



LAMINATED PRESENTATION TRAINING

***Be equipped to share
the Gospel clearly and lovingly
in seven sessions***



SAMPLE



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Introduction

How is Train To Proclaim serving the Church?

As I travel around preaching in a variety of different churches I often ask the same question, 'Who here today thinks that they could share a clear Gospel message with a non-Christian?'. I can normally count on one hand the number of people that indicate they can. Most of us have friends, workmates or schoolmates and people we have relationship with, that don't know Christ. We know that we need to share Christ with them but we don't know how to create opportunities to share the Gospel, and when we do have an opportunity we sometimes get tongue-tied and think later 'why didn't I say that?' or 'what did I say that for?'. If the Great Commission is to go into all the world with the Gospel and to disciple those that are saved, and most of the people in our churches cannot articulate the Gospel, then we have a HUGE CRISIS in the church. The Gospel is the power of God for Salvation (Rom 1:16) but there has been very little training available for Christians to help them communicate the Gospel effectively in today's modern world. There are a few tools available, but most are one or more of the following:

- Antiquated – haven't been updated in years (or decades).
- Full of religious jargon – what is 'sin', 'righteousness' and 'the Blood of Jesus'. "I don't want any blood on me! Is this some sort of cult?"
- Full of scriptures – they assume non-Christians understand passages like "the wages of sin is death", leading to people feeling confused and like they have been 'bible-bashed'.
- Rely heavily on the Christian having the 'gift of the gab' or to fill in the gaps - many Christians just don't feel they can do this.
- A bit simplistic – 'you've sinned, Jesus died for you, pray this prayer and you're in!'
- Too much of a social Gospel - based on man's felt needs and how God can meet them, a man centred Gospel.
- Lacking vital elements that the scholars say are a part of the historic Gospel.
- Limited in their application – either to be used in the context of a friendship only, or just in street witnessing.

The Gospel hasn't changed in the last 2000 years, but the method of presenting it certainly has. Most Christians today aren't sharing the Gospel regularly, and if they are it's normally with lots of religious jargon and/or antiquated tools. It's time to do something about this crisis! It's not good enough to just preach about how we need to get out into the world with the Gospel, as leaders we need to provide teaching, tools and training – the "how to's" of the faith. And this is where Train To Proclaim comes in. We specialise in training Christians to communicate the Gospel effectively with love and grace. As a full time evangelist for over 20 years I have used many tools, but the G7 has revolutionised my evangelism.

As a ministry, we would make five points here:

1. By definition, evangelism is 'the proclamation or spreading of the gospel'¹.
2. The historic gospel is a specific message with specific ingredients: 'sin', 'righteousness', 'judgment', 'Jesus as Saviour', 'Jesus as Lord'.
3. The command was for all believers².
4. We are not to explain our Christian hope only when we are challenged about it. ">
5. Finally, evangelism must not be confused with social action and social reform. As John Stott puts it:

¹ "[Evangelism] is a work of communication in which Christians make themselves mouth pieces of God's message of mercy to sinners. Anyone who faithfully delivers that message, in a small meeting, from a pulpit, or in a private conversation, is evangelising. The way to tell whether you are in fact evangelising is not to ask whether conversions are known to have resulted from your witness. It is to ask whether you are faithfully making known the gospel message." J. I Packer. *Evangelism and the Sovereignty of God*. IVP. 1991. p41

² "The Commission to publish the gospel and make disciples was never confined to the apostles. Nor is it now confined to the Church's ministers. It is a commission that rests upon the whole church collectively, and therefore upon each Christian individually. All God's people are sent to do as the Philipians did, and 'shine as lights in the world; holding forth the word of life.'" Cited in: John Stott. *Motives and Methods in Evangelism*. IVP. 1973. p 5

"> "Christ expects his witnesses to take the initiative. 'You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses'. This is the risen Lord's standing order to all His followers. We can no more restrict the command to witness than we can restrict the promise of the Spirit." John Stott. *Our Guilty Silence. The Church, the Gospel and the World*. IVP. 1997. p62

“What then is the place of social action? And what is its relation to evangelism? Social action is not to be equated with evangelism, nor is it a constituent part of evangelism, nor is it primarily a means to evangelism ... Like evangelism, social action must stand on its own feet and in its own right: both are the services of love, a part of the diakonia of Christ and of Christians, as He calls them to follow in His footsteps.

Nevertheless, although they must not be identified with one another, they should not be isolated from one another either. The two walk together hand in hand, neither pretending to be the other, nor using the other as its cloak or prop. The church then is committed to preach the gospel to the world’.³

If social action is not to be confused with the proclamation of the gospel, and we are all to take the initiative with the people we meet, mix with and with whom we are building friendships, how should we proclaim? When the Spirit shows us the right time, we are to proclaim the whole gospel in a way:

1. Which honours God
2. That does not compromise the historic gospel in any way
3. That leaves no important truth out
4. That is not complicated with unnecessary truth
5. Where the non-churched person comes away feeling loved with their self esteem left intact
6. Where the message given was clearly understood and where there was no confusion.

We have found that most people in the church want to be able to do this but five things stop us:

1. We don't know how to start the conversation
2. Once we have started, we don't know what to say
3. We want tools that are contemporary, designed for today's culture, and easy to use
4. We don't feel confident to answer the questions which non-church people ask when we share the gospel with them
5. We have a fear that others may respond negatively when we share with them.

Failure to address these issues has left many of us in the church with a fear of evangelism. In turn, this has weakened our faith, weakened the church, and dishonoured Jesus. Train To Proclaim is committed to equipping all people in all churches to be ready and confident in any situation to share the historic gospel in a loving, gracious, caring, and non-confrontational manner.

As a ministry, we desire to serve local churches and their pastors, helping them to achieve their existing vision and goals for evangelism:

1. Equipping the saints for the work of ministry (Ephesians 4:12). That is, equipping everyone in the local church to be ready and able to share the historic gospel message in whatever situation they find themselves (e.g around the coffee table at home with our friends, at the sports club, in the office, around the lunch table at work, on a bus or plane, over the fence with a neighbour, family events...and even total strangers)
2. Help to identify and train those in the local church who have the role of evangelist so that they can in turn train and motivate others in their local church to evangelise.
3. Bringing quality evangelism resources to the church through app's, Gospel tools and books.
4. Providing a web site that enables local churches to administrate the evangelistic activity and progress of their people with the goal to encourage and motivate.
5. Develop a long term relationship with churches providing ongoing training and mentoring.

³ John Stott. Our Guilty Silence. The Church, the Gospel and the World. IVP. 1997. p34

Our Responsibility / Your Responsibility

To succeed in evangelism requires effort and commitment from two parties, Train To Proclaim and...you (the budding evangeliser)! If both parties complete their responsibilities, then you should experience great success in evangelism. If you don't succeed, it is likely that one or both parties have not followed through.

Train To Proclaim commits to completing our responsibilities by providing you with the required products and teaching you the necessary skills – will you make a commitment to complete your responsibilities?

Below is a schedule of the responsibilities of both parties.

OUR RESPONSIBILITY		YOUR RESPONSIBILITY	
PROVIDING EVANGELISM RESOURCES		UTILISE THE RESOURCES	
✓		✓	
Recommended Reading		<p>Books are a fantastic way to help us keep focused on evangelism and our goals. They are also a great source of extra study and encouragement. To obtain these and other resources see the Order Form on page 45.</p>	
• Evangelism and The Sovereignty of God - JI Packer			
• The Antioch Factor – Ross Paterson			
• Ashamed of the Gospel – John McArthur			
• God doesn't believe in Atheists – Ray Comfort			
• How to Win Souls and Influence People – Ray Comfort			
• Evangelism and What of the Unevangelised – Oswald Sanders			
• 7 Lies Christian Believe about the Lost- Mike Smalley			
Tract's		<p>Tracts are great to give to those that it is not possible to have 6 ½ minutes with.</p>	
• The Test			
• The Wallet Tract			
DVD's		<p>'Learning The Seed' DVD series is for extra training with The Seed. A good idea is to watch this while training someone else on how to use The Seed.</p>	
• Understanding Why Christians don't Evangelise			
• Learning 'The Seed' 6 DVD series			
• Gospel in 7 Enhanced DVD			
• Video G7 give-away DVD's			
Phone and Internet Evangelism Tools		<p>You don't even need to leave home to share the Gospel, and can share with people all around the world!!!</p>	
• Car Window Sticker			
• Chat Room Program			
TEACHING PRESENTATION SKILLS		ACQUIRING VITAL NEW SKILLS	
Gospel Presentation Skills using 'The Seed'		<p>I have spent time practising these skills in my own time and have acquired sufficient skills to be able to love someone with the gospel (refer to Presentation Skills Checklist)</p>	
• Approach			
• Introduction			
• Ten Questions			
• Transition			
• Gospel Diagrams			
• Review			
• Finishing off Positively			

PRACTICALS AND SETTING GOALS – THE ABSOLUTE BOTTOM LINE

James 1:22 “Prove yourselves to be doers of the Word, and not merely hearers only”

I will take responsibility to complete the practical aspect of training.

✓

1. Have read the training manual and understood the content	
2. Have loved 10 Christian friends with the Gospel	
3. Have loved 10 unchurched people with the Gospel	
4. Have found a buddy to go out with on a regular basis. I will make it my responsibility to contact them. If they can't go, I will find someone else. If I can't find anyone to go with, I will go by myself!	
5. Have completed a 7-day challenge	
6. Have shared with a group of three or more people	
7. Have been video taped sharing the Gospel	
8. Have shared with 10 people in three hours	
9. Have shared door to door	
10. Have shared at least once a week for the last year	

Completing these goals will mean that you will receive “The Proclaimers Certificate”. You will have succeeded in becoming a regular proclaimer of the Gospel and will feel confident to share the Gospel in most appropriate settings. Well done!!!

COMMITTED TO PRAYER

Be recording the people you have loved with the Gospel using the Prayer Notebook

Yes, I am going to commit myself to this exciting adventure and will do everything I can to fulfil my responsibilities. I will contact Train To Proclaim to arrange to be mentored as often as needed. I want to commit myself to working towards The Proclaimers Certificate and welcome encouragement and support from Train To Proclaim and others on the team at my church.

Signed:

on behalf of Train To Proclaim

Trainee

Defining the Words of the Gospel

The word 'Gospel' means 'good news'. We know who is the subject of the good news – Jesus Christ. But for a non-Christian, who knows nothing about Jesus, further explanation is needed. It is a fatal mistake to presume that non-Christians know a lot already about Christianity and Jesus. They normally don't and this is why the full Gospel must be proclaimed. The full Gospel takes nothing for granted, and presumes that non-Christians know nothing about Jesus.

The Gospel then explains who Jesus is and why He is so significant. Above all else the Gospel seeks to bring non-Christians into a place where they fully understand who Jesus is and why they need Him. It is not enough to just explain who Jesus is. Most tracts only go this far. Most tracts don't explain the 'why' of the Gospel. The 'why' factor is so very important. eg:

- Why am I separated from God? (Because I am a sinner)
- Why can't God just let me into heaven? (Because God is Holy)
- Why must I be judged? (Because we have broken God's laws and God is just)
- Why must I make Him Lord? (Because as the Creator of all things, He is worthy)

The Gospel is not any random Christian message, like 'Come to church', 'God is awesome', 'God loves you' and other Christian phrases like that. They are just Christian phrases but they are not 'the Gospel'. Even our 'testimony' in itself is not the Gospel. When Jesus said 'go into all the world and preach the Gospel', He was talking about a very specific message intended to be spoken. This message has ingredients, just like a cake mix has ingredients. In other words, the Gospel is defined by its content.

There are five essential ingredients of the Gospel. The first three ingredients are detailed in John 16:8. They are:

Sin
Righteousness
Judgment

The first three, when presented together, give an explanation of the problem. The solution to that problem is **Jesus as Saviour**, the fourth ingredient. Our response to what Jesus has done leads us to the fifth essential ingredient of the Gospel, **Jesus as Lord**. The G7 that we use to share the Gospel explains all five ingredients. Jesus as Lord is explained in detail as well through 7 key attitudes and the genuineness test in the Follow Up booklet, 'The Passion and You' or 'Why some Good People will not go to Heaven'.

The Gospel can be explained to non-Christians by asking and answering a series of questions, which are imbedded in the presentation.

1. If Jesus is good news, what is the bad news? (The bad news is that God is holy and we are all sinners, separated from God)
2. If the bad news is **sin** and separation, how does Jesus solve the problem? (By giving us His **righteousness**. He is the **Saviour**)
3. If I choose to ignore the bad news (sin) and the Good News (Jesus), what are the consequences for me? (**Judgement**: heaven and hell)
4. What must I do to be saved? (Repent and make Jesus **Lord**)

Why is it so critical to define the Gospel correctly?

Please think about this for a minute. If the Gospel Jesus spoke of in Mark 16:15 is a specific message, and if Paul had in mind the same message in Romans 1:16 ('The Gospel is the power of God for the salvation of sinners'), then we are fools if we preach any other Gospel because any other gospel is NOT powerful. The Gospel is like a carefully cut key, designed to fit the lock of any human heart. Now, keys are lock specific. Not any key fits any lock. So, when we try and use 'other gospels' to unlock the key of the human heart, is it any wonder the door will not open? (ie. we see few genuine conversions). The full historic Gospel is the only key that God uses to open the human heart.

When we communicate the Gospel with someone, we are beginning to fulfil the Great Commission. We are 'sowing' the Gospel. The Great Commission has two components: proclamation and disciplining those who are converted.

'Sowing', properly understood, is the proclamation or announcement of the Gospel message. Proclamation **is** the fulfilment of Jesus' command to the whole church to go into all the world and preach the Gospel (Mark 16:15).

What is essential about the Gospel is that its epicentre is Jesus.

As Reinhard Bonnke puts it:

*"Jesus is the beginning and end of every Gospel sermon, the Alpha and Omega of all witness. He is the be-all-and-end-all of the message."*¹

¹ Reinhard Bonnke. Evangelism by Fire. Igniting your Passion for the Lost. Kingsway Publication. 1996. p90

Why is the proclamation of the Gospel so essential?

Firstly, we are commanded to proclaim. Secondly, it works. Here is an example from history. In 1873, **David Livingstone**, the famous missionary died. The following is an extract from his diary:

“We are like voices crying in the wilderness; we prepare the way for a glorious future. Future missionaries will be rewarded with conversions for every sermon. We are their pioneers and helpers. Let them not forget the watchmen of the night – us, who worked when all was gloom, and no evidence of success in the way of conversion cheered our paths. They will doubtless have more light than we; but we can serve Our Master earnestly and proclaim the Gospel as they will do”.²

Now the place where Livingstone sowed the Gospel boasts a city of 300,000 people. In a recent crusade held by Reinhard Bonnke, tens of thousands of people were converted. Did Reinhard Bonnke reap a harvest because he was superior to Livingstone and his band of pioneer missionaries? No. He reaped a harvest **because** of the efforts of Livingstone and the missionaries since, who have sown the Gospel. Bonnke attributes his great success to the work of Livingstone and other missionaries who preceded his visits and who faithfully sowed the Gospel.

