

CHAPTER 10

The Church Doctrine of the Great Commission

Why Study the Great Commission?

“This evangelistic work of declaring the Gospel is the primary ministry that the church has toward the world.”⁸⁵⁹

Can this statement of Wayne Grudem be real? Is it not just hyperbole? In fact, were not the final words of Jesus to His disciples a figure of speech, an overstatement to make a point?

Consider, if you will, the totally different perspective and scope of ministry to the world.

Jesus taught of a wide road and a narrow road in Matt 7:13-14. The narrow road analogy comprises ministry to those within the church. Whereas the figure of the wide road indicates ministry to those outside the church—some of whom may eventually be saved to become a part of the “narrow road.” The numerical differentiations between the ministry needed to reach the wide and narrow are geometric in their measure!

And yet, virtually all church programs and functions are inwardly focused!

Grudem’s generous and yet fully biblical viewpoint of the primacy of “declaring the Gospel” comes under continual fire from many directions. One of these directions is in the battle over the definition of the Great Commission. The ultimate or primary mission of the church is hotly debated and discussed.⁸⁶⁰

Perhaps the words of Peter Drucker may prove insightful here:

“A striking social phenomenon of the last 30 years in the United States, the explosive growth of the new ‘mega-churches’ (now beginning to be emulated in Europe), rests on these institutions’ dedication to a single purpose: the spiritual development of the parishioners. Just as the decline of their predecessors, the liberal Protestant churches of the early years of the 20th century, can largely be traced to their trying to accomplish too many things at the same time, above all, to their trying to be organs of social reform as well as spiritual leaders.

“The strength of the modern pluralist organization is that it is a single-purpose institution.”⁸⁶¹

What is the churches single mission? How about Christ’s Great Commission? Is it too narrow-minded to take the advice of Peter Drucker and consider the mission that Christ gave His Church?

Note also the helpful clarification of Mark Dever, as related to the definition of evangelism and the Great Commission:

“Evangelism is not declaring God’s political plan for the nations nor recruiting for the church—it is the declaration of the gospel to individual men and women. ...

“By far the greatest danger in apologetics is being distracted from the main message. Evangelism is not defending the virgin birth or defending the historicity of the resurrection. ...

“Evangelism is not the imposition of our ideas upon others. It is not merely personal testimony. It is not merely social action. It may not involve apologetics, and it is not the same thing as the results of evangelism. Evangelism is telling people the wonderful truth about God, the great news about Jesus Christ. When we understand this, then obedience to the call to evangelize can become certain and joyful. Understanding this increases evangelism as it moves from being a guilt-driven burden to a joyful privilege.”⁸⁶²

⁸⁵⁹Wayne Grudem, *Systematic Theology* (Grand Rapids: Zondervan, 1994), 868.

⁸⁶⁰David Bosch wrote, “The harsh realities of today compel us to re-conceive and reformulate the church’s mission, to do this boldly and imaginatively, yet also in continuity with the best of what mission has been in the past decades and centuries” (Bosch, *Transforming Mission*, 8). He then spent 562 pages seeking to elucidate this subject, although he made no mention of the Medieval terms used to describe mission, as found in later in the introduction to Chapter 26. The subject is quite complex and far reaching.

⁸⁶¹Peter Drucker, “The New Pluralism,” *Leader to Leader* (Fall 1999): 22.

⁸⁶²Mark Dever, *The Gospel and Personal Evangelism* (Wheaton, IL: Crossway, 2007).

What's so Great about the Great Commission?

Or—Reasons the Great Commission Passages Communicate Christ's Ultimate Purpose for His Church!

1. **Of the place of the Great Commission in the ministry of Christ:**
 - a. A commissioning is repeated in each Gospel and in Acts, after Christ's resurrection and before His ascension
 - b. These Commissionings involve the *very last words of Christ* in the Gospels of Matthew, Mark, Luke, and in Acts
 - c. These Commissionings involved "Christ's resurrection proclamation"⁸⁶³
2. **The main verbs** in Matthew, "win disciples" (Matt 28:19, μαθητεύσατε),⁸⁶⁴ and Mark, "preach" (Mark 16:15, κηρύξατε) are in the imperative [aorist], as is Luke's "stay" (Luke 24:49, καθίσατε). John's "I am sending you" (John 20:21, κάγω πέμπω ὑμᾶς) is in the present indicative active. Luke is in the aorist infinitive, literally, "to preach," or, "shall be preached" (Luke 24:47, κηρυχθῆναι), and Acts is in the indicative future middle voice, "Ye shall be" (Acts 1:8, ἔσεσθέ). All have the weight of a command of Christ.
3. **The Great Commission in Luke provides:**
 - a. The climax or culmination of the Luke's development and communication of the Evangel⁸⁶⁵
 - b. The interpretation of the death and resurrection of Christ by Jesus Himself after it took place, Luke 24:46-47
 - c. The addition of the Gospel (death and resurrection of Jesus) to the preaching of "repentance for the forgiveness of sins" which had hithertofore been the primary focus, Matt 3:2; 4:17; Mark 6:12; Luke 3:3; 15:3, 5:
 - 1) Rather than being the entry point of the decision to follow Christ, "repent and believe," repentance moved to being the desired response after the Gospel preaching, Luke 24:47; Acts 2:38.
4. **The Great Commission in Acts** (Acts 1:8) is the organizational theme for and focus of the book of Acts, making it the central interpretive motif (CIM) for the nascent church, as well as for the church in the history of the churches.
5. **The Great Commission provides for a continuation of Jesus' evangelism ministry in Luke:** cf. Luke 4:43; 8:1; 9:6 (note context, 9:18-22); 10:1ff.; 20:1 (compare with verbs in Acts 5:42)
6. **The Great Commission is also contained in summary statements discussing Jesus' ministry in Acts:** Acts 1:1-4; 9:15-16; 10:42; 13:31-32 (cf. Matt 10:27)
7. **Centrality of the Great Commission in the Organization of Luke-Acts:** Acts 1:1-8 (ASV):
 - v 1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων, ᾧ Θεόφιλε, ὧν ἤρξατο ὁ Ἰησοῦς ποιεῖν τε καὶ διδάσκειν,
In the former treatise I made [concerning all], O Theophilus, [] that Jesus began both to do and to teach,
 - v 2 ἄχρι ἧς ἡμέρας ἐντεταμένους τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη.
until [after] the day in which [] **he had given commandment** through the Holy Spirit unto the apostles whom he had chosen, [he was received up]:

⁸⁶³H. N. Ridderbos, *Matthew* (Grand Rapids: Zondervan, 1987), 553; quoted in Danny Vance, "A Crucial Missing Link in Local Church Evangelism in the Twenty-First Century"; D.Min. dissertation, Midwestern Baptist Theological Seminary (2007), 26.

⁸⁶⁴I must give credit to Samuel Zwemer for preceding me in coining the term "win disciples," which I gleaned from the following quote: "It is time that protest be made against the misuse of the word evangelism. It has only one etymological, New Testament, historical and theological connotation, namely, to tell the good news of One who came to earth to die on the cross for us: who rose again and who ever lives to intercede for those who repent and believe the Gospel. To evangelize is to win disciples, to become fishers of men, to carry the Gospel message directly to all nations" (Samuel Zwemer, *Evangelism Today: Message not Method*, 4th ed. [New York: Revell, 1944], 17). It must also be noted that "won ... disciples" is found as the translation of μαθητεύω in the NIV's translation of Acts 14:21, "They preached the good news in that city and **won** a large number of **disciples**."

⁸⁶⁵Thomas P. Johnston, "A Summary Study of the Progressive Communication of the Gospel in Luke"; unpublished notes, n.d.

ἐντειλάμενος (vramnms) is a unique form of the verb ἐντέλλομαι (cf. Acts 13:47). Note that Acts 15:24, διεστειλάμεθα (viamlpp) “to whom we gave no command” or “instruction,” uses a different prepositional prefix, δια (most versions translate this verb in the singular). Acts 18:2; 20:13; 23:31 use διατάσσω [Byz of 18:2, τάσσω], meaning command, order, give instructions, arrange.

The same term for giving commandment is used in the OT Septuagint for:

- 1) God giving commandment to Moses as to when to speak and what to say to the people of Israel, Deut 1:3
- 2) Moses gave commandment to the judges, Deut 1:16
- 3) Moses gave commandment to the people concerning all that they were to do, Deut 1:18
- 4) God gave commandment as to where to go Deut 1:19; 2:4; which Moses obeyed, Deut 1:19; and which the people obeyed, Deut 2:37
- 5) The people of Israel disobeyed the clear command of God, Deut 1:41
- 6) Moses commanded the people to take the land which the Lord God was giving them, Deut 3:18
- 7) Moses gave commandment to Joshua, Deut 3:21

The Greek word ἐντέλλομαι is used 86 times in Deuteronomy, 375 times in the OT LXX, 15 times in the NT, for a total of 390 times in Holy Writ.

Comparing Translations of ἐντέλλομαι

Verses	KJV (1611, 1769)	NASB (1977)	NIV (1984)	NJB* (1985)	ABS' CEV* (1991)
Deut 3:18	And I commanded you at that time	Then I commanded you at that time	I commanded you at that time	I then gave you this order	At that time I told the men of Reuben, Gad, and East Mannaseh
Deut 3:21	And I commanded Joshua at that time, saying	And I commanded Joshua at that time, saying	At that time I commanded Joshua	I then gave Joshua this order	Then I told Joshua
Deut 3:28	But charge Joshua	But charge Joshua	But commission Joshua	Give Joshua your instructions	...and tell him what he must do
Acts 1:2	Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen	until the day when He was taken up, after He had by the Holy Spirit given orders to the apostles whom He had chosen	until the day he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles he had chosen	until the day he gave his instructions to the apostles he had chosen through the Holy Spirit, and was taken up to heaven	until he was taken up to heaven. But before he was taken up, he gave orders to the apostles he had chosen with the help of the Holy Spirit
Acts 13:47	For so hath the Lord commanded us	For thus the Lord has commanded us	For this is what the Lord has commanded us	For this is what the Lord commanded us to do when he said	The Lord has given us this command

Regardless of the order of the phrases in Acts 1:2, Christ gave His church one clear command (commission) before He ascended into heaven, that is the “Great Commission”!

- v 3 οἷς καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις, δι’ ἡμερῶν τεσσαράκοντα ὄπτανόμενος αὐτοῖς καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ.
To whom he also showed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God:
- v 4 καὶ συναλιζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ μου,
and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye heard from me:
- v 5 ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
For John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence.
- v 6 Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν λέγοντες· κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραὴλ;
They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel?

v 7 εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ,
And he said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority.

v 8 ἀλλὰ λήψετε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.
But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.

8. Conclusion: So what's so great about the Great Commission?
- a. Because of its potential weight as the CIM of the New Testament church, the Great Commission forms the hermeneutical grid by which all other biblical passages ought to be interpreted (!)
 - b. For example, consider the statements:
 - 1) What is more important for the Great Commission, evangelism or discipleship?
 - a) Does a certain reading of Matthew 28's Great Commission really overturn the weight of the Commissioning in Mark, Luke, and Acts?
 - b) Does the reading of Matthew 28 as "m-m-m-make disciples" really overturn the entire example of the ministry of the church as found in the Book of Acts?
 - c) In other words, do 2 of the 4 uses in the New Testament of μαθητεύω (for make or win disciples) eclipse the weight of its other two uses, as well as that of the 55 uses of the verb εὐαγγελίζω (meaning evangelize)?
 - 2) Should not the main focus of the church's mission be to "seek and to save them that are lost"?
 - 3) Or should rather the main focus of the church be "teaching them to obey"?
 - 4) And is "teaching to obey" not merely leading people to practice the spiritual disciplines, of which some attest that evangelism is merely one of several?
 - 5) Is it not, however, human-centered to think that we ought to "reproduce ourselves in other people's lives"?
 - a) What about "Christ in you the hope of glory" (Col 1:27)?
 - b) What about "that they may know you,... and Jesus Christ whom You have sent" (John 17:3)?
 - 6) Is it right to be seeking to pour ourselves into the lives of others?
 - a) Does not the Word of God transform lives (John 17:8), and does not the Word of God penetrate much more deeply than my life ever can or ever will (Heb 4:12-13)?
 - c. **The Great Commission provides a hermeneutical grid, not only for the interpretation of the Bible, theology, and Christian history, but also for the formulation of local church ministry and practice; it is essential, then, that it be understood biblically!**
 - 1) A discussion of the Great Commission is not a secondary issue;
 - 2) It is the life-blood of a Great Commission church, a New Testament church;
 - 3) Whether we realize it or not, everything else flows from our understanding of Christ's Great Commission given to His Church!

Outline of Chapter 10

Preliminary Issues in the Study of the Great Commission

1. Lifestyle or initiative—Passive or Active?
2. Itinerating or not?
3. Mission or Missions?
4. Do not some verses state specifically not to evangelize?
5. Punctiliar or Linear Action?
6. Exclusively Spiritual or Not?
7. Dispensational/Hermeneutical Questions
8. Particularity versus Universality
9. Of Sendings and Harvestings in the End Times
10. The Place of Matthew 10 in Evangelism Training
11. What of Insubordination in Fulfilling the Great Commission?

In the Great Commission, the Christian Is Commanded to Evangelize!

1. Introduction: The Great Commission
2. Unpacking the Great Commission Passages
 - Matthew
 - Mark
 - Luke
 - John
 - Acts of the Apostles
3. Some Distractions or Alternatives to the Great Commission
4. Finding Unity in the Great Commission Passages

The Extent of the Great Commission Is All Inclusive

Prophecies on the fulfillment of the Great Commission

Other Commissionings in the Bible

The Search for OT Sequels to the NT Great Commission Passages

1. Deuteronomy's "Conquest Tread"
2. Matthew 28:19-20
3. Mark 15:16
4. Luke 24:46-48
5. John 20:21
6. Acts 1:8
7. Furthermore, fulfilling the Great Commission and the Curses of Deuteronomy 28

Other Commands to "Go" in the Bible

Examples of obedience to the Great Commission

Results of obedience

Obedience to the Great Commission Relates to Other Aspects of Following Christ

Additions to the Great Commission and/or "Preach the Gospel and ..."

Understanding the Great Commission in light of other biblical commands

- Love
- Ministry/Service
- Worship
- The Great Commission and/or Political Involvement?

More Competing Priorities to the Great Commission

1. Go and Engage the Culture
2. Social transformation
3. Promote the Church of Rome and Its Priorities

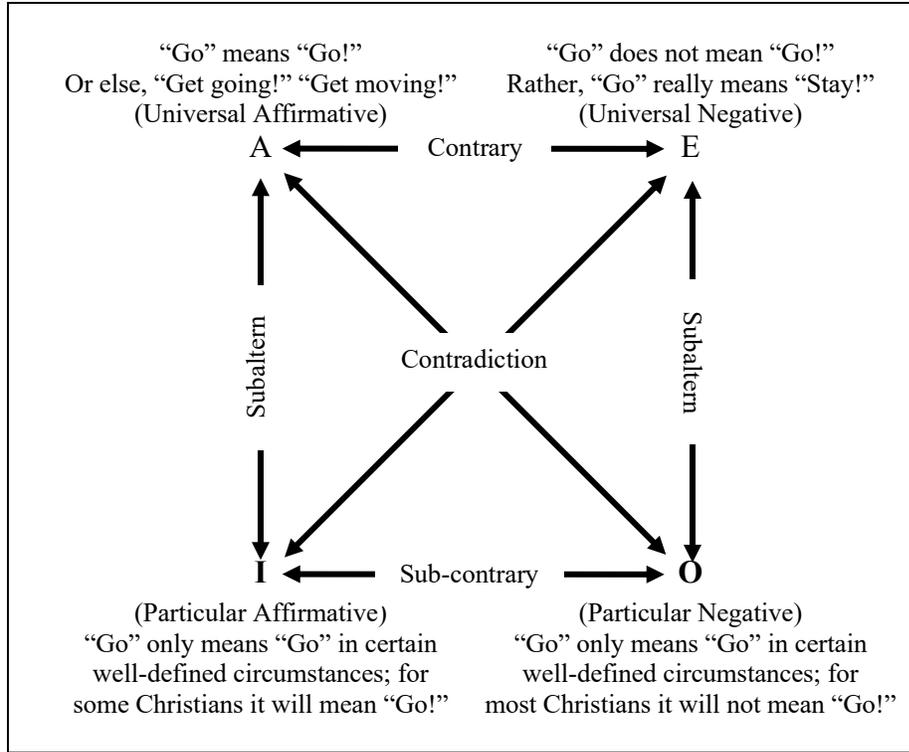
In Conclusion to Notes on the Great Commission

Preliminary Issues in a Study of the Great Commission:

1. Lifestyle or initiative—Passive or Active?

- a. Does “Go” in the Great Commission really mean “Go”?
 - 1) Is not “Go” (in Matthew 28:19) a participle, which really means “Going”
 - 2) Cannot “Going” also be translated “As you go” or “while you go”? Or...
 - 3) “As you go [on your way]” or similarly,
 - 4) “While you go [your own way]”, or in other words,
 - 5) “[No need to] go out of [your own way]”, therefore,
 - 6) “[No need to] go” or
 - 7) “[Why don’t you just] stay [where you are and live for the Lord]”?
 - a) In other words, no need to “Go” or change anything, just do what you are already doing; and/or
 - b) No need to “Go,” just do what you are already doing, but now do it “to the glory of God”;
 - 8) In fact, could it not be that for most disciples, Jesus did not really mean “Go” when He said “Go” in Matthew 28, He really meant “Stay!”:
 - 9) In fact, is not teaching that “Go” means “Go” really misrepresenting the meaning of what Jesus was teaching?
 - a) Is not emphasizing “Go,” therefore, unnecessarily putting guilt trips on unsuspecting Christians, to whom Jesus never meant to say “Go!”?
 - b) In fact, did not Jesus specifically state that the disciples were to remain “in the world”?
 - (1) John 17:11, “And I am no more in the world; and *yet* they themselves are in the world”
 - (2) John 17:15, “I do not ask Thee to take them out of the world”
 [By the way: these are purposeful partial quotes of verses, which omit the evangelistic context, to show how some make this point!]
 - 10) In fact, proceeds this argumentation, we ascertain [from conjecture] from the Beatitudes of Jesus, the Golden Rule, and the Greatest Commandment, that Jesus never mean “Go” when He said “Go!” in the Great Commission!
 - 11) Those who continue to teach “Go!” are unnecessarily literalistic, emphasizing the need for mission trips, and the initiating of evangelistic conversations, rather than interpreting the Bible through:
 - a) Modern psychological and sociological categories
 - b) The categories of ancient philosophy or Greek Stoicism, or
 - c) The contemporary teachings of Madison Avenue and the *Harvard Business Review*!

12) Notice that just described is a [not so] sneaky walk around logic’s “Square of Opposition”:



13) Note also that this progression shows a fairly common “logical” way in which the concept “Go” can be completely reversed and made to mean “Stay”!

- a) However, the “sending passages” of Matt 10, Mark 6, and Luke 9 and 10 cannot be equated with an “as you go” type of interpretation
- b) Thereby, those same sending passages are rarely even considered as foundational for evangelism training today!

b. What of the example of Abraham?

Heb 11:8, “By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.”

1) Interestingly, the 1910 French Louis Segond translated the word “when he was called” as “at his vocation” (a borrowed term from the Latin Vulgate’s “qui vocatur”), strongly suggesting that the Vulgate framed the concept of “go” in this verse as directed only for priests and monks, not for laity!

- a) Which, by the way, conforms with Rome’s theology of the Sacrament of Holy Orders
- b) Which is a view of the Great Commission forcing a translation or interpretation!

2) Cambridge’s Bible in Basic English (1949/1962) set a similar clerical-only precedent in the translation of this word, using the word “ordered”:

Heb 11:8, “By faith Abraham did as God said when he was ordered to go out into a place which was to be given to him as a heritage, and went out without knowledge of where he was going”

3) However, almost all translations translate καλέω in this verse as “called” which does not limit the interpretation of the verse to clergy only

c. “Onward, Christian Soldiers!”

1) Does not the term “Onward” express the same thought as “Go”?

2) “Go” seems to emphasize geographic displacement, whereas “Onward” seems to emphasize “get moving!”

