

CHAPTER 1

Introducing the Work of the Gospel

The Roman Road

Introduction:

Do you know Jesus as your Savior and Lord?

Before embarking on the journey of soul-winning, you need to be sure that you are saved...

Here is a simple Gospel plan that we will use for this class. It is called the "Roman Road"

The Roman Road:¹

1. God says that all are sinners, Rom3:10, 23²
2. God tells us the reason all are sinners, Rom 5:12
3. God tells us the result of sin, Rom 6:23
4. God tells us of His concern for sinners, Rom 5:8-9
5. God's way of salvation is made plain, Rom 10:9-10, 13
6. God tells us the results of salvation, Rom 5:1, 8:1
7. God gives the saved sinner assurance, Rom 8:16

Questions:

Have you confessed your sinful state to Christ?

Have you believed that Jesus Christ paid the full and complete penalty for your sins on the cross?

Have you asked God to forgive you of your sins by the blood of Jesus?

If you have not, please take a moment and do business with God...

Evangelism, or the work of the Gospel, will be irrelevant if you are not a born-again Christian. In fact, you will probably be antagonistic to this class if you are not truly saved!

GOSPEL SHARING PRACTICUM

Let's take a few minutes and share the Gospel with one another
Please use the Gospel tract provided and share it with your neighbor

Submission to God's Manner or Method of Salvation

Perhaps the issue in evangelism corresponds with submission to God's revealed method or manner of salvation? Consider that this was an issue that sparked much debate!

TEXT:

Acts 15:7-11, ⁷And after there had been much debate, Peter stood up and said to them, "Brethren, you know that in the early days God made a choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us; and He made no distinction between us and them, cleansing their hearts by faith. Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear? But we believe that we are saved through the grace of the Lord Jesus, in the same way as they also are."

¹It must be stated that there are differing versions of the Roman Road, some perhaps having different theological or pragmatic purposes. For example, one version of the Roman Road began with Rom 1:20-21, emphasizing the general revelation of God, man's prior knowledge of God, and his subsequent suppression of that knowledge.

²See my chart on translations of Rom 3:23 in Chapter 17, "What Is the Gospel?"

Translations of the last phrase in Acts 15:11 [καθ' ὃν τρόπον κἀκεῖνοι]³

Byzan- tine	Vulgate	Tyn- dale (1534)	English Geneva (1560)	King James (1611, 1769)	English Darby (1884, 1890)	English Revised (1885)	ASV (1901)	NAS (1977)	NKJ (1982)	RSV (1952); NRS; ESV	NIV (1984)	CEV ^z (1995)	NLB (2004)	NET (2005)
καθ' ὃν τρόπον κἀκεῖ- νοι	quemad- -modum et illi	as they doo.	euen as they <i>do</i>	even as they	the same manner as they also ^a	in like manner as they	in like manner as they. ^b	in the same way as they also are	in the same manner as they	just as they will	just as they are	just as the Gentiles are	the same way...	in the same way as they are

^aThe French Darby, preceeding the English Darby by 26 years, translated similarly, “de la même manière qu'eux aussi” (1858, 1885).

^bThe French Louis Segond (1910), New French Geneva (1977), and *Le Semeur* (1992, 1999), are similar to the ASV, “de la même manière qu'eux.”

^zIndicates a Roman Catholic Bible translation.

By the way, the 1545 Luther Bible translated this phrase as, “gleicherweise wie auch sie”

The Greek word τρόπον carries with it a strong degree of similitude. The OT LXX provides two parallel examples, one using τρόπον and one not, both using the Hebrew *asher*:

Deut 23:23[24], “You shall be careful to perform what goes out from your lips, **just as** [*c-asher*] you have voluntarily vowed to the LORD your God, **what** [*asher*] you have promised”

This verse includes parallelism which is somewhat lost in the NAS translation; the last phrase includes the word “mouth”; hence KJV, “which thou hast promised with thy mouth”; thus:

Goes forth from your lips > willingly spoken with your mouth.

However of importance in this case is the dual use of the word *asher* in the Hebrew, which is once translated τρόπον in the Greek (English, “just as”), and ὃ in Greek (English, “what”).

Deut 22:26, “But you shall do nothing to the girl; there is no sin in the girl worthy of death, **for just as** [*cy c-asher*] a man rises against his neighbor and murders him, so is this case”

Wherein the young girl raped in the field is not held guilty, because it is “just like” (Hebrew, *cy c-asher*; Greek ὅτι ὡς εἶ [lit. that as if when]) the man who pounces on his neighbor putting him to death. Notice also the interesting emphasis in the last phrase in Deut 22:26, “even so *is* this matter” [Heb. *cen hadabar hatseh*; Gk. οὕτως τὸ πρᾶγμα τοῦτο], which is reminiscent of the emphasis of the last phrase in Acts 15:11.

³The Greek word κἀκεῖνος used 21 times in the NT. The lexicons by Friberg, Thayer, and Gingrich all have an entry for the word κἀκεῖνος, e.g.:

“2688 κἀκεῖνος (Griesbach κἀκεῖνος; see κἀγώ and references), κακεινη, κακεινο (by crasis from καί and ἐκεῖνος (cf. Winer’s Grammar, sec. 5, 3; especially Tdf. Proleg., p. 97)); 1. ἐκεῖνος referring to the more remote subject; a. *and he* (Latin *et ille*): Luke 11:7; 22:12; Acts 18:19; ταῦτα ... κἀκεῖνα (A. V. *the other*), Matt. 23:23; Luke 11:42. b. *he also*: Acts 15:11; Rom. 11:23 (Rec. [^]st καί ἐκεῖνος); 1 Cor. 10:6. 2. ἐκεῖνος referring to the nearer subject (cf. ἐκεῖνος, 1 c.); a. *and he* (Latin *et is*, German *und selbiger*): Matt. 15:18; John 7:29; 19:35 (L Tr WH καί ἐκεῖνος)” (Thayer, BibleWorks, 9.0).

Louw-Nida, however, follows the “Scott” lexicon, which entry for κἀκεῖνος simply reads, “κἀκεῖνος, by crasis for καί ἐκεῖνος” (“κἀκεῖνος”; in Henry George Liddell and Robert Scott, *A Greek-English Lexicon Based on the German Work of Francis Passow*, with corrections by Henry Drissler [New York: Harper & Brothers, 1875]).

Considering the method, Acts 15:7-11

Verse	Man	Hearing	Believing	God's place
v. 7		"...that by my mouth the Gentiles should hear the word of the gospel..."	...and believe"	"Brethren, you know that in the early days God made a choice among you..."
v. 8				"And God, who knows the heart, bore witness to them, giving them the Holy Spirit, just as He also did to us;"
v. 9			[...by faith]	"and He made no distinction between us and them, cleansing their hearts... []"
v. 10	"Now therefore why do you put God to the test by placing upon the neck of the disciples a yoke which neither our fathers nor we have been able to bear?"			
v. 11	"But we believe that we are saved..., in the same way as they also are"			"... through the grace of the Lord Jesus..."
Luther's Three*		Scriptures Alone	Faith Alone	Grace Alone

*BTW, These same three are also clearly taught in Rom 3:21-26 and 1 Cor 15:1-11 (e.g. Acts 16:30-31; cf. Rom 5:1-2; 15:25-27; Gal 3:26).

Some thoughts:

1. Notice that there are not multiple means of salvation, but just one, hearing and believing; the noun *τρόπον* is the masculine singular accusative of *τρόπος*, that there is one means of salvation:
 - a. in this regard, consider the translation "by all means" in 1 Cor 9:22, which is derived from the use of the word "all"—the word "means" being supplied by the translators
 - b. See the chart and discussion of Grudem's 11 "means of grace" at the opening of Chapter 13.
2. Likewise, consider that the noun *τρόπος* is not a hapax legomena, it is used 13 times in the New Testament, and 180 times in the LXX:
 - a. For example in the OT, the noun is used to translate the compound Hebrew word *ka-asher*: the Israelites should take the land "in like manner as" to how God had told them, Deut 1:21; "in like manner as" they heard God's voice, Deut 4:33; "in like manner as" commanded by the Lord, Deut 5:16; etc.
 - b. In the NT:
 - 1) Nominative use (1 NT use): Manners is used as the subject of the verb in Heb 13:5:

BYZ, Ἀφιλάργυρος ὁ **τρόπος**, ἀρκοῦμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἀνῶ, οὐδ' οὐ μὴ σε ἐγκαταλείπω.

KJV, "Let your **conversation** be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee"

NAS, "Let **your character** be free from the love of money, being content with what you have; for He Himself has said, 'I will never desert you, nor will I ever forsake you,'"
 - 2) Dative uses (2 NT use):

Phil 1:18:

BYZ, Τί γάρ; Πλὴν παντὶ **τρόπῳ**, εἴτε προφάσει εἴτε ἀληθείᾳ, χριστὸς καταγγέλλεται· καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

KJV, What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

NAS, What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice, yes, and I will rejoice.

ESV, What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice,

2 Thess 3:16:

BYZ, Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δώη ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. Ὁ κύριος μετὰ πάντων ὑμῶν.

KJV, “Now the Lord of peace himself give you peace always by all **means**. The Lord *be* with you all.”

ASV, “Now the Lord of peace himself give you peace at all times in all **ways**. The Lord be with you all.”

NAS, “Now may the Lord of peace Himself continually grant you peace in every **circumstance**. The Lord be with you all!”

ESV, “Now may the Lord of peace himself give you peace at all times in every **way**. The Lord be with you all.”

3) Accusative uses (10 NT uses):

Acts 1:11, Christ is going to return “in like manner” [ὁν τρόπον] as He left,

Acts 7:28, The Hebrew slave asked Moses, Are you going to kill me “in like manner” as you killed the Egyptian yesterday?

2 Tim 3:8, False teachers act “in like manner” to those during the time of Moses

3. Likewise the girl with a spirit of divination was ridiculing Paul and Silas for preaching a singular “**way of salvation** [ὁδὸν σωτηρίας].” What a joke to the Greek society of the time!

Acts 16:17, “Following after Paul and us, she kept crying out, saying, ‘These men are bond-servants of the Most High God, who are proclaiming to you **the way of salvation**.’”

4. While Luther was correct in abolishing the Mass as a “**manner of receiving salvation**” or “**means of grace**,” and replacing it with Scriptures alone, faith alone, and grace alone, he seemed unwilling to remove the sacramental grace associated with infant baptism. This left Anabaptists persecuted from both sides, the Church of Rome and the Magisterial Protestant churches.

5. As noted in the chart above, John Darby, in his 1884 translation of Acts 15:11, gave us the translation of τρόπος as “manner”, which led to a flurry of translations following suit (much like Darby’s “make disciples” in Matt 28:19 took hold). However, it seems like this translation tendency ended with the RSV (1952) and the NIV (1984).

6. What is at stake is the vehemently argued **manner of salvation** (Acts 15:7), and hence of instantaneous **conversion** in space and time (Acts 15:11);⁴ likewise at stake is the vehemently argued method of evangelizing (Gal 1:8-10).

7. Note the distinction when translating Acts 15:11:

a. Wycliffe’s (1388) translation of the Latin Vulgate: “But bi the grace of oure Lord Jhesu Crist we bileuen to be saued, as also thei”

b. Johnston (2008): “But that through the grace of the Lord Jesus we believe unto salvation, in the same manner as they also.”

8. Therefore, there is a manner or method of salvation, just as was acknowledged by August Hermann Francke (1663-1727):

“As far as I am concerned, I must preach that should someone hear me only once before he dies, he will have heard not just a part, but the entire **way** of salvation and in the proper **way** for it to take root in his heart.”⁵

9. A corollary to this “way of salvation” is “the words of eternal life”, John 6:68

John 6:68, “Simon Peter answered Him, ‘Lord, to whom shall we go? You have words of eternal life. And we have believed and have come to know that You are the Holy One of God.’”

⁴For differing views of conversion, and antagonism to instantaneous conversion, see Chapter 8.

⁵Paulus Scharpff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the United States of America*. Helga Bender Henry, trans. (Grand Rapids: Eerdmans, 1964, 1966), 46.

On Undermining God’s Manner or Method of Salvation

1. Elymas the Magician provides an inspired example of one who sought to make crooked the straight “ways of the Lord”—referring contextually to the way of salvation:

Acts 13:6-12, “And when they had gone through the whole island as far as Paphos, they found a certain magician, a Jewish false prophet whose name was Bar-Jesus, ⁷ who was with the proconsul, Sergius Paulus, a man of intelligence. This man summoned Barnabas and Saul and sought to hear the word of God. ⁸ But Elymas the magician (for thus his name is translated) was opposing them, seeking to turn the proconsul away from the faith. ⁹ But Saul, who was also *known as* Paul, filled with the Holy Spirit, fixed his gaze upon him, ¹⁰ and said, ‘You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord? ¹¹ ‘And now, behold, the hand of the Lord is upon you, and you will be blind and not see the sun for a time.’ And immediately a mist and a darkness fell upon him, and he went about seeking those who would lead him by the hand. ¹² Then the proconsul believed when he saw what had happened, being amazed at the teaching of the Lord.

 - a. Notice the terminology used for the teaching regarding the way of salvation:
 - 1) “Word of the Lord,” Acts 13:7
 - 2) “The faith,” Acts 13:8
 - 3) “The straight ways of the Lord,” Acts 13:10
 - 4) “Teaching of the Lord,” Acts 13:12
 - b. Notice also the response: “the proconsul believed,” Acts 13:12
 - c. And notice the attack of Elymas the Magician, Acts 13:10-11:
 - 1) His attack against the Gospel was a result of all deceit and fraud
 - 2) His attack made him an enemy of all unrighteousness
Long has the concept of “justification by faith alone” been the basis for attack and cruelty against the true church of God.⁶
 - 3) His attacks were relentless, “will you not cease”
 - 4) His attacks sought to “make crooked the straight ways of the Lord”
Historically there have been repeated attempts to make crooked the straight ways of the Lord, cf. Matt 24:26
2. Some thoughts:
 - a. It behooves the Christian to know the way of salvation
 - b. It behooves the Christian to know the attacks of the evil one on the straight ways of the Lord
 - c. These notes, therefore, seek to look at both sides of the equation:
 - 1) What is the way of salvation, and how can a person communicate it clearly?
 - 2) What are some common deviations from the way of salvation, and how can they be detected and avoided?

The Need for Submission to the Confession of the Gospel of Christ:

This course is academics put into practice; it is submission to the confession of the Gospel of Christ

2 Cor 9:13 (CSB), “Through the proof of this service, they will glorify God for **your obedience to the confession of the gospel of Christ**, and for your generosity in sharing with them and with others”

Like Naaman in 1 Kings 5, who had to submit to dunking himself in the Jordan 7 times, submission is always difficult

While submitting to the Great Commission ought not be difficult, it is!

⁶Notice the Roman Catholic “Council of Trent” (1545-1563), Canon 9 on Justification: “Canon 9. If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will [necessitating baptism in Rome’s mind], let him be anathema” (“Council of Trent: 19th Ecumenical Council; from: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed 8 Jan 2005; Internet).

It is my prayer that we will constantly be teachable in the area of the confession of the Gospel of Christ!