Jesus said in John 4:36-38:

“And he who reaps receives wages, and gathers fruit for eternal life, that both he who sows and he who reaps may rejoice together...I sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labours”.

This is why we **must** love people with the Gospel. There can be no reaping without sowing. People will not be saved unless we sow. This is why Derek Prince writes so passionately on this subject:

“The supreme purpose of every true Christian Church, the chief duty of every Christian minister, the main responsibility of every Christian layman, is to present to all who may be reached, in the clearest and most forceful way, the basic facts of the Gospel of Christ, and to urge all who hear to make the definite personal response to these facts which God requires. To this, the supreme task, every other duty and activity of the church, must be secondary and subsidiary.”³

²Ibid, page 84.

³ Derek Prince, Foundation series, volume 1. Sovereign World Books. 1986. p145
Defining the words of the Gospel
Section One



Section One

The 'G7'

The Introduction

When you share with people who already know you then you don't need to give as much information as when you talk with a total stranger. That is why we have two introductions. The following is an explanation of why we say each line so that you can better understand the importance of these words. I have broken it into 3 M's - Manners, Me and Mission.

MANNERS

"Excuse me." To be polite and get attention. If we already have eye contact we would greet them in the normal way. Remember not to go onto the next line until you have their attention (eye contact).

"Can you help me with something?" People love to help others and we also want to put them in the position of power; i.e. we are humbling ourselves by asking for help. Are they helping us? Yes. Firstly, they are giving us a precious commodity, their time, and that needs to be appreciated. Secondly, they are helping us to understand where they as non-church people are coming from, helping to build bridges between the church and the world. Thirdly and most importantly, we have a goal of preaching the Gospel to everyone in the world; we can only achieve this if people give us their time and attention in order to listen to the Gospel. They are greatly helping us, often more than they know. Ironically we are also helping them, giving them the words that lead to eternal life. This is a wonderful thing for both parties!

"[Do you mind if I have a seat?]" Optional; only if they are sitting and you would feel like you are intruding just plonking yourself beside them.

ME

"My name is" You are opening up to them, encouraging them to be open to you and being transparent about who you are and what you are doing.

"I work WITH mainstream churches" We don't work FOR mainstream churches, but together all the Christian churches are working to see the Gospel go out into all the world. Even with The Seed presentation alone, there are people from over 100 different denominations that have been trained, and we all work together for the same cause.

"like Anglicans, Baptists, Presbyterians..." These are just examples of the many churches we are working with, but they are examples that people are familiar with, they have been around for donkeys years and are considered "safe", not out on the fringes, and generally have a good reputation in the community. We are putting people at ease, in essence saying "We aren't Jehovah's Witnesses or Mormons or from any other cult or fringe group."

With people who know you: "I'm doing something with church"

People who know you hopefully already know you are a Christian and that you are not part of some sort of cult, so you need to give them less information. This line breaks the ice in bringing up the coming subject without being off-putting.

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“nothing weird, so you can just relax.” We are putting people at ease. If they are a stranger then we are helping them to put us into an appropriate box, the box of the known and accepted, and to feel more comfortable talking with us. When you say this, smile and they will normally smile or laugh.

MISSION

“This is the latest thing.” People love to hear and see the latest thing.

“Most people really enjoy this” – again an encouraging comment to build enthusiasm to go through the presentation. People think “If most people enjoy this, I’m like most people so I will probably enjoy it too!”

“All we do is ask you 10 quick questions” Notice this ISN’T a survey

“give you a score, analyse it, and THEN” The word ‘then’ is extremely important. If you leave it out it sounds like you need to do everything including the questions in six and a half minutes (some people take longer than that just on the questions).

“for about six and a half minutes I will give you the best definition you have ever heard of what a Christian is” This presentation shows the problem, the solution to our problem, and then the response to Jesus – becoming a Christian. We describe what a Christian isn’t and then bring what a Christian really is. This is the most comprehensive and best definition I have ever seen of what a Christian is. Notice the change from “we” at the beginning of this sentence, to “I”. We are associating what we are doing with the others that are doing it, but saying that ‘I personally’ will be taking you through the best definition of what a Christian is.

“here’s the first one ...” Notice that this isn’t a new sentence, we go straight into the first question. Not to steamroll people into doing it, but because we expect people to do this with us. People will ride on your enthusiasm, encouragement and expectations. If you don’t think people will do it with you, then you will project that through your body language and sound of your voice. The more relaxed you are, the more relaxed they will be, the more positive you are, the more positive they will be, the more expectant you are, the more expectant they will be.

What do you want to know from a stranger who approaches you for help?

When someone rings me up on the phone, or approaches me in the street, I want to know four things. Their name, who they are working with, what they want to talk to me about and the biggie – how long it will take!!! A lot of people don’t give out all of this information, which is frustrating and causes negativity to being approached (which reinforces the ‘Individualistic societal model’ we live in). No one wants to be conned or tricked into doing something. That’s why we use this introduction, to be upfront with people right from the outset and say who we are, who we are working with, what we are doing and how long it is going to take. We aren’t conning anyone, we are being upfront and honest. If someone doesn’t want to do it, that is fine, just say, “Thanks anyway, have a great day”. Don’t force it, the timing just may not be right. Being positive and loving will create a more positive impression for the next time that person is approached.

Fillers, Expanders, Bumpers & Rapport Builders

'Fillers' fill out silences, 'Expanders' explain the question more fully and 'Bumpers' (Numbers 3 and 8 only) bump up the score. Fillers, expanders, and bumpers all help to build rapport and will ensure that the person you love with the gospel gets a reasonable score. Below is a guide of some fillers/expanders/bumpers you can use. Feel free to make up your own. Our suggestions below do work though; they have been tried and tested with thousands of non-churched people.

1. I give to charities?

You know, things like buskers on the street, charity sausage sizzles, Red Cross, World Vision, Cancer society...

1 2 3 4 5

2. I pray

5 would be you pray every day, 0 is you've never prayed in your life, not even when you have been in trouble

1 2 3 4 5

3. I help strangers in need

If there is a pause, ***"If someone needed a push with their car, or someone asked for directions",*** after they answer ***"I'll give you a ? (bump it up one), you're helping me!"***

**** "What is your Name? Thanks Joe, I appreciate you helping me."*** (This is a good point to ask for their name about this time as it fits in with the question and means you can use it for the rest of the presentation)

1 2 3 4 5

*

4. I read the Bible

5 is you browse it quite often, 0 is you've never held it in your hand

1 2 3 4 5

5. I forgive people when they hurt me

If they score low ***"It's hard to do sometimes"*** or ***"Depends how bad it is, doesn't it?"*** if high ***"That's great, a lot of people struggle with this one"***

1 2 3 4 5

6. I love and help family members

1 2 3 4 5

7. I am loyal with my friendships

1 2 3 4 5

Most people score a '4' or '5' on questions 6 & 7. If they say 'yep', this means '5'

8. I put other people first when they need me

If they are scoring very low up until now. ***"Well you're putting me first, I'll give you a ?"*** (bump up one from the answer they gave, but never to 5)

1 2 3 4 5

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9. I am totally honest in the things I say and do

"Well we know the liars always get a five on this one! Ha Ha Ha!"

1 2 3 4 5 _____

10. I see the best in people

Only if there is silence ***"Do you normally see the best or the worst in people, or a bit of both?"***

1 2 3 4 5 _____

Rapport Builders

These are phrases we use throughout the questions and often through the presentation that build rapport with the person we are sharing with. Every question is an opportunity to build rapport, regardless of the response. As a general rule, if the person you are sharing the gospel with selects a low score on a question we empathise with them or appreciate their honesty. If they score highly, we praise them. In this way, every answer is an opportunity to connect with the person and build rapport.

For Example:

"Good on you"

"Thank you"

"It's hard to do sometimes"

"Well done"

"You're onto it"

"Hey, thanks for being so honest"

"Great!"

"You're on a roll"

"Wow, that's excellent"

"I struggle with this one too"

"You're scoring better than me on that one"

Etc.

After adding up the score out loud in columns we then we move to the transition ...

8. Let me rate this for you ...

9. **49-50 is Angelic**, so you're not an angel

10. **46-48 is Saintly**, so you're not Saint (say their name)

11. According to *this* standard you are a '**Good** Person'... etc.

Remember, with the 10 questions:

- Keep your pen on the page
- Keep your words in sync with your pen
- Keep your eyes mainly down
- Add in columns
- Be positive, empathetic, sincere and gracious
- Have some fun!

The G7 Pages 4 & 5 (Numbers 1–3)



This is an extremely important part of the explanation. All good evangelism begins with a description of God. This sets the standard: God and Heaven are both Holy.

J.I. Packer describes what “Holy” means. “... you find that in both Testaments it is a word that applies primarily to God and expresses everything that sets Him apart from us, making Him worshipful and awesome; and everything that sets Him against us, making Him an object of actual terror. The basic thought that the word carries is of God’s separateness from us and of the contrast between what He is and what we are. If you think of holiness as a circle embracing everything about God that is different from what we are, the centre of the circle is God’s moral and spiritual purity, which contrasts painfully with our twisted sinfulness.”¹

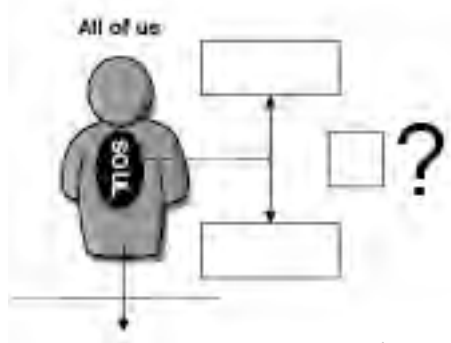
God lives in Heaven and thus He and His dwelling place must be compatible. Heaven then is also Holy. The word “perfect” is the simplest and most accurate English word to use with the unchurched as a synonym of the word “Holy”.

You will soon see why it is so important to establish early in the presentation that God and Heaven are perfect. This sets the whole platform or foundation on which to build the Gospel onto!

¹ J.I. Packer. *Laid Back Religion; A Penetrating Look at Christianity Today*. Inter-varsity Press. 1985. p35.

The G7 Pages 4 & 5 (Numbers 4–11)

Whereas the first diagram was about God and set the standard (perfection), this diagram deals with the human soul: its nature, destiny, and value.



Section aims to emphasise...

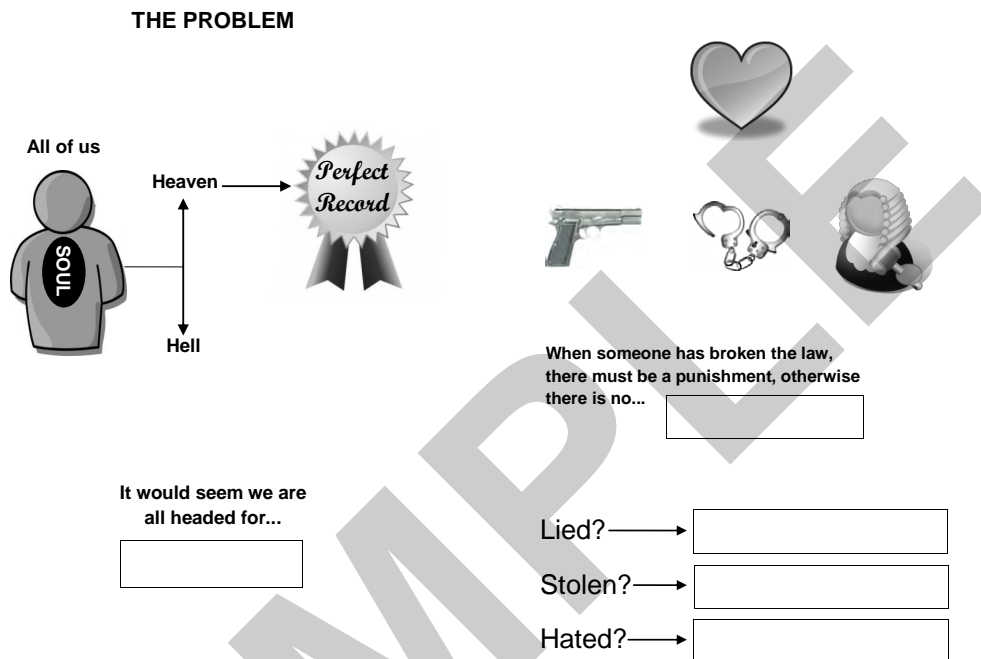
1. The eternal state of the soul. (Heb 9:27; Matt. 25:46; Rev 20:10; Dan 12:2, Luke 16:23-24; Mark 9:47-48; Rev 14:11; Rev 20:10,15; Rev 22:14; Luk 13:28, Jude 1:7, etc).
2. That any doctrine about a third place for the destiny of the soul is not Biblical.
3. The reality of heaven and hell. (Matt 11:25; 18:10; 23:33. Mark 9:43; Luke 12:5; 16:23)
4. The essential difference between temporary life on earth and eternal life after death.

Note: At this point you may have someone challenge the statement that 'there is no third place' and they may ask about purgatory. It is important (as always) not to get into an argument about it. Even those who believe in purgatory acknowledge that eventually everyone ends up in Heaven or Hell. Information about the Catholic Church and Purgatory is in Section Two, page 26.

Very occasionally you may be challenged on the soul living on forever. Jehovah's Witnesses and even some Christians believe that the soul is mortal like our bodies. Again don't get into an argument. There is a whole section on 'Conditional Immortality and Annihilation' for you to look at in Section Two, page 25.

The G7 Pages 6 –9

Whereas the previous diagram was about the human soul: its nature, destiny, and value, this diagram makes it clear that all people without Jesus' perfect record are destined for hell.



Diagrams aim to emphasise

1. The fact that all people have imperfect records. (Romans 3:23)
2. That if we break just one of the commands of the Bible we have broken all of them (James 2:10)
3. That all imperfect human souls are destined for hell.
4. That God does not send anyone to hell. Rather, God has to be consistent with His perfect nature and the perfect nature of Heaven.
5. That God grieves over people who end up in hell. (2 Peter 3:9).
6. The balance between the Love of God and the Justice of God
7. That we don't deserve to enter Heaven, we deserve Hell (then Jesus is glorified even more when He is presented as the way out)
8. The Law (see page 28 for a detailed look at why the Law is so important).

You will notice that diagrams on page 7 finish with a summary of the teaching of the first three diagrams. Your task is to be like a lawyer who presents an irrefutable case. The critical conclusion is soon reached. All people without Jesus' perfect record are destined for hell.

Try to talk about hell with compassion and a sense of sadness for this is how God feels about this situation (James 5:11; Matthew 9:36; 2 Peter 3:9).

The G7 Pages 10 & 11

The previous diagram aimed to make it clear that people without a perfect record cannot enter heaven (to establish the bad news). This diagram deals with the good news - Jesus.