- a) By the way, the Great Commissions in Matthew and Mark use the Greek verb πορεύομαι, which implies geographic displacement (e.g. proceed); it is also used in Matt 10:6, 7;
- b) The Greek verb ὑπάγω, meaning in a more direct and almost harsh sense “Go!”, is used in Luke 10:3.

- 3) The geographic aspect of the Great Commission command is obvious, and for those who are not crossing oceans and seas, they cannot be static, but must move onward to fulfill Christ's Great Commission!
- d. As noted above, has not some recent lifestyle literature in evangelism resulted in a serious downgrade of the biblical concept of "Go"?
2. **Itinerating or not?**
- a. Can New Testament evangelism be accomplished within the four walls of the church alone? [A local church ministering as if it is on house arrest]
- b. What of the examples in the ministry of Jesus of:
- 1) His itinerant ministry?
 - 2) His lack of willingness to stay in one location, even when asked?
 - 3) His sending His disciples to go from "city to city"?
- c. What does "going" mean in the context of 21st century Christianity?
- d. Are we guilty of ignoring a clear element of New Testament evangelism, that is found both in the Gospels, as well as in the Book of Acts, because it is inconvenient, or does not follow our current way of thinking? Note the words of Barrett on the term *evangelize*:
- "To evangelize either individual or substantial population is not necessarily gradual, indefinite, lengthy, protracted, or interminable process: it is usually or normally a short definite accomplishment, completed over a relatively short, definite period of time."⁸⁶⁶
- e. Ought we not to regularly gauge our lives and ministries by the Bible, and reorient them as necessary?
- f. What does the clear itinerating element in NT evangelism mean for what Joe Aldrich called "ambushes and forays"⁸⁶⁷?
- g. What of our tendency to send people on non-evangelistic mission trips to repair churches and orphanages? Is this tendency in line with the NT mission trips in Matt 9, Mark 6, Luke 9, and Luke 10, or the examples in the Book of Acts?
3. **Mission or Missions?**
- a. An undercurrent in this discussion is the question of the validity of use of the term "missions" (plural), rather than "mission" (singular)
- b. "Missions" (plural) has a tendency to view evangelism as a temporal task, much like when Jesus sent out his disciples in Matt 10, Mark 6, and Luke 9, 10; e.g. you go, preach, and come back.
- c. "Mission," however, is much more broad than mere missionary trips, it implies lifestyle, a wholistic view of discipleship or social ministry, and the life of the "evangelist," those he is seeking to reach, and the totality of church life
- d. Again one's use of these words has an important impact on one's view and application of the Great Commission, to which this chapter is devoted!
4. **Do not some verses actually state not to evangelize—as rightly or wrongly interpreted?**
- a. By way of principle:
- (1) Psalm 46:10, "Be still and know that I am God; I will be exalted among the nations, I will be exalted in the earth!"
 - (a) Does God, by way of this verse and its mandate, command inaction from His people?
 - (b) Is the glory of God so magnificent, and His exaltation so sure, that it negates the necessity for Christians to obey all of His commands to preach, teach, evangelize in the New Testament?
 - (c) Hence, is it appropriate to ignore all the verbs and commandments related to the Great Commission?

⁸⁶⁶David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 13.

⁸⁶⁷Joseph Aldrich, *Life-Style Evangelism* (Portland, OR: Multnomah Press, 1981), 79.

- (d) While the glory of Christ is primary, and while doxology must needs precede and follow Great Commission practice, yet, obedience to the Great Commission is a joyful and joyfilling duty of every follower of Christ.
- (2) Matt 6:1, “Beware of practicing your righteousness before men”
- Does this relate to evangelism? No.
 - Unless we are peddling the word, 2 Cor 2:17
 - Or unless we are preaching ourselves, 2 Cor 4:5
- (3) Matt 7:6, “Do not throw pearls to swine”
- Does this not relate to evangelism without shaking the dust off of our feet when the Word is rejected?
 - Once the message has been rejected, via blasphemy and contradiction, then the admonition is to “move on” to someone else
- (4) Matt 13:30, “Allow both to grow together”
- An African once used this verse of Muslims: “Let them be! Don’t even try to evangelize them, God will divide the wheat and the tares at the time of harvest”
 - His interpretation, however, seems unrelated to the text, as it would seem from the passage that Jesus was speaking not of Muslims, who do not call Jesus, “Lord,” but of false Christians (the tares among the wheat), similar to those who say “Lord, Lord” in Matt 7:21-23
- (5) Luke 15:8, “Sweep the house and search carefully until she finds it”
- A pastor in Missouri once spoke this to his congregation that their responsibility was not to evangelize the world, but only to seek out those from “within the house” (former members of the church) who had drifted from the fellowship of the church.
 - While not a bad approach for a new pastor to a church, using only this approach appears to ignore the geographic extent of the Great Commission (the whole world), as well as its sociological extent (all its people), Mark 16:15; Matt 28:19
- (6) Rom 14:22 (NKJ), “Do you have faith? Have *it* to yourself before God.”
- This is a biblical proof-text for the commonly held idea: “You mind your business, I’ll mind mine!”
 - While the Bible does tell us not to be busybodies in 2 Thess 3:11: “For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies.”
 - The implication in Romans 14 appears to be the busyness of being overbearing with our personal “faith”: that we can eat meat or drink wine in front of a brother who is offended by either of these. Paul twice repeated the phrase:
Rom 14:15, “Do not destroy with your food him for whom Christ died.”
Rom 14:20, “Do not tear down the work of God for the sake of food.”
 - Thus the context of Romans 14:22 is not one of evangelism, nor is it a rebuke from obeying Christ’s Great Commission.
- (7) 1 Thess 2:8, “Having thus a fond affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.”:
- Is it valid, from this verse, to reverse the order of the concepts, and to say that the Christian must—in some way—impart his very life for the recipient of the gospel before he gains the credibility or authenticity to impart the gospel of God to them?
 - In this case, one must consider the context of the people to whom Paul was speaking (the Thessalonian church-folks), as well as his method of evangelism as described in the Book of Acts (Acts 17);
 - It is evident that the word order of Paul in our verse (1 Thess 2:8) still remains valid: he first declared the gospel, and through this declaration, to those who received the message of salvation, he dedicated his very life for their spiritual well-being.

- (8) 1 Thess 4:10b-12, “But we urge you, brethren, to excel still more, and to make it your ambition to lead a quiet life and attend to your own business and work with your hands, just as we commanded you; so that you may behave properly toward outsiders and not be in any need”
- These verses were used by the French and German Reformers against the door-to-door begging of some of the monastic orders;
 - Likewise, these verses became important to Mennonite, Hutterite, and Amish groups, who value hard work, and sometimes [contemporaneously] seem to devalue evangelism
 - Paul combined the two ideas (evangelism and working with his hands) in Acts 20, speaking of working with his own hands (20:23-25), as well as his ministering the gospel (20:18-27)—“night and day,” 20:31!
 - Because of verse like these, some Swiss Brethren churches will not pay a pastor, but rather will be led by a teaching elder, who earns an income in some other way.
- (9) Heb 8:11, “And they shall not teach everyone his fellow citizen, And everyone his brother, saying, ‘Know the LORD,’ For all shall know Me, From the least to the greatest of them”:
- The eschatological context of this quote from Jeremiah 31:34, while clearly referring to the new covenant, does not make evangelism unnecessary in the new covenant;
 - The key words are “everyone his brother,” which seems to imply that within the family of God, He will make Himself known.
- (10) James 3:1, “Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment”
- Again, this passage seems unrelated to evangelism; it is a warning for the fulfillment of a command (or obedience in the use of the gift of teaching);
 - Obedience to the command to evangelize must be obeyed, while remembering that we will be responsible for what we do teach.
- (11) 1 Pet 3:1, “That they may be won without a word”
- Again, using this passage to say that evangelism is non-verbal is misinterpreting the verse (isogesis), while using it to negate a clear command;
 - The command is for the verbal proclamation of the Gospel, and is unrelated to what God may use in the life of any person to draw them to Christ;
 - The text of 1 Peter 3 implies that the unsaved husband has already heard the Gospel, the seed has already been planted, now God will use the silent witness and submission of the believing wife to draw her husband to Him, according to His will (1 Cor 7:16).
- b. Specific contexts in which some are commanded not to evangelize or to wait:
- Matt 10:5, “These twelve Jesus sent out after instructing them, saying, ‘Do not go in *the way of the Gentiles*, and do not enter *any* city of the Samaritans”
 - Luke 24:49, “And behold, I am sending forth the promise of My Father upon you; but you are to stay in the city until you are clothed with power from on high.”
 - Acts 16:6-7, “And they passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; and when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them.”
- c. In this light, Chart 7, “Alternatives to Mere Proclamation,” in my *Charts for a Theology of Evangelism* (Nashville: Broadman, 2007), lists 57 [possible] arguments against mere proclamation into the following categories:
- Biblically-derived (10 cited reasons)
 - Non-biblical (7 reasons)
 - Ecclesiological (9 reasons)
 - Sacramental (4 reasons)
 - Good works (9 reasons)
 - Miracles (5 reasons)
 - Attitude (3 reasons)
 - Spiritual maturity (10 reasons)
- None of which (I believe) displace the priority of the Great Commission as the command to evangelize.

Some questions:

- 1) How are we to understand these verses in light of the Great Commission passages and emphases in the Bible?
- 2) Do they provide parameters for the accomplishment of the Great Commission, or do they completely negate the weight and thrust of the Great Commission passages?
- 3) Can both sets of commands or teachings be understood simultaneously (the unity of Scriptures as one voice of the Holy Spirit)?

5. Punctiliar or Linear Action?

- a. How much linear action can be attributed to μαθητεύω [make/win disciples] in Matt 28 (which verb is in the aorist tense, by the way) to counter the punctiliar action of κηρύσσω [preach] in Mark 16 and Luke 24 or μαρτυρέω [bear witness] in Luke 24 or Acts 1?
- b. How does the Acts 1:2 translation of the participle ἐντέλλομαι (aor-mid-nom-masc-sing) into a plural form impact this question?
 - 1) Plural in the English (as an equivocating colloquialism):
 - a) KJV, “after that he ... had given commandments”
 - b) Bible in Basic English (1949/1964), “after he had given his orders”
 - c) NAS, “after he had ... given orders”
 - d) NKJ, “after He ... had given commandments”
 - e) NIV, “after giving instructions”
 - f) ESV, “after he had given commands”
 - g) NLT, “after giving his chosen apostles further instructions”
 - h) CSB, “after giving instructions”
 - i) NET, “after he had given orders”
 - 2) Singular in the English:
 - a) Darby (1884/1890), “having ... charged [the apostles]”
 - b) ASV, “had given commandment”
 - c) RSV, “after he had given commandment”
 - 3) As an active verb:
 - a) James Murdock (1852), “after he had instructed those legates”
 - 4) Some thoughts:
 - a) Issue regards how many commandments Christ gave His disciples: was it one (hence the Great Commission), or many?
 - b) If “giving instructions” in Acts 1:2 parallels Acts 10, is the emphasis of the Great Commission sowing or reaping? ...
- c. If the emphasis of the Great Commission is punctiliar, is that emphasis on sowing, reaping, or growing?

Is the Emphasis of the Great Commission Sowing, Reaping, or Growing?

[John 4:37, “For in this case the saying is true, ‘One sows, and another reaps.’”]

Passage	Matt 28:19-20	Mark 16	Luke 24:47	John 20:21	Acts 1:8
Active Verb	“Win disciples” or “Make disciples”	“Preach the gospel”	“Repentance for forgiveness of sins should be proclaimed”	“As the Father has sent Me, I also send you”	“You shall be testifiers of Me”
Emphasis	“Win”—Reaping or “Make”—Reaping or Growing	Sowing	Sowing	Sowing, reaping, and growing	Sowing

6. Exclusively Spiritual or Not?

- a. What of the “as” (Gk. καθὼς) in John 20:21? What is its significance? There seems to be considerable leeway taken in using the “as” to apply to multiple aspects of the Christian life: For example: the following exemplifies how John 20:21 was applied to the Trinitarian theology of mission of the Orthodox Bishop Anastasios (Yannoulatos) of Androussa, Greece:

“The conjunction ‘as’ which is found in John 20:21, remains very decisive for Orthodox mission. It is I who always remain your model, Christ stresses. You must walk in my footsteps and follow my example. Christological dogma defines the way of the mission of the Trinitarian God, which the faithful continue. The most crucial point of mission is not what one announces, but what one lives, what one *is*.”⁸⁶⁸

- a) Notice that the “as” in John 20:21 is used to state that “the crucial point of mission is not what one announces”! What of Luke’s Great Commission, Luke 24:46-47?
 b) Rather, as Anastasios posited, the “as” in John 20:21 shows that our lifestyle is the crucial point in mission. Does this match with a plenary view of the Great Commission?

So then, does the “as” in John 20:21 carry such hermeneutical weight that it can completely overturn:

- 1) The clear proclamational/conversionist emphasis of all the other Great Commission passages?
 - 2) The plenary example of the book of Acts?
 - 3) The theological weight of justification by faith in Romans?
 - 4) And provide for non-spiritual elements in the Great Commission, such as:
 - a) The founding of educational institutions,
 - b) Encouraging political agendas,
 - c) Commanding Christians to feed the hungry,
 - d) Emphasizing lifestyle, such as the ancient monastic vows of poverty (Jesus was poor), chastity (Jesus never was married), and obedience (Jesus was absolutely obedient to the Father)?
 - 5) Thereby inserting multitudinous non-Evangelical elements into the theology of the “true” mission of the church?
- b. How flexible is “win disciples” (μαθητεύω) in Matt 28:19 as regards non-spiritual elements of the Gospel, such as...
- 1) Founding Christian day cares for children?
 - 2) Founding educational institutions?
 - 3) Providing for pastoral counseling, etc.?
- [Granted this emphasis for those who are already disciples is included in the “teaching them to obey” of Matt 28:20]

7. Dispensational/Hermeneutical Questions:

- a. Does the OT teach “come” (centripetal) and the NT teach “go” (centrifugal)?
- b. Does the OT teach lifestyle (Lev 18:5) and the NT teach proclamation (Mark 16:15)?
- c. Does the OT teach works (lifestyle) and the NT teach faith alone (as a response to proclamation)?
- d. While there is a major section below on the OT precedents for the Great Commission, by way of preliminary consideration:
 - 1) From learn to win disciples!
 - a) From μανθάνω (“learning,” Deut 5:1) to μαθητεύω (“winning disciples,” Matt 28:19)!
 - b) From learning φυλάξεσθε ποιεῖν αὐτά (“keeping to do them,” Deu 5:1 BGT) to ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς ἀνθρώπων (“I will make you become fishers of men,” Mark 1:17)
 - c) From learning God’s δικαιώματα (“judgments,” Deut 5:1) to evangelizing God’s δικαιοσύνη (“righteousness,” Rom 1:17)

⁸⁶⁸Anastasios (Yannoulatos) of Androussa, “Orthodox Mission—Past, Present, Future,” in *Your Will Be Done: Orthodoxy in Mission*, edited by George Lemopoulos (Geneva: WCC, 1988), 79-81; quoted in Norman E. Thomas, ed., *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis, 1995), 120.

- 2) From scattering being a curse to going into all the world as a command!
 - a) The scattering into all the world, commanded in the Great Commission, is mentioned as a curse in the OT (Lev 26:33; Deut 4:27; 28:64; 30:3-5), and so is being driven to all the nations and the peoples (Deut 4:27; 28:37; cf. Jer 8:3), even to the ends of the earth (Deut 30:4).
 - b) And the gathering together into the land, and possessing it (remaining stationary for a long time), is repeatedly mentioned as a blessing, Deut 17:20; 30:1-5; cf. Psa 106:47
 - c) And yet Christ commanded this geographic scattering as part of His Great Commission!

8. Particularity versus Universality:

- a. To whom is the Great Commission addressed and under what circumstances (e.g. the Apostles, pastors, missionaries, the Church hierarchy, or all Christians)?
 - 1) If the Great Commission was in fact given to the Apostles as representatives of the hierarchy of the church, then it is up to the leaders of the church to decide who is and who is not to preach the Gospel (as became the case early in the early church period)
 - 2) If the Great Commission is given only to the leaders of the church, then church members have no right to disagree with the dictates of the church, nor can individual members obey the many commands to watch out for and take heed of false teachers (who also infect the leadership of the church as can be noted especially in the pages of the OT)
 - 3) The attack on “individualism” per se, is also an attack on the responsibility of the individual Christian to essay their leadership according to 1 Tim 3, as well as to individually obey the Great Commission.
- b. Is the Great Commission confined to unreached areas only (prior to an established church, as Gustav Warneck)?
- c. Was the Great Commission only meant for Apostolic Christianity or the Apostolic era (as Calvin believed of the gift of the evangelist)?
- d. Are the lost to “be discipled,” or is this a term that can only be applied to the saved?

9. Of Sendings and Harvestings in the End Times:

A look at church history shows that worldwide evangelistic missions did not seem to take place until the latter part of the 2nd millennium after Christ. Therefore, the Great Commission in its worldwide scope did not appear to be obeyed until transportation, economics, and communication made that possible. Hence, the following two prophecies of Matthew 24 seem to indicate an exchatological element to the fulfillment of the Great Commission, kept in the control of God’s sovereignty until the proper time:

Matt 24:31, “And He will send forth His angels with a great trumpet and they will gather together His elect from the four winds, from one end of the sky to the other.”

Matt 24:31, “And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come.”

These prophecies of Jesus seem to mirror a similar Old Testament prophecy:

Psalms 68:11 (NKJ), “The Lord gave the word; Great *was* the company of those who proclaimed *it*.”

Any student of Missions History, Protestant, Catholic, or Orthodox, will find that following the legalization of Christianity and following the particularization of Christianity in the Council of Nicaea, the driving force for missions appeared to be tethered by the political-territorial ambitions of the Roman Empire and its offspring. It was not until the 15th Century that Roman Catholic explorers sought to expand the economic and political influence of Spain and Portugal, and that with the admiring encouragement of the Pope. And it was not until after the wars of religion had dimmed that initial Protestant efforts at missions were made in the 18th Century. Then after Napoleon forced republican forms of government on much of Europe that churches in Protestant lands began sending missionaries to various parts of the world in the 19th Century, the “Great Century of Missions.”⁸⁶⁹

⁸⁶⁹“He [Latourette] then devotes three volumes to what he calls ‘the Great Century,’ the nineteenth [1800-1914], looking at each continent in turn” (Modern Pioneers: Kenneth Scott Latourette; available at: <http://www.christianitytoday.com/ch/2001/issue72/15.44.html> (online); accessed: 6 May 2015; Internet; referring to Kenneth Scott Latourette’s 7 volume “History of the Expansion of Christianity” (1937-1945; Paternoster, 1971).

The fact that the sound of the trumpet is in God's hands and the fact that Christian history shows that few seemed to practically obey the transnational nature of the Great Commission, does not exonerate today's Christians from heeding the call to the nations in their generation. The same cry that rang true at the New York 1900 Ecumenical Missionary Meeting still rings true today:

"The Evangelization of the World in This Generation."⁸⁷⁰

10. The Place of Matthew 10 in Evangelism:

a. On support in missions:

"Do not acquire gold, or silver, or copper for your money belts, or a bag for *your* journey, or even two tunics, or sandals, or a staff; for the worker is worthy of his support" (Matt 10:9-10).

Introduction: Was this not evangelism from the posture of inferiority?

Not knowing the particulars of language, customs, or culture

Not having established relationships or a longstanding reputation in the community

Not having the financial means to survive, even in the basics, such as eating, clothing, and sleeping accommodations (e.g. Heb 11:37)

Consider...