Variations in Translating ὁμολογία in 2 Cor 9:13

Byzantine Text-form*	Holman Christian Standard (2004)	J. N. Darby Bible (1884/1890)	New International Version (1984)	New American Standard (1977)	God's Word for the Nations (1995)	Revised Standard Version (1952)	English Geneva (1560)	King James (1611/1769)	French Le Semeur ^z (IBS, 1992, 1999)**	New Jerusalem ^z (1985)	CEV ^z (ABS, 1991)***	Bible in Basic English (1949/1962)
	Most Evangelistic Translations						Least Evangelistic Translations					
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ	your obedience to the confession of the gospel of Christ	by reason of your subjection, by profession, to the glad tidings of the Christ	The obedience that accompanies your confession of the gospel of Christ	for the obedience of your confession unto the gospel of Christ	because of your commitment to spread the Good News of Christ	your obedience in acknowledging the gospel of Christ	for your voluntary submission to the Gospel of Christ	Your professed subjection unto the gospel of Christ	the obedience by which is expressed your faith in the Good News of Christ	for the obedience which you show in professing the gospel of Christ	You believed the message about Christ, and you obeyed it by sharing generously...	for the way in which you have given yourselves to the good news of Christ

^zIndicates Bible versions affirmed as Roman Catholic by an imprimatur.

*Also known as the Robinson-Pierpont text of 2004/2005, this Greek text follows the priority of the Byzantine or Majority Text. It is used within the charts in addition to the Critical Greek Text in the tradition of Westcott-Hort-Tischendorf-Nestle-Aland-Metzger-Martini-Karavidopoulos. There are no variants in this text which differentiate the Nestle-Aland, 27th ed. from the Byzantine Textform. Hence all these translations are made from the same Greek original text.

**Actual French, "l'obéissance par laquelle s'exprime votre foi en la Bonne Nouvelle du Christ"; These notes refer to the 1999 French *Le Semeur* quite regularly, as it usually provides an example of the most non-proclamational and non-Evangelical reading of all the modern translations that I have studied (e.g. downplaying total depravity, justification by faith alone, and proclamation). The translation was made by the United Bible Society, printed by the International Bible Society, and marketed in the U.S. by the American Bible Society. It represents the impact of the "Guiding Principles for Interconfessional Cooperation in Translating the Bible" of the United Bible Society and the Roman Catholic Secretariat for the Promotion of Christian Union on June 2, 1968, revised on 16 November 1987 as "Guidelines for Interconfessional Cooperation in Translating the Bible: the New Revised Edition Rome." More details regarding this landmark document are found in my unpublished 2008 ETS paper, "Worldwide Bible Translation and Original Language Texts: An Analysis of the Impact of the 1968 and 1987 UBS and SPCU 'Guidelines for Interconfessional Cooperation in Translating the Bible'" (available at: http://www.evangelismunlimited.com/ubs-spcu_text20090116b.pdf (online); accessed 14 July 2012; Internet).

***The 1991 Contemporary English Version, marketed in the U.S. by the American Bible Society (copyright holder), available with apocryphal books and imprimatur by the Church of Rome, was made under the same 1987 "Guidelines" as the French *Le Semeur* described above.

You may be taking this course voluntarily, or involuntarily:

1 Cor 9:16-17, "For if I preach the gospel [lit. "evangelize"], I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel [lit. "evangelize"]. For if I do this voluntarily, I have a reward; but if against my will, I have a stewardship entrusted to me."

Voluntary?

Or, against your will?

Either way, it is my prayer that this class will give you a reward!

Is this not merely submitting to God Himself?

Heb 12:9, "Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?"

Remember the reward for bold speech:

Heb 10:35 (ASV), “Cast not away therefore your boldness, which hath great recompense of reward”

Translations of παρρησία in Heb 10:35

Passive [self-centered]		Passive [God-centered]				Active [God-centered and Verbally-centered]	
Sure of yourselves	Being brave	Courage	Fearlessness	Hope	trist [trust]	Confidence	Boldness
Message (1993)	CEV (1991) [Ⓢ]	GNT (1993) [Ⓢ]	NJB (1985) [Ⓢ]	BBE (1949)	Wycliffe (2 nd ed)	Tyndale (1534); Geneva; Bishops; KJV; RSV; NAS; NKJ; NIV; CSB; NET; ESV	Young's (1862); ERV; ASV
So don't throw it all away now. You were sure of yourselves then. It's <i>still</i> a sure thing!	Keep on being brave! It will bring you great rewards.	Do not lose your courage, then, because it brings with it a great reward	Do not lose your fearlessness now, then, since the reward is so great	So do not give up your hope which will be greatly rewarded	Therfor nyle ye leese youre trist, which hath greet rewarding	Cast not away therfore youre confidence which hath great rewarde to recompence	Ye may not cast away, then, your boldness, which hath great recompense of reward

- It appears that the progression goes from “keep a stiff upper lip” to “do not be afraid to speak out boldly for the Lord.”
- Note that the Catholic translations appear to avoid using the term “cast away.” Perhaps this is related to the Vulgate’s use of the verb *amittere*; note also that the same Greek verb is used in Rev 3:2 in the Byzantine text.

Remember the blessing:

Rev 12:11, “And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even to death”

Rev 20:4, “And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and those who had not worshiped the beast or his image, and had not received the mark upon their forehead and upon their hand; and they came to life and reigned with Christ for a thousand years”

An Overview of Tools of the Trade: Memorized and Printed

Introduction:

The following notes provide an overview of Gospel tracts, Gospel presentations, and Gospel literature used in contemporary evangelism. A discussion of the content of the Gospel takes place below in Chap 17.

Different Types of Printed Literature Used in Evangelism:⁷

- a. Bible distribution (including New Testaments and Bible portions).
- b. Books, such as *Left Behind* series by Tim LaHaye; *Jesus Freak* by D.C. Talk; C.S. Lewis, *Mere Christianity*; John R.W. Stott, *Basic Christianity*, etc.
- c. Newspapers or Magazines (e.g. *Decision Magazine*).
- d. Tracts or pamphlets...

A. Gospel Tracts:

Introduction:

“Pamphlet wars” occurred after Pope Boniface VIIIth published his *Unum Sanctum* (1302).⁸

Taborite manifestos [tracts] were distributed throughout Germany, Poland, Picardy, Venice, Oxford, Barcelona, and Dauphiné, affirming the “Four Articles of Prague,” formulated in 1419-1420—even before the invention of the printing press in 1455!

- (1) To give freedom for the preaching of the Word in the mother-tongue;
- (2) To administer Communion in both kinds;
- (3) To dispossess the Church of its earthly wealth; and
- (4) To organize political life according to God’s law, a public sin to receive a public punishment.⁹

Marguerite de Valois, sister of King of France, Francis I, was converted after reading Gospel tracts (in 1522)!

“But there was especially one soul, in the court of Francis I, who seemed prepared for the evangelical influence of the doctor from Étapes and the Bishop of Meaux. Marguerite, uncertain and unsure, in the midst of the corrupt society that surrounded her, sought something firm, and she found it in the Gospel. She turned herself to this new wind that was reinvigorating the world, and she inhaled with delight the emanations from heaven. She learned from several of the ladies in her court what was being taught by the new doctors; their writings were communicated to her, their small books, called in the language of the times ‘tracts’; they spoke to her of ‘the primitive church, the pure Word of God, worship in spirit and in truth, Christian liberty that removes the yoke of the superstitions and traditions of men to attach itself uniquely to God.’ Soon this princess met Lefèvre, Farel, and Roussel; their zeal, their piety, their beliefs, everything in them struck her; but it was especially the Bishop of Meaux [Briçonnet], long acquaintance of hers, who became her guide in the path of faith.”¹⁰

In February 1523, Francois Lambert d’Avignon (a.k.a. Johannes Serranus) first wrote a French tract from Wittenberg (where there was freedom of the press). It was “Reasons on account of which I rejected the life and habit of the Minorites [Minor Brothers, or Franciscans].” Then in March, Lambert wrote “Evangelical Commentary on the Rule of the Minorites.”¹¹ Later in the summer,

⁷For further information, see: Mark Ward, Sr., *The Word Works: 151 Amazing Stories of Men and Women Saved through Gospel Literature* (Greenville, SC: Ambassador Emerald Int’l, 2002); George Verwer, *Literature Evangelism* (Chicago; Moody, 1963); and Arthur M. Chirgwin, *The Bible in World Evangelism* (New York; Friendship, 1954).

⁸“Clement V”; available at: http://en.wikipedia.org/wiki/Clement_V (online); accessed: 5 Jan 2013 (Internet).

⁹Amedeo Molnar, “Czech Reformation and Mission,” in *History’s Lessons for Tomorrow’s Mission: Milestones in the History of Missionary Thinking* (Geneva: World Student Christian Federation, 1960), 130.

¹⁰J.-H. Merle d’Aubigny, *Histoire de la Réformation du Seizième Siècle* (Paris: Firmin Didot Frères, 1867), 3:508-09. Translation mine.

¹¹Roy Lutz Winters, *Francis Lambert of Avignon (1487-1530): A Study in Reformation Origins* (Philadelphia: United Lutheran Publication House, 1938), 45.

Lambert prepared other evangelical works. He wrote to Spalatin, “I have begun to prepare some things in French because messengers from Hamburg have come to me, asking for tracts in the French language.”¹²

Throughout the history of the churches, churches and governments have issued decrees against Gospel literature, which has resulted in persecution:

- 1) Church of Rome’s 19th Ecumenical Council, the Council of Trent, wrote “A Decree Concerning the Edition and Use of the Sacred Books” (April 1546), in which was limited freedom of the press to only those items with the approbation of a Roman Catholic Bishop, imposing the death penalty and confiscation of property on perpetrators (Article 3 of the Fourth Lateran Council).¹³
- 2) King Charles II’s 1662 Seditious Printing Act, titled, “An Act for preventing the frequent Abuses in printing seditious treasonable and unlicensed Bookes and Pamphlets and for regulating of Printing and Printing Presses.”¹⁴

¹²Ibid., 49.

¹³“Furthermore, to check unbridled spirits, it decrees that no one relying on his own judgment shall, in matters of faith and morals pertaining to the edification of Christian doctrine, distorting the Holy Scriptures in accordance with his own conceptions,[5] presume to interpret them contrary to that sense which holy mother Church, to whom it belongs to judge of their true sense and interpretation,[6] has held and holds, or even contrary to the unanimous teaching of the Fathers, even though such interpretations should never at any time be published. Those who act contrary to this shall be made known by the ordinaries and punished in accordance with the penalties prescribed by the law.

“And wishing, as is proper, to impose a restraint in this matter on printers also, who, now without restraint, thinking what pleases them is permitted them, print without the permission of ecclesiastical superiors the books of the Holy Scriptures and the notes and commentaries thereon of all persons indiscriminately, often with the name of the press omitted, often also under a fictitious press-name, and what is worse, without the name of the author, and also indiscreetly have for sale such books printed elsewhere, [this council] decrees and ordains that in the future the Holy Scriptures, especially the old Vulgate Edition, be printed in the most correct manner possible, and that it shall not be lawful for anyone to print or to have printed any books whatsoever dealing with sacred doctrinal matters without the name of the author, or in the future to sell them, or even to have them in possession, unless they have first been examined and approved by the ordinary, under penalty of anathema and fine prescribed by the last Council of the Lateran.[7]

“If they be regulars they must in addition to this examination and approval obtain permission also from their own superiors after these have examined the books in accordance with their own statutes. Those who lend or circulate them in manuscript before they have been examined and approved, shall be subject to the same penalties as the printers, and those who have them in their possession or read them, shall, unless they make known the authors, be themselves regarded as the authors. The approbation of such books, however, shall be given in writing and shall appear authentically at the beginning of the book, whether it be written or printed, and all this, that is, both the examination and the approbation, shall be done gratuitously, so that what ought to be approved may be approved and what ought to be condemned may be condemned.

“Furthermore, wishing to repress that boldness whereby the words and sentences of the Holy Scriptures are turned and twisted to all kinds of profane usages, namely, to things scurrilous, fabulous, vain, to flatteries, detractions, superstitions, godless and diabolical incantations, divinations, the casting of lots and defamatory libels, to put an end to such irreverence and contempt, and that no one may in the future dare use in any manner the words of Holy Scripture for these and similar purposes, it is commanded and enjoined that all people of this kind be restrained by the bishops as violators and profaners of the word of God, with the penalties of the law and other penalties that they may deem fit to impose” (“Council of Trent”; from: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

¹⁴The first paragraph read as follows: “Whereas the well-government and regulating of Printers and Printing Presses is matter of Publique care and of great concernment especially considering that by the general licentiousnes of the late times many evil disposed persons have been encouraged to print and sell heretical schismatical blasphemous seditious and treasonable Bookes Pamphlets and Papers and still doe continue such their unlawfull and exorbitant practice to the high dishonour of Almighty God the endangering the peace of these Kingdomes and raising a disaffection to His most Excellent Majesty and His Government For prevention whereof no surer meanes can be advised then by reducing and limiting the number of Printing Presses and by ordering and settling the said Art or Mystery of Printing by Act of Parliament in manner as herein after is expressed. The Kings most Excellent Majesty by and with the Consent and Advise of the Lords Spiritual and Temporal & Commons in this present Parliament assembled doth therefore ordaine and enact And be it ordained and enacted by the Authority aforesaid That no person or persons whatsoever shall presume to print or cause to be printed either within this Realm of England or any other His Majesties

Of there content:

In the 16th-18th Century tracts generally contained entire messages of preachers (Martin Luther, Balthasar Hubmaier, John Calvin, and Auguste H. Francke). Also published at that time were the numbered articles for disputations, and other Gospel summaries.

In 1799 a new department of the “Book Society for promoting Religious Knowledge among the Poor” (c. 1750) was formed in London, it was called the “Religious Tract Society.” Its original object was: “to form a society for the purpose of printing and distributing religious tracts.”¹⁵ They recognized two principles from the first:

- a) “That there is a common Christian faith, in the expression and enforcement of which all evangelical believers may unite, irrespective of ecclesiastical or doctrinal distinctions; and
- b) “That this faith may be set forth in so brief a compass and so simple a way, that even the smallest tract may contain the essentials of saving truth.

“...It was in the committee room of the Religious Tract Society, at the close of the year 1802, that the BRITISH AND FOREIGN BIBLE SOCIETY was originated, and on Tuesday, Feb. 1, 1803, that its rules were finally adopted; the diffusion of the streams thus naturally leading to the fountain-head. From the first, the two societies have labored together in brotherly union for the evangelization of the world.

“...Of the tracts produced under these conditions, there are now about 3,200 on the society’s catalogue, from the single-page handbill to the important series of *Present-day Tracts*, in which some of the foremost scholars and thinkers of the day have employed their pens for the defence of the Christian faith. The tracts circulated in the year 1882-83, in the English language alone, amounted to 33,249,800.”¹⁶

There appears to have been a shift in the mid-19th Century, when tracts were printed on one folded sheet of paper, called a billet or leaflet (e.g. Spurgeon’s “Ark of Safety” tract), also being picked up in the English Roman Catholic “tractarian movement” (cf. John Henry Newman)

In American Evangelicalism, Bill Bright’s *Four Spiritual Laws*, published in the mid-1960s as a small multiple-page booklet, shifted the emphasis from a leaflet-type tract (format still used by the American Tract Society) to a booklet-style tract with multiple sheets, a staple, and graphics.

The content of today’s Gospel tracts normally include:

- a) Some type of introductory “hook”
- b) The fact and price of sin
- c) The death of Christ for sin
- d) The need for commitment or to receive Jesus Christ as Savior and Lord.

Deviations from this rough outline provide uniqueness to each tract.