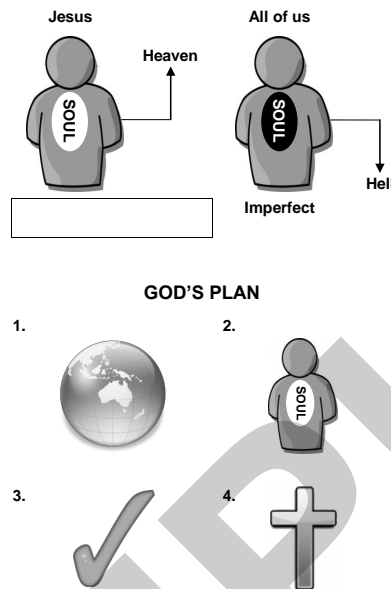


Diagram aims to emphasise

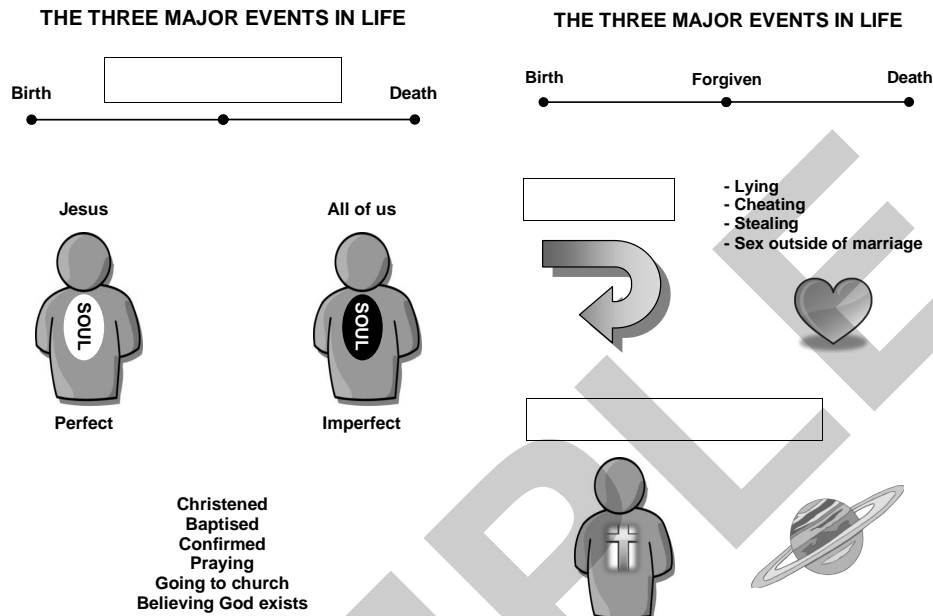
1. The difference between the soul of Jesus and all human souls.
2. That Jesus' death was planned and voluntary. (Philippians 2:8 "...He humbled Himself...")
3. That one of the primary motives for Jesus' death was love for people; to establish relationship with them now and to live with them forever.
4. That Jesus' death satisfied the holy demands of the Father and Heaven.
5. That Jesus was, and still is, the only person who could enter Heaven directly because He is the only person to have lived a perfect life. People sometimes ask the question "What happened to Enoch and others in the OLD TESTAMENT who went directly to heaven? They went straight up to heaven didn't they?" In the OLD TESTAMENT if a person believed what God told them and obeyed, God was pleased with their faith and He gave them His righteousness. Abraham is a clear example. God called him out of Haran (Genesis 12:1-4). He believed God and God gave Abraham His righteousness (Romans 4:3). In the New Testament, if people believe the conditions set forth in the Bible (what God has spoken) for right standing with God (belief in the finished work of the Cross and repentance), God gives that believer His righteousness. In both Testaments, if a person acts on the Word of God by faith, God gives them His righteousness.
6. The significance of the cross
7. That Jesus needed to be fully man to be our substitute and fully God to satisfy the demands of the Father.

When you point to the souls of "All of Us" and compare it with the soul of Jesus, most people respond by saying Jesus' soul was "perfect" or "pure" or "white".

Although he made it **possible**, people still have to choose to receive the gift of God in Jesus Christ, i.e. only by becoming a Christian does someone appropriate that possibility.

The G7 Pages 12 – 15

Whereas the previous diagram dealt with Jesus' death making it POSSIBLE to get His perfect record, these diagrams show you how!



Errors to be countered by truth

1. No one becomes a Christian or enters the Kingdom of God by being born into a Christian family, going to church, being baptised, confirmed, taking communion, or by any other Christian ordinance/discipline/ritual, doing good things, abstaining from bad things, keeping the ten commandments, helping old ladies or old men across the road, doing meals on wheels, giving money to charities, child sponsorship etc.
2. That because Jesus died on the Cross everyone is going to Heaven.

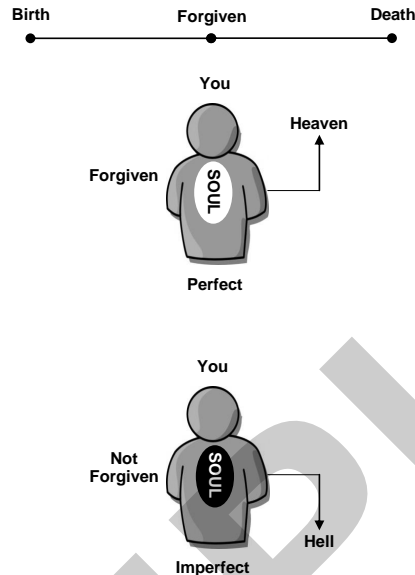
Diagram aims to emphasise

1. That there are supposed to be three major events in every person's life: birth, death, and becoming a Christian.
2. That theologically speaking, becoming a Christian is a point-in-time event, a conscious decision.*
3. That other Christian ordinances/traditions/disciplines are not to be equated with salvation.
4. What a person needs to do to make Jesus Lord (repent) at the point of conversion.
5. That receiving a perfect record involves a commitment to change and a commitment to follow and obey.
6. It is not about being perfect but about a change of heart and walking with God.

***Some Christians cannot recall the exact time when they made this decision, yet their conversion is without doubt. At some stage they must have surrendered to Christ. Such people will not in any way take issue with the seven attitudes in the Follow Up Booklet. In other words, their faith is genuine.**

The G7 Pages 16 – 17

Whereas the previous diagrams gave a clear explanation of what it means to become a Christian, these last two stories ask people to project themselves forward to death and to imagine themselves being judged by God.



Errors to be countered by truth

1. Reincarnation is a lie and deception. We die once, and at that death there is a judgment. (Hebrews 9:27)
2. That there is a third place or any other option apart from eternal Heaven or eternal Hell.
3. That at the end of life, God judges a person's life by weighing the good things they have done against the bad things they have done. According to this error, if the good outweighs the bad, a person will gain entrance into heaven.
4. That at death, we simply go into the ground and decompose. According to this error, death equates with termination of all life, including the soul.

Diagram aims to emphasise

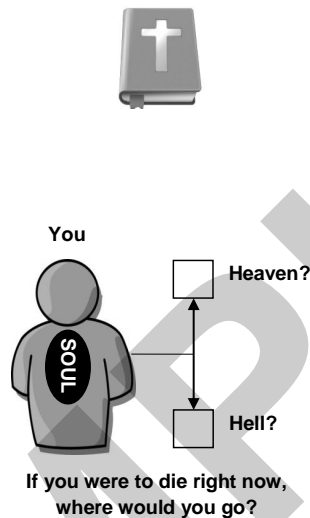
1. ~~At~~ That at death, everyone will face judgment before God (Hebrews 9:27)
2. ~~At~~ That at judgment, only people with Jesus' perfect record will gain entry to ~~At~~ Heaven. All other people, regardless of religious upbringing, race or gender are ~~At~~ destined for Hell.
3. ~~At~~ A prophetic look into the future at their eternal destiny (Rev 19:10)
4. ~~At~~ How beautiful it will be for anyone who has turned and surrendered.
5. ~~At~~ What a hero Jesus is and should be in our lives, because of what He has done ~~At~~ for us.
6. ~~At~~ How horrific it will be for anyone who has not surrendered their life to Jesus
7. ~~At~~ How God is grieved to see them go to hell.
8. ~~At~~ How God in His immense love reached out in many ways to them, and yet they ~~At~~ ignored Him and would not turn.

Remember NOT to have any eye contact if you do page 16/17. This decreases tension and any misunderstanding about who is speaking. Lower your voice slightly and try to sound as gentle and loving as you can.

The G7 Pages 18 & 19

Whereas the previous diagrams asks people to project themselves forward to death and to imagine themselves being judged by God, we now ask people to confess their destiny after death.

If everything I've told you today
from the Bible is true



This is the climax of the presentation, where it has all been building, we ask people to confess where they are going at death (i.e. Heaven or Hell). About 5% of people say they are going to "Heaven" even though you know they are not Christians.

They respond in this way for one of three reasons:

Self-righteousness: Their self-righteousness is so deep rooted that they cannot or will not accept that they are not good enough for entry to Heaven.

Denial: They enter into denial and adopt a "bury the head in the sand" approach.

Misunderstanding: They did not understand the explanation. The 'review' will overcome this problem

Key point to remember

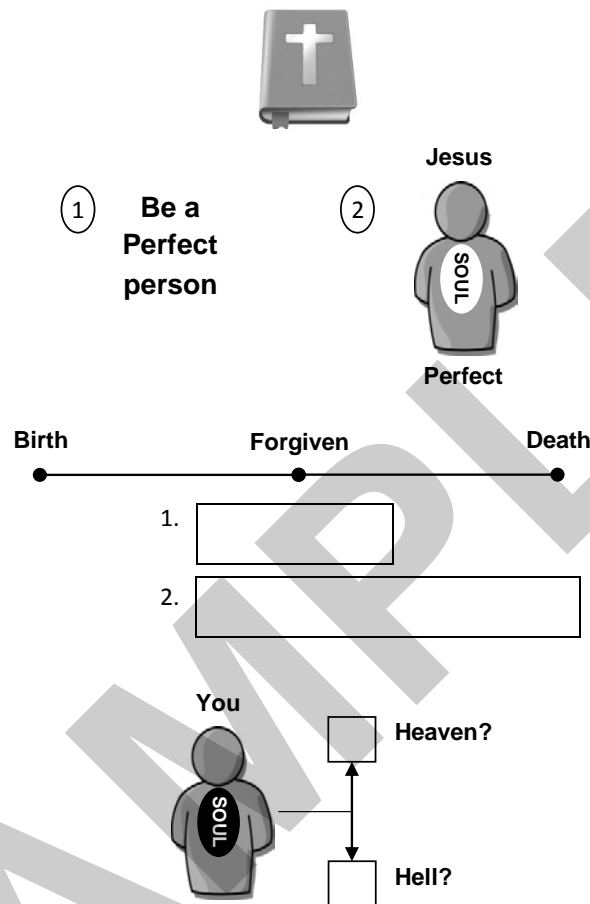
1. If you can get the person to actually confess (say out loud), "I'm going to Hell", you have succeeded.

Diagram aims to emphasise again

1. That there are only two destinies for the human soul.
2. That all people are going to live on forever after they die.
3. That every person must take responsibility on earth for where they go after death, it is a matter of personal choice, not fate.

Review Diagram (Pages 20 – 21)

The review diagram makes certain that the gospel has been understood and also reinforces what it means to make Jesus Lord of your life.



Errors to be countered by truth

1. That there are other ways to heaven apart from Jesus.
2. That we can be good enough to get to heaven on our own.

Diagram aims to emphasise again

1. Everything they have learnt throughout the presentation – it is a summary.
2. That this isn't our opinion, our authority rests entirely on what the Bible says
3. Only having the Perfect record of Jesus will get you into heaven. Jesus is our only hope.
4. To receive this record involves a commitment to change and a commitment to follow and obey.

16 Keys to Making the Most of an Evangelistic Situation

1. Pray before and after you share

Rom 10:1 Brothers, my heart's desire and prayer to God on behalf of the Jews is that they would be saved.

Rom 12:12 Be joyful in hope, patient in trouble, and persistent in prayer.

It is our hearts desire as well that people are saved. And as we know that no-one can be saved unless God draw them and does a supernatural work in their hearts, then we should be committed to persistently praying for those we reach and those we are about to reach.

2. Be a risk taker!

"I came to you in weakness and fear, and with much trembling. My message and my preaching were not with wise and persuasive words, but with a demonstration of the Spirit's power, so that your faith might not rest on men's wisdom but on God's power" (1 Corinthians 2:4-5)

- The prayer I hate most: "Lord, give me opportunities today".
- The prayer I love most: "Lord, give me the courage to make the opportunities today".

David Watson writes, "After years of personal evangelism, I have come to learn two principles. Firstly, opportunities come so far as we really want them. If we genuinely long for others to know Christ, constant natural situations will present themselves. Secondly, most people, if not all, are basically hungry for God, even though they show little sign of this on the surface."¹

Dr WE Sangster writes, "How shall I feel at the judgment, if multitudes of missed opportunities pass before me in full review, and all my excuses prove to be disguises of my cowardice and pride?"²

3. Choose the person carefully

Timing is everything. When sharing with someone you know, think about when the best time would be to approach them. Appropriateness goes a long way! When sharing with strangers there are two main considerations:

1. Choose people who look like they have time sitting on seats watching people
 - Don't choose people who are busy or walking fast looking like they are on a mission
 - Don't take people away from their work if it means they will get into trouble
2. Choose people who are away from others

¹ David Watson. I Believe in Evangelism. Hodder and Stroughton. 1976. pp100-101

² Cited in: Leonard Ravenhill. Why Revival Tarries. Bethany Fellowship Press. Minneapolis. 1960. p58

- 4. Be enthusiastic and happy**
 - Be relaxed
 - Affirm the person as the survey progresses - e.g. "Well done. You got a better score than me on that one!" or "That's excellent!" or "Thanks for being honest"
- 5. Don't let anything put them off hearing the Gospel**
 - Wear clothes that would not embarrass people
 - Smell good
 - Clip your nose hairs
 - First Impressions are important
 - Don't invade their personal space
 - Don't be too intense
 - Speak quietly, as though this was a personal and private conversation
 - Be humble, gracious and gentle
- 6. Never let the conversation develop into confrontation**

Be quick to say "I respect that you think that"
- 7. Practise, Practise, Practise**

Witnessing skill is learned, it takes time.
- 8. Sharing with Groups**

Don't single people out who are in a group. If people are in a group, address the whole group. If the group is small you can average the scores and involve everyone, if it is too big (four plus) then just do it with one and ask the others to watch. This way you are involving everyone, but still keeping it moving.
- 9. God uses relationship to hold people in the church, so build relationship**

Be prepared to follow people up, i.e. invite them to a meal. If we don't go out of our way to make the opportunity happen, it will never happen.
- 10. If standing, think about a suitable place to do the evangelism once you have started**

Try to think before you start the introduction where you could make them feel comfortable, i.e. sitting on a nearby seat, top of the car, on a letter box etc.
- 11. Put your own personality into the script, but keep to the script!**
- 12. Discern as fast as you can the emotional level of the person you are talking to**

Try to stay emotionally a little higher than the person so that you can really connect with them. This is what Paul meant when he said, "I have become all things to all men that I might by all means save some". (1 Corinthians 9:22)
- 13. Aim for UNDERSTANDING**

We should feel as though we have really got through to the person and they have clearly understood the presentation.
- 14. As you speak, consciously think about sounding interesting**

Vary your voice, keep the pace of the presentation fast moving and interesting, use facial expressions etc, but try to relax and be natural, loving and sincere.
- 15. Try to use a bit of humour**

This is the best way to break down barriers and remove any tension.
- 16. As a general rule, if you want to decrease tension, decrease eye contact**



Section Two

Apologetics

‘Conditional immortality’ and ‘annihilation’

Conditional immortality is the belief that we are mortal beings, and receiving ‘eternal life’ or immortality is conditional upon receiving Christ. Without Christ and being mortal we simply perish at death. Any scripture to do with the judgment comes against this belief (Heb 9:27).

