is a continuation of the revelation in the Old Testament which was fully developed, based on God's revelation.

Framework of thinking

The principle of the Apostle Paul's evangelism in which the life of the Apostle Paul preached the Gospel not to seek profit, but to win many souls for the glory of Christ's name. This research contributes an original thought about how the text 1 Corinthians 9:1-27 is a principle of the Apostle Paul's evangelism centered on the Cross of Christ.

Strengthen and motivate as well as the belief of God's congregation in general that the principle of evangelism of the Apostle Paul must be seriously carried out by the church today. This is proof that The proclamation of the gospel is a stewardship assigned to me (1 Cor. 9:17). The principle of the Apostle Paul's evangelism is the basis that has been taught to the evangelical church that: Paul hoped that his own example would be an inspiration to others to follow his path. He called the churches to follow him as he followed Christ (1 Cor 11:1; 4:16; Phil 3:17; 1 Thess 1:6; 2 Thess 3:6-7). This emphasis of the Apostle Paul's principle of evangelism must be understood comprehensively in 1 Corinthians 9:1-27 where this text has explained it. There needs to be a careful exegesis of this text so that God's

congregation can be confirmed in its belief to continue evangelizing to glorify the name of the Lord Jesus. God's congregation is also increasingly enthusiastic in doing evangelism to win souls for the glory of Christ. With regard to 1 Corinthians 9:1-27, the principle of the Apostle Paul's evangelism can be a role model in today's evangelism. It is hoped that this research can be input for Christian educators, pastors, elderly congregations in implementing an evangelistic lifestyle in accordance with 1 Corinthians 9:1-27, and calling the churches to follow him as he followed Christ. And it is hoped that this research can be input for Christian educators, pastors, elderly congregations in implementing an evangelistic lifestyle.

Conclusion

Theoretically, the results of this study are expected to provide a scientific contribution to the principle of the Apostle Paul's evangelism, where the life of the Apostle Paul preached the gospel not for profit but to win many souls for the glory of the name of Christ. This research contributes an original thought about how 1 Corinthians 9:1-27 is a principle of the Apostle Paul's evangelism centred on the Cross of Christ.

Practically speaking, this research is helpful to strengthen and motivate and believe in God's congregation in general that the example of the evangelism of the Apostle Paul must be genuinely carried out by the church today. This is proof that proclamation of the gospel is a stewardship assigned to me (1 Cor. 9:17). The example of the evangelism of the Apostle Paul is the basis that has been taught to the evangelical congregation that the Apostle Paul hoped that his example would be an inspiration to others to follow his path. There needs to be a careful exegesis of this text so that God's congregation can be confirmed to continue evangelizing to glorify the name of the Lord Jesus.

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