- 1) He sent them as traveling evangelists; they were always strangers wherever they went:
 - a) Meaning that they may not know the local dialect, likely spoke with an accent, and may not even have known the language at all (e.g. Acts 14:11):
 - (1) Granted in Matthew 10 they were sent to the "lost sheep of the house of Israel" (Matt 10:6)
 - (2) But was this limitation not lifted in Matthew 28:19-20?
 - b) As far as evangelism methodology, the traveling evangelism meant:
 - (1) No "**presence evangelism**"—wherever they went they had no reputation, no connections, no political clout, no building, no house, no property (Deut 28:37)
 - (2) No "**lifestyle evangelism**"—taking the time by a long lifestyle to win a hearing for the Gospel
 - (a) Although the opposite is true, "I went by the field of a lazy man..." (Prov 24:30-34)
 - (3) No "**relationship evangelism**"—they were strangers, without an opportunity for long term relationships:
 - (a) Although most evangelists can "build relationships" very quickly, like Jesus and the Woman at the Well in John 4
- 2) He sent them with no money or moneybelt:
 - a) Does not Prov 14:20 state: "The poor is hated even by his neighbor, But those who love the rich are many"?
 - (1) Jesus sent them out without enough money for a single meal, a hotel room, or a change of clothes!
 - b) As far as evangelism, no money meant:
 - (1) No "**service evangelism**" or "**servant evangelism**"; they could not provide service to the poor or needy, because they themselves were needy!
 - (2) No "**socio-political transformation**"; they did not have social or political clout nor the stature of their wealth; they came on the basis of their message alone
 - c) No money also meant:
 - (1) No budgets or fund raising
 - (2) No red tape or budget requests
 - (3) No control from a funding source
 - d) No money meant that Christ was going to keep His servants "lean and mean"—relying only on Him by faith, Heb 11:8-10

⁸⁷⁰Hence the book by that name: John Raleigh Mott, *The Evangelization of the World in This Generation* (New York: Student Volunteer Movement for Foreign Missions, 1900).

- 3) He sent them with no change of clothes:
 - a) Meaning that they needed to be served by those whom they reached out to, even more than housing, but also in the washing of clothes
 - b) Meaning that they dressed as the Lord would provide through those whom He foreordained to provide clothing for them
 - (1) Meaning that they dressed like the people to whom they went fairly quickly as their original clothing wore out
 - c) Meaning no clerical collar, no monastic robes, and no special haircut (a tonsure)!
 - d) Meaning also that sometimes they had no place to lay their heads, just as Jesus (Matt 8:20; Luke 9:58)
- 4) Without even food:
 - a) Meaning that multiple times during the day they were needy for food, or else they went without food (Deut 28:47-48; Rom 8:35; 1 Cor 4:11; 2 Cor 11:27)
 - b) Meaning that they were completely dependent on God for food, even as Elijah (1 Kings 17:8-16; 19:5-8) and Jesus (during His temptation, as a temptation!)
 - c) Meaning that they went without food, even though they were grateful to the Lord (Deut 28:47-48; Phil 4:4, 11-12)
- b. However, it seems like Jesus was giving a perfect recipe for truly indigenous evangelism ministry!
 - 1) Notice how the ministry would become almost immediately indigenous:
 - a) Learn to communicate in their language
 - b) Eat their food
 - c) Sleep in their homes
 - d) Wear their clothes (after their own clothing wore out)
 - 2) It sounds like effective methods of evangelism in the history of the churches:
 - a) 12th and 13th Century “Poor Men of Lyons,” the Medieval Hermits, the *Beghards*, the Albigensian and Waldensian preachers
 - b) 14th and 15th Century Wycliffe’s Lollards
 - c) 17th Century French desert church evangelist and preacher Claude Brousson
 - d) 18th and 19th Century Baptist Preachers and Methodist Circuit Riders
 - e) 19th Century Evangelical missionaries (e.g. J. Hudson Taylor)
 - 3) Does this not also sound very much like Book of Acts evangelism?
- c. Notice also some other considerations as to obedience in the Matt 10:9-10 commands:
 - 1) There is no financial overhead and very little if any administrative time or cost (buildings, salaries, budgets, organization, etc.) in this type of evangelism ministry
 - 2) Everyone is involved in front-line ministry:
 - a) Likewise, there is very little hierarchy in such a ministry, even leaders are involved in the same ministry as all the others
 - b) Notice that Jesus sent out His disciples to do what He himself had been doing (Matt 9:35), and what He Himself continued to do (Matt 11:1); in other words, He did not graduate from a ministry of itinerant evangelism to a desk job!
 - (1) And was not “everyone in front line ministry”⁸⁷¹ exemplified by Jesus (both before and after his teaching and sending)?
 Matt 9:35, “And Jesus was going about all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness”

⁸⁷¹Sounds like Wesley’s “All at it, Always at it!”: “Every true convert to Christ is a commissioned evangelist.... The method of the Wesleyans was in perfect accord with the prescription of the Word; and was equally adapted to the eighteenth, nineteenth, or twentieth century—’All at it: always at it’—every convert to Christ a commissioned Evangelist” (W. B. Riley, *The Crisis of the Church* [New York: Cook, 1914], 80).

Matt 11:1, “And it came about that when Jesus had finished giving instructions to His twelve disciples, He departed from there to teach and preach in their cities”

(2) As was also prophesied of Jesus?

Isa 61:1-2, “The Spirit of the Lord God is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; To proclaim the favorable year of the LORD, And the day of vengeance of our God; To comfort all who mourn”

Matt 11:2-6, “Now when John in prison heard of the works of Christ, he sent *word* by his disciples, and said to Him, ‘Are You the Expected One, or shall we look for someone else?’ And Jesus answered and said to them, ‘Go and report to John what you hear and see: *the* blind receive sight and *the* lame walk, *the* lepers are cleansed and *the* deaf hear, and *the* dead are raised up, and *the* poor have the gospel preached to them. ‘And blessed is he who keeps from stumbling over Me”

(3) In fact, it even appears that the very ministry methods of Jesus caused John the Baptist consternation!

- 3) Perhaps these factors are why true “Matthew 10 Evangelism” is so easy to whitewash from the pages of history, with very little physical trace of its existence:
- a) Whereas the massive territorial churches, with their buildings, budgets, affluence, political and economic influence, and hierarchy, want to be and are remembered in the annals of history (thereby showing their mission and priorities)
 - b) Those obedient to Christ’s commissioning would barely be noticed or known, much like the ministries of Isabeau and Pintarde mentioned at the end of Chapter 2
 - c) By the way, is this not also true of many of today’s house church movements and other movements?⁸⁷²
- 4) Why would Jesus have wanted it so? Are there lessons to be taken away from such a commissioning?

d. Of the enemies of the Gospel:

Introduction: Matthew 10, with its strong emphasis on persecution and hardship, makes it very clear that the Gospel of Jesus Christ has enemies...

1) Listen to some of these incredible passages:

- a) Some will not receive the messenger of the Gospel, nor heed the words of the Gospel: Matt 10:14, “And whoever does not receive you, nor heed your words, as you go out of that house or that city, shake off the dust of your feet”
- b) The world at large is not typified as being neutral to the Gospel, but rather of being wolves against the Gospel: Matt 10:16, “Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves”
- c) The world at large demands that the evangelist be “shrewd as a serpent”! Matt 10:16, “Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves”

⁸⁷²For example, the only mention of Billy Graham in the 1,016 page biography of Pope John Paul II by George Weigel relates to John Paul II’s being in Poland one more day (3 Oct 1978) than what he told Billy Graham:

“Cardinal Wojtyla went to Warsaw October 2 for a meeting of the Main Council of the Polish Episcopate, thus missing the American evangelist Billy Graham, whom he had given permission to St. Anne’s Church. In Warsaw he stayed at the Ursuline convent, where the sisters remembered him as looking very serious. Wojtyla left for Rome at 7:30 a.m. the next morning, along with Cardinal Wyszyński. By 11 a.m. on October 3, the Primate of Poland and the Archbishop of Kraków were in St. Peter’s Basilica praying at the bier of John Paul I” (*Witness to Hope: The Biography of John Paul II* [New York: HarperCollins, 1999, 2001], 248).

Thus he may have misled the gracious Billy Graham that he was actually leaving Poland that same day (2 Oct 1978; see William Martin, *A Prophet with Honor: The Billy Graham Story* [New York: Morrow, 1991], 490). For those who can read ecclesiastical sign, could this misleading be a token that John Paul II did not honor his word to a heretic, following in the footsteps of many of his predecessors (e.g. John XXIII’s word of safe passage to the Council of Constance to John Hus which was then rescinded)?

- d) Christ commands his disciples to “beware of men”:
Matt 10:17, “But beware of men; for they will deliver you up to *the* courts, and scourge you in their synagogues”
- e) Christ prophecies what will happen to Christians that are arrested for the Gospel:⁸⁷³
Matt 10:17-18, “But beware of men; for they will deliver you up to *the* courts, and scourge you in their synagogues; and you shall even be brought before governors and kings for My sake, as a testimony to them and to the Gentiles”
- f) This persecution is not “if” but “when”:
Matt 10:19, “But when they deliver you up, do not become anxious about how or what you will speak; for it shall be given you in that hour what you are to speak”
- g) Persecution will enter and divide even to the point of the nuclear family:
Matt 10:21, “And brother will deliver up brother to death, and a father *his* child; and children will rise up against parents, and cause them to be put to death”
- h) The prophesied level of persecution will be raised even to the point of the death penalty (e.g. Acts 8:1; 12:2; 21:31; 22:22); note the parallelism in Jesus twice mentioning the death penalty:
Matt 10:21, “And brother will deliver up brother to death, and a father *his* child; and children will rise up against parents, and cause them to be put to death”
- i) Jesus used the word “all” to describe the level of antagonism of the world of men against the Gospel:
Matt 10:22, “And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved”

In my minds eye, I see a Christian in a Muslim country with a Bible, huddled in a corner reading the Bible by candlelight, fearful of being caught by anyone finding him reading this forbidden book.
- j) The promise of salvation is directly linked to endurance through persecution for the Gospel:
Matt 10:22, “And you will be hated by all on account of My name, but it is the one who has endured to the end who will be saved”
- k) The Christian is not to capitulate to persecution, but rather to flee to the next city:
Matt 10:23, “But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish *going through* the cities of Israel, until the Son of Man comes”
- l) Another amazing promise is linked to the necessity of fleeing persecution, that of the timing of the return of Christ:
Matt 10:23, “But whenever they persecute you in this city, flee to the next; for truly I say to you, you shall not finish *going through* the cities of Israel, until the Son of Man comes”
- m) Persecution is directly related to the Christians relationship with Christ:
Matt 10:24-25, “A disciple is not above his teacher, nor a slave above his master. It is enough for the disciple that he become as his teacher, and the slave as his master. If they have called the head of the house Beelzebul, how much more the members of his household!”

Persecution is not for personal or relational reasons, rather as in Matt 10:14, it is because of an antagonism to the words of Christ (cf. Mark 8:38).
Note the level of antagonism, along with the confusion that it causes to those who do not know or understand, to label the true Christian as related to Beelzebub.
Herein perhaps lies the key for not seeking to be amenable to “all other Christians” by seeking to show the longstanding orthodoxy of Evangelical beliefs according to the grid developed through what remains of Early Church theology.⁸⁷⁴

⁸⁷³And, lo and behold, this is exactly what has been noted in 16th, 17th and 19th Century Protestant Church Histories that are labeled “Martyrologies” and then, it appears, virtually ignored by contemporary English church historians.

⁸⁷⁴Consider the title of this article: Yves Krumenacker, “La généalogie imaginaire de la Réforme protestante” [The imaginary genealogy of the Protestant Reformation], *Revue Historique*, 638 (2006/2):259-89. Consider its English abstract: “The advent of Protestantism appeared to the Christians who were faithful in Rome like an innovation and thus an error. This is why the Reformers wanted to show that they had predecessors. Luther was interested in Hus. Flacius Illyricus, then Crespin and Goulard drew up lists of ‘witnesses of the truth’ persecuted by Rome. One then imagined a

- o) Christ twice commands his disciples not to live in fear, contrary to what may be the natural response to such bad news, because of sure just retribution at the end of time:
 - Matt 10:26, “Therefore do not fear them, for there is nothing covered that will not be revealed, and hidden that will not be known”
 - Matt 10:31, “Therefore do not fear; you are of more value than many sparrows”
 - Which retribution matches the level of persecution promised in Matt 10:21
 - Which level of retribution is expanded in Matt 10:27
- p) Further excellent teaching is found in Matt 10:32-42, which is beyond the scope of this study at this time ☺
- 2) Lessons on enemies of the Gospel:
 - a) It is abundantly clear, just in looking at Matt 10, that Christ prepared His disciples for the persecution of which we read in the Book of Acts
 - b) It is very naïve to assume that we have no enemies if we are working for Christ, cf. Acts 22:19-20

continuity of the true Christian tradition, by giving a significant place to Cathares and Waldensians: one can find that in the French Protestant histories of the Church at the XVIIth century. This type of history is declining with XVIIIth, except at Basnage, because of the progress of historical knowledge. But it reappears at the next century, in a nationalist context: if Waldensians are Protestants, it is possible to give a French origin to the Reformation. This history takes also a regionalistic color, when one starts to bind the ‘southern spirit’ to the defense of freedom, specially religious freedom. This is why it could be maintained until nowadays” (ibid., 289).

e. Considering Paul’s possible use of Matt 10 in 2 Tim 2:11-13:

Immediately prior context: persevering in evangelism through suffering, following the example of Christ, 2 Tim 2:8-10 (cf. 1 Pet 4:16)...

Paul’s Possible Use of the Antecedent of Matt 10 in 2 Tim 2:11-13

2 Tim 2:11-13	Some Parallels from the Gospels	Comments
Πιστὸς ὁ λόγος· <i>This is a faithful saying:</i>		Used in 1 and 2 Timothy
εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν For if we died with <i>Him</i> , We shall also live with <i>Him</i>	Matt 10:39, “and he who loses his life for My sake will find it” (cf. Matt 16:25)	
εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· If we endure, We shall also reign with <i>Him</i>	Matt 10:22, “And you will be hated by all for My name's sake. But he who endures to the end will be saved” (cf. Matt 24:13; Mark 13:13) Luke 21:19, “By your endurance you will gain your lives [souls; τὰς ψυχὰς ὑμῶν]” Luke 22:28-30, “But you are those who have continued with Me in My trials. ²⁹ And I bestow upon you a kingdom, just as My Father bestowed <i>one</i> upon Me, ³⁰ that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel” (cf. Matt 19:28)	Rev 20:6, “Blessed and holy <i>is</i> he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years” Cf. “kingdom of priests” 1 Pet 2:9; etc.
εἰ ἀρνούμεθα, καὶ κείνος ἀρνήσεται ἡμᾶς· If we deny <i>Him</i> , He also will deny us.	Matt 10:33, “But whoever denies Me before men, him I will also deny before My Father who is in heaven” (cf. Luke 12:9)	Parallel passages also use the concept of “be ashamed of” (Mark 8:38; Luke 9:26); a concept which is well developed by Paul, Rom 1:16, and especially in 2 Tim 1:8, 12, 16; 2:15
εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει· If we are faithless, He remains faithful;	Related to Peter’s triple denial of Christ? Luke 22:31-34, “And the Lord said, ‘Simon, Simon! Indeed, Satan has asked for you, that he may sift <i>you</i> as wheat. ³² But I have prayed for you, that your faith should not fail; and when you have returned to <i>Me</i> , strengthen your brethren.’ ³³ But he said to Him, ‘Lord, I am ready to go with You, both to prison and to death.’ ³⁴ Then He said, ‘I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know <i>Me</i> ”	ἀπιστέω (7 NT uses), meaning: Friberg: 1) <i>not believe, refuse to believe, be distrustful</i> (LU 24.11); (2) as acting disloyally <i>be unfaithful, prove false</i> Gingrich: <i>disbelieve, refuse to belief; be unfaithful</i> , Mark 16:11, 16; Luke 24:11, 41; Acts 28:24; Rom 3:3; 2 Tim 2:13 [NA27 adds 1 Pet 2:7] Louw-Nida: <i>to believe that something is not true - 'to not believe, to disbelieve, to not think to be true.'</i> ἀκούσαντες ὅτι ζῆ καὶ ἐθεάθη ὑπ’ αὐτῆς ἠπίστησαν ‘when they heard her say that he was alive and that she had seen him, they did not believe her’ Mk 16.11 UBS Lexicon: <i>fail or refuse to believe; prove or be unfaithful</i> God is faithful, 1 John 1:9, etc.
ἀρνήσασθαι ἑαυτὸν οὐ δύναται. He cannot deny Himself.	Related to Jesus telling His followers, “Let him deny himself, and take up his cross, and follow <i>Me</i> ” (Matt 16:24; Mark 8:34; Luke 9:23)	

f. Finally, remembering also the Lucan disclaimer of some of the content of the Matt 10 commands:

Luke 22:36-40, “Then He said to them, ‘But now, he who has a money bag, let him take *it*, and likewise a knapsack; and he who has no sword, let him sell his garment and buy one. For I say to you that this which is written must still be accomplished in Me: “And He was numbered with the transgressors.” For the things concerning Me have an end.’ So they said, ‘Lord, look, here *are* two swords.’ And He said to them, ‘It is enough.’ Coming out, He went to the Mount of Olives, as He was accustomed, and His disciples also followed Him. When He came to the place, He said to them, ‘Pray that you may not enter into temptation.’”

11. What of Insubordination in Fulfilling the Great Commission?

So what of those who are “not under orders” (ἀνυπότακτοι [Tit 1:10]), those independent of, or not subject to the head (ἀνυπότακτοι [Heb 2:8]), which is Christ?

Titus 1:10 (CSB), “For there are also many rebellious people, idle talkers and deceivers, especially those from Judaism” (Tit 1:10)

Translations of ἀνυπότακτοι in Titus 1:10

[Disobedient to the Bible (or to Christ) or rebellious against human or ecclesial authority?]

Tyndale (1388); Geneva; DRA ⁸⁵	KJV; Bishops; ERV; ASV	Webster's (1833); Darby	Etheridge (1849) (from Syriac)	Murdock (1851) (from Syriac)	Young's (1862); RSV; NKJ; ESV	Bible in Basic English (1949)	NJB ⁸⁵ (1985)	NAS (1977)	NIV (1984); NLT; CSB; NET	NAB ⁸⁵ (1991)	God's Word to the Nations (1995)
Disobedient	Unruly	Disorderly	Not in subjection	Unsubmissive	Insubordinate	Who are not ruled by law	People who are insubordinate	Rebellious Men	Rebellious people	Rebels	Believers ... who are rebellious
For there are many disobedient and talkers of vanity and deceivers of mynides namely they of the circumcision	For there are many unruly and vain talkers and deceivers, specially they of the circumcision	For there are many disorderly and vain talkers and deceivers, specially they of the circumcision	For there are many who are not in subjection, and whose words are vain, and make the minds of men to err, especially those of the circumcision	For many are unsubmitive, and their discourses vain; and they mislead the minds of people, especially such as are of the circumcision	for there are many both insubordinate, vain-talkers, and mind-deceivers – especially they of the circumcision –	For there are men who are not ruled by law; foolish talkers, false teachers, specially those of the circumcision	And in fact there are many people who are insubordinate, who talk nonsense and try to make others believe it, particularly among those of the circumcision	For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision	For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group	For there are also many rebels, idle talkers and deceivers, especially the Jewish Christians	There are many believers, especially converts from Judaism, who are rebellious. They speak nonsense and deceive people

Friberg stated that the word ἀνυπότακτοι literally means “not under orders.” The same word is used of being subject to Christ in Heb 2:8.

What of those who claim to be in subjection to Christ, but are not in subjection to the Great Commission? But then, it depends what is meant by “being in subjection to the Great Commission,” or again, it depends what is meant by Great Commission?

What of Matt 10:32-33 and the link with salvation in this regard?

Matt 10:32-33, “Everyone therefore who shall confess Me before men, I will also confess him before My Father who is in heaven. But whoever shall deny Me before men, I will also deny him before My Father who is in heaven.”

So these notes on the Great Commission find themselves as prioritative as regards obedience of the Great Commission: what is the New Testament Christian to obey as regards the Great Commission? Let's look into this topic...

11. Also note my *Charts for a Theology of Evangelism*:⁸⁷⁵

- a. Competition for the Main Idea
- b. Verbs for Great Commission Methodology

⁸⁷⁵Johnston, *Charts for a Theology of Evangelism* (Nashville: Broadman, 2007).

- c. Twelve approaches to the Great Commission, the Christian Life, and Holy Living
- d. What is commanded in the Great Commission?