Annihilationism is the belief that after death you do face God at the judgment, but those that don’t belong to Christ are thrown into the lake of burning sulfur and are therefore consumed. Any scripture to do with consciousness or punishment fly in the face of this belief (Matt 25:46).

“Perhaps the most frightening aspect of hell is its eternity. People can endure the greatest agony if they know it will ultimately stop. In hell, there is no such hope. The Bible clearly teaches that the punishment is eternal. The same word is used for eternal death and eternal life. Jonathan Edwards, in preaching on Revelation 6:15-16 said, ‘Wicked men will hereafter earnestly wish to be turned to nothing and forever cease to be that they may escape the wrath of God.’¹

Hell is an eternity knowing the righteous wrath of God, separated from love, goodness, companionship, light and every other good thing that comes from God, resulting in a suffering from which there is no escape and no relief. Understanding this is crucial to our drive to appreciate the work of Christ and to preach the gospel.

“Conditional immortality and annihilation are not new ideas. History shows, however, that most people and movements who adopt annihilationist views do not remain orthodox. Denying the eternality of hell is tantamount to a running start on the downgrade. Spurgeon attacked conditional immortality as one of the great errors of the nineteenth century down-grade”.²

“The New Testament depicts hell as a state of conscious pain, comparable to that of burning, in which condemned persons realize:

- How repulsive and guilty in their Maker’s eyes was their way of life on earth
- How right was God’s penal exclusion of them from His presence and joy
- How completely they have now lost all gladness and pleasure
- How unchangeable is their condition.

Yet, God’s banishment of these persons to hell is just, first because it is less than they deserve, and second because hell – existence apart from God, even though this means apart from good too – is what, at deepest level, they actually embraced in this life, so that God’s sentence is a ratifying of their own choice: no less, no more... all great evangelists of history including Whitefield, Jonathan Edwards, C.H Spurgeon, D.L Moody and Billy Graham [believed this]”³

Conditional immortality and annihilation doctrines contain the potential to demotivate Christians for evangelism and undermine the importance of what Christ did on the cross.

Note: It is not advisable to spend a lot of time arguing with people about this issue as it probably won’t get you anywhere. But it is something that is important for you to understand, think through and have established in your own mind.

¹ RC Sproul. Essential Truths of the Christian Faith. Tyndale House of Publishing. 1998. 286

² John MacArthur. Ashamed of the Gospel. When the Church Becomes Like the World. Crossway Books. 1993. p64.

³ J.I Packer. Cited in Crucial Questions about Hell. By Ajith Fernando. Crossway Books. 1991. px-xi.

Purgatory and the Catholic Church

The following is not a criticism of the Catholic Church. There are many born again believers in the Catholic Church who are fine Christians, and those of us who have had an association with their church have probably learnt a great deal from them. However, like all churches, the Roman Catholic Church has weaknesses. The doctrine of purgatory is one such weakness.

Robert Broderick defines what Purgatory actually is...

“The souls of those who died as Christians suffer for a time of purging which prepares the soul to enter Heaven. The purpose of purgatory is to cleanse one of imperfections, sins and faults.”¹

According to this belief, before entering Heaven a Christian needs to go to purgatory for cleansing in the fire. The length of time of cleansing in the fire is proportionate to the number of sins committed on earth and the gravity of those sins. Those who are not Christians go to Hell with no opportunity for cleansing in purgatory.

Where did this teaching originate?

A group of Jewish religious writings known as the “Apocryphal” were written in religious circles between 300 BC and 150 AD. From 150AD until 1439, the Catholic Church viewed these books as useful for “deep piety and thoughtful spirituality”². However, although they were not **officially** accepted as Scripture until the council of Florence 1439, the Catholic Church had gradually begun to view them as Scripture well before then.

In one of these Apocryphal books (2 Maccabees 12:43-45) there is a reference to praying for the dead. The Catholic Church made a meal out of this. Relatives and friends who were suffering in purgatory (as they were told by the Catholic priests) could have their sufferings in purgatory lessened, or completed, if those left on earth gave money or land to the church, did good works or paid for special prayers to be said by the priest. These “offerings” were called indulgences.

During the middle ages, the Catholic Church went to great lengths to paint terrifying descriptions of purgatory. “...the furious fits of the stone, fever, or raging gout, the tormenting colic, with all the horrible convulsions of the worst diseases, though you join rack, gridirons, boiling oil, wild beasts, and a hundred horses, drawing several ways and tearing one limb from another, with all the hellish devices of the most barbarous and cruel tyrants, all this does not reach the least part of the mildest pain in purgatory”³.

Such teaching is virtually non-existent in the Catholic church today, yet ‘the wash’ of this teaching still lingers in some parishes, particularly among older Catholics. So much depends on the particular priest and the particular parish.

“By the end of the 4th century AD, prayers for the dead were in common use, and the logical deduction had been drawn that the dead are in some sort of pain or peril from which prayer can deliver them”⁴. This doctrine generated tremendous funding for Catholic activity. “Purgatory was thus a main source of papal wealth... the main value of indulgences lay in their supposed power to remit or abridge purgatorial sufferings [thus the Catholic Church] became possessed of half of Europe”⁵.

¹ *The Catholic Concise Encyclopedia*. Compiled by Robert C. Broderick. Simon and Schuster. New York. 1956. p284.

² *The Lion Handbook of the Bible*. Anzea Publishers. Surrey Hills. 1977. p463.

³ J.J North. *Protestant and Why*. Published by the literature committee of the Baptist Union of NZ. 1950. p77.

⁴ *Ibid*, p75.

⁵ *Ibid*, p74.

Stories like the following were commonplace.

"There were two monks. It was revealed to one of them on his deathbed that he should be released from purgatory the instant the first mass was said for his soul. He made his friend promise to say a mass for his soul the moment the breath left his body. His friend did so and flew to the altar and said the mass. His friend appeared to him radiant in glory yet with reproaches on his lips. "O faithless friend you deserve to be treated with the same cruelty you have shown toward me. I have been for years in the flames and you had not the charity to offer mass for my soul." "Nay," said his friend, "no sooner did your eyes close than I flew to the altar and said the mass and to prove it you can feel that your body is hardly yet cold." "Is that so," said the glorified one, "then how frightful are the torments of purgatory where one hour seems an age."

These and such as these are the "trustworthy private revelations of purgatory" of which Father Hunter in his theology speaks.⁶

The Catholic Church, partly as a reaction to Martin Luther's affirmations that we are saved by grace and not by works, and partly to perpetuate the tradition, reiterated the need to officially include the Apocryphal books into the Catholic Bible at the Council of Trent in 1546. Thus from this point the procedure for officially viewing the Apocryphal books as Scripture by the Catholic Church was now complete.

The council of Trent, 1546 decreed that

"Cannon XXX. If any one saith, that, after the grace of Justification, has been received, to every penitent sinner the guilt is remitted, and the debt of eternal punishment is blotted out in such wise that there remains not any debt of temporal punishment to be discharged either in this world, or the next in Purgatory, before the entrance to heaven can be opened [to him]: let him be anathema."⁷

How should we view purgatory now?

We reject such teaching because it contradicts the clear teaching of Scripture (Galatians 3:1-14; Ephesians 2:8-9). Every text that points to complete salvation in Christ denies the need for purgatory. (John 1:12; John 3:16-18, 36, 5:24, 10:27-28, 1 John 1:7, Romans 8:1, Hebrews 10:14 etc.)

"Since Christ has paid that penalty in full for his people, to teach that there is a purgatory here and that they must be punished for venial sin,⁸ is to deny the sufficiency of the work of Christ and to believe that the individual can and must add his suffering to the sufferings of Christ in order to be saved".⁹

The belief in purgatory robs Jesus of His glory because it suggests that His sacrificial death was not completely satisfactory to the Father.

⁶ Ibid, p76.

⁷ William Webster. *Salvation. The Bible and Roman Catholicism*. Banner of Truth Trust. Edinburgh. 1996. p168.

⁸ The Catholic Church has classifications of sins including: **Mortal sin:** This is where there is a serious transgression of a divine Law and when the consent to sin recognizes both the Law and the serious matter. **Venial sin:** A sin that is committed out of imperfect knowledge and consent, when one transgresses a Law which does not bind seriously, or when a sin is actually grave but, because of an erroneous conscience, the one committing it is ignorant of its gravity. Source: *The Catholic Concise Encyclopedia*. Compiled by Robert C. Broderick. Simon and Schuster. New York. 1956. p306.

⁹ Ibid, p48.

The Function of the Law in Evangelism

Why use the Law in evangelism?

The Law is the means that the Holy Spirit uses to convince people of sin.

'Through the Law comes the knowledge of sin' Romans 3:20

It is only when the Law condemns us that we look to Christ to justify us.
Martin Luther said:

*'It is the work of the Law to terrify, and the work of the gospel to justify'*¹

The Law shows us our guilt before God and stops us justifying ourselves:

Now we know that whatever the Law says, it says to those who are under the Law that every mouth may be stopped, and all the world may become guilty before God. Romans 3:19

The Law defines sin.

The Apostle Paul didn't even know what sin was until the Law told him:

'What shall we say then? Is the Law sin? Certainly not! On the contrary, I would not have known sin except through the Law. For I would not have known covetousness unless the Law had said, 'You shall not covet''
Romans 7:7

The Law was designed for the very purpose of bringing men and women to Christ:

'Therefore the Law was our tutor to bring us to Christ that we might be justified by faith.' Galatians 3:24

Great men of God speaking on the use of the Law in evangelism:

John Wesley

'Before I preach love, mercy and grace, I must preach sin, Law, judgment.'
*In writing to a young friend, he went on to advise, 'Preach 90% Law and 10% grace'*²

¹ Cited in John Stott. Our Guilty Silence. The Gospel, the Church and the Word. Hodder and Stoughton P98

² Cited in Ray Comfort. Hell's Best Kept Secret. Whitaker House. 1984 p23

³ Cited in Ray Comfort. Hell's Best Kept Secret. Whitaker House. 1984 p24

⁴ Cited in Ray Comfort. Hell's Best Kept Secret. Whitaker House. 1984 p25

⁵ Cited in John Stott. Our Guilty Silence. The Gospel, the Church and the Word. Hodder and Stoughton P100

⁶ Cited in John Stott. Our Guilty Silence. The Gospel, the Church and the Word. Hodder and Stoughton P101

Charles Spurgeon

*'But more, there is a war between thee and God's Law. The ten commandments are against thee. The first comes forward and says 'Let him be cursed, for he denies me. He has another God besides me, his God is his belly, he yieldeth homage to his lust'. All the ten commandments, like ten great cannons, are pointed at thee today, for you have broken all of God's statutes and lived in daily neglect of all his commands.'*³

*'Soul! Thou wilt find it a hard thing to go to war with the Law ... what will ye do when the Law comes in terror, when the trumpet of the archangel shall tear you from your grave, when the eyes of God shall burn their way into your guilty soul, when the great books shall be opened, and all your sin and shame shall be punished?'*³

Charles Finney:

*'It is of great importance that the sinner should be made to feel his guilt, and not left to the impression that he is unfortunate. Do not be afraid, but show him the breadth of its precepts. Make him see how it condemns his thoughts and life. By convicted sinner, I mean one who feels himself condemned by the Laws of God, as a guilty sinner.'*⁴

The famous A B Earle:

*'I have found by long experience that the severest threatening of the Law of God have a prominent place in leading men to Christ. They must see themselves lost before they will cry for mercy. They will not escape from danger until they see it.'*⁴

John Stott maintains that God uses two ways to acquaint people with His Law:

'The first is Christ himself. Confronted by Him in the perfection of His self mastery, and self sacrifice, we cannot help falling down at Jesus' knee with Simon Peter and crying out 'Depart from me, I am a sinful man, O Lord''
Luke 5:8'⁵

'The second is Christians. The light of God's Law, which shines brightest in Jesus, shines in His disciples too. And this light exposes the shame of the darkness. 'This is the judgment, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone who does evil hates light, lest his deeds be exposed'
John 3:19-20'⁶

'The same truth is stated of Christians by the Apostle Paul. 'Once you were in darkness, but now you are light in the Lord; walk as children of the light Take no part in the unfruitful works of darkness but instead expose them''
Ephesians 5:8-13

This is not a theological truth only. It happens again and again in practice. What the Holy Spirit uses to prick unbeliever's conscience is the consistent, law abiding, shining conduct of a Christian. A sense of shame leads to a sense of guilt, and so to Christ the sinbearer.'

The Miracle of the Bible and How we Know it's True

According to the Military Historian C. Sanders, there are three tests of reliability for an historical document: bibliographical, internal, and external tests¹.

Test 1 Bibliographical test

This test examines how accurately the books of the Bible have been **preserved** over 2000 years. Historians measure this in two ways:

1. **Number of manuscripts available.**
 - a. There are over 20,000 copies of New Testament documents, or fragments of documents in existence today².
 - b. There are no originals of the NT documents in existence.
2. **The time interval between the original and the extant (earliest existing) copy.**
 - a. The earliest copy (extant) of any NT document is the John Ryland manuscript which is dated A.D. 130.³
 - b. Homer's Iliad has 643 manuscripts and is second in manuscript authority only to the New Testament.

So when were the New Testament books written?

William Albright, who was the world's foremost biblical archaeologist, wrote: "In my opinion, every book of the New Testament was written by a baptised Jew between the forties and eighties of the first century A.D. (very probably some time between about 50 and 75 A.D.)"⁴

What about the gap between the original NT documents and the earliest copies?

Sir Frederick Kenyon who was the director and the principal librarian of the British Museum and second to none in authority in issuing statements about manuscripts concludes:

"The interval between the dates of the original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come to us substantially as they were written has now been removed. Both the authenticity and the general integrity of the books of the New Testament may be regarded as finally established."⁵

"Computer analysis of all known NT manuscripts reveals only 0.1 percent variance. That means that 99.9 percent of the manuscripts' contents are in perfect agreement."⁶

¹ C. Sanders. *Introduction to Research in English Literary History*. MacMillan Company. New York. 1952. p143ff. cited in: Josh MacDowell. *More than a Carpenter*. p46.

² Josh MacDowell. *More than a carpenter*. Kingsway Publications. Eastbourne. 1989. p47.

³ Paul Little. *Know why you believe*. Inter-varsity Press. 1988. p78.

⁴ William F Albright. *Christianity Today*. Vol. 7. Jan.18,1963. p3. cited in: Josh MacDowell. *More than a Carpenter*. p43.

⁵ Josh MacDowell. *More than a carpenter*. Kingsway Publications. Eastbourne. 1989. p48.

