

CHAPTER 4

Spiritual Passions, and The Spiritual Battle

Historic and Modern Statements on Initiative Evangelism:

Have biblical Christians been characterized by aggressive evangelism in the past? Yes.

Balthasar Hubmaier (1524, 1525; Doctor of theology turned Reformation Anabaptist, burned alive in 1528):

- I. Every Christian is obliged to give an account of his hope, and therefore his belief, if anyone asks about it. (First Peter 3).
- II. If anyone confessed Christ before men, not fearing them, though they rage as lions, Christ will confess him, in the presence of the Father. (Matt. 10 Mark 8).
- III. With the heart one believes unto righteousness, and with the mouth confession is made unto eternal salvation. (Romans 10).¹⁹⁵

Man must, by word and deed, confess and magnify the name and praise of Christ, so that others through us may become holy and blessed. Just as we, through others who have preached Christ to us, have come to faith, and that the kingdom of Christ may be increased.¹⁹⁶

William Farel (1529, French-Swiss Evangelist, the man who urged Calvin to remain in Geneva):

The keys to the kingdom of heaven (Luke 11:52; Matt 23:13) are the knowledge of God, the Word of God, the sacred gospel (John 21:24), the shepherd of souls. Man is neither able to grant nor entrust these to another: but God alone gives His Holy Spirit, working the understanding of the Scriptures, sending him forth to preach the sacred gospel (Matt 28:18-20; Mark 16:15; John 20:30-31): to which the one who believes, heaven is opened to him. He is set free, his sins have been pardoned: for by faith his heart is cleansed (Acts 15:8-9), and he is saved. But to him who does not believe, heaven is closed to him (John 3:18), he is bound, his sins are retained: for he does not believe in the name of the Son of God: therefore his sin remains (Matt 23:13-36).¹⁹⁷

John Calvin (1543, French-Swiss Reformer):

First, let us be mindful that when we first enter his school, Jesus Christ gives us this lesson: if we are ashamed of him before men, he will likewise be ashamed of us when he appears in his majesty with the angels of God (Luke 9:26). So behold how our Lord is not satisfied if we recognize him in secret, and in our hearts. Rather, he strictly requires that we declare by an outward profession before men that we are his. He does not avow us as of his kingdom except upon this condition. And it is no wonder. For what St. Paul says cannot fail, that as one believeth with the heart unto righteousness, likewise one confesses with the mouth unto salvation (Rom. 10:10). By this he signifies that there can be no true faith before God unless it produces confession before men. In short, our Lord calls us all to confess his name. Whoever draws back from doing so must seek another master.¹⁹⁸

¹⁹⁵Balthasar Hubmaier, "Conclusions of Balthasar Friedberg, Pastor at Waldshut and a Spiritual Brother of Ulrich Zwingli. They Are Addressed to John Eck at Ingolstadt, but He Forbade Them to Be Examined," from "The Writings of Balthasar Hubmaier," W. O. Lewis, ed., trans by G. D. Davidson (1524; Liberty, MO: Archives, William Jewell College Library), 1:37.

¹⁹⁶Balthasar Hubmaier, "Summary of the Entire Christian Life," from "The Writings of Balthasar Hubmaier," W. O. Lewis, ed., trans by G. D. Davidson (1525; Liberty, MO: Archives, William Jewell College Library), 1:39.

¹⁹⁷William Farel, "William Farel's Summary" (trans. by James T. Dennison, Jr.), Chapter XVII, "Concerning the Keys of the Kingdom of Heaven," in James T. Dennison, Jr., ed., *Reformed Confessions of the 16th and 17th Centuries in English Translation*, volume 1: 1523-1552 (Grand Rapids: Reformation Heritage, 2008), 66-67.

¹⁹⁸John Calvin, "A Shorter Treatise Setting forth what the Faithful Man Must Do when He Is among Papists and He Knows the Truth of the Gospel (1543)," in *Come Out From Among Them: Anti-Nicodemite Writings of John Calvin*, Seth Skolnitsky, trans. (Dallas: Protestant Heritage, 2001), 51-52.

Scriptural Instruction (Anabaptist “First Confession,” Amsterdam, 1627):

Therefore the believer, according to the command of Christ, must confess openly before men, to the honor of his Creator and Redeemer, what he believes and experiences in his heart, no matter, what sufferings may result him on that account. He can not do otherwise, for he must hearken unto God more than unto men (Mark 16:16; John 3:11; Rom 10:10; 1:5, 16, 25; Acts 4:19, 20); for the Lord hath said: “Whosoever therefore shall confess me before men, him will I confess before my Father which is in heaven.” Matt 10:32; Luke 9:26. John says: “Every spirit that confesseth that Jesus Christ is come in the flesh is of God” (1 John 4:2), and Paul explains: “We having the same spirit of faith, according as it is written, I believed, and therefore I have spoken; we also believe, and therefore we speak (2 Cor 4:13).

That, therefore, oral confession proceeding from sincere faith conduces to salvation, Paul testifies with these words: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation” (Rom 10:9, 10).¹⁹⁹

Richard Baxter (1656, English Puritan):

The work of conversion, of repentance from dead works, and faith in Christ, must be taught first and in a frequent and thorough manner. The stewards of God’s household must give to each their portion in their season. We must never go beyond the capacities of our people, nor should we teach Christian maturity to those who have not yet learned the first lesson.²⁰⁰

Increase Mather (President, Harvard [1685-1701], stated in 1683):

“There is already a great death upon religion, little more left than a name to live.... Consider we then how much it is dying representing the [very] being of it, by the general failure of **the work of conversion**, whereby only it is that religion is propagated, continued and upheld in being, among any people. As converting doth cease, so does religion die away; though more insensibly, yet most irrecoverably.... How much it is dying, respecting the visible profession and practice of it, partly by the formality of churches, but more by the hypocrisy and apostasy of formal hypocritical professors.”²⁰¹

Ludwig von Zinzendorf (n.d., German Pietist and Moravian leader):

“I have but one passion - it is He, it is He alone. The world is the field and the field is the world; and henceforth that country shall be my home where I can be most used in winning souls for Christ.”²⁰²

Gilbert Tennent (1740, son of William Tennent, founder of the Log Cabin School, now Princeton University):

What if some instances could be shown of unconverted ministers being instrumental in convincing persons of their lost state? The thing is very rare and extraordinary. And, for what I know, as many instances may be given of Satan’s convincing persons by his temptations. Indeed, it’s a kind of chance-medly, both in respect of the father and his children, when any such event happens. And isn’t this the reason why a work of conviction and conversion has been so rarely heard of for a long time in the churches till of late, that the bulk of her spiritual guides were stone-blind and stone-dead?²⁰³

¹⁹⁹Thieleman J. van Braght, *The Bloody Theater or Martyrs Mirror of the Defenseless Christians Who Baptized Only Upon the Confession of Faith, and Who Suffered and Died for the Testimony of Jesus, Their Savior, From the Time of Christ to the Year A.D. 1660*, trans from the Dutch by Joseph Sohm, 2nd English edition (1660; 1837; 1886; Scottdale, PA: Herald Press, 2007), 29.

²⁰⁰Richard Baxter, *The Reformed Pastor* (Portland, OR: Multnomah, 1982; based on William Orme’s edition of 1920, first edition, 1656), 15. “The work of conversion is the first and most vital part of our ministry. For there are those who are Christian only in name, who have need to be truly ‘born again.’ ... The next part of the ministry is the upbuilding of those that are truly converted” (ibid., 73). Baxter even extolled the benefits of personal ministry [evangelism], “Personal ministry is a vital advantage for the conversion of many souls” (ibid., 106), and encouraged church members in personal witness, “(2) Urge them to step out and visit their poor, ignorant neighbors. (3) Urge them to go often to the impenitent and scandalous sinners around them, to deal with them in all possible skill and earnestness” (ibid., 136).

²⁰¹Increase Mather quoted in Isaac Backus, *A History of New England With Particular Reference to the Denomination of Christians Called Baptists*, vols. 1-3, 2nd ed. with notes (1777, 1784, 1796; Newton, MA: Backus Historical Society, 1871; New York: Arno Press and The New York Times, 1969), 1: 458-59.

²⁰²“Mission quotes,” available at: http://www.thebiblechannel.org/Missions_Quotes/missions_quotes.html; accessed 25 Oct 2006.

²⁰³Gilbert Tennent, “The Danger of Unconverted Ministry”; accessed: 20 Oct 2008; from: http://www.sounddoctrine.net/Classic_Sermons/Gilbert%20Tennent/danger_of_unconverted.htm; Internet.

John Wesley (1740s, Anglican Evangelist, founder of what became the Methodist-Episcopal church):

You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most. Observe: It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.²⁰⁴

Charles Grandison Finney (1834, from his early writings as an American revivalist):

“It is the great business on earth of every Christian to save souls. ... *Now if you are thus neglecting the MAIN BUSINESS of life, what are you living for?*”²⁰⁵

Charles Haddon Spurgeon (1879, English Baptist preacher and statesman):

“Jesus Christ came not into the world for any of these things, but He came to seek and to save that which was lost; and on the same errand He sent His Church.... The business of the Church is salvation. The minister is to use all means to save some; he is no minister of Christ if this be not the one desire of his heart.”²⁰⁶

“They called Mr. Whitfield’s chapel at Moorfields, ‘The Soul-trap.’ Whitefield was delighted, and said he hoped it would always be a soul-trap. Oh, that all our places of worship were soul-traps, and every Christian a fisher of men, each one doing his best, as the fisherman does, by every art and artifice, to catch those he fishes for! Well may we use all means to win so great a prize as a spirit destined for eternal weal or woe. The diver plunges deep to find pearls, and may we accept any labour or hazard to win a soul. Rouse yourselves, my brethren, for this is God-like work, and may the Lord bless you in it.”²⁰⁷

William Booth (n.d., Founder, Salvation Army):

“‘Not called!’ did you say? ‘Not heard the call,’ I think you should say. Put your ear down to the Bible, and hear him bid you go and pull sinners out of the fire of sin. Put your ear down to the burdened, agonized heart of humanity, and listen to its pitiful wail for help. Go stand by the gates of hell, and hear the damned entreat you to go to their father’s house and bid their brothers and sisters, and servants and masters not to come there. And then look Christ in the face, whose mercy you have professed to obey, and tell him whether you will join heart and soul and body and circumstances in the march to publish his mercy to the world.”²⁰⁸

A. B. Simpson (1880s, Founder, Christian and Missionary Alliance):

“Let our churches exist for this; Let our ministers preach for this; Let our seminaries and colleges be on fire with this one theme; Let our laborers toil for this; Let our consecrated women sacrifice for this; Let our homes be furnished and our wardrobes be purchased with reference to this; And let the whole army of true hearts prove to the world around and the heavens above that they understand the meaning of the cross of Calvary, the cry of dying souls, and the glory of the Coming Kingdom.”²⁰⁹

J. Hudson Taylor, speaking about China’s unsaved millions (1890s, Founder, China Inland Mission):

“Do you believe that each unit of these millions is a precious soul? And that ‘there is none other name under heaven given amongst men whereby they must be saved’ than the name *of Jesus*? Do you believe that He alone is ‘the Door of the Sheepfold’; is ‘the Way, the truth, and the Life’? that ‘no man cometh unto the Father but by Him’? If so, think of the state of these unsaved ones; and solemnly examine yourself in the sight of God, to see whether you are doing *your utmost* to make him known to them.”²¹⁰

²⁰⁴John Wesley, “Charge to His Preachers,” in Robert E. Coleman, *“Nothing to Do but to Save Souls”* (Grand Rapids: Zondervan, 1990), 1.

²⁰⁵Charles Grandison Finney, *Finney on Revival*, arranged by E. E. Shelhamer (1834, 1839, 1850, 1868; Minneapolis: Bethany House, 1988), 78.

²⁰⁶Charles H. Spurgeon, “Soul-Saving Our One Business,” in *The Soul-Winner* (Grand Rapids: Eerdmans, 1963), 252-53.

²⁰⁷*Ibid.*, 271.

²⁰⁸“Mission quotes,” available at: http://www.thebiblechannel.org/Missions_Quotes/missions_quotes.html; accessed 25 Oct 2006.

²⁰⁹From a plaque on the wall of Crown College, St. Bonifacius, MN.

²¹⁰“Mission quotes,” available at: http://www.thebiblechannel.org/Missions_Quotes/missions_quotes.html; accessed 25 Oct 2006.

B. H. Carroll, Founder, Southwestern Baptist Theological Seminary, at the Southern Baptist Convention Meeting in Chatanooga, TN, “Brethren, give me evangelists” (14 May 1906):

“The bedrock of Scripture underlies it. Experience demonstrates its wisdom and feasibility. If the Home Mission Board may employ any man, it may employ evangelists. Altogether, then, with a ring, let us support this measure. If I were the secretary of the board I would come before this body in humility and tears and say: ‘Brethren, give me evangelists. Deny not fins to things that must swim against the tide, nor wings to things that must fly against the wind.’”²¹¹

C. G. Trumbull (1907):

“The successful fisherman embodies the very characteristics which it is the duty for every soul-winner to have,—and that ought to mean every follower of Christ.”²¹²

L. R. Scarborough (1919 and 1914; Chair of Fire and President, Southwestern Baptist Theological Seminary):

“The divine obligation of soul-winning rests without exception upon every child of God.”²¹³

“The churches which do not constantly seek to win men to a saving knowledge of the truth and enlist them in Christ’s service have missed the mark of the divine purpose and requirement. Soul-winning is the main task of every organization claiming to be the church of Christ.”²¹⁴

“It is not wise to say that *soul winning* is the main thing or that *soul building* is the main thing. They are Siamese twins of God’s gospel, going hand in hand, and they ought to keep up with each other.... And this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest tread.”²¹⁵

W. B. Riley (1916 and 1914; Pastor, First Baptist Church, Minneapolis, and Founder of Northwestern Bible College):

“Other things are important; this thing is absolutely necessary.... But the indispensable thing is that the soul be saved.”²¹⁶

“Every true convert to Christ is a commissioned evangelist.... The method of the Wesleyans was in perfect accord with the prescription of the Word; and was equally adapted to the eighteenth, nineteenth, or twentieth century—’All at it: always at it’—every convert to Christ a commissioned Evangelist.”²¹⁷

George Truett (1917; Pastor, First Baptist church, Dallas, Texas):

“Oh, my fellow Christians, let us see to it that you and I, like Andrew, do our best to win people to Christ! What argument shall I marshal to get us to do that thing right now, and to do that thing as we never did it before, and to get us to do that thing these passing days, linking our lives with God with a devotion, and giving ourselves with a humility and personal appeal, such as we never knew before? What great arguments shall I marshal to get us to do that right now? Shall I talk about duty? Then this is our first duty. And what great word that word duty is! Robert E. Lee was right, that matchless man of the South, when he wrote to his son saying: ‘Son, the great word is duty.’ Shall I talk about duty? My fellow Christians, your duty and mine, primal, fundamental, preeminent, supreme, tremendously urgent, is that we shall tell these around us that we want them saved.”²¹⁸

²¹¹B. H. Carroll, “Shall the Atlanta Board Be Instructed to Employ Evangelists and to Call for an Extra \$25,000 for Their Support?” *Baptist Standard* (31 May 1906) 14:1-2; cited in Charles S. Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 14.

²¹²Charles G. Trumbull, *Taking Men Alive: Studies in the Principles and Practise of Individual Soul-Winning* (New York: The International Committee of the YMCA, 1907; 1915), 13.

²¹³L. R. Scarborough, *With Christ After the Lost* (Nashville: Broadman, 1919, 1952), 2.

²¹⁴*Ibid.*, 62.

²¹⁵L. R. Scarborough, *Recruits for World Conquest* (New York: Revell, 1914), 58.

²¹⁶W. B. Riley, *The Perennial Revival* (Philadelphia: American Baptist, 1916), 35.

²¹⁷W. B. Riley, *The Crisis of the Church* (New York: Charles C. Cook, 1914), 79, 80.

²¹⁸George W. Truett, *Quest for Souls* (New York: Doran, 1917), 72.

J. E. Conant (1922):

“The main work of the whole Church in the whole world throughout the whole Age is witnessing to the salvation there is in Christ. Anything outside of this forfeits the promised presence and blessing of him who said, ‘Lo, I am with you all the days, even unto the consummation of the Age.’”²¹⁹

C. E. Matthews (1949; Secretary of Evangelism, HMB of the SBC):

“[Without mass or personal evangelism] The church quits majoring on the saving of souls and places chief emphasis on fellowship and social service, leaving the lost in the community to die in their sins.”²²⁰

Roland Q. Leavell (1951; President, New Orleans Baptist Theological Seminary):

“The Great Commission is the *Magna Charta* of evangelism. It is the marching order of the supreme Commander. It is the proclamation of the King of kings to all his kingdom citizens. It is Christ’s imperative for all who name his name.”²²¹

Malla Moe (n.d., missionary to South Africa with the Scandinavian Alliance Mission, renamed the Evangelical Alliance Mission [TEAM]):

“What are we here for, to have a good time with Christians or to save sinners?”²²²

Robert G. Lee (1960s; Pastor, Bellevue Baptist church, Memphis, TN, and President of the SBC):

“McCary: Dr. Lee, what in your opinion is the number one task of the church? Lee: I believe it is to win people to faith in the Lord Jesus Christ. Dr. Conwell of ‘Acres of Diamonds’ said that whenever a church calls a pastor who doesn’t preach to save souls, or elects a deacon who doesn’t work to save souls, or selects a teacher who doesn’t teach to save souls, or admits to the choir anybody who sings without any desire to save souls—that church fails by that much to have the approval of God. In bringing men to Jesus we should be compassionate crusaders, not gay tourists. Fishing for men is the greatest business in the entire universe. We must look on the business of rescuing the unsaved as being as important as getting a doctor for a sick child when it is desperately ill; as serious a matter as getting out the fire department when the house is on fire; as imperatively necessary as administering the antidote when poison is in the stomach. We must believe that we are engaged in the greatest work that ever moved God’s heart or any human heart in compassion. We must believe that it is the most important work that ever moved God’s arm in power or sent a man’s feet on Christian visitation—as well as the greatest work that ever laid claim upon the talents, education and abilities of Christians everywhere.

“Dr. Lyman Beecher once was asked what he considered the greatest thing a human being could do. He replied, ‘The greatest thing a human being can do is to bring another human being to Jesus as Saviour. Saving souls was the life passion of Jesus. The redemption of poor sinners was more to Him than the glory He had with God before the world was. Soul saving was the only business big enough to bring Jesus out of the ivory palaces of heaven and into this world of woe and wickedness; to bring Him from the heights of deity to the depths of humanity. A winner of souls has the biggest job in the world.’”²²³

Billy Graham (1947, 1953, 1955, 1957, 1966, Southern Baptist Evangelist):

“God’s purpose for you and me after we have been converted is that we be witnesses to his saving grace and power. Are you a daily and constant witness? Are you one of God’s minutemen? Are you a commando for Christ? *He expects you to witness at every given opportunity.*”²²⁴

“*The church is for the spreading of the Gospel.* The church is commanded to “Go ye into all the world and preach the gospel” and to baptize those who believe. *The basic and primary mission of the church is to proclaim Christ to the lost.* The need of the world today is sending forth its S.O.S., asking the church to come to its help. The world is being overwhelmed by social, moral, and economic problems. Its people are going

²¹⁹Conant, *Every-Member Evangelism*, 29.

²²⁰C. E. Matthews, *The Southern Baptist Program of Evangelism* (Atlanta: Home Mission Board of the Southern Baptist Convention, 1949), 9.

²²¹Roland Q. Leavell, *Evangelism: Christ’s Imperative Commission* (Nashville: Broadman, 1951), 3.

²²²“Mission quotes,” available at: http://www.thebiblechannel.org/Missions_Quotes/missions_quotes.html; accessed 25 Oct 2006.

²²³“Interview with the Prince of Preachers, Dr. Robert G. Lee” (Studio Hall, CA: World Literature Crusade, n.d.), 6-7. Interviewed by its founder and president, Dr. Jack McAlister.

²²⁴Billy Graham, “Retreat! Stand! Advance!” *Calling Youth to Christ* (Grand Rapids: Zondervan, 1947), 44 (emphasis mine).

down, swept under the waves of crime and shame. The world needs Christ. The mission of the church is to throw the lifeline to the perishing sinners everywhere.”²²⁵

“There are many others that are slothful about witnessing for Christ. How long has it been since you spoke to a soul about Christ? How long has it been since you won another person to a saving knowledge of Jesus Christ? There are scores of people that you contact every day that need the Saviour, and yet not one word has ever escaped your lips trying to win them to know Christ. You are guilty of the sin of slothfulness, and others will be lost because you are guilty of this sin.”²²⁶

“I say this. I that if you are not witnessing for Christ and if you do not have a burning evangelistic fervor within your soul, it could be a sign that you have never repented of sin and have never been born again, because when you are born again of the Holy Spirit, Christ comes to live within you and when Christ lives within you there is that compassion and that fervency and that desire to win others to a knowledge of Jesus Christ.”²²⁷

“This book will convince the reader that the primary responsibility of the Church in our time is that of evangelism, and that the related ministries of the Church, important as they are, are designed to support and advance the blessings and benefits of the Gospel of the risen Lord Jesus Christ.”²²⁸

Bailey Smith (1978, Southern Baptist Evangelist and revivalist):

“It is sadly true that most Christians never win another soul to Christ. They are apparently not too impressed with the idea that the Gospel is good news for surely if they believed that they couldn’t keep from telling it. No Christian, irrespective of his other gifts, is exempt from being a verbal witness for Christ.”²²⁹

“J. T. Packard says, ‘Every Christian, therefore, has a God-given obligation to make known the Gospel of Christ. And every Christian who declares the Gospel message to any fellow-man does so as Christ’s ambassador and representative, according to the terms of the Great Commission.

“Let me repeat the too-often-forgotten truth. Witnessing is every Christian’s responsibility. Escape cannot be found in some other achievement in Christian service. Oh, dear Christian, get hot on the trail for the souls of men.”²³⁰

W. A. Criswell (1980, Pastor, First Baptist church, Dallas, TX, and Founder of Criswell College):

“The pastor is to win souls to Jesus. If the pastor is under authority to do the work of an evangelist, then he must do the same thing; namely, he must use his church organization to win the lost. To what better use could they be dedicated? And what a powerful instrument for witnessing the pastor has in the marching members of his many-faceted ministry through the church. The way the church is put together is inherently, intrinsically made for soul-winning, for reaching people.”²³¹

Roy Fish (2006, Professor of Evangelism, Southwestern Baptist Theological Seminary):

“Churches exist for evangelism like fire exists for burning.”²³²

Luis Palau (2006, Evangelist):

“I believe evangelism is the main work of the Church of Jesus Christ. I’ve debated that point with many good friends, including one of my mentors, who believed that if you build up the local church and worship right on Sunday morning, emphasizing solid biblical exposition, the people will automatically give witness to their faith at work and around the community come Monday.

“At the World Congress on Evangelism in Berlin in 1966, one of evangelical Christianity’s most respected statesmen said, ‘Evangelism happens when the people walk with God.’ But 30 years of experience tells me that it doesn’t work that way. I know great worshipping people who just don’t share their faith, and godly men and

²²⁵Billy Graham, *Peace with God* (Minneapolis: Grason, 1953, 1984), 185 (emphasis mine).

²²⁶Billy Graham, “Slothfulness,” in *Freedom from the Seven Deadly Sins* (Grand Rapids: Zondervan, 1955), 94-95.

²²⁷Billy Graham, “The World Need and Evangelism,” in C. Wade Freeman, *The Doctrine of Evangelism* (Nashville: Baptist General Convention of Texas, 1957), 29-30.

²²⁸Billy Graham, “Preface,” in Paulus Scharpff, *History of Evangelism* (Grand Rapids: Eerdmans, 1966), vii.

²²⁹Bailey Smith, *Real Evangelism* (Nashville: Broadman, 1978), 161.

²³⁰Ibid., 162.

²³¹W.A. Criswell, *Criswell’s Guidebook for Pastors* (Nashville, TN; Broadman Press, 1980), 227, 233.

²³²Roy Fish, “What Has Happened to the Fire?” Sermon preached at Lifeway Ridgecrest Conference Center, Fire Mountain, NC, 31 July 2006.

women for whom evangelism never happens. If evangelism happened naturally, the Lord wouldn't have repeatedly commanded it. Evangelism must stay the priority for us to continue to work for Christ."²³³

Mark Cahill (2002, *Evangelist*):

"Oswald J. Smith said, 'Oh my friends, we are loaded down with countless church activities, while the real work of the church, that of evangelizing the world and winning the lost, is almost entirely neglected!' Don't neglect the call of the church to reach the lost. As one preacher put it, 'God's top priority is the salvation of every single soul.' We should desire to be used by God in what really matters to His heart."²³⁴

But I believe that one of the greatest sins believers can commit is not to tell the unsaved about the only thing that can save them. Jesus told the woman caught in adultery, 'Go, and sin no more' (John 8:11). As a believer, you know that God hates sin, so please, 'go, and sin no more' by making sure you tell everyone you encounter about Jesus."²³⁵

Are these views of the centrality of evangelism relics from the past, or do they flow supernaturally from the Word of God? Are these views the result of the culture of the author? In answer to these questions, I commend to you the *Spiritual Passions* and the *Urgencies of Evangelism*.

²³³Luis Palau, "Nothing Is More Important," in Luis Palau and Timothy Robnett, *Telling the Story: Evangelism for the Next Generation* (Ventura, CA: Gospel Light, 2006), 106-07.

²³⁴Mark Cahill, *One Thing You Can't Do in Heaven* (Rockwall, TX: Biblical Discipleship, 2002, 2005), 48.

²³⁵*Ibid.*, 208-09.

The Spiritual Passions

A. A Passion for the Word of God:

1. Luther on the Bible—we will note the Bible on the Bible below!
 - a. The Primacy of the Word of God as Absolute Authority, *Pagan Servitude of the Church* (1520):

“As we have said, God never has dealt, and never does deal, with mankind at any time otherwise than by the word of promise. Neither can we, on our part, ever have to do with God otherwise than through faith in his word and promise....

“For anyone readily understands that these two, promise and faith, are necessarily yoked together.”²³⁶
 - b. The Hearing of Faith, *Commentary on Galatians* (Gal 3:1-5 [twice, ἐξ ἀκοῆς πίστεως]; cf. Heb 2:1-3; 3:7-8, 14-17; 4:2-3, 7-13; Rom 1:5, “unto the obedience [which comes from hearing] of faith” [εἰς ὑπακοὴν πίστεως]):

“A man therefore is made a Christian, not by working, but by hearing: wherefore he that will exercise himself to righteousness, must first exercise himself in hearing the Gospel....

“My adversaries think that faith, whereby we receive the Holy Ghost, is a light matter: but how high and hard a matter it is, I myself do find by experience, and so do all they which with me do earnestly embrace the same....