In the Great Commission, the Christian Is Commanded to Evangelize!⁸⁷⁶

1. Introduction: The Great Commission:

- a. The five passages:
 - 1) “Win disciples,” Matt 28:18-20: going; [winning]; baptizing; teaching.
 - 2) “Go... and preach the Gospel,” Mark 16:15 ff.
 - 3) “Repentance for the forgiveness of sins would be proclaimed in His name,” Luke 24:46-49
 - 4) “As the Father has sent Me, so send I you,” John 20:21⁸⁷⁷
 - 5) “And you will be My testifiers,” Acts 1:8
- b. To whom are the Great Commission passages addressed?
 - 1) The audience in context, the 12 disciples, 120 (Acts 1:15), or the 500 (1 Cor 15:6)
 - 2) This is a command to all followers of Jesus:
 - a) “Unto the end of the age” in Matt 28:20 implies that Christ had in mind more than just His hearers, but rather others who would believe because of their word (John 17:20), not only is the command given to those who were to follow the 11 apostles, but it was to be binding upon them⁸⁷⁸
 - (1) In like manner, Christ’s promise presence is generalized to His obedient evangelists down through the end of the ages!
 - b) Also, following Jesus’ use of the root of the word disciple in Matt 28:19 >> Mark 1:17, 15:16, for disciple speaks of all followers of Jesus Christ.
 - c) This is a command of Christ, and obedience to Christ’s commands is not an option for the believer, John 14:21, 15:14, 1 John 2:3-6 (or “keeping His word,” John 17:6).
 - 3) The Great Commission is binding as a command on **all** Christians⁸⁷⁹
 - a) Herein Evangelicals stand in sharp contrast to the Church of England, whose “39 Articles” forbid public preaching [evangelizing] by anyone who has not been given “public authority” to do such (i.e. been ordained by the Church of England)⁸⁸⁰

⁸⁷⁶Mark Liederbach appears to downgrade this motivation, by categorizing it as “deontological”: “The second type of motivation that I will evaluate is the idea that all Christians should do evangelism because we are commanded to do it. ... This form of motivation is what an ethicist would call deontological. The emphasis here is on duty, obedience to command, or rule keeping. Deontology maintains that proper moral behavior is determined by focusing on the nature of the act itself. The value of the activity, then, has little to do with motive, results, even the character of the one performing the action. Rather, the value of the activity in question is determined solely by the inherent ‘rightness’ or ‘wrongness’ of the thing done or left undone. ... From the deontological point of view, evangelism is right because God commanded it. Thus, because we are commanded by Christ to go to the world, we should go and evangelize. ... Only when the command to evangelize is tied to the person and worship of God [where is Christ?] will knowledge of what we ought to be [be] transformed into a part of the ‘art of living well’ that Bavinck refers to and which we long for it to be” (Mark D. Liederbach, “Ethical Evaluation of Modern Motivations for Evangelism,” 5, 7).

⁸⁷⁷Other passages in John are sometimes cited as Great Commission passages, such as John 15:26-27, “When the Helper comes, whom I will send to you from the Father, *that is* the Spirit of truth, who proceeds from the Father, He will bear witness of Me, and you *will* bear witness also, because you have been with Me from the beginning.” While this passage is remarkably similar to Acts 1:8, it was not given during a post-resurrection appearance of Jesus.

⁸⁷⁸This insight was gleaned from an address of Mark Dever at the Spurgeon Lectures, Midwestern Baptist Theological Seminary (21 Oct 2015).

⁸⁷⁹Clearly the Great Commission passages are meant for all Christians, not solely for those who may have “the gift of evangelism.” In fact, all of the general commands, analogies, and metaphors of Scripture regarding evangelism are inclusive of all Christians. Donald A. Carson speaking of Matthew 28:19-20 concluded that, “Either way it is binding on *all* Jesus’ disciples to make others what they themselves are—disciples of Christ.” [italics his] Donald A. Carson, “Matthew”, *Expositor’s Bible Commentary*, Frank E., Gaebelien ed. Grand Rapids: Zondervan, 1984, Vol. 8, 596; see also Roland Q. Leavell, *Evangelism: Christ’s Imperative Commission*, rev ed. (Nashville: Broadman, 1979) and John Ed Mathison, “How Does a Church Develop a Heart and a Vision for Evangelism?” *Decision Magazine* (April 1989), 29, 38.

⁸⁸⁰“Article 23: Of Ministering in the Congregation: It is not lawful for any man to take vpon hym the office of publique preaching, or ministring the Sacramentes in the congregation, before he be lawfully called and sent to execute

- b) Likewise, Evangelicals stand in sharp contradistinction to the Church of Rome, which requires that they discover, train, approve, appoint, and oversee all those who preach the Gospel, giving this unique and particular privilege the title of “Sacrament of Holy Orders”⁸⁸¹ Several things emanate from this “Sacrament” (which apparently goes back to Pope Gregory I [A.D. 590-604]):
- (1) One who dares to preach the Gospel without having received this “means of grace” is going against the heart of salvation for the Church of Rome (one of the Seven Sacraments)
 - (2) By the 12th Century, receiving the Sacrament of Holy Orders also meant living a celibate life in a commune without the private ownership of anything (cf. the three Benedictine Vows)
 - (3) Those not receiving the grace of the “Sacrament of Holy Orders” where to receive the “Sacrament of Holy Matrimony,” get married, have children, and not speak about the Gospel of salvation in the privacy of their own homes nor out in public
- It is difficult to calculate the negative impact of these two “sacraments” which eliminate the possibility of forming Gospel-oriented families and deny Christians the opportunity to obey the Great Commission

the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publique auctoritie geuen vnto them in the congregation, to call and sende ministers into the Lordes vineyarde” (39 Articles of the Church of England [1572]; available from: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed: 21 Oct 2004; Internet).

⁸⁸¹“875 ‘How are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent?’ No one—no individual and no community—can proclaim the Gospel to himself: ‘Faith comes from what is heard.’ No one can give himself the mandate and the mission to proclaim the Gospel. The one sent by the Lord [e.g. Christ or his supposed ‘Vicar’ the Pope] does not speak and act on his own authority; not as the member of the community, but speaking to it in the name of Christ. No one can bestow grace on himself; it must be given and offered. This fact presupposes ministers of grace [ministers of the sacraments], authorized and empowered by Christ [and his ‘Vicar’ on earth]. From him, they receive the mission and faculty (‘the sacred power’) to act *in persona Christi Capitis* [‘in the person of headship Christ’?]. The ministry which Christ’s emissaries do and give by God’s grace what they cannot do and give by their own powers, is called a ‘sacrament’ by the Church’s tradition. Indeed, the ministry of the Church is conferred by special sacrament” (*Catechism of the Catholic Church*, ed. by Joseph Cardinal Ratzinger [Rome: Libreria Editrice Vaticana, 1994; London: Geoffrey Chapman, 1994], §875).

2. UNPACKING THE FIVE GREAT COMMISSION PASSAGES:

- a. An evaluation of the emphases in each Great Commission Passage...

MATTHEW'S GREAT COMMISSION

- 1) **Matthew** emphasizes winning and teaching disciples with the use of μαθητεύω as the main verb, and three participles modifying the command to “win/make disciples”: by (1) going [and preaching], (2) baptizing/immersing, and (3) teaching to obey:

- a) “Of all nations” in Matt 28:19:

Introduction: Matthew 28’s “panta ethne” became a mantra for Donald McGavran, as he sought to find the concept of “People Movements” in the Great Commission of Jesus. It appears that he missed the fact that the “them” in Matt 28:19 was masculine, while the word “nations” was neuter—exegetically, they cannot correspond to one another!

Further, a romanticized conception of God’s dealing with “the nations” in the Old Testament is brought to reality in Deut 19:1:

Deut 19:1 (HSCB), “When the LORD your God annihilates the nations whose land He is giving you, so that you drive them out and live in their cities and houses”

Neither did Jesus ask His disciples to evangelize among the nations in Matt 10:5-6:

Matt 10:5-6, “These twelve Jesus sent out after instructing them, saying, ‘Do not go in *the* way of *the* Gentiles, and do not enter *any* city of the Samaritans; but rather go to the lost sheep of the house of Israel!’”

Yet in Matthew 28:19, Jesus removed this ethnic restriction in the presentation of the Gospel! So what are some lessons from the “all nations” in Matt 28:19?

- (1) The implication of a plain reading of the text may be that “all nations” can be or will be “discipled” or “taught” in a universalist or triumphalist sense:

- (a) However, other Scriptures, such as Matt 7:13-14 and 1 Cor 9:22, show us that the implication of Jesus was not a universal salvation (aka. universalism), nor even that everyone should or would respond to the Gospel if it is properly presented to them!

- (2) Perhaps a better interpretation of the accusative (πάντα) may be: “from among all nations,” or “out of all nations,” clearly showing that individuals are being snatched out from among all nations (as in [ἐκ πάσης] in Rev 5:9, “from every tribe and tongue and people and nation”):

“And they sang a new song, saying, ‘Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men* from every tribe and tongue and people and nation. And Thou hast made them *to be* a kingdom and priests to our God; and they will reign upon the earth.’”

- (a) The *Complete Jewish Bible* (1998) translated Matt 28:19 with this particularist emphasis:

“Therefore, go and make people from all nations into *talmidim*, immersing them into the reality of the Father, the Son and the *Ruach HaKodesh*, and teaching them to obey everything that I have commanded you. And remember! I will be with you always, yes, even until the end of the age.”

Note the impact of the “from” instead of the “of” as in most other English translations.

- (b) Consider the clause in Deut 4:34 that parallels or prefigures the result of the Great Commission in a particularist sense:

NKJ: “Or did God *ever* try to go *and* take for Himself a nation from the midst of *another* nation...?”

Darby: “Or hath God essayed to come to take him a nation from the midst of a nation...?”

LXX: εἰ ἐπείρασεν ὁ θεὸς εἰσελθῶν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους

Does not God seeking and snatching a “nation from the midst of a nation” describe the Great Commission?

- (c) Consider also God’s work of gathering in from among the nations in Deut 30:3:

Deut 30:3, “then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again **from all the peoples** [ἐκ πάντων τῶν ἔθνῶν] where the LORD your God has scattered you”

Again we find a gathering “out from among” emphasis, which seems to parallel both Matt 28:19 and Rev 5:9

- (d) Rom 9:24 has this “from among emphasis”:

Rom 9:24, “*even* us, whom He also called, not from among Jews only, but also from among Gentiles”

- (e) As do the NT passages delineating the “many” and the “few”: Matt 7:13-14; 1 Cor 9:22; etc.

- (f) Therefore a more exacting translation of Matthew 28:19 may preferably translate the accusative of πάντα as follows, “Go, [make/win] disciples from all nations...”

- b) “Them” in Matthew 28:19, “baptizing/immersing them,” shows:

- (1) As mentioned above, the masculine plural “them” [αὐτοὺς] does not necessarily match with the neuter plural “all nations” [τὰ ἔθνη], especially if the point above is a correct interpretation:

- (a) Rather, it seems to be referring to those “out of” the nations that are won as or become “disciples”, thereby referring to the particular group of those who are won as disciples
- (b) This application of the baptized referring to a particular group also applies to the masculine plural of the “them” [αὐτοὺς] in “teaching them to keep” in v. 20
- (c) This **particularist interpretation**, it must be remembered, may fly in the face of various churches, and therefore be telegraphed to their writings and other interpretations of this Great Commission, as well as in their lexicons and other Bible helps, for example:
- [1] **Territorial churches** (Catholic, Orthodox, Anglican, Lutheran),
- [2] **Non-conversionistic churches** (i.e. Liberal Protestant and Liberal Baptist, etc.), and/or
- [3] Churches, theologians, and practitioners who believe in or practice a form of **Universalism** (most authors in Christendom)

- (2) If “them” speaks only of disciples that are won, then it follows (from plenary inspiration and context) that they must have first heard the preaching of the Gospel:

- (a) Is this omission of “preaching” not an example of an ellipsis as a figure of speech,⁸⁸² wherein “Go and preach” is reduced to “Go”, perhaps for greater emphasis on the omission or to reduce unnecessary redundancy?

[1] To begin with:

[a] Matt 28:19 used the Greek word πορεύομαι, which means “Go”

[2] Likewise, this exact same word is used in combination with preaching in Matthew:

[a] “Go and preach, saying, ‘The kingdom of heaven is at hand,’” Matt 10:7 (translation mine)

[b] “Go and report to John what you hear and see,” Matt 11:4

⁸⁸²“The omission of one or more words that are obviously understood but that must be supplied to make a construction grammatically complete” (*Webster’s New Collegiate Dictionary* [Springfield, MA: Merriam, 1977]).

- [3] Also there are other uses of “Go” (πορεύομαι) in Matthew which also parallel Matthew’s Great Commission:
- [a] “Go to the lost sheep of the house of Israel,” Matt 10:6
 - [b] “Go and search for the one that is straying, Matt 18:12
 - [c] “Go therefore to the main highways, and as many as you find *there*, invite to the wedding feast,” Matt 22:9
 - [d] “Go quickly and tell His disciples that He has risen from the dead,” Matt 28:7
- [4] Notice also the parallel missional texts in Matthew, with both movement and mission:
- [a] “John the Baptist came, preaching in the wilderness of Judea, saying, ‘Repent, for the kingdom of heaven is at hand,’” Matt 3:1-2
 - [b] “From that time Jesus began to preach and say, ‘Repent, for the kingdom of heaven is at hand,’” Matt 4:17
 - [c] “Follow Me, and I will make you fishers of men,” Matt 4:19
 - [d] “And Jesus was going about [περιάγω] all the cities and the villages, teaching in their synagogues, and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness,” Matt 9:35
 - [e] “Therefore beseech the Lord of the harvest to send out [ἐκβάλλω] workers into His harvest,” Matt 9:38
 - [f] “Behold, I send you out [ἀποστέλλω]...” Matt 10:16
 - [g] “...He departed [μεταβαίνω] from there to teach and preach in their cities, Matt 11:1
 - [h] “Behold, the sower went out [ἐξέρχομαι] to sow,” Matt 13:3
- (b) Like all the examples, because there can be no faith without hearing (Acts 15:7-11; Rom 10:17), it is clear that the necessary preaching was an unrepeated part of Jesus’ command to “Go”—as is clearly mentioned in other Great Commission passages:
- [1] Mark 16:15, “Go ... and preach”
 - [2] Luke 24:47-48, “Repentance ... shall be preached ... You are testifiers of these things”
 - [3] Acts 1:8, “You shall be testifiers unto Me”
- (c) Were “Go” to include an ellipsis, as conjectured and ascertained, then the construction would flow in the following order:
- Go!—[Preach!]
—Win disciples!
—Baptize!
—Teach to obey!⁸⁸³
- (3) If “them” speaks only of disciples that are won, then it follows that only those disciples that are won [μαθητεύω] should be baptized/immersed:
- (a) That the winning of the disciple is a completed action prior to the baptism/immersion, thereby nullifying both infant and generalistic baptism as being taught in this verse:
 - [1] This **baptistic interpretation** flies in the face of all denominations and churches that baptize infants: the Eastern Orthodox, Church of Rome, Lutheran, Anglican/Episcopalian, Reformed, Presbyterian, Methodist, etc.; remembering that their view of infant baptism will be transferred into and assumed in all their writings, lexicons, and Bible helps:
 - [2] For example, notice the “born again” language as applied to baptism—please see the Appendix to Chapter 24:
 - [a] In the 39 Articles of the Church of England (used by Anglicans and Episcopalians)⁸⁸⁴

⁸⁸³Notice the words of Calvin against the [ana]Baptists, as he sought to disprove their use of Matthew 28 for believer’s baptism: “To prove this, they allege the passage of Saint Matthew (28:19), where Jesus Christ tells to his Apostles: Go, and teach all people, baptizing them, in the name of the Father, and of the Son, and of the Holy Spirit: to which they add this sentence from Mark (v. 16): Who believes, and is baptized, will be saved. Behold, this seems to them an invincible foundation” (Jehan Calvin, “Brieve Instruction pour Armer tous Bons Fideles contre les Erreurs de la Secte Commune des Anabaptistes”; or: “Brief Instruction to Arm All Good Faithful [Ones] against the Errors of the Common Sect of the Anabaptists” [Geneva: Jehan Girard, 1544]; in *Corpus Reformatorum*, vol 35; Ioannis Calvini, *Opera Quae Supersunt Omnia*, vol. 7 [Brunsvigae: Schwetschke, 1868], 45-142). Translation mine.

[b] In the Methodist Discipline⁸⁸⁵

[c] In the *Catechism of the Catholic Church*⁸⁸⁶

(b) The issue of baptism by immersion also comes into this verse:

[1] Immersion is the only form of baptism exemplified in the Bible:

[a] John the Baptist baptized in the Jordan river, Matt 3:6; Mark 1:5, 9;

[b] “After being baptized, Jesus went up immediately from the water,” Matt 3:16

[c] “I came baptizing in water,” John 1:31, “in water”

[d] The need for “much water,” John 3:23

[e] “They both went down into the water,” Acts 8:38

[2] Also, immersion is the only form of baptism which parallels the imagery in the NT:

[a] “Buried with him in baptism,” Rom 6:4; Col 2:12

[b] “Passing through the sea,” 1 Cor 11:1-2

[c] “Clothed with Christ,” Gal 3:27

[3] On top of that, the Greek word βαπτίζω actually means “to immerse”:

[a] Friberg lexicon: “strictly *dip*, *immerse* in water”

[b] Lidell-Scott-Jones: “*to dip in or under water*”

[c] Thayer’s: Meaning #1: “**1.** properly, *to dip repeatedly, to immerse, submerge*”

[d] Gingrich lexicon: “*dip, immerse*”

[4] Therefore, it seems clear that the word “baptize” (which is a transliteration or “borrowed,” if you will) could or should be translated “immerse”

⁸⁸⁴“XXVII. Of Baptisme. Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is conformed: and grace increased by vertue of prayer vnto God. The baptisme of young children, is in any wyse to be retayned in the Church, as most agreable with the institution of Christe” (“39 Articles of Religion” [1572]; available at: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed: 21 Oct 2004; Internet).

⁸⁸⁵“XVII—Of Baptism: Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptized; but it is also a sign of regeneration or the new birth. The Baptism of young children is to be retained in the Church” (*Methodist Book of Discipline* [1784, 1808]; available at: <http://archives.umc.org/interior.asp?ptid=1&mid=1817>; accessed: 22 Feb 2007; Internet).

⁸⁸⁶“1262. The different effects of Baptism are signified by the perceptible elements of the sacramental rite. Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and the new birth in the Holy Spirit [*Council of Florence* (1439)].

“1265. Baptism not only purifies from all sins, but also makes the neophyte ‘a new creature’, an adopted son of God, who has become a ‘partaker of the divine nature’, member of Christ and co-heir with him, and a temple of the Holy Spirit.

“1266. The Most Holy Trinity gives the baptized *sanctifying grace*, the *grace of justification*:

- enabling them to believe in God, to hope in him and to love him through the *theological virtues*;
- giving them the power to live and act under the promptings of the Holy Spirit through the *gifts of the Holy Spirit*;
- allowing them to grow in goodness through the *moral virtues*.

Thus the whole organism of the Christian’s supernatural life has its roots in Baptism.

“1274. The Holy Spirit has marked us with the ‘*seal of the Lord*’ (*Dominicus character*) ‘for the day of redemption’. ‘Baptism indeed is the seal of eternal life.’ The faithful Christian who has ‘kept the seal’ until the end, remaining faithful to the demands of his Baptism, will be able to depart this life ‘marked with the sign of faith’, with his baptismal faith, in expectation of the blessed vision of God – the consummation of faith – and in the hope of resurrection” (*Catechism of the Catholic Church* [Rome: Vatican, 1994; London: Geoffrey Chapman, 1994], §1262, 1265, 1266, 1274).

(4) If “them” in verse 19 speaks of disciples that are won, then it follows that the “them” in verse 20 refers to disciples that have been won and baptized (chronologically following believing as in Mark 16:16):

(a) That the winning of the disciple is a completed action prior to the immersion, thereby separates the action of “win disciples” from the “teaching them to obey” in verse 20:

[1] Which implication is that the ministry within the local church exists primarily and predominantly for saved people to be taught to obey

[2] Which **particularistic interpretation** flies in the face of:

[a] **Seeker sensitive churches** who seek by their church services and their worship to woo non-believers into the kingdom of God, and may likewise not ground disciples in the faith as in this command

[b] **Territorial churches** who wrongly take it upon themselves to teach all people [whom they have baptized as infants] in the same way, as if the converted and unconverted are able to discern the same spiritual truths.⁸⁸⁷

Again, this generalistic interpretation will be presumed and assumed in all their writings and in all the Bible helps that they publish.

