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All Things to All Men By Rick Artis

Scripture:

1Cor 9: 19-22

19 Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. 20 To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. 21 To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law. 22 To the weak I became weak, to win the weak. I have become all things to all men so that by all possible means I might save some. 23 I do all this for the sake of the gospel, that I may share in its blessings.

Theme:

Not every form of evangelism is effective. Reaching people where they are is more important than showing off Biblical knowledge.

Applications:

Lifestyle evangelism
Personal evangelism

Cast:

3 men- can substitute women for any roles as needed

Setting:

Local diner/coffee shop

Time:

Sunday lunch

Characters:

Simon Smokeblower- Seminary student
Barry Believer- Straight talking everyman
Carl Curious- Inquisitive non-believer

Props:

Diner tableware

Performance time:
Approx. 5-6 minutes

Carl-
Ok, so what did the pastor mean when he said, "Jesus is coming again?"

Simon- (*butting in before Barry can speak*)
A very interesting question Carl. That very question sparks a deep discussion about the eschatological ramifications of Pre-Millennialism. You see, depending on the basis of your Systematic Theology...

Barry-
What Simon is trying to say is, Jesus promised that even though He was leaving the disciples and going to the Father, He would return one day to take the church, all of the believers, out of the world to live with Him forever. We saw an example of this fulfillment on the first Easter when Jesus though physically dead, demonstrated the power of God through His resurrection. He left them physically, but then returned physically.

Carl-
So you're saying that the 'Second Coming', I hope I'm using that term right, is a good thing.

Simon-
Most definitely. For anyone who has been justified by faith, their sanctification is assured through the redeeming blood of the Son of God. His substitutionary sacrifice becomes the propitiation for their transgressions and thereby allows the adoption as sons of all who ...

Carl-
I'm not sure I'm getting this.

Barry-
In layman's terms, God the Father sent His only Son to die in our place. We have all sinned and therefore deserve the punishment of eternal death. But He sent Jesus, who lived as a man, but didn't sin, to bear the burden of eternal death once and for all. So He died on the cross, was buried, and on the third day rose again. Now anyone who believes this, and by faith acknowledges Jesus' death as his own, will live eternal life with God, as He originally intended.

Simon-
That's right Carl. Through the miraculous creation of the celestial realm and the underlying firmament, the Triune Deity used polymorphic symbolism to lay the foundation for multi-level, non-uni-syntactic, apologue across hundreds of generations.

Carl-
What in the world does that mean?

Barry-
In essence it means that God, Father, Son and Holy Spirit, even though knowing that Adam and Eve were going to rebel against Him, still set forth a system whereby the fellowship He intended could be re-established through the death of the Son. Previous generations looked forward to the coming Messiah. Later generations look back to the resurrection for the Risen Savior. In other words, "God so loved the world that He gave His only begotten Son."

Carl-
"That whoever believes in him shall not perish but have eternal life." I know John 3:16. I learned it in Vacation Bible School about a hundred years ago, but I never really understood what it meant.

Simon-

I think this can be summed up best through the use of the foundation of religious language as outlined by Thomas Aquinas, who famously summarized one aspect of the debate by speaking of univocal, equivocal and analogous language. He proposed a two stage understanding using first: the Analogy of attribution: a term originally used of one thing for a second thing because there is a relationship between the two. For example 'The living God'. And second: the Analogy of proportionality: This uses terms to refer to something proportionately to the kind of reality the thing possesses. An example would be: God is love - we compare human examples of love to God's. We understand what is meant by 'God is love' because we believe the latter's to be an infinitely greater expression of the former.

Barry-

That one's over my head too.

(Continues...)