Further, Gospel tracts also represent different theologies of salvation and/or philosophies of evangelism:

A comparison of several “families” of Gospel tracts may prove beneficial. In my *Charts for a Theology of Evangelism* I have included several related charts that seek to identify theological tendencies and trends among Gospel tracts:

- a) Chart 20, “Comparing Bridge Illustrations”
- b) Chart 30, “Comparing Gospel Presentations” and

Dominions or in the parts beyond the Seas any heretical seditious schismatical or offensive Bookes or Pamphlets wherein any Doctrine or Opinion shall be asserted or maintained which is contrary to [the] Christian Faith or the Doctrine or Discipline of the Church of England or which shall or may tend or be to the scandall of Religion or the Church or the Government or Governors of the Church State or Common wealth or of any Corporation or particular person or persons whatsoever nor shall import publish sell or [dispose (or disperse)] any such Booke or Books or Pamphlets nor shall cause or procure any such to be published or put to sale or to be bound stitched or sowed together” (“An Act for preventing the frequent Abuses in printing seditious treasonable and unlicensed Bookes...”; from: <http://www.british-history.ac.uk/report.aspx?compid=47336>; accessed: 17 Sept 2008; Internet).

¹⁵“Tract Societies, Religious” *Schaff-Herzog*, 4:2374.

¹⁶Ibid.

c) Charts 76-77, “Four Directions of Theological and Methodological Downgrade.”

- 1) Theologically-driven tracts: e.g. *Eternal Life* and *GRACE*
- 2) The *Four Spiritual Laws*, *Bridge to Life*, and *Steps to Peace with God* “family” of tracts
- 3) The *Evangelism Explosion* approach (this is a memorized outline)
- 4) Matthias Media’s [postmodern-oriented] *2 Ways to Live*
- 5) Humorous and pop culturally-relevant tracks (Jews for Jesus and Living Waters)

General Outlines of Gospel Tracts:¹⁷

a. **A.B.C.’s for a Better Life:**¹⁸

Introduction: John 10:10

- 1) A—Admit that you are a sinner, Rom 3:23
Some others use different terminology here:
 - (1) A—Acknowledge that you have sinned
 - (2) A—Admit that you need Jesus
- 2) B—Believe on Christ, Acts 16:31
- 3) C—Confess your faith, Rom 10:9
Some others use different terminology here:
 - (1) C—Confess Jesus as Lord

b. “**Bridge to Life**” of the Navigators:¹⁹

- 1) The Bible teaches that God loves all men and wants them to know him. But man is separated from God and His love, 1 Tim 2:5.
- 2) Because He has sinned against God, Isa 59:2, Rom 3:23.
- 3) This separation leads only to death and certain judgment, Heb 9:27, 2 Thess 1:8-9.
- 4) Jesus Christ, who died on the cross for our sins, is the way to God, 1 Tim 2:5-6, 1 Pet 3:18
- 5) Yes. But only those who personally receive Jesus Christ into their lives, trusting Him to forgive their sins, can cross this bridge, John 1:12
- 6) Everyone must decide individually whether to receive Christ, Rev 3:20, John 14:14

c. ***Eternal Life*** tract (North American Mission Board):²⁰

Introduction: Cover: “Do you know for certain that you have eternal life and that you will go to heaven when you die?”

Inside cover: “God wants you to know for sure”

- 1) God’s purpose is that we have eternal life, Rom 6:23; John 10:10; John 14:3
- 2) Our need is to understand our problem, Rom 3:23; Eph 2:9; Rom 6:23; John 14:6
- 3) God’s provision is Jesus Christ, John 1:1, 14; 1 Pet 3:18; Rom 4:25; John 1:12
- 4) Our response is to receive Jesus:
 - a) We must repent of our sin, Acts 3:19; Acts 26:20
 - b) We must place our faith in Jesus, Eph 2:8; James 2:19

¹⁷There are many examples of Gospel tracts. The following is a variety of popular tracts. Note all the tract producing organizations in the bibliography at the end of this chapter, “III. Some Tract Publishers and Some Tracts,” some of these print up to 300 different tracts. This listing of organizations is only a sampling which represents many Protestant theological persuasions. An American Messianic Fellowship tract, *L’Chaim*, is found in Thomas P. Johnston, *The Mindset of Eternity* (Deerfield, IL: Evangelism Unlimited, 1994), Chap 9, I.B.4.d., “Key Bible Passages for Evangelism of the Jewish Person.”

¹⁸Developed from “ABC’s for a Better Life” (Chicago: Pacific Garden Mission, n.d.). See Chart 21 in my *Charts for a Theology of Evangelism* for different listings of A.B.C.s.

It appears that quiet Italian Reformer Juan Valdes may have developed a plan similar to the ABC’s in 1546, titled *The Christian Alphabet* (Venice, 1546); (described in Leopold Witte, *A Glance at the Italian Inquisition: A Sketch of Pietro Carnesecchi: His Trial ... and His Martyrdom in 1566*; translated from the German by John T. Betts [London: The Religious Tract Society, 1885], 31).

¹⁹This is a conversational rendering of the “Bridge to Life” Gospel plan found in the next section on memorization (*Bridge to Life* [Colorado Springs, CO: NavPress, 1969], 2-16).

²⁰“Eternal Life” tract, revised 9/00 (Alpharetta, GA: North American Mission Board, 2000).

Three Important Questions:

- a) Does what you have been reading make sense to you?
- b) Is there any reason you would not be willing to receive God's gift of eternal life?
- c) Are you willing to place your faith in Jesus right now and turn from your sin?

You need to ask Jesus to save you, Rom 10:13

Follow-up information.

- d. **"Four Spiritual Laws"** of Campus Crusade for Christ:²¹
 - 1) God **Loves** You, and Offers a Wonderful **Plan** for Your Life, John 3:16, John 10:10.
 - 2) Man is **Sinful** and **Separated** from God. Therefore, He Cannot Know and Experience God's Love and Plan for His Life, Rom 3:23, 6:23.
 - 3) Jesus Christ is God's **Only** Provision for Man's Sin. Through Him You Can Know and Experience God's Love and Plan for Your Life, Rom 5:8, 1 Cor 15:3-6, John 14:6.
 - 4) We Must Individually **Receive** Jesus Christ as Savior and Lord; Then We Can Know and Experience God's Love and Plan for Our Lives:
 - a) We must receive Christ, John 1:12
 - b) We receive Christ through faith, Eph 2:8-9
 - c) We receive Christ by personal invitation, Rev 3:20
 - d) You can receive Christ right now through prayer
 - e) Do not depend on feelings: Fact—Faith—Feelings
- e. **"GRACE"** of the Billy Graham School of the Southern Baptist Theological Seminary:²²
 - 1) G—"G" stands for God: Gen 1:1; Psa 19:1; Rev 4:11
 - 2) R—"R" stands for Rebellion: Lev 19:2; Rom 3:23; 5:12; 1 John 1:8; Isa 59:2; Rom 6:23; Heb 9:27; Matt 25:31, 46
 - 3) A—"A" stands for Atonement: John 3:16; Rom 5:1; John 1:14; Heb 4:15; Rom 5:8; 1 Pet 2:24; 3:18; 2 Cor 5:21; Acts 17:31
 - 4) C—"C" stands for Conversion: John 14:6; Acts 4:12; 17:30; Luke 3:3; Rom 6:23; Eph 2:8-9; John 1:12; Rom 10:9, 13; Acts 16:31; Rom 1:16
 - 5) E—"E" stands for Eternal Life: John 4:24; 1 John 5:12; 2 Cor 5:17; John 10:10; 14:27; 16:33; Rom 8:35, 37-38; 1 Thess 4:16-17
 - 6) The most important question: "Where do I stand in the sight of God?" 1 Thess 1:7-9; John 3:36; Matt 12:30; 1 Pet 1:3-5, 8-9
 - 7) Are you ready? 1 John 5:12-13
 - 8) Living daily in God's grace: 2 Cor 5:15
- f. **"Steps to Peace with God,"** by Billy Graham:²³
 - 1) God's Plan: Peace and Life, Rom 5:1, John 3:16, John 10:10
 - 2) Man's Problem: Separation, Rom 3:23, 6:23
 - 3) God's Remedy: The Cross, 1 Tim 2:5, Rom 5:8, John 14:6, Eph 2:8-9.
 - 4) Man's Response: Receive Christ, Rev 3:20, John 1:12, Rom 10:9
- g. Unknown Source:

"IF YOU DIE and Go To Hell ... WHO CARES?"

Answer:

 - No. 1 - John 3:16, God cares!
 - No. 2 - Matt 18:11, Jesus Cares!
 - No. 3 - Luke 15:7, All People In Heaven Care!
 - No. 4 - Rev 22:17, All saved People Care!
 - No. 5 - Luke 16:19-31, All People In Hell Care!
 - No. 6 - Rom 1:16, I Care!

Now, Friend, The most important question is: DO YOU CARE?

²¹Bill Bright, *The Four Spiritual Laws* (San Bernardino, CA: Campus Crusade for Christ, 1965).

²²© 2003 The Billy Graham School of Missions, Evangelism and Church Growth, 2825 Lexington Road, Louisville, KY 40280. Telephone: (502) 897-4108; Email: bgschool@sbts.edu.

²³Billy Graham, "Steps to Peace with God" (Minneapolis: Billy Graham Evangelistic Association, n.d.).

B. Gospel Plans for Memorizing:

Introduction:

Repetitio mater est studiorum (repetition is the mother of learning)!

It is a very helpful to have a Gospel plan memorized for spontaneous sharing situations (1 Pet 3:15). When a Gospel plan is memorized, a good clear Gospel presentation can be made to the unsaved person. There are many Gospel plans for memorization available.²⁴

Two comments may be made about memorized Gospel presentations. Firstly, there is a need for input from the person being witnessed to. An effort must be made to assure that they are following the presentation. Secondly, it is important to memorize the verses and their references corresponding with the Gospel presentation. This gives the power in the witness.

There are many different Gospel presentations that can be memorized. All those mentioned above can be used for memorization. Included are several of the most Gospel presentations meant specifically to be memorized:

1. The Navigators' **Gospel Presentation** (from the *Topical Memory System*):²⁵
 - a. The fact of sin, Rom 3:23, 3:11, 12
 - b. The price of sin, Rom 6:23, Rom 5:12, Gal 3:10
 - c. The price must be paid, Heb 9:27, Rom 2:12, Heb 2:2-3
 - d. The price has been paid by Christ, Rom 5:8, 1 Pet 3:18, Gal 3:13
 - e. Salvation is a free gift, Eph 2:8-9, Rom 3:24, Titus 3:5
 - f. Salvation must be received, John 1:12, Rev 3:20, Rom 10:9-10
2. **Roman Road**:²⁶
 - a. **Need** (Why?)
 - 1) God says that all are sinners, Rom 3:10, 23
 - 2) God tells us the reason all are sinners, Rom 5:12
 - b. **Consequence** (What?) God tells us the result of sin, Rom 6:23
 - c. **Remedy** (How?) God tells us of His concern for sinners, Rom 5:8-9
 - d. **Condition** (Who?) God's way of salvation is made plain, Rom 10:9-10, 13
 - e. **Results**: God tells us the results of salvation, Rom 5:1, 8:1
 - f. **Assurance**: God gives the saved sinner assurance, Rom 8:16
3. **Plan of Salvation** (from B. Gray Allison, founding president of Mid-America Baptist Theological Seminary, Memphis, TN):²⁷
 - a. Salvation needed:
 - 1) Fact of sin: Rom 3:10; 23
 - 2) Consequences of sin: Isa 59:2; Rom 6:23
 - b. Salvation provided—John 3:16
 - c. Salvation accepted:
 - 1) Repentance required: Acts 20:20-21
 - 2) Faith is necessary: Acts 20:20-21
 - d. Closing verses: Rev 3:20; Rom 10:9-13; Rom 6:23; John 1:12
 - 1) Confession: Matt 10:32-33
 - 2) Baptism: Matt 28:18-20
 - 3) Church membership: Matt 28:18-20; Acts 2:41, 47

²⁴Ronald Rand, *Won by One* (Ventura, CA; Regal, 1988) has many good examples of how to share one's faith from memorization, including, "Let's Be Friends" and "The ABCs of Christianity."

²⁵*Topical Memory System*, Guidebook 1 (Colorado Springs: NavPress, 1969), 19.

²⁶"Roman Road," (Chicago: Pacific Garden Mission, n.d.).

²⁷B. Gray Allison, "Plan of Salvation," leaflet, n.p., n.d.

4. **The Bridge Illustration:**²⁸
 - a. God's Purpose:
 - 1) Abundant Life, John 10:10
 - 2) Eternal Life, John 3:16
 - b. Our Problem:
 - 1) All Have Sinned, Rom 3:23 (Isa 53:6)
 - 2) Sin's Penalty, Rom 6:23; Heb 9:27
 - c. God's Remedy:
 - 1) Christ Paid the Penalty, Rom 5:8, 1 Pet 3:18
 - 2) Salvation Not by Works, Eph 2:8-9 (Titus 3:5)
 - d. Our Response:
 - 1) Must Receive Christ, John 1:12, Rom 10:9-10
 - 2) Assurance of Salvation, John 5:24 (1 John 5:13)
5. **Evangelism Explosion's Gospel Presentation:**²⁹
 - a. The introduction (including the assurance questions, see *Evangelizology*, Chap 15)
 - b. The Gospel:
 - 1) **Grace:**
 - a) Heaven is a free gift
 - b) It is not earned or deserved, Rom 6:23
 - 2) **Man:**
 - a) Is a sinner, Matt 5:48, Rom 3:23
 - b) Cannot save himself, Eph 2:8-9
 - 3) **God:**
 - a) Is merciful—therefore doesn't want to punish.
 - b) Is just—therefore must punish sin.
 - 4) **Jesus Christ:**
 - a) Who He is—the infinite God-man, John 1:1, 14.
 - b) What He did—He paid for our sins and purchased a place in heaven for us which He offers as a gift, Isa 53:6, 10, 4, (John 14:2), Rom 6:23.
 - 5) **Faith:**
 - a) What it is not—mere intellectual assent nor temporal faith, Eph 2:8
 - b) What it is—"trusting in Jesus Christ alone for our salvation"
 - c. The Commitment
 - d. The Immediate Follow-Up
6. **FAITH Visit Outline:**³⁰

Introduction: Interests; Involvement; Inquiry.

F F is for FORGIVENESS, Eph 1:7a

A A is for AVAILABLE, John 3:16; Matt 7:21a

I I is for IMPOSSIBLE, John 3:16; James 2:13a; Rom 3:23

T T is for TURN, Luke 13:3b; 1 Cor 15:3b-4; Rom 10:9

H H is for HEAVEN, John 10:10; 14:3; Rom 10:9

Invitation: Inquire; Invite; Insure.
7. **Share Jesus Without Fear** methodology by William Fay:³¹
 - a. The Five Questions:
 - 1) Do you have any kind of spiritual beliefs?
 - 2) To you, who is Jesus Christ?

²⁸*The 2:7 Series: Leadership Training Clinic Part I*, (Colorado Springs, Co: Navigators, 1988), 34.

²⁹For more details about Evangelism Explosion's "Gospel Presentation" please see Kennedy, D. James, *Evangelism Explosion*, Revised edition (Wheaton IL: Tyndale House, 1977), 16-44 or write Evangelism Explosion III, International, P.O. Box 23820, Fort Lauderdale, FL 33308 U.S.A. It must be noted that it contains excellent information concerning the personal presentation of the Gospel, including subjects of conversation and pertinent illustrations.

³⁰"FAITH Visit Outline"; available at: http://www.lifeway.com/ev/files/evF_min_FAITH_VisitOutline.pdf; accessed 1 Nov 2013; Internet.