“The faithful do find by their own experience, how gladly they would hold and embrace the Word when they hear it, with a full faith, and abandon the opinion of the law and of their own righteousness...”²³⁷
 - c. “The Outward Word,” *Smalcald Articles* and the *Larger Catechism*:

“And in those things which concern the spoken, outward Word, we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that they have the Spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure, as Muenzer did, and many still do at the present day, who wish to be acute judges between the Spirit and the letter, and yet know not what they say or declare. For [indeed] the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word.... Without the outward Word, however, they were not holy, much less would the Holy Ghost have moved them to speak when they still were unholy [or profane]; for they were holy, says he, since the Holy Ghost spake through them.”²³⁸

Also:

“For the Word of God is the sanctuary above all sanctuaries, yea, the only one which we Christians know and have. For though we had the bones of all the saints or all holy and consecrated garments upon a heap, still that would help us nothing; for all that is a dead thing which can sanctify nobody. But God’s Word is the treasure which sanctifies everything, and by which even all the saints themselves were sanctified. At whatever hour then, God’s Word is taught, preached, heard, read or meditated upon, there the person, day, and work are sanctified thereby, not because of the external work, but because of the Word which makes saints of us all. Therefore I constantly say that all our life and work must be ordered according to God’s Word, if it is to be God-pleasing or holy. Where this is done, this commandment is in force and being fulfilled....

“Now, they are so mad as to separate faith and that to which faith clings and is bound though it be something external. Yea, it shall and must be something external, that it may be apprehended by the

²³⁶Martin Luther, “Pagan Servitude of the Church,” in John Dillenberger, *Martin Luther: Selections from His Writings Edited and with Introduction* (Garden City, NY: Doubleday, Anchor, 1961), 277.

²³⁷Martin Luther, *A Commentary on St. Paul’s Epistle to the Galatians Based on Lectures Delivered at the University of Wittenberg in the Year 1531*. Based on the ‘Middleton’ edition of the English version of 1575 (Westwood, NJ: Revell, n.d.), 211.

²³⁸Martin Luther, “Of Confession,” *Smalcald Articles*, Part 3, Section 8 [on-line], accessed 11 October 2001, available from <http://www.frii.com/~gospflow/smalcald.html#smc-03h>; Internet.

senses, and understood and thereby be brought into the heart, as indeed the entire Gospel is an external, verbal preaching.”²³⁹

Conclusion: Several Pertinent Questions about Luther:

- a. Was Luther’ approach to the Bible on salvation biblical? Yes, as we shall show below.
- b. Do Luther’s thoughts on this topic parallel those of Baptist Confessions? Yes.²⁴⁰
- c. How do Luther’s emphases impact personal evangelism?
 - 1) The Primacy of the Word
 - 2) The Hearing of Faith
 - 3) The Outward Word as a hermeneutical principle.

2. Summary of Psalm 119 on Biblical Authority:

Introduction:

“In our German version it has an appropriate inscription, “The Christian’s golden A B C of praise, love, power, and use of the word of God;” for here we have set forth in inexhaustible fullness what the word of God is to a man, and how a man is to behave in relation to it.”²⁴¹

- a. God’s Word is eternal:
 - a) Psa 119:89, 144, 152, 160
 - b) Psa 119:160, “The sum of Thy word is truth, And every one of Thy righteous ordinances is everlasting.”
- b. God’s Word is righteous/right/upright:
 - a) From *tsedeq*: Psa 119:62, 75, 106, 123, 138, 144, 160, 164
 - b) From *yashar*: Psa 119:128, 137
 - c) Psa 119:137-138, “Righteous art Thou, O Lord, And upright (*yashar*) are Thy judgments. Thou hast commanded Thy testimonies in righteousness (*tsedeq*) And exceeding faithfulness.”
- c. God’s Word is truth:
 - a) Psa 119:43, 142, 151, 160
 - b) Psa 119:160, “The sum of Thy word is truth, And every one of Thy righteous ordinances is everlasting.”
- d. God’s Word is faithful:
 - a) Psa 119:86, “All Thy commandments are faithful; They have persecuted me with a lie.”
 - b) Psa 119:138, “Thou hast commanded Thy testimonies in righteousness And exceeding faithfulness.”

²³⁹Martin Luther, “Larger Catechism,” from: <http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-luther.html#sw-lc>; accessed 19 October 2001; Internet.

²⁴⁰“Second London Confession (1677), Chap 20, Of the Gospel, and of the extent of the Grace thereof.

“I. THE Covenant of Works being broken by Sin, and made unprofitable unto Life; God was pleased to give forth the promise of *Christ*, the Seed of the Woman, as the means of calling the Elect, and begetting in them Faith and Repentance; in this Promise, the Gospel, as to the substance of it, was revealed, and therein Effectual, for the Conversion and Salvation of Sinners.

“2. This Promise of *Christ*, and Salvation by him, is revealed only by the Word of God; neither do the Works of Creation, or Providence, with the light of Nature, make discovery of *Christ*, or of *Grace* by him; so much as in a general, or obscure way; much less that men destitute of the Revelation of him by the Promise, or Gospel; should be enabled thereby, to attain saving Faith, or Repentance.

“3. The Revelation of the Gospel unto Sinners, made in divers times, and by sundry parts; with the addition of Promises, and Precepts for the Obedience required therein, as to the Nations, and Persons, to whom it is granted, is meerly of the Sovereign Will and good Pleasure of God; not being annexed by vertue of any Promise, to the due improvement of mens natural abilities, by vertue of Common light received without it; which none ever did make, or can so do: And therefore in all Ages the preaching of the Gospel bath been granted unto persons and Nations, as to the extent, or streightning of it, in great variety, according to the Councill of the Will of God.

“4. Although the Gospel be the only outward means, of revealing *Christ*, and saving Grace; and is, as such, abundantly sufficient thereunto; yet that men who are dead in Trespasses, may be born again, Quickened or Regenerated; there is morover necessary, an effectual, insuperable work of the Holy *Spirit*, upon the whole Soul, for the producing in them a new spiritual Life; without which no other means will effect their Conversion unto God.” (William L. Lumpkin, *Baptist Confessions of Faith*, rev. ed. [Valley Forge: Judson, 1959, 1969]).

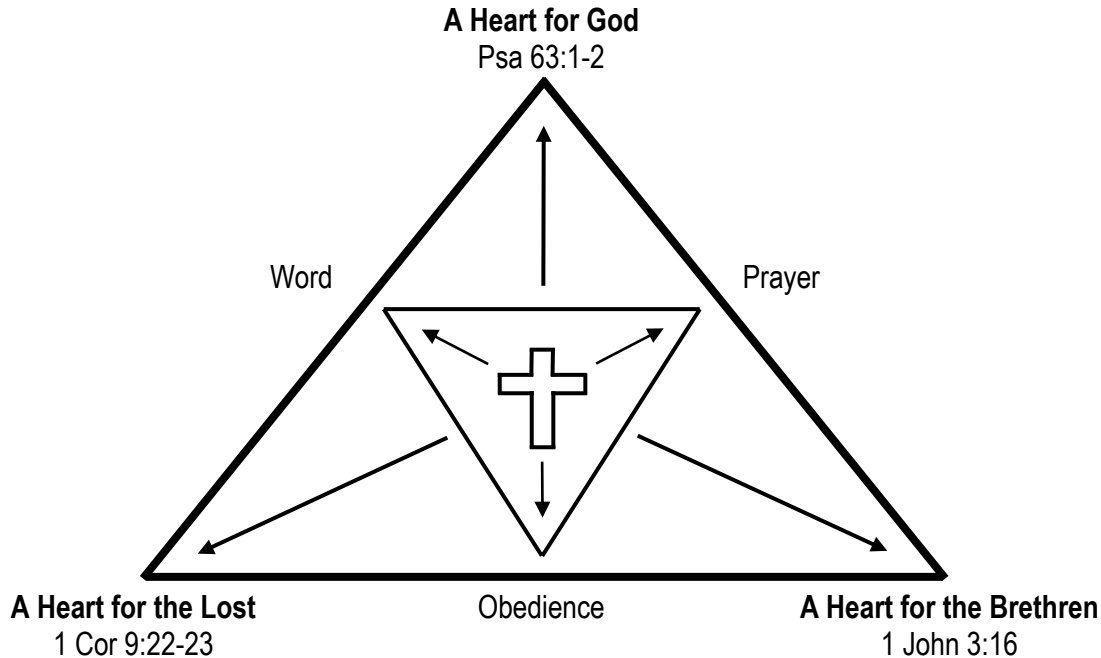
²⁴¹C. F. Keil and Franz Delitzsch, *Commentary on the Psalms* (Grand Rapids: Eerdmans, 1986), 5:3:243.

B. The Spiritual Passions and Evangelism:

Introduction:

- a. Jesus said that “we cannot serve two masters,” Matt 6:24
- b. Alexander I. Solzhenitsyn wrote, “There is no room in us for two passions.”²⁴²

The Spiritual Passions



1. Christ is the center:
 - a. A passion to know Christ, Phil 3:8-10
 - b. He is the focus, Rom 8:29, Heb 12:1-2
 - c. We must abide in Him, John 15:1-8, 1 John 2:27-28
2. Three central passions to Christian growth:
 - a. A passion for the Word, 1 Pet 2:2
 - 1) An intense searching in the Word, Prov 2:1-9 (Psa 119:82)
 - 2) Developing a heart for the Word, Psa 119:71-72
 - 3) The goal: a passion for the Word, Psa 119:40, 97, 105, 131, 147-148
 - b. A passion for Prayer, John 15:7
 - 1) Seeking the Lord in Prayer, Deut 4:29, Jer 29:12-13
 - c. A Passion for Obedience, 1 John 2:3
 - 1) The importance of obedience in the Old Testament, Deut 4:1-2, 5, 14, 40, Jos. 1:8, Psa 103:18, 119:57, 60 (see Jos. 8:35, 11:15 for examples of obedience)
 - 2) The importance of obedience in the New Testament, John 3:36, 14:21, 1 John 2:3-6, 5:2, 2 John 6, Rev 2:5, 26, 3:10 (Christ as an example of obedience, Luke 2:51, Heb 5:7-10)
 - d. Complimentary passions:
 - 1) A passion for salvation, Psa 119:81
 - 2) A passion for righteousness, Matt 5:6

²⁴²Alexander I. Solzhenitsyn, *The First Circle* (San Francisco: Harper and Row, 1966), 236.

3. Growing in these spiritual passions:
 - a. A heart for God, Psa 63:1-2
 - 1) Drawing near to God, Jms 4:8
 - 2) Seeking God, I Chr 16:10-11, 2 Chr 7:14, Isa 55:6-7, Jer 29:12
 - 3) A thirsting for God, Psa 42:1-2, 63:1-2, 143:6, Isa 55:1-2, John 4:13-14
 - 4) Desiring nothing but God, Psa 73:25
 - 5) An intense love for God, Deut 6:5, Matt 22:36-37
 - 6) A fear of God, 2 Cor 5:11, 7:1, 1 Pet 2:17 (cf. Jer 2:19)
 - b. A heart for the lost, 1 Cor 9:19-23 (cf. Phil 3:18-19):²⁴³
 - 1) Following God's example, John 3:16, Rom 5:8
 - 2) Obeying God, Mark 1:17, 16:15
 - 3) Following Paul's example (e.g. 1 Cor 11:1), 1 Cor 9:19-23, Col 1:28-29
 - c. A heart for the brethren, 1 John 3:16²⁴⁴
 - 1) Learning to care for the brethren, 1 Thess 5:11
 - 2) "Through love serve one another," Gal 5:13
 - 3) Giving one's life for the brethren, John 15:12-13, 1 John 3:16
 - 4) Applying all one's efforts, Col 1:28-29
4. Evaluative Thoughts:
 - a. Which passion coincides with the Great Commission mandate?
 - b. Which passion coincides with the calling of the disciples to be (1) "fishers of men," Mat 4:19; Mark 1:17; or (2) "taking men alive," Luke 5:10?

²⁴³This attitude is often exemplified in vibrant growth periods in the history of the churches. John Knox said, "Give me Scotland or I die!" John Wesley said, "The world is my parish." William Booth said, "My ambition is the souls of men!" Jim Elliot wrote, "I want to be a fork in the road of every man for or against Christ" [my paraphrase].

²⁴⁴For greater depth in the Christian's attitudes toward his brothers, please see in T. Johnston, *Mindset*, Chap 11, II.D., "The Special Dimension of Christian Relationships."

The Spiritual Battle

Introduction—Reality Therapy:

A. Sharing Christ is stressful!

Consider that the Apostle Paul wrote of the stress he experienced related to the efforts he exerted in obeying Christ's Great Commission:

"To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless." 1 Cor 4:11

"Why are we also in danger every hour?" 1 Cor 15:30.

B. Sharing Christ is inconvenient!

C. Sharing Christ is time consuming!

D. Sharing Christ takes effort and is difficult!

"Individual soul-winning is not easy work. It is hard. It is the hardest work that God asks us to do for Him. Before trying to reason out why, or to argue that the simple extending to a fellow-man of an invitation to share with us the richest joy in our life *ought* to be an easy thing to do, let us frankly admit that it is hard, and face the fact to begin with.

"For any one who has ever tried the work knows this. Even those whose profession and only life-business is soul-saving find it difficult. Ask any minister-friend which is easier for him to do: to preach a sermon, or to seek an opportunity to talk alone with an individual about that one's spiritual welfare. ...

"Bossuet, the great French preacher, said frankly as to this very matter: "It requires more faith and courage to say two words face to face with one single sinner, than from the pulpit rebuke two or three thousand persons, ready to listen to everything, on the condition of forgetting it all."²⁴⁵

E. Sharing Christ brings persecution!

But Also...

F. Sharing Christ brings joy and peace in the Christian life!

G. Sharing Christ brings gratitude for what Christ has done for us (cf. Philemon 6, NIV)!

H. Sharing Christ gives the Christian purpose!

Luis Palau wrote...

"After all, the number one responsibility of the Christian is not to retire young in order to spend endless hours chasing a little white golf ball. If only people would get as excited about building the kingdom of God as they do about their handicap on the golf course.

"Yes, evangelism is spiritual warfare. In evangelism, we engage Satan nose to nose and try to steal his prey. So we should expect a few doors slammed in our face and more severe attacks on ourselves and our families.

"But there's near ecstatic joy in obeying the Lord. A few inconveniences such as cynicism, rejection and, yes, even imprisonment only seemed to heighten the happiness of Jesus' first-century followers.

"As soon as ever you have won a soul, you won't care about any of the other things," Moody said. There's no greater thrill than giving out the gospel and leading people into the eternal kingdom of God Almighty. So give evangelism all you've got. This life is your only chance."²⁴⁶

I. The Spiritual Battle and Proclamation:

Introduction: Knowledge that we are in a spiritual battle. When we are born into the world, we enter a spiritual battlefield. The Bible clearly describes the battle, as well as the weapons, the tactics and the casualties of war. This is the sobering arena into which evangelism comes to wage war against the Prince of the power of the air.

A. The spiritual battle explained:

1. Eph 6:10-20
2. 2 Cor 10:3-5

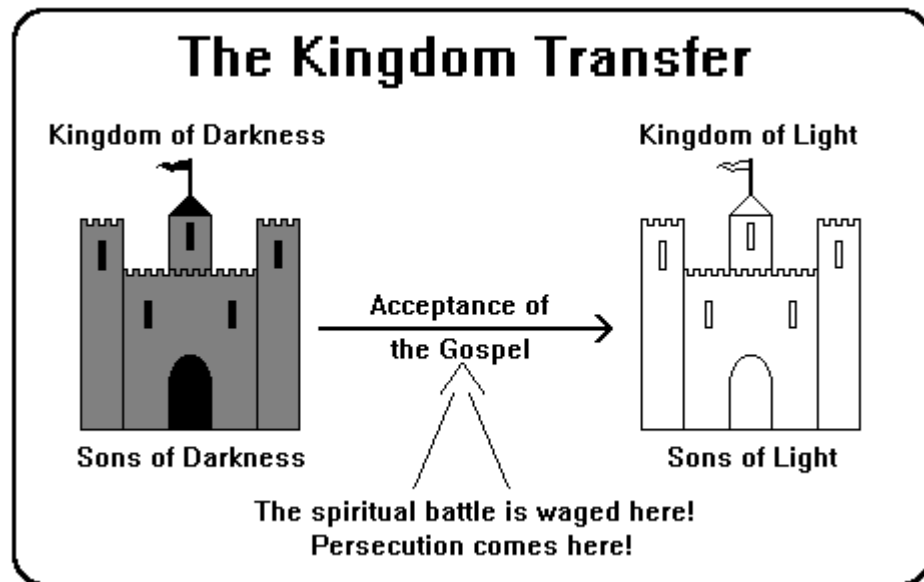
²⁴⁵Charles G. Trumbull, *Taking Souls Alive*, 42-43.

²⁴⁶Luis Palau, "Nothing Is More Important," 114.

- B. Aspects of the spiritual battle:
1. The focus of the spiritual battle is the bold proclamation of the Gospel, Eph 6:19-20; Phil 1:14, 18
 2. God even turns imprisonment into progress for the Gospel, Phil 1:12
 3. The bold proclamation of the Gospel has opponents, Phil 1:28, (notice that opposition to the Gospel was why Paul was in prison)
- C. Admonitions for spiritual battle:
1. Living worthy of the Gospel, Phil 1:27-28
 2. Unity in the fight, Phil 1:27; 4:2-3
 3. Don't be alarmed by opponents, Phil 1:28
 4. Not fearing the edict of the king, Heb 11:23 (but rather fearing God, Luke 12:4-5)

II. The Spiritual Battle and Instantaneous Conversion:

- A. The bold proclamation of the Gospel is inseparably linked with instantaneous conversion, Col 1:13-14; Eph 2:4-10
- B. The kingdom of darkness explained, Eph 2:1-3
- C. Transfer into the kingdom of light, Col 1:13-14



III. Nuts and Bolts of the Spiritual Battle:

- A. The focus of the spiritual battle:
1. The Knowledge of God, 2 Cor 10:5
 2. Submission to God, Psa 2:1-3, cf. pride, 1 John 2:15-17
 3. Submission to the Word of God, 1 John 4:6
- B. The relation of evangelism to the spiritual battle:
1. Evangelism brings knowledge of God, preaches submission to God and submission to the Word of God.
 2. The Gospel, when accepted, causes the individual to be brought out of the kingdom of darkness into the kingdom of light, Col 1:13-14 (cf. Luke 10:18)
 3. All heaven rejoices at the repentance of one man, Luke 15:7.
- C. The kingdom transfer:
1. Satan, the enemy of our souls, dislikes this transfer more than anything, because it lessens his grip on the lives of people and allows the atonement of Christ to be effective in another life.
 2. Satan, the adversary of the Christian (1 Pet 5:8-9), seeks to hinder the testimony of the Christian in any way he can, 2 Cor 10:4-5:
 - a. Through sin—rendering the servant of God ineffective

- b. Through false teaching—adding to or subtracting from the Gospel
- c. Through discouragement and fear, Acts 18:9-10

IV. The Enemy's Playbook:

A. Notice some Satanic methods of stopping Christians from evangelizing:²⁴⁷

Introduction:

The general term, “plots of the Jews” [ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων], Acts 20:19 (cf. Acts 9:24; 20:3; 23:30)

Leading to, “trials” [πειρασμῶν], Acts 20:19

1. Accusing of and arresting evangelists for disturbing the peace, Acts 4:2; 5:28; 16:20; 24:5 (cf. Luke 23:14, “as one who incites the people to rebellion”; Acts 16:36):²⁴⁸

Acts 24:5, “For we have found this man [Paul] a real pest and a fellow who stirs up dissension among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes.”

Pest = Gk. ὁ λοιμός; Lat. *pestiferum*

Stirs up (GK. κινέω; Lat. *concitantem*); dissension (Gk. ἡ στάσις; Lat. *seditiones*)

Ringleader = Gk. ὁ πρωτοστάτης; Lat. *auctorem seditionis*

Sect = Gk αἱ;resij; Lat. *sectae*

2. Accusing evangelist of perverting (διαστρέφω) the people with their teaching, Luke 23:2
3. Persecuting and forcing the evangelist to leave town, Acts 13:50; 14:5-6
4. Denying any miracles, Acts 4:16, or beginning to worship the person doing the miracle, Acts 14:11-12
5. Making evangelism illegal, Acts 4:17-18 (notice the use of the word “speak” [both λαλέω and φθέγγομαι in this passage]; cf. 1 Thess 2:14-16)
6. Sending impostors [literally, those “who feign themselves as righteous men”, ὑποκρινομένους ἑαυτοὺς δικαίους εἶναι] to track the evangelist and betray him, Luke 20:20²⁴⁹



²⁴⁷See also Chapter 3, “The Gift of the Evangelist and Revival,” Section F, “Some Common Reproaches against Evangelists.”

²⁴⁸“Those among them that have not yet accepted the Christian religion do not restrain others from it or abuse the converts to it. While I was there, only one man among the Christians was punished. This newly baptized convert, in spite of all our advice, was preaching in public on the Christian worship more zealously than wisely. He grew so heated that he not only put our worship before all others, but condemned all other rites as profane and loudly denounced their celebrants as wicked and impious men fit for hell fire. After he had been preaching these things for a long time, they seized him. They convicted him not on a charge of disparaging their religion, but of arousing public disorder among the people, and sentenced him to exile” (Thomas More [Lord Chancellor of England, 1529-1532], *Utopia* [1516; Arlington Heights, IL: AHM Publishing, 1949], 71).

Almost 200 years later, Claude Brousson was condemned to be stretched on a wheel and put to death for disturbing the peace. His arrest warrant read as follows: “Being informed that the named Brousson continues to inspire a spirit of revolt among the people, and brings as many as possible to contradict the orders of the King [by converting them to the Reformed faith], which merits that he be punished as a disturber of the public peace [lit. *Perturbater du repos public*]” (From copy of official paper, in Walter C. Utt and Brian E. Strayer, *The Bellicose Dove: Claude Brousson and Protestant Resistance to Louis XIV, 1647-1698* [Brighton, Great Britain: University of Sussex, 2002], inside cover; translation mine).

²⁴⁹Consider the “councils of vigilance” promulgated by Pius X in his *Pascendi Dominici Gregis*: “We decree, therefore, that in every diocese a council of this kind, which We are pleased to name the ‘Council of Vigilance,’ be instituted without delay. The priests called to form part in it shall be chosen somewhat after the manner above prescribed for the censors, and they shall meet every two months on an appointed day in the presence of the Bishop.

7. Accusations of libel and intolerance due to evangelism, Acts 6:8-15
 8. Accusing of and arresting evangelists for insubordination to government and insurrection, Acts 5:28; 16:20-21 (cf. Luke 23:2)
 9. Mixing Christianity with other religions (syncretism), Acts 14:8-13
 10. Creating riots due to spiritism, Acts 16:16-21
 11. Instilling fear due to past persecution, Acts 18:9-10
 12. Arresting indigenous people [men of peace] who take in the evangelists, Acts 17:6
 13. Creating copycats who are in it for their own glory, Acts 19:13-16 (e.g. pseudo-Christian cults, such as the Mormons, Jehovah's Witnesses, Children of God, etc.)
 14. Creating riot—due to economic loss and the possible discrediting of illicit business, Acts 19:23-27
 15. Creating social unrest due to potential loss of a religious monopoly, majority, or superiority, Acts 17:27-28; 24:6
 16. Seizing the property of Christians due to evangelism, Heb 10:32-34²⁵⁰
 17. Forcing exile because of the Gospel, Rev 1:9; cf. Acts 18:2
 18. Getting the evangelist sidetracked on vain and worldly discussions, requiring some special "knowledge," 1 Tim 6:20-21
 1 Tim 6:20-21, "O Timothy, guard what has been entrusted to you, avoiding worldly *and* empty chatter *and* the opposing arguments of what is falsely called 'knowledge'—which some have professed and thus gone astray from the faith. Grace be with you."
- B. Further methods of Satan:
1. Deceiving—He is the great deceiver, Rev 12:9; 13:14; cf. 2 Tim 2:13
 2. Lying—He is the father of lies, John 8:44

They shall be bound to secrecy as to their deliberations and decisions, and in their functions shall be included the following: they shall watch most carefully for every trace and sign of Modernism both in publications and in teaching, and to preserve the clergy and the young from it they shall take all prudent, prompt, and efficacious measures" (Pius X, *Pascendi Dominici Gregis*: Encyclical on the Doctrine of the Modernists, 8 Sept 1907; available at: <http://www.newadvent.org/docs/pi10pd.htm> (online); accessed 2 Dec 2002; Internet).

²⁵⁰"We excommunicate and anathematize every heresy raising itself up against this holy, orthodox and catholic faith which we have expounded above. We condemn all heretics, whatever names they may go under. They have different faces indeed but their tails are tied together inasmuch as they are alike in their pride. Let those condemned be handed over to the secular authorities present, or to their bailiffs, for due punishment. Clerics are first to be degraded from their orders. The goods of the condemned are to be confiscated, if they are lay persons, and if clerics they are to be applied to the churches from which they received their stipends. Those who are only found suspect of heresy are to be struck with the sword of anathema, unless they prove their innocence by an appropriate purgation, having regard to the reasons for suspicion and the character of the person. Let such persons be avoided by all until they have made adequate satisfaction. If they persist in the excommunication for a year, they are to be condemned as heretics. Let secular authorities, whatever offices they may be discharging, be advised and urged and if necessary be compelled by ecclesiastical censure, if they wish to be reputed and held to be faithful, to take publicly an oath for the defence of the faith to the effect that they will seek, in so far as they can, to expel from the lands subject to their jurisdiction all heretics designated by the church in good faith. Thus whenever anyone is promoted to spiritual or temporal authority, he shall be obliged to confirm this article with an oath. If however a temporal lord, required and instructed by the church, neglects to cleanse his territory of this heretical filth, he shall be bound with the bond of excommunication by the metropolitan and other bishops of the province. If he refuses to give satisfaction within a year, this shall be reported to the supreme pontiff so that he may then declare his vassals absolved from their fealty to him and make the land available for occupation by Catholics so that these may, after they have expelled the heretics, possess it unopposed and preserve it in the purity of the faith—saving the right of the suzerain provided that he makes no difficulty in the matter and puts no impediment in the way. The same law is to be observed no less as regards those who do not have a suzerain" ("Canon 3," Fourth Lateran Council [1215]; from: <http://www.dailycatholic.org/history/12ecume1.htm>; accessed 28 June 2003).