(b) This clear distinction between the two actions of “win disciples” and “teaching to obey” is taught throughout the book of Acts by different sets of verbs (compare the lists of verbs on evangelism in Chapters 7 and life in the church in Chapter 26)

(c) This distinction leads to a number of interesting conclusions:

[1] Winning a disciple is the result of evangelizing:

[a] “Disciples” were the immediate result of evangelistic activity, Acts 6:1, 7; 14:21

[b] For the first time, the disciples (the fruit of Paul and Barnabas’ evangelistic ministry) were called “Christians” in Antioch, Acts 11:26

[c] In Paul’s ministry in Ephesus, he evangelized in the synagogue (Acts 19:8), and later because of antagonism, “withdrew the disciples”—the fruit of his evangelistic ministry, to the school of Tyrannus (Acts 19:9)

[2] Winning a disciple speaks of conversion or the beginning of the Christian life:

[a] For Joseph of Arimathea (Matt 27:57), the word μαθητεύω could not have meant “spend two years walking with and being mentored by Jesus”

[b] Nor could it have meant a prolonged time for Paul’s ministry in Acts 14:21

[c] Evangelizing as related to the first hearing which results in faith is also the clear interpretation of 1 Cor 15:1-2

⁸⁸⁷The Second Council of Orange of 529 A.D. furthers this Augustinian and generalistic implication, as related to infant baptized persons: “According to the catholic faith we also believe that after grace has been received through baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul” (Paragraph 2 of the “Conclusion”; the identical text is available at Reformed.org [http://www.reformed.org/documents/canons_of_orange.html]; 5 June 2009] and the Jesuit school’s Fordham.edu [<http://www.fordham.edu/halsall/basis/orange.txt>]; 5 June 2009]).

- [3] That the disciple is won as a disciple prior to his being baptized is also taught in this verse:
- [a] Rather, persons in church history have turned the winning of a disciple into a human work that necessitates a prolonged period of time, seeking to disciple all people generally who were baptized as infants
 - [b] Further, and even more tragic, the fact that any infant baptized persons do not follow through in the spiritual disciplines and in spiritual growth is not considered a sign that the infant baptized was never saved, but rather, tragically, as a sign that the means or techniques of the discipler are faulty—shifting all the blame to the catechical method!
 - [c] In clear opposition to this interpretation, this verse teaches, as we will note below, that the person must be a disciple prior to being baptized!
- [4] Winning disciples shows that God does not want His people to evangelize without aim or purpose (cf. 1 Cor 9:26):
- [a] Their aim is to win disciples (1 Cor 9:19-22)
 - [b] They are to tirelessly give themselves to this one task (2 Cor 12:15)
- [5] The need to win disciples prior to teaching them shows that the New Testament church is always a first generation Christian church:
- [a] No one gains membership into the church through natural descent of human blood line (cf. John 1:12-13)
 - [b] Being won or made as a disciple relates directly to being born again or justified, and does not result from a class on theology (catechism) or the process of sanctification
- [6] There is a separation between winning and teaching:
- [a] One ought not spend time trying to teaching a lost person “to do all that” Jesus commanded—in order that they then may become saved!⁸⁸⁸
 - [b] Mixing up the order of these commands led Augustinian Catholics (with their sacraments), and similarly Medieval [and contemporary] Monastic movement (Monks) down the wrong path of salvation apart from grace through faith in response to the Gospel message!

(d) Non-conversionistic churches will cringe at translating Matthew’s Commission with a conversionist bent—again reducing the likelihood that a broadly-received Bible will ever translate μαθητεύω as “win disciples”!

- c) Similarly, regarding Acts 14:21’s use of μαθητεύω:

Acts 14:21, “After they had evangelized [εὐαγγελίζω, vpaanmp] that city and won many disciples [μαθητεύω, vpaanmp] they returned to Lystra and to Iconium and to Antioch,”

Where the verbs “evangelize” and “winning disciples” were used together as:

- (1) Related actions, quite likely both referring to the beginning of salvation:
- (a) Some scholars place the context of Paul’s second missionary journey in A.D. 45-47,⁸⁸⁹ others 47-48,⁸⁹⁰ making the entire missionary journey one of two years, which does not allow for a prolonged [2-3 year] discipleship program to be implemented in each town listed in the text (the phases and indented towns

⁸⁸⁸“The work of conversion, of repentance from dead works, and faith in Christ, must be taught first and in a frequent and thorough manner. The stewards of God’s household must give to each their portion in their season. We must never go beyond the capacities of our people, nor should we teach Christian maturity to those who have not yet learned the first lesson” (Richard Baxter, *The Reformed Pastor* [Portland, OR: Multnomah, 1982; based on William Orme’s edition of 1920, first edition, 1656], 15). “The work of conversion is the first and most vital part of our ministry. For there are those who are Christian only in name, who have need to be truly ‘born again.’ ... The next part of the ministry is the upbuilding of those that are truly converted” (ibid., 73).

⁸⁸⁹Eckhard J. Schnabel, *Early Christian Mission*, vol 2, *Paul and the Early Church* (German edition, 2002; Downers Grove, IL: InterVarsity, 2004),

⁸⁹⁰“Chronological Table” in F. F. Bruce, *The Acts of the Apostles*, 2nd ed. (Grand Rapids: Eerdmans, 1952), 55.

below come from Schnabel's chronology, where he posited a trip from 45-47 A.D., adding the logical towns assuming the travel from one city to the next):

[1] Phase One:

[a] Sailed to the Island of Cyprus, Acts 13:4

[b] City of Salamis, 13:5

{1} Kition

{2} Amathos

{3} Neapolis

{4} Kourion

[c] Ministry in the city of Paphos, 13:6

[2] Phase Two:

[a] Sailed to Perga in Pamphylia, 13:13

{1} Ariassos?

{2} Komama?

{3} Lysinia? (Pisidia)

{4} Ilyas

{5} Eudoxiopolis?

{6} Apollonia?

{7} Tymandos?

[b] Antioch in Pisidia, 13:14

{1} Neapolis

{2} Pappa

[c] Iconium, 14:1

[d] Lystra

{1} Dalisandos

{2} Kodylessos

{3} Posala

{4} Ilistra

{5} Laranda

[e] Derbe in Lycaonia, 14:6

[3] Phase Three:

[a] Derbe, 14:20

[b] Lystra, 14:21

[c] Iconium, 14:21

[d] Antioch, 14:21

[4] Phase Four:

[Passed through the regions of Pisidia and Pamphylia, 14:24]

[a] Perge, 14:24

[b] Attalia, 14:25

[c] Antioch, 14:26

(2) In Acts 14:21, both evangelism and winning disciples were completed actions (aorist tense)

(3) Therefore, "evangelism" and "winning disciples" [or making disciples or discipleship] may not really be as different as some have made them out to be:

(a) Notice, however, how Howard Hendricks counter-positioned evangelism and discipleship:

"'Make disciples' is the mandate of the Master (Matthew 28:19-20). We may ignore it, but we cannot evade it.

"Our risen Christ left this legacy—the magna charta of the church. He provided both the model and the method. His life—and death—recast the lives of men. He demonstrated that you have not done anything until you have changed the lives of men.

“‘Follow Me,’ He urged His men. And then that staggering assurance: ‘Lo, I am with you *always*...’ Somehow we have forgotten that this promise is linked to a process. We cannot embrace the *promise* and ignore the *process*.”⁸⁹¹

(b) Notice Hendricks’:

- [1] Strong emphasis on “process,” with a correlating disemphasis on the point or time and place of conversion.
- [2] Note also the partial quote of Matt 4:19, with the removal of “and I will make you fishers of men.” Perhaps it was ignored or overlooked because fishing does not emphasize process, but rather the punctiliar act of catching a fish. A phrase that would not buttress the point he was seeking to make.
- [3] Notice the onus of the responsibility is placed on the shoulders of the [unworthy] “discipler”:
 - [a] “**You** haven’t done anything until **you** have changed the lives of men”; which emphasis is actually not completely biblical as regards the Holy Spirit’s role in conversion (cf. Gal 3:1-5)!
 - [b] One wonders if a Christian being “born of the Holy Spirit” has any lasting impact in the life of the new believer? It appears not, from Hendricks’ point-of-view, much against what most Evangelical Systematic Theologies would affirm about conversion and salvation!
 - [c] Likewise, I have heard repeated, “You must reproduce yourself in your disciple!” What? I have too much evil within me. I want Jesus to be formed in those with whom I work, not Tom Johnston! (cf. Matt 27:57, “had also become a disciple of Jesus”)

(c) In this case, Hendricks exemplifies a missional turn which took place in the middle 1970s:

- [1] From evangelism as being the primary thrust of the Evangelical church
- [2] To discipleship as a process-oriented task being the primary thrust of the church, of which evangelism is considered a silent assumption (at least in their reading of Matt 28)
- [3] See Chart 5 in my *Book of Charts for a Theology of Evangelism* titled, “Twelve Approaches to the Great Commission and the Christian Life.”

(d) Notice, however, that Hendrick’s view is not new, it not only mirrors the monastic views of the Dark Ages, but it also mirrors the contemporary Roman Catholic view of “make disciples”:

“We should take careful note of the fact that Christ did not send His disciples to convert the whole world to the Church but rather to send them out to teach or make disciples of all nations.”⁸⁹²

“In the past we wrongly conceived the mission task in terms of converting as many as possible, overlooking the fact that Christ commanded the apostles to teach or make disciples of all nations, not to convert them.”⁸⁹³

- [1] Notice that this Roman Catholic gentleman’s views seem to appreciate the process orientation of the discipleship movement
- [2] Notice also his uncomfortable use of “we,” referring to Catholics and Evangelicals in the second person plural. To find true spiritual conversion in official Roman documents, one has to reach back prior to the Sacramentalism of Ambrose and Augustine!

⁸⁹¹Howard Hendricks, “Foreword,” in Walter A. Hendrichsen, *Disciples Are Made—Not Born: Making Disciples Out of Christians* (Wheaton, IL: Victor, 1974; 23rd printing, 1985), 5. Italics from original.

⁸⁹²Ronan Hoffman, [in response to: 1967: Are Conversion Missions Outmoded?] “Yes! Conversion and the Mission of the Church,” in Donald McGavran, ed., *Eye of the Storm: The Great Debate in Mission* (Waco, TX: Word, 1972), 71.

⁸⁹³*Ibid.*, 77.

[3] Notice his use of “converting as many as possible” as a past view, and Christ’s use of “making disciples” as “not to convert them”!

For an “infallible” view of what Rome teaches on evangelism and conversion as a process, beginning with [Holy] Baptism, and constantly nurtured through the [Holy] Eucharist, and the Church of Rome’s place in evangelism, see [Pope] Paul VI’s encyclical, *Evangelii Nuntiandi: On Evangelization in the Modern World* (8 Dec 1975)⁸⁹⁴

[4] Rather, Rome’s Great Commission for its priests and hierarchy is found in Hebrews, that being continually offering sacrifices (especially “The [perpetual sacrifice of the] Mass”):

Heb 9:6 (DRA), “Now these things being thus ordered, into the first tabernacle the priests indeed always entered, accomplishing the offices of sacrifices” (cf. Heb 5:1-3)

Heb 9:9 (DRA), “Which is a parable of the time present: according to which gifts and sacrifices are offered, which can not, as to the conscience, make him perfect that serveth, only in meats and in drinks”

The observant reader may want to consider how these verses have been translated in order to accommodate such an interpretation...

Translations of Hebrews 9:6

Byzantine Textform	NKJ	NAS	NJB ⁸⁵	NAB ⁸⁵	GNT ⁸⁵
Τούτων δὲ οὕτως κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίστασιν οἱ ἱερεῖς, τὰς λατρείας ἐπιτελοῦντες·	Now when these things had been thus prepared, the priests always went into the first part of the tabernacle, performing the services.	Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship,	Under these provisions, priests go regularly into the outer tent to carry out their acts of worship,	With these arrangements for worship, the priests, in performing their service, go into the outer tabernacle repeatedly,	This is how things have been arranged. The priests go into the outer tent to perform their duties,

(e) Likewise, following the pattern of the Medieval church interpretation of Matthew’s Great Commission, the King James use of “teach” in Matt 28:19 for the Greek verb μαθητεύω, and its use of the verb “teach” for the Greek verb διδάσκω in Matt 28:20 further communicated soteriological nuance:

[1] The KJV merely followed the precedent set by Jerome’s Vulgate, as he used the verb *docete* (Latin for teach) in both places

[a] A precedent which allowed the Vulgate to be a monastic-friendly and sacramental-friendly translation

[b] The problem related to use of the verb “teach” for territorial churches was the possibility of thereby making all God’s people “teachers”; this potential problem of unacceptable teachers was addressed **by particularizing the Great Commission only to the ordained few**, who have been anointed with the oil of vocation by the proper ordaining party!

[2] Using the same verb (teach) to describe the ministry toward the lost of “winning disciples” and ministry toward those who are baptized disciples confused the fast difference between evangelism and teaching to obey within the church—in the Great Commission of Jesus!

[3] Likewise the KJV’s translation confused justification with sanctification⁸⁹⁵ (a distinction which territorial or sacramental churches are wont to ignore)

⁸⁹⁴John Paul II, *Evangelii Nuntiandi: On Evangelization in the Modern World* (Rome: 8 Dec 1975) (online): available at: <http://listserv.american.edu/catholic/church/papal/paul.vi/p6evang.txt>; accessed: 8 Sept 2004; Internet.

⁸⁹⁵“17. Of the Righteous and the Wicked: We believe that there is a radical difference and essential difference between the righteous and the wicked; that such as through faith are justified in the name of the Lord Jesus and sanctified by the Spirit of our God, are truly righteous in his esteem; while such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death” (“New

- d) “Make [to become] disciples” or “Win disciples” in Matt 28:19:
- (1) That “make disciples” speaks of the beginning of faith, rather than a prolonged period in the Christian life which continues indefinitely after conversion, is made evident by the use of the verb μαθητεύω in Matt 27:57; the following are four contemporary translations of the verse:
- NAS (1977): “And when it was evening, there came a rich man from Arimathea, named Joseph, who himself **had also become a disciple** of Jesus.”
- NKJ (1982): “Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself **had also become a disciple** of Jesus.”
- NIV (1984): “As evening approached, there came a rich man from Arimathea, named Joseph, who **had himself become a disciple** of Jesus.”
- HSCB (2005): “When it was evening, a rich man from Arimathea named Joseph came, who himself **had also become a disciple** of Jesus.”
- Nestle-Aland 27th Edition:** Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ.
- (2) Some thoughts about the translation of μαθητεύω as “had become a disciple” in Matt 27:57:
- (a) The name of Joseph of Arimathea shows up uniquely at the end of each of the four Gospels (Matt 27:57; Mark 15:43; Luke 23:50-51; John 19:38):
- [1] Mark 15:43 he described Joseph as, “who himself was waiting for the kingdom of God”
- [2] Luke 23:50-51 stated of Joseph:
- [a] “Who was a member of the council”
- [b] “A good and righteous man”
- [c] “He had not consented to their plan of action” (cf. Nicodemus, John 7:50-52; Gamaliel, Acts 5:33ff., who taught Paul, Acts 22:3)
- [d] “A man from Arimathea, a city of the Jews
- [e] “Who was waiting for the kingdom of God”
- [3] John elaborated:
- [a] “Being a disciple of Jesus”
- [b] “But a secret one, for fear of the Jews” (cf. John 3:1-2; 12:42-43)

Various Translations of “secretly” John 19:38

Was Joseph a secret disciple of Jesus, or did he secretly ask for the body of Jesus, or both?

Byzantine	Wycliffe (1388)	Tyndale (1534); cf. Geneva; Webster’s; Young’s; NET; CSB	New American Bible ^z (1901, 1991); cf. NLT	NAS (1977); cf. NJB ^z	NIV (1984)	KJV (1611, 1769); cf. Darby; English Revised; ASV; RSV; ESV	NKJ (1982)
Μετὰ ταῦτα ἠρώτησεν τὸν Πιλάτου Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, ὢν μαθητῆς τοῦ Ἰησοῦ, κεκρυμμένος δὲ διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ ἐπέτρεψε τὸν Πιλάτος. Ἦλθεν οὖν καὶ ἤρεν τὸ σῶμα τοῦ Ἰησοῦ.	But after these things Joseph of Armathi preyede Pilat, that he schulde take awei the bodi of Jhesu, for that he was a disciple of Jhesu, but priui for drede of the Jewis. And Pilat suffride. And so he cam, and took awei the bodi of Jhesu.	After that Ioseph of Aramathia (which was a disciple of Iesus: but secretly for feare of the lewes) besought Pylate that he myght take doune the body of Iesus. And Pylate gave him licence.	After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body.	And after these things Joseph of Arimathea, being a disciple of Jesus, but a secret <i>one</i> , for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate granted permission. He came therefore, and took away His body.	Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.	And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave <i>him</i> leave. He came therefore, and took the body of Jesus.	After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate gave <i>him</i> permission. So he came and took the body of Jesus.
Notice the comma added prior to the word “secretly” adding some ambiguity	The “priui” is associated with his being a disciple; the period breaks the two ideas	The parentheses make it clear that Joseph was a secret disciple	Moved the word secret prior to the phrase about being a disciple	Add interpretive word “one” to emphasize that it relates to his being a secret disciple	Use punctuation to separate the clauses, as in the 1388 Wycliffe	Slightly open to interpretation	Through punctuation, make “secretly” an adverb of asking for the body of Jesus

[c] John is also unique to include Nicodemus in the burial narrative of Jesus, 19:39

[4] Matthew simply used the verb μαθητεύω that Joseph “had become a disciple of Jesus [τῷ Ἰησοῦ]”!

(b) It is clear that:

[1] Nothing else is said of Joseph of Arimathea except for in the passion narratives of Jesus:

[a] Therefore, Joseph could not have been “discipled” (or mentored) by Jesus for two or three years

[b] At best Joseph would have been in the crowds following Jesus and hearing Him speak (i.e. large group cognitive communication, as decried by some of our education specialists), although even this is somewhat unlikely in light of John 12:42-43, other than the fact that scribes and pharisees were sent to spy out what Jesus was saying to find fault with Him and ask Him difficult questions

[2] Nor was Joseph of Arimathea ever listed as one of the twelve apostles:

[a] He is not listed among the disciples in any list, and it is unlikely that he was one of the 70 others in Luke 10, as he was a “secret disciple”

[b] Therefore his “having become a disciple” (Matt 27:57) or his being called a “disciple of Jesus” (John 19:38) could not have been from a prolonged intentional relationship with Jesus (which while being important, is the view of “make disciples” in the interpretation of Matt 28:19 portrayed by most experts)

- [3] Therefore, Joseph of Arimathea could not have gone through the three year *The Training of the Twelve* as in A. B. Bruce's book by that title, that has helped shape the discipleship movement.⁸⁹⁶
- [a] The only way to make a long term relationship possible between Jesus and Joseph of Arimathea would be to adhere to an argument from silence
- [b] However, it would not have been possible for Joseph to be an overt disciple, as he was said to be a secret follower, John 19:38—even after the death of Christ!
- [4] Yet Joseph of Arimathea was made a “disciple of Jesus”:
- [a] Matthew stated that Jesus “had become a disciple of Jesus [ὄς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ]”
- [b] John called Joseph of Arimathea a disciple of Jesus [ὄν μαθητῆς τοῦ Ἰησοῦ], using the noun μαθητῆς (nominative masculine singular), the special word that is [naively] thought to distinguish between a “convert” and a “disciple”
- [c] Whereas Matt 28:19 does not include the predicate “of Jesus” (i.e. “win disciples to Jesus”), this can be gleaned from Matt 27:57 and John 19:38, leading one to consider that Matt 28:19 could be interpreted, “Go win disciples [unto Jesus] from all nations...”
- {1} The implication being that a person is instantaneously made into a disciple of Christ, and not a disciple of a particular person or movement
- {2} Historically, this implication differentiates Protestantism from the Church of Rome's monastic movement, whose monks became disciples of particular people who wrote out specific “Rules” that their devotees were to follow (Benedictine, Franciscan, Dominican, etc.), and unto whom they even made a vow of obedience!
- {3} Some current discipleship programs and guidelines for spiritual disciplines come dangerously close to Rome's works-oriented monastic practices
- (c) Clearly:
- [1] The use of μαθητεύω in Matthew 27:57 cannot refer to a long-term process of discipleship, which definition is usually associated with the verb in Matthew 28:19
- [2] The view that term “disciple” refers to something different than a convert, believer, or “Christian” (Acts 11:26), as noted above, is also suspect from this and related passages
- [3] Also the commonly used designation, “He is my disciple” or “I am his discipler,” is not warranted from this passage, as Christians are to be disciples “of Jesus”!
- (3) More about no specific use of the English verb “make” in translating Matthew 28:19:
- (a) Had Jesus wanted to use the verb “make” in Matt 28:19, He had already used “make” [ποιέω] twice in Matthew in parallel contexts:
[Wherein ποιέω (from which is translated the word “make”) is said to mean: “do, make” or “do, cause, accomplish, also keep, carry out, practice, etc.”]⁸⁹⁷
- [1] Matt 4:19, “And He said to them, ‘Follow Me, and I will **make** [ποιήσω] you fishers of men.’”