³¹William Fay, *Share Jesus Without Fear* (Nashville: Broadman, 1999).

- 3) Do you think there is a heaven and hell?
 - 4) If you died, where would you go? If heaven, why?
 - 5) If what you are believing is not true, would you want to know?
- b. Share Scriptures:
- 1) Rom 3:23
 - 2) Rom 6:23
 - 3) John 3:3
 - 4) John 14:6
 - 5) Rom 10:9-10
 - 6) 2 Cor 5:15
 - 7) Rev 3:20
- c. Bring to Decision:
- 1) Are you a sinner?
 - 2) Do you want forgiveness of sins?
 - 3) Do you believe Jesus died on the cross and rose again?
 - 4) Are you willing to surrender your life to Jesus Christ?
 - 5) Are you ready to invite Jesus into your life and into your heart?

Introduction: Notice several presuppositions in many of the Gospel presentations above:

- a. Belief in a way of salvation
- b. Belief in a specific message of salvation
- c. Belief in prayer as the means by which salvation is acquired
- d. Belief in assurance of salvation³²

³²It may be helpful to realize that Thomas Aquinas likened assurance of salvation to vainglory (Thomas Aquinas, *Summa Theologica*, SS, Q[132], “Of Vainglory”; available at: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 19 June 2008; Internet). Likewise, the Council of Trent anathematized it.

See for example, Aquinas, SS, Q[132], A[1], “Since, however, that which is clear simply can be seen by many, and by those who are far away, it follows that the word glory properly denotes that somebody’s good is known and approved by many, according to the saying of Sallust (Catilin.) [*The quotation is from Livy: Hist., Lib. XXII C, 39]: ‘I must not boast while I am addressing one man.’ ... Yet he is not truly virtuous who does virtuous deeds for the sake of human glory, as Augustine proves (De Civ. Dei v). ... It is requisite for man’s perfection that he should know himself; but not that he should be known by others, wherefore it is not to be desired in itself. It may, however, be desired as being useful for something, either in order that God may be glorified by men, or that men may become better by reason of the good they know to be in another man, or in order that man, knowing by the testimony of others’ praise the good which is in him, may himself strive to persevere therein and to become better. In this sense it is praiseworthy that a man should ‘take care of his good name,’ and that he should ‘provide good things in the sight of God and men’: but not that he should take an empty pleasure in human praise” (ibid.).

Aquinas, SS, Q[132], A[2], “Wherefore inordinate desire of glory is directly opposed to magnanimity. ... He that is desirous of vainglory does in truth fall short of being magnanimous, because he glories in what the magnanimous man thinks little of, as stated in the preceding Reply. But if we consider his estimate, he is opposed to the magnanimous man by way of excess, because the glory which he seeks is something great in his estimation, and he tends thereto in excess of his deserts” (ibid.).

Aquinas, SS, Q[132], A[4], “Gregory (Moral. xxxi) numbers vainglory among the seven capital vices. ... The capital vices are enumerated in two ways. For some reckon pride as one of their number: and these do not place vainglory among the capital vices. Gregory, however (Moral. xxxi), reckons pride to be the queen of all the vices, and vainglory, which is the immediate offspring of pride, he reckons to be a capital vice: and not without reason. For pride, as we shall state farther on (Q[152], AA[1],2), denotes inordinate desire of excellence. ... And since many vices arise from the inordinate desire thereof, it follows that vainglory is a capital vice. ... It is not impossible for a capital vice to arise from pride, since as stated above (in the body of the Article and FS, Q[84], A[2]) pride is the queen and mother of all the vices. ... For the reason why a man loves to be honored and praised is that he thinks thereby to acquire a certain renown in the knowledge of others” (ibid.).

Aquinas then quite naturally continued in SS, Q[132], A[5], “Whether the daughters of vainglory are suitably reckoned to be disobedience, boastfulness, hypocrisy, contention, obstinacy, discord, and love of novelties?” These nouns explain regular accusations against Baptists, Evangelicals, and Protestants.

Consider also, Council of Trent, “Decrees Concerning Justification” (13 Jan 1547), Chapter IX, “Against the Vain Confidence of the Heretics”: “But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ’s sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins,[47] resting on that alone, **though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed**

- 1) Note that Paul stated that assurance in the living God was the reason for his persecutions, 1 Tim 4:10 [see Byzantine Texttype, cf. English Darby], “for, for this we labour and suffer reproach, because we hope in a living God, who is preserver of all men, specially of those that believe”
- 2) Consider, for example, the textual variants and some translations of 1 John 5:13, one of the important verses which teaches assurance of salvation:

Original Language Texts and Translations of 1 John 5:13

NKJ; TNT; GNV; BSP; KJV; WEB; YLT; RWB	GOC	BYZ	NAS Syriac: MGI; BBE; RSV; NIV; NJB ²¹ ; NLT; CSB; NET; MGI; ESV	NA27 =Nestle 19 (1949)	Latin Vulgate ²² (Migne)	Nova Vulgata ²³	NAB ²⁴ ; WYC; DBY; ERV; ASV	From the Syriac: ETH: NOR; MRD
These things I have written to you	Ταῦτα ἔγραψα ὑμῖν	Ταῦτα ἔγραψα ὑμῖν	These things I have written to you	Ταῦτα ἔγραψα ὑμῖν	Haec scribo vobis	Haec scripsi vobis,	I write these things to you	These I have written to you,
				ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον,	ut sciatis quoniam vitam habetis aeternam,	ut sciatis quoniam vitam habetis aeternam,	so that you may know that you have eternal life,	that you may know that you have the life which is eternal,
who believe in the name of the Son of God,	τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ,	τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ,	who believe in the name of the Son of God,	τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.	qui creditis in nomine Filii Dei.	qui creditis in nomen Filii Dei.	you who believe in the name of the Son of God	who believe in the name of the Son of Aloha.
that you may know that you have eternal life,	ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε,	ἵνα εἰδῆτε ὅτι ζωὴν αἰώνιον ἔχετε,	in order that you may know that you have eternal life					
and that you may <i>continue</i> to believe in the name of the Son of God	καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ	καὶ ἵνα πιστεύητε εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.						

is found and preached with untiring fury against the Catholic Church. Moreover, it must not be maintained, that they who are truly justified must needs, without any doubt whatever, convince themselves that they are justified, and that no one is absolved from sins and justified except he that believes with certainty that he is absolved and justified,[48] and that absolution and justification are effected by this faith alone, as if he who does not believe this, doubts the promises of God and the efficacy of the death and resurrection of Christ. For as no pious person ought to doubt the mercy of God, the merit of Christ and the virtue and efficacy of the sacraments, so each one, when he considers himself and his own weakness and indisposition, may have fear and apprehension concerning his own grace, since no one can know with the certainty of faith, which cannot be subject to error, that he has obtained the grace of God” (“Council of Trent”; available at: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html; accessed: 8 Jan 2005; Internet).

A Comparison of Some English Translations of 1 John 5:13

Particularistic				Universalistic
NAS (1977)	GWN (1995)	GNT ^z (1993)	BBE (1949)	CEV ^z (1991)
<p>These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life</p>	<p>I've written this to those who believe in the Son of God so that they will know that they have eternal life.</p>	<p>I am writing this to you so that you may know that you have eternal life—you that believe in the Son of God</p>	<p>I have put these things in writing for you who have faith in the name of the Son of God, so that you may be certain that you have eternal life</p>	<p>All of you have faith in the Son of God, and I have written to let you know that you have eternal life.</p>

C. Gospel Plans from One Text of Scripture:

Introduction:

There are times when the evangelist has a Bible and nothing else with which to share the Gospel. How does he make use of this most powerful weapon, without flipping from page to page in the Bible, and possibly confusing the open contact in the process? The following are some sample Gospel plans which may be helpful in sharing the Gospel from one Scripture passage.

1. **1 John 1:7-2:2:**

A very effective passage for those from a Roman Catholic background.

The following provides a sample dialogue:

Evangelist: "Hi, my name is _____ and this is _____, and we are with _____ church, and we are out telling people about Jesus. Have you ever heard of Jesus?"

Contact: "Oh yes, I've heard of Him all my life. I'm Catholic and I go to St. Joseph."

Evangelist: "Great. I hope you haven't heard too much about Him."

[Gauge their response to a somewhat humorous but poignant question]

Contact: "No, I haven't heard too much about Him!"

[Often this is the point where a person will show genuine interest, or their eyes will harden and they will close the door]

Evangelist: "Then, do you mind if I ask you a question?"

Contact: "Sure."

Evangelist: "If you died tonight, are you absolutely certain that you would go to heaven?"

Contact: "Yes, I'm pretty sure."

Evangelist: "And why is that?"

Contact: "Because I'm a good person."

[By this statement, you know that the contact is relying on his own righteousness to get to heaven, something that Rom 10:1-4 tells us is not enough]

[Here a lot of varying responses may be made, I will continue with a sample dialogue based on the use of 1 John 1:7-2:2; be open that God may place numerous other Scripture passages in your heart and on your mind at this point]

Evangelist: "That's very commendable, but one little problem, do you know what that problem is? It is sin. Can I show you a Scripture passage in the Bible?"

Contact: "Sure."

Evangelist: [read 1 John 1:7-10] "That's pretty strong isn't it?"

Contact: "Yes."

Evangelist: "Do you think that you've ever sinned? I know I have!"

Contact: "Yes, I have sinned."

[The contact may begin to look quietly at you as conviction from the Holy Spirit sets in. It is helpful to gauge the level of conviction of sin as you speak]

Evangelist: "Who should we confess to? Who is our confessor? This passage tells us [read 1 John 2:1-2]. By the way, propitiation means atoning sacrifice. Did you ever see the movie 'The Passion of Christ'?"

Contact: "Yes."

Evangelist: "When Jesus was hanging on the cross, God placed all the sins of the whole world on him at that time. Amazing!"

[Perhaps there will be no response as he is thinking about the atonement]

Evangelist: "So who is our only Confessor? Only Jesus is worthy to be our Confessor, our Advocate, and our Mediator, because only Jesus died on the cross for the sins of the world. Have you ever confessed your sins to Jesus before?"

Contact: "Yes. I do that every night."

Evangelist: "Amen! And you can be sure that He hears you. But I have a further question: have you ever asked Jesus to be your only Advocate or Lawyer before God?"

Contact: "No I don't think that I have?"

Evangelist: "At the end of this book of 1 John, the Apostle John explains what it means to receive Jesus Christ by faith.

[read 1 John 5:11-13]

[Amazingly, one young man who was under conviction exclaimed, "It's guaranteed!" as I read 1 John 5:13]

Evangelist: "If you would like to, you can ask Jesus to be your Lawyer before God the Father, and not only that! Would you like to receive the gift of forgiveness of sins and eternal life offered to you by the blood of Jesus?"

Contact: "Yes, I would."

Evangelist: "Here is a suggested prayer that you can pray to give your heart to Jesus. Why don't you read this prayer and tell me what you think of it."

[Reads the prayer quietly to himself]

Evangelist: "Do you mind reading it out loud?"

Contact: "Sure."

[reads sinner's prayer outloud]

Evangelist: "Now what did you think of that prayer? Do you agree with it?"

Contact: "Yes."

Evangelist: "Would you like to read it again out loud as a prayer to God, and ask Him to forgive you of your sins and invite Him to be your Savior?"

Contact: "Yes, I would."

Evangelist: "Then read it aloud right now, and I will pray along with you."

Contact: [reads sinner's prayer a second or third time]

Evangelist: "Praise the Lord. May I pray for you?" [praise the Lord for the contact's openness to the Gospel, for the contact's walk with the Lord, and for his spiritual growth]

[See Chapter 23 for ideas for immediate follow-up, and Chapter 26 for long-term follow-up ideas]

Here is an example of leading someone to Christ using 1 John 1:7-2:2. Oh the amazement of seeing God place conviction in the heart of someone as they listen to the Gospel proclaimed!

2. **John 3:**

Darrell Robinson introduced his readers to using this powerful portion of Scripture in evangelism.³³

Likewise, I recommend the following as a possible opener:

Evangelist: "Have you found a good church since you have moved to _____?"

Contact: "Yes, I attend _____ [which in the mind of the evangelist is likely a non-conversionist church]

Evangelist: "Great, I'm glad you found a church home. Can you tell me, does your pastor [priest, etc.] ever speak about being born again?"

Contact: "No, I don't think so."

Evangelist: "Can I show you in the Bible where Jesus commands us to be born again?"

Contact: "Sure."

[Then the evangelist begins presenting the Gospel plan from John 3]

Evangelist: "Jesus told a very religious man in John 3 [read verse 3]. You see, Nicodemus was one of the rulers [read verses 1-2]. What do you think it means to be born again?"

Contact: "I'm not really sure"

³³Darrell Robinson, *Synergistic Evangelism* (Bloomington, IN: CrossBooks, 2009), 121-27.

Evangelist: “Jesus relates being born again to believing in verses 14-16. In the Old Testament, when the people of Israel were bit by poisonous snakes, all they had to do to survive was to look to the serpent. So now, all we need to do is look to Jesus to be saved from sin. What do you think it means to look to Jesus alone for your salvation?”

Contact: “I’ve never really thought about that before.”

Evangelist: “Well, looking to Jesus alone for your salvation means that you place your faith that when Jesus died on the cross for your sins, He did it all. He bought your salvation full and free. You cannot add a thing to what Jesus did for you. That’s pretty amazing isn’t it?”

Contact: “Yes, it is.”

Evangelist: “Do you know how to receive this salvation full and free?”

Contact: “I’m not sure.”

Evangelist: “You do this through believing in Jesus for your salvation. Can I read you several verses?”

Contact: “Sure.”

Evangelist: [read John 3:16-19]. “Do you see the importance of believing in Jesus as your Savior and Lord?”

Contact: “Yes, I think I do.”

Evangelist: “Would you like to believe in Jesus as your Savior and receive Him as your Lord right now?”

Contact: “Yes, I would like to.”

Evangelist: “You can pray to God right now and ask Jesus Christ to be your Savior. Would you like to pray right now?”

Contact: “I don’t know how to pray.”

Evangelist: “Praying is just talking to God. He knows your heart, and He made your tongue. Just say, ‘Oh God, I acknowledge that I am a sinner.’”

Contact: “Oh God, I acknowledge that I am a sinner.”

Evangelist: “Please forgive me of my sins.”

Contact: “Please forgive me of my sins.”

Evangelist: “Thank you for sending Jesus to die on the cross for my sins.”

Contact: “Thank you for sending Jesus to die on the cross for my sins.”

Evangelist: “Please be my Savior and my Lord.”

Contact: “Please be my Savior and my Lord.”

Evangelist: “In Jesus’ name, Amen.”

Contact: “In Jesus’ name, Amen.”

[For further ideas, see Chapter 23 on “Immediate Follow-up”]

3. **Romans 3:19-26:**

This portion can be used for those who are assured of their own righteousness. It contains the essentials:

Sin, vv. 19-20

Righteousness apart from the law, vv. 21-23

Free justification by believing in Jesus, vv. 24-26

The evangelist may also want to highlight Rom 10:1-4 which discusses the same issues in different words.

4. **Isaiah 53:**

Consider sharing the Gospel using these verses (as did Philip in Acts 8). It may be especially important to people from a Jewish heritage. Again, the substitutionary atonement is clearly communicated in these verses.