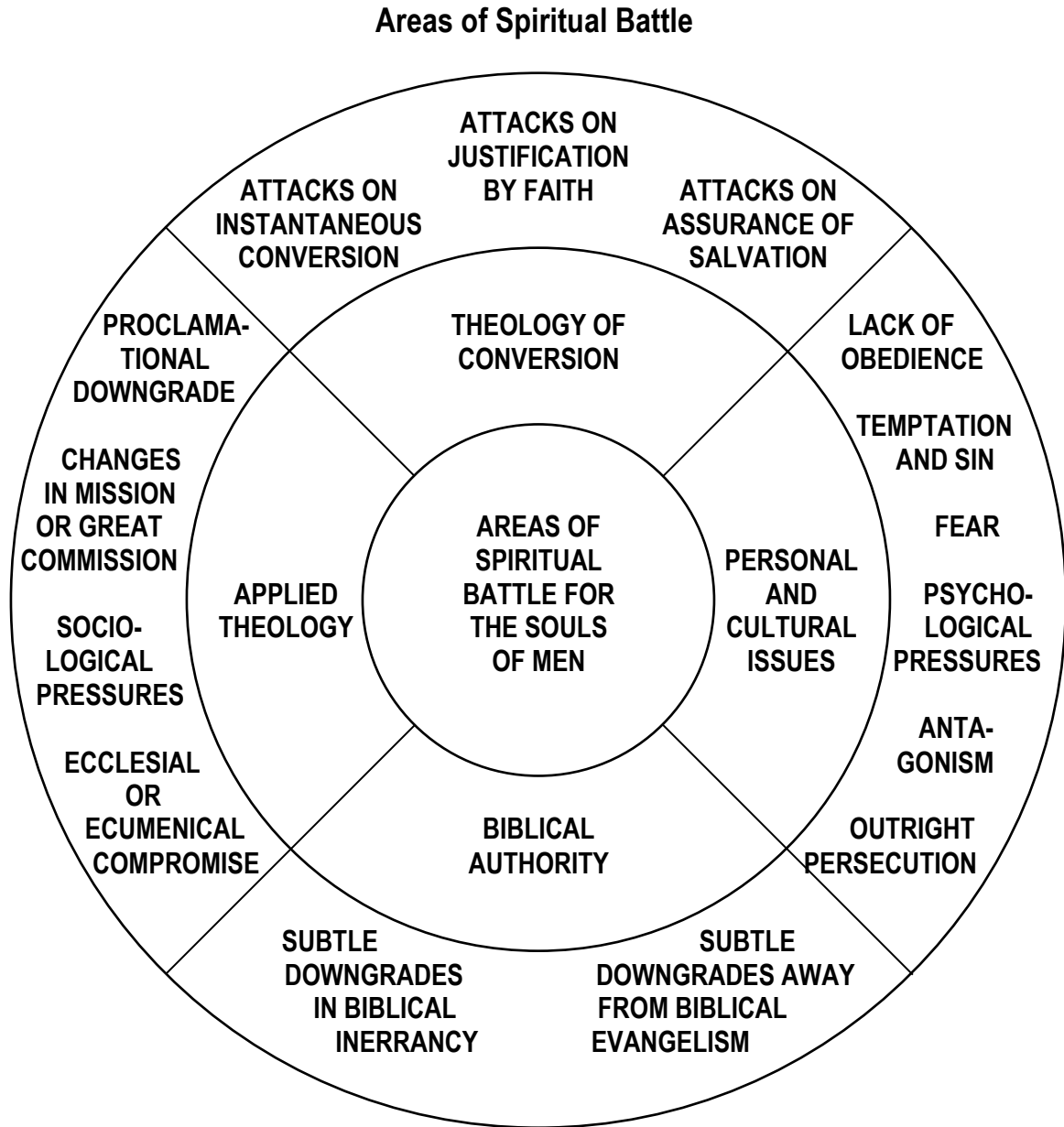
C. Remember the focus of the spiritual battle:

1. The message you share, Acts 4:1-3; 5:28; 2 Tim 4:14-15
 - a. By the way, isn't a focus on the message the lion's share of Christian Doctrine I and II, or Theology I and II?
 - b. This is one place where Satan has clearly attacked in the history of the Church!
2. The fact that you are sharing it, Acts 4:18-21
 - a. Antagonism to evangelism is found throughout The history of the churches, just read the recent anti-proselytism writings of the World Council of Churches and the Roman Catholic Church.
3. Regardless, stay obedient to the voice of the Holy Spirit, Acts 5:17-21
 - a. Remember the jealousy of the Chief Priests and Sadducees, Acts 5:17; 13:45; 17:5
4. This may lead to anger against you, Acts 5:33

D. Some Admonitions Related to the Spiritual Battle:

1. Don't be alarmed, Phil 1:28
2. Be strong, Eph 6:10
3. Do not fear, Deut 20:2-4...
4. Come what may, the victory is the Lord's, persevere for the Lord!

V. Areas of Spiritual Battle:



The areas of conflict in the spiritual battle are multi-varied and multi-faceted. As noted in the chart above, they cover most all areas of theological inquiry. The evangelistic student of the Bible should keep in mind the complexity of the battle in which he is engaged. Satan is a ruthless enemy, and will stop at nothing to undermine the proclamation of the Gospel by God's servants.

Conclusions:

- A. As Christians, we ought to be aware of the spiritual battle for and against us.
- B. In the Christian life and in evangelism, we need to be aware of the spiritual battle so that we can be as effective as possible for our Lord.
- C. As pastors, theologians, and evangelists, we need to properly understand the centrality of evangelism both in theology and practice:
 1. Evangelism unites message and method
 2. We spend a lot of time seeking to understand the message from the Bible, how about the method?

3. The spiritual battle shows the link between the message and method—water down the method, and simultaneously the message has been watered down (no matter how one might deny this symbiotic relationship).
- D. And yet, even with this battle going on, upon being let out of prison to defend himself before the large throng who were there in the auditorium with Agrippa, Bernice, and Festus, Paul still had the courage and expectation that King Agrippa may be saved:

“King Agrippa, do you believe the Prophets? I know that you do.

“And Agrippa *replied* to Paul, ‘In a short time you will persuade me to become a Christian.’

“And Paul *said*, ‘I would to God, that whether in a short or long time, not only you, but also all who hear me this day, might become such as I am, except for these chains’” (Acts 26:27-29).

Chapter 4 Appendixes

Thoughts on the Study of Evangelism

Introduction:

The study of evangelism is much like the study of Physical Chemistry. Physical Chemistry combines the study of calculus, physics, and chemistry. A thorough knowledge of each area is needed to properly study physical chemistry. Similarly, in evangelism, interpretation, theology, and practice are fully intertwined. They cannot be separated. The interpretation of the Bible, systematic theology, and the practice of evangelism go hand-in-hand. Each influences the other. This renders the study of evangelism particularly polemic, as it involves a practical clash of systems of theology.

Because of the divergence of theological views, as well as the cycles of revivalism within the history of the church, there are many approaches to the study of evangelism. The following notes seek to explain my approach as opposed to some others in the study of evangelism.

A. The Reality of the Difficulty in the Study of Evangelism:

1. There is a sense in which training in evangelism is impossible:
 - a. For:
 - 1) It is impossible [for man] to teach wisdom
 - 2) It is impossible [for man] to teach a love for God or a love for man
 - 3) It is impossible [for man] to teach a burden for the lost
 - 4) These issues which are impossible for man are the responsibility and work of the Holy Spirit who transforms “from glory to glory,” 2 Cor 3:18
 - b. However, what can be done is to work with the Holy Spirit who Himself teaches a love for the lost and a burden for the lost:
 - 1) Provide an environment where in the teachings of the Scriptures are considered and memorized, allowing the Holy Spirit to do His work in hearts
 - 2) Provide multiple opportunities for students to converse with lost people so that they can experience first hand the lostness and ignorance of people, again allowing the Holy Spirit to develop a burden
 - 3) Provide tools to instill confidence in testifying
 - 4) Explain theological and practical pitfalls through which people in the past have lost their evangelistic zeal
2. There is also a sense in which training in evangelism is unnecessary:
 - a. For:
 - 1) The former Demoniac from Gerasenes was given no evangelism training, Mark 5:19-20
 - 2) Jesus specifically told his disciples not to prepare a defense when they were arrested, as God would give them the words to speak, Luke 21:14-15
 - 3) Paul [Saul] immediately began to preach Jesus, without any [revealed] special post-conversion training, Acts 9:20
 - b. However, there is another sense in which evangelism training is vitally necessary:
 - 1) Jesus called his disciples to follow him, so that he could make them become fishers of men, Mark 1:17, “And Jesus said to them, ‘Follow Me, **and I will make you become** [καὶ ποιήσω ὑμᾶς γενέσθαι] fishers of men’” (cf. Matt 4:19; Luke 5:11)
 - 2) Moses was a man powerful in word and deed in part because of his education, Acts 7:22
 - 3) Paul taught the Corinthian church to be involved in evangelism, even as he was, 1 Cor 9:16-11:1
 - c. Also, there are so many differing and conflicting views of evangelism, theology of evangelism, and systematic theology, that a well-reasoned approach is needed to remain true to New Testament Evangelism.
 - d. These notes, therefore, are designed to provide a mastery of the subject of evangelism (knowing that evangelism is of will never completely mastered by anybody, other than the Apostle Paul, of whom God said, “Be imitators of me [Paul], just as I [Paul] also am of Christ,” 1 Cor 11:1;

which quote raises the methodology of Paul as found on the pages of the Book of Acts as not only being worthy of imitation, but as being required for imitation by the imperative):

“Wherefore, if ye hear any man bringing you any other gospel than that ye heard of me [Paul], or bragging that he will deliver better things than ye received from me, let him and his disciples be accursed.”²⁵¹

“For the overthrowing of their wicked and blasphemous doctrine, thou hast here in plain text like a thunderbolt, wherein Paul subjecteth both himself and an angel from heaven, and doctors upon earth, and all other teachers and masters whatsoever, under the authority of Scripture. This queen ought to rule, and all ought to obey and be subject unto her.”²⁵²

“Wherefore we must diligently weigh and consider the force of the argument, which is so often repeated in the Book of Acts.”²⁵³

“Whereby they would bring us into bondage, and force us to say that we are justified, not by faith alone, but by faith formed and adorned with charity. But we set against them the Book of Acts.”²⁵⁴

3. Lastly, there are people who will likely cringe at being required to take a class in personal evangelism:
 - a. Those who are not genuinely saved:

1 Cor 2:14, “But a natural man does not accept the things of the Spirit of God; for they are foolishness to him, and he cannot understand them, because they are spiritually appraised.”
 - b. Those who do not practice regular personal evangelism:

Prov 26:16, “The sluggard is wiser in his own eyes Than seven men who can give a discreet answer.”
 - c. Those with fear:

Acts 18:9-10, “And the Lord said to Paul in the night by a vision, ‘Do not be afraid *any longer*, but go on speaking and do not be silent; for I am with you, and no man will attack you in order to harm you, for I have many people in this city.’”

B. Thoughts on Approaches to the Study of Evangelism:

1. Training in Evangelism may emphasize one of eleven contemporary methods (for more examples see the 122 methods in my *Book of Charts on a Theology of Evangelism*):
 - a. Apologetic evangelism
 - b. Block party evangelism
 - c. Church evangelism/revivals/crusades
 - d. Door-to-door evangelism
 - e. Event evangelism
 - f. Postmodern evangelism
 - g. Prayer evangelism
 - h. Relational evangelism (Living Proof/Contagious Christian/etc.)
 - i. Servant evangelism
 - j. Street evangelism
 - k. Worship evangelism
- l. Food for thought:

When do methods of sharing the Gospel become an attempt to make the folly of the message preached into the wisdom of the world? Was this one of the problems in Corinth?

“For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are prudent in Christ; we are weak, but you are strong; you are distinguished, but we are without

²⁵¹Martin Luther, *A Commentary on St. Paul's Epistle to the Galatians*, based on lectures delivered at the University of Wittenberg in 1531, translation based on the ‘Middleton’ edition of the English version of 1575, edited by Philip S. Watson (Westwood, NJ: Revell, n.d.), 69-70.

²⁵²Ibid., 70.

²⁵³Ibid., 201.

²⁵⁴Ibid., 205.

honor. To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, *even* until now,” 1 Cor 4:9-10

Rather Paul wrote to the Corinthian church:

“Let no man deceive himself. If any man among you thinks that he is wise in this age, let him become foolish that he may become wise. For the wisdom of this world is foolishness before God. For it is written, ‘*HE IS THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS*’; and again, ‘*THE LORD KNOWS THE REASONINGS OF THE WISE, THAT THEY ARE USELESS.*’ So then let no one boast in men,” 1 Cor 3:18-21

It would seem that morphing into an apologetic evangelism can be using man’s categories of reasoning, and likewise, other types of evangelism seem to follow sociological patterns of man’s reasoning. In any case, it is dangerous to inject the “wisdom of the world” into evangelism, as it seems to be changing the foundation:

“According to the grace of God which was given to me, as a wise master builder I laid a foundation, and another is building upon it. But let each man be careful how he builds upon it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ,” 1 Cor 3:10-11

2. Analyzing twelve “academic” approaches to evangelism:

Introduction:

- 1) There is a **crisis of methodology** which is attacking conservative churches today. For example, several years ago I attended a church planting retreat in which I heard an interesting statement:

“People are not resistant to the Gospel; they are resistant to our methods”?!?

What was this statement communicating? Was it saying that the Gospel is **not** the stumbling block, but rather the stumbling block is **“our methods”** [of evangelism]? Granted in church planting one needs to consider styles of music and ambience, but does this statement not imply that if couched in the proper methodology, the Gospel will be more likely to be received by people. This last is the exact point of Steve Sjogren et al, *Irresistible Evangelism*. However, it does not seem to correspond with the marks of New Testament evangelism.

- 2) Perhaps Schleiermacher in his antagonism to evangelism made a good point: “this activity [a theory of how to deal with converts] is not so naturally grounded.”²⁵⁵ No, it is not naturally grounded, it is supernaturally grounded!

Therefore, from Schleiermacher (1830) to the current day, evangelism is not considered a part of the “Classical Disciplines” to be taught in a school of theology.

In making this designation, the 19th Century Lutheran (and therefore Protestant) Schleiermacher merely followed Peter the Lombard’s (anti-Evangelical) philosophical approach to conversion and theology, as expanded in Thomas Aquinas’ anti-Albigensian *Summa Theologica*!

- 3) Lately, in tending toward the natural elements of evangelism and church growth, Donald McGavran emphasized the sociological study of people movements (or mass conversions), in a book he coauthored with J. Waskom Pickett in 1936, *Church Growth and Group Conversion*. This book built on the studies of Pickett published in his 1933, *Christian Mass Movements in India*. Similar to Schleiermacher’s comment, the entire Church Growth movement, though it can be helpful, is built on a naturalistic premise of sociological analysis!

- 4) How can evangelism and conversion be studied scientifically, when it is a miracle of God? Note Mark 5:26-30:

“And He was saying, ‘The kingdom of God is like a man who casts seed upon the soil; and he goes to bed at night and gets up by day, and the seed sprouts and grows—how, he himself does not

²⁵⁵Friedrich Schleiermacher, *Brief Outline on the Study of Theology*, 2nd ed., trans. Terrence N. Tice [1830; Richmond, VA: John Knox, 1966], 102.

know. The soil produces crops by itself; first the blade, then the head, then the mature grain in the head. But when the crop permits, he immediately puts in the sickle, because the harvest has come.”

- 5) Here are several directions, natural and supernatural, in which a study of evangelism can proceed and has proceeded...
- a. **Apologetics**—providing rational proofs for:
 - 1) Rationality of Christianity
 - 2) Truthfulness of the Bible
 - 3) Proofs for the resurrection
 - 4) Rational proofs for the existence of God, etc.
- b. **Communications Theory**: methods of communicating in a given culture
- c. **Church Growth Methodologies**:
 - 1) Seeking to use techniques in evangelism consistent with producing “people movements”
 - 2) Methodologies of planting churches, and the evangelistic techniques that flow from them
- d. **Church Sociology**:
 - 1) The study of the church as a social group, and the study of principles of assimilation of persons into a group setting
 - 2) Some church sociologists have given their lives to study the sociology of the church. With findings generated from their surveys, they sometimes use their interpretation of public opinion to usurp the sole authority of the Word of God
- e. **Cultural Anthropology/Cultural Exegesis**:
 - 1) The study of language, culture, history, and/or religion in a certain people to determine the best way to reach them with the Gospel (e.g. “Postmodern Evangelism Strategies”)
 - 2) The watchword for this emphasis may be: “Engage Culture”
- f. **Discipleship Evangelism**:
 - 1) Placing discipleship as primary over evangelism, thus focusing on the personal life and habits of the evangelist which will enable him to live a more consistent lifestyle in order to reproduce disciples
 - 2) Focusing on one-on-one mentoring
 - 3) Focusing on “multiplication” rather than “addition”
- g. **Sales and Marketing**: The use of business models of sales and marketing which lead to viewing evangelism:
 - 1) As hot, lukewarm, or cold contacts
 - 2) As marketing, such as Norm Whan’s “Phones for You” telemarketing for the church
 - 3) As developing prospect files, as a salesman develops his clients
 - 4) As using commercials or billboards to advertise the church and its programs
- h. **Public Relations**: similar to sales and marketing (*contra* Matt 10:22; 24:9; Mark 13:13; Luke 7:26; 21:17; John 15:18-21; 1 John 3:13)
- i. **Persuasive Techniques**: teaching persuasive techniques in order to improve percentages of converts, such as:
 - 1) The “A and B Close”
 - 2) Psychology of mass movements/mass conversions
 - 3) A Socratic series of questions
- j. **Psychology and Conversion**:
 - 1) Being “born again” as a “new start” in life, perhaps unrelated to repentance of sin and belief in the Gospel
 - 2) The psychological need for people to make resolutions and commitments to which they hold, which is sometimes equated with encouraging a psychological “new birth”
- k. **Individual Methodologies**: viewing evangelism as only one specific method:
 - 1) Use of a certain tract, e.g. the *Four Spiritual Laws* or the *Two-Question Test* tract
 - 2) Requiring some act of service as a preparation to the Gospel, e.g. Servant Evangelism (Francis of Assisi; etc.)

1. **New Testament Evangelism:** looking to the pages of the New Testament for both message and method of evangelism.
3. Understanding the Issues:
 - a. There exists the desire to combine several of the above methodologies. The danger here is to mix revealed truth with empirical truth. Revealed truth is often over-ruled in this case (unfortunately when the two are mixed, “**culture** [unfortunately] **trumps theology**”; whereas the Bible is “living and active” in any culture [Heb 4:12], and it contains “no admixture” of error [Jer 23:28]; see in my *Charts for a Theology of Evangelism*, Chart 64, “The Missional Clash”)

Could Jude 10 fit here?

Jude 10 (NKJ), “But these speak evil of whatever they do not know; and whatever they know naturally, like brute beasts, in these things they corrupt themselves”
 - b. Do any additions to NT evangelism not constitute what is sometimes called, “Evangelism outside the Box”?
 - 1) These insertions are often what sell books, fill conferences, and unfortunately undermine theology.²⁵⁶ In this case, Christians can become like the unsaved Athenians (Acts 17:21, “Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new”)?
 - 2) By the way, the phrase “Outside the Box,” presupposes an “Inside the Box”—could “Outside the box” refer to going “**beyond**” [see KJV: Num 22:18; 24:13; cf. 1 Kgs 22:14; 2 Chr 18:13] “the things that are revealed” [Deut 29:29]?
 - 3) Just as when Adam and Eve were tempted with the tree of knowledge, Satan continues to tempt the people of God with the world’s “knowledge.” Satan would have us think that there are much better truths and greater realities outside of the confines of the Word of God. It is an old trick, but there are many who follow the muse’s voice in every generation. And they are usually rewarded with the things that Satan can give, fame and fortune.
 - c. These notes are based on the view that God has provided **sufficient revelation** (i.e. the sufficiency of Scriptures) of Himself and His purposes in His Word (and particularly as it relates to the New Testament) to provide not only for our salvation, “the Gospel.” but also **to teach us how to propagate that salvation**, “the work of the Gospel.”
 - d. Now, additions to the Scripture [in evangelism] are dangerous, as:
 - 1) Additions are condemned in Scripture, cf. Deut 4:2; 12:32; Rev 22:18-19
 - 2) Additions necessarily lead to subtractions from Scripture, e.g. note the order in Deut 4:2 and 12:32, cf. Jer 26:2
 - 3) Additions inherently cause movement to the right or the left (cf. Deut 5:32; 17:11, 20; Jos 1:7; 23:6; Prov 4:25). By the way, their existence shows that movement away from the Scriptures has already taken place!
 - 4) Additions cause the teacher to be teaching something the Lord has not commanded:

“Now Nadab and Abihu, the sons of Aaron, took their respective firepans, and after putting fire in them, placed incense on it and offered strange fire before the LORD, **which He had not commanded them**” (Lev 10:1)

²⁵⁶“When I ask ministerial students whether the word *evangelism* carries positive or negative connotations, the response is usually 85% negative. *Evangelism* and *evangelist* brings mental pictures of televised money grubbers, abrasive fundamentalists, manipulative proselytizing, or simple religious formulas. No wonder it seems so unappealing.

“Isn’t there a better way? ...

“ANOTHER KIND OF EVANGELISM

“What if I told you that there is a different way to share the gospel? What if we discovered an authentic, relational, no-pressure approach that is engaging, adventurous, and really works? Would you be interested? *Purple Fish* provides that” (Wilson, Mark O. *Purple Fish: A Heart for Sharing Jesus*. Indianapolis, IN: Wesleyan Publishing, 2014.).

- 5) Additions cause the teacher to be teaching what is in his own heart:

“Then he went up to the altar which he had made in Bethel on the fifteenth day in the eighth month, even in the month **which he had devised in his own heart**; and he instituted a feast for the sons of Israel and went up to the altar to burn incense” (1 Kings 12:33)

“It shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and **not follow after your own heart and your own eyes**, after which you played the harlot, so that you may remember to do all My commandments and be holy to your God” (Num 15:39-40; Prov 3:5)

- 6) Additions cause the teacher to apply the worthless reasonings of man to evangelism:

“For the word 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 THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE’ [Isa 29:14]. Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? **For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe.** For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles 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)

“Let no man deceive himself. If any man among you thinks that he is wise in this age, he must become foolish, so that he may become wise. For the wisdom of this world is foolishness before God. For it is written, ‘*He is THE ONE WHO CATCHES THE WISE IN THEIR CRAFTINESS*’ [Job 5:13]; and again, ‘**THE LORD KNOWS THE REASONINGS OF THE WISE, THAT THEY ARE USELESS.**’ So then let no one boast in men [Psa 94:11]” (1 Cor 3:18-21)

- 7) Additions necessarily reframe the question
- 8) Additions reduce the power of Scripture (cf. Jer 23:28)
- 9) Additions hinder the proper proclamation of the Gospel
- e. Scriptures encourage the study of the word of God, not the study of culture:
- 1) Verses and examples of those who were “mighty in the Scriptures” abound, e.g. Acts 6:2-4; 17:2, 11; 18:24, 28; etc...
 - 2) Verses encouraging the study of culture are from inference and are very rare, e.g. 1 Chr 12:32; Luke 16:8; 1 Cor 9:18-22
 - 3) There are verses even countering the wisdom of man, 1 Cor 1:18-25
 - 4) Rather, it would seem that there are even biblical examples of “students of culture” who were on the other side:
 - a) Simon the sorcerer, Acts 8 (antithetic to Philip the Evangelist)
 - b) Elymas the magician, Acts 13 (antithetic to the Apostle Paul)
 - c) The priest of Zeus, Acts 14 (antithetic to the Paul and Barnabas).
 - 5) Consider again the ill advice of the brothers of Jesus as to how “to be known publicly,” John 7:1-10—Jesus, however, was acting under a different set of presuppositions, John 2:23-25
 - 6) Perhaps 1 John 2:15-17 speaks to the issue of culture:
 - a) “Do not love the world, nor the things of the world”:
 - 1) Clearly one needs to take care lest he grows in love with the world’s mindset and the world’s priorities
 - 2) Academia has tended to discount this possibility by labeling those concerned with a cognitive separation from worldliness (including the Apostle John in his writings) as Gnostic, Manichean, and Docetic
 - b) “If anyone loves the world, the love of the Father is not in him”:
 - 1) There comes a point in which a fascination with the world, its trends, its fads, and its movers and shakers turns into a love affair with the world
 - 2) The Christian’s love affair or holy obsession should be with God’s revelation of Himself and His salvation in the Bible, not with the constantly changing (and yet remaining the same in their essence) trends of the world

- c) “All that is in the world, the lust of the flesh”:
 - 1) More than mere sexual immorality, there is a lust to please the fleshly or carnal nature, or carnal man
 - 2) Was this desire to please carnal man what led the opponents of Paul to preach circumcision along with the Gospel to avoid persecution, Gal 5:11?
 - 3) Was it not this same desire to please carnal man, his thinking and his thoughts, that led the apostles James and Peter to find fault with Paul’s evangelism, because it was not oriented enough to social service for the poor, Gal 2:10?
- d) “The lust of the eye”:
 - 1) Yes, outward visual sin is prominent, but so is inward visual sin
 - 2) There is a fascination these days with “worldview”, notice the last word in this compound word, “view”—the way we cognitively see things
 - 3) While this fascination is not new (see Chapter 17 on *Weltanschauung*), John provides a cautionary note to falling in love with the world’s worldview
- e) “And the [boastful] pride of life”:
 - 1) Yes, there is a worship of the bios today, much as explained in Rom 1:22-23
 - 2) There is also a pride of knowing, as perhaps alluded to in Eph 2:3 as a “lust of the mind”
 - 3) In evangelism, there tends to be a pride in knowing beyond the clear teachings of the Scriptures, needing to go beyond Scripture to know:
 - (a) Almost a type of evangelistic Gnosticism, which sometimes leads persons to become very zealous that they have found the panacea by which many will be saved, and that without persecution to the evangelist (Gal 6:12)!
 - (b) Usually these zealous persons have found nothing more than a way to please either the lust of unsaved man’s fleshly orientation, by adding “service to mankind” to the Gospel, or unsaved man’s worldview by bringing in some new apologetic-orientation, based on how some unsaved thinker in the past framed the question
- f) “Is not from the Father but is from the world”
 - 1) From God’s view of the academic-cognitive, the provenance of a thought is as important as the thought itself: does it come from Him or does it come from the world?
 - 2) Again, we are driven back to the Father in evangelism:
 - (a) What has He taught in His word?
 - (b) How has He framed the question?
 - (c) What exact words has He chosen to use?
- g) “And the world is passing away, and also its lusts”:
 - 1) John reminds his readers that man’s thoughts, man’s carnal methods, and man’s worldview is passing away
- h) “But he who does the will of God abides forever”:
 - 1) He who does God’s will abides, leaving one to wonder about those who do it their own way
 - 2) We reproduce after our kind:
 - (a) Those who “sow to the flesh, will from the flesh reap corruption, and those who sow to the Spirit will from the Spirit reap eternal life,” Gal 5:8
 - (b) “You will know them by their fruits. Grapes are not gathered from thorn bushes, nor figs from thistles, are they?” Matt 7:6
 - 3) Let’s submit to God and His Word in evangelism!
- f. Some thoughts on “dumbing-down evangelism”:
 - 1) On the other hand, some may say, “why do you make it so complicated,” or “why do you spend so much time on theology and definition”?
 - 2) Poorly equipped evangelists will fall prey to unbiblical or tangential theologies of evangelism, under the guise of KISS—Keep It Simple Sam.
 - 3) While the Gospel is simple, and it takes the faith of a child, evangelism is not simplistic. On the contrary, it is quite a complex field of study for which almost every Christian of all stripes have strong feelings.

