

Evangelism Equipping

By Jay Wegter

What is the Gospel?

I. The Gospel is first of all about God

A. He is sovereign Creator.

- 1.) *He is the designer, fashioner, and sustainer of all creation* (Ps 100:3; Acts 17:24-31). The universe is not self-existent or self-explanatory. He called the universe into existence by His spoken Word and He explains it by His written Word, the Scriptures (Ps 33; Is 40).
- 2.) *He is revealing His mighty attributes by the creation* (Rom 1:18-20). The created universe discloses the knowledge of God day by day (Ps 19:1-6).
- 3.) *He is sovereign Ruler and Lord over everything that exists* (Is 14:27). He owns everything and He is absolute over all reality (Ps 24:1, 2). Sinners and Satan do not create a *separate reality* of autonomy by their rebellion, God sees their day of judgment coming (Ps 2).

B. He is infallible Creator.

- 1.) *He is light* – He is the source of truth, wisdom, knowledge, and ethics (1 Jn 1:5 Prov 1:7).
- 2.) *He is holy, He made the universe in order to demonstrate His holiness.* God is unchanging in His moral majesty, purity, and holiness (Is 6:3). He alone sets the standard for right and wrong—every commandment is the manifestation of His holy character (1 Pet 1:16, Rom 3:19-21).

C. He is personal Creator.

- 1.) *God is a personal Being* – He is self-aware, personal, holy, knowable, omnipresent, omnipotent, omniscient (Ps 139 ; Rom 11:36).
- 2.) *God is love* – He created us in His image (Gen 1:27) in order to have a love relationship with us (1 Jn 3:1; 4:7-10). We were made for communion with Him. He created us for His glory that we might take delight in worshipping, honoring, and reflecting Him (1 Cor 10:31; Is 43:7, 21).
- 3.) *God is worthy to be loved.* His character is perfect, wonderful, and excellent. We were created to be satisfied in Him and all that He is for us. It is the creature's duty to live for His glory—that duty flows from our being made in His image (Mt 22:37). We glorify God by trust, obedience, and by thanksgiving; we are to love God enough to say *thank you* and love neighbor enough *not to covet*.

II. The Gospel is about man's sinful condition

A. Mankind rejects God's wonderful character.

- 1.) *God's laws and blessings are intended to show us and warn us of God's loving ownership of us (Rom 2:4).* But, Scripture says that men will not live for the glory and honor of God (Rom 3:23). It is because of love of sin and self that people are uninterested and are unable to love God with all their heart, soul, mind, and strength (Rom 3:9-20).

- 2.) ***God's testimony of man's condition reveals that all are in rebellion against God's moral government (Rom 8:5-7).*** This means that none of us have treasured God the way we should. We have sought satisfaction in other things and treated them as more valuable than God (Eph 2:1-3).

B. Mankind is separated from God because of sin.

- 1.) ***God has borne witness to the consequences of sin (Rom 6:23).*** Sin produces guilt, death, and separation from God (Rom 5:12). Sin results in separation of our souls from God forever—which is tragic for God is the only Source of light, life, goodness, and love.
- 2.) ***God is just and righteous in shutting us out from the enjoyment of His glory forever (Gal 3:10).*** Hell is real, it is not a myth. Jesus addressed the subject of hell more than any other speaker in the Bible (Mt 10:28).

C. Man is in bondage to sin and cannot free himself.

- 1.) ***God's Word tell us that the human race is dead to the things of God (Col 2:13).*** Man's will and choosing are enslaved to sin (Gal 3:22). Man's thinking is darkened (Eph 4:18). Man is spiritually blind and cannot deliver himself (Jn 3:19-21; 2 Cor 4:4).
- 2.) ***God's Word tells us that sinners do not have the power to reverse their habitual breaking of God's laws (Jn 8:34).*** We are sinners by birth, by practice, and by preference (Rom 3:10-18).
- 3.) ***God's Word tells us that man's soul is eternal (Heb 9:27).*** Physical death does not destroy the "real you." Christ solemnly warned that those who refuse God's purpose and His provision for the salvation of their souls will experience eternal destruction (Mt 25:30; Mk 8:12).
- 4.) ***God has given us His Word to show us our sin and need of salvation (1 Jn 3:4-6).*** Unbelief in God's authority is evident in the fact that humans do not take responsibility for their sin. They run their lives as if God does not matter—willfully blind to what they owe God in terms of conformity to His Law. They attempt to live lives that are self-made, self-sufficient, and self-fulfilled. Only a correct diagnosis of man's condition, found in the Scriptures, can point man to the divine cure (Rom 10:1-4; Gal 3:23, 24).