⁸⁹⁶“Probably the most careful study to date in the Master's larger plan of evangelism has been done in reference to the training of the disciples, of which A. B. Bruce's *The Training of the Twelve* is the best” (Robert Coleman in *The Master Plan of Evangelism* [Old Tappan, NJ: Revell, 1964], 14; referencing A. B. Bruce *The Training of the Twelve* [1st edition, 1872; 2nd edition, 1899; 3rd edition New York: Richard B. Smith, 1930]).

⁸⁹⁷“Shorter Lexicon of the Greek NT (Gingrich, Danker),” BibleWorks 7.0.

- [2] Matt 23:15, “Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to **make** [ποιῆσαι] one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves”
- (b) He was even more emphatic in Mark 1:17, using two verbs, “make” as well as “become”: “And Jesus said to them, ‘Follow Me, and I will **make you become** [ποιήσω ὑμᾶς γενέσθαι] fishers of men.’”
- [1] γίνομαι [“become”] is said to mean: “capable of many translations in various contexts, of which these are typical; 1. be born or produced 2. be made or created, be done; be established 3. happen, take place 4. become 5. be largely”⁸⁹⁸
- (c) Likewise, John 4:1 is even more pointed, in that Jesus “made disciples” (μαθητὰς ποιῶν), literally, “he was making disciples”:
- [1] Byzantine: ὅτι Ἰησοῦς πλείονας μαθητὰς ποιῶν καὶ βαπτίζει ἢ Ἰωάννης-
- [2] NKJ: “that Jesus made and baptized more disciples than John”
- (d) Although these other verbs were clearly available in the contemporary Greek, available in the vocabulary of Jesus, and even in the Book of Matthew (in the case of Matt 4:17; 23:15), Jesus did not use them in His Great Commission in Matthew 28:19; He merely used the verb μαθητεύω.
- (4) The aorist tense used in all four uses of the verb μαθητεύω also points to the punctiliar action of this verb, as related to a person beginning his/her relationship with Jesus Christ (Matt 13:52; 27:57; 28:19; Acts 14:21):
- (a) Had Jesus wanted to emphasize the linear, He could have or should have used either the present or imperfect tenses⁸⁹⁹
- (b) Since Jesus chose the aorist to communicate His commissioning, then it seems likely that μαθητεύω in Matt 28:19 refers primarily to the beginning of faith:
- [1] If this is true, that μαθητεύω refers primarily to the beginning of faith, or conversion, then it does not refer to the process of catachetics, spiritual development, or mentoring normally associated with this verse; rather, catechetics is found in verse 20, “teaching them to keep...”
- [2] If this is true, then the constant and unavoidable bickering and positioning between the “evangelism” and “discipleship” sectors in the Evangelical church based on Matt 28:19 is unnecessary:
- [a] Yes, “teaching to observe” is found in the Matt 28:20
- [b] But it is subservient to the main verb, that of “winning disciples” in Matt 28:19.
- (c) If μαθητεύω in Matt 28:19 refers primarily to the beginning of faith, then Matthew 28’s commissioning is not divorced from Jesus’ sending of the 12 in Matthew 10:
- [1] Therefore, Matthew 10 provides an expansive explanation of the commissioning in Matthew 28 (reflexive property of the two passages ☺)
- [2] Matthew 10 emphasizes:
- [a] Authority: power over unclean spirits (10:1, 8), to heal (10:1, 8)
- [b] Physical displacement: going (10:7, 23), entering villages (10:11, 14-15, 23), entering homes (10:12-13, 14), being received (Matt 10:14, 40-42), being sent (10:16)
- [c] Saying something: preaching (10:7, 27), speaking certain words (10:7, 14, 19-20, 27), confessing Christ before men (10:32-33)
- [d] Persecution: not listening (10:14), lambs in the midst of wolves (10:16), delivered up (10:17, 19, 21), whipped (10:17), put to death (10:21, 28),

⁸⁹⁸Ibid.

⁸⁹⁹“As we saw in Lesson 3, the Greek Present tense corresponds most closely to the English Present Continuous tense, usually referring to continuous or repeated action in the present” (J. W. Wenham, *The Elements of New Testament Greek* [Cambridge: University Press, 1965], 54).

hated by all (10:22), persecution (10:23), called Beelzebub (10:25), division (10:34-36)

[e] Commitment: persevere (10:22), not fear man (10:26, 28, 33), love Christ more than parents (10:37), take up one's cross (10:38), lose one's life (10:39)

[3] Wasn't the Book of Acts a picture of Matthew 10 evangelism?

(d) If Matt 28:19 emphasizes the beginning of salvation for the listener, then the chasm between the 54/55 NT uses of εὐαγγελίζω ("evangelize") is not that far from the 4 NT uses of μαθητεύω ("win disciples"); the dichotomy that we have created between evangelism and discipleship is not God's, it is man's!

(e) If this is true, then it strongly impacts our view of the mission of the church, and reorients the "Evangelical" church to reemphasize evangelizing—how refreshing!

(5) Thoughts on use of the word "win":

(a) Use of the word "win" correlates with Paul's five uses of κερδαίνω in 1 Corinthians 9:19-22:

[1] 1 Cor 9:19-22, "For though I am free from all *men*, I have made myself a slave to all, that **I might win** the more. ²⁰ And to the Jews I became as a Jew, that **I might win** Jews; to those who are under the Law, as under the Law, though not being myself under the Law, that **I might win** those who are under the Law; ²¹ to those who are without law, as without law, though not being without the law of God but under the law of Christ, that **I might win** those who are without law. ²² To the weak I became weak, that **I might win** the weak; I have become all things to all men, that I may by all means save some."

[2] In fact, so closely is the term "win" associated with salvation, that in his summary at the end of verse 22, Paul changed his pattern and used the word "save" [σώζω]; cf. 1 Cor 10:33; Jude 23

(b) This corresponds with other verses in which God's word highlights the role of the proclaimer:

[1] Notice for example, 1 Cor 3:5, "What then is Apollos? And what is Paul? Servants **through whom you believed**, even as the Lord gave *opportunity* to each one."

[2] Acts 19:26, "This Paul has **persuaded** and turned away a considerable number of people"; cf. Acts 28:23-24

[3] Acts 11:21, "And the hand of the Lord was with them, and a large number who believed **turned** to the Lord"

(c) The translators of the NIV used the word "win" ["won"], rather than "make" ["made"] as most other translations do, in their translation of μαθητεύω in Acts 14:21: "They preached the good news in that city and won a large number of disciples. Then they returned to Lystra, Iconium and Antioch"

[1] Indicating that the translators determined that the verb μαθητεύω was referring to the result of immediate salvation, rather than its long-term continuation

(d) Historically speaking:

[1] It is interesting to note, the *Oxford Latin Dictionary* (1968-1973) gives the meaning of *evangelizo* in Classical Latin (First Two Centuries) as: "(1) to preach, declare, proclaim, bring good tidings, and (2) to evangelize, preach to, win to the Gospel by preaching."⁹⁰⁰

[2] The meaning for Thomas Aquinas is given as: "to preach, declare, proclaim, always with the notion of bringing glad tidings, proclaiming the Gospel; to evangelize, to win to the Gospel by preaching."⁹⁰¹

(e) Therefore, use of the English word "win" in Matthew 28:19 is not without biblical or historical precedent.

⁹⁰⁰David B. Barrett, *Evangelize! A Historical Survey of the Concept* (Birmingham, AL: New Hope, 1987), 21.

⁹⁰¹*Ibid.*, 22.

- (6) Some thoughts on “discipleship” as a movement:
- (a) The grammatical provenance of the term “discipleship”:
 - [1] If Matt 27:57 referred to the beginning of Joseph of Arimathea’s faith,
 - [2] And if a lost person ought not be baptized, unless he is first won as a disciple,
 - [3] And if a lost person cannot be taught to obey all that Christ has commanded, unless he is first won as a disciple,
 - [3] Then it follows that Matthew 28:19 must refer solely to the initiation of faith, and not the continuation thereof;
 - [4] Then, properly speaking, the concept of “discipleship” does not properly come from Matt 28:19, but rather from Matt 28:20, “teaching to obey”
 - [5] Therefore the “discipleship movement” *per se* is derived from a misreading of Matthew 28:19 as speaking more of the continuation of faith than uniquely of the act of initiation in faith (as a response to hearing the Gospel)
 - (b) Likewise, historically speaking:
 - [1] Roman Catholic monasticism has its roots in a combination of Greek ascetism (Stoicism), and Greek philosophical pedagogy
 - [2] Early Protestants shunned this notion of spiritual growth through lifestyle discipleship (see Francois Lambert d’Avignon’s testimony appended to Chapter 26)
 - [3] As is noted in Chapter 26, both graphically and in the text, John Darby was the first to translate Matt 28:19 in English “make disciples” in 1884
 - [4] Once this soon-to-become equivocal translation came into common usage in English (through most subsequent English translations), then the concept of discipleship began to gain traction among Evangelicals in the English-speaking world, to the detriment of a primary focus on evangelism (in many cases)
- (7) Remembering that:
- (a) The mainline and territorial church authors will virtually never agree with using “win disciples” because they view of conversion as a process, they often have a generalistic view of baptism, as well as tend toward a universalistic view of salvation
 - (b) Some contemporary authors display significant antipathy to the concept of “winning” persons to Christ⁹⁰²
 - (c) There are Not-for-Profit ministries (that need to protect their funding base) and academic disciplines (that need to protect their degrees and programs) whose existence or priority is predicated on the fact that “make disciples” in Matthew 28:19 speaks of a prolonged process (of mentoring in the spiritual disciplines); therefore, one can expect resistance from these people to the interpretation that μαθητεύω deals primarily or only with the conversion of an individual or the act of placing his/her faith in Christ;
 - (d) Likewise, there are some semi-conservative professors, pastors, and authors who harbor antagonism to initiative evangelism; one can also expect resistance and antagonism from these people to translating μαθητεύω as “winning disciples”
 - (e) Therefore, consider the end result of various conceptions of the verbs in Matthew’s Great Commission, as it relates to the *ordo salutis*, or the “Order of Salvation”

⁹⁰²E.g. Brian McLaren, *More Ready than You Realize: Evangelism as Dance in the Postmodern Matrix* (Zondervan, 2002).

Various Orders of Salvation Based on Verbs in Matthew 28:19-20

Orders of Salvation	First Stage	Second Stage	Third Stage	Fourth Stage
Canonical order	1. Go [Πορευθέντες]	2. Win as a disciple [μαθητεύσατε]	3. Baptize/immerse [βαπτίζοντες]	4. Teach to obey [διδάσκοντες αὐτοὺς τηρεῖν]
Anabaptist, Baptist, or Baptist; Conversion-focused	1. Go, evangelize	2. Win other persons as disciples of Jesus	3. Baptize/immerse only those that are won as disciples of Jesus	4. Teach those that are won and are baptized to follow all the commands of Christ
Discipleship or Relationship-focused; Mentoring or Leadership Development-oriented; Attractional; or Seeker-Sensitive	4. Teaching them to obey, through (a) building relationships, (b) mentoring within and outside of the local church, and (c) teaching to worship God	2. Gradually making them into a disciple; gradually winning them as a disciple which will usually take time; watch out for over-emphasizing the point of conversion	3. Time or manner of baptism doesn't matter, it is a secondary issue	1. Need to go is secondary to the Great Commission; stay where you are and be faithful; be "salt and light" in your context
Protestant Sacramental	3. Baptize all infants of members in good standing	4. Teach those that are baptized to obey through catechism and the teachings of the church	2. Those baptized/sprinkled and taught will gradually develop as disciples; "evangelism" (whatever that may mean) is only for those outside the fold	1. All faithful should do good deeds; otherwise, no need not go, except for approved clergy and missionaries
Roman Catholic Sacramental	3. Baptize all infants of members in good standing or not; the lifestyle or credentials of the baptizer do not negate the effect of the sacrament <i>ex opere operato</i>	4. Teach those that are baptized to obey through Catechism, the Sacraments, and other approved teachings of the church	2. Those baptized [or sprinkled] and taught will gradually develop as disciples; need to use apologetics to reach those outside the fold of the Church	1. All faithful should do good deeds; otherwise, faithful prohibited from going and preaching, except for ordained clergy and missionaries

*Making an issue of believers' baptism would eliminate Evangelical pedobaptist churches from most cooperative evangelism efforts (e.g. some Presbyterians and Methodists). Therefore, in an effort to be ecumenically-minded, and perhaps to show the unity and size of the combined Evangelical churches, some mainstream evangelists tend to downplay issues like believer's baptism. Therefore, in practice, those doing the evangelism are not very clear on the Matthew 28 pattern of ministry, nor on their convictions concerning believers' baptism.

- e) There may be a further lesson in the words "of/from all nations" (πάντα τὰ ἔθνη) in Matthew 28:19:
- (1) As part of the curse of God in the book of Deuteronomy, God's disobedient people were to be scattered:
 - (a) Deut 4:27, "And the LORD will scatter you among the peoples" (Gk. καὶ διασπερεῖ κύριος ὑμᾶς ἐν πᾶσιν τοῖς ἔθνεσιν)
 - (b) Deut 28:64, "Among all people" (Heb 'am; Gk εἰς πάντα τὰ ἔθνη)
 - (c) Deut 28:65, "Among the nations" (Heb gowi; Gk ἐν τοῖς ἔθνεσιν)
 - (d) Deut 30:3, to "all the peoples" (Heb 'am; Gk ἐκ πάντων τῶν ἐθνῶν)
 - (2) This same implication was also affirmed by other verses:
 - (a) Psa 106:47, "Save us, O LORD our God, And gather us from among the Gentiles (καὶ ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἐθνῶν)"
 - (3) What is the implication of being called unto a curse in the geographic expansion mandated by Christ's Great Commission?
 - (a) God knew that scattering His people was difficult, that is why He made it a curse upon them in Deut 28
 - (b) The geographic movement mandated by the Great Commission brings stress, pain, and discomfort at every level—as exemplified in the ministry of Paul
 - (c) The common tendency may be to turn the difficulties of fulfilling the Great Commission into a bed of ease, or to ignore this clear part of the mandate by

turning it into “as you go” (as noted above)—thereby removing the curse inherent with the command, “Go”!

- (d) Herein may be part of the need to fulfill the Great Commission, not trusting in our own understanding, but rather trusting Him, Prov 3:5-6; for example:
- [1] Deut 28:29, “and you shall grope at noon, as the blind man gropes in darkness, and you shall not prosper in your ways; but you shall only be oppressed and robbed [διαρπάζω] continually, with none to save you”
- [2] Matt 12:29, “Or how can anyone enter the strong man’s house and carry off his property, unless he first binds the strong *man*? And then he will plunder [διαρπάζω] his house”
- [3] Heb 10:34, “For you showed sympathy to the prisoners, and accepted joyfully the seizure [ἀρπαγή] of your property, knowing that you have for yourselves a better possession and an abiding one”
- (e) More on these parallels with the blessings and curses of Deuteronomy below in the section title “The Search for OT Sequels to the NT Great Commission Passages”
- f) A possible translation of Matthew 28:19-20, following some of the considerations above is may be:

“Go! Win disciples from all nations! Baptize them in the name of the Father and the Son and the Holy Spirit! Teach them to observe all that I commanded you! And lo, I am with you always, even to the end of the age” (Matt 28:19-20)

Or even:

“Onward! Win disciples from all nations! Immerse them in the name of the Father and the Son and the Holy Spirit! Teach them to observe all that I commanded you! And lo, I AM with you all the days, even unto the consummation of the age” (Matt 28:19-20)

- g) Lastly on Matthew 28, it seems that some Christians may consider Matthew 28 as:
- (1) The only complete Great Commission passage:
- (a) For example, note the words of Joe M. Kapolyo, Principal of All Nations Christian College:
- For the majority of Christians mission starts and ends with Matt 28:18-20. This text occupies a significant place in our understanding of mission, but is just the apex of everything the Bible has to say about God and mission.⁹⁰³
- (2) And likewise that the Great Commission refers primarily to Christian spiritual development and growth, and only peripherally to evangelism (if at all)
- (3) **However, there exist four other Great Commission passages that ought not be ignored;** these complement (rather than contradict) and illuminate the breadth of what Jesus had in mind in what He commanded His disciples after the resurrection...⁹⁰⁴
- (a) By the way, translating μαθητεύω as “win disciples” corresponds with the teaching in the other Great Commission passages, removes the ambiguity that has become associated with “make disciples”, and eliminates the methodological battles that exist between uses of the Great Commission passages (I am of Matthew, I am of Mark, I am of John, etc... (1 Cor 1:12])
- (b) Therefore, μαθητεύω highlights the result to some (they are won as disciples of Jesus), whereas Mark and Luke highlight the proclamation necessary to produce that result in some.

⁹⁰³Joe M. Kapolyo, “The Easneye Lectures,” in Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids: Baker, 2003), viii.

⁹⁰⁴See chart below, “Semantic Range of the Great Commission Passages.”

MARK

- 2) **Mark** emphasized proclamation (κηρύσσω) of the Gospel and the geographic and sociological extent of this task by repetition of the idea of “all the world” and “all creation.”
- a) Mark 16:15-16 makes it clear that the Commission includes:

- (1) Two actions prior to the person believing or not believing:

(a) Go (Πορευθέντες);

(b) Preach (κηρύξατε):

Unfortunately for primacy of preaching in Mark’s Great Commission, Gustav Warneck, The “father of Protestant missiology,” stated that “mere evangelism does not suffice.”⁹⁰⁵ Therefore, in fact, he negated Mark’s Great Commission as being a sufficient revelation of Christ’s Great Commission.

Added to this antagonism to Mark’s Great Commission, is the textual question of the end of Mark. Some ancient manuscripts, such as Sinaiticus and Vaticanus, appear to omit Mark’s Great Commission altogether, leading some NT scholars to call into question its reliability. Some preliminary comments are found below.

- (2) One message: the Gospel (τὸ εὐαγγέλιον).

- (3) Two ways of describing the targets of the preaching:

(a) Into all the world (εἰς τὸν κόσμον ἅπαντα);

(b) To all creation (πάσῃ τῇ κτίσει).

- (4) Individual people who respond in two different ways:

(a) Those who believe (Ὁ πιστεύσας);

(b) He who does not believe (ὁ δὲ ἀπιστήσας), or “he who is unbelieving”:

The individualism here is dramatic and telling, “he who believes”, and “he who does not believe,” is accentuated by Jesus’ use of the singular. Jesus is not shy about His desired and intended response, to believe.

As far as repentance, which is found in Luke’s Great Commission, Mark’s omission may easily be construed an ellipsis, as repentance and belief are used in parallel in Mark 1:14-15.

- (5) A first response for those who do believe:

(a) “And is baptized (καὶ βαπτισθεῖς):

The chronological order of the verbs, conjoined by the conjunction “and” leads to two opposing, and yet similar approaches to baptismal regeneration: (1) Some teach that a person is not saved after believing until they are baptized (e.g. Disciples of Christ),⁹⁰⁶ and (2) Others teach that baptism can be applied to an infant, before they believe, and that they are saved by baptism, preparing them for the confirming of that baptism later; these also believe in baptismal regeneration (see the Appendix following Chapter 24).

⁹⁰⁵“This last task is the task of missions [the solid founding of the Christian church]; the limitation of this task to mere evangelisation confounds means and goal. Mere preaching does not suffice; it is to be the means of laying the foundation of the Church. ...mere* announcement of the Gospel is not sufficient for this” (Gustav Warneck, *Outline of the History of Protestant Missions*, 3rd English ed. [from 8th German ed. of 1904] (New York: Revell, 1906), 407.