D. Memorizing Scripture Verses:

Introduction:

The memorizing of Scripture is important for many reasons. It allows the Christian to meditate on the Word day and night as he is encouraged to do (e.g. Psa 1:2). Memorization also helps in sharing situations when a verse can be injected into the conversation without having to reach for a Bible and without breaking the rhythm of the conversation (although it is sometimes good to look directly to the Bible).

The apostles and other preachers in the Acts must have thought highly of memorization as many verses from the Old Testament were cited in their preaching. Here are some helpful hints in memorization especially as a witnessing tool:³⁴

1. Some tips for memorizing:
 - a. Decide on a salvation plan. All of the salvation plans mentioned above are effective in sharing the Gospel message. Choose one of these.
 - b. Begin by memorizing the outline with the verses that follow each point:
 - 1) It is best to memorize one item at a time and then to move on to the next.
 - 2) The motto which Dawson Trotman used in memorizing Scripture was, “Memorize the reference ‘for and aft.’” Memorizing the reference before and after each verse will help you know where the verse is found—which is very important in sharing situations.
 - 3) It is best to memorize one phrase at a time, without adding a new phrase until the earlier phrases are solidly memorized. Memorizing becomes like adding links to a memory chain.
 - 4) Writing the verses on a card is an effective way to have the verses available for memorization and meditation during free times during the day.
 - 5) Copying the verses in writing repeated times can also help to memorize the verses more exactly.
 - c. You can test yourself by writing down the verses that you have memorized without looking at the Bible. Then check to see how well you have done. You can do this until you have each verse solidly memorized.
 - d. Use the verses you have memorized in sharing situations. This will encourage you to continue memorizing, and it will show you what verses you need to memorize.
 - e. “Review! Review! Review!” If repetition is the mother of learning, review is its father. Reviewing the verses on a regular basis allows them to be impressed upon our hearts.³⁵

³⁴*Topical Memory System* by NavPress is highly recommended as good source of helpful material to begin memorizing Scripture.

³⁵Deuteronomy 6:6-7 speaks of having God’s Word “on your heart” and the word for “teach diligently” in verse 7, *shanan*, is translated more accurately in the French *Nouvelle Édition de Genève*: “*Tu les inculqueras à tes enfants.*” Webster’s defines the meaning of inculcate as “to impress upon the mind by frequent repetition or persistent urging.”

E. The Use of Questionnaires or Surveys:

Introduction:

- a. A questionnaire is a series of questions which are asked to another individual. In a survey the questions are compiled and statistics can be developed. Questionnaires can be effective in leading into the sharing of the Gospel. The person asking the questions may feel uncomfortable beginning a conversation about the Gospel. This is a case where a questionnaire can help bridge that fear.
 - b. A target group needs to be selected in the development of a questionnaire. This can then allow the questionnaire to effectively reach the desired group. The target groups can be varied, from middle-aged Americans to Quebec's college students to American High school students. People in rural communities may have different interests than those in urban communities. These must all be weighed in forming a questionnaire.
1. Sample questionnaires:
 - a. Spiritual Interest Questionnaire:³⁶
 - 1) On a scale of 0-10, where do you rate your desire to be spiritual?
 - 2) What 3 words would you use to describe spirituality, and why?
 - 3) What 3 words would you use to describe Jesus? Why?
 - 4) On a scale of 0-10, where do you rate your desire to know Jesus? (If a positive response is given, ask if you can share what the Bible says about how to know God).
 - b. Questionnaire developed for use in Quebec-city, Quebec, Canada (translated from French):
 - 1) According to you what does the world need most?
 - 2) What is the most important thing in your life?
 - 3) Where or to whom would you go if you had spiritual questions?
 - 4) What do you think of Jesus Christ?
 - 5) Do you think that it is possible to know God personally?
 - 6) If you were to die tonight, where would you go?
 - 7) If you stood before God and He asked you why should I let you into My heaven, what would you say?
 - 8) May I share how I came to know that I have eternal life?
 - c. Religious Survey—developed for use in an “Evangelism in Contemporary Society” class:
 - 1) Are you the member of any religious group?
 - 2) What religious group is this? If not, were you brought up in the beliefs of a religious group?
 - 3) Were you brought up in this religion? If not, skip.
 - 4) At what period of your life did you become interested in this religion? If not, at what period did you become disinterested?
 - 5) Do you ever participate in religious services?
 - 6) How often do you participate in religious services?
 - 7) How far do you travel to these religious services?
 - 8) If you had children, would you rear them in this religion?
 - 9) To what religious writings do you adhere, if any?
 - 10) How often do you refer to this religious book?
 - 11) How do your religious beliefs influence the way you live?
 - 12) Do you seek to tell your acquaintances about your religious beliefs?
 - 13) Do you feel that your religion is the only true religion?
 - 14) Are you certain that if you died tonight you would achieve “salvation” in your religion?
 - 15) If you stood before the Supreme Being and He asked you, “Why should I let you into my heaven?” what would you answer?
 - 16) Can I show you a pamphlet which may assist you in your religious journey?

³⁶This questionnaire was developed by David Elliott as he was Associate Pastor of Evangelism at Roanoke Baptist church in a New Age area of the older part of Kansas City, Missouri. We found it very effective for starting spiritual conversations.

- d. Neighborhood Questionnaire for Pastors:³⁷
- 1) According to you, what is the greatest need in _____ (city)?
 - 2) What advice do you have to a pastor of a church here in _____ (city)?
 - 3) How can we as a local church help you?
- e. Evangelism Unlimited's *Neighborhood Questionnaire III*:³⁸
- 1) According to you, what is the greatest need in this community?
 - 2) What advice do you have for a church here in this community?
 - 3) Are you actively involved in a church here in the area?
 - 4) If you were to attend a church, what would you look for?
 - 5) Have you come to the place in your spiritual life where you are certain that if you died tonight you would go to heaven?
 - 6) If you stood before God and He asked you, "Why should I let you into my heaven?" what would you answer?
- Immediate Evaluation (check off as appropriate):
- Needs expressed: Spiritual; Material; Psychological; Other? _____
- Did you speak about: God? Gospel? Bible study? Other? _____
- Spiritual Response: Open; Closed; Other _____
- Would another contact be worthwhile? Yes; No; Other _____.
- f. National Religious Survey:³⁹
- 1) Sex
 - 2) What is your profession?
 - 3) Do you practice a religion?
 - 4) What is it?
 - 5) At this time, with what frequency do you attend religious services?
 - 6) Are you married?
 - a) How many children do you have?
 - b) Do your children have religious instruction?
 - 7) A religion should be practiced:
 - a) Because it is the parents' religion?
 - b) Because it is your own conviction?
 - c) Because the majority follows it?
 - 8) Which of the founders of world religions do you know the most about?
Mohammed, Buddha, Jesus Christ, other _____
 - 9) To your understanding, who is Jesus Christ?
 - 10) In your opinion, how can a person become a Christian?
 - 11) In previous surveys it was verified that people sense a necessity to know God better. In your opinion, why?
 - 12) Do you yourself sense a need to know God better?

³⁷This survey was one used with good results by Rob Stewart, the pastor of the Delta Evangelical Free Church, Vancouver, British Columbia.

³⁸Available at www.evangelismunlimited.org.

³⁹This survey comes from Campus Crusade's "Christ for the World" campaign (in the 1980s). This version was likely translated several times, as it came via Portugal and Holland.

g. Evangelism Explosion's "Assurance Questionnaire".⁴⁰

Introduction: I am _____ of _____. We're trying to determine people's religious thinking and assist anyone looking for a faith,

- 1) Will you help us by giving your thoughts in response to five brief questions?
(1) yes (2) no
- 2) Of what religious group or church are you a member?
(1) Baptist, (2) Catholic, (3) Christian Church, (4) Christian Science, (5) Congregational, (6) Episcopal, (7) Jewish, (8) Lutheran, (9) Mormon, (10) Methodist, (11) Presbyterian, (12) None, (13) Other
- 3) What local church do you attend?
(1) _____, (2) None.
- 4) How often do you attend?
(1) Weekly, (2) Often, (3) Seldom, (4) Never.
- 5) Have you come to the place in your spiritual life where you know that you have eternal life—that is, do you know for certain that if you died today you would go to heaven?
(1) Yes, (2) Hope so, (3) No.
- 6) If you were to die today and stand before God and he said to you, "Why should I let you into my heaven?" what would you say?
(1) Faith, (2) Works, (3) Unclear, (4) No answer.

Closing: This completes the questionnaire. Your answers are interesting. Thank you for your help.

May I have a few more minutes of your time to share with you how I came to know I have eternal life and how you can know it too?

h. Conclusions:

- 1) Questionnaire "b" gradually brings the focus into spiritual things, with some deep questions. The final question gives the surveyor the opportunity to share his/her faith in Jesus Christ.
- 2) The National Religious Survey is, as its name suggests, a survey. It allows for the compiling of information in order to discern where an area is spiritually.
- 3) The "Assurance Questionnaire" is a good general questionnaire for an area where people have a certain church affiliation. It allows the surveyor to share his/her faith if the person is open to it.

Conclusion:

Many weapons are available to the evangelist to allow him to share the Gospel. Most importantly is the word of God that provides the eternal seed of the Holy Spirit to transform the heart (cf. Deut 32:1-2; Isa 55:10-11; Luke 8:11; also see Chapter 6 for more on the power and necessity of the Word of God):

⁴⁰For more details about Evangelism Explosion's "Assurance Questionnaire," please see D. James Kennedy, *Evangelism Explosion* (Wheaton, IL: Tyndale House, 1977), 235 or write Evangelism Explosion III, International, P.O. Box 23820, Fort Lauderdale, FL 33308 U.S.A.

Chapter 1 Appendixes

Chronological Bibliography

I. Sample Books on Personal Evangelism—Arranged Chronologically:

The following books on evangelism are arranged chronologically. Generally not included are books on world missions, church planting, church growth, personal follow-up, discipleship, and a theology of evangelism. It may be noted, however, that there is a significant overlap of topics. An effort has been made to include books of all stripes, everywhere from a 1975 Papal encyclical to W. B. Riley's 1904 *The Perennial Revival*. Inclusion in this list does not constitute an endorsement, but is meant to show the breadth of books on evangelism in the past century. These books may show that "There is nothing new under the sun," even in the area of evangelism. A similar bibliography is arranged alphabetically at the end of these notes.

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- 1932** [Hocking Report]. *Rethinking Missions: A Laymen's Inquiry after One Hundred Years*. New York: Harper and Brothers, 1932.
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- 1930** Dodd, M. E. *Missions Our Mission*. Nashville: Sunday School Board of the SBC, 1930.
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- 1928** Clark, Glenn. *Fishers of Men*. Boston: Little, Brown, 1928.
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- 1924** Rockey, Carroll J. *Fishing for Fishers of Men*. Philadelphia: United Lutheran, 1924.
- 1923** Fletcher, Lionel B. *The Effective Evangelist*. New York: George H. Doran, 1923; London: Hodder and Stoughton, 1923.
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- 1915 Ward, Harry Frederick. *Social Evangelism*. New York: Missionary Education Movement of the U.S. and Canada, 1915.
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- 1900 Johnston, James, ed. *Ecumenical Missionary Conference, New York, 1900: Report of the Ecumenical Conference on Foreign Missions, Held in Carnegie Hall and Neighboring Churches, April 21 to May 1*. New York: American Tract Society, 1900.
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- 1874 Fish, Henry Clay. *Handbook of Revivals: For the Use of Winners of Souls*. Boston: J. H. Earle, 1874.
- 1868 Earle, Absalom B. [and J. C. Buttrel]. *Bringing in the Sheaves*. Boston: James H. Earle, 1868, 1869, 1872.
- 1859 Humphrey, Heman. *Revival Sketches and Manual: in Two Parts*. New York: American Tract Society, 1859.
- 1856 Taylor, William. *Seven Years Street Preaching in San Francisco: Embracing Incidents, Triumphant Death Scenes, Etc*. New York: Carlton and Porter, 1856, 1857, 1858.
- 1853 Spencer, Ichabod [pastor, 2nd Presbyterian, Brooklyn, NY; founder of Union Theological Seminary]. *Conversations with Anxious Souls Concerning the Way of Salvation*. New York: M. W. Dodd, 1853; Solid Ground, 2006
- 1832 Sprague, William B. *Lectures on the Revival of Religion*. 1832; London: Banner of Truth Trust, 1959.
- 1825 A chronology of Finney *On Revival* (oldest to newest):⁴¹
- 1825 (396 pages)**: Finney, Charles G. *Lectures on the Revival of Religion: From Notes by the Editor of "New York Evangelist," Revised by the Author [1825]*. From 6th American Edition, 2nd British Edition [hence 8th Edition]. London: Milner [Paternoster Row], 1838. 396 pages.
- 1839 (396 pages)**: Finney, Charles G. *Lectures on the Revival of Religion*. 9th Edition. London: Thomas Tegg, 1839. 396 pages.
- 1868 (445 pages)**: Finney, Charles G. *Lectures on the Revival of Religion: A New Edition*. Revised and enlarged. Oberlin, OH: E. J. Goodrich, 1868. 445 pages.
- Arranged**: Finney, Charles G. *Finney on Revival*, **arranged** by E. E. Shelhamer. **1834**, 1839, 1850, 1868; Minneapolis: Bethany House, 1988; 120 pages.
- Modified**: Finney, Charles G. *Lectures on Revival*, Kevin Walter Johnson, ed., a **modified** edition of *Lectures on Revivals of Religion*, **1835**; Minneapolis: Bethany House, 1988; 288 pages.
- Finney, Charles G. *True and False Repentance: Evangelistic Sermons*. Grand Rapids: Kregel, 1966.
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- 1784 Fuller, Andrew. *The Gospel Worthy of All Acceptation*. 1784.
- 1769 Gill, John. *Body of Divinity*. London: George Keith, 1769; Tegg, 1839; Grand Rapids: Baker, 1978.
- 1736 Edwards, Jonathan. *Jonathan Edwards on Revival: A Narrative of Surprising Conversions [1736], The Distinguishing Marks of a Work of the Holy Spirit [1941]; An Account of the Revival of Religion in Northampton [1740-1742]*. Edinburgh: Banner of Truth, 1965.

⁴¹There appears to be an interesting theological shift in Finney's approach to evangelism in approximately 1835. Note the comments in *Evangelizology*, Chapter 7, B. Some Historic Looks at and Terms for Evangelism; 7. Sample Terminology in the 19th and 20th Centuries; b. Charles Grandison Finney, *Lectures on Revival*.