III. The Gospel is about the Lord Jesus Christ, the merciful Redeemer (Rom 1:1-7)

A. Christ took on human nature to deliver us from sin and restore us to God (Heb 2:8, 9, 14-18).

- 1.) ***Jesus Christ is the "God-man."*** He is the only 'go between' and Mediator between God and man (1 Tim 2:5). He alone can bring a soul to God for acceptance, favor, forgiveness, and adoption (Eph 1:4).
- 2.) ***Christ's obedience to the Father was an obedience to the point of death on a cross (Phil 2:6-8).*** Christ's love for sinners is demonstrated by His willingness to die for us while we were yet enemies of God (Rom 5:8-11).

B. Christ is the Sin-bearer and Substitute for sinners (1 Pet 3:18).

- 1.) ***The good news of the Gospel is that Christ died for sinners.*** He offered Himself as the innocent *substitutionary sacrifice* for sin on behalf of all those who acknowledge their sin.

- 2.) *He took the guilt of sinners upon Himself* – On the cross, He bore our guilt and endured God’s judgment against it (Is 53:6; 1 Pet 2:24, 3:18).

C. Christ’s payment for sin means that God can justly acquit sin (Rom 3:24-26).

- 1.) *Christ’s offer of Himself in our place at Calvary has fully satisfied the justice of God.* Christ’s death *obtained eternal redemption* (Heb 9:14, 15; 10:14; Jn 17:2).
2.) *Because of the redemption Christ accomplished, God freely justifies the believer.* When God justifies, He declares a person righteous in His sight (2 Cor 5:21; Rom 4:5-8; 24, 25).

D. Christ has risen from the dead; the empty tomb is proof that Christ’s sacrifice for sinners was accepted by God on their behalf (Acts 17:31; Rom 4:25; 1 Cor 15:20).

- 1.) *Christ rose bodily from the dead.* His resurrection validates the saving power of His death and opens the gates of eternal life and joy (Rom 4:25; 1 Cor 15:12-19).
2.) *Christ’s resurrection guarantees the resurrection of the believer (Jn 14:2, 3).* By the Redeemer’s death and resurrection, the sinner may come home to God, where all deep and lasting satisfaction are found (Acts 3:19, 20 ff.; Titus 3:4-7).

E. Christ has ascended on high, He is Lord of all (Heb 10:12; 12:2).

- 1.) *Someday every knee will bow to Christ (Phil 2:9-11).* All authority has been given to Christ; He is King of kings and Lord of lords (Mt 28:18; Rev 17:14; 19:16).
2.) *Christ is the only One who can give saving mercy to the sinner* – He is willing to do so, He bids, even commands sinners come (Mt 11:28, 29; Jn 6:37; 7:37).

IV. The Gospel is about our necessary response to be united to Christ

A. The benefits of Christ’s death belong only to those who repent of sin and trust Him as Savior from sin (Mk 16:16).

- 1.) *The person who savingly believes trusts solely in Christ’s Person and finished work on Calvary.* The believing sinner trusts in nothing he can do, only in the Savior (Acts 3:19; 16:31).
2.) *The person who savingly believes, transfers his trust away from self to Christ alone.* Saving faith is reliance upon Christ to be our necessary and sufficient payment for sin (Rom 10:13), and to be our righteousness, our ‘right-standing’ with God (2 Cor 5:21; Phil 3:9).

B. Faith and repentance toward God involve casting oneself upon Christ as the only hope for right-standing before God.

- 1.) *Christ alone is the One who pays for sin and provides power over sin (Rom 3:21-26).* The sinner who believes commits his life to Christ for obedience (Jn 3:36; 10:27).
2.) *Christ is willing to save even the worst sinner – He came to seek and to save that which was lost.* Saving sinners is the mission for which Christ came to earth (Lu 19:10). Your sin is not a barrier to salvation! Christ came to save the ‘sin-sick’ (Mk 2:17).

C. God commands all men everywhere to repent (Acts 17:30).

- 1.) *To repent is to agree with God that we have wronged Him and deserve His judgment.* Repentance is not only a *change of mind* about our sin, it is a turning from sin toward God

in humble obedience (Ezek 18:30-32; Lu 13:5).