- 4) The study of evangelism needs to match the intellectual rigor of any other field of theological endeavor. Anything less undermines the cross of Christ and the work of the Gospel.

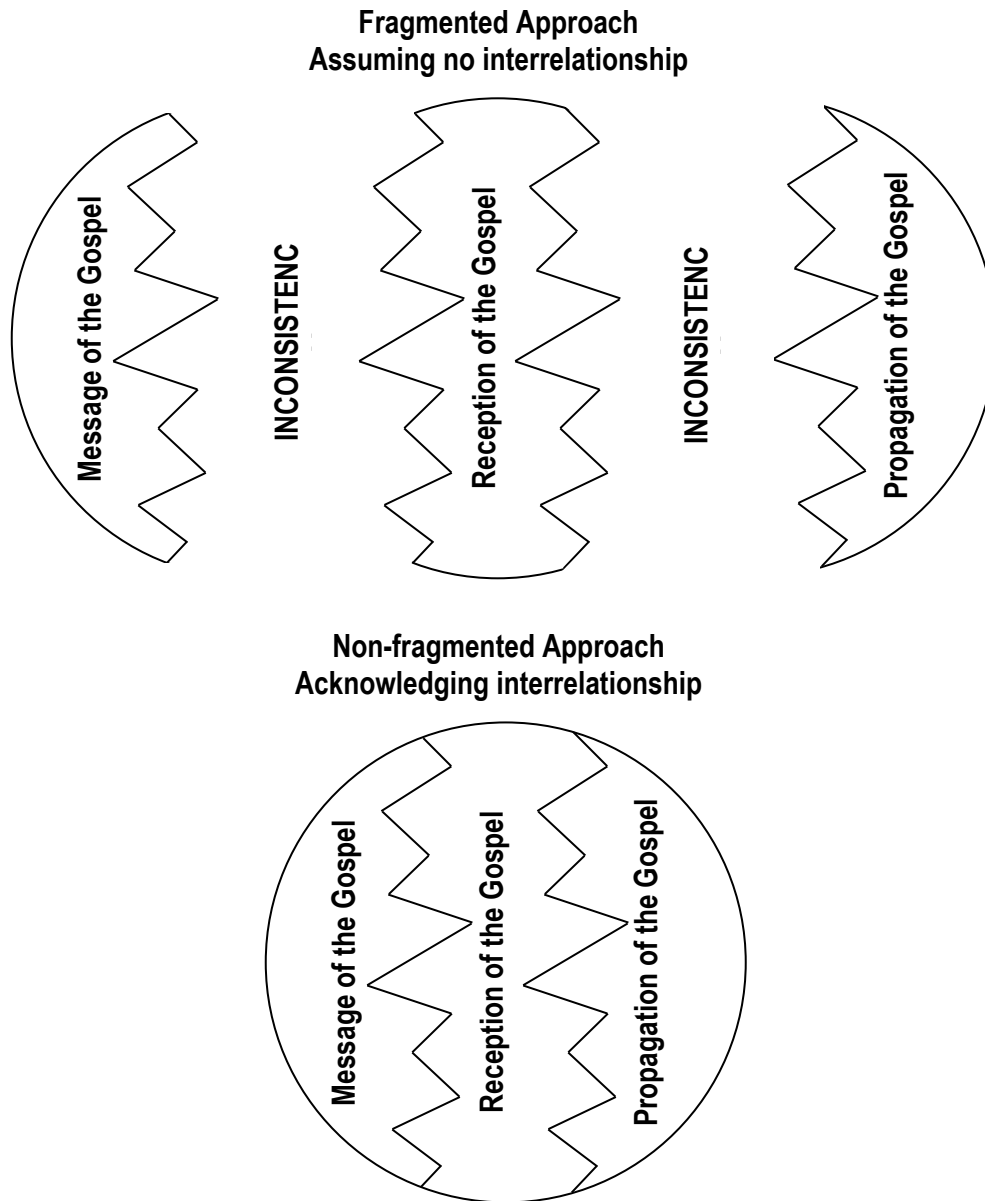
C. The real question of these notes—Are you an Evangelical?

1. Do you believe that men are saved only through a Gospel proclaimed?
2. Is there any wiggle room? Can they be saved some other way (living a virtuous life, following the example of the lifestyle of Christ, going through one or more rituals in a church, etc.)? Is there any other way to be saved, other than hearing the Gospel and receiving it by faith? You need to be sure! These are non-negotiable questions!
3. Are you proclamational? Are you an Evangelical?
4. Do you believe that proclamation is reserved for those inside of the church only? Do you thus believe that those who do not enter the walls of your church are unworthy of being saved or perhaps they are not elect because they will not or have not enter the walls of your church? In this case, salvation is reserved only to those who will enter a select physical space (the church), and we know that many will never enter a Baptist church because they have some predisposed prejudice against it.
5. Is entering a church building therefore part of the order of salvation? If it is, then, is entering a church building a sure preparation for salvation, i.e. all who enter the building will be sure to be saved? Thus it is not hearing the Gospel with faith that saves; it is entering a building that saves. And if it is sure to all who enter, then all who enter the church, whether they hear the Gospel or not, and whether they respond by faith or not, will be saved. But this is absurd.
6. In this light, what of the 90-95% who will never enter your church? Are you committed to the Gospel to such a degree that you are willing to proclaim it outside the safety of your church? Are you willing to go to the highways and byways to reach the vast majority who will never step their foot into your church? Are you willing to obey the commission to “Go into all the world and preach the Gospel to all creation”?
7. Are you an Evangelical or not? You need to be sure!
8. Do you believe that God will save the elect outside the four walls of the church no matter what you do or don’t do? Do you believe that requiring you to share the Gospel outside the walls of a church is adding a human work to the order of salvation? (it is actually subtracting a divine command) Then I pray answer, how will those outside the four walls of the church be saved? Is salvation only for us and for the members of our family within the safety of the church?
9. Are you an Evangelical?
10. If therefore the Gospel must needs be proclaimed outside the walls of your church to fulfill the Great Commission, how are you to accomplish this proclamation? Are you doing anything now? Are lost people hearing the Gospel proclaimed from your lips? If not, why not?
11. Perhaps the Great Commission is not the main command of Christ to His church? Can it be that past generations have gotten it all wrong? Perhaps they “overemphasized certain aspects of the Christian life”? Perhaps the fact that at the end of his life Jesus gave a clear command to His disciples, which was actually obeyed in the book of Acts, is not that big a deal? Perhaps the many other commands of Scripture actually snuff out the priority of the Great Commission for the church? Perhaps the Great Commission is not about evangelism? Perhaps evangelism is not that important after all? Maybe it is secondary or tertiary to the ministry of the local church?
12. Are you an Evangelical?
13. Perhaps you would prefer to be monastic and focus on your lifestyle and living your personal spiritual virtues? Perhaps you would prefer to call yourself a socialist and focus on human need wherever and whenever you find it?
14. Are you an Evangelical?
15. Then, is the Bible a reliable guide for evangelism or do we need to look elsewhere? Does the Bible lack sufficiency in this one area? You need to make up your mind!

16. If the Bible is not reliable for teaching us how to propagate the Gospel, then what is? Please tell me? What other subject is more reliable and inerrant than the Bible? Can we trust the winds and fads of culture as a more reliable source of authority for evangelism than the Bible?
17. Does “inerrant in matters of faith and practice” not include evangelism? Is evangelism not a part of practice in the Christian life?
18. Are you an Evangelical or not?
19. Jesus Christ died on the cross for you. He was abandoned, even by His disciples. Are you willing to abandon all to obey Christ in the area of evangelism? Friends, family, lose a job, leave a good paying job, leave your country of origin, learn a new language, or become an itinerant preacher without home? What sacrifice is Christ asking from you? Is any sacrifice too great in light of the cross?
20. Are you an Evangelical?
21. What about some of the **Baptist distinctives** for which our forefathers were martyred? Notice how closely related they are to evangelism: (1) **Freedom of Speech**—freedom to proclaim the Gospel; (2) **Priesthood of the believer**—freedom to individually receive salvation without a state church or other intermediary, other than the Word of God, the Holy Spirit, and Christ; (3) **Freedom of conscience**—freedom to individually believe according to conscience and freedom to assemble outside of a state regulated church; and (4) **Regenerate membership**—church membership only for the professing (those baptized as believers). Yes, these are distinctives for other Evangelical denominations as well, but they are special distinctives for Baptists.
22. Are these Baptist distinctives special to you? Are you grateful for them? Do you make full use of the freedoms we have in this country?
23. This school [where the author teaches] is both Baptist and Evangelical, and that’s why students are required to take evangelism:
- “2. The need of the churches for trained ministers makes theological education necessary.”
- ...
- “To the churches were given tasks of a practical nature, including evangelism, disciple-making, and disciple-teaching (Matt 28:18-20; Acts 1:8). They fail in their mission when they cease to fulfill their divinely appointed work. ... Thus, there is a need for the training of those whom God has called to lead churches that they may fully understand the gospel and become skillful in proclaiming it.”²⁵⁷
- This course in evangelism is designed to flow from the Bible. *It seeks to frame the questions and answer the questions in, with, and by the Bible.* (“**The Bible asks the question, the Bible answers the question, and the Bible provides us the very terminology to properly answer the question**”) This course will not focus on one plan, one method, one time, one culture, or one worldview.
24. This course is only a beginning, the beginning of the mastery of the most important subject in Christianity, obedience to the Great Commission of our Lord and Savior, Jesus Christ. Evangelism is a subject that must be mastered, but is never mastered. It is continually learned, but never completely learned. The mandate for the work of the Gospel must be reawakened every day in every period of life. It cannot and it must not become passé. It cannot be relegated to the youth group, those with the gift of evangelism, or to the hired clergy. It is God’s mandate for all of His obedient disciples—including you, if you are a born again Christian.
25. Are you a follower of Jesus? Then come on, let’s follow Him, “diligently search the Scriptures” in one of the most important subjects there is—evangelism, and learn what it means to become fishers of men!

²⁵⁷“Appendix VIII: Southern Baptist Education Background and History,” *Faculty Handbook* (Kansas City, MO: Midwestern Baptist Theological Seminary, 2003 update), 94; this document was adapted from *The Southern Baptist Organizational Manual*, A25-A30.

The Interrelationship of Message, Reception, and Propagation²⁵⁸



It is often forgotten that message, reception, and propagation go hand-in-hand. If the message is changed (sometimes hard to detect), then the method of receiving the Gospel must accommodate that change. Then, as the method of receiving the Gospel changes, then the method of propagating the Gospel must change to accommodate the original change in the message. Of the three, perhaps the method of receiving the Gospel is easiest to discover. One will consider the difference of receiving “grace” by partaking in the Eucharist in Roman Catholicism versus repenting and believing in an Evangelical church.

My thesis is that the Bible not only gives us the words and parameters for the message of the Gospel, but it also gives us the words and parameters for the reception of the Gospel and for its propagation.

²⁵⁸Chapter 31 is devoted to this topic.

Some will dissociate message and method (propagation) by saying that the message comes from the Bible, but the method must be provided by culture. Herein lies a subtle way wherein “Baal” [culture] may enter the church!

Billy Graham, when asked the following question in 1967, “Do you still believe in the same fundamental doctrines that you did when you began preaching?” answered, “Yes, but methods change.”²⁵⁹ Fortunately for Graham, he used the same method all his life, with few exceptions, that is verbal proclamation. However, towards the end of his life, others working with him taught service and lifestyle as complementing methodologies. Graham’s message and invitation did undergo change, as he broadened the scope of churches sponsoring his crusades. Likewise his definition of evangelism changed correspondingly.²⁶⁰

Indeed, there is an inter-relationship between message and method, between message, reception, and propagation.

²⁵⁹O. Charles Horton, “An Analysis of Selected Published Sermons of Billy Graham” (Th.M. thesis, New Orleans Baptist Theological Seminary, 1967), 96.

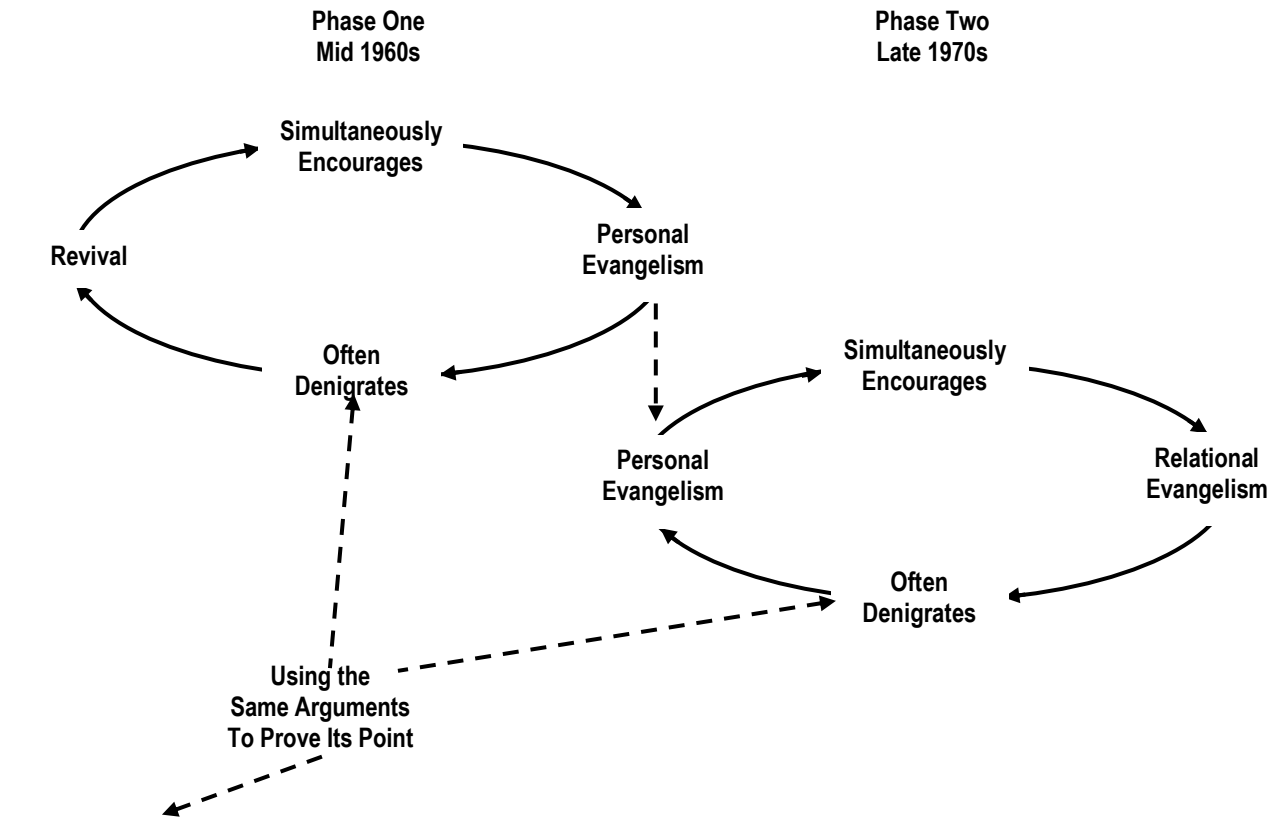
²⁶⁰Thomas P. Johnston, *Examining Billy Graham’s Theology of Evangelism* (Eugene, OR: Wipf & Stock, 2003).

Understanding the Importance of Evangelism Methodology; Or, the unforeseen impact of the move from revival to personal evangelism methodology

1. Historical:
 - a. The revival strategy was held as the major evangelistic approach among American Evangelicals until the late-1950s
 - b. When the primary emphasis of evangelism methodology shifted toward personal evangelism strategies in the late 1950s, simultaneously, the emphasis on harvest revivals began to wane (like the swing of a pendulum)
 - c. In the North, the revival ministry became almost non-existent in the 1970s, whereas Evangelism Explosion and Continuous Witness Training gained in prominence in some evangelical denominations
 - d. When personal evangelism strategies went out of vogue with the advent of relational and lifestyle evangelism in the late 1970s and early 1980s, especially in the North, there was very little to replace them, as revivals had already been rejected a generation before; it was at this point that special event evangelism and servant evangelism began to fill the void left by the rejection of initiative personal evangelism.
2. Unforeseen Methodological Byproducts:
 - a. An emphasis on revival ministry almost always included a simultaneous emphasis on the use of personal evangelism.
 - b. However, personal evangelism did not usually simultaneously encourage the use of revival ministry, as it often replaced it as being “more effective” in providing “lasting results.”
 - c. The rejection of revival evangelism as unacceptable had tragic repercussions, which eventually cause it to turn against the initiative personal evangelism that it was used to affirm, as well as to turn against the evangelism methodologies of the Bible as culturally irrelevant.
 - d. Finally, in order to affirm non-biblical approaches to evangelism methodology, non-evangelical approaches to a theology of conversion were gradually adopted, resulting in the final phase of drift into liberalism.
3. Overview of Methodological and Theological Drift:
 - a. As the use of revival methodology was waning, so the applicability of the Bible in the area of evangelism methodology waned.
 - b. As the use of revivals waned, so the emphasis on conversion and the substitutionary atonement began to be replaced with a progressive enlightenment approach to conversion as evident in some discipleship emphases, in sectors of the spiritual disciplines movement, and in the emergent church movement.
 - c. As the authority of the Bible waned in determining methodology, society and culture as a source of methodological authority began to replace the Bible.
 - d. Then, as the prominence of cultural interpretations changed the methodology of evangelism, the methodology of conversion also had to adapt to non-evangelical methodologies learned from culture.
4. Conclusions:
 - a. There is a need to revalidate the Bible as the authoritative source for evangelism methodology
 - b. There is a need to revalidate revival as a biblical methodology of evangelism
 - c. There is a need to move the pendulum back to the full affirmation of revival methodology as an important, relevant, and necessary methodology of evangelism
 - d. Simultaneously, there is a need to reactivate emphases on:
 - 1) Street preaching, street evangelism, and tract distribution
 - 2) Tent revivals and open air services
 - 3) Camp meetings (the name is secondary to the method).

A Graphic Portrayal of Methodological Drift

Or, portraying the shift from revival, to personal evangelism, to relational evangelism



Some common arguments are:

- Evangelism methodology "X" does not work in our time, or in our culture;
- Likewise, evangelism methodology "X" is out of fashion, out-dated, and irrelevant;
- Man is now more relational than he used to be X, Y, or Z numbers of years ago, and it now takes longer to build relationships and earn a person's trust;
- "Postmodern Man" is less rationally-oriented, than was modern man X, Y, or Z numbers of years ago, therefore new (existential or postmodern) methods are needed to propagate the Gospel (lifestyle, community, non-propositional, story, etc.)

The only problem is that none of these arguments are rooted in the Bible nor in theology; meanwhile biblical anthropology does not change, nor did it change from Genesis to Revelation; man is the same sinner today as he was 2,000 years ago, and Satan is the same deceiver that he was 4,000 years ago. However, the result of accepting these arguments in practice of evangelism is an undermining of theology by culture. Hence the false-dichotomy, "I'm a practitioner, not a theologian."

The corollary argument becomes that the methods of evangelism don't need to be rooted in the Bible or theology, because the Bible either:

- Does not include teaching on method of evangelism, in which case we ought to take our lead from culture, in which case sociologists will fill in the details with their constant surveys and findings, some of which are helpful, and some of which contradict Scripture;
- Or if the Bible does teach specifically about methods of evangelism, it teaches all methods and approaches, which are proven by the proof texting of methods from non-evangelistic passages.

The problem with the cultural change argument is: "there is nothing new under the sun" (Eccl 1:3-11). Rather there seems to be the worship of the new (Acts 17:21), which is a major problem in academia. The impact of these shifts allows the insertion of methodological leaven into the theological lump of dough (Gal 5:7-9).

Some Thoughts on Church Leadership and Theological Education, Based on Ephesians 4:11

Introduction: Please note Chart 17 in my *Book of Charts for a Theology of Evangelism*.²⁶¹ In that chart, it can be noted that there are several approaches to understanding the contemporaneous nature of the five leadership gifts in Ephesians 4:11.

| QUESTIONS | EVANGELISTS | PASTORS | TEACHERS |
|---|--|---|---|
| (1) Could there be a chronological emphasis in these leadership roles | Winning the lost | Shepherding those that are won | Teaching those that are won |
| (2) Likewise, may there be a relationship of the three gifts to the main verbs in Matthew's Great Commission? | "Go, win disciples of all nations" | "Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" | "Teaching them to observe all that I have commanded you" |
| (3) What may well be the primary target group of each leader? | Lost souls outside the church | Church members | Church members |
| (4) What may well be the primary ministry emphasis of each leader? | Evangelizing the lost | Helping the hurting, primarily within the congregation | Teaching the ignorant, and/or mentoring the weak |
| (5) In what way may this gift assist in the growth and development of the church? | Keeps the church focused outward in fulfilling the Great Commission; brings the saved into the church | Shepherds the hurting members of the church, and nurtures them to minister to one another | Gives both doctrinal and practical teaching to church members so that they can "obey all that I have commanded you" |
| (6) The gift of the evangelist notwithstanding, what type of evangelism may emerge from each gift developing its own style of evangelism? | Initiative or expectant evangelism; proclamational evangelism | Servant evangelism; relational evangelism; incarnational evangelism | Apologetic evangelism |
| (7) What Great Commission may each tend to emphasize? | Mark 16:15; Luke 24:46-47; Acts 1:8 | John 20:21 | Matt 28:19-20 |
| (8) If each could envision their ideal church, what would it likely look like? | A soul-winning church , where people are being saved daily | A loving church , where members are loving and caring for one another | A well-taught church , where members are solidly rooted on the Word of God |
| (9) When each leader is visionary in his area, what would he likely envision? | New ideas for reaching the lost, and educating and equipping others to reach the lost | New ideas for small groups and fellowship, and other means of nurture | New ideas for educating church members: new classes, new curricula, and new teaching methods |
| (10) What kind of energy does each leader provide the church? | Enthusiasm; innovation; initiative | Care giving; humility; nurture | Structure; systems; administration and organization for learning |
| Proposal 1 | There seems to be a constant tug-of-war between these three visions for the church, which could easily cause division in the church, as each has biblical reasons why his vision for the local church is primary. | | |

²⁶¹Johnston, *Charts*, 37.

| QUESTIONS | EVANGELISTS | PASTORS | TEACHERS |
|--|--|---|--|
| (11) What may be some verses to affirm each of the respective visions of each God-ordained leader? | Matthew's, Mark's, and Luke's Great Commissions, and the example of the Book of Acts | The Greatest Commandment, and other commandments to love, pastor, and shepherd | Matthew's Great Commission, and other admonitions related to teaching and learning |
| (12) What may be the result of ignoring each leader in the local church? | Little conversion growth; little evangelistic zeal; an inward focus | A cold church; an uncaring church; no fellowship | A superficial church; an ignorant church; an unfed or starving church |
| Proposal 2 | It is obvious that each leader is indispensable for the proper functioning and growth of the local church. Therefore, it is not a question of either/or, but rather of a question of emphasis | | |
| (13) With these differentiations in mind, who may each of these three leaders want to imitate, leading to dissension? | "I am of Paul," 1 Cor 1:12 | "I am of Christ," 1 Cor 1:12 | "I am of Apollos," 1 Cor 1:12 |
| (14) However, which apostolic leader was meant to be imitated in the Bible? Why may that be so? | Paul's evangelism methodology, 1 Cor 11:1; Gal 1:8-9; Phil 4:9; 2 Tim 4:5; also as to hard work, Acts 20:34-35 | Jesus said, "Follow Me, and I will make you become fishers of men," Mark 1:17; John 13:34-35 | 1 Pet 3:15; e.g. Acts 17:22-31 |
| THE GIFTS IN THEOLOGICAL HIGHER EDUCATION | | | |
| (15) The writings of which leader are more likely to be found in the early history of the church? | Not the writings of the evangelist; they are virtually non-existent prior to the invention of the printing press | Some writings of the pastor, such as the <i>Didache</i> and other ecclesiastical codes (due to the state-church's interest in such) | The writings of some teachers have been passed on by the pen of monks of the "Dark Ages," Augustine, Peter the Lombard, Aquinas, etc. |
| (16) Which leaders' point-of-emphasis would most likely be in vogue in most theological schools of higher educational? | Not evangelism, as U.S. educational history confirms | Nor nurture, due to the competitive nature of gaining knowledge and grades | The teachers point-of-view, however, is primarily emphasized in theological schools of higher education, as U.S. history confirms |
| (17) What may be the ramifications of leadership gift of "the teacher" being overly-emphasized in theological schools of higher educational? | An inevitable shift away from evangelism, leading to an antagonism to evangelism, and its removal from the curriculum, as U.S. educational history confirms | A subtle move away from biblical nurture to secular philosophical and psychological models | Encouraging academic excellence (to the glory of God), while teaching the balance of all views (the Greek "Golden Mean"); in this context evangelism is often considered too single-minded, sectarian, and fanatical |
| (18) How can each of the three emphases be maintained in pastoral training and equipping? | (a) Must emphasize the priority of a converted student-body (otherwise evangelism can no longer be required, and it will soon disappear) | (a) Maintaining a converted student body provides the basis for expecting biblical holiness, discipline, and nurture | (a) Must maintain an evangelistic and biblically-founded faculty to avoid drifting toward persuasive words of wisdom, wisdom of the world, and sins of the mind |
| | (b) Must constantly encourage and promote an evangelistic spirit and practice on and off campus | (b) Must maintain godly fellowship and discipleship on campus | (b) To keep from drifting into secularism in every area of study, one must encourage the study of the Bible first and foremost in every academic discipline |

Questions for further consideration:

- A. What can we learn from the diversity of the leadership gifts in the leadership of the church?
- B. What can we learn from the order of the three leadership gifts?
 - 1. Could there be a prioritative pattern in the three (to maintain evangelism as a priority, it is placed first and not last)?
 - 2. Consider revivalism in the history of the American churches, what have been the observable results of the emphases of each of these leadership gifts (evangelists, pastors, and teachers)?
 - 3. In what order are the leadership gifts normally emphasized?
 - 4. What may be the long-term results of a de-emphasis of each gift in the ministry of the local church?

Understanding Classical Theological Education's Systemic Antipathy for Evangelism

Richard L. Bushman, editor of *The Great Awakening*, shows great insight in explaining the antipathy of the Old Light establishment to the Great Awakening, and its impact on views of education. These antithetical views continue to be projected against conversionist schools of theological education to this very day, almost 300 years later!

The contemporary educator, therefore, must assess the original foundation of theological education and theological curriculum from this point of view. He must also consider that the natural drift of every school of theological education is away from conversionism and its close relative, revival.