- 1735** Gill, John. *The Cause of God and Truth*. London: Aaron Ward, 1735.
- 1707** Hussey, Joseph. *The Glory of Christ Vindicated, ...* London: William and Joseph Marshall, 1707; Philadelphia: printed by Joseph Crukshank for John M'Gibbons, 1771.
- 1660** van Bracht, Thieleman J. *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon Profession of Faith...*, trans. by Joseph F. Sohm (1660; 1748; 1837; 1853; Scottdale, PA: Herald Press, 2007).
- 1647** Owen, John (1616-1683). *Death of Death in the Death of Christ*. 1647; Edinburgh: Banner of Truth, 1959.
- 1564** Coverdale, Miles. *Certain most godly, fruitful, and comfortable letters of such true saintes and holy martyrs as in the late bloodye persecution gave their lyves*. London: J. Day, 1564.
- 1563** Foxe, John. *Acts and Monuments of these latter and perillous dayes....* London: J. Day, 1563, 1583.
- 1559** van Haemstede, Adrian-Cornelis. *De Geschiedenisse....* Dordrecht: Emden, 1559.
- 1556** Illyricus, Matthias Flavius. *Catalogus testium Veritatis qui ante nostram aetatem reclamarunt pape*. Basel: J. Oporinus, 1556.
- 1555** Rabus, Ludwig. *Historien der heyligen ausserwölten Gottes Zeügen, Bekennern und martyren. Der dritte Theyl*. Strasbourg, 1555. [German martyrology]
- Sleidan, Johannes. *De statu religionis et republicae, Carolo Quinto Caesare Commentarii*. Strasbourg, 1555. [Latin church history]
- 1554** Crespin, Jean. *Histoire des vrays Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present [History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present]*. Geneva, 1554, 1555, 1556, 1561, 1564, 1570; reproduction, Liège, 1964. [Most Protestant Martyrologies taught how to share the Gospel and take a stand for Jesus]
- Foxe, John. *Commentarii Rerum in Ecclesia Gestarum. Liber primus*. Strasbourg: W. Rihel, 1554, 1559.
- 1546** Askewe, Anne. *The first examinacyon Anne Askew, Lately martyred in Smythfelde*. London: J. Bale; Wessel: Dirk van der Straten, 1546.
- 1540** Calvin, John. "A Letter to Some Friends" (1540), "A Short Treatise" (1543), "Answer of John Calvin to the Nicodemite Gentlemen Concerning Their Complaint That He Is Too Severe" (1544), "Four Sermons" (1552), "A Response to a Certain Dutchman" (1562), in *Come Out From Among Them: 'Anti-Nicodemite' Writings of John Calvin*. Trans. By Seth Solnitsky. Dallas: Protestant Heritage, 2001.
- 1525** Francois Lambert d'Avignon. *Le Martyre de Jehan Chastellain*. Strasbourg, 1525.
- 1524** Hubmaier, Balthasar. *Von Ketzern and ihren Verbrennern [On Heretics and Those Who Burn Them]*. written in Schaffhausen, 1524.
- 1523** Luther, Martin. *Der Actus und hendlung der Degradation und verprennung der Christliche dreien Ritter und merterer Augustiner ordens geschehen zu Brussel*. Wittenberg, 1523.

II. Other Evangelism Resources:

Sample Internet Evangelism Helps (alphabetical order; inclusion on this list is not meant to be an endorsement; all accessed 14 June 2012):

Tracts:

2 Ways to Live; available at: <http://www.matthiasmedia.com.au/2wtl>.
Bridge to Life: available at: <http://www.lifebpc.com/resources/bridgelife.htm>.
Chick Publications: available at: <http://www.chick.com/catalog/tractlist.asp>.
DigiTracts: The Roman Road: available at: <http://www.fishthe.net/digitracts/roman.htm>.
Four Spiritual Laws: available at: <http://www.godlovestheworld.com>.
The Good News: available at: <http://www.thegoodnews.org>.
Peace with God: available at: peacewithgod.net.
Salvation: available at: <http://www.saved.com/index.htm>.
The Story: available at: <http://viewthestory.com/>; also: <http://vimeo.com/thestory>.
There Is Hope: available at: http://www.evangelismunlimited.org/ThereIsHope_LegalSize.pdf.

Tract Publishers:

[In alphabetical order; inclusion on this list does not indicate an endorsement]

Agape Force Central, P.O. 386, Lindale, TX 75771: "These Are the Facts."

American Messianic Fellowship, Lynwood, IL 60411: "L'Cha'im," "A Fisherman's Life;" available at: www.amfi.org

American Tract Society, P.O. Box 462008, Garland, TX 75046-2008; available at: www.atstracts.org

As Chosen To Serve Ministries, 1123 W. Acacia Ave, Hemet, CA 92543; available at: www.actstracts.com

Bible tracts, P.O. Box 188, Bloomington, IL 61702-0188.

Billy Graham Evangelistic Association, Charlotte, NC 28201: "Steps to Peace with God"; available at: www.billygraham.org

Cambridge Gospel Literature, P.O. Box 138, Cambridge, IA 50046.

Campus Crusade for Christ Int'l, San Bernardino, CA 92414: "Four Spiritual Laws," "The Spirit-Filled Life," "Your Most Important Relationship;" available at: www.ccci.org

Four Spiritual Laws: available at: <http://www.godlovestheworld.com>

Chick Publications, P.O. Box 662, Chino, CA 91710: "This Was Your Life," "Big Daddy," "Hi There!" available at: <http://www.chick.com/catalog/tractlist.asp>

Child Evangelism Fellowship Inc., P.O. Box 348, Warrenton, MO 63383: "Wordless Book"; available at: www.cefonline.com

Christian Equippers International, 2100 Eloise Ave., South Lake Tahoe, CA 96150, "Two Question Test"; available at: www.equipper.com

Collegiate Crusade for Christ, Inc., P.O. Box 6131, Norfolk, VA 23508.

Continuous Witness Training: Apprentice Manual. Alpharetta, GA: North American Mission Board, 1982, 1995.

Cross Evangelism Training: available at: <http://www.shareasyougo.com/cross-evangelism>

David Edwards Productions, Oklahoma City, OK 73156: "How to Make Life All Good;" available at: www.davetown.com

DigiTracts: The Roman Road: available at: <http://www.fishthe.net/digitracts/roman.htm>

EvangeCube; available at: <http://www.e3resources.org>

Evangelism Explosion Int'l, P.O. Box 23820, Ft. Lauderdale, FL 33307, "Do You Know?" available at: www.eeinternational.org

Evangelism Tackle Box: available at: <http://www.fishthe.net>

Evangelism Unlimited, "There Is Hope" available at: <http://www.evangelismunlimited.com/gospel-tracts.php>

Every Believer a Witness, by Dennis Nunn; Dallas, GA: Living the New Life Ministries; available at: <http://www.everybelieverawitness.org/about-us>

Faith, Prayer & Tract League, Grand Rapids, MI 49504-1390.

Fellowship Tract League, P.O. Box 164, Lebanon, OH 45036; available at: www.fellowshiptractleague.org

Fishing for Souls.com: available at: <http://www.fishingforsouls.com/home.html>

Good News Publishers, 9825 W. Roosevelt Rd., Westchester, IL 60153; available at: www.gnpcb.org/home/tracts

The Good News: available at: <http://www.thegoodnews.org>

Gospel Journey: available at: <http://www.dare2share.org/gospeljourney>

Gospel Tract and Bible Society, Moundridge, KS 67107.

Gospel Tract Society, Inc., P.O. Box 1118, Independence, MO 64051.

Grace & Truth, 215 Oak Hillery, Danville, IL 61832.

Happy Heralds, Inc.; available at: www.happyheralds.org

Harvest Ministries (Greg Laurie). "Why Believe?"; available at: www.harvest.org

I Am Second: available at: <http://www.iamsecond.com>

International Tract Ministry.

International Bible Society, P.O. Box 35700, Colorado Springs, CO 80395; available at: www.IBSdirect.com

Jesus Name Project, Inc., P.O. Box 100, Chesterfield, MO 63006; "Jesus"; available at: jesusnameproject.org/home.html

Jews for Jesus, 60 Haight Street, San Francisco, CA 94102; available at: www.jewsforjesus.org
Know God: available at: <http://www.harvest.org/knowgod>
 Literature Ministries International, PO Box 9028 Greenville Texas 75404. "What Every Catholic Should Know;" available at: www.litmin.com
 Living Waters Ministries (Ray Comfort and Kirk Cameron); available at: www.livingwaters.com;
Way of the Master; available at: www.wayofthemaster.com
 Matthias Media (Anglican Information Office, Sydney Square, Australia), *2 Ways to Live*; available at: <http://www.matthiasmedia.com.au/2wtl>
The Most Important Thing: available at: <http://www.mostimportantthing.com>
 NavPress, Colorado Springs, CO 80993: "Bridge to Life"; for example, *Bridge to Life*: one version is available at: <http://www.lifebpc.com/resources/bridgelife.htm>
Need Him: available at: <http://www.needhim.org>
 North American Mission Board, SBC, Alpharetta, GA 30202-4174: "Eternal Life", "Split-Time," "Your Life: A New Beginning"; available at: www.namb.net
 Old Paths Tract Society, Shoals, IN 47581.
 Osterhus Publishing House, 4500 W. Broadway, Minneapolis, MN 55422.
 Pilgrim Tract Society, Inc., Randleman, NC 27317.
 Pocket Testament League; available at: www.pocketpower.org.
Reasons to Believe: available at: <http://www.reasons.org>
Salvation: available at: <http://www.saved.com/index.htm>
 Sonlife Ministries, Moody Bible Institute, 820 N. LaSalle Dr., Chicago, IL 60610: "Knowing God Personally"; available at: www.sonlife.com
The Story: available at: <http://viewthestory.com/>; see also: <http://vimeo.com/thestory>
 Towne Press, 5301 Dewey Dr., Fair Oaks, CA 95628.
 Western Tract Mission, 401 - 33rd St. West, Saskatoon, SK S7L 0V5.
 World Home Bible League, 16801 Van Dam Road, South Holland, IL 60473: "Sun/Son Shine."
 World Missionary Press, Inc., Box 120, New Paris, IN 46553; available at: www.wmpress.org.

Other Evangelism Resources:

EvangeCube: available at: <http://www.e3resources.org>.
Evangelism Tackle Box: available at: <http://www.fishthe.net>.
Fishing for Souls.com: available at: <http://www.fishingforsouls.com/home.html>.
Gospel Journey: available at: <http://www.dare2share.org/gospeljourney>.
I Am Second: available at: <http://www.iamsecond.com>.
Know God: available at: <http://www.harvest.org/knowgod>.
The Most Important Thing: available at: <http://www.mostimportantthing.com>.
Need Him: available at: <http://www.needhim.org>.
Reasons to Believe: available at: <http://www.reasons.org>.

Age Group and Sports Resources:

Max7: child evangelism website: www.max7.org.
 Billy Graham Evangelistic Association sponsored to teach tweens to share their faith: available at: www.daretobeadaniel.com.
 South African Sports Coalition: whole life coaching for soccer: available at: www.ubabalo2010.com.

Evangelism Training:

Billy Graham evangelism material: available at: www.jesus.net.
Cross Evangelism Training: available at: <http://www.shareasyougo.com/cross-evangelism>.
Way of the Master; available at: <http://www.livingwaters.com>.

Guillaume Husson's Tract Ministry in 1544

“Guillaume Husson, Frenchman”

“During these approximate times of the year 1544, Guillaume Husson pharmacist, fugitive of Blois for the word of God, arrived in Rouen, and found lodging near the gate Martin-ville, with a widow: of whom among other things he inquired the hour that the Court of the Parliament was dismissed. Having heard from her that it was at ten o'clock, he went to the palace, and sowed several little booklets containing the doctrine of the Christian religion, and the abuses of human traditions: of which the Court became so shaken, that incontinent they shut the doors of the city, and made inquiries of all the hotel keepers to know what people they had in their [hotels]. The prior mentioned widow told them that a man had come in the morning to lodge at her home, that he had asked the time of the dismissal of the Court, and having stayed several two hours in the town, returned for lunch, and this done mounted a horse, and left. Having heard this they hurried off couriers to go after him: of which those who took the way to Dieppe, retained him midway, and brought him back to Rouen: where they inquired incontinent of his faith, of which he confessed without constraint: and that he came solely for the purpose of sowing the said booklets, and that he was heading for Dieppe to do the same.

“The next week he was condemned to be burned alive, and being that he was a man of some learning, they brought him a Doctor of the Sorbonne named De-landa, the Provincial Head of the Carmelite Order, in order to convert him to the faith that they call Catholic. After his sentence was pronounced against him, he was brought from the prison in a chariot before the Cathedral church, accompanied by this doctor: who had secured a torch to the fist of the patient, wanting to persuade him to make honorable amendment to the image that they call Our-Lady: but Husson not listening to him, on purpose allowed the torch to fall. For this reason his tongue was cut out, and thereafter he was brought to the veal market, where the said doctor gave a sermon that lasted for a long time. When this sluggard [*caphar*] said something of the grace of God, the patient gave him audience. But when he returned to the merits of the saints and similar dreams, he turned his head back. The venerable doctor seeing the countenance of Husson, lifted up his arms and with great exclamation said to the people that this man was damned, and from this moment on possessed of the devil.

“Hence after all the joking of the Monk was achieved, Husson was attached and hung in the air by a large pulley, his hands and feet tied behind his back. When the fire was lit, he stayed over the flame for a period of time without moving, if not to render his spirit he was seen to move by dropping his head. Upon leaving this spectacle was heard diverse comments and opinions of the people. Some said that he had a devil in his body: others maintained the contrary, alleging that if such was the case, he would have been in despair, being that the end which comes from the devil is despair. This holy Martyr in the midst of the flame, brought astonishment to a number of people: for some they remained foolish, the others were incited to know more clearly the true God of Israel, who in the midst of the blazing furnace can save those who invoke the name of his Son, only protector and liberator of his own.”⁴²

⁴²Jean Crespin, *Histoire des vrays Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* [*History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present*] (Geneva: Crespin, 1570; Liège: Centre nationale de recherches d'histoire religieuse, 1964), 131-131v. Translation mine.

On the Necessity of Regular Verbal Confession of Christ

Question: Is it absolutely necessary for someone who believes in Jesus Christ as their Savior to regularly and verbally confess Him before unbelieving men to be saved?

To focus our attention on this question, let us begin by examining John 12:42-43:

“Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess *Him*, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.”

The original question, when considered in light of these verses, expands to the following questions:

- Is faith alone necessary to salvation?
- And if so, does faith alone exclude the need for verbal confession, or is regular verbal confession a fruit of faith alone?
- Furthermore, is outward verbal confession unto salvation a one-time event, or does it entail regular verbal confession before both saved and unsaved men?
- How does seeking the praise of God and the praise of men, or pleasing God and pleasing man, fit into the regular verbal confession of Christ?

Let's begin with the last question and work our way to the first.

The Apostle Paul mentions the concept of pleasing God and pleasing man several times in his epistles, in the context of evangelistic activity:

“For do I now persuade men, or God? Or do I seek to please men? For if I still pleased men, I would not be a bondservant of Christ” (Gal 1:10 NKJ)

“For our exhortation *did* not *come* from error or uncleanness, nor *was it* in deceit. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts” (1 Thess 2:3 NKJ)

Therefore, it is clear from these verses, that obeying God is a much higher priority than is pleasing men. Likewise, it seems like the area of evangelism provides a touchstone for love and obedience of God first and foremost to be lived out in the life of the New Testament Christian.

For the next question: is verbal confession a one-time event, or does it necessitate repeated action?

The answer to this question seems to be lodged in the context and tense of the verses which require a verbal confession of Christ, as well as those that apply to its contrary, denial of Christ:

“Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven” (Matt 10:32 NKJ)

“Also I say to you, whoever confesses Me before men, him the Son of Man also will confess before the angels of God. But he who denies Me before men will be denied before the angels of God” (Luke 12:8 NKJ)

The context is one of evangelistic missionary work (Matthew 10) and of the other the fear of men (Luke 12). The verb form of the “confess” in Matthew is in the future active tense and in Luke is in the subjunctive aorist active tense. As far as the denying side, Matthew is a subjunctive aorist middle and Luke is a participle aorist middle, “he who is denying me.”