- 2.) *To repent is to determine to turn from our rebellion in order to serve our Redeemer and Creator with our whole selves.* Repentance involves turning from the deceitful promises of sin so as to despise the sin and our sin natures (Mt 10:38, 39; 16:25, 26).

Learn to identify, and reject today's counterfeit gospel

I. Preach the biblical Gospel, accept no substitutes!

- A. **The church today is afflicted by a gospel of “easy believe-ism” – a ‘gospel’ which requires no repentance.** The words of Welsh pastor Howell Harris are even more true today than they were 200 years ago. *Churches are filled with folks who have a détente with sin; they are at ease under its dominion. They won't study the fruits of faith (evidences of genuine faith) or make their election and calling sure; but turn the grace of God into licentiousness.*ⁱ

We have forgotten the necessity of deep conviction of sin. God's grace is free, but its bestowal has conditions which are set by the Holy Spirit; the Spirit prepares the sinner for grace by means of conviction of sin (Jn 16:13). The burden of sin and wrath on the conscience is a function of divine grace because Christ's merit is only known to the poor soul in deep distress. *Small conviction of sin will yield only slight views of Christ's blood and merits.*

1. **There is a necessary ‘desperate-ness’ which accompanies true conviction of sin.** It is only the destitute sinner who falls at the feet of Christ, bending the knee to His lordship. Only those who been smitten with the *death wound* of damnation flee to the Savior, only those stripped of all self-righteousness cry to Christ for mercy (Rom 3:19-20; 7:7-14).
2. **The unsaved ‘religious’ man has yet to receive a death blow from the law of God. The law has never been manifested to him in its spirituality (Rom 7:14).** In other words, he has never been thoroughly slain by the law. If he had been he would be *dead to the law* as a source of life and would understand that he must find spiritual life in Another (Gal 2:19). As a consequence of being yet *alive to the law*, the idol of self is set up in the heart against Christ in His offices. The false professor feels that he is a good Christian before he is thoroughly condemned by the law. Only when the law slays him will he be made to feel his utter need of self-renouncing faith in order to lay hold of Christ's imputed righteousness.ⁱⁱ *Discussion for further study: Make sure you understand the terms: ‘alive to the law’ and ‘dead to the law’ in reference to salvation. The sinner who is yet ‘alive to the law’ still places hope in his religious efforts, his personal reforms, and his works.*
3. **Only the Spirit's convicting power can slay self-help.** The leprous doctrine of free will is destroyed in the heart of one who has had any spiritual dealing with Christ; for Christ is the One who in the exercise of His sovereignty applies His merits to the sinner. He reveals the Father (Mt 11:27). He is ‘the *Mediator* of a better covenant’ (Heb 8:6).
4. **“Nature can't stand being stripped of all righteousness. Nature would rather despair; would rather choose Judas' noose than go to Christ on His terms.”** “Be merciful to me the sinner” is the hardest prayer in the world. To confess Christ from the heart is above the power of flesh and blood. So much profession of salvation today is merely an accommodation, a *lowering of the market* to what the flesh is capable of; namely a form of religion in which men have never parted with self-righteousness. As a result, carnal professors are strangers to the blood of Christ. *Discussion for further study: Does the*

conviction of sin produced by God's Spirit include conviction of one's own helplessness in the matter of complying with the terms of the Gospel? Does the good news of the 'power of the Gospel' encompass the gifts of faith and repentance so that the sinner, dead in sins is enabled to comply with its demands? See John 1:13; Ephesians 2:8-9; Philippians 1:29.

B. The unregenerate person lies in a deep spiritual slumber of apathy. All his false hopes must be dashed or he will never flee to Christ.

- 1. False professors are more naked, wretched, and poor than they can possibly imagine.** They have never seen their own moral bankruptcy and spiritual ruin. They seem ignorant of the fact that God only pities, forgives, and receives those who are *poor in spirit, self-condemned, broken-hearted, and sincere*. No man apart from the Spirit's work can *prepare* himself in this way, it is the Spirit's convicting work to harrow (plow up) the heart until it is 'mortally wounded' by the Law. Says Howell Harris, no one ever came to liberty without feeling himself in bondage. No man ever believed without discovering through an evil heart of unbelief that believing is the hardest thing in the world. No one ever took up the cross in self-denial without perceiving hell, darkness, and wrath pursuing him until fleeing to Christ as his only refuge.ⁱⁱⁱ
- 2. God's way is radically different from the "auto-soterism" (self-salvation) inherent in modern evangelistic methods.** God comes down and confounds the language of Babel, He scatters every stick and stone and pile of mortar. He does not leave one stone upon another. He is a jealous God, and will have no partner in the way of salvation.^{iv}
- 3. When the quickening power of God's Spirit has passed upon a man's conscience, he is brought to see himself to be morally and spiritually bankrupt. This inward sight of self's vileness cuts him off sooner or later from legal hopes (or works-based salvation).** In many cases the work may begin in a way scarcely perceptible—but be sure of this, that the Lord will bring down the hearts of all His elect people "with labor. He will convince them of their lost state before Him and cast them as ruined wretches into the dust of death—without hope, strength, wisdom, help, or righteousness, except that which is given to them, as a free gift of distinguishing grace (Rom 5:6-11).