⁹⁰⁶The distinction here is as follows: is the primary point of Jesus believing (which is repeated in the negative at the end of the verse) or are believing and baptism of equal value to produce the result of “will be saved” (a noun clause used as the object of the verb pair)? The answer to this dilemma does not lie in the verse itself (since it contains the dilemma), but in other verses related to salvation where baptism is either mentioned or not mentioned, e.g. John 3:16; Acts 2:38; 16:31. Further comes the question, what is the role of the conjunction “and.” It is the feeling of this author that Jesus included the verb “and is baptized” to emphasize the chronological order of the verbs. Hence, volitional believing first, then the human ritual of baptism second (which order effectively discounts infant baptism), rather than that Jesus was suddenly adding baptism as a human ritual necessary for salvation (rather than faith alone).

Baptists, since the 1527 *Schleitheim Confession* take these two verbs to be chronological.⁹⁰⁷ Thus emphasizing the proper order: active faith first, baptism by immersion second.

- (5) The two individual responses result in two very different outcomes:
- (a) “Will be saved” (σωθήσεται);
 - (b) “Will be condemned” (κατακριθήσεται).
- b) κηρύσσω in Mark 16:15 is a natural flow of the preaching of John the Baptist in Mark (1:4) and Jesus (1:14-15), the call of the apostles (3:14-15) and their preaching (6:12-13), as well as the sending forth of the former demoniac (5:19-20)
- (1) In this case, κηρύσσω [preach] is a parallel rendering to εὐαγγελίζω [evangelize]:
 - (a) Compare the parallel passages of Mark 6:12-13 and Luke 9:6
 Mark 6:12-13, “And they went out and preached [κηρύσσω] that *men* should repent. And they were casting out many demons and were anointing with oil many sick people and healing them”
 Luke 9:6 And departing, they *began* going about among the villages, preaching the gospel [εὐαγγελίζω], and healing everywhere
 - (b) See also Acts 8:4-5:
 Acts 8:4-5 “Therefore, those who had been scattered went about preaching [εὐαγγελίζω] the word. And Philip went down to the city of Samaria and *began* proclaiming [κηρύσσω] Christ to them”
 - (2) κηρύσσω in Mark 16:15 is the only **method** of communication:
 - (a) Mark therefore emphasizes the heralding forth of the message of the Gospel, much like the heralds of the king would announce an official proclamation of the king!
 - (b) In this sense, κηρύσσω in Mark 16:15 parallels 1 Peter 2:9’s use of ἐξαγγέλλω, “that you may proclaim” as the main verb in this important Peter’s first epistle
 - (c) Whereas Matthew emphasized through use of μαθητεύω the **result** in those who were foreordained unto salvation as they heard the life-saving message and were won as disciples.
- c) The textual critical question regarding the authenticity of this text [as not being found in the earliest originals] does not minimize the breadth or emphasis of evangelism in other parts of the New Testament:
- (1) It is clearly an argument from silence in both directions
 - (2) The Byzantine tradition and Majority Text affirm its authenticity

⁹⁰⁷“First. Observe concerning Baptism: Baptism shall be given to all those who have learned repentance and amendment of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him, and to all those who with this significance request it [baptism] of us and demand it for themselves” (“Schleitheim Confession [1527],” in *Baptist Confessions of Faith*, ed. by William L. Lumpkin [Valley Forge: Judson, 1959, 1969], 25).

- (3) In fact, may the science of “Textual Criticism” be tainted as regards the two oldest manuscripts of the New Testament?⁹⁰⁸
- (a) Could Sinaiticus have been planted for Tischendorf to find?⁹⁰⁹
- [1] Was it not supposedly a rejected or faulty manuscript? Was it in fact authentic? Did its originators have a theological or methodological agenda?
- [2] Does the existence of one manuscript lacking the end of Mark 16 mean anything? Is it not true that there was Great Commission battles going back into the first century (cf. Book of Galatians), not to mention the fourth and fifth centuries (Augustine, *Contra Donatisten* [approx A.D. 402-412])?
- (b) Could Vaticanus have been tampered with, as some allege? Why was the Catholic Church so secretive of its being found? What of the 795 “umlauts” in the margin seemingly indicating textual uncertainty?
- d) Whatever the case, that Mark’s Great Commission focuses on the proclamational event, and the corresponding response to this event, is clear.

⁹⁰⁸See my comments at the end of Chapter 6, “Some Thoughts about Bible Translation.”

⁹⁰⁹“On the afternoon of this day I was taking a walk with the steward of the convent in the neighbourhood, and as we returned, towards sunset, he begged me to take some refreshment with him in his cell. Scarcely had he entered the room, when, resuming our former subject of conversation, he said: ‘And I, too, have read a Septuagint’— i.e. a copy of the Greek translation made by the Seventy. And so saying, he took down from the corner of the room a bulky kind of volume, wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also other parts of the Old Testament, the New Testament complete, and, in addition, the Epistle of Barnabas and a part of the Shepherd of Hermas” (source: wikipedia; Constantin von Tischendorf, *When Were Our Gospels Written? An Argument by Constantine Tischendorf. With a Narrative of the Discovery of the Sinaitic Manuscript* [New York: American Tract Society, 1866]).

LUKE

- 3) **Luke** stated the Great Commission in a prophetic sense, emphasizing the proclamation of repentance for the forgiveness of sin in the name of Jesus, the witness [μάρτυρος] of the disciples, and the necessary power of the Spirit:
- a) **Luke** combined, Luke 24:46-47:
- (1) Meat of the message: “Thus it is written,” Luke 24:46
 - (2) Message: “that the Christ would suffer and rise again from the dead the third day”
 - (a) The Evangel as the center of Gospel proclamation (though it may be foolishness to some, 1 Cor 1:18-25)
 - (b) This commissioning comprises Christ’s divine interpretation of His own death and resurrection to the disciples who did not yet understand its meaning, purpose, or place in salvation, Luke 24:25-27
 - (c) The preaching of this Gospel (or the cross, 1 Cor 2:2), should necessarily be followed by a call for repentance
 - (3) Method: “would be proclaimed,” v 46
 - (4) Applications of the phrase: “Repentance for forgiveness of sin”
 - (a) Repentance as the purpose for preaching the death and resurrection of Christ;
 - (b) Repentance as the thrust or culmination of “the preaching” anticipated as a response to the Gospel message of v 46 (i.e. the cross, 1 Cor 2:2)
 - (c) Repentance as the appropriate response necessarily desired both by the Great Commission and by the obedient messenger of the cross
 - (d) Repentance as the only appropriate response by the recipient of the gospel proclamation
 - (e) “Forgiveness of sin” is primary within Christ’s communication of the Great Commission in Luke—and as also found in the Book of Romans
 - (f) Assurance of “forgiveness of sin” is promised and possible in this life—and that coming only through the proclamation of the gospel and its reception by biblical repentance.
 - (5) Fulfillment of the commission: “would be proclaimed in his name to all nations”
- b) Further elements in Luke, Luke 24:48-49:
- (1) Geographic element—expanded in the Book of Acts 1:8
 - (2) Testimonial element, “You are witnesses of these things”
A parallel concept to that mentioned in Deut 4:35:
NAS: “To you it was shown that you might know that the LORD, He is God; there is no other besides Him”
French Segond Revisee Geneve: “Tu as été rendu témoin de ces choses [you were made witnesses of these things], afin que tu reconnaisse que l’Éternel est Dieu, qu’il n’y en a point d’autre”
From the Hophal of *ra’ah*: to be shown, to be made to see, *even* [chosen] to see; *hence* to be made witnesses of
By the way, this phrase was missing from Migne’s Latin Vulgate, and was reinserted into the post-Vatican II “Nova Vulgata” (25 April 1979)
 - (3) The promise of the Holy Spirit
 - (4) The power of the Holy Spirit
- c) Some implications of Luke:
- (1) As the most complete and contextual theological Great Commission passage
 - (2) As the interpretive grid for all Gospel preaching in the Book of Acts

JOHN

- 4) **John 20:21** emphasized the exemplary role of Christ in the accomplishment of the Great Commission. The personal evangelism of Jesus is much attested in this Gospel.⁹¹⁰
- a) Note the comment of the Apostle Paul in 1 Cor 11:1, “Be imitators of me, just as I also am of Christ” (cf. 1 Cor 10:32-33).
- (1) In the case of 1 Cor 11:1, Paul was the biblically-ordained example of following the exemplary role of Christ;
 - (2) Notice the words of Solomon Stoddard: “Christ knew how to deal with Souls, and Paul followed His Example.”⁹¹¹
- b) As noted above, the “as” in John 20:21 is often used as a proof-text to allow for the necessity or priority of non-spiritual elements in the communication of the Gospel (e.g. feeding the hungry). See in Chart 65, “Guide to Evangelical Drift Portrayed in Charts 66-75” my *Charts for a Theology of Evangelism*.
- (1) Some will say, “it’s not an either/or, it’s a both/and”
 - (2) True, but what was the one Great Commission that Christ gave? “Go into all the world and feed all the hungry people?”
 - (3) Adding the physical to the spiritual muddies the power and eventually nullifies the spiritual emphasis of the Great Commission

⁹¹⁰Merrill C. Tenney, *The Gospel of John* (Grand Rapids: Eerdmans, 1948), 313-16, calls of the twenty-seven spiritual conversations of Jesus “interviews.” These give cohesive flow to the Gospel of John.

⁹¹¹Richard L. Bushman, ed. *The Great Awakening: Documents on the Revival of Religion, 1740-1745* (Chapel Hill, NC: University Press, 1969), 13.

ACTS OF THE APOSTLES

- 5) **Luke in Acts** 1:8 reemphasized in a prophetic sense the testifiers (μάρτυρος) and the power (δύναμις) of the Holy Spirit, as found in the Lucan Great Commission; however some new material is emphasized:
- a) A distinction from Luke in the person of the witness or testifier:
 - (1) Whereas the Gospel of Luke emphasizes the testimonial element, “witnesses of these things”
 - (2) Jesus in Acts emphasizes His ownership of the testifiers, “You shall be My witnesses”
 - (3) Perhaps this ownership is related to the fact that Jesus had and has the right to command [ἐντέλλομαι] His disciples, Acts 1:2
 - (4) Likewise Christ continues to own them in trials, hardships, and persecutions (cf. Rom 8:35-37)
 - b) Jesus repeated the geographic extent of Great Commission with the same language as the curse of being scattered in Deuteronomy (as was noticed above with Matthew’s Great Commission):
 - (1) Deut 28:64a, “Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth”
 - (2) Deut 30:4a, “If your outcasts are at the ends of the earth, from there the LORD your God will gather you”
 - c) This curse parallels Paul’s mention of being “offscouring” and “refuse” in 1 Cor 4:13, as Deut 30:4 calls the people of God in the many lands of the earth, “outcasts”
 - d) Some thoughts about the geography of the Great Commission:
 - (1) Where were the disciples when they received the Great Commission?
 - (a) Matthew 28:16, Mark 6:7, and John seem to indicate that the disciples were in Galilee
 - (b) Mark 16:7 appears to say to the women to hurry, because Peter was going to Galilee; then Mark 16:14 gives another scene much like the upper room in Jerusalem
 - (c) In Luke 24:33, the disciples appear to have been gathered in Jerusalem in an upper room when they received the Great Commission
 - (d) In John 20:21, the disciples were still in Jerusalem; eight days later, they still appear to be in Jerusalem, John 20:26; then in John 21 the epilogue is written from the area of the “Sea of Tiberias” or the Sea of Galilee
 - (e) In Acts 1:12, following the reception of the Great Commission, we have the disciples returning to Jerusalem to receive the Holy Spirit
 - (f) Some conclusions:
 - [1] There is clearly room for several different commissioning being stated over the 40 days in which Jesus appeared to them
 - [2] However, it seems clear that there are three phases: Jerusalem, Galilee, and back in Jerusalem
 - [3] The addition of a geographic element adds not only credibility to each of the accounts, but also interpretive depth
 - (2) Some thoughts about the geographic element in the Great Commission:
 - (a) The disciples were told to make Jerusalem the starting point of their mission, while they were in Galilee:
 - [1] Jerusalem was not where they were located at the time; so it require geographic displacement just for them to go to Jerusalem, returning to Jerusalem was the starting point of their obedience
 - [2] The disciples did return to Jerusalem, even though they feared the Jews, John 20:19
 - [3] Apparently, Jerusalem, with the Temple, was the place from which God had promised that He would bless the world:
 - [a] It was the place God had chosen for the people, Deut 12:5, 11, 18; 31:11

- [b] Jerusalem is also a type of Christ's church, Psa 51:18; 122:1-9
- [4] Jerusalem was the starting point of the ministry of Paul, Rom 15:19
- (b) Jerusalem was also the place of persecution:
- [1] Note the ode of Jesus: "O Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling," Matt 23:37
- [2] Note the historical reality of Jerusalem: "Therefore, behold, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, that upon you may fall *the guilt of* all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah, the son of Berechiah, whom you murdered between the temple and the altar. Truly I say to you, all these things shall come upon this generation," Matt 23:34-36
- [3] Jerusalem was the place where Christ was crucified, Luke 9:51; 23:7, 28; 24:18
- [4] Jerusalem was the central location for Saul's persecution of believers, Acts 8:2, "he might bring them bound to Jerusalem" (cf. Acts 9:13, 21)
- [5] Jerusalem was the place that would violently reject the evangelizing of the Apostle Paul:
- [a] Paul's early evangelizing in Jerusalem, Acts 9:28
- [b] Their rejection of Paul, Acts 21:27-32; 22:18, 22
- [6] Jerusalem was the place where Paul would be arrested and held illegally by the Romans (Acts 23:26-30; 24:26; 26:32), as well as plotted against by the Jews (Acts 23:12-22)
- (c) What then may be some implications of "beginning from Jerusalem" (Luke 24:47; Acts 1:8)?
- [1] God fulfilled His promise to bless the world from Jerusalem
- [2] God's people (both Israel and in the church) are:
- [a] Often in rebellion against God, and therefore
- [b] The starting point of fulfilling the Great Commission, and therefore
- [c] Revival ministry is a necessity!
- [3] Christ sent His disciples back to preach where the ministry was very difficult
- [a] Ease of ministry or "abundant harvest" does not necessarily imply the will of God, 1 Cor 16:8-9
- (d) What of "in all Judea and Samaria" (Acts 1:8)?
- [1] The apostolic church became a regional church by Acts 5:16, "And also the people from the cities in the vicinity of Jerusalem were coming together, bringing people who were sick or afflicted with unclean spirits; and they were all being healed."
- [2] It seems that it took persecution for the disciples to venture beyond a "come and see" regional-type church, Acts 8:1-4
- [3] A saved Hellenistic Jew, Philip, seems to be the first to venture into Samaria, with much success, Acts 8:5-12
- (e) Somehow, although others were being persecuted for their evangelism, the apostles stayed back in Jerusalem, Acts 8:25; 15:2
- [1] Is this a signal that the apostles had ceased to be evangelistic?
- [2] Or was this a sign that the apostles knew that the Great Commission must originate from Jerusalem, as they also were persecuted in Jerusalem, Acts 12:1-4?
- [3] Therefore, Paul and Barnabas came to Jerusalem to find answers to the Judaizer problem, Acts 15
- [4] Yet those who were of reputation contributed nothing to Paul, Gal 2:6

[5] And the apostles did not host Paul when he came to Jerusalem, Acts 21:16

(f) God seems to have allowed Jerusalem to include some variance as to application and interpretation

b. **Some Distractions or Alternatives** to the Great Commission:⁹¹²

Introduction:

Perhaps the most striking alternative to the Great Commission is the evangelization of the world through “baptism for the dead” within the Church of Jesus Christ of the Latter Day Saints (aka. Mormon)

Based on taking 1 Corinthians 15:29 as a “Great Commission,” the Mormom’s have become strongly interested in collecting genealogies from around the world in order to maintain a list of names for their “baptism for the dead” ritual—by which a person is “saved” by third party proxy baptism after they have died, being saved while living as dead spirits in the netherworld:

1 Cor 15:29, “Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?”

Though this verse is wrongly interpreted and applied by the Mormons, baptism for the dead has become one of a chief means of fulfilling the Great Commission in LDS doctrine and practice:

Consider what this practice shows about Mormon doctrine:

Universalist view of the atonement

Reverses:

Jesus on the narrow way, Matt 7:13-14

The fact of Judgment after death, Heb 9:27

The need to repent, Matt 3:2; 4:17; and to repent and believe, Mark 1:14-15.

Puts in place a “substitutionary” system of third-party repentance and faith by proxy, which reverses Psal 49:6-7:

Psal 49:6-7, “No man can by any means redeem *his* brother, Or give to God a ransom for him— For the redemption of his soul is costly, And he should cease *trying* forever.”

Paul used the third person to describe those who practice this ritual toward the dead as part of his argument against those who deny the resurrection; this practice also reverses Heb 9:27, the need to believe, etc..

While other “alternatives” to fulfilling the Great Commission are not so drastically heretical, suffice it to say that “alternatives” follow the “lump of dough” rule—infesting the entire lump of doctrine and practice:

Gal 5:9, “A little leaven leavens the whole lump of *dough*.”

Matt 16:11-12 (NKJ), “‘How is it you do not understand that I did not speak to you concerning bread?— *but* to beware of the leaven of the Pharisees and Sadducees.’ Then they understood that He did not tell *them* to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.”

“Alternatives” to the Great Commission either predict or follow in the wake of doctrinal or methodological changes to the biblical pattern of the Great Commission.

1) Behavior Change Alternatives:

- a) Merely follow the “Golden Rule” (Matt 7:12 or Luke 6:31): the Great Commission for the unregenerate
- b) The Matthean Beatitudes (Matt 5:3-12) as the “Great Commission” of liberalized Protestants or Stoicized Christians (“act in this way, and you will be acting Christianly”)
- c) Rom 12:1: the Great Commission for the Gospel lifestyle

⁹¹²Chart 7, “Alternatives to Mere Proclamation” includes 57 alternatives to “mere” proclamation as the main mission of the church (Johnston, *Charts for a Theology of Evangelism*, 20-23).

- d) Rom 13:13-14: the famous verses for Augustine’s “conversion experience,” expertly chosen by this chief rhetorician to emphasize not justification, but behavior change, as the crisis of faith in his life:

Rom 13:13-14, “Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh in regard to *its* lusts.”

What about Jesus? What about His cleansing? What about His finished work and His alone as the basis for salvation?

- 2) Discipleship Oriented Alternatives—which can also have a behavioral emphasis:
 - a) 2 Tim 2:2 as the Great Commission for the discipleship movement
 - b) Phil 3:17 (imitating a pattern of life) as the Great Commission for the monastic movement, as well as possibly for the contemporary Spiritual Disciplines movement
 - c) 2 Thess 2:15; 3:6 (the passing on of oral traditions) as the Great Commission for Roman Catholics?
- 3) While many of these commands are all important, they do not carry the practical or missional weight of the post-resurrection Great Commission passages
- 4) Notice for example various divergent views of mission and their result...