⁶ Terry Hall. *How the Bible became a Book*. Victor books. London. 1990. p135.

Test 2 Internal evidence test

The bibliographical test has determined only that the text we have now is what was originally recorded. What if what was recorded was a lie? Then all we have is a well-preserved lie.

So the question we need to answer now is: "To what extent is the written record accurate?"

Historians use two tests to determine how accurate an historical document is:

1. How near chronologically was the witness to the event?
2. How near geographically was the witness to the event?

People who were eyewitnesses, or who had received their information from eyewitnesses, wrote the New Testament documents.

Luke 1:1-4 Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the Word. Therefore, since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught.

2 Peter 1:16 We did not follow cleverly invented stories when we told you about the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

1 John 1:3 We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ.

What happens though if an eyewitness consciously or unconsciously tells falsehoods about what they saw? But there is further convincing internal evidence that what the New Testament writers recorded was truthful.

1. The documents about Jesus were circulating during the lifetime of those who saw Him.

Jesus caused a great stir politically and spiritually. He was a high profile person. People were writing down what He said and did. Some wrote to promote Him (e.g. John and Luke). Others wrote to accuse and convict Him (e.g. the Pharisees). If either side has written falsehood, it would have been quickly detected. In fact, those who were promoting Christ made appeal to common knowledge about Jesus.

Acts 2:22 "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know."

Acts 26:24-28 At this point Festus interrupted Paul's defense. "You are out of your mind, Paul!" he shouted. "Your great learning is driving you insane". "I am not insane, most excellent Festus," Paul replied. "What I am saying is true and reasonable. The king is familiar with these things, and I can speak freely to him. I am convinced that none of this has escaped his notice, because it was not done in a corner. "

Lawrence J. McGinley comments on the value of hostile witnesses in relationship to recorded events:

“First of all, eyewitnesses of the events in question were still alive when the tradition had been completely formed; and among those eyewitnesses were bitter enemies of the new religious movement. Yet the tradition claimed to narrate a series of well known deeds and publicly taught doctrines at a time when false statements could, and would, be challenged”.

What McGinley is saying is that hostile witnesses keep testimonies honest!

But there is further convincing evidence that what the New Testament writers recorded was truthful. The authors of the New Testament books were living when their books were circulating. If an author wrote a book and someone changed the content of the book during the lifetime of the author, who would be the first to know? The author. The fact that the authors of NT books were alive when their books were circulating was another strong factor working to preserve their validity.

2. The inclusion of records of human failures, doubts and fears in the Bible

If the incidents recorded in the Bible were invented or made up, surely many negative aspects of the lives of Christians would have been concealed? Will Durant writes:

“Despite the theological preconceptions of the evangelists, they record many incidents that mere inventors would have concealed - the competition of the apostles for high places in the Kingdom, their flight after Jesus’ arrest, Peter’s denial, the failure of Christ to work miracles in Galilee, the references of some auditors to his possible insanity, his early uncertainty as to his mission, his confession of ignorance as to the future, his moments of bitterness, his despairing cry on the cross. No one reading these scenes can doubt the reality of the figure behind them. That a few simple men should in one generation have invented so powerful and appealing a personality, so lofty an ethic, and so inspiring a vision of human brotherhood, would be a miracle far more incredible than any recorded in the Gospels. After two centuries of Higher Criticism the outlines of the life, character and teaching of Christ remain reasonably clear and constitute the most fascinating feature in the future of Western man” ⁷

The third test that historians use to determine the reliability of an historical document is the external evidence test.

Test 3 External evidence test

This is the third test historians use to test whether an ancient document is trustworthy. Historians ask the question: Do other historical documents confirm or deny the validity of the documents in question? In other words, are there other documents, other than the ones under analysis, which confirm the accuracy, validity, and reliability of the document in question? There are nine sources⁷ outside of the Bible, which confirm its validity.

⁷ Dr E.K. Victor Pearce. *Archaeology; Evidence for Truth*. Vol.2. Eagle Publishing. 1998. p158.

1. Josephus, a respected Jewish historian and contemporary of the Apostles (A.D. 37-95) “

‘Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ and, when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again on the third day; as the divine prophets had foretold, these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day’⁸

2. Tacitus

A well-known Roman historian. Tacitus was born in A.D. 52. Among the many other things he wrote about the Christians he writes ‘Christ was their founder. He was put to death by Pontius Pilate, who was procurator of Judea in the reign of Tiberius Caesar’⁹

3. Suetonius (A.D. 69-130)

Also a well-known Roman historian. Suetonius was a court official under the emperor Hadrian, the one who built Hadrian’s Wall in Britain. He records that the Jews were making constant disturbances against Christ, so Hadrian expelled them from Rome.¹⁰

The other four Roman historians who wrote about Christ are:

4. Lucian; (A.D.120 – 180)

5. Pliny (a Roman official); (A.D. 63-113)

6. Thallus (A.D. 50)

7. Serapion (A.D. 191-211)

Thallus tried to explain away the great darkness during the crucifixion, which even reached Rome where he lived and was still a talking point. He says it must have been an eclipse. But Julius, a Christian, pointed out that an eclipse is impossible during a full moon at the Passover.

And there are other sources.

8. Eusebius the historian, (A.D. 275 – 339) preserves the writings of Papias, Bishop of Hierapolis (A.D. 130). Papias reports that Mark was the interpreter of Peter the Apostle. Papias says of Mark “...[he] made no mistake, writing down ... for he paid attention to this one thing, not to omit anything that he heard, not to include any false statement among them”.¹¹ What Mark wrote down from Peter (who walked and talked with Jesus for three years), plus his own notes and memories, he used to write the gospel of Mark.

9. Irenaeus (A.D. 130 – 202), Bishop of Lyons, writes in A.D. 180 “...Matthew published his Gospel among the Hebrews in their own tongue, when Peter and Paul were preaching the gospel in Rome and founding the church there. After their departure [i.e. their death], Mark, the disciple and interpreter of Peter, himself handed down to us in writing the substance of Peter’s preaching. Luke, the follower of Paul, set down in a book the Gospel preached by his teacher.

⁸ Ibid, p158. Quoted from Josephus’ main work *The Wars of the Jews*.

⁹ Ibid, p159.

¹⁰ Dr E.K. Victor Pearce. *Archaeology; Evidence for Truth*. Vol.2. Eagle Publishing. 1998. p158.

¹¹ Josh MacDowell, *More than a carpenter*. Kingsway Publications. Eastbourne. 1989. p54.

Then John, the disciple of the Lord, who also leaned on his breast, himself produced his gospel, while he was living in Ephesus in Asia.”¹²

Fulfillment of Prophecy

The OT contains 306 prophecies about Christ's coming to Earth. Each one of them came true, literally, exactly as predicted. According to Professor Peter Stoner, the probability of all 306 prophecies coming true is a number greater than the estimated stars in known space.

Professor Stoner calculates the probability of just eight prophecies coming true. To visualise how big such a number is, follow the following. Cover NZ with 20-cent coins, one metre deep. Paint one of the coins red. Take someone up in a plane over NZ. Blind fold them. Put a parachute on them. Ask that person to jump from the plane at any time as it fly's from one end of the country to the other. The probability that that person would land, still blindfolded, and pick up the one red coin is the same as the probability of just eight Bible prophecies coming true.¹³

The 'Ring of Truth'

In his book 'The Ring of Truth', J.B. Phillips tells of a radio interview he had with the distinguished classical scholar, Dr E.V.Rieu. Rieu was the scholar who translated

Homer into very Modern English for the "Penguin Classics". Rieu was sixty, and a lifelong agnostic, when the same firm invited him to translate the Gospels. His son remarked: "It will be interesting to see what father makes of the four Gospels. It will be even more interesting to see what the four Gospels make of father." The answer was soon forthcoming. A year later Dr Rieu, convinced and converted, joined the Church of England. When Phillips asked him, "Did you not get the feeling that the whole material was extraordinarily alive?" Rieu replied, "I got the deepest feeling. My work changed me. I came to the conclusion that these words bear the seal of the Son of Man and God." Phillips concluded, "I found it particularly thrilling to hear a man who is a scholar of the first rank, as well as a man of wisdom and experience, openly admitting that these words written long ago were alive with power. They bore to him as to me, the ring of truth."¹⁴

To Finish

The eighteenth century French skeptic Voltaire boasted, "One hundred years from my day there will not be a Bible on earth except one that is looked upon by an antiquarian curiosity seeker" while his works would be found in every household. But 50 years after Voltaire's death, the Geneva Bible society purchased the infidel's old home and moved in presses to print the Word of God! Two hundred years later, on Christmas Eve, 1933, the British government paid the Russian Government \$AU1.3m for one copy of the Bible in Greek – Codex Sinaiticus. That same day a first edition of Voltaire sold in Paris for 11 cents.¹⁵

¹² Ibid, p55.

¹³ Terry Hall. *How the Bible became a Book*. Victor books. London. 1990. p140.

¹⁴ Dick Tripp. *Did the New Testament Writers Get their Picture of Jesus right?*. Published by Dick Tripp. Governors Bay, New Zealand. 1996. p22

¹⁵ Terry Hall. *How the Bible became a Book*. Victor books. London. 1990. p142.

Summary

1. Bibliographical test

Number of copies and Gap Test

- 1) Number of copies
 - a) 20,000 copies
 - b) .1% variance from computer analysis
 - c) Accuracy from the Scribes and Monks
- 2) Gap Test
 - a) Earliest original 130 A.D. (John Ryland Script)
 - b) Gap - 100 years

By comparison Julius Caesar 9-10 copies/1000 year gap (Gallic Wars)

2. Internal evidence test

- a) Eyewitnesses
- b) Enemies
- c) Authorship
- d) Inclusion of fears and failings

3. External evidence

- a) 9 external sources

4. Prophecy

- b) 306 prophecies
- c) Chances of 8 prophecies coming true (20 cent pieces story)

5. Ring of Truth

The Ten Most Common Responses

1. Any Interjection part way through the Gospel presentation.

Question - That's a good question, we'll answer that at the end, let's finish this first though so I don't lose my flow.

Statement - I respect that. I am just presenting what the Bible says, it's up to you to work out whether the Bible is true or not. And we can talk about that at the end if you like. I'll keep going through this though so I don't lose my flow

2. This is just your view of the Bible, only one of many interpretations.

Go through the Church Fathers illustration at the back of your G7. This is an excellent explanation of how this simply isn't a case of interpretation, but what we are presenting is consistent with 2000 years of church history and all the mainstream churches. But a simple way to explain it is to go to the last page of the Follow Up Booklet and point out the statement below the line, about the consistency of the presentation with mainstream churches and organisations.

3. I don't believe the Bible

Are you saying that the Bible that we have now is not how it was originally written, or do you believe the content of the Bible is not true?

a. The message has been changed

According to Sir Fredrick Kenyon (who was the number one authority in the world in historic documents) the New Testament we have today is exactly the same as it was written 2000 years ago. I can take you through the tests historians use to test if a document has changed or not if you have a few minutes. These tests show how the rumors about the Bible changing are so unfounded. It is very interesting ... (Use the Bibliographical Test from "The Miracle of the Bible and how we know it is true").

b. The content is not true

If you like, I can take you through the tests historians use to test if a document is true or not. Do you have a few minutes? It is very interesting ... (Use the Internal and External Tests, and Prophecy section from "The Miracle of the Bible and how we know it is true").

c. The Bible is just fairy tales (this is another variation of the two above)

Why don't we believe fairy tales? Well, they are obviously made up because they are far from life as we know it, and don't talk about fears, failures and feelings. The Bible on the other hand is very relevant to life as we know it, and covers all sorts - rape, murder, wars, failures, love, romance, songs, eye witness accounts of events, wise sayings, you name it. Have you ever read it? I guarantee that if you did you would find that it rings true and is nothing like a fairy tale.

If you like, I can take you through the tests historians use to test if a document is true or not. Do you have a few minutes? It is very interesting ... (Use the Internal and External Tests, and Prophecy section from "The Miracle of the Bible and how we know it is true").

If they say "no" to the explanation you are offering

You can offer instead to email the information to them or refer them to the website in the back of the follow up booklet. Say "This is really worth checking out, because if the Bible is true then it has HUGE consequences for our lives, eternity is a long time – not just a mere billion years!!!"

4. There is no God, or I'm an atheist

- a. Do you see that building over there? (Yes)
Did it have a builder? (Yes)
Do you know any building that does not have a builder? (No)
Have you seen all the builders of all the buildings? (No)
The evidence of the existence of the builder is the building.
In the same way, you can't see God but you know that He exists because of the design and order of the created world.
- b. Use the 'All Knowledge' diagram. Check out a video on how to do this online at www.traintoproclaim.com.

5. I don't believe in a "God", just a supreme being, or Nature is God, or Human beings are gods, or I have my own beliefs, or I think everyone is right, or There is no such thing as truth, or Truth is relative

- a. I respect that you believe that. But let's say I don't believe in gravity and you do. If we climbed up that building over there and both jumped off the top, then you would come crashing down, but I would just float around in the air, because I don't believe in gravity. I don't think so! The moment my foot leaves the top of that building my beliefs become irrelevant, and reality takes over! And if what I have shown you is true today, then the moment you die you will stand before almighty God and be judged.
- b. At the end of the day we all need to work out **why** we believe **what** we believe. And if your belief is elevated above what the Bible says, then you are a braver person than what I am!

6. If there is a God, why doesn't He get rid of suffering?

You mean like Ethiopia with all its starving millions? Do you know that 90% of the suffering in the world is caused by humans? Do you know that there is enough food in this world to feed everyone three times over? The reason that people in Ethiopia are starving has nothing to do with God. It has to do with us. And it isn't God that goes around with a AK47 blowing people away in a war, it's humans. You might ask, then why doesn't God stop it if He is so powerful? Well He has created us with free choice (seen the movie Bruce Almighty?). We aren't robots or puppets doing exactly what He wants us to. He wants us to choose to do right. But whatever we choose, we need to live with the consequences of those choices, and also the consequences of other peoples choices as we are all connected in society. And sadly, this free choose often leads to suffering.

There is of course a small percentage of suffering that is not a direct result of anyone's wrong choices; for example natural disasters. The Bible says that back in the beginning the earth was perfect, but from the moment human beings chose to rule their own lives and reject God's perfect way then everything including the earth and the ecosystem started to fall apart. We need to surrender our lives back to God, acknowledge that His way is right and we will start afresh in the new paradise (we call this Heaven) after we die. Only then will we and our environment will be at peace once again. In the meantime suffering in whatever form is an opportunity to build character in our lives and to draw our dependence on the only One who can save us and ultimately protect us. And we draw closer to God during these times as He is with us and helps us through these times.

7. But hasn't science has proven religion to be wrong through evolution?

How did the world we live in become so ordered? Newton's second Law of thermodynamics says that everything goes from a state of order to a state of chaos. The whole premise of the THEORY of the evolution of species is the opposite of this LAW, that the universe and we have gone from chaos to detailed and intricate order. I suppose you think that all you need to do is add time to matter. If I took this watch (take your watch off your wrist) and disassembled it, put the component parts into a bucket for three trillion years, and then took the lid off, would you honestly believe that it would be back together again with the right time and date after no one had touched it? I doubt it. But you say, "The watch is not living matter". The world has evolved from living matter! But where did the living matter come from? How did it go from inorganic to organic? Where did the inorganic matter come from? We're now in the third millennium. With all

scientific knowledge and expertise we have around the world, scientists have been able to create a human cell in a laboratory, but no one has been able to make it live. Only God can make it “go”.