Consider then the insightful comments of Bushman:

“Well before the Awakening, Gibert Tennent and the other Log College graduates were discontented with the dominant faction in the Synod of Philadelphia. Looking to Scotland or Ulster for their models, most of these conservatives valued rigid orthodoxy and a traditional education over piety and spirited preaching. They disparaged the training William Tennent gave his students and resented their intensity and aggressiveness. In a move to exclude Log College men, the synod of 1738 required that all their candidates for a preaching license present a degree from Harvard, Yale, or a European university. To prevent Tennent's men from capturing vacant congregations or from evangelizing people without a church, the synod also forbade preaching before such groups without unanimous approval from the presbytery. Angered by the implicit rebukes, Gilbert Tennent and his friends contested the rules, but without success.”²⁶²

The non-conversionistic, or may it be said, anti-conversionistic sentiment of the European Universities was foundational to the antagonism of the Old Side Presbyterians against the good attempt at a conversionistic education at William Tennent's Log Cabin School. This Old Side antagonism and the tax structures of that time led to the early growth of the Baptist denomination.

“By the time Williams wrote, the revival ferment had already begun to split the churches. The most dramatic division occurred in the Presbyterian synod in 1741 when the tension between the Log College men and the European-oriented conservatives came to a head. When the synod met again, Robert Cross, one of the long time enemies of the Log College men, read a *Protestation* which culminated with the demand that the revivalists be excluded from the synod (No. 25). After a confused and heated clash, the signers of the protest were found to be in the majority, and the Log College men withdrew. For four years they subsisted only as the ‘Conjunct Presbyteries of New Brunswick and Londonberry,’ the areas in New Jersey and Southern Pennsylvania where most of the Log College men labored, and were popularly called New Side Presbyterians in contrast to the Old Side conservatives. In 1745 the Conjunct Presbyteries joined the New York Presbytery, which had long been restive in the Synod of Philadelphia, to form the Synod of New York. So long as rival animosities still rankled, New Side and Old Side were irreconcilable, but the disadvantages of a divided church became more obvious, proposals for reunification were made. Finally in 1758 the two synods made their peace. By then the dominance of the Awakening party within the Presbyterian Church was assured, and Gilbert Tennent moderated the first combined meeting.

“In New England where there was no central ecclesiastical power to fight over, separations occurred in individual congregations. Small groups, or even an individual like Nathan Cole, broke away to find more moving preaching or to sit under less constraining ecclesiastical rule. Some shortly returned to their old church. Others, like the group in Norwich, Connecticut, formed their own church and ordained a minister, usually a layman like themselves (No. 26). The established church attempted to discipline these schismatics to no effect. The Separates believed the pastor and their former brethren to be without authority and scoffed at their censures and excommunication. The established church was no more successful in collecting ecclesiastical taxes. The Separates refused to pay on grounds of conscience, contending that forced payment was an unwarranted invasion on their right to worship as they pleased. They went to prison rather than compromise. Relief came only gradually as individual town meetings found the tax laws impossible to enforce and as many Separates became Baptists, a denomination officially tolerated and exempt.”²⁶³

It is interesting to note that Wycliffe in his day reportedly had a negative opinion of the Universities and Colleges run by the Catholic Church in his country. The Council of Constance rebuked the following Article of Wycliffe, provided here with a summary of their assessment by Jacques Lenfant:

²⁶²Richard L. Bushman, ed. *The Great Awakening: Documents on the Revival of Religion, 1740-1745* (Chapel Hill, NC: University Press for the Institute of Early American History and Culture, 1969), 85.

²⁶³Ibid., 86-87.

Art. XXIX. "Universities and Colleges, with the Degrees therein taken, were introduc'd by a Pagan Vanity, and are of no more Service to the Church than they are to the Devil."

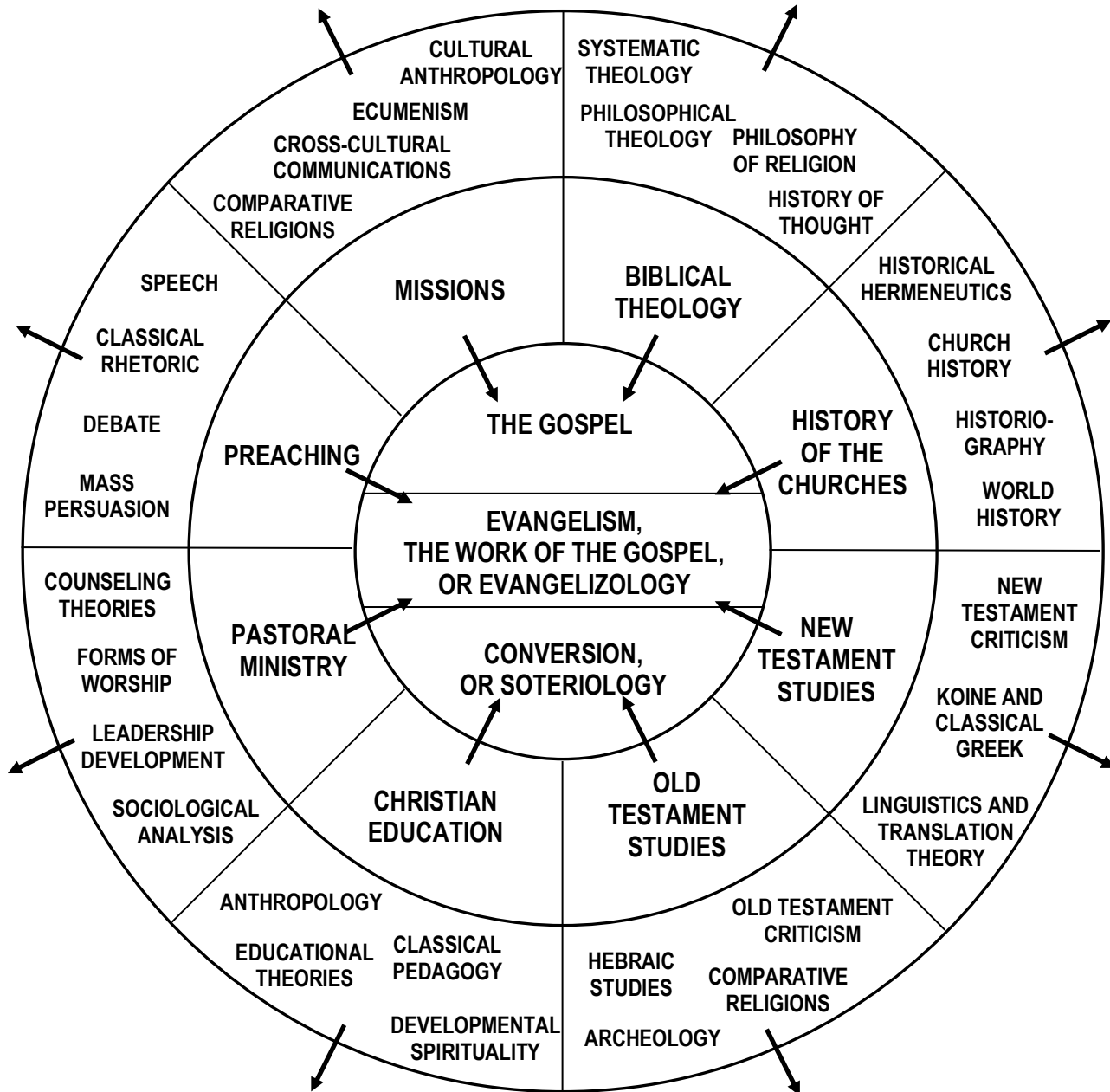
This Article is declar'd false, injurious, contrary to good Manners, suspected of Unsoundness in Faith, and even Heretical according to the larger Censure. 1. Because the Church establish'd those Foundations, with a good Intention, for the publick Benefit. 2. Because the Universities have produc'd an abundance of Persons eminent for Learning and Piety, who have been very great Blessings to the Church, as the Bernards, Anselms, and Thomas Aquinas. 3. Because in the old and new Law, mention is made of Doctors, and it cannot be suppos'd, without Blasphemy, that they deriv'd their Authority and Origin from a Piece of Heathenish Vanity, as to which several Passages of Scripture are quoted, and particularly Acts xiii. 1. and Ephes. Iv. 11. 4. Because it ought not seem strange, that there are several Degrees in the Sciences, any more than several Degrees of Freedom in the Arts, and that this Vanity contributes extremely to the Maintenance of good Order, and the keeping up of Emulation. Lastly, They quote a Decretal of Pope Honorius III. for the Maintenance of Universities and Scholars.²⁶⁴

The suspicion of Wycliffe as to the purposes and methods of the Catholic Church in educating young minds can be inverted as it goes to those who do not appreciate an Evangelical education, as seen above. The education of students is a true battleground in the world of ideas!

²⁶⁴Jacques Lenfant, *Histoire du Concile de Constance*, new edition; translated by Stephen Whatley (Amsterdam: Pierre Humbert, 1727), 1:227.

Centrality of Evangelism for Evangelical Theological Education

(note the shift from supernatural to natural)



What makes an education distinctively Christian? It is the Gospel. An Evangelical Christian education begins with a focus on the Gospel, conversion, and the work of conversion (evangelism). Conversion was the starting point for conversionist American universities of higher education, those that followed in the footsteps of the First Great Awakening (e.g. Yale in the 18th Century; Princeton, Wheaton College, and William Jewell College in the 19th Century).

However, when the work of conversion, conversion itself, and then the personal Gospel were lost (seemingly in that very order) then those schools that succumbed to this drift gradually became secular universities, as their U.S. predecessor, Harvard University. Therefore, in the present, it is necessary for Christian schools of higher learning to maintain their conversionist distinctive by focusing on three things: the personal Gospel, conversion, and the work of the Gospel (evangelism). Otherwise their classes will drift away from the Bible and into a variety of secular fields, as noted in the above chart (2 Tim 4:4).

By the way, every field of study in the area of divinity has its secular counterpart, which can easily usurp the authority of Scripture in any of these fields.

Evangelistic Theological Education and Schools of Thought

Question 1: Is it possible to posit a thoroughly Evangelical or evangelistic curriculum for theological education? Several problems emerge.

Problem 1.1, no area of inquiry is devoid of theological nuance among the various theological conceptions.

Problem 1.2, each area of inquiry has (a) the possibility of and (b) the probability of pushing its own worldview on its students through use of the lens of its area of inquiry

Problem 1.2.1, part of the “worldview lens” of any area of inquiry includes a view of evangelism, either for it or against it, or some dialectic between these two extremes.

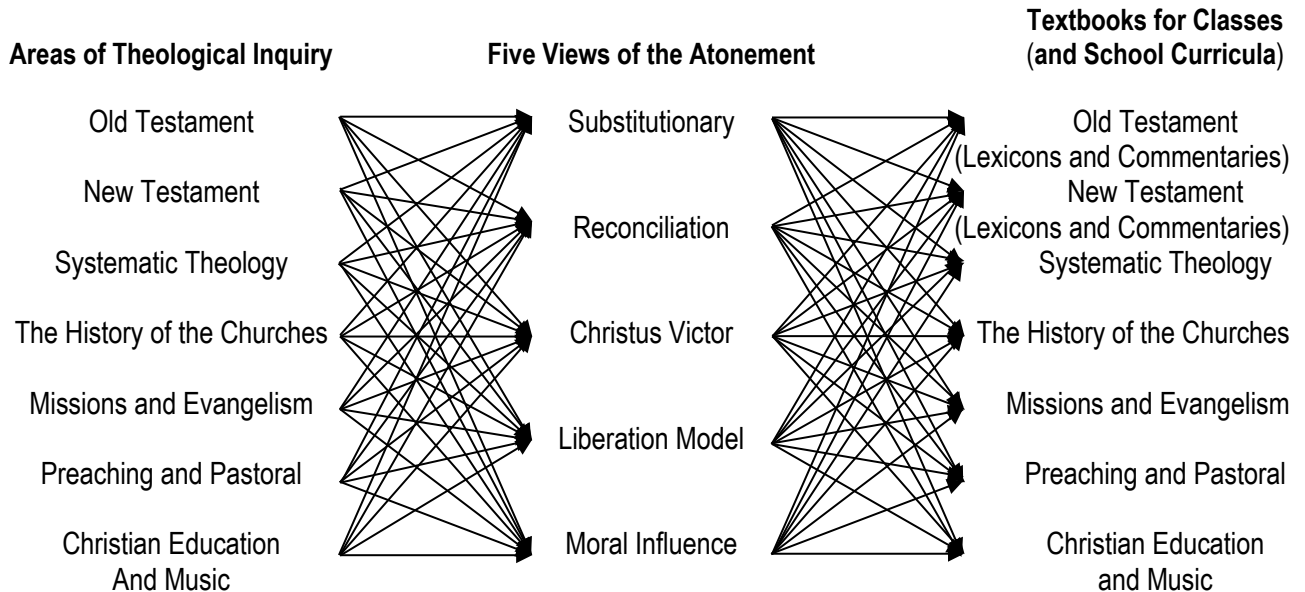
Problem 1.2.2, these views of evangelism, advanced through the classrooms of professors of various areas of theological inquiry simultaneously consist of:

Views of the authority (and application) of Scripture;

Views of the atonement (and the gospel); and

Views of evangelism (or: the propagation of the gospel).

TABLE 1



Expansion 1.2, doctoral education:

1.2.1, Professors receive doctoral degrees from institutions that have the authority to grant doctoral degrees, the majority of which are clearly non-Evangelical and non-evangelistic;

1.2.2, Professors are strongly influenced, not only by the subjects they study, by perhaps more importantly, by the means in which their subject was framed in the schools where they did their theological studies;

1.2.3, Most professors have had their training in a non-evangelistic environment, and perhaps an anti-evangelistic environment;

1.2.4, For the professor to properly teach from within an evangelistic *a priori*, it is highly likely that he will need to reframe his thinking and the educational paradigms by which his approach to Scripture and to his area has been shaped.

Expansion 1.3, textbooks:

1.3.1, Authors from each area of theological inquiry write textbooks based upon their theological conceptions (as exemplified by the Five Views of the Atonement)

1.3.2, Therefore areas of inquiry in each field have and can be taught from the rainbow of theological persuasions

Problem 1.4. Each of the above approaches to the atonement proceed from or lead to a different view of the mission of the church

1.4.1, Approximate (and ever changing) views of mission linked to each view of the atonement are:

1.4.1.1, The Moral Influence theory tends toward a sacramental (or lifestyle) approach to the mission of the church, wherein those who are not a part of the church are guided into its fellowship through the sacraments or by adherence to a certain moral code

1.4.1.2, The Liberation Model drives its members out into the world to alleviate political, economic, and social ills wherever and whenever they find them

1.4.1.3, The Christus Victor Model seek intellectual, philosophical, and moral unity within and outside of the church, while moving from an individual to a societal approach to mission, trying to find Christ's saving activities incarnated in and through the unified church

1.4.1.4, The Reconciliation Model of mission remains primarily individual, but emphasizes relationship over the simple Gospel; in this model "it's all about relationship": more man to man, than man to God

1.4.1.5, The Substitutionary Model, sometimes viewed as forensic or objective or judicial, leads to an evangelistic view of the Great Commission

1.4.2, Only belief in the substitutionary atonement truly safeguards the evangelistic spirit

Problem 1.5, In some areas of study it is more easy to hide, mask, or nuance one's theological views:

1.5.1, Some approaches to theology, with accompanying views about evangelism and the Great Commission, seem to be *ex vocati* or *ex professo* (or by virtue of calling or subject area)

1.5.2, For example, the Old Testament teaching about evangelism is somewhat obscure (although I devote a major sections of Chapters 7 and 10 to the subject), so an OT professor may or may not feel the need to express his views on evangelism forthrightly:

1.5.2.1, The predominant OT view, outside of a Pauline interpretation, tends toward an "in this life" Lifestyle or Relational Evangelism, rather than to the NT intentional evangelism

1.5.2.2, Jesus spoke of Pharisees and Saducees during His time. Interesting is that these schools of thought still exist within Jewish life:

1.5.2.2.1, Saducees did not believe in the spiritual. Likewise there are non-spiritual approaches to OT interpretation today, along with Hebrew and Semitic programs that teach along those lines

1.5.2.2.2, Pharisees did believe in the spiritual elements of interpretation. Paul was formerly a Pharisee. Likewise there are schools that teach Hebrew and Semitic thought from a spiritual *a priori*.

1.5.2.3, The president and trustees of a school would be wise to discern which school of thought predominates in a professor they are about to hire:

1.5.2.3.1, Among other possible points of interpretation, the relation of Isa 14 and Ezek 28 as speaking of Satan may provide a reference point for discernment here.

1.5.3, For example, Pastoral counseling tends to emphasize views, some of which may be considered diametrically opposed to NT initiative evangelism:

1.5.3.1, A life here-and-now emphasis, which was not the Pauline view as expressed in 1 Cor 15:19 (as an example)

1.5.3.2, The nurturing of an introspective and individual focus, which is opposed to the others-oriented focus of the Gospel, "not seeking my own profit, but the profit of the many, so that they may be saved" (1 Cor 10:33)

1.5.3.3, Additionally, Paul seemed obsessed with the Gospel and the salvation of others, "I have become all things to all men, that I may by all means save some. And I do all things for the sake of the gospel, that I may become a fellow partaker of it" (1 Cor 9:22-23)

Problem 1.6, differences of opinion on faculties in decision-making as regards programs, curricula, and the hiring of faculty often follow *ex vocati* or *ex professo* determinations.²⁶⁵

- 1.6.1, If there is a spiritual basis in decision-making in the first place, the decisions of faculty often follow the patterns of the *ex vocati* or *ex professo*
- 1.6.2, Hence, faculty members whose studies major in naturalistic conceptions of salvation or spiritual growth tend to pull together and vote against those who have greater supernatural conceptions of salvation
- 1.6.3, In addition, accrediting agencies, urging shared governance between faculty and administration, may further compound the problem
- 1.6.4, Often lines of demarcation within faculty fall on several continua:
 - 1.6.4.1, There can be an Old Testament (Hebraic) worldview and a New Testament (Greek and/or Pauline) worldview clash
 - 1.6.4.2, The soul-winning versus soul-building continuum, leading to a perceived or hidden evangelism versus discipleship clash
 - 1.6.4.3, The old proclamation (Evangelical) versus lifestyle (Monastic) clash also exists in the developing of theological and ministry curricula

Problem 1.7, Additionally, no one professor is static in his views, but some changes do occur over time, in one direction or another.

Question 2: Is it possible to develop a thoroughly Evangelical or evangelistic curriculum for theological education, which highlights the Substitutionary Atonement?

Answer 2.1, It is very difficult for a number of reasons:

- 2.1.1, Schools of higher education tend to gravitate toward the new (e.g. Acts 17:21)
- 2.1.2, Publishing houses tend to publish and make money from what is new or novel, and these books become popular, are desired by students, influence trends, and are often made available as textbooks
- 2.1.3, Curricula are often developed from what is available as textbooks, and are therefore subject to market pressure, as well as by the fields in which degrees of higher learning are offered
- 2.1.4, Enrollment also puts pressure on schools:
 - 2.1.4.1, A further pressure on the curricula is the interests of prospective students when they are considering a higher education
 - 2.1.4.2, Therefore the student pool becomes a market pressure to drive schools to form classes and curricula to attract prospective students
 - 2.1.4.3, The result is that schools tend to offer what is most attractive for the “yet-to-be-trained” student (on the master’s level), whereas on the college level there may be greater parental input into the decision of a school
 - 2.1.4.4, It goes without saying that the “yet-to-be-trained” student may not have the full benefit of theological depth necessary to understand what is important for his education, as he generally lacks both experience and education: that is why he is going to school for an education
 - 2.1.4.4.1, the astute reader will see the circularity of the situation: yet-to-be-trained students influencing the forming of the curriculum for which they are yet-to-be-trained to understand why they need it
 - 2.1.4.4.2, another circularity also exists, as it relates to ministry or occupation: yet-to-be-trained students, who have not yet experienced the ministry or occupation for which they are being trained, are shaping curriculum decisions to prepare them for the ministry or occupations which they have not yet experienced.

²⁶⁵As a professor of sociology, Neil Gross was debunking Senator Ted Cruz’s characterization of radical liberal bias in higher education. In so doing, Gross made the following statement: “Radical academics, it turns out, are overrepresented not at elite research universities, like Harvard, but at small liberal-arts colleges. Most are concentrated in a handful of social sciences and humanities fields, like mine, sociology (in which radicals are nevertheless in the distinct minority), and in tiny interdisciplinary programs like women’s studies and African-American studies” (Neil Gross, “The Actual Politics of Professors” [*The Chronicle of Higher Education* (online)]; available at: <http://chronicle.com/blogs/conversation/2013/03/05/the-actual-politics-of-professors/>; accessed: 12 Mar 2014; Internet).

- 2.1.5, Accrediting agencies guide schools to gravitate toward the status quo in theological education, both for accreditation, as well as in the credentialing of their faculty
- 2.1.5.1, The downgrading of U.S. education into a cacophony of competing vanilla or “Brand X” schools with little or no denominational, theological, revivalist, or historical distinctives is one of the saddest developments in the last 100 years of U.S. higher education
- 2.1.5.1.1, Christian liberal arts colleges, in this scenario, become little more than Christianized “finishing schools” for high school graduates,²⁶⁶ whereas,
- 2.1.5.1.2, Seminaries and schools of theology, in this same scenario, propagate a non-denominational pavlum of a-theological ideas
- 2.1.6, Societies, where papers must be read for a professor to further his rank as a professor, tend to drift toward non-Evangelical theology, subtly or not-so-subtly encouraging faculty to shed their distinctive denominational or Evangelical positions
- 2.1.6.1, Perhaps the most potent trump card of these societies are the editorial boards of their journals, here is the reality:
- 2.1.6.1.1, The Association of Theological Schools (also known as ATS) acts as the accrediting agency for most theological institutions in the U.S.
- 2.1.6.1.2, ATS requirements for faculty to be promoted from Assistant Professor, to Associate Professor, and then to Full Professor, includes the publishing of at least 3 papers in scholarly journals
- 2.1.6.1.3, The editorial boards of scholarly journals often publish material that is free from too much sectarian sentiment (à la Thomas Jefferson)
- 2.1.6.1.4, It is not long for those few professors who actually (1) hold a Ph.D., (2) have a teaching position, (3) have some revivalistic views, and (4) actually take the time to write papers, to find that their views are not readily accepted by mainstream academia, as represented on the editorial boards
- 2.1.6.1.5, These select professors, in order to remain credible in their field, and be promoted by their institution, must therefore make careful adjustments of their sectarian bias (e.g. interest in evangelizing others to their particular church) in order to move up the ranks: kind of an intellectual “Catch 22”
- 2.1.6.1.6, Whereas those professors with a less sectarian focus have the road open to them to publish, receive promotions, and even possibly become administrators who decide what classes should and should not be taught, as well as who should or who should not teach them!
- 2.1.7, Often it is those with degrees in educational philosophy who administer theological schools of higher education, and not necessarily those with theological training or evangelistic hearts (the exception to this rule is current Southern Baptist seminaries), allowing schools to fall prey to the latest educational management techniques:
- 2.1.7.1, An alarming trend of the last 50 years, in theological schools of higher learning, has been the trend toward minimalistic-original language and minimalistic-theologically-based degrees, which focus almost exclusively on secular educational models for the church (sociology and anthropology) or individuals (psychology or counseling)
- 2.1.7.2, This trend has often allowed for: (1) less emphasis upon evangelism, (2) less emphasis upon denominational distinctives, then (3) less emphasis upon the Bible and original languages, and then (4) less emphasis upon historical theology
- 2.1.8, Therefore, there seems to be a self-perpetuating unseasoned blanding in schools of theology and areas of theological education, with the addition of the market pressure of the new.

²⁶⁶“I speak, I am sure, for the faculty of the liberal arts colleges and for the faculties of the specialized schools as well, when I say that a university has no real existence and no real purpose except as it succeeds in putting you in touch, both as specialists and as humans, with those human minds your human mind needs to include. The faculty, by its very existence, says implicitly: ‘We have been aided by many people, and by many books, and by the arts, in our attempt to make ourselves some sort of storehouse of human experience. We are here to make available to you, as best we can, that experience’” (John Ciardi, “Another School Year: Why?” [Ruttger’s *Alumni Monthly*, 1954]; available at: <http://jonboeckenstedt.wordpress.com/2008/11/21/another-school-year-why-by-john-ciardi/>; accessed: 6 Jan 2010).

Problem 2.2, Are the “classical areas of theology” doing any favors to an Evangelical education, or might they be changed? If so, when and how? Or, restated, is there a way off of the perpetual motion machine called “classical areas of theological education”?

Answer 2.2.1, by “classical areas of theological study” how far back is one required to go?

2.2.1.1, To Philip Schaff’s *Theological Propædeutic* (5th ed., 1902), or

2.2.1.2, To Friedrich Schleiermacher’s *Kurze Darstellung des theologischen Studiums zum Behuf einleitender Vorlesungen* (2nd ed., 1830), or

2.2.1.3, To Aquinas’ *Summa* (A.D. 1275)—the summary of Aquinas’ arguments derived from and gathered for the inquisition chambers, where inquisitors argued against the proclamational theology of the Albigenses and Waldenses, or

2.2.1.4, To Peter the Lombard’s *Sentencia* (A.D. 1161)—incredibly philosophical, sacramental, and also non-proclamational organization of theology (whose organization of his four books of sentences shaped the Medieval scholastic approach to the organization of areas of theological inquiry)

2.2.1.5, Summary: in these examples, the farther back one goes into the “classical discipline of theology” the farther away one goes from an Evangelical theology. It seems like medieval scholasticism shaped contemporary the “classical disciplines of theology.”

Answer 2.2.2, Therefore, it would seem that the normal approaches to the “classical areas of theological education” do no favors to:

2.2.2.1, The fulfillment of the Great Commission

2.2.2.2, The field of evangelism,

2.2.2.3, An evangelical theological education

2.2.2.4, Both evangelism and the Great Commission were either intentionally anathemized and perhaps later unintentionally omitted from most scholastic discussions

Question 2.2.3, Is it possible to find release from the question-framing of the “Classical” Conceptions of Theology?

2.2.3.1, The question framing at issue encompasses concepts and terms, both in the order they are discussed (thus their importance) and the relative weight assigned to them

2.2.3.2, Furthermore, there is significant pride associated with fluency in the “special knowledge” (gnosis if you will) that training in the “classical disciplines” provides, as well as association with schools of reknown that provide such training

2.2.3.3, However, it may be that falling prey to the question-framing of the so-called “Classical Disciplines” may be the first step to accepting the resulting theologies of the “classical” theologians, perhaps without even being aware of the same

2.2.3.4, The answer seems clearly to believe that the Bible (and all the words therein) is without error, and framing the question and teaching with that same zeal

2.2.3.5, It is therefore necessary, that the inerrantist constantly battle the tendency to drift into non-biblical modes of “framing the question” (which are most commonly used in the supermarket of ideas)—even if this means ridicule as an unsophisticated teacher

Question 2.3, How to formulate a thoroughly Evangelical or evangelistic ministry education, with its center and focus being the fulfillment of the Great Commission?