This work of grace in the conscience, pulling down all of man's false refuges, stripping him of every lying hope, and thrusting him down into self-abasement and self-abhorrence, is indispensable to a true reception of Christ. No matter how informed his judgment is, he will never receive Christ spiritually into his heart and affections, until he has been broken down by the hand of God in his soul to be a ruined wretch.^v *Discussion for further study: What are some of the indications we'd expect to see if the Spirit has been effectively working to strip the sinner of all self-righteousness and self-help?*

C. Does the sinner have the power to regenerate himself by his decision?

- 1. "You must be born again" (Jn 3:7) is the great doctrine of man's need for regeneration in order to enter the Kingdom of God (i.e., miraculous new birth).** But the modern gospel denies the very point that John 3 intends to teach. Simply stated, the prevalent error is this—that *men are born again as a result of something they do*.
- 2. "Decisional Regeneration" departs from Scripture because it attributes to man the ability to regenerate himself.** "Decisional Regeneration" in the Church must be exposed

as error in order to save men from the damning delusion that because they have “decided,” they are going to heaven and are no longer under the wrath of God^{vi} (Jn 1:12-13).

3. **We can and must tell men to turn from their sins and believe the Gospel, but in doing so we should realize that when a man does repent and believe, it is the result of God’s prior regenerative working within him.** If this were not the case, if man were capable of initiating his own salvation, then it would be impossible to escape the conclusion that men do not need regeneration at all, but possess in themselves an innate goodness which causes them to seek after God—but Scripture puts this to the lie (Rom 3:10-12).^{vii}
4. **The purity of the Gospel is of extreme importance because it alone is the power of God unto Salvation (Rom 1:16-17). Charles Hodge points out the danger of teaching decisional regeneration:** *No more soul-destroying doctrine could well be devised than the doctrine that sinners can regenerate themselves, and repent and believe just when they please... As it is a truth both of Scripture and of experience that the un-renewed man can do nothing of himself to secure his salvation, it is essential that he should be brought to a practical conviction of that truth. When thus convicted, and not before, he seeks help from the only source whence it can be obtained.*^{viii}
5. **Evangelistic methods employed in Evangelical Christianity have given rise to a policy of equating salvation with a profession of faith in Christ.** The result is church roles filled with carnal professors whose daily lives are a contradiction of true piety.^{ix} When folks are counseled to pray a certain prayer and then pronounced “saved,” it commonly results in the impression that the individual has been “regenerated” through a decision. Regeneration is reduced to a procedure which man performs. How differently did the Lord Jesus Christ deal with sinners! He dealt with every individual on a personal basis; not by a canned, or stereotypical presentation.^x *Discussion for further study: When the rich young ruler came to Christ to inquire about eternal life, how did Jesus deal with him—how did Jesus ‘take away’ the man’s false hope of salvation?*
6. **Looking unto Jesus is the vivified soul’s response to a crucified and risen Savior. Let us not forget that repentance is a consequent of faith in God’s free love to sinners; we are not saved FOR believing; faith is not a work.** Do not make a savior out of your faith. We might well ask, “Is your hope of glory laid by the hand of Christ or by your own hand? Who began religion in you?”^{xi}
7. **Christ is only put on when our own covering is totally unraveled. No one really believes until he is an undone sinner—the hardest thing in the world is to take Christ alone for righteousness. To believe, one must have a clear view of conviction of sin, of the merits of Christ’s blood, and Christ’s willingness to save one merely as a sinner.** This is more difficult than to make a world; nature cannot attain to it. It is Christ’s work to make you believe. Saving faith is a gift. Unbelief sets up guilt of conscience *above* Christ and His merits. Unbelief fixates upon complaints against the self, or, by way of contrast, upon the sincerity of self—whereas faith looks away from self to Christ.^{xii}
8. **Because of satanic blindness to the Gospel of grace (2 Cor 4:3, 4), unregenerate man cannot comprehend the true basis of salvation, and is therefore ever prone to do the best he knows how. This is to attempt to work out his own standing before God by his own efforts.** It is the natural tendency to do something of merit; whether standing in an evangelistic meeting, or walking an aisle. He may be persuaded to do the above when he has no conception of standing by faith on the Rock of Jesus Christ. He may abandon