Don't be fooled, this is not a debate between religion and science. Evolution of species (as opposed to natural selection – a very important distinction) is not a science, it is a belief. Science is about what we can prove, through observation and testing. No one has observed evolution of species or intelligent design and it can't be tested. Both 'theories' of how the world and human beings came into existence are trying to convince people that they have 'science' on their side. But neither can be observed, tested or proven and hence the reason that they remain theories and neither has become a 'law'. And some scientists today who don't hold to any religion, favour intelligent design above evolution due to the overwhelming complexity, structure and order in the universe. They cannot logically concede that we are simply a lump of insignificant atoms that came together by random chance, when there is so much evidence that everything has been intricately designed. The more science advances, the more this is becoming apparent, even to 'unbelievers'.

8. What about all the other Religions?

Well I respect that there are a lot of different beliefs and you may believe something different than what I have shown you here today. And what I have presented from the Bible is contrary to what other religions teach. So if we are honest they cannot all be correct, can they? I could make up my own religion, and call it the “me” religion, and even get people to join, but would it be true?

When we die only what is true will happen and “religions” will become irrelevant (could use the gravity illustration here from 5.a). It doesn't matter whether you are brought up in a Buddhist family, or a Hindu family, or a Moslem family, it doesn't matter whether you are male or female, black or white, God has made a way for EVERYONE to make it to Heaven. The only decision we need to make is will we have that major event in our lives and receive Jesus' perfect record? Will we accept Him or reject Him? I want to make sure everyone has the chance to find out what is true. Today I have shown you how to get to Heaven from the Bible. Now you need to go away and discover for yourself what is really true, I will leave that up to you...

9. The church is full of hypocrites

“A hypocrite is someone whose actions don't always match up with his or her words. Do you know anyone whose actions always match up with their words? Christians aren't claiming to be perfect, we are far from it, but every true Christian is trying their best to live their life right, otherwise they really haven't had this third major event we have been talking about.

10. Why are there so many different denominations?

Why are there so many different types of restaurants? Why so many different types of cars? Within Christianity there are many different denominations, with a richness in variety of different styles of worship, emphasis, and appeal to different demographics. But all Christian denominations believe in the same fundamentals of the Christian faith.

The Church Fathers

Purpose of the Diagram – Either to:

1. Explain why this isn't just our interpretation
2. Explain the difference between the Christian Church and the cults

Note: If you are not sure what to do for each action word, refer to the diagrams that are filled in already on page 44.

1. Why this isn't just our interpretation

The G7 makes it very easy for you at the end of the presentation when you ask where the person will go. If they give any other answer than Heaven, Hell or 'not sure', then you go to the other answer which says "I respect you believe something different from what I've said today. But if the Bible is true and you died right now, where would you go?" This covers 99% of objections and allows you to continue without having an argument. We are not debating where they think they will go, rather asking IF the bible is true, where would they go. But what if they challenge the G7 presentation itself, claiming that it is not actually what the bible says? This is where this diagram is useful. It shows that our 'interpretation' of the Bible is consistent with 2000 years of church history and all the mainstream churches and organisations today.

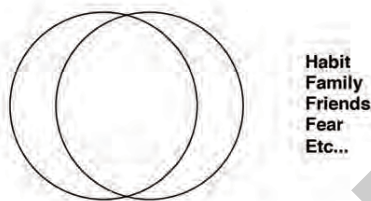
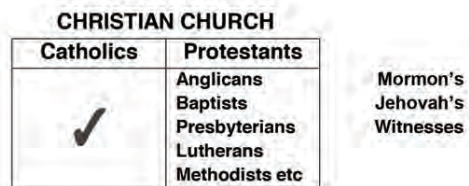
Objections in general:

When finishing the G7 with someone that disagrees you don't need to argue with them about your beliefs vs their beliefs. The Bible stands on its own authority. Any objection can simply be replied to with "I am presenting what the bible says, if you want to disagree that is fine, but it takes a brave person to elevate their beliefs above what the Bible says." Then the person goes away potentially thinking, "Why am I right and the Bible wrong? What if I am wrong? There is a lot at stake here!" The Holy Spirit can move upon their hearts and minds and bring them to the truth. But arguing normally doesn't get you anywhere and often pushes the person further away.

2. The difference between the Christian Church and the cults

When explaining the difference between cults, add in the decade that the cult started on the timeline (for example both the JW's and Mormons started in the 1870's). Showing the very small amount of time they have been around and how their interpretation of the scriptures is different to the church fathers and all of the mainstream churches speaks volumes. The Church Fathers diagrams shows that we are mainstream and puts the cults in another category, as people who have a very different interpretation that contradicts 2000 years of church history and all the mainstream churches and organisations today. This is powerful.

Explaining the Christian Church



The reason you are drawing these diagrams (see below) will determine what you put in and leave out, but a basic script that will cover each reason is in page 26 in your G7. Every time there is an underline word (action word) you need to be doing something with your pen like drawing circles etc. As you say of each of these wrong reasons for people to attend church put a 'dot' in the circles in the outer pieces of the circles. Point to the bits in the circles that do not overlap. If you are not sure what you are meant to be doing then see page 44, this shows you what it should look like when you are finished.

Purpose of the diagrams:

1. Explain the 'hypocrites' in the church

It shows how there are many that go to church or call themselves Christians that aren't genuine Christians and therefore we shouldn't all be painted with the same brush. But at the same time acknowledging our own shortcomings.

2. Explain why there are so many different denominations

This is a big question that often arises. The diagram shows that we aren't just wanting to push our own denominational barrow, we are big hearted towards other denominations. This contrasts many times with their perception that we are all fighting and in competition with each other!

3. Separate ourselves from the cults

The Church Fathers diagram is excellent for this as well, sometimes I have used both to really reinforce this point.

4. Put 'church people' at ease in order to share with them

Sometimes people from another denomination will be threatened by you and think that you are trying to 'convert' them to going to your church. This particularly happens between Catholics and Protestants. This diagram removes this barrier and allows us to communicate the message on it's own merits without these preconceived notions.



Section Three

Appendix

The Seed Diagrams – Filled in!

A Short Test

1. I give to charities. 5

Never Hardly Sometimes Often Always

2. I pray. 5

1 2 3 4 5

3. I help strangers in need. 5

1 2 3 4 5

4. I read the Bible. 5

1 2 3 4 5

5. I forgive people when they hurt me. 5

1 2 3 4 5

6. I love and help family members. 5

1 2 3 4 5

7. I am loyal with my friendships. 5

1 2 3 4 5

8. I put other people first when they need me. 5

1 2 3 4 5

9. I am totally honest in the things I say and do. 5

1 2 3 4 5

10. I see the best in people. 5

1 2 3 4 5

49-50 Angelic
 46-48 Saintly
 43-45 Good
 12-17 Struggling
 < 12 Seek Help

SCORE



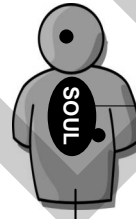
God is...
 Heaven is...

HOLY

Holy means...

PERFECT

All of us



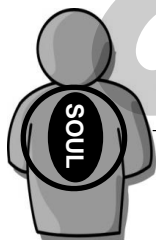
H

H



THE PROBLEM

All of us



Heaven

Hell



It would seem we are
 all headed for...

HELL



When someone has broken the law,
 there must be a punishment, otherwise
 there is no...

JUSTICE

• Lied? —→

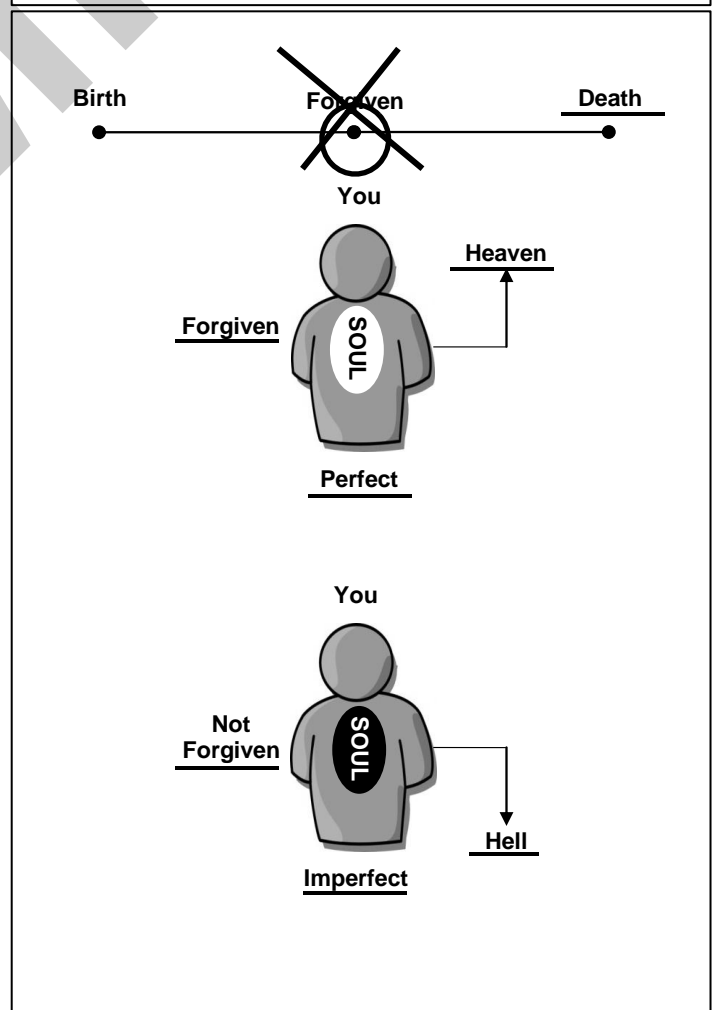
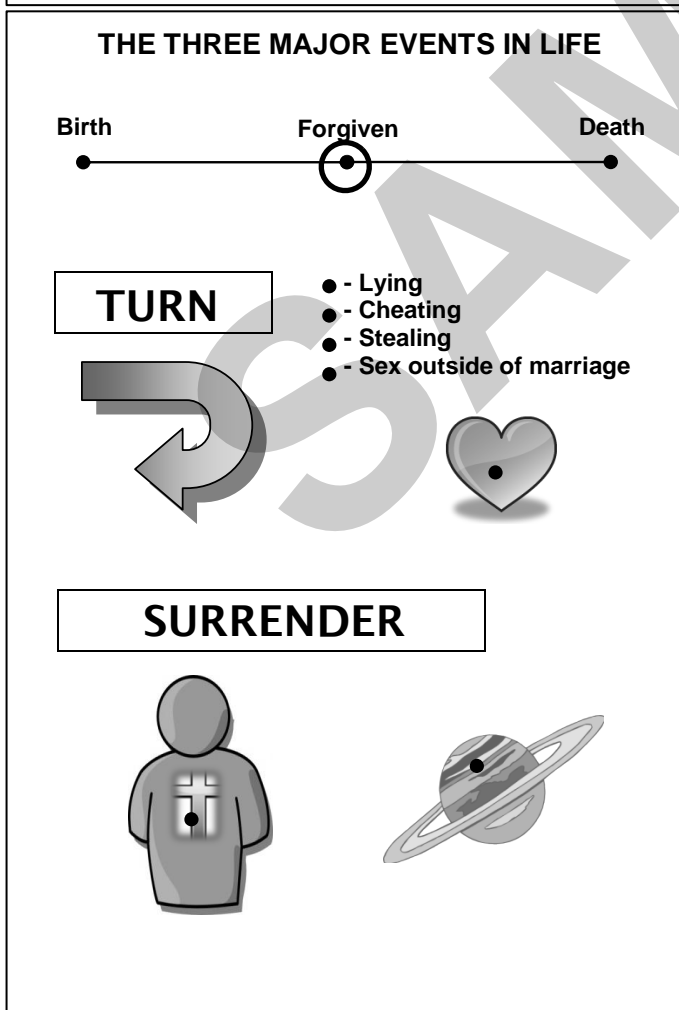
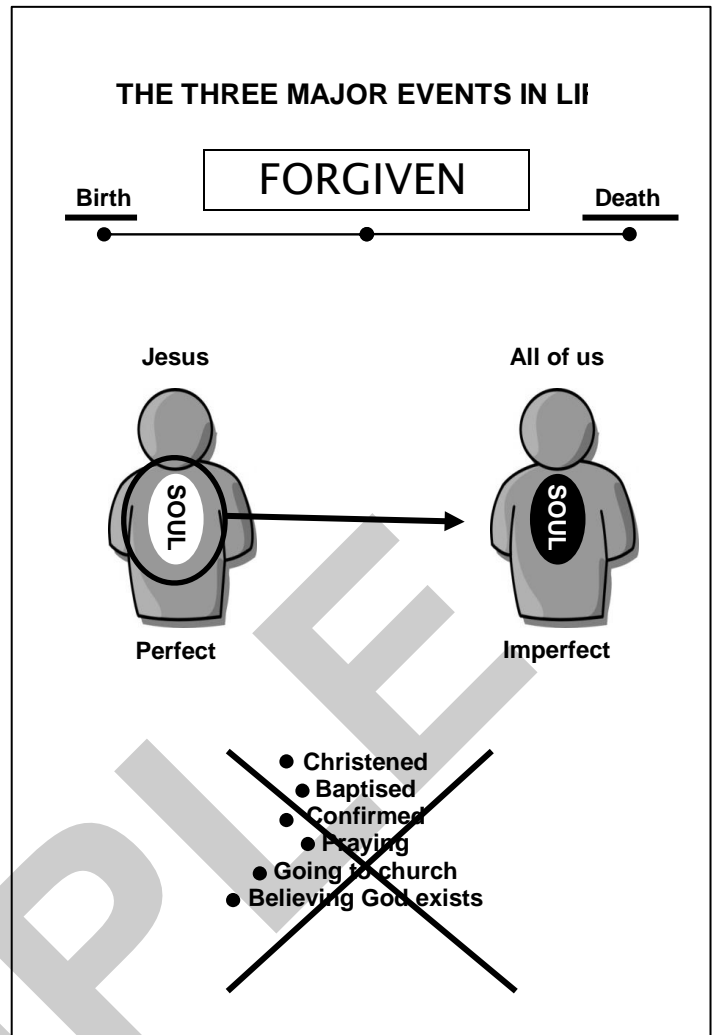
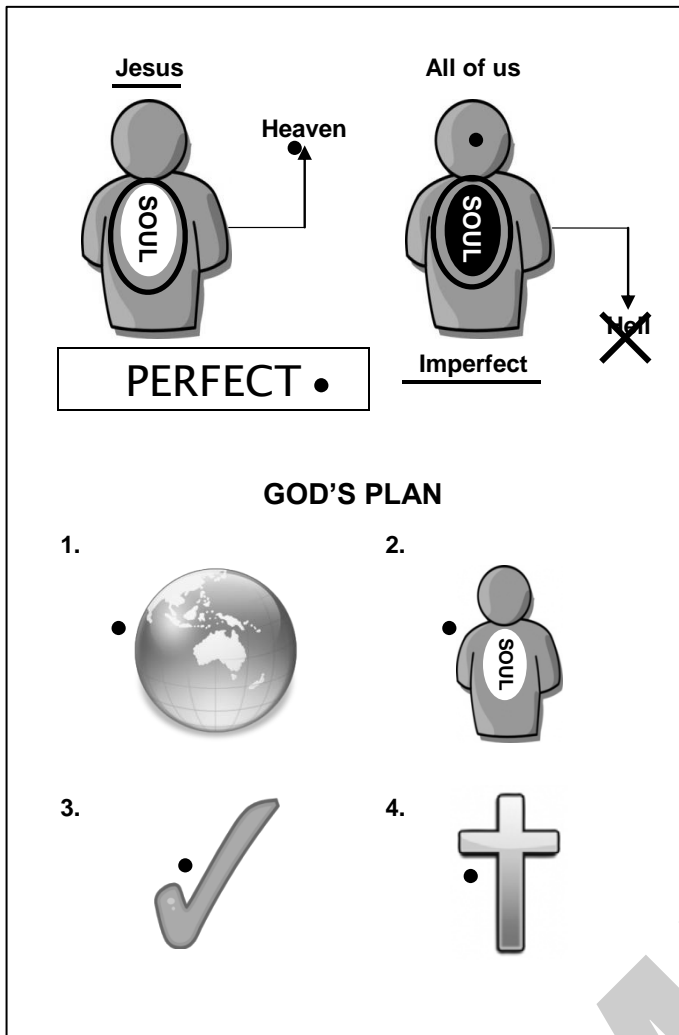
• **LIARS**