Answer 2.3.1, It seems that a thoroughly Evangelical or evangelistic theological education should be possible:

2.3.1.1, The history of education in the U.S. shows us that a thoroughly Evangelical theological education was taking place at:

2.3.1.1.1, the early Princeton Log Cabin schoolhouse of Gilbert Tennent, and

2.3.1.1.2, in the many of the early Bible School movement, such as Nyack Bible college and Moody Bible institute

2.3.1.2, This same has been true, in varying degrees, for many denominational schools founded in the U.S.

Problem 2.3.2, How can evangelistic spirit be safeguarded?

- 2.3.2.1, Some have maintained that being non-accredited will keep the school from drifting:
- 2.3.2.1.1, Such was the case for early years of Moody Bible Institute
- 2.3.2.1.1.1, Seeking accreditation in the early Moody ethos was like selling out to the world
- 2.3.2.1.1.2, There were many denominational schools in the early 20th Century that were examples to them to keep from drifting into becoming “mainstream” or culturally-acceptable
- 2.3.2.1.1.3, Despite protests that accrediting agencies have no theological agenda, there are some areas wherein pressure is exerted:
- 2.3.2.1.1.3.1, Shared governance shifts to power of governance from the President as the agent of the Board of Trustees to protect the constitution and doctrinal stance of the school, giving it to the administration + the faculty, often resulting in a drift from the doctrinal stance of the school
- 2.3.2.1.1.3.2, Curricula decisions, by their very organization, frame the question and shape the education, including what courses are taught and what professors are needed (or not needed) in order to fulfill the requirements of a given degree
- 2.3.2.1.1.3.3, Even agencies providing library books (the growth of which is strongly promoted by accreditors), as well as comparing libraries with comparable institutions, pushes an institution to become mainstream
- 2.3.2.1.2, However, market pressure, time, and a change of vision and mission take their toll upon such institutions:
- 2.3.2.1.2.1, Such is the case, for example, in considering the transfer of credits, seeking to align classes to promote the maximum transfer of credits to secular schools
- 2.3.2.1.2.2, The need for new students can drive schools to fall prey to market pressures in the development of programs of study
- 2.3.2.1.2.3, Funding is a major pressure, as competition against government-funded institutions has almost annihilated Christian higher education in the U.S. (considering that there was no public university prior to 1830, before 1830 all colleges were denominational at their origin)
- 2.3.2.2, Some have maintained that remaining denominationally or privately funded will safeguard them from drift:
- 2.3.2.2.1, Such schools have seen the historical drift of other schools due to their funding sources (such as the Duke Family, the Rockefeller Foundation, or the U.S. government)
- 2.3.2.2.2, Some schools (such as Trinity Evangelical Divinity School) were forced to keep their endowment income low (e.g. below 25% of operating income), in order to force them to remain dependent upon churches and individual donors for their income
- 2.3.2.3, Some have sought to avoid or slow drift through maintaining denominational control of schools, through board members and funding:
- 2.3.2.3.1, Schools that have maintained a majority of Board members from a particular denomination (e.g. the SBC seminaries), have definitely slowed the drift:
- 2.3.2.3.1.1, This requirement of SBC seminaries allowed for their recapture by conservatives in the convention in the middle 1990s—a positive historical anomaly in the history of U.S. churches!
- 2.3.1.3.2, The changing of the constitution of the Board of Trustees away from denominational affiliation, for whatever reason (fund raising, student recruitment, faculty pressure, accreditation, or government pressure), has led to the theological demise of virtually every U.S. Evangelical institution founded prior to 1850, and many founded after that time
- 2.3.2.4, Many Baptist institutions have required classes in Basic Evangelism and Church Evangelism:
- 2.3.2.4.1, Requiring these classes is important and commendable
- 2.3.2.4.2, However, one danger that has been evidenced is the gradual drift of all other classes in the institution so far from evangelism, so that the evangelism class and its

professor become like a white elephant at the school; this dichotomy continues until the spiritual and psychological ethos allow the evangelism class to be changed to something else, such as discipleship, personal spiritual disciplines, the responsible self, or transformational leadership

2.3.2.4.3, A sure way to dissociate evangelism from the curriculum is to admit unsaved students (which is usually done [1] for the sake of enrollment, and also presumably [2] for the [likely or unlikely] evangelism of that unsaved student). Such a decision practically requires the elimination of evangelism as a requirement (as unsaved students cannot be led to do evangelism, nor does their acceptance into the school assure their predestination unto salvation); thus quickly accelerates the secularization of any school

2.3.2.5, Some have posited requiring involvement of all faculty and students in weekly evangelism:

2.3.2.5.1, such was/is currently the case for Criswell College and Mid-America Baptist Theological Seminary

2.3.2.5.2, requiring evangelism of all faculty and students does not insure against the insertion of a Judas into the school (notice that Judas also went out in evangelism, Matt 10:4), but it sure seems to help maintain a positive evangelistic focus in the school from the top down!

2.3.2.6, Some have required all graduates to plant a church as a graduation requirement (e.g. Jakarta Baptist Seminary, Jakarta, Indonesia)

2.3.2.6.1, While this is certainly practical and positive, some churches in the U.S. are planted without evangelism, and many church planting books are methodological with very little on doctrine or evangelism

2.3.2.7, In conclusion, two approaches emerge, required or voluntary evangelism?

2.3.2.7.1, the evangelistic spirit of Mid-America (requiring weekly evangelism by its administration, faculty, staff, and students) has been maintained on campus

2.3.2.7.2, whereas, a voluntary spirit of participation, as is practiced at the seminary where I teach, Midwestern Baptist Theological Seminary, has provided for a salting of the campus atmosphere due to regular encouragement from the administration

2.3.2.7.3, meanwhile, the curriculum and professors will always need separate attention

Answer 2.3.3, Keys to maintaining an evangelistically-focused curriculum

2.3.3.1, Assure that evangelism professors and evangelistic professors remain a significant percentage of the faculty:

2.3.3.1.1, This percentage will be necessary to maintain a majority when curriculum issues, including core courses, required courses, and programs of study are brought to committee and then voted upon by the faculty

2.3.3.1.1.1, The percentage of the faculty is directly tied to the required classes in the curriculum, the core courses being the most important ones

2.3.3.1.1.2, The perceptive reader may consider seminary programs in Christian Education and Counseling, for example, that include a wide diversity of classes which can only be taught from their own perspective and following their own agenda

2.3.3.1.1.3, Likewise, it may be that most of the seminary curriculum can be leveraged for Great Commission causes with some rearranging of class names and emphases, as will be noted below, without compromising outcomes, but actually enhancing them from a Great Commission point-of-view

2.3.3.1.2, Maintaining a significant percentage of evangelism professors will necessitate a significant number of required evangelism classes in the curriculum:

2.3.3.1.2.1, Understanding that each required class = a percentage of a full-time professor, depending on the size of the school; let's compare four hypothetical schools W, X, Y and Z, with four hypothetical curricula:

2.3.3.1.2.1.1, At school W, 2 required core M.Div. courses = one full-time faculty position to teach those classes

2.3.3.1.2.1.1.1, At school W, therefore, 4 required NT classes = 2 full-time NT faculty positions; these hypothetical classes include

- (1) Introduction to NT One
- (2) Introduction to NT Two
- (3) Introduction to Greek One
- (4) Introduction to Greek Two

2.3.3.1.2.1.1.2, At school W, let's assume a parallel scenario for OT as with NT = 2 full-time OT faculty positions

2.3.3.1.2.1.1.3, At school W, let's assume 2 required core M.Div. classes in theology = 1 full-time faculty position

2.3.3.1.2.1.1.4, At school W, there is one required core M.Div. class in ethics and philosophy of religion = $\frac{1}{2}$ a full-time professor

2.3.3.1.2.1.1.5, At school W, there is one required core M.Div. class in missions = $\frac{1}{2}$ a full-time professor

2.3.3.1.2.1.1.6, Therefore at hypothetical school W, out of 6 full-time faculty positions, there are $5\frac{1}{2}$ non-evangelism faculty positions (according to normal job description), and $\frac{1}{2}$ evangelism faculty positions by job description (or $0.5/6 = 8\%$)

2.3.3.1.2.1.2, At school X, 2 required core M.Div. courses = one full-time faculty position to teach those classes

2.3.3.1.2.1.2.1, At school X, therefore, 4 required NT classes = 2 full-time NT faculty positions; these hypothetical classes include

- (1) Introduction to NT One
- (2) Introduction to NT Two
- (3) Introduction to Greek One
- (4) Introduction to Greek Two

2.3.3.1.2.1.2.2, At school X, let's assume a parallel scenario for OT as with NT = 2 full-time OT faculty positions

2.3.3.1.2.1.2.3, At school X, let's assume 2 required core M.Div. classes in theology = 1 full-time faculty position

2.3.3.1.2.1.2.4, At school X, there is one required core M.Div. class in evangelism = $\frac{1}{2}$ a full-time professor

Let's give the evangelism professor a core M.Div. course in missions to bring his load to 1 full-time professor (meaning either missions or evangelism is likely short-changed)

2.3.3.1.2.1.2.5, Therefore at hypothetical school X, out of 6 full-time faculty positions, there are 5 non-evangelism faculty positions (according to normal job description), and one evangelism faculty positions by job description (or $1/6 = 17\%$)

2.3.3.1.2.1.3, At school Y, 2 required core M.Div. courses = one full-time faculty position to teach those classes

2.3.3.1.2.1.3.1, At school Y, therefore, 3 required NT classes = $1\frac{1}{2}$ full-time NT faculty positions; these hypothetical classes include:

- (1) Introduction to NT
- (2) Introduction to Greek One
- (3) Introduction to Greek Two

2.3.3.1.2.1.3.2, At school Y, let's assume a identical scenario for OT as NT = $1\frac{1}{2}$ full-time OT faculty positions

- 2.3.3.1.2.1.3.3, At school Y, let's assume 3 required core M.Div. classes in evangelism = 1½ full-time faculty positions, teaching:
 - (1) Introduction to Evangelism
 - (2) Church Evangelism
 - (3) History of Great Commission Activity
- 2.3.3.1.2.1.3.4, At school Y, let's assume 3 required core M.Div. classes in missions = 1½ full-time faculty positions, teaching:
 - (1) Introduction to Missions
 - (2) Interfaith Evangelism
 - (3) Cross-Cultural Church Planting
- 2.3.3.1.2.1.3.5, Therefore at hypothetical school Y, out of 6 full-time faculty positions, there are 3 non-evangelism faculty positions (according to normal job description), and 3 evangelism faculty positions by job description (or 1/2 = 50%)
- 2.3.3.1.2.1.4, At school Z, 2 required core M.Div. courses = one full-time faculty position to teach those classes
 - 2.3.3.1.2.1.4.1, At school Z, therefore, 4 required Bible classes = 2 full-time NT faculty positions; these hypothetical classes include:
 - (1) Introduction to NT
 - (2) Introduction to OT
 - (3) Introduction to Greek One
 - (4) Introduction to Greek Two
 - 2.3.3.1.2.1.4.2, At school Z, let's assume 4 required core M.Div. classes in evangelism = 2 full-time faculty positions, teaching:
 - (1) Introduction to Evangelism
 - (2) Exegetical Evangelism (emphasizing Applied Bible or Gospelology)
 - (3) Church Evangelism
 - (4) History of Great Commission Activity
 - 2.3.3.1.2.1.4.3, At school Z, let's assume 4 required core M.Div. classes in missions = 1½ full-time faculty positions, teaching:
 - (1) Introduction to Missions
 - (2) Interfaith Evangelism
 - (3) Cross-Cultural Church Planting
 - (4) Ecumenics
 - 2.3.3.1.2.1.4.4, Therefore at hypothetical school Z, out of 6 full-time faculty positions, there are 2 non-evangelism faculty positions (according to normal job description), and 4 evangelism faculty positions by job description (or 2/3 = 67%)

Quick Comparative of Hypothetical Schools W, X, Y, and Z

| | School W | | School X | | School Y | | School Z | |
|--|-----------|-----|-----------|-----|-----------|-----|-----------|-----|
| Number of Non-Evangelism Courses | 11 | 92% | 10 | 83% | 6 | 50% | 4 | 33% |
| Number of Evangelism Courses | 1 | 8% | 2 | 17% | 6 | 50% | 8 | 67% |
| Total Number of Required Courses | 12 | | 12 | | 12 | | 12 | |
| Number of Non-Evangelism Faculty | 5.5 | 92% | 5 | 83% | 3 | 50% | 2 | 33% |
| Number of Evangelism Faculty | 0.5 | 8% | 1 | 17% | 3 | 50% | 4 | 67% |
| Total Number of Resulting Faculty | 6 | | 6 | | 6 | | 6 | |

Quick Comparative of Courses Offered in Hypothetical Schools W, X, Y, and Z

| Area | Courses | School W | School X | School Y | School Z |
|---|--------------------------------------|-----------|-----------|-----------|-----------|
| NT | Introduction to NT One | 4 | 4 | 3 | 3 |
| | Introduction to NT Two | | | | |
| | Introduction to Greek One | | | | |
| | Introduction to Greek Two | | | | |
| OT | Introduction to OT One | 4 | 4 | 3 | 1 |
| | Introduction to OT Two | | | | |
| | Introduction to Hebrew One | | | | |
| | Introduction to Hebrew Two | | | | |
| Other | Theology One | 3 | 2 | 0 | 0 |
| | Theology Two | | | | |
| | Ethics and Philosophy of Religion | | | | |
| Number of Non-Evangelism Courses | | 11 | 10 | 6 | 4 |
| Evangelism | Introduction to Evangelism | 1 | 1 | 3 | 4 |
| | Church Evangelism | | | | |
| | History of Great Commission Activity | | | | |
| | Exegetical Evangelism | | | | |
| Missions | Introduction to Missions | 0 | 1 | 3 | 4 |
| | Interfaith Evangelism | | | | |
| | Cross-cultural Church Planting | | | | |
| | Ecumenics | | | | |
| Number of Evangelism Courses | | 1 | 2 | 6 | 8 |
| Total Number of Required Courses | | 12 | 12 | 12 | 12 |

2.3.3.1.2.1.4, The differences between hypothetical schools W, X, Y, and Z are quite stark:

2.3.3.1.2.1.4.1, While preaching, pastoral duties, and other course are not included in this comparative, the differences portray a completely different approach to educational emphasis

- (1) School W represents the average M.Div. curriculum of many seminaries, with a very low percentage of evangelistic classes (8%); and often the class is not taught as evangelism, but rather as social transformation, spiritual disciplines, or discipleship
- (2) School X would be a more “Evangelical” model of what is common today (17%); students have to be self-motivated to gain an evangelistic heart, as it does not likely come through in too many other classes (depending on the professor’s heart)
- (3) Schools Y and Z are hypothetical, but interesting from an evangelistic and missional point-of-view (50% or 67%)

2.3.3.1.2.1.4.2, Likewise, the make-up of the faculty would drastically alter the faculty committee membership (merely by virtue of what professors are called upon to teach), decisions brought by committees to the faculty, and decisions of the faculty as regards programs and courses of study

2.3.3.1.2.1.4.3, In the curricula delineated for schools W, X, Y, and Z:

- (1) Does not each curriculum display or portray a view of what is important to the school, its administration, and/or supporting churches?
- (2) Do they not each curricula actually show different views as to the importance of the Great Commission?
- (3) Are these differences in emphasis not a part of the spiritual battle being waged in the world of ideas (Eph 6:10-20)?

2.3.3.1.2.1.4.4, As to individual course titles and content:

- (1) Do not “Interfaith Evangelism” and “Exegetical Evangelism” cover essentially the same material as is normally taught in “Systematic Theology” classes, but from a very practical rather than theoretical-philosophical point-of view?
- (2) Does not “History of Great Commission Activity” cover the most important elements of what is normally taught in a “Church History” class, but from a clearly evangelistic point-of-view not generally discussed in “Church History” classes?

2.3.3.1.2.1.4.4, Furthermore, it is not highly likely that the students who graduate from each hypothetical school would have very different ministries upon graduation!

2.3.3.1.2.2, Perhaps these stark differences in the emphasis of education portrays why the most heated arguments among the faculty in the seminary relate to changes in curriculum and required courses!

2.3.3.2, Likewise, one must assure that enough evangelism classes remain in the core of required courses, for example:

2.3.3.2.1, A personal evangelism class, along with a practicum element

2.3.3.2.2, A church evangelism class, to explain evangelistic programs from a local church point of view

2.3.3.2.3, An evangelistic preaching class, to focus on practical elements of evangelistic preaching

2.3.3.2.4, An inter-faith evangelism class, which teaches ways to reach people with the Gospel who come from differing religious backgrounds

2.3.3.2.5, An applied Bible in evangelism (a.k.a. “Gospelology”), deepening thoughts in exegetical evangelism:

2.3.3.2.5.1, It is anticipated that “applied Bible in evangelism” (or “Gospelology”) would be a full year or two semester course

2.3.3.2.6, A history of evangelism course, taught in a reverse chronological way:

2.3.3.2.6.1, By “reverse chronological” is meant beginning with the present and working back century by century

2.3.3.2.6.2, This “reverse chronological” approach would avoid the disconnect that often occurs between various phases in the history of the churches, leading professors and students to study tangential histories, only to find that they have no relationship to the current times

2.3.3.2.6.3, It is anticipated that “history of evangelism” would be a full year or two semester course

2.3.3.2.7, A macro-ecclesiology class (ecumenics), to explain multi-church cooperative evangelism efforts, their strengths and weaknesses

2.3.3.3, Fight to maintain an evangelistic curriculum:

2.3.3.3.1, Curriculum yields the graduate, and the graduate yields the impact and public image of the school

2.3.3.3.1.1, This appears why Education and Counseling Programs seem to crowd the curriculum with their classes and very few electives, it appears that they want to frame as much of the question as possible for their graduates, and likewise leverage as many professors as possible for their majors

2.3.3.3.2, There is a strong and almost inevitable tendency that the curriculum drifts to the status quo of philosophical and speculative theology (as noted above)

2.3.3.3.3, Reasons for this drift are two-fold:

2.3.3.3.2.1, Most curricula drift in this direction, thus it is merely flowing downstream

2.3.3.3.2.2, As the number of professors increases in non-evangelistic areas, by and large, they eventually vote for their areas of expertise and against evangelism

2.3.3.3.3, Strong evangelistic leadership is needed from the administration, but also from a majority of the faculty, to maintain a strongly-focused evangelistic curriculum

Problem 2.4, False teaching creeps in from within and from without (Acts 20:29-30):

2.4.1, The reality of false teaching from within may creep into schools in several ways (Matt 18:7; Luke 17:1):

2.4.1.1, False teaching comes from within the schools themselves, through professors who drift from their theological positions, or never maintained them in the first place

2.4.1.2, False teaching creeps into schools because some students are constantly wanting to learn the new (Acts 17:21), or year-after-year wanting to learn “outside the box” of biblical revelation (Matt 7:24-27)

2.4.1.2.1, The *Add Novitam* fallacy (fallacy of the new) dominates academic publishing and may guide student enrollment, may also encourage professors toward “freethinking”

2.4.1.3, False teaching also creeps into schools via the drift of local churches and/or the denomination to which they are attached.

2.4.2, As touched on above, some areas of study invite non-Evangelical thought (as noted above):

2.4.2.1, Some areas of study find their very existence because of the human sciences, apart from the revealed truth in the Bible, such as philosophy, sociology, psychology, and communications theory

2.4.2.2, Other areas of study tend to emphasize the history of human thought, such as philosophy of religion and comparative religions

2.4.2.3, In Bible study, some Bible portions and books of the Bible are focal points for non-Evangelical theology, such as the Minor Prophets, the Synoptic Gospels, and James

2.4.2.4, Also in Bible study, some textbooks study the text type, the textual transmission, and other “scientific” approaches to the text, while virtually ignoring the message of the text, such as textual criticism and forms of so-called higher criticism (source, form, redaction, historical socio-anthropological, feminist, etc.)

2.4.3, For this reason, one can only be held liable for one’s own generation, and for working to protect the next generation as much as possible:

2.4.3.1, Consider in this light the sin of Hezekiah, as explained in Isaiah 39, who had no regard for the next generation

Problem 2.5, Over time, evangelistic and then theological drift will occur (Book of Judges).

2.5.1, It would seem that from a biblical standpoint, the only way to deter inevitable drift is God-ordained revival led by God-called evangelists:

2.5.1.1, It is difficult, but necessary, to administer a revivalistic spirit in a school

2.5.1.2, He who would do so, would be flying against the wind and swimming against the current²⁶⁷

2.5.2, The hope of revival causes generation-after-generation of the disheartened students or faculty members to take hope in the Lord: He will keep His church; He will further His cause; He is the Lord of the harvest!

2.5.3, However, revivalism is impossible without a certain hermeneutic and set of doctrinal convictions:

2.5.3.1, Some schools have drifted so far from the doctrinal basis upon which a campus-wide revival is possible, so as to make campus-wide revival almost impossible

2.5.3.2, Furthermore, some administrators and faculty are so antagonistic to revival, that they would rather close the doors of their school than to experience a God-ordained revival!

2.5.4, Yet, may doctrinal convictions conducive to revival be discovered or recovered?

2.5.4.1, Nothing is impossible with God!

²⁶⁷B. H. Carroll, “Shall the Atlanta Board Be Instructed to Employ Evangelists and to Call for an Extra \$25,000 for Their Support?” *Baptist Standard* (31 May 1906) 14:1-2; cited in Charles S. Kelley, Jr., *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 14.

- 2.5.4.2, However, the status quo is “You can’t go back 30-50 years” (choose the appropriate length of time depending on the institution)
- 2.5.4.3, How may doctrinal convictions conducive to a revivalistic spirit in a school be discovered? Often this calls for a return to doctrinal distinctives

Question 3: Is it possible to develop systems by which schools, theologians, and professors may be analyzed to determine their Evangelical or evangelistic credentials?

Answer 3.1, A number of theological determinations have been posited over time:

- 3.1.1, Adherence to the Apostles Creed, the Nicene Creed, the Creed of Chalcedon, the Creed of Athanasius, the “Three Symbols of the Catholic Church,” all the decrees of Rome, etc.
 - 3.1.1.1, While interesting and helpful from the standpoint of historical theology, these creeds have done very little to protect the church from false teaching in areas other than the Trinity and Christology (and have failed to keep churches from a Unitarian or Idolatrous drift)
 - 3.1.1.2, In fact, when the history of all the churches is analyzed, these creeds have accelerated the Church toward philosophical and sacramental theology
- 3.1.2, Adherence to the five points of the Synod of Dort:
 - 3.1.2.1, Hence a strict Calvinism as a deterrent to false teaching
 - 3.1.2.2, Strict Calvinism has been helpful, as a literal interpretation of Scripture is needed for many of the conclusions of Dort
 - 3.1.2.3, one danger lies in the philosophical derivation of the doctrine of Limited Atonement
 - 3.1.2.4, another danger lies in the presupposed Covenant relationship, resulting in infant baptism being the sign of a child entering into the Covenant family
 - 3.1.2.4.1, The rampant sexual immorality in Amsterdam, Holland, the Netherlands, and the closed doors of its downtown Oudekirk (Old Church), is an example of the need for each generation to humbly receive the faith of its parents, the waters of infant baptism failing to pass on that charism, even though Calvin taught that such was the case.
- 3.1.3, Adherence to the nine points of the British Evangelical Alliance (1846):
 - 3.1.3.1, Hence Evangelicalism as a minimum point of agreement for comity agreements (cooperation) in missions, evangelism, and church planting
 - 3.1.3.2, While very helpful in its time period right after the onslaught of Socinianism, the nine points were somewhat minimalistic (after Albrecht Ritschl’s downgrade, belief in “Atonement” needed to be clarified to belief in the “Substitutionary Atonement”)
- 3.1.4, Adherence to the proto-Fundamentals (the Portland Evangelical Test of the 1869 YMCA)
- 3.1.5, Adherence to the Five Fundamentals of the Niagara Bible Conference (1895):
 - 3.1.5.1, Hence Fundamentalism as a minimum point of agreement for cooperation in evangelism, education, and publishing
 - 3.1.5.2, These Five Fundamentals are: Biblical inerrancy, the deity of Christ, the Virgin Birth, Substitutionary Atonement, and Bodily Resurrection (to a literal heaven or hell)
 - 3.1.5.3, Notice that the Five Fundamentals do not discuss (for example): water baptism, baptism in the Spirit, speaking in tongues, the extent of the atonement, or degrees of separation
- 3.1.6, Adherence to the various church Confessions published over time:
 - 3.1.6.1, Hence the James P. Boyce’s “Abstract of Principles” became the document to be signed by all SBTS professors
 - 3.1.6.2, Hence the “Baptist Faith and Message 2000” is currently used as the document by which all SBC seminaries must comply to receive SBC Cooperative Program funding
- 3.1.7, Many of these theological dictates have served various generations in protecting the proclamation of the Gospel, the pressures of the reinterpretation of future generations and succumbing to market pressures have shown that each of these have had various gradations of success over time:
- 3.1.8, Even good guidelines, such as the 1963 Baptist Faith and Message, did not deter the Presidents of the SBC seminaries and their professors from drifting; it took the conservative resurgence to pressure the schools back to their roots theologically

Answer 3.2, To reduce the rate of the inevitable theological drift, two items have generally been helpful in curbing the speed of that drift in Christian schools of higher education:

3.2.1, Keeping the school closely aligned to the teaching of the Bible, the Word of God:

3.2.1.1, Constantly studying the text of the Bible in every class

3.2.1.2, Truly keeping the Bible first and foremost in every area of study (which needs diligent accountability and constant reappraisal)

3.2.2, Keeping a school closely aligned to the local church has proven helpful in curbing the theological drift, and maintaining a theologically-sound faculty:

3.2.2.1, One way of keeping schools closely aligned to local churches is through hiring pastors to be the administrators of schools

3.2.2.1.1, Pastors may have a higher likelihood of being closer to the grassroots than scholars and educators

3.2.2.1.2, The problem is that pastors may not have the level of education to discern the nuanced positions of faculty members, who know the answers that the untrained want to hear, and are trained in hiding their false teaching (Deut 29:18-19)

3.2.2.2, Some schools have actually been housed in local churches, being run as a ministry of a particular local church under the authority of the pastor

3.2.2.2.1, These church-based schools tend to be the most conservative

3.2.2.2.2, However, changing pastors, growth in student population, pressures to broaden the curriculum, and new administrators tend to draw the schools away from the funding base of the local church over time

Answer 3.3, The issue of theological drift over time needs constantly to be addressed:

3.3.1, Hence comes the constant cry from each generation: “Will You not Yourself revive us again, / That Your people may rejoice in You?” (Psa 85:6).