natural timidity by walking an aisle when he knows nothing of abandoning his satanic tendency to self-help, and resting by faith on that which Christ has done for sinners.^{xiii}

II. Sinners who have not been convicted by the Spirit through the Gospel do not understand that their sin alienates them from God.

A. The human condition: all reject God's rule, and attempt to direct their lives without Him.

1. We fail to rule society, the world, and ourselves according to God's directions. The sad truth is that from the beginning men and women have rejected God by doing things their own way. "*There is no one righteous, not even one; there is no one who understands, no one who seeks after God. All have turned away*" (Rom 3:10-12). In rejecting God's loving rule over us, we have made a mess of our lives, of society, and the world. The suffering, injustice, and selfishness we see around us all goes back to our basic rebellion against God. The 'Big Lie' is selfish independence—that mankind can live independently of God without present and eternal consequences. Actually each human being is entirely dependent on God for breath, food, shelter, purpose, and physical and mental abilities.^{xiv}
2. People are self-centered; not God-centered. This means that by nature you are spiritually dead and deceived. "*You were dead through your trespasses and sins*" (Eph 2:1). People show this by being *unthankful to God, perverted, greedy, jealous, bitter, proud, mean, devious, and foolish* (see Rom 1:21-31).
3. Our self-trust, self-boasting, self-analysis, and self-seeking flow from the 'Big Lie' that we can live well without reference to God. Self-centered man is separated from a holy God by three big barriers, for the natural man has:
 - *A bad record*—"All have sinned. . ." (Rom 3:23)
 - *A bad heart*—"From the heart of man come evil thoughts. . ." (Mt 15:19)
 - *A bad master*—"Whoever commits sin is a slave. . ." (Jn 8:34)

What will God do about this rebellion?

B. God won't let us rebel forever. God's punishment for rebellion is death and judgment.

1. **God calls us into account for our actions.** The sentence God passes on us is entirely just—it gives us what we have asked for by our rebellion. By our attempts to live independently of God we have said, "Go away, stop being God, I don't want you telling me what to do. Leave me alone." "*Man is destined to die once, and after that to face judgment*" (Heb 9:27).^{xv}
2. **This is a terrible thing to fall under the sentence of God's judgment.** God's judgment on rebels is to withdraw from them, to cut them off from Himself—permanently. And, since God is the source of all life, light, love, good, and blessedness; being cut off from Him means death and hell. "*The wages of sin is death...*" (Rom 3:23a). In the existence to come, the reprobate will experience the loss of all friendship and earthly joys forever (Mt 8:12; Lu 16:19-31). There will be frightful pains of body and conscience forever (Mk 9:48; Rom 2:5-9).^{xvi} God's justice sounds hard; but in redemption through Christ, God has intervened to deal with our guilt and rebellion.

C. Because of His love, God sent His Son into the world, the man Jesus Christ (Jn 3:16).

- 1. Because of His great love and generosity, God did not leave us to suffer the consequences of our foolish rebellion.** He sent His only begotten Son, the Lord Jesus Christ to take our punishment and to bring forgiveness. *“Christ died for our sins once for all, the righteous for the unrighteous, to bring you to God”* (1 Pet 3:18).
- 2. Unlike us, Jesus didn’t rebel against God, Jesus always lived under God’s rule.** He always did what God said—so He did not deserve death and punishment. Yet Jesus did die a cruel death on a cross. The Bible tells us that Jesus died as a Substitute for rebels like us. The debt we owed to God—Jesus paid by dying in our place. He took the full force of God’s justice on Himself to gain our forgiveness. *“For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him”* (2 Cor 5:21).