Equally important in this discussion are some New Testament verses on shame:

“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels” (Mark 8:38 NKJ)

“For whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His *own* glory, and *in His* Father's, and of the holy angels” (Luke 9:26 NKJ)

These verses make it clear that the necessary confession involves confession before those who could bring a feeling of shame to the one who is confessing Christ:

Foremost, this shame refers to the fear of confession before a lost or unsaved audience, as in the case of Peter prior to the crucifixion. Peter feared confessing his knowledge of Christ three times when

specifically asked of such. His was a three-fold denial before various servants and sundry people the morning of the crucifixion of Christ.

Likewise, even before a saved audience the pastor and/or Christian may sometimes feel shame about discussing certain less accepted teachings of Scripture, such as total depravity and hell. Which shame is often concealed by equivocation and subtle double-speak.

It would seem that the latter fear is merely an extension of the former fear. Both amount to fearing man more than God. Both are reprimanded in the Bible.

The necessity of verbal confession, being more than a mere regular habit in the life of a Christian, comes from the five Great Commission passage and their many parallels:

The Great Commission raises the verbal proclamation of the Gospel to the place of being the prime motive in the life of the believer, everything in life is guided by its principle (see my notes on the Great Commission here)!

Likewise, this same emphasis was the obvious example of the Apostle Paul (1 Cor 9:22-23), whose example all Christians are called to follow (1 Cor 11:1):

“To the weak I became as weak, that I might win the weak. I have become all things to all *men*, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with *you*” (1Cor 9:22 NKJ).

“Give no offense, either to the Jews or to the Greeks or to the church of God, just as I also please all *men* in all *things*, not seeking my own profit, but the *profit* of many, that they may be saved. Imitate me, just as I also *imitate* Christ” (1Cor 10:32-11:1 NKJ).

So, does faith alone snuff out the necessity for evangelizing to be the *a priori* in the life of the believer? No. It merely complements faith alone as the message unto which the Christian is called to share:

“But you *are* a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once *were* not a people but *are* now the people of God, who had not obtained mercy but now have obtained mercy.” (1 Pet 2:9-10 NKJ)

Is this argumentation by sophistry or bending texts beyond their clear meaning? Not at all.

This clear teaching from the Bible may be snuffed out by focusing on speculative theological questions, as took place within the Church of Rome from Augustine to Aquinas and to the present day. However, it is only the regular verbal confession of Christ which makes sense of the teaching in Matthew 10. Anything less turns the missionary teaching of Jesus into paradox.

Is teaching the necessity of regular verbal confession of Christ before all men “over-emphasizing certain aspects of the Christian life,” or, as the 2006 Vatican-World Council of Churches Inter-religious Consultation on Conversion stated, an “**obsession of converting others**”? Not at all. It is merely obeying what the Bible says over and over in numerous ways, both by teaching and by example.

So, is verbal confession of Christ necessary unto salvation by faith alone. The answer is found in Paul epistle to the Romans:

Paul’s purpose is to explain salvation “from faith to faith” (Rom 1:14-17)

As part of this salvation “from faith to faith” the only necessity unto salvation is the verbal confession “with your mouth” that Jesus is Lord, accompanied by belief in the heart that God raised Him from the dead (Rom 10:9). The result being “you will be saved.”

For, says the Apostle, “For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation” (Rom 10:10).

Both verses 9 and 10 reiterate that Paul is speaking of salvation, having thus explained how the Gospel is “the power of God unto salvation for everyone who believes” (Rom 1:16) and how “the righteous shall live by faith” (Rom 1:17).

Thus saving faith begins with the verbal confession of the Lord Jesus. And saving faith is confirmed through the regular verbal confession of the Lord Jesus, and his word, yes even before an adulterous and sinful generation:

“For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels” (Mark 8:38 NKJ)

Could not the original question be restated in several other ways?

What of someone who claims to be a believer in Christ, but refuses to regularly and verbally confess Him before unbelieving men? Is that person truly saved, or not?

What of a professor who requires his students to regularly and verbally confess Christ as part of their grade, is this legalism or unwarranted?

What if some of his students are not saved, even if they are required to be so as an entrance requirement to the school?

How Evangelizing May Be a Spiritual Benefit

I invite you to the practice of personal and public evangelism for a lifetime...

- A. In so doing, God promises you:
1. Struggles and hardships
 2. Tremendous joy and purpose
 3. Inward and outward battles
 4. Unexplainable peace
- B. The regular practice of personal evangelism, which is merely obedience of several of the key commands of Christ in Scripture (e.g. the Great Commission and the condition of confessing Christ before men):
1. Gives focus, direction, and purpose to life
 2. Uncovers what are the most important theological, hermeneutical, and evangelistic issues in Scripture and in life
 3. Provides a coherent hermeneutic of the Scripture, as well as a Central Interpretive Motif for theology
 4. Guides and focuses all other ancillary theological or ministry studies
 5. Helps one understand persecution and suffering for the Gospel, both in the Bible, in the history of the Church, and in contemporary life
 6. Helps one understand the history of the churches and place of evangelism as a part of that history
 7. Allows the Christian to understand to a very small degree the spiritual hatred and blindness that Jesus experienced
 8. Shows the evangelist time and again the power of the Word of God both to blind or to break and open hearts to the Gospel
- C. Or, if not, how can we know that we will...?
1. Understand and utilize the teachings of the secular world, such as Plato, Aristotle, or Socrates, or insight from anthropology, psychology, and sociology, in a more effective or efficient way than those that have gone before us? What will be our ultimate source of authority?
 2. Correctly exegete culture, its fads and needs?
 3. Properly study and interpret the Bible, theology, or the history of the churches from the correct point-of-view (worldview), being there are so many points of view out there, and everyone promotes their own view as being correct and/or proper?
 4. There is only one way to know that what you are reading and learning from the Bible is truly from God—does it line up with God’s Word as understood from being a careful doer of the Word?
 5. For all these to take place, evangelism must needs take a front seat!
- D. Some characteristics of the Christian who has been active and urgent in sincere evangelism (remembering that even Judas Iscariot was sent out to evangelize in Matt 10:4):
1. A certain impatience, and even an intolerance, with other Christians’ lack of action in evangelism and/or their lack of vital spiritual inertia, Gal 3:1-5; Phil 2:12-13:
 - a. Some would perhaps negatively refer to this inner urging as “activism”
 - b. Rather, it seems that this conviction must be included in the gift of the revival preacher, cf. Jer. 5:30-31; 23:9-11
 2. A winsome desire to persuade others unto salvation, 2 Cor 5:10, accompanied by a general positive spirit, 2 Cor 6:10:
 - a. Persuasion clearly accompanied Paul’s ministry throughout his days, Acts 9:20-22; 17:2-4; 18:4; 19:8; 26:25-29; 28:23-24
 - b. God’s people are called to “win disciples” of all nations (Matt 28:19), which includes a need for godly persuasion
 3. A certain protectionism, possibly considered sectarianism, a spiritual caution, and a skeptical guardedness toward those who do not agree with their view of the Gospel or evangelism, Gal 1:6-10
 - a. Sometimes this guardedness can be accompanied by a lack of openness to other approaches to evangelism and even a distrust of others

- b. Persecution because of the Gospel can also lead to a type of paranoia regarding enemies all around
4. An unashamed singleness of focus, 1 Cor 2:2; 9:22-23; Col 1:28-29
5. A holy boldness and spiritual sinew drawn from activity in spiritual warfare, Ezek 3:8-9; Acts 13:9-11; Gal 5:11
6. An initiating spirit, a self-starter attitude:
 - a. The self-starter attitude:
 - 1) Perhaps this attitude can best be explained by an “If I don’t do it, who will?” attitude, leading to a very strong sense of personal responsibility.
 - 2) Perhaps it is the fact that God is calling individuals to do His will, as in Isaiah 6:8, “Whom shall I send, and who will go for Us?”
 - 3) Perhaps it is the individualistic, “Here am I send me” attitude, as exemplified by the prophet Isaiah in the same verse!
 - 4) Rather than denigrate this sense of personal responsibility as Type-A, Anal Retentive, or Obsessive-Compulsive, let’s be grateful that God gives His people motivation!
 - b. This self-starter and initiatory attitude has often pulled evangelists to:
 - 1) Perfect their own Gospel plan, Gospel tract, or evangelism program
 - 2) Develop their own revival plan
 - 3) Develop their own follow-up materials
 - c. This self-starter and initiatory attitude has often allowed evangelists to be at the vanguard of movements, awakenings, and spiritual institutions, such as:
 - 1) Planting new churches, lead others to plant churches, and sometimes even initiate what becomes over time new denominational groupings:
 - a) Reformation groups, Wesley and the Methodists, etc.
 - b) It must be remembered that John Calvin considered that God raised up Evangelists during the Reformation period⁴³
 - 2) Founding evangelistic associations, colleges, orphanages or children’s homes, hospitals, and other societies to further the cause of the Gospel among a people:
 - a) Francke in Germany
 - b) William Booth with the Salvation Army in England
 - c) Presbyterian missionaries in Korea whom God used to transform that culture
 - 3) Translating the Bible into the language of a certain people for the purposes of better communicating the Gospel to them:
 - a) Olivetan’s French translation which became the French Geneva
 - 4) In fact, many hymn books in the past have come off the hands of bold evangelists:
 - a) A. H. Francke in Germany
 - b) D. L. Moody for the English
 - c) R. Saillens in France
 - 5) The singleness of focus of the evangelists kept the societies they founded grounded in the evangelizing; it was not until either they had died or shifted away from evangelizing that the movements they founded dissipated into mere social service activities
 - d. Oh, the spiritual benefit of evangelists and their bold evangelism to any culture! Who can explain it?
 - 1) Consider what the Gospel accomplished in Reformation Germany and Switzerland
 - 2) Or consider the impact of House of Orange in the Netherlands and England
 - 3) Or consider the power of the Gospel at work in various eras of U.S. Church history

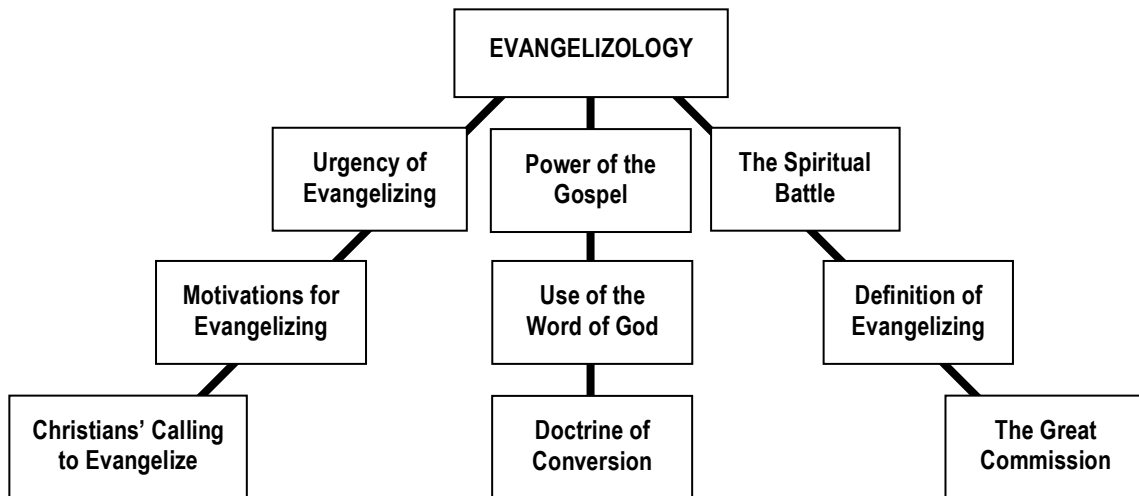
⁴³“Those three functions [apostles, prophets, and evangelists] were not instituted in the church to be perpetual... although I deny not, that afterward God occasionally raised up Apostles, or at least Evangelists, in their stead, as has been done in our time. For such were needed to bring back the Church from the revolt of Antichrist” (John Calvin, *Institutes of the Christian Religion*; trans by Henry Beveridge [London: Clarke, 1957] 2:319).

How a Lack of Initiative Evangelism Is Detrimental

There are many traps and dangers with a lack of regular initiative evangelism. These notes will seek to enumerate a few of these pitfalls.

- A. Actively choosing to ignore the proclamational commands of the Great Commission:
 1. A lack of regular involvement in initiative evangelism leads to a callousness towards the proclamational elements of Christ's Great Commission;
 2. A lack of regular involvement in initiative evangelism leads to a callousness towards those who are regularly involved in the same, and animosity towards their encouragement to be involved in the same.
- B. Actively choosing to reinterpret the Great Commission:
 1. The regular dousing of the Holy Spirit's call to share the Gospel leads to a quenching of His work through the Word of God;
 2. The regular dousing of the Holy Spirit's call to share the Gospel leads to interpreting away His calls to evangelism, and to reinterpreting them into calls for something other than initiative evangelism;
 3. The regular dousing of the Holy Spirit's call to share the Gospel leads to actively developing theological systems that are non-proclamational at their base and in their theology of conversion (enter Augustine, Lombard, and Aquinas);
 3. The regular dousing of the Holy Spirit's call to share the Gospel leads to active antagonism to those who are doing initiative evangelism, including actively mocking their evangelism efforts and actively opposing them (their jobs, their worth, etc.);
 4. The regular dousing of the Holy Spirit's call to share the Gospel leads to active persecution and annihilation of evangelists and any who heed their calls to conversion and salvation (enter the persecution of the 9th-10th Century Paulicians, the 11th-13th Century Cathars, the 14th-15th Century Lollards and Hussites, and the 16th-18th Century Baptists and Protestants).
- C. Actively choosing to oppose the Great Commission:
 1. Active antagonism to Scripture teaching initiative evangelism and to people who actively evangelize leads to working against Christ and His eternal Word;
 2. Active antagonism to Scripture teaching initiative evangelism and people who actively evangelize leads to being ashamed of Christ before men (Mark 8:38), and therefore not confessing Christ before men (Luke 12:8-9);
 3. Active antagonism to Scripture teaching initiative evangelism and to people who actively evangelize leads to the loss of one's soul (Matt 10:32-33).