Keys to an Evangelistic Curriculum

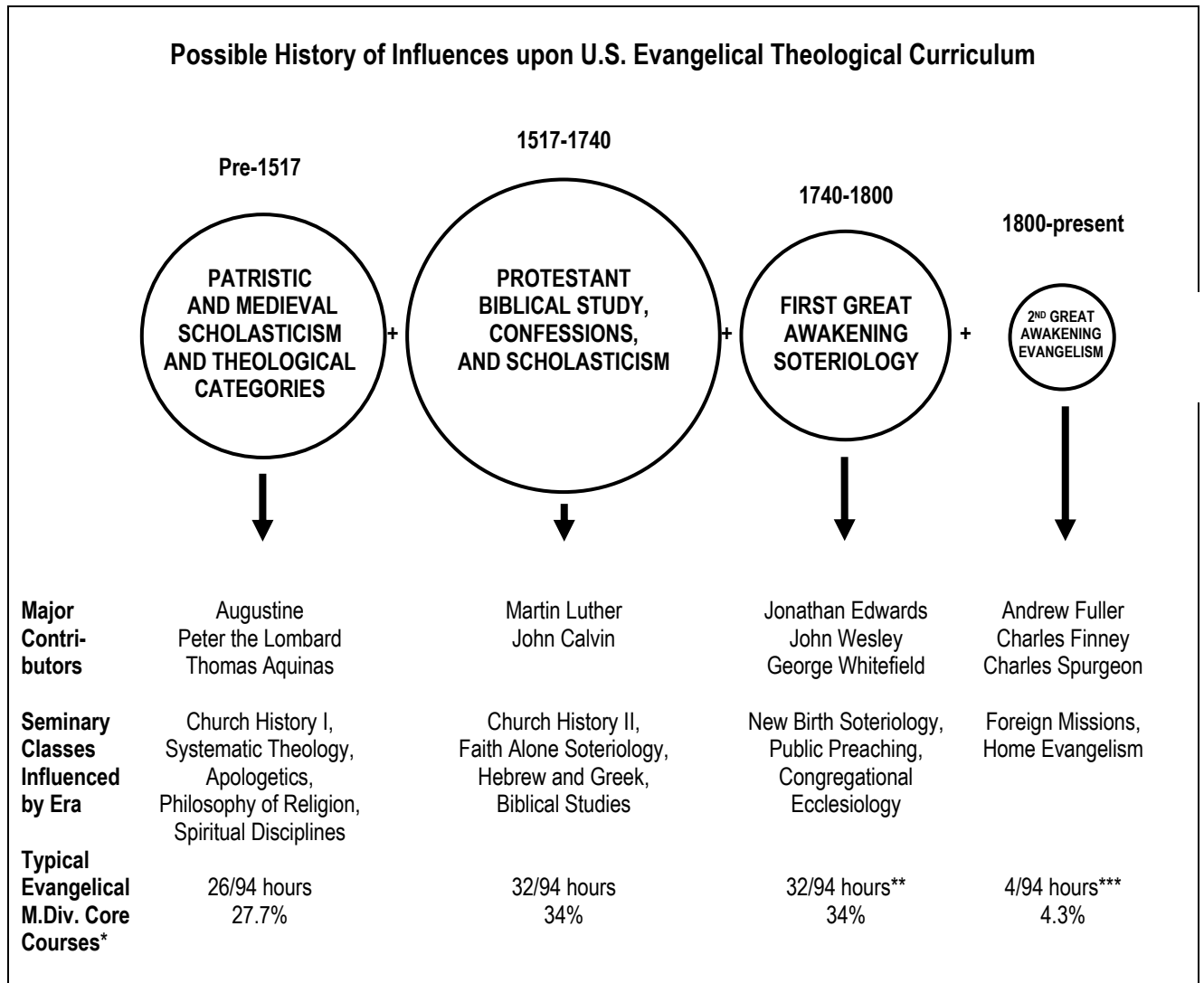
Ideally speaking, in order to assure an evangelistic curriculum...

A. General Considerations:

1. Hire only thoroughly evangelistic faculty
 - a. Proven by the unprompted and voluntary regular practice of personal evangelism
 - b. And using the Baptist Faith and Message 2000 (or similar basis) as a doctrinal foundation
2. Emphasize NT evangelism throughout the curriculum:
 - a. Every class is to have an evident evangelistic component:
 - 1) Any class that does not or cannot have an evangelistic component, ought not be in the curriculum
 - b. Every semester that a student is enrolled, they should take a class which they are learning and practicing direct evangelism
 - c. Daily organized opportunities are provided for students to be involved in direct evangelistic ministry:
 - 1) Students not involved in the organized daily evangelistic ministries (for no valid reason) should be dropped from the program
 - 2) Faculty will also be required to be leaders of evangelistic activities
3. Emphasize preeminently the Bible and its teachings in every class
 - a. Hence, every class is a Bible class
 - 1) Any class that cannot or does not have the Bible as its primary textbook ought not be in the curriculum
 - b. The full curriculum should allow for three different passes over the content of the Bible:
 - 1) First, as a survey of the Bible's direct teaching (NT and OT)
 - a) Undergirded by a thorough study of Bibliology (BI), which would include:
 - (1) A study of the many roles of the Bible:
 - (a) The role of the Bible in the conversion process;
 - (b) The role of the Bible in spiritual growth;
 - (c) The role and place of the Bible in evangelizing; and
 - (d) The role of the Bible in worship
 - (2) A history of how the Bible came down to the present time in its various emanations;
 - (3) A study of versions of the Bible and original language sources:
 - (a) English versions of the Bible, their uniquenesses and differences
 - (b) Original language versions of the Bible, their characteristics and place
 - (c) The importance of the original languages, and the place of original languages in understanding Scripture and interpreting Scripture
 - (4) Bible translation:
 - (a) The need for good original language sources
 - (b) The place of theological presuppositions in Bible translation work
 - (c) The ultimate goal of Bible translation work.

- b) A survey of all OT books;
 - c) A survey of all NT books.
- 2) Second, as a particular application for or Gospelology (GO):
- a) The Early Church's move to philosophical and speculative theology (from the writings that remain) provides a poor framing of the question; for example:
 - (1) Sometimes it appears that theology is taught as the science of poisonous questions:
 - 1 Tim 6:3-5 (ESV), "If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Christ and the teaching that accords with godliness, he is puffed up with conceit and understands nothing. He has an unhealthy craving for controversy and for quarrels about words, which produce envy, dissension, slander, evil suspicions, and constant friction among people who are depraved in mind and deprived of the truth, imagining that godliness is a means of gain."
 - (2) Rather, one should leave unanswered questions with the mind of God, and rather consider those areas that are clearly taught in Scripture:
 - Deut 29:29, "The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law."
 - b) What of the primary issue of the wrath of God in both the OT and NT? Should this not be front and center in Gospelology?
 - c) What of gospel proclamation, the hearing of faith, verbally receiving Christ, etc.?
 - d) "Systematic theology" needs to be reframed as Gospelology, much as was done through the Bible School movement in the U.S., wherein the Book of Romans rightfully became the fountional document for so-called "theology"
- 3) Third, the use of the Bible in the History of the Churches (HC), including:
- a) Availability or lack of availability of Bibles to the laity in HC
 - b) Applications of or misapplications of Scripture in GO in HC
 - c) Emphases and uses of the Bible in preaching in HC
 - d) NT evangelism in HC
 - e) This last course of study (HC), would be taught in a "reverse chronological" order as described in the prior Appendix
4. Conscientiously avoid philosophical theology and speculative theology in every class area: NT and OT book studies, Gospelology (GO), and history of the churches (HC):
- a. It must be understood that at least since Peter the Lombard (d. 1164), Christian religious studies have been captivated by sacramental speculative theology
 - 1) While the Bible was simultaneously forbidden to lay people, and to most monks and clergy (even in Latin), something other than the Bible (sacramental theology) had to be used as the foundation for monastic education and preparation
 - 2) This 800 years of influence upon all areas of biblical, historical, and theological studies cannot be overestimated
 - b. While the Reformation was a massive improvement over Medieval scholasticism, it only touched portions of the reclarifications needed in Christian religious studies, as can be noted by:
 - 1) Continued Protestant forcible use of infant baptism upon all members of their society, and that as a covenantal and salvific act
 - 2) Luther's use of Augustine's renumbering of the Ten Commandments (subsuming the 2nd as part of the 1st, and dividing the 10th into two)
 - 3) Calvin's use of Augustine's broad theological categories, in addition to his theological Central Interpretive Motif

- c. Perhaps the following chart displays the historical development of the seminary body of education:



*Based on the 2011 M.Div. of Trinity Evangelical Divinity School (from: <http://www.teds.edu/academics/programs/master-of-divinity>; accessed: 13 Dec 2011).

**The "Practical Ministries" courses that do not have a specifically spiritual bent have been combined under the "First Great Awakening." Historically, they probably represent a category not found in this chart, that of the Liberal Arts education, from the days of John Leverett, President of Harvard College (1708-1724); he was "Harvard's first secular president" (from: <http://www.harvard.edu/history/presidents/leverett>; accessed: 13 Dec 2011). Some courses in this category are "Anthropology for Ministry," "Cultural Hermeneutics," "Issues in Counseling Ministry," and "Educational Ministries in the Local Church."

***"Foundations of Christian Mission" and "Foundations of Evangelism" represent the only two courses specifically Great Commission oriented in the typical Evangelical seminary core as viewed by their course description and purpose (on the numerous views of the Great Commission, see Chapter 10).

- 1) It must be understood that Patristic and Medieval theological categories formulate the Christian faith in a sacramental direction:
 - a) Focusing on "Signs and Symbols"—sacramentalism (see Peter the Lombard)
 - b) Focusing on speculation about Christological exactness, which was no less than a tangential way of addressing sacramentalism and of calling non-sacramental Christians heretics
- 2) Likewise, it must be understood that prior to the Second Great Awakening there was very little emphasis on teaching evangelism (or its more acceptable corollary, missions) as part of theological education in the U.S.

- 3) If this approximates the facts, then books and teaching evangelism methodologies must find their roots in Second Great Awakening methodologies
 - 4) Therefore, it follows that all “classical forms of theology,” prior to the Second Great Awakening, did not include evangelism in their curriculum, and some were perhaps quite antagonistic to including evangelistic ideas and concepts in their curricula
 - 5) Thus, merely removing the Second Great Awakening emphasis of evangelism from the curriculum is quite a simple task, as it is not addressed historically in the “Classical Categories” of seminary education
 - 6) For this reason, it is posited that question-framing in certain theological areas, especially those developed prior to the Reformation, would be a good idea, in order to re-frame those subjects in a way that is friendly to evangelism, rather than antagonistic or neutral to evangelism and the Great Commission
- d. New nomenclature (titles):
- 1) Because organizational titles lead to question-framing:
 - a) Renaming “Systematic Theology” to “Gospelology”
 - b) Renaming “Church History” to “History of the Churches,” and that perhaps being taught in a “reverse chronological” sense (see below)
 - 2) Perhaps these new titles will assist students and professors in breaking historical ties with the “traditions of men” in these areas, a.k.a. “classical areas of theology”
5. Maintain a primary emphasis on Greek (NT and OT LXX) and a secondary emphasis on Hebrew (to deepen LXX studies):
- a. Focus on Classical Greek for NT and OT LXX studies
 - b. Furthermore, OT studies often provide a seedbed for multiple views of the atonement and hence of multiple missions for the people of God, which are then imported into the NT church, NT Great Commission, and NT evangelism for pragmatic reasons

B. New Testament:

1. Survey all NT books with a view to explaining their plain teaching
2. Provide a clear study on the interrelationship of the OT and NT, which includes not only Rom 9-10, but also Galatians and Hebrews (esp. Heb 7-9)

C. Old Testament:

1. Emphasize Jesus and the Gospel in the OT, rather than source criticism and its many cousins
2. Emphasize the clear message of the Books of the OT, rather than prolonged explanations of genres, methods of composition, and varieties of interpretative schemes (*Geschichts*)
3. In Hebrew language classes, utilize Psa 119 and the Deuteronomy 1, 4-5 for preliminary studies, rather than the Book of Genesis 1-3 (as appears to be the norm)

D. Gospelology (or: Evangelology):

1. Emphasize the revealed biblical message of the Gospel first and foremost, e.g. the Book of Romans as the foundation for the NT Gospel; “The Gospel According to Paul”
2. Do not allow philosophical theology to frame the organization of any classes (thereby proactively avoiding the “traditions of men” in teaching theology: prolegomena, theism, etc.)
 - a. If the Bible does not clearly address a question, then ought it be discussed in class or serve as a core course?
 - b. Furthermore, if the Bible does not give a clear answer, clarity ought not be sought beyond the words of the Bible, nor should the tertiary topic become the Central Interpretive Motif interpreting thought and practice
 - c. Rather, the centers of interpretation and application should be:
 - 1) God’s wrath for sin
 - 2) The cross of Christ and the Gospel of Christ

- 3) The Great Commission
 - 4) The Bible as the very words of God
3. Consciously and constantly seek biblical ways to organized and frame questions and issues, for example:
 - a. Deut 5, 27-28 on God's priorities
 - b. Deut 30 on God relationship to man
 - c. Deut 31-32 on revival, as God's institution for keeping His people close to Him
 - d. Judges for cycles in the history of the churches
 - e. Dan 2, 7, 9 on the main structures of history²⁶⁸
 - f. Matt 10 and Luke 10 on evangelism, as well as Matt 13, etc.
 - g. John 3 and 4 on conversion
 - h. John 14-16 on the Trinity
 - i. Acts on pastoral ministry
 - j. Acts 14 and 17 on cross-cultural missions (as well as Deut 4 and 12), 1 Cor 9, etc.
 - k. Romans as the heart of the Gospel message
 - l. 1 Tim and Titus on the functions of the local church
 - m. Rev 20-21 on the eternal states
 4. Perhaps this method of study provides for a healthy cross-polenization of areas of study (Bible, Gospelology, and biblical languages)

E. History of the Churches (HC):

1. Because a study of the HC, particularly in the first six centuries, frames the questions of theology and practice, it is necessary to consciously reframe the issues to redirect these classes to those matters that are of biblical importance, to avoid falling into speculative theology by default or in ignorance:
 - a) Because there is often a disconnect between teaching speculative theology in HC and the current experience of the church...
 - b) This author recommends that HC be taught in a reverse chronological fashion: beginning where we are today, and working our way back century by century
 - c) In this way, students and professors will be able to discern lines of thought, including especially the Bible and evangelism, with greater clarity, as they work their way back
 - d) It may be that students and professors will discern that some aspects of biblical Christianity drift into oblivion when crossing certain periods or phases in history, not because the Bible has changed, and not because faith in Christ has changed, but because the reporting on the church has changed, and the available documents providing information has diminished; phases in question include:
 - 1) Moving from the English and American First Great Awakening (1730-1740) back to the 17th Century Protestant scholastic period
 - 2) Moving from the Reformation era (1517-1572) into the pre-Reformation movements (Hus and Wycliffe)
 - 3) Moving from Hus (1415) and Wycliffe (1384) into the Roman Catholic scholastic and inquisition eras (11th-13th Centuries), with their almost unknown evangelists (Henry of Lausanne and Peter de Bruys) and churches (the 16 different denominations of the Cathars, acc. to Reinerius Saccho)²⁶⁹
 - 4) Moving from the Early Medieval formalization of sacraments and monasticism (7th-9th Centuries) into the Early Church period (2nd-5th Centuries)

²⁶⁸E.g. John [Johannes] Sleidan [1506-1556], *The Key of History or the Four Chief Monarchies*, two books in one binding (Strasbourg, 1556; London, 1627).

²⁶⁹Reinerius Saccho, *Summa de Catharis et Leonistis* (1250).

- e) When attempting to decipher the Middle Ages or the Early Church, it appears that a “reverse chronological” approach will assist in properly identifying the issues and connecting the dots historically-speaking from each era into the prior era:
 - 1) Many theologies (such as Philip Schaff’s *Creeds of Christendom*) and histories jump from the iconoclastic [statues] controversy (9th Century) to the Reformation era (16th Century) with very few connecting thoughts
2. For example:
 - a) Look for and emphasize evangelism, church planting, and true church growth in every century of HC
 - b) Look for and emphasize the NT Gospel and movement away from it in every century of HC
 - c) Availability or lack of availability of Bibles to the laity in HC
 - d) Emphases and uses of the Bible in available sermons in HC
 - e) The proper application of or misapplication of Scripture in AB in HC
3. It is clear that there are few materials that approach HC in the above prescribed fashion, necessitating research and curriculum development in this area, as mentioned below
 - a) The need for updated materials would be enhanced by a new paradigm of “reverse chronological” teaching
4. HC students who have completed the “reverse chronological” methodology would now be prepared for advanced studies:
 - a) They may want to consider and teach how early church theological categories have been used against Evangelical Christians and NT evangelism for almost 2 millennia (such as Marcionite, Manichean, Docetic, Modalistic, Pelagian, etc.)

Charting Some Ideas:

Comparing Classical Philosophical Theoretical Core Courses with the New Great Commission Paradigm

It appears that Evangelical seminary education in the U.S. has either begun or evolved into the following pattern:

1. A traditional classical philosophical-theoretical training curriculum with one or two Great Commission classes included to “salt” the curriculum
2. The traditional classical theoretical courses are taught mainly by Evangelicals, who seek to keep from drifting into non-Evangelical thought, although they use the philosophical-theoretical forms and questions (as they have received their higher education training in that paradigm)

In that light, it would appear that a curriculum needs to be developed from a Great Commission *a priori* instead...

| Area | Required “Core” Courses (3 hours each) | Old Classical Philosophical- Theoretical | New Great Commission Paradigm |
|---|--|--|-------------------------------------|
| NT | Introduction to NT One and Two Introduction to Greek One and Two | 12 | 9 |
| OT | Introduction to OT One and OT Two Introduction to Hebrew One Introduction to Hebrew Two | 12 | 3 |
| Other Philosophical- Theoretical | Theology One and Two History of Christianity One and Two Ethics and Philosophy of Religion Introduction to Apologetics | 18 | 0 |
| Other Philosophical- Practical | Personal Spiritual Disciplines Pastoral Care and Counseling Principles of Preaching Christian Education Church Administration | 15 | 3 |
| Number of Non-Great Commission-Focused Courses | | 57 | 15 |
| Evangelism | Introduction to Evangelism Church Evangelism (how to use CWT, EE, etc.) Evangelistic Preaching (including giving an invitation) History of Great Commission Activity (evangelism and church planting) Exegetical Evangelism (OT and NT evangelistic themes) The Work of an Evangelist (revival series, preparation, etc.) Practical Follow-up and Discipleship | 3 | 21 |
| Missions | Introduction to Missions Applied Bible in Missions Interfaith Evangelism Cross-Cultural Church Planting Ecumenics | 3 | 15 |
| Gospelology and History of the Churches | Applied Bible One (focusing on the Gospel) Applied Bible Two (focusing on conversion) History of the Great Commission One and Two | 0 | 12 |
| Number of Great Commission-Focused Courses | | 6 | 48 |
| Total Number of Required “Core” Courses | | 63 | 63 |
| Number of Concentration Hours and Elective Hours | | 29 | 29 |
| Total M.Div. Hours | | 92 | 92 |

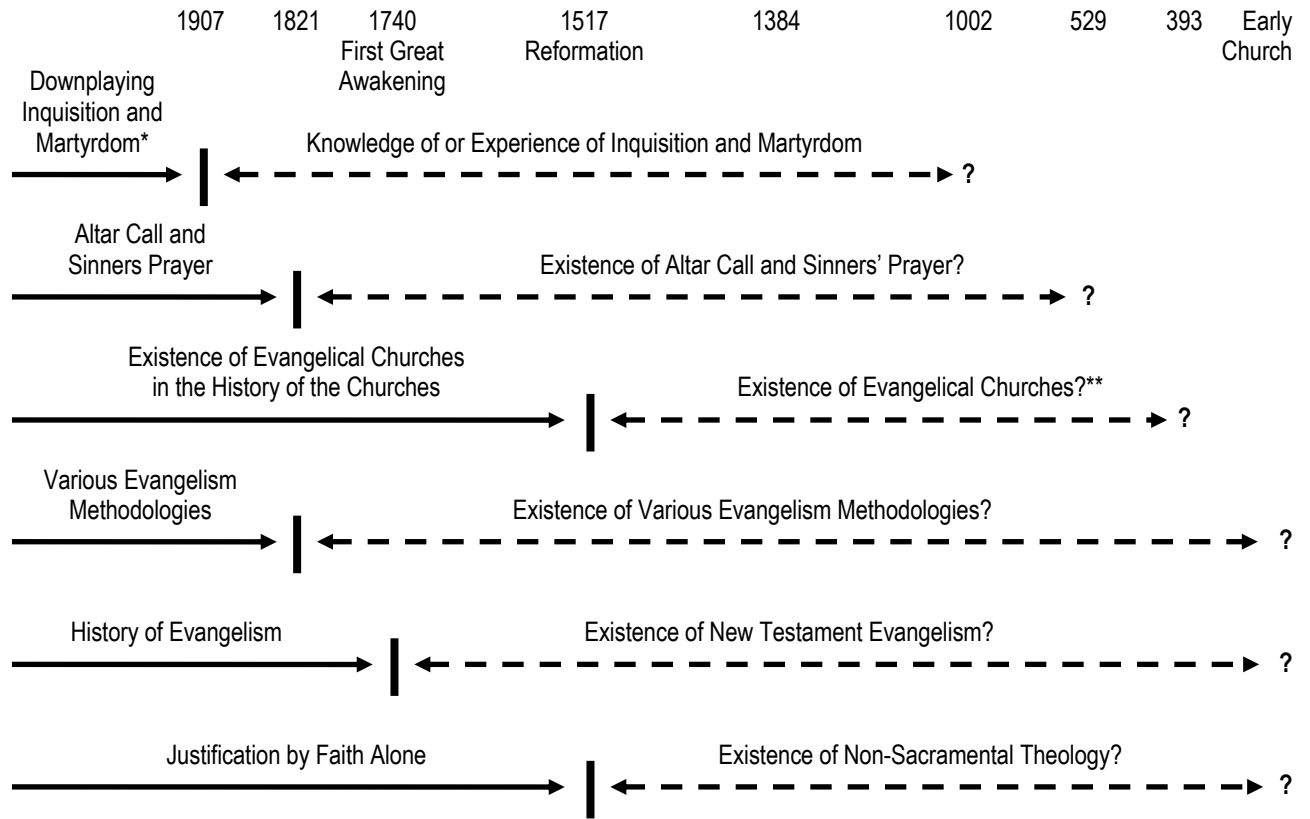
The weight and emphasis of each “core” curriculum is definitely quite different, with only 7 of the 21 courses overlapping, or 1/3rd of the current classical philosophical-theoretical courses; result:

From 9.5% to 66% Great Commission-focused faculty; from 90.5% theoretical faculty to 33% theoretical faculty
 From 9.5% to 66% Great Commission-focused “core” courses; from 90.5% to 33% theoretical courses.

Concluding Comments:

1. Upon nascent investigation, it appears that the above curriculum corresponds with some of the logic behind:
 - a. Bethlehem Chapel in Prague, Czechoslovakia, 1391, appeared to be training pastors and evangelists from a biblical perspective, with which John Hus was associated in 1402
 - b. The early Reformation schools around the Luther in Wittenberg and later around Calvin in Geneva, who intentionally sought to avoid the pitfalls of Medieval scholasticism
 - c. Evangelist Gilbert Tennent's "Log Cabin School," from which evolved Princeton University, appears to have been a home school with an evangelistic curriculum
 - d. The early development of the U.S. Bible School movement in the late 19th and early 20th Centuries (such as Nyack Bible College and Moody Bible Institute), as many mainstream denominational schools were drifting from their biblical moorings
 - e. Rather than "evangelism" being the one Great Awakening course thrust into an unwelcoming environment of classical philosophical-theology, evangelism, along with conversion, the Gospel, and the Great Commission would be front-and-center in the curriculum
2. Furthermore, it also appears that there are few if any textbooks suitable for this programs of study in the areas of Gospelology and History of the Churches:
 - a. Because this paradigm of education appears new (in some ways), extensive bibliographic investigation will be necessary to ascertain if properly oriented books are available to fit the biblical paradigm, particularly in HC
 - b. It appears that in both cases (GO and HC), it will be necessary to develop a new paradigm of curricula and new books to complement the new paradigm
 - c. Further, there will need to be buy-in to the concepts and ideas of a completely Bible-based curriculum for higher education, so that trained evangelist-teachers can develop the necessary textbooks to be published and made available to students.
3. Finally there is the question of schools:
 - a. Could existing accredited colleges and/or seminaries be retooled to accommodate a complete curriculum revision under the new paradigm?
 - b. Would this paradigm necessitate a new movement of new schools being planted?
 - c. Would there not be significant pressure from many sectors against this type of initiative?

Select Reverse Chronological Historical-Theological Barriers and Disconnects



*Including also: the Evangelical teaching of Pre-Reformation Lights: Wycliffe and Hus; and the historical context in which the Franciscans and Dominicans were founded.

**Likewise existence of non-magisterial churches (i.e. non-state churches).

It is unknown to this author when it was forgotten that most or all of the Early Church Heresies (and Creeds) were at some point turned against the NT church, NT evangelism, and/or the Pauline Gospel (Adolf Harnack appears to have addressed this issue in his 1894 *History of Christian Dogma*). In this case, use of the Early Church Heresies is another change in the early 20th Century.

The obvious questions emanating from this study are: why, how, and what? Why is there a veil over these issues? How did it come to be that a veil was drawn over these issues? And what about the form of the Bible passed down from each of these time periods? Does it really matter, or is it merely meddling over trivialities of the past?

An explanation of the dates chosen:

1907, year of [Pope] Pius X's "*Pascendi Dominici Gregis: On the Doctrine of the Modernists*" in which "Counsels of Vigilance" commanded to be formed in every diocese, "with the task of noting the existence of errors and the devices by which new ones are introduced and propagated," and then "to extirpate the errors already propagated and to prevent their further diffusion, and to remove those teachers of impiety through whom the pernicious effects of such diffusion are being perpetuated" (Rome, 8 Sept 1907).

1821, when Charles Finney published his writings on revival in the *New York Evangelist*.

1740, date when the First Great Awakening began to spread.

1384, death of John Wycliffe

1002, "First executions of Cathars in France, at Orléans and Toulouse. Ten canons of the Collegiate Church of the Holy Cross sent to the stake" (Zoé Oldenbourg, "Chronological Table," in *The Massacre of Montségur*, Peter Green, trans [New York: Pantheon, 1962], 390-95; translation of *Le Bucher de Montségur* [Paris: Gallimard, 1959]).