• Stolen? —→

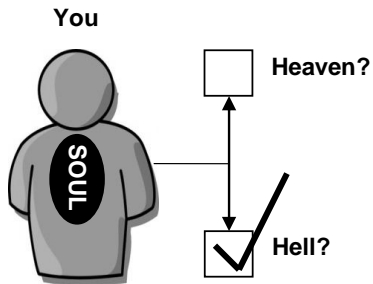
• **THIEVES**

• Hated? —→

• **MURDERERS**



If everything I've told you today
from the Bible is true



If you were to die right now,
where would you go?



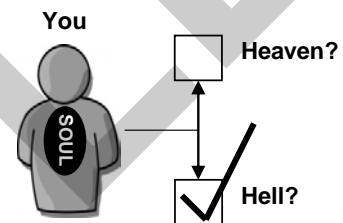
① ~~Be a
Perfect
person~~

② Jesus

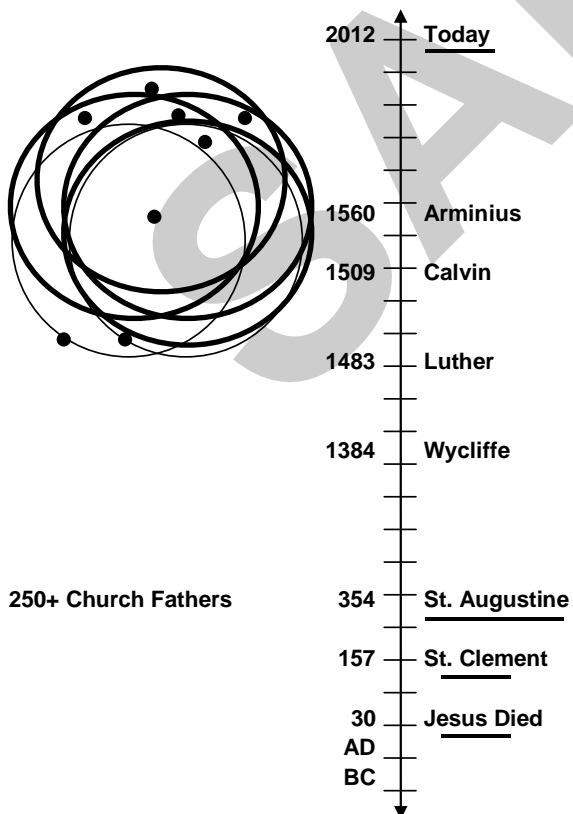
Perfect

Birth Forgiven Death

1. ~~TURN~~
2. ~~SURRENDER~~



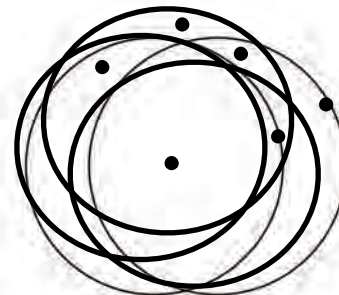
THE CHURCH FATHERS



CHRISTIAN CHURCH

Catholics	Protestants
✓	Anglicans Baptists Presbyterians Lutherans Methodists etc

Mormon's
Jehovah's
Witnesses



Resources produced by Train To Proclaim are available for **FREE**. You can download them from our website and print the files at your local printer. But if you want to purchase any pre-printed materials through us, then we are making them available at cost price for you. It cost tens of thousands of dollars to develop these resources and so we would really appreciate a donation if you are able. This will enable us to continue to develop and improve the resources, which will continue to be available free for Christians around the world. Thank you.

Tracts \ Tools	Qty	Price	Total
Follow-Up Booklet –(pack of 25) ‘The Passion of the Christ and You’ – contains the Gospel message with scripture references; and further information on how to become a Christian [A6 size]		\$15	
Follow-Up Booklet –(pack of 25) ‘Why Some Good People Will Not Go To Heaven’ – contains the gospel message with scripture references; and further information on how to become a Christian [A6 size]		\$15	
The G7 Right Handed The laminated script and diagrams for sharing a clear presentation of the Gospel [A6 size]		\$8	
The G7 Left Handed The laminated script and diagrams for sharing a clear presentation of the Gospel [A6 size]		\$8	
Prayer Notebooks Record all the people you have loved with the Gospel. And ideas on how to pray.		\$3	
Dry Erase Pen – Don’t get caught without a spare. What will you do if you lose one or it runs out?		\$3	
Seminar Manual – 56 pages of background information to learning The G7.		\$10	
Test Tract – Great for giving out in the course of your day, “Have you done the Test? Well this is for you. Have a great day.” 100 Tracts per pack. These are available in 23 Languages, contact us for a quote.		\$18	
Wallet Tract [Pack of 20] Lots of fun, they look like a wallet. Leave them lying around for people.		\$9	
Bumper Sticker “Some Good People will not go to Heaven. Ask me why” Great way to witness as you drive. Space to add your cell phone number.		\$5	
Seminar Pack – This is the pack of resources needed when using the DVD series “Learning The Seed”. It contains the G7, Dry Erase Pen, Follow up Booklet, Prayer Booklet and Manual and comes in a folder. Order one of these for each person doing the training.		\$23	
DVD's			
Understanding Why Christians Don't Evangelise See how you can help to overcome the crisis in our churches. This could also really help you understand the struggles you are going through with evangelism.		\$5	
Gospel in 7 Enhanced DVD This is the Video G7 in DVD form. Just pop it in a DVD player and start showing it. Run time is 7 minutes. Bonus – this is an enhanced DVD, so it can be put into your computer as well. Contains the Video files so you can view them on your computer and upload them to Youtube and your website. But wait there is more! It also contains the Interactive G7 for PC and MAC! Share one on one or through a data projector at an outreach or school. Note: The Interactive version alone used to retail for \$49.		\$20	
Learning 'The Seed' DVD Series Single Case 3 DVD's on practical teaching on how to share the Gospel using The G7 and the follow-up booklet. 3 DVD's with the Theology behind the tools. Plus inspiring live footage! This comes in a single 6x DVD case, ideal for individuals.		\$14	
Learning 'The Seed' DVD Series Individual Cases As above, except this comes in six individual DVD cases. Ideal for churches where the sessions may need to be divided up and so people who missed a session can be given that particular DVD to catch up. Note: These used to retail for \$269, please consider a donation on top of the cost price!		\$21	
Books			
Ashamed of the Gospel John McArthur – Until we return to our calling the church is in danger of losing its impact.		\$12	
Evangelism and The Sovereignty of God J I Packer – If God is in control of everything, does that mean the Christian can sit back and not evangelise? In a review of the biblical evidence, Packer shows how an understanding of God's sovereignty is not so much a barrier as an incentive to evangelism.		\$23	
God Doesn't Believe in Atheists Ray Comfort – Written for the atheist, the agnostic, and the believer. It powerfully uses humour, reason and logic to shake the faith of the most ardent atheist.		\$19	
The Antioch Factor Ross Paterson – The hidden message in the book of Acts.		\$29	
How to Win Souls and Influence People – Ray Comfort – over 300 pages. A comprehensive ‘how to do’ publication on effective evangelism.		\$29	
7 Lies Christian Believe about the Lost – Mike Smalley – 7 exciting chapters exposing some of Satan's greatest attempts to deceive unsuspecting believers and keep them from sharing their faith.		\$12	
What of The Unevangelised and Effective Evangelism Oswald J Sanders – Two books in one. Read this practical and vital book and expect to grow in maturity and passion for the lost. Special \$10		\$10	
Name: _____		Sub total	\$
Delivery Address: _____		P&P	\$
City\Town _____ Postcode _____		Local \$6.50	
Phone:() _____ Email _____		National \$11	
Please send me Train To Proclaim email updates <input type="checkbox"/>		Donation to TTP?	\$
		Total	\$

Please post or email this form to:

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How to Log Results on the Website

www.traintoproclaim.com

1. **Connect** to the internet.
2. Type in <http://www.traintoproclaim.com> into the address box in your Internet browser. (For e.g. Microsoft Explorer or Mozilla FireFox).
3. **Registration:** On the homepage you will see (you may need to scroll down) a section called “Sign up as an evangelist”. Click on “click here”. Fill in all your details as required. You will then get an email back from Train To Proclaim confirming your details. You can later change your password to whatever you like under the control panel (this is the panel that comes up when you log in).
4. **LOGIN** – Type in your User ID and your password that you have been given and click enter.
5. **Update your profile** - On your first log in to the the website please fill in your details so that the records of what is happening around the world is accurate.
6. **Enter new Data:** To enter results of people you have loved with the Gospel click on “enter new data”. There are three things asked for under this section:
 - a. **Date:** This is set to todays date, you can change this if you like but it really doesn't matter, the main thing is to record your activity and be an encouragement to other Gospel proclaimers around the world!
 - b. **Country of Origin:** Select from the list the country that the person you are sharing with is from. For your convenience, the default country will come up the country you are from.
 - c. **Number Reached:** Put in number of people you reached with the gospel through the G7 from the country showing.
7. When all the data showing is correct click **update**. The computer will then update your personal record, your church record, the record of your city, region, nation and the world on the website instantly.

For Example: If you shared with one Chinese and one Australian:

- a. Go to '**Country**' if Australia is not already showing click on the arrow, type in 'A' which will bring the record to all the countries starting with A then click on Australia.
- b. Go to '**number loved**' and put in the number 1.
- c. Click on '**Update**' when you know all the data is correct.
- d. Repeat the process except choose China for the country.

If you enter any data incorrectly:

If it is your details that are wrong then just re-enter the details in. If it is the number of people reached with the gospel then click on 'Edit Data', select the entry that is incorrect, re-enter and re-submit. If you have put a wrong country in then change the number loved to 0 and re-enter the correct information.

TIP OF THE DAY

If you want to save time add the website to your "Bookmarks" or "Favourites". You can set the TTP website as your homepage ('Internet Options' - under the Tools menu), so whenever you load up your computer it goes straight to the homepage automatically. This saves even more time!

Have a Smart Phone or Tablet?

Download the G7 App from the iTunes Store or Google Play. Once you are registered (which is easier to do on a desktop) it is really easy to enter results on your phone or tablet. You only need to login once and it remembers your details. Then after each time you share the Gospel with someone you simply enter the number of people and where they are from on the last screen of the App and if online it transmits the data immediately. If offline it stores the data for you until you next go online. Note that you can only store a maximum of four results.

Confused?

If you need some more help with this or would like to talk this through over the phone or Skye then email Stu Millar at stu@traintoproclaim.com

WHY MEASURE RESULTS?

Some people may feel a little hesitant about posting 'results' on the web site. My prayer is that the following might put your mind at ease. There are nine considerations.

1. MEASURING FOR STATISTICS AND PERFORMANCE ASSESSMENT AGAINST GOALS

One of the short-term goals of Train To Proclaim Inc. is that all people in the world hear the whole gospel clearly¹, with understanding, and with love and grace at least once. One of the strong points of the gospel presentation is that it has a definite start and finish. We can therefore accurately measure 'results'. If we do not measure results, we have no idea if we are achieving this goal.

2. MEASURING FOR DIAGNOSIS

We are attempting to achieve this goal with careful and prayerful planning. Measuring the results enables Train To Proclaim as a team to quickly and accurately see where people in the world are not being loved with the gospel via our tool and we can therefore plan more intelligently.

3. MEASURING FOR ENCOURAGEMENT

Measuring results enables us to support, encourage and maintain those areas that are making good progress.

4. MEASUREMENT FOR SUPPORT

With this planned and prayerful approach, those areas that are struggling can quickly and easily contact those who are doing well. They can then tap into the successful people for support, encouragement, and strategy.

5. MEASUREMENT FOR PRAYER

We are advertising this site widely and encouraging people to pray for the evangelisers on the site. This prayer covering is vital and will help the evangelisers and those being evangelised.

6. MEASUREMENT AND THE BIBLE

We recognise that measuring results is not uncommon in the Bible. Here are some examples just from the Book of Acts:

Acts 2:41 "three thousand" were saved.

Acts 4:4 "Five thousand" believed.

Acts 9:35 "All of Lydda" came to Christ.

Acts 11:21 "A great number" believed.

Acts 16:5 "The churches increased in number".

¹ We want to do this in partnership with other ministries, churches and people who are proclaiming the gospel.

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7. MEASUREMENT AND PRIVACY:

We have taken every precaution to protect those who have their results posted online, ie no individuals are listed, only the church and limited details are posted for public viewing. Any other information is used for the individuals own statistics on their profile page and is gathered for research and handled with strict confidentiality.

8. MEASUREMENT AND VISION

One of the great discouragements that evangelisers face is a sense of isolation. It is easy to often feel like we are 'out there alone' reaching the lost. Measuring results and posting them on the site has in a very real sense linked evangelists together Nationally and Internationally. It has cast an International vision. It clarifies both the big and little pictures. From reports into my office, posting results has been tremendous source of encouragement and for the majority motives have not been corrupted. Rather, measuring results has acted to spur people on to complete the task.

'As iron sharpens iron, so one man sharpens another'
Proverbs 27:17

9. MEASUREMENT AND MOTIVES

It is an unfortunate fact that something good, helpful, encouraging and motivating also holds the possibility of bringing out our fallen natures. 'Money' and 'cars' for example are vulnerable to being used for good or evil but would we stop using them because of this possibility? Certainly measuring results could fuel unhealthy competition, focusing on churches and their performance, or a 'blowing of the trumpet'. But this is very rare and the positive aspects of measuring results far outweigh the possibility of the negative.