Pillars of Evangelizology

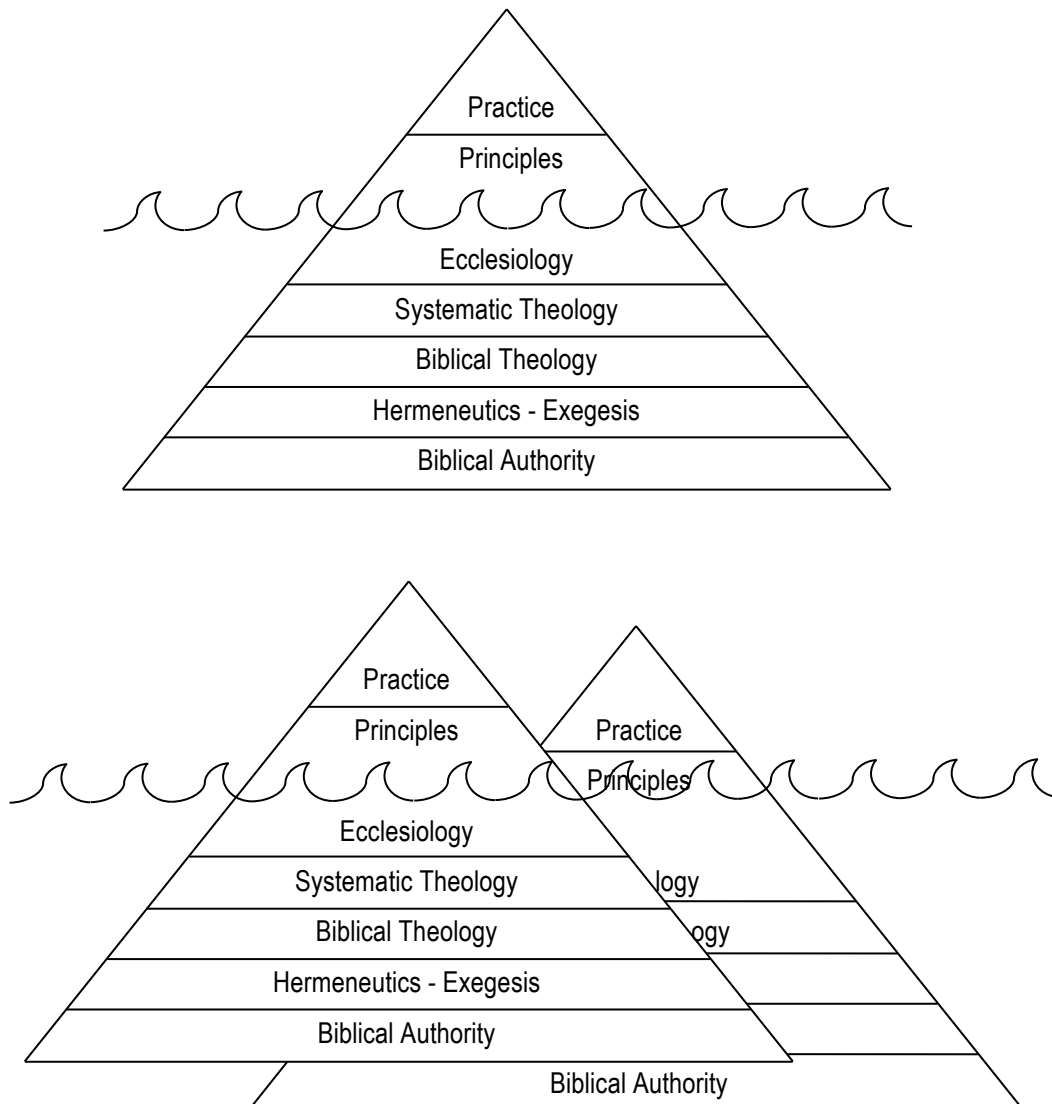


These pillars, among others, support or undergird New Testament evangelizing. Any movement away from the New Testament in any of these pillars will be a strong detriment to evangelizology, and ultimately do great harm to the local church, its evangelism, its growth, its preaching, its teaching, its health, and its overall ministry.

It is for this reason that the first 10 chapters of this book address these issues, seeking to provide a solid foundation for the practice of New Testament evangelizing.

By the way, it may be interesting to note how few of these pillars are specifically taught in the normal regiment of the “Classical Theological Disciplines”!

Considering Theological and Methodological Shift⁴⁴



As with the iceberg, the theological foundations of many books on the principles and practice of evangelism are hidden under the surface. While the “new” ideas for the principles and practice of evangelism may be appealing, they may in fact be nothing more than the result of a shift in theology. The careful reader will be aware of the implications of varying views of man’s sin and the atonement when he reads about “new” methodologies of evangelism.

The “Pillars of Evangelizology” on the previous page list central elements to New Testament theology. The very foundations of evangelizing can be removed from it, even sometimes while maintaining a veneer of evangelism. The need for theological discernment intensifies when seeking to maintain New Testament evangelizing!

⁴⁴Charts taken from class notes by Arthur P. Johnston, “Theology of Missions and Evangelism” (Deerfield, IL: Trinity Evangelical Divinity School, 1986).

Considering Tests for Theologies

An Introduction to Critical Thinking

Postulate 1.1, No one will ever know everything:

To think that one can know everything is either arrogant or foolish, or both

Likewise, fullness of knowledge in any given area is impossible

Therefore, critical thinking is a matter of gradations of knowledge, from little to more

Therefore, critical thinking is a matter of understanding knowledge, not of full knowledge of everything

Therefore, rather than knowing everything, critical thinking is a matter of framing the question or worldview

Postulate 1.2, As born-again Christians, there are some things of which we have become convinced, not the least of which is obedience to the command of Christ, “You must be born again!”:

2 Tim 3:14, “You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned *them*.”

John 14:6, “Jesus said to him, ‘I am the way, and the truth, and the life; no one comes to the Father, but through Me’”

Conclusion 1, We must develop criteria by which knowledge can be critically judged, which is based upon that of which we have become convinced:

Therefore, the foundation of critical thinking is NOT knowing everything there is to know, an impossible task

The foundation is properly interpreting what we do know, by a proper set of criteria

Based on 1 Peter 1:17-25, the following is recommended as a foundational criteria:

Conversion by faith in the blood of Christ alone as communicated through the fully trustworthy words of the Bible

Further, for theological purposes, the following criteria are also recommended:

That elaborated from Acts 15:7-11; Rom 3:21-26:

- (1) Scriptures alone
- (2) Faith alone
- (3) Grace alone

As well as the theological principles elaborated during the 1895 Bible Conference in Niagara-on-the-Lake, Ontario, which have proved helpful to this end:

- (1) Inerrancy of Scriptures
- (2) Deity of Christ
- (3) Virgin birth of Christ (and likewise all of the Bible’s miracles)
- (4) Substitutionary atonement
- (5) Bodily resurrection (after death to a literal heaven and hell)

Some related thoughts:

It is possible to continually learn and never to come to a knowledge of the truth?

Yes, “always learning and never able to come to the knowledge of the truth” (2 Tim 3:7)

Therefore showing the need to properly frame the question and understand the issues

Thus there is still the need for continuous study: “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth” (2 Tim 2:15)

Postulate 2.1, The Bible provides an inerrant source of truth:

Psa 119:137-138, “Righteous art Thou, O LORD, And upright are Thy judgments. Thou hast commanded Thy testimonies in righteousness And exceeding faithfulness.”

Psa 119:142, “Thy righteousness is an everlasting righteousness, And Thy law is truth.”

Psa 119:160, “The sum of Thy word is truth, And every one of Thy righteous ordinances is everlasting.”

John 17:17, “Sanctify them in the truth; Thy word is truth.”

Postulate 2.2, The Bible frames truth and reality in certain ways

Conclusion 2.1, It is always preferable to allow the Bible to frame the question:

Isa 55:9, "For *as* the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."

Job 36:22-23, "Behold, God is exalted in His power; Who is a teacher like Him? Who has appointed Him His way, And who has said, 'Thou hast done wrong '?"

Psa 19:11-13, "Moreover, by them Thy servant is warned; In keeping them there is great reward. Who can discern *his* errors? Acquit me of hidden *faults*. Also keep back Thy servant from presumptuous *sins*; Let them not rule over me; Then I shall be blameless, And I shall be acquitted of great transgression."

Conclusion 2.2, Therefore, any other source of truth:

- (1) Must be judged by the Bible,
- (2) Must be considered suspect until it has been found to be faithful to the Bible, and
- (3) Can only be trusted insofar as it is faithful to the Bible.

Conclusion 2.3, the truism, "All truth is God's truth," is fallacious in light of equating empirically derived "truth" with that "Truth" which is revealed in the Word of God!

Is not this dictum philosophically-positated based on its antithetical: "all falsehood is Satan's falsehood!" (cf. John 8:44)?

Does this dictum not imply that God's truth rightly understood will eventually merge with or coalesce with or melt into man's truth, as rightly understood?

In that case, what of Isa 55:9 (above)? Or 1 Cor 1:18-25?

"For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: 'I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent.' Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men" (1 Cor 1:18-25).

Does not the above truism place man's truth at the same level as God's truth?

Or if not, does it not place stress on the interpreter of the Bible to find points of agreement between man's truth and God's truth?

And, therefore, does it not drastically alter one's emphasis and direction in the interpretation of Scripture?

And, therefore, does it not hinder the free interpretation of Scripture with itself, unhindered from any predetermined hermeneutical grids

And, was this not the problem of the Medieval Catholic interpreters, even to the time of Erasmus,⁴⁵ who left the so-called "literal sense" (the "unlearned" reading), and sought out Aristotle and Socrates wherever and whenever they could find them in Scripture, thereby bypassing the plain reading of text for the "greater good" of a learned reading?

William D. Dennison explained the all-encompassing use of the dictum "all truth is God's truth" in his essay on U.S. higher education⁴⁶

Charles Finney, in his later life while presiding over a liberal arts college, seemed to forget the Isaiah 55:9 distinction between empirical truth and God's truth⁴⁷

⁴⁵"However, just as divine Scripture bears no great fruit if you persist in clinging only to the literal sense, so the great poetry of Homer and Vergil is of no small benefit if you remember that this is all allegorical, a fact that no one who has but touched his lips with the wisdom of the ancients will deny. . . . I would prefer, too, that you follow the Platonists among the philosophers, because in most of their ideas and in their very manner of speaking they come nearest to the beauty of the prophets and the gospels" (Raymond Himelick, *The Enchiridion of Erasmus* [Gloucester, MA: Peter Smith, 1970], 51).

⁴⁶"Hence, it is not uncommon to find Christian academicians who employ the pious-clad phrase, 'all truth is God's truth,' to justify a methodology that utilizes the fundamental precepts of rationalism, empiricism, realism, idealism, romanticism, naturalism, materialism, existentialism, structuralism, or poststructuralism, without any critique of the foundational premises of those methodologies" (William D. Dennison, "Antithesis, Common Grace, and Plato's View of the Soul" *JETS* 54:1 [March 2011]: 112-13).

Postulate 3.1, However, attacks on the Bible and its message are numerous; they come from such areas of study as:

Translation theories and translation from original language issues
 Textual critical issues
 Various methods and schools of interpretation (hermeneutics)
 Theological schools of thought
 Ecclesiastical emphases
 Various approaches to culture, the mission of the church, and evangelism
 [Neither can any or all of these areas be fully known and understood by any one author or scholar]

Postulate 3.2, All Scripture is exhaled by God (2 Tim 3:16), whereby the one God speaks with one voice:

In other words, the Bible is not pluriform, pluralistic, nor subject to contradictions or multiple interpretations

Conclusion 3, One must concern oneself with developing proper criteria, based on that of which one is convinced, by which to judge the biblical-theological sciences:

Such as, conversion by the blood of Christ alone as communicated through the fully trustworthy words of the Bible.

Be ready because:

Developing any objective criteria will be attacked by broad-minded Christians and theologians, especially when those criteria are not in line with their predetermined conclusions about Scriptures and theology

With this in mind, several “tests for theologies” are proposed...

⁴⁷“I have not yet been able to stereotype my theological views, and have ceased to expect ever to do so. The idea is preposterous. None put an omniscient mind can continue to maintain a precise identity of views and opinions. Finite minds, unless they are asleep or stultified by prejudice, must advance in knowledge. The discovery of new truth will mollify old views and opinions, and there is perhaps no end to this process in finite minds in any world. True Christian consistency does not consist in stereotyping our opinions and views, and in refusing to make any improvement lest we should be guilty of change, but it consists in holding our minds open to receive rays of truth from every quarter and in changing our views and language and practice as often and as fast, as we obtain further information. I call this Christian consistency, because this course alone accords with a Christian profession. A Christian profession implies the profession of candor and of a disposition to know and obey all truth. It must follow, that Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge. No Christian, therefore, and no theologian should be afraid to change his views, his language, or his practices in conformity with increasing light. The prevalence of such a fear would keep the world, at best, at a perpetual stand-still, on all subjects of science, and consequently all improvements would be precluded.

“Every uninspired attempt to frame for the church an authoritative standard of opinion which shall be regarded as an unquestionable exposition of the word of God, is not only impious in itself, but it is also a tacit assumption of the fundamental dogma of Papacy. The Assembly of [Westminster] Divines did more than to assume the necessity of a Pope to give law to the opinions of men; they assumed to create an immortal one, or rather to embalm their own creed, and preserve it as the Pope of all generations; or it is more just to say, that those who have adopted that confession of faith and catechism as an authoritative standard of doctrine, have absurdly adopted the most obnoxious principle of Popery, and elevated their confession and catechism to the Papal throne and into the place of the Holy Ghost. That the instrument framed by that assembly should in the nineteenth century be recognized as a standard of the church, or of an intelligent branch of it, is not only amazing, but I must say that it is highly ridiculous. It is as absurd in theology as it would be in any other branch of science, and as injurious and stultifying as it is absurd and ridiculous. It is better to have a living that a dead Pope. If we must have an authoritative expounder of the word of God, let us have a living one, so as not to preclude the hope of improvement. ‘A living dog is better than a dead lion;’ so a living Pope is better than a dead and stereotyped confession of faith, that holds all men bound to subscribe to its unalterable dogmas and unvarying terminology” (Charles G. Finney, “Preface,” *Systematic Theology*, ed. by J. H. Fairchild [E. J. Goodrich, 1878; South Gate, CA: Porter Kemp, 1944], xi-xii).

Proposed Basic Tests for Theologies

1. The Biblical Authority Tests:

- a. What or whom is the stated authority upon which this theology is based (Matt 7:24-27; 1 Cor 3:11)?
- b. What or whom is the actual basis for this theology (Acts 20:29-32)?

2. The Gospel Tests:

- a. What does this theology do to the need for the death of Jesus Christ on the cross (Gal 2:21)?
- b. How does it impact the Gospel message (1 Cor 15:2; 2 Cor 11:4; Gal 1:6-8; 2 Pet 2:1; Jude 4)?
- c. Does it still require?
 - 1) The substitutionary atonement (2 Cor 5:21; 1 Pet 2:24; 3:18)?
 - 2) Conversion (John 3:3, 7; Acts 2:38)?
 - 3) Does it add anything to grace alone and faith alone (Eph 2:8-9)?

3. The Evangelistic Tests:

- a. Does the theology compliment of alter the Great Commission mandate that Christ gave to His church (Matt 28:19-20; Mark 16:15; Luke 24:44-49; John 20:21; Acts 1:8)?
 - 1) Does this theology, especially in the pre-First Great Awakening history of the churches, hold true to a Great Commission hermeneutic⁴⁸ (Matt 24:14; 28:19-20)?
- b. What does this theology do to the urgency of sharing the Gospel message (Matt 9:37-38; John 4:35; Acts 4:19-20; 5:29; 2 Cor 5:11)?
- c. Does it undercut the need to be boldly preaching the Gospel (Acts 4:31; Eph 6:19-20)?

4. The Martyrs Test:

- a. Can this theology be “tested by fire,” in other words, was the blood of past Christian martyrs spent as a confirmation to their faith in this theology?

While Augustine was partially right, *Martyrem non facit poena, sed causa* [“Punishment does not make the martyr, but the cause”],⁴⁹ as people are martyred for false theologies and lies, there is also an element wherein a commitment to the Christ is a commitment to die for Him and His Gospel (Matt 10:28, 39).

Some theologies promise blessing in this life, without mentioning suffering for the Gospel now, nor emphasizing eternal life as the blessed hope.

A commitment to suffer and die for the Gospel is the martyr’s test, the test by fire, as described in 1 Peter 1:7:

“In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, that the proof of your faith, *being* more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls” (1 Peter 1:6-9).

⁴⁸See Chuck Kelley, *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 119-31.

⁴⁹Léon-E Halkin, “Hagiographie Protestante,” in *Mélanges Paul Peeters II*, Analecta Bollandiana 68 (Bruxelles: Société des Bollandistes, 1950), 456; Jean-François Gilmont, “Les centres d’intérêt du martyrologe de Jean Crespin (1554-1570) révélés par la cartographie et les statistiques,” *Miscellanea historiae ecclesiasticae*, Vol 5, Issue 61, 361.