D. God raised Jesus to life again and appointed Him Ruler of the world (Acts 2:33-36).

- 1. Jesus has conquered death. He now gives new life, and He will return as Judge.** God accepted Jesus’ death as payment in full for our sins, and raised Him from the dead. As God’s ruler, Jesus has also been appointed God’s Judge of the world. *“He will judge the world in righteousness by the Man whom He has ordained”* (Acts 17:31a; Jn 5:22-23).
- 2. Jesus offers a new life—both now and eternally.** Our sins can be forgiven through Christ’s death and we can be delivered from rebellion, and brought into friendship with God (2 Cor 5:18-21). The pardon that Christ brings to those who trust Him assures believers that when He returns, He will accept us into His eternal home (Jn 14:1-4). *“In His great mercy He has given us new birth to a living hope through the resurrection of Christ from the dead”* (1 Pet 1:3).
- 3. God’s gift of new life in Christ removes the barriers which separated us from God (a bad record, a bad heart, a bad master).**

In Christ the believer has:

- **A perfect record**—*“Christ . . . is made our righteousness”* (1 Cor 1:30).
- **A new heart**—*“A new heart I will give you”* (Ezek 36:25-26).
- **A new master**—*“My yoke is easy”* (Mt 11:28-30).

- 4. Jesus said of the new life He offers: “If anyone thirsts, let him come to Me and drink. He that believes in Me... from within him shall flow rivers of living water” (Jn 7:38-39).** In this new life God Himself comes to live within us by His Spirit (Jn 14:16-18). We experience the joy of a new relationship with God. God’s Holy Spirit gives you the ‘fruit’ of *“love, joy peace, patience, kindness, goodness, faithfulness, gentleness, and self-control”* (Gal 5:22). God’s Holy Spirit gives you power to overcome feelings of loneliness, stress, fear of people and the future (1 Jn 4:18). He gives the power to break sinful habits like selfishness, depression, uncontrolled anger, sexual lust, overeating, and substance abuse.^{xvii}

E. God’s gracious offer of new life in Christ is made to helpless, rebellious sinners.

That means that there are two ways to live:

1. Our way	2. God’s new way
Reject God as Ruler	Submit to Jesus as our Ruler

Try to run our life our way	Rely on Christ and His sacrifice for us
Result:	Result:
Condemned by God	Forgiven and accepted by God
Face death and eternal judgment	Given the gift of eternal life

- 1. *The two ways could not be more different.*** For those who persist in rejecting God as Ruler, there will be the consequences of life without peace now, and the dreadful prospect of eternal separation from God after we die. But for those who realize their situation is hopeless outside of Christ there is new life in Jesus. He pardons our sin by the power of His death and resurrection. He places His own Spirit in our hearts and grants us a new life that stretches into eternity. We are transferred from rebels to members of God’s own family. “*Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on him*” (Jn 3:36).
- 2. *How may I come to Christ for a new life?*** Turn in sorrow from your sins (Mk 1:15). Repentance from sin is not our suffering, remorse, or our good works to earn salvation, but a turning from our sins to the living God through Christ Jesus. “*Let the wicked forsake his way, and the unrighteous man his thoughts; let him turn to the Lord, that He may have mercy on him, and to our God, for He will abundantly pardon*” (Is 55:7) Trust in Christ Jesus alone. “*Believe in the Lord Jesus Christ and thou shalt be saved....*” (Acts 16:31). Trusting is accepting, receiving, and resting on Christ alone as the Savior from our sins.

End Notes:

ⁱ Edward Morgan, *The Life and Times of Howell Harris*, Need of the Times Pub. 1998 rp., p. 71
ⁱⁱ Ibid, p. 74
ⁱⁱⁱ Ibid. pp. 257-258
^{iv} J. C. Philpot, *What is it that saves a soul?*, Chapel Library, p. 13
^v Ibid, p. 4
^{vi} James Adams, *Decisional Regeneration*, Chapel Library, p. 3
^{vii} Richard Ochs, *Born-again-ism*, Chapel Library
^{viii} Charles Hodge, *Systematic Theology*, Grand Rapids 1970, Vol. 2, p. 277
^{ix} Gary Hendrix, *Professing Christians Warned*
^x James Adams, pp. 4-5
^{xi} Thomas Wilcox, *Christ is All*, pp. 13-17
^{xii} Ibid.
^{xiii} Iain Murray, *The Invitation System*, Banner of Truth, pp. 22-23
^{xiv} “A New Life,” in C. John Miller, *Powerful Evangelism for the Powerless*, p. 148
^{xv} *Two Ways to Live*
^{xvi} C. John Miller, p. 149
^{xvii} Ibid, pp. 147-148