**'To fear the Lord is to hate evil. I hate pride and arrogance,
evil behaviour and perverse speech'.** Proverbs 8:13

Paul faced then in the book of Philippians what we are discussing now – evangelism and motives. Even if people go out and 'love people with the gospel' with the wrong motives, the Word of God is clear:

**'The important thing is that in every way, whether by false motives or by true,
Christ is preached'** Philippians 1:18

I trust this discussion has helped to understand the importance of the website..

EIGHT STEPS TO EFFECTIVE EVANGELISM WITH 'THE SEED'

• STEP ONE

TEACHABILITY

THINKING BIBLICALLY

CHANGING ATTITUDES

DESIRE

John Knox

[sixteenth-century Scottish reformer]

On his knees for lost souls in Scotland,
he pleaded with God, "Give me
Scotland or I die."

John MacArthur. *The Wrath of God.*
(Moody Press Edition, Chicago). 1986.
p31

Hudson Taylor

[nineteenth-century English founder of the
China Inland Mission]

As a young man he looked across the
thousands of miles to the unreached
multitudes of China and cried out to
God, "I feel that I cannot go on living
unless I do something for the lost in
China."

Ibid, p31

Henry Martyn

[eighteenth-century English missionary to
India and Persia]

After landing in India he said, "Here I
am in the midst of heathen midnight
and savage oppression. Now, my dear
Lord, let me burn out for Thee."

Ibid, p31

James Chambers

[nineteenth-century Scottish missionary to
the South Sea Islands]

So concerned was this missionary for
those without the Saviour that it is said
of him, "In Christ's service he joyfully
endured hardness, hunger, shipwreck,
and exhausting toil. He risked his life a
thousand times and was finally clubbed
to death, beheaded, and eaten by men
whom he sought to enlighten."

Ibid p31

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Robert Arthington

[nineteenth-century English businessman
from a wealthy family]

Unable himself to go overseas, he enabled others to reach the lost by living meagerly while sacrificially giving over 500,000 pounds to foreign missions. He wrote, "Gladly would I make the floor my bed, a box my chair, and another box my table, rather than that men should perish for the want of knowledge of Christ."

this, p 21

• STEP SIX

WHAT IS YOUR FAITHFULNESS FACTOR?

Would you still proclaim the gospel if:

- No one else in your church was doing it?
- People were discouraging you?
- You were busy and overworked?
- People rejected you the last time you went out?
- You felt like the Lord had left you?
- You had no desire what so ever to go and proclaim?

**TO FACE THESE TRIALS IS
NORMAL.**

**TO OVERCOME THEM IS WHAT
IT MEANS TO BE FAITHFUL.**

**Andrew Murray.....(Hebrews 5:12. "...by
this time you ought to be teachers..")**

"In the Christian life every one who makes real progress feels himself constrained to teach others. Christ's love in the heart must overflow to those around. There are numbers of Christians whose Christian life consists very much in always learning. Sermons and books are a delight but they never get beyond the stage of being fed. They know not what it is to feed others."

**Andrew Murray. The Holiest of All.
(Oliphants Ltd, London). 1962.
p197**

Andrew Murray.....

"In the Christian life, as in nature, there are two stages, the one of infancy or childhood, the other manhood. In nature the growth out of the one into the other comes spontaneously. In grace this is not so. It is possible for a Christian to remain in a sickly infancy all his life, always needing help, instead of being a help. The cause of this is sloth, reluctance to make the sacrifice needed for progress, unwillingness to forsake all to follow Jesus"

**Andrew Murray. The Holiest of All.
(Oliphants Ltd, London). 1962. p197**

- | | |
|------------|----------------------|
| STEP EIGHT | TEACHING THE SEMINAR |
| STEP SEVEN | MENTOR SOMEONE ELSE |
| STEP SIX | FAITHFULNESS |
| STEP FIVE | STARTING |
| STEP FOUR | MENTORING |
| STEP THREE | MAIN SEMINAR |
| STEP TWO | LEARNING 'THE SEED' |
| STEP ONE | DESIRE |

**↑
EXCELLENCE IN
EVANGELISM**

The Theology of the FUB

There is another side to Jesus

Saviour	Benefits	Lord	Responsibilities
	<ul style="list-style-type: none"> •Forgiveness •Love •Peace •The Holy Spirit •Joy •Prosperity •Healing •Hope •Encouragement •Heaven •Etc 		<ul style="list-style-type: none"> •Serve: John 12:26 •Give: John 15:13 •Die to self: Matthew 10:38 •Love: Matthew 19:19 •Worship: 1Ch 16:29 •Proclaim: Matthew 28:19-22 •Suffer: Romans 8:17 •Etc

Unless a person enters into the responsibilities of becoming a Christian they will never experience the benefits.

Repentance

- There is great confusion today about what place repentance has in the life of the believer.
- In the Greek language there are two tenses used for the word repentance



John Stott....

"Repentance is a definite turn from every thought, word, deed, and habit which is known to be wrong. It is not sufficient to feel pangs of remorse or to make some kind of apology to God. Fundamentally, repentance is a matter neither of emotion or of speech. It is an inward change of mind and attitude which leads to a change of behaviour. There can be no compromise here."

John Stott. Basic Christianity. IVP. 1972. p110

John Stott....

"There maybe sins in our lives which we do not think we ever could renounce; but we must be willing to let them go as we cry to God for deliverance from them. If you are in doubt regarding what is right and what wrong, what must go and what may be retained, do not be too greatly influenced by the customs and conventions of Christians you may know. Go by the clear teaching of the Bible and by the prompting of your conscience. When He puts His finger on anything, give it up."

John Stott. Basic Christianity. IVP. 1972. p110

ANDREW MURRAY....

"Let us beware that no wrong sided or one sided views of what salvation by faith means lead us astray. There are some who think that salvation by faith is all, and obedience not so essential. This a terrible mistake. In our justification there is indeed no thought of obedience in the past. God justifies the ungodly. But repentance is a return to obedience. And He has no salvation but for them that obey Him."

Andrew Murray. The Holiest of All. Lowe and Brydone Print, London. 1962, p193

TRAIN TO PROCLAIM TRAINING MANUAL

A.W. TOZER....

"It is altogether doubtful whether any man can be saved who comes to Christ for His help but with no intention to obey Him...the notion that we are permitted is a modern day heresy."

A.W. Tozer. The Root of The Righteous. OM Publishing, Carlisle. 1995, p83

A.W. TOZER....

"In every Christian's heart there is a cross and a throne, and the Christian is on the throne till he puts himself on the cross; if he refuses the cross, he remains on the throne."

A.W. Tozer. The Root of The Righteous. OM Publishing, Carlisle. 1995, p64

J.O Sanders....(commenting on 2 Cor. 5:15 "He died for all that those who live should not live for themselves but for Him who died for them and was raised again")

"... time, talents, friends, possessions, recreations are all under His control. Contrary to expectation, such an embracing of the Cross of Christ, such a complete surrender to Him as Lord, brings liberty that can be experienced in no other way."

J.O Sanders. Paul The Leader. A Vision of Leadership Today. Kingsway Publications. 1984. p78

Oswald Chambers ...

"We have the notion that we can consecrate our gifts to God. You cannot consecrate what is not yours; there is only one thing you can consecrate to God, and that is your right to yourself (Rom 12:1)"

My Utmost for His Highest, classic edition, June 13

A.W. TOZER....

... the whole 'accept Christ' attitude is likely to be wrong. It shows Christ applying to us rather than us to Him. It makes Him stand hat-in-hand awaiting our verdict on Him instead of our kneeling with troubled hearts awaiting His verdict on us. It may even permit us to accept Christ by impulse of mind or emotions, painlessly, at no loss to our ego and no inconvenience to our usual way of life."

A.W. Tozer. The Best of Tozer. OM Publishing, Carlisle. 1995, p101

STEVE HILL....

"What kind of 'plan of salvation' do we present if all we do is apologetically suggest to our hearers that they would be doing Jesus a favor by accepting Him into their hearts? What kind of gospel do we preach when all we tell our listeners is: 'Just confess Jesus as Saviour and heaven is your home.' 'Just pray the prayer and it's a done deal.' 'Just come to the altar. It will only take a few minutes?'"

Steve Hill. Personal Revival. God's way of setting our hearts on fire. Dayspring Publishing. 1999. P122

TRAIN TO PROCLAIM TRAINING MANUAL

Watchman Nee....

"No one can be a true servant of God without knowing the principal of death and the principal of resurrection."

Watchman Nee. The Normal Christian Life. Christian Literature Crusade. Fort Washington, Pennsylvania 19034. 1970 p165

John Stott....

"The gospel offer is not unconditional. It is clear that sinners cannot be forgiven if they persist in clinging to their sins. If they desire God to turn from their sins in remission, they must themselves turn from them in repentance. We are charged, therefore, to proclaim the condition as well as the promise of forgiveness. Remission is the gospel offer; repentance is the gospel demand".

John Stott. One race, One gospel, One Task World Wide Publication. 1976. p53

Chuck Missler....

"The gospel is not 'health and wealth' in this life but to follow in Jesus Christ's footsteps. He left us an incredible example to follow. 'He willingly suffered....' (Luke 9:22). To suffer means to bar ourselves from sin. When we endure, refuse and bar ourselves from following any lust, sin, or evil affection, it will cause suffering. Remember, though, that resurrection always follows suffering, and crucifixion always leads to life. 1 Peter 2:21 says this '....to this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps'"

Chuck Missler. Be Ye Transformed. Understanding God's Truth. Koinonia House. 1999. p52

Melanchthon....

"But there are many who speak only of the forgiveness of sin, but who say little or nothing about repentance... Therefore, if forgiveness of sins is preached without repentance, it follows that the people imagine they have already received the forgiveness of sins, and thereby they become cocksure and fearless, which is then greater error and sin than all the error that preceded our time.."

Ray Comfort. "Evangelical Frustration" D. N. Adams Ltd. p36

William Booth ...

"The chief danger of the 20th century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell."

Summary

We are saved

- Eternal life starts when we are converted - when we are "born again".

We are being saved

- We grow in that new life with the help of God the Holy Spirit in our daily Christian walk.

We will be saved

- We reach our goal and our reward- to be like Christ - when we get to heaven.

"For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all." 2 Cor 4:17

7 Principles of the 'G7'

1. Keep the angle of the diagrams facing directly towards the person you are sharing with. They will lose interest really quickly if they can't see the presentation, give them a really good angle.
2. Your pen must ALWAYS remain on the diagram page at all times, unless it is moving to the next action. This keeps attention on the diagrams and minimises eye contact which minimises the possibility of tension or confrontation.
3. Underlined words are "**ACTION WORDS**", you must do something with your pen during this word. It normally relates to that particular word. Whether you point, circle, underline or something else, it doesn't matter as long as you are doing something. Initially you will probably just point as you are keeping your eyes on the text page and pointing out of the corner of your eye. But once you know it better you can experiment with different things. Be creative, make it interesting! Note: if the action word is in the negative, then put a cross through it to visually show this.
4. When writing the "**TEXT WORDS**" (CAPITAL, **bolded**, underlined words) into the text boxes on the diagram page, your writing and talking must be in sync. Use the 'double up' or 'stretch' techniques to slow down your speech and start writing the word just before you say it.
5. Words at the bottom of the page, bolded and below the line, are called "TURN OVER SENTENCES". You turn the page over at the same time as you are saying this.
6. Anytime you see {these brackets}, this indicates a response from the person you are sharing with. "...{response word}" means that you don't finish the sentence. You raise your voice like asking a question to provoke a response. These indicate whether the person has understood and if they don't understand then you may want to go over an area to reinforce what you are saying. [Square Bracketed words] are optional. Depending on the situation, who the person is and how long they have, will determine whether you use these words or not. Normally you will know from questions 2 and 4 of the short test whether they have a Christian background or not. Being aware of this will help you add in, or not add in the appropriate square bracketed words.
7. Words in italics are to be emphasised. This helps you bring life to your presentation and to bring out the key words relating to what you are communicating.

Presentation Skills Check List

APPROACH

- ☐ Was the G7 and pen in hand and ready?
- ☐ Was it cleaned from the last time you used it?
- ☐ Did you talk before getting too close?
- ☐ Did you sound friendly, positive and loving, not over the top?
- ☐ Did you talk at a relaxed speed?
- ☐ Did you sit on the correct side?
- ☐ Did you keep to the script?
- ☐ Did you smile?
- ☐ If a group, did you include everyone?

INTRODUCTION

- ☐ Did you maintain eye contact up until 'This is the latest thing....' and then direct attention to the ten questions?
- ☐ Did you keep your eyes on the G7 while explaining it?
- ☐ Was the angle of the book ideal?
- ☐ Were the pen movements smooth?
- ☐ Did you remember to say '...of what a Christian is. Here is the first one' in the same breath?
- ☐ Did you cover the ratings?

10 QUESTIONS

- ☐ Did you expand on some of the questions?
- ☐ Did you ask for the person's name and write it down at about the 3rd question?
- ☐ Did you keep the questions moving?
- ☐ Did you cover the ratings?
- ☐ Did you keep talking while adding up their score? ie Leaving no long silences.
- ☐ Did you read out the ratings one at a time and use a bit of humour?
- ☐ Did you connect with the person at the right emotional level?
- ☐ Did you listen to the person at the right times, but without being side tracked?
- ☐ Did you pick up information as to where the person was 'at'?

TRANSITION

- ☐ Did you flow straight into the transition?
- ☐ Did you turn over the page while saying the 'turn over sentence'?

GOSPEL PRESENTATION

- ☐ P1. Was the angle of the book ideal?
- ☐ P2. Did you keep your pen on the diagrams?
- ☐ P3. Did you use your pen each time there was an "action word"?
- ☐ P4. Were the movements of your pen in sync with your words?
- ☐ P5. Did you turn over the pages while saying the "turn over sentences"?
- ☐ P6. Did you pause at the right times and let the non-Christian answer?
- ☐ P7. Did you emphasise the words in italics and bring 'life' and focus to the presentation?
- ☐ Was the script accurate?
- ☐ Was your voice varied and the pace varied in order to sound interesting?
- ☐ Did the presentation flow?
- ☐ Did you include everyone watching?
- ☐ Was there lots of love, grace, and gentleness?
- ☐ Was it clear? Not mumbled.
- ☐ Were your pen movements calculated and deliberate?
- ☐ Did you really sound like you believed what you were saying or did it sound like a rehearsed presentation?

FINISHING

- ☐ Did you give a brief explanation of the title of the book?
- ☐ Did you point out the seven heart attitudes?
- ☐ Did you mention the prayer and create interest in the 3rd section?
- ☐ Did you have your details in the back?
- ☐ Did you check that the person had understood and/or had any questions?
- ☐ Did you pray with/offer to pray with or for the person?
- ☐ Did you finish with lots of positive comments? (Thanks so much, enjoy the rest of your day, etc.)
- ☐ Did you write the persons name into your prayer diary and pray for them?
- ☐ Did you enter your results onto the website?



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