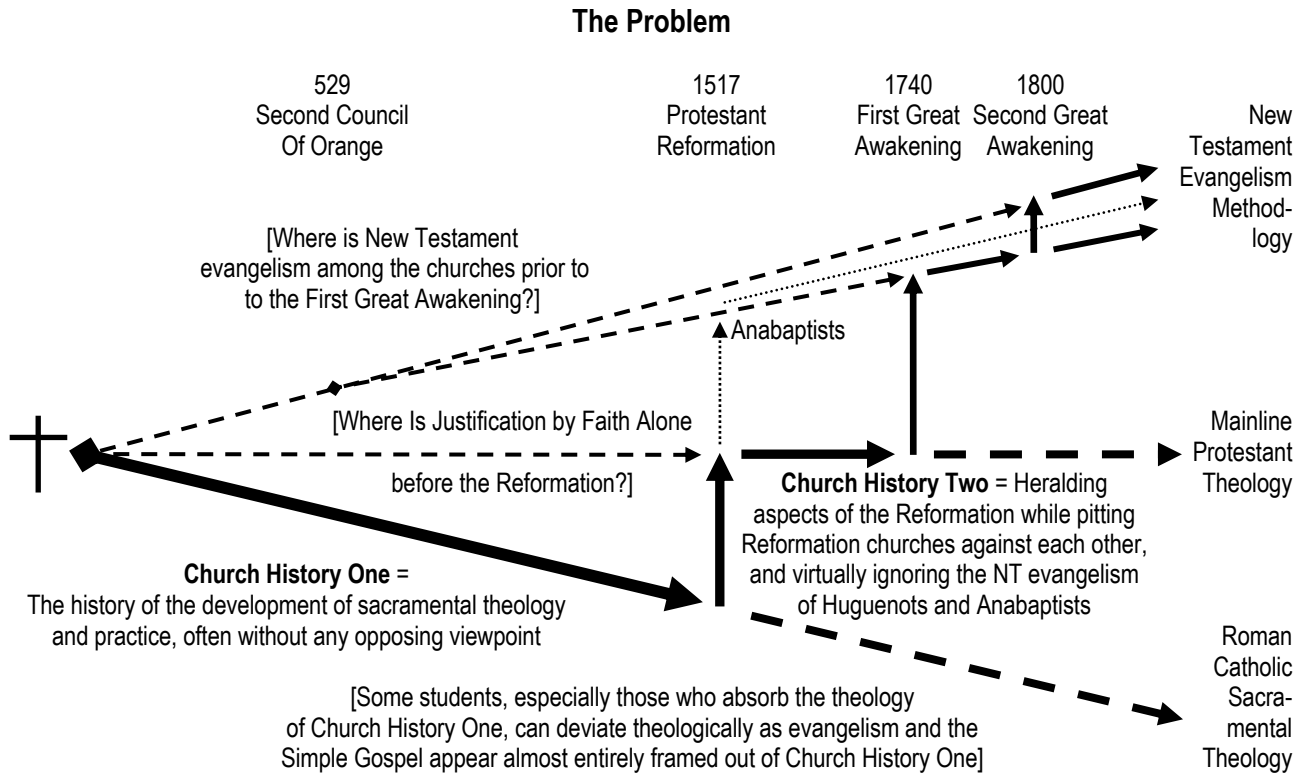
529, year of the Second Council of Orange, for a reading of its canons and an analysis from an evangelistic point of view, please see the Appendix after Chapter 10.

393, year of Augustine's sermon, "On Faith and Creed," in which he differentiated between the Catholic faith and the faiths of the schismatics (e.g. Donatists) and heretics. He later urged the use of political pressure and extra taxation against Donatists to force them back into the Catholic church:

"Nor is this the actual question in dispute with them; but they carry on their unhappy strife solely on the question of communion, and in the perversity of their error maintain rebellious hostility against the unity of Christ" (Augustine, "A Treatise concerning the Correction of the Donatists" (417 A.D.) [Epistle CLXXXV], ch 1, §1).

"But God in His great mercy, knowing how necessary was the terror inspired by these laws, and a kind of medicinal inconvenience for the cold and wicked hearts of many men, and for that hardness of heart which cannot be softened by words, but yet admits of softening through the agency of some little severity of discipline, brought it about that our envoys could not obtain what they had undertaken to ask" (ibid., ch. 7, §26).

Chronological Historical-Theological Tracks: A Graphic Portrayal of Disconnects in the Study of the History of the Churches; Or: The Stairstep Approach to Teaching the History of the Churches



The solid black line attempts to portray the lines in which “Church History” is normally taught. Several questions emerge when the issues are considered:

Where are the New Testament churches prior to 1740, 1611, 1524, 1415, or 1380, or did they not exist? Likewise, was there New Testament evangelism prior to these dates?

Has not God reserved unto Himself, in the history of the churches, even the seven thousand that have not bowed the knee to Baal (cf. 1 Kings 19:18)?

Anabaptists, through whom a clear New Testament pattern emerged, have been marginalized, largely through the fallacy of composition, identifying Thomas Muntzer as the paragon of Anabaptists. These are denoted by a dotted line in the chart.

Likewise, the clear lines of cooperation and mutual support between the Alpine Waldenses and the Geneva Reformation are again blurred and ignored, forming a wall of separation between “Church History One” and “Church History Two” and muzzling the possibility of a pre-Reformation New Testament pattern.

This chart may also explain why it is difficult to maintain an Evangelical theological position if one studies deeply in the “Church History” prior to the Reformation. In fact, a “Church History One” class can be used to Romanize unsuspecting students, thereby turning them into janissaries. Consider:

Augustine (~A.D. 397-426): “All doctrine consists of things [objects] and signs” [*Omnis doctrina vel rerum est, vel signorum*], (*De doctrina Christiana*, bk. 1, c2, n2).

Peter the Lombard (~A.D. 1060): “All doctrine consists of things and signs” (*Four Books of Sentences*, bk 1, dist 1, c1, n1).

Thomas Aquinas: (~A.D. 1274):

“God is known by natural knowledge through the images of His effects” (*Summa*, FP, Q[12], A[12], Reply to Objection 2).

“But now we are speaking of sacraments in a special sense, as implying the habitude of sign: and in this way a sacrament is a kind of sign” (TP, Q[60], A[1], I Answer That).

“I answer that, Signs are given to men, to whom it is proper to discover the unknown by means of the known. Consequently a sacrament properly so called is that which is the sign of some sacred thing pertaining to man; so that properly speaking a sacrament, as considered by us now, is defined as being the ‘sign of a holy thing so far as it makes men holy’” (TP, Q[60], A[2], I Answer That).

Second Council of Orange (A.D. 529), On Infant Baptism and Salvation:²⁷⁰

| | About Infant Baptism | About Believer's Baptizers |
|-----------------------------------|---|--|
| Prior to Receiving Baptism | <p>Outside the [holy] water of Baptism persons cannot understand the Gospel;</p> <p>Outside the [holy] water of Baptism persons cannot respond to the Gospel, even when and if it is effectively shared with them in the power of the Holy Spirit: Otherwise that is placing too much emphasis on their own rational humanity (hence, humanism or rationalism)</p> <p>Otherwise, that is not believing in the Council of Orange's definition of "total depravity"</p> <p>The operations of God's grace are all about the sign and symbol of the sacrament, which is in this case is dispensed through and only through the [Holy] Water of Holy Baptism²⁷¹</p> | <p>Simply preaching the Gospel to lost persons is illegitimate, since only through the waters of Baptism can anyone be cleansed of original sin, and thereby understand the gospel and receive salvation</p> <p>Those who preach the Gospel indiscriminately expecting lost people to believe merely from hearing the Gospel with a hearing of faith:</p> <ul style="list-style-type: none"> • Must not understand that the Holy Spirit must be dispensed with the sign of water • Must not understand that man in his own rational being cannot comprehend the things of God (hence Luther was accused of being a "humanist") <p>Therefore, anyone who evangelizes indiscriminately must not believe in total depravity, making them "semi-Pelagian" (as it was described in those days), whereas through Infant Baptism they had already received Christ</p> |
| What Baptism Does? | <p>Second Council of Orange</p> <p>"According to the catholic faith we also believe that after grace has been received through [infant] baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul."</p> | <p>The Anabaptist Balthasar Hubmaier</p> <p>"Summary of the Entire Christian Life" (1525)</p> <p>"From all this it follows that the outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and by His resurrection has made him righteous in the sight of God,</p> |

²⁷⁰CONCLUSION. And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so impaired and weakened free will that no one thereafter can either love God as he ought or believe in God or do good for God's sake, unless the grace of divine mercy has preceded him. We therefore believe that the glorious faith which was given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul <sic> commends in extolling them (Heb. 11), was not given through natural goodness as it was before to Adam, but was bestowed by the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ, as has already been frequently stated and as the Apostle Paul declares, "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil. 1:29). And again, "He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil. 1:6). And again, "For by grace you have been saved through faith; and it is not your own doing, it is the gift of God" (Eph. 2:8). And as the Apostle says of himself, "I have obtained mercy to be faithful" (1 Cor. 7:25, cf. 1 Tim. 1:13). He did not say, "because I was faithful," but "to be faithful." And again, "What have you that you did not receive?" (1 Cor. 4:7). And again, "Every good endowment and every perfect gift is from above, coming down from the Father of lights" (Jas. 1:17). And again, "No one can receive anything except what is given him from heaven" (John 3:27). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient.

"According to the catholic faith we also believe that after grace has been received through baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul. We not only do not believe that any are foreordained to evil by the power of God, but even state with utter abhorrence that if there are those who want to believe so evil a thing, they are anathema. We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him. We must therefore most evidently believe that the praiseworthy faith of the thief whom the Lord called to his home in paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zacchaeus, who was worthy to receive the Lord himself, was not a natural endowment but a gift of God's kindness" (Second Council of Orange; available at: <http://www.fordham.edu/halsall/basis/orange.txt> [online]; accessed: 5 June 2009; Internet).

²⁷¹I answer that, God is said to be in a thing in two ways; in one way after the manner of an efficient cause; and thus He is in all things created by Him; in another way he is in things as the object of operation is in the operator; and this is proper to the operations of the soul, according as the thing known is in the one who knows; and the thing desired in the one desiring" (Thomas Aquinas, Summa, FP, Q[8], A[2], "Whether God is everywhere?"; available at: <http://www.ccel.org/ccel/aquinas/summa.html> [online]; accessed: 19 June 2008; Internet).

| | | |
|--------------------------------|--|---|
| | | our heavenly Father. Therefore he has determined to confess openly and publicly the faith and name of Jesus Christ." |
| After Receiving Baptism | They will not refuse the grace of God, although they will need to add works to the graces that they receive by the Holy Sacraments of the Holy Roman Church Likewise they do not need to hear the Gospel again, since they have already responded to the Gospel (through receiving baptism) | [Since Orange placed the focus on the holy waters of Baptism, everything is fine once persons have submitted to water Baptism] [Makes one wonder if this was why the so-called "Albigenses" or "Cathars" of the Middle Ages emphasized waterless Spirit-Baptism] |
| Therefore | Someone who tries to evangelize a baptized person is <i>ipso facto</i> a heretic Likewise, someone who tells an infant baptized person that he is not converted is a heretic: <ul style="list-style-type: none"> • Doubting the effectiveness of the Sacrament as taught by the Catholic Church, and • Causing the Baptized Catholic person to doubt their salvation! | |
| Interestingly | Those who vehemently oppose a so-called "sinner's prayer," seem to have no problem with the prayer of the priest or pastor over the "Holy Water" to infuse that water with the graces it signifies | Meanwhile, the prayer of a thinking child or adult, repenting and confessing sin and requesting from God to receive Jesus Christ as Savior, is made to be somehow inferior to the prayer over the water to be poured or sprinkled over the head of a baby who, very likely, does not even have their eyes open yet! |

Council of Trent (A.D. 1547), Order of Salvation:²⁷²

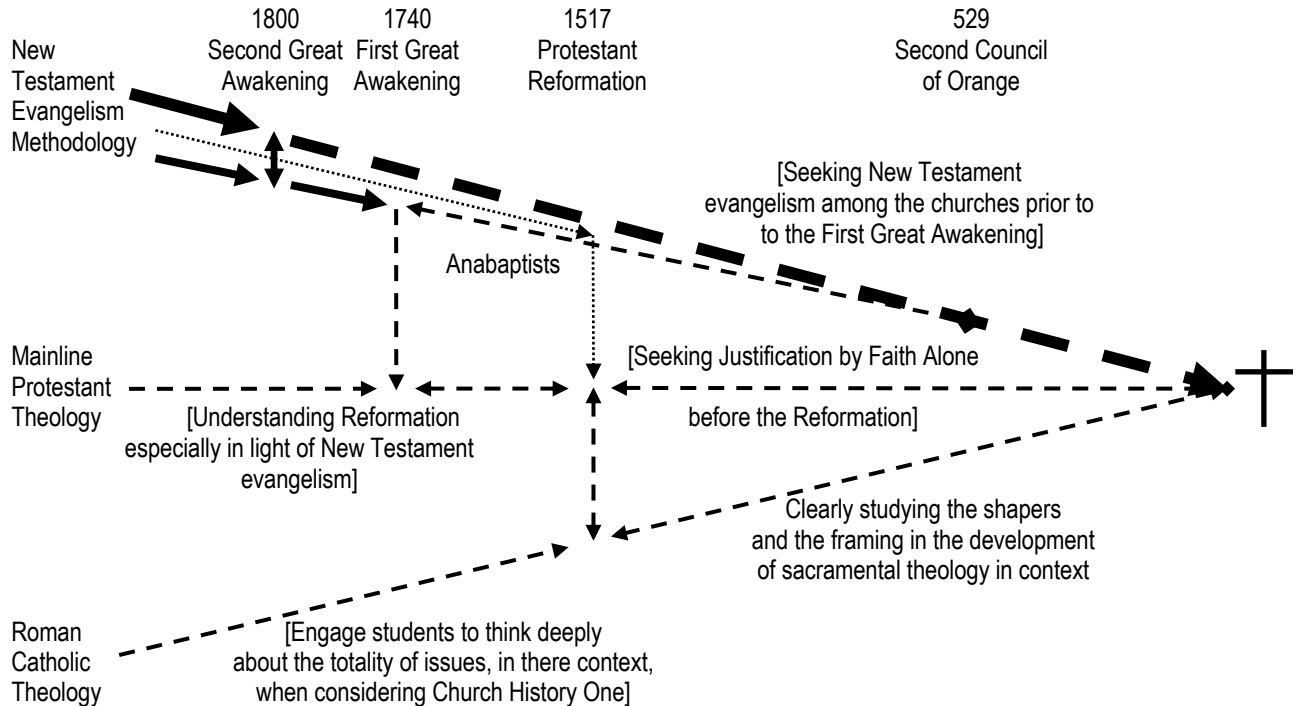
| Wording of Decree | Historical-Theological Analysis |
|---|---|
| "Now they [adults] are disposed to justice when, | Begins with individual personal disposition, i.e. non-Total Depravity |
| "Aroused and aided by divine grace, | Grace = infant baptism = plays a starting and assisting role, i.e. it is not "grace alone" |
| "Receiving faith by hearing, | Hearing what? Clearly not a "hearing of faith," nor hearing "Scriptures alone" Spiritual input thermostat #1? Unclear. |
| "They are moved freely toward God, | They exert their own will to move toward God, not undeserved favor |
| "Believing to be true what has been divinely revealed and promised, | I.e. "divine revelation" in Scripture, Tradition, and the Church Spiritual input thermostat #2? Unclear. |
| "Especially that the sinner is justified by God by his grace, | Is this teaching the substitutionary atonement? No, it's the grace of infant baptism + the other sacraments. |
| "Through the redemption that is in Christ Jesus; | What about the cross? What about the Gospel? |
| "And when, understanding themselves to be sinners | Does not seem that God shows them their sinfulness especially by the work of the Holy Spirit through the Word of God? E.g. John 16:8 Spiritual input thermostat #3? Unclear. |
| "They, by turning themselves from the fear of divine justice, | Not repenting of their sin? Notice again the emphasis on what man can do. Spiritual input thermostat #4? Unclear. |

²⁷²"Now, they are disposed to that justice when, aroused and aided by divine grace, receiving faith by hearing, they are moved freely toward God, believing to be true what has been divinely revealed and promised, especially that the sinner is justified by God by his grace, through the redemption that is in Christ Jesus; and when, understanding themselves to be sinners, they, by turning themselves from the fear of divine justice, by which they are salutarily aroused, to consider the mercy of God, are raised to hope, trusting that God will be propitious to them for Christ's sake; and they begin to love Him as the fountain of all justice, and on that account are moved against sin by a certain hatred and detestation, that is, by that repentance that must be performed before baptism; finally, when they resolve to receive baptism, to begin a new life and to keep the commandments of God. Of this disposition it is written: He that cometh to God, must believe that he is, and is a rewarder to them that seek him; and, Be of good faith, son, thy sins are forgiven thee; and, The fear of the Lord driveth out sin; and, Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost; and, Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; finally, Prepare your hearts unto the Lord" (Council of Trent, Decree Concerning Justification" [from 13 Jan 1547], Chap 6, "The Manner of Preparation"; available at: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html ; accessed 8 Jan 2005; Internet).

| | |
|---|---|
| "To which they are salutarly aroused, | Spiritual input thermostat #5? Unclear who arouses this knowledge in them. |
| "To consider the mercy of God, | Not receive the grace of God through faith, and a prayer to confess sins and confess Christ? Notice again the emphasis on man's ability to understand his own predicament Spiritual input thermostat #6? Unclear. |
| "Are raised to hope, | From whence does this hope come? Spiritual input thermostat #7? Unclear. |
| "Trusting that God will be propitious to them for Christ's sake; | Not to save them? God shows His grace "to them" by empowering the Sacraments of the Church with His Holy Spirit. Oh, also there's still purgatory which quenches the Blessed Hope! |
| "And they begin to love Him as the fountain of all justice, | Faith is transformed into some type of metaphysical love that man develops for God? Man's response of love included in the <i>ordo salutis</i> ? Spiritual input thermostat #8? Unclear. |
| "And on that account are moved against sin by a certain hatred and detestation, | What about God's hatred of sin? Is this not salvation as a hatred of the vices and a love of the virtues? Spiritual input thermostat #9? Unclear. |
| "That is, by that repentance that is performed before baptism; | Is repentance an action to be performed? Makes repentance an act of man (e.g. penance) Spiritual input thermostat #10? Is repentance a performance of something? |
| "Finally, when they are resolved to receive baptism, | Herein is salvation for the Catholic church, the resolution to receive baptism; building upon the Second Council of Orange (529) Spiritual input thermostat #11? Another work of man. |
| "To begin a new life and to keep the commandments of God | Baptism is only the beginning of salvation, to which must be added all the commandments of Christ and the means of grace given to His Church (i.e. the Sacraments of the Catholic Church). Where's the finality of salvation here? It does not exist, which leads to chapter 9 "Against the Vain Confidence of the Heretics"! |

Reversing the Chronological Historical-Theological Tracks

A Proposed Solution



The proposed answer to this historiographic dilemma is to work back from the present, as delineated in the above chart. Avoiding false historical disjunctures and intense study of original texts may elicit some helpful material. It must be understood, however, that historical precedent never supercedes the biblical record as far as authority. Thus, the Bible stands head and shoulders above any interpretation of or findings in the history of the churches.

The additional complexity noted by the two heavy lines at the top of the chart represent the two supposed differences over which Baptists are splitting today: supposed First Great Awakening methodology (preaching without an invitation or sinner's prayer); and the supposed Second Great Awakening methodology (preaching with an invitation and a sinners prayer). The intensity of the debate over these issues and the shunning that id practiced as a result is almost comical were it not so serious in light of the other issues represented, which have much more stern consequences upon the eternal destiny of billions.

May God bless His people with unity around the biblical record!

Some histories that this author has found that seek to address the missing pieces in history are books such as:

- (1) Various Protestant or Baptist Martyrologies, such as *Foxe's Book of Martyrs* (unabridged edition) or Thieleman J. van Bragt, *The Bloody Theater or Martyrs Mirror* (1660; Scottdale, PA: Herald Press, 2007)
- (2) Baptist histories, such as Henry Vedder's *A Short History of Baptists* (Philadelphia: Judson, 1907) and Thomas Armitage's *A History of Baptists* (New York: Taylor, 1886); and
- (3) James A. Wylie's *The History of Protestantism* (London: Cassell, 1889); Wylie, by the way, authored *The Papacy: Its History, Dogmas, Genius and Prospects*, which was awarded a prize by the [British] Evangelical Alliance in 1851. He joined the Free Church of Scotland in 1852, received an Honorary Doctorate from Aberdeen University in 1856, and was lecturer on Popery at the Protestant Institute from 1860-1890 [possibly at St. Andrews University].

One the other hand, it appears that if a book is broad-based to cover the entire history of the church, one of the taboos is to speak negatively of the development of sacramental theology within the remaining records passed down of history from the monks of the Church of Rome.

Considering the Ranges of Training Needed By Different Levels and Types of Leaders

Does one-size-fits-all Master of Divinity prepare church leaders for every level of pastoral leadership?

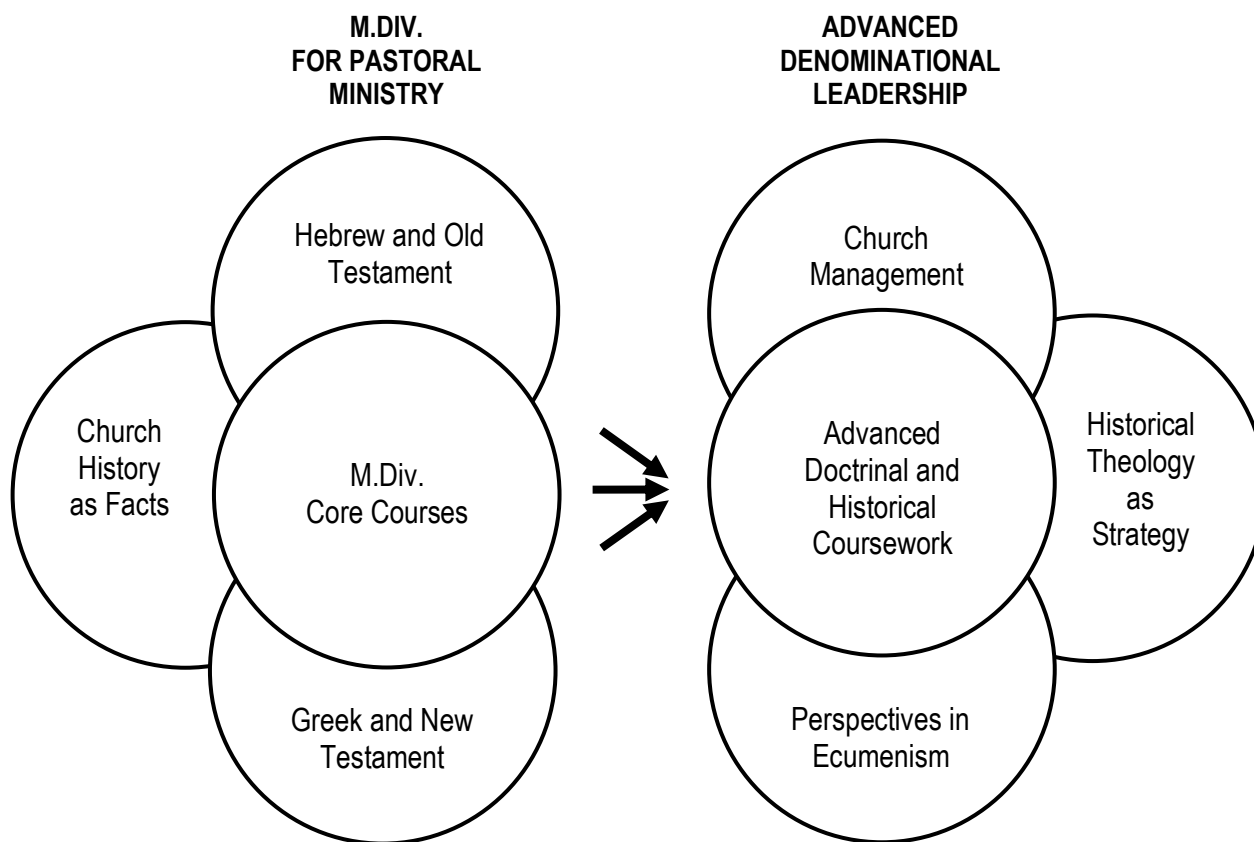
Does a Director of Mission encounter issues and difficulties different than the average pastor?

Does the State Executive or Seminary President encounter issues that differentiate his role and responsibilities from that of the DOM?

How can and should pastoral training be framed to meet the needs for men who change positions in level of leadership responsibility?

Is the average D.Min. or Ph.D. adequate for preparing the pastor to move from his local church responsibilities to other levels of responsibility, or is all he needs is advanced research in one the fields already covered in his M.Div.?

Are there some things that can only be learned by failure or on-the-job training?



MOVING FROM FACTS TO STRATEGY

In a way, all of theological education is strategy. It just so happens that Church History reflects the strategic nature of theological education more clearly than do other areas. Consider however:

- How does one teach theology or doctrine, and why?
- How does one teach evangelism, and why?
- How does one teach exegesis and why?

Each area reflects the strategic nature of the topic and how it can be leveraged either for the Gospel and the Great Commission or against it.

Considering Approaches to Evangelism in Academic Settings

With a Proposed Great Commission Grading Scale

Thomas P. Johnston, Ph.D.

| N | M | L | K | J | I | H | G | F | E | D | C | B | A |
|---|---|--|---|--|---|--|-------------------------------|---|---|--|---|--|----|
| 0 | 0 | 1 | 2 | 3 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 9 | 10 |
| Evangelism Prohibited | | Evangelism Discouraged | | Evangelism Tolerated | | Evangelism Encouraged (at least by administration) | | | | | | | |
| Secular education, perhaps philosophical core or liberal arts core | | | | | | | | | | | | | |
| Open hostility to Evangelical Christianity on school property | | Open antagonism to any vestige of Evangelical Christianity in the curriculum | | Tight parameters placed upon any evangelistic student organizations on campus | | Limited freedom to discuss evangelism or Evangelicalism in the classroom | | Freedom allowed to student organizations who proselytize on campus property | | Bible core, but no evangelism taught; Rather evangelism frowned upon as non-academic | | Evangelism considered peripherally in some classes; But not taught as a separate class | |
| Evangelism courses not in the curriculum (not deemed a necessary or integral part of a good education) | | " All our classes are evangelism!" | | Indirect evangelism taught (service, lifestyle, relationship) | | Direct evangelism taught (initiative, expectant, New Testament) | | Indirect evangelism taught (service, lifestyle, relationship) | | Direct evangelism taught (initiative, expectant, New Testament) | | Direct evangelism taught, as well as how to make it happen in the local church | |
| Students admitted regardless of their spiritual standing | | | | | | | Unsaved students not admitted | | | | | | |
| State Schools | | | | Christian Liberal Arts Schools | | | | Christian Colleges, Seminaries, and Bible Colleges | | | | | |
| Do not allow Christian organizations to proselytize openly | | Allow Christian organizations to proselytize in certain ways | | Christian organizations usually do not have a place in these schools, as they are or were formerly denominationally-controlled | | | | Evangelism is not officially organized | | Evangelism is officially organized | | Evangelism is expected DNA of entire community | |