Considering Divergent Views of Mission

Preach the Gospel	Mentor Leaders	Correctly Parse Culture	Adroitly Rule over Creation	Perpetually Offer Sacrifices	Be Baptized for the Dead
“And He said to them, ‘Go into all the world and preach the gospel to all creation,’” Mark 16:15	“And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also,” 2 Tim 2:2	“And of the sons of Issachar, men who understood the times, with knowledge of what Israel should do, their chiefs were two hundred; and all their kinsmen were at their command, “1 Chron 12:32	“And God blessed them; and God said to them, ‘Be fruitful and multiply, and fill the earth, and subdue it; and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth,’” Gen 1:28	“Now when these things have been thus prepared, the priests are continually entering the outer tabernacle, performing the divine worship,” Heb 9:6	“Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?” 1 Cor 15:29
Evangelize as the priority	Mentor as a priority	Be culturally-relevant as a priority	Emphasize the preservation of the earth	Emphasize priests regularly saying and giving Mass	Emphasize baptism unto salvation for those in genealogical records

c. **Finding Unity in the Great Commission Passages:**

1) For example, a linear approach to the Great Commission Passages:

**What Is Commanded in the Great Commission?
A Linear View of the Five Great Commission Passages⁹¹³**

The Missionary Call	Geographic Extent			Missionary Method		Missionary Message		Necessary Nurture	Missionary Example	Necessary Power	A Sure Fulfillment
Going; Go	"All the world ... to all creation"	"To all nations, beginning from Jerusalem"	(1) Jerusalem, (2) Judea, (3) Samaria, (4) uttermost parts of the earth	Preach; proclaim; bear witness	With the result of: Winning disciples	The Gospel: "the Christ should suffer and rise again from the dead the third day"	The Message: "repentance for the forgiveness of sins ... in His name"	(1) baptizing (2) teaching to obey	Christ	Holy Spirit	Prophetically Stated
Matt 28:19; Mark 16:15	Mark 16:15	Luke 24:47	Acts 1:8	Mark 16:15; Luke 24:47-48; Acts 1:8	Matt 28:19	Mark 16:15; Luke 24:46	Luke 24:47	Matt 28:19-20	John 20:21	Acts 24:49	Luke 24:47; Acts 1:8

2) Christ is not divided (cf. 1 Cor 1:13), nor does the Holy Spirit speak in contradictory terms:

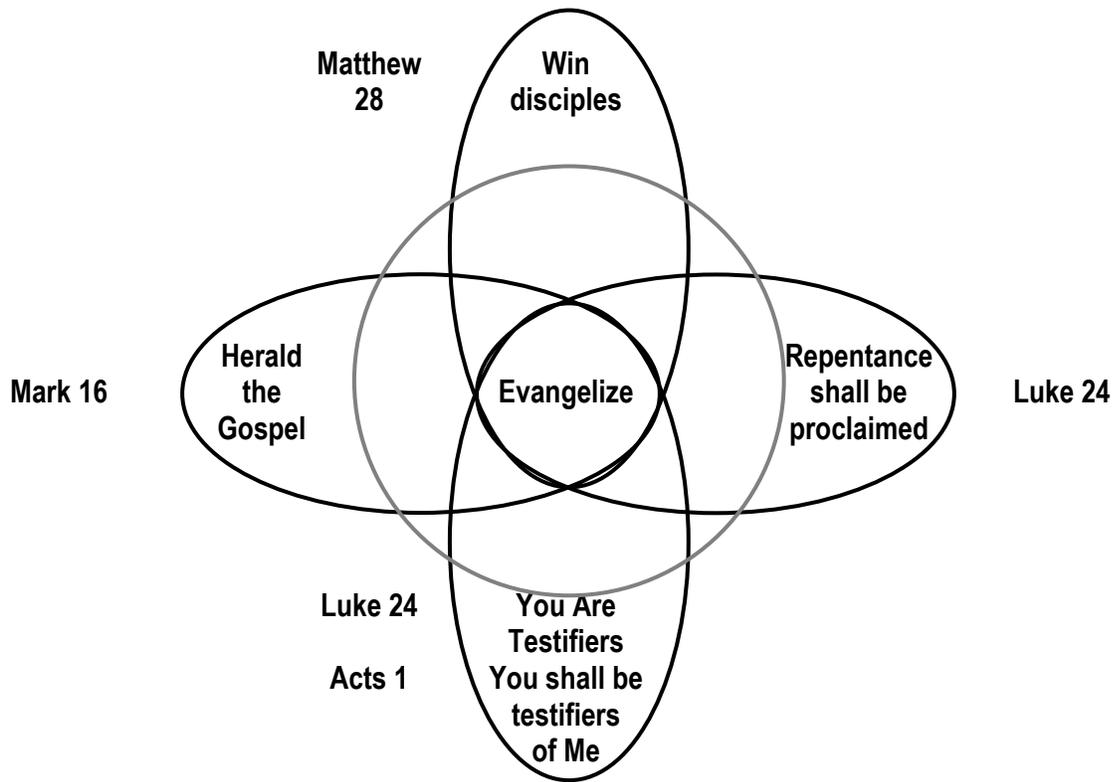
Introduction: Coherence or unity of God’s revelation of Himself in the Scripture⁹¹⁴

- a) The Great Commission passages do not teach contradictory truths, but rather complimentary truths
- b) Therefore the semantic range of the Great Commission passages must overlap, for example...

⁹¹³Expanded from Chart 3, “A Linear View of the Five Great Commission Passages” (Johnston, *Charts for a Theology of Evangelism*, 14-15).

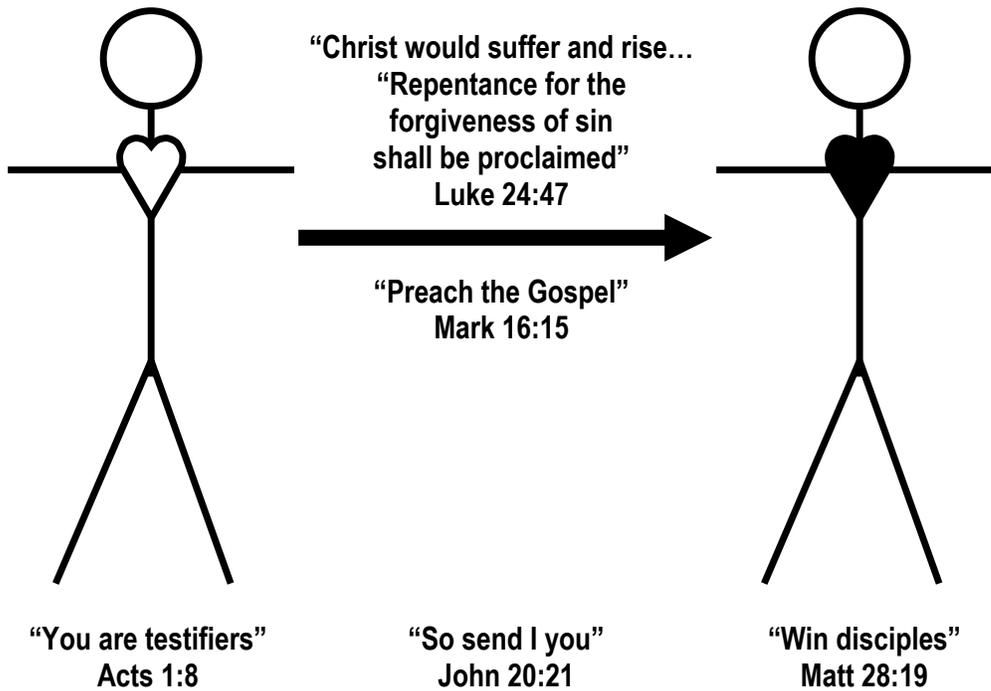
⁹¹⁴“Further, since the Bible does have an objective meaning which we come to understand through the process of illumination, illumination must have some permanent effect” (Millard J. Erickson, *Christian Theology* [Grand Rapids: Baker, 1983], 1:253).

Semantic Range of the Great Commission Passages⁹¹⁵
[Comparing Semantic Ranges]



3) Or consider also...

A Paradigm for the Interworking of the Great Commission Passages



⁹¹⁵Johnston, *Charts*, Chart 2, "The Great Commission's Common Ground," 13.

- 4) An expansion of the NT revealed missionary method:
- Using the Matthean Great Commission and expanding its methodology with terminology from the Gospels and the book of Acts;
 - Passages in the following chart were chosen because they provided several verbs to describe some aspect of the method in the context...

EXAMPLES AND EXPANSIONS OF GREAT COMMISSION'S METHODOLOGY⁹¹⁶

Rubric: Matt 28:19-20	Going (πορεύομαι)	Win Disciples (μαθητεύω)	Baptizing (βαπτίζω)	Teaching to Observe (διδάσκω + τηρέω)
Matt 3:1-2	Came (παραγίνομαι)	Preaching (κηρύσσετε) Saying (λέγω)		
Matt 4:17	[v. 13 "came and settled"]	Preach (κηρύσσω) Say (λέγω)		
Matt 4:23	Went about (περιάγω)	Teaching (διδάσκω) Proclaiming (κηρύσσω) Healing (θεράπεύω)		
Matt 9:35	Went about (περιάγω)	Teaching (διδάσκω), Preaching (κηρύσσω), Healing (κηρύσσω)		
Matt 10:7	As you go (πορευόμενοι)	Preach (κηρύσσω) Saying (λέγω)		
Matt 11:1	Departed (μεταβαίνω)	Teaching (διδάσκω), Preaching (κηρύσσω)		
Matt 13:1-3	Went (ἔρχομαι) Sitting (κάθημαι)	Spoke (λαλέω) [in parables]		[to hide the meaning from the multitudes, 13:10-17]
Mark 1:14	Came into (ἔρχομαι)	Preaching (κηρύσσω)		
Mark 1:38	Let us go (ἄγω)	That I may preach (κηρύσσω)		
Mark 1:39	Went (ἔρχομαι)	Preaching (κηρύσσω) Casting out (ἐκβάλλω)		
Mark 1:45	Went out (ἐξέρχομαι)	Proclaim (κηρύσσω) Spread the news (διαφημίζω)		
Mark 2:13	Went out (ἐξέρχομαι)	Again (πάλιν) Was teaching (διδάσκω)		
Mark 3:14-15	[and that might He] send [them] out (ἀποστέλλω)	To preach (κηρύσσω) To have authority (ἔχω + ἐξουσία) + to cast out (ἐκβάλλω)		[so that they would be with Him]
Mark 5:19-20	Go (ὑπάγω), Went away (ἀπέρχομαι)	Report (ἀπαγγελλω), Began to proclaim (ἄρχω + κηρύσσω)		
Mark 6:12-13	Went out (ἐξέρχομαι)	Preached (κηρύσσω + μετανόεω), Casting out (ἐκβάλλω), Anointing (ἀλειψω), Healing (θεράπεύω)		
Mark 10:1	Arose (ἀνίστημι) + went forth (ἔρχομαι)	According to his custom (ὡς εἰώθει) + again (πάλιν) Began to teach (διδάσκω)		
Mark 16:15	Go (πορεύομαι)	Preach (κηρύσσω)		
Mark 16:20	Went forth (ἐξέρχομαι)	Preached (κηρύσσω)		
Luke 3:3	Came (ἔρχομαι)	Preaching (κηρύσσω)	a baptism of repentance for the forgiveness of sins	
Luke 4:14-15	Returned (ὑποστρέφω)	Teaching (διδάσκω)		
Luke 4:44		Was preaching (εἰμί + κηρύσσω)		
Luke 8:1	Traveled about (διοδεύω)	Preaching (κηρύσσω), Evangelizing (εὐαγγελίζω)		
Luke 9:2	Sent [them] (ἀποστέλλω)	To preach (κηρύσσω)		
Luke 9:6	Departed (ἐξέρχομαι), Went (διέρχομαι)	Evangelizing (εὐαγγελίζω), Healing (θεράπεύω)		

⁹¹⁶Ibid., Chart 4, "Verbs for Great Commission Methodology," 16-17.

Rubric	Going (πορεύομαι)	Win Disciples (μαθητεύω)	Baptizing (βαπτίζω)	Teaching to Observe (διδάσκω + τηρέω)
John 4:1		Jesus was making ... more disciples (Ἰησοῦς πλείονας μαθητὰς ποιεῖ)	Baptizing (βαπτίζει)	
John 4:2			Jesus Himself was not baptizing, but His disciples were (Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν, ἀλλ' οἱ μαθηταὶ αὐτοῦ)	
Acts 5:20-21	Go (πορεύομαι), Went in (εἰσέρχομαι)	Speak (λαλέω), Teach (διδάσκω)		
Acts 5:42	Not cease (οὐκ παύω)	Teach (διδάσκω), Evangelizing (εὐαγγελίζω)		
Acts 8:4	Scattered (διασπείρω), Went about (διέρχομαι)	Evangelizing (εὐαγγελίζω)		
Acts 8:5	Went down (κατέρχομαι)	Preached (κηρύσσω)		
Acts 8:12		Evangelized (εὐαγγελίζω)	Baptized (βαπτίζω)	
Acts 8:25	Started back (ὑποστρέφω)	Evangelizing (εὐαγγελίζω)		Solemnly testified (διαμαρτύρομαι), Spoken (λαλέω)
Acts 8:26-39	Get up (ἀνίστημι), Go (πορεύομαι), Got up (ἀνίστημι), Went (πορεύομαι), Go up (προσέρχομαι), Join (κολλάομαι), Ran up (προστρέχω)	Evangelized (εὐαγγελίζω)	Baptized (βαπτίζω), Baptized (βαπτίζω)	No longer saw [him] (οὐκ ὤραε)
Acts 8:40	Was found (εὕρισκω), Passed through (διέρχομαι)	Kept evangelizing (εὐαγγελίζω)		
Acts 10:37		Proclaimed (κηρύσσω)	Baptism [noun] (βάπτισμα)	
Acts 10:42		To preach (κηρύσσω) Solemnly to testify (διαμαρτύρομαι)		
Acts 14:6-7	Fled (καταφεύγω)	Evangelized (εὐαγγελίζω)		
Acts 14:20-22	Departed (ἐξέρχομαι)	Evangelized (εὐαγγελίζω), Won Disciples (μαθητεύω)		
	Returned (ὑποστρέφω),			Strengthening (ἐπιστηρίζω), Encouraging (παρακαλέω)
Acts 16:9-10	Come over (διαβαίνω) Sought to go (εὐθέως ἐζητήσαμεν ἐξελθεῖν)	Help us (βοηθέω) Evangelize (εὐαγγελίζω)		
Acts 17:2-3	Went in (εἰσέρχομαι)	Reasoned (διελέγομαι), Opening (διανοίγω), Setting forth (παρατίθημι), Protesting (καταγγέλλω)		Reasoned (διελέγομαι)
Acts 18:9	Do not fear (μη φοβέομαι)	Speak (λαλέω), Do not be silent (μη σιωπάω)		
Acts 19:8-9	Entered (εἰσέρχομαι)	Bold speech (παρρησιάζομαι), Reasoning (διαλέγομαι), Persuading (πέιθω)		
Acts 19:13		Preaches (κηρύσσω)		
Acts 20:18, 20, 25, 31	Set foot (παραγίνομαι)	Not shrink + declaring (ouden upostellō + anaggellō), Teaching (διδάσκω) Preaching (κηρύσσω)		Not cease + admonish (οὐκ παύω + noutheteō)
Acts 28:30-31	Welcoming (ἀποδέχομαι) + [All who] came in (εἰσπορεύομαι)	Preaching (κηρύσσω), Teaching (διδάσκω)		

Rubric	Going (πορεύομαι)	Win Disciples (μαθητεύω)	Baptizing (βαπτίζω)	Teaching to Observe (διδάσκω + τηρέω)
Rom 10:15	How beautiful are the feet (ὡς ὠραῖοι οἱ πόδες)	Of those who evangelize peace (τῶν εὐαγγελιζομένων εἰρήνην) Who evangelize good (τῶν εὐαγγελιζομένων τὰ ἀγαθὰ)		
Rom 15:20		Make it my ambition (φιλοτιμέομαι) + to evangelize (εὐαγγελίζω)		
1 Cor 1:17	Send (ἀποστέλλω)	To evangelize (εὐαγγελίζω)	Not to baptize (βαπτίζω)	
1 Cor 9:6		To evangelize (εὐαγγελίζω) [Do not] evangelize (εὐαγγελίζω)		
1 Cor 15:1-2		Evangelized (εὐαγγελίζω) Evangelized (εὐαγγελίζω)		Make known (γνωρίζω) Received (παραλαμβάνω) Stand (ἵστημι) Saved (σώζω) Hold fast (κατέχω)
2 Cor 2:12	Came (ἔρχομαι)	[No verb] unto the Gospel of Christ (εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ)		
1 Thess 2:1-2	Our entrance (εἴσοδος) to you	Boldness to speak (παρρησιάζομαι) Speak (λαλέω)		
2 Thess 3:1	That the word of the Lord may spread rapidly [run] (ἵνα ὁ λόγος τοῦ κυρίου τρέχη)			just as <i>it did</i> also with you (καθὼς καὶ πρὸς ὑμᾶς)

- d. The Great Commission commands all Christians to evangelize, which is the **verbal** proclamation of the Gospel of Jesus Christ. Note the words of the *Baptist Faith and Message 2000*:

“It is the *duty and privilege of every follower of Christ and of every church* of the Lord Jesus Christ to endeavor to make disciples of all nations. The new birth of man's spirit by God's Holy Spirit means the birth of love for others. Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. The Lord Jesus Christ has commanded the preaching of the gospel to all nations. It is the duty of every child of God to seek constantly to win the lost to Christ by *verbal witness* undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ. Genesis 12:1-3; Exodus 19:5-6; Isaiah 6:1-8; Matthew 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 10:1-18; 24:46-53; John 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 10:13-15; Ephesians 3:1-11; 1 Thessalonians 1:8; 2 Timothy 4:5; Hebrews 2:1-3; 11:39-12:2; 1 Peter 2:4-10; Revelation 22:17.”⁹¹⁷

- e. For further clarity on the role of proclamation, please note the addendum at the end of this chapter entitled, “Evangelism as the Means to an End or as an End in Itself.” This addendum also includes a chart titled, “Evangelizing and the Great Commission’s Fulfillment”

3. The extent of the Great Commission is all inclusive:⁹¹⁸

a. Geographical extent (cf. Isa 24:14-16)

- 1) “Everywhere,” Luke 9:60
- 2) “Jerusalem, all Judea, Samaria, and unto the remotest part of the earth,” Acts 1:8 (cf. Isa 41:9)
- 3) “Go into all the world... to all creation,” Mark 16:15
- 4) “The whole world,” Matt 24:14
- 5) “Throughout the whole earth,” Rom 9:17 (cf. Psa. 66:1)
- 6) “Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth,” Deut 32:1
- 7) “So as to preach the gospel even to the regions beyond you, *and* not to boast in what has been accomplished in the sphere of another,” 2 Cor 10:16

b. Sociological extent (cf. Psa 148:11-13, Rev 5:9)

- 1) “All nations,” Matt 24:14, 28:19, Mark 13:10, Luke 24:47

⁹¹⁷“XI. Evangelism and Missions,” in *The Baptist Faith and Message* (2000); accessed 14 August 2002; available from: <http://www.sbc.net/bfm/default.asp>; Internet. Emphasis mine.

⁹¹⁸T. Johnston, *Mindset*, Chap 6, VI.E, develops this theme from an Old Testament vantage point beginning with the Psalms. There is found a wide breadth of material and the conclusions are virtually identical.

- 2) “All the peoples,” Isa 56:7; “O peoples,” Psa 66:8; “to the people,” Acts 13:31
- 3) “All the families of the earth,” Gen 12:3
- 4) “All men,” 1 Cor 9:22 (cf. Col 1:28)
- 5) “Gentiles” [the nations], Is 42:6; 49:6; Acts 13:46-48; 15:7-11
- 6) “The foreigner,” 1 Kg 8:41-43
- 7) “The foreigner ... all the peoples of the earth,” 2 Chron 6:32-33
- 8) “The poor,” Gal 2:10 (cf. Jms 2:5-9)
- 9) “The cities of Judah,” Matt 10:23
- 10) “Kings,” Acts 9:15 (cf. Psa 119:46)

c. **Spiritual extent:**

- 1) “And thus I aspired to preach the gospel, not where Christ was *already* named, that I might not build upon another man's foundation,” Rom 15:18-21 (cf. Rom 10:14-15)
- 2) Those not reconciled to God, 2 Cor 5:20
- 3) Those “appointed to eternal life,” Acts 13:48

4. **Prophecies on the fulfillment of the Great Commission:**

- a) As the fulfillment of Old Testament prophecy, Luke 24:46-47
- b) Of the propagation of the God's Word, Psa 147:15 (cf. 2 Thess 3:1)
- c) Of righteousness and salvation going forth to the nations from Zion, Isa 62:1-2
- d) Of those who obey the Great Commission, Psa 68:11, Isa 43:21, John 15:26-27, Acts 1:8
- e) Of those who receive the Gospel, Isa 24:13-16
- f) Of the earth being full of the knowledge of the glory of God, Hab. 2:14
- g) As necessary before the return of Christ, Matt 24:14, Mark 13:10
- h) Of those before the throne of God, Rev 5:9

5. **Conclusions:**

Note the words of Paul in the closing doxology in Romans [16:25-27]:

Byzantine: Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, φανερωθέντος δὲ νῦν, διὰ τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, μόνῳ σοφῷ θεῷ, διὰ Ἰησοῦ χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

NAS: “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, *leading* to obedience of faith; to the only wise God, through Jesus Christ, be the glory forever. Amen.”

My tweak: “Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept secret for long ages past, **through** the Scriptures of the prophets, **according to the commandment of the eternal God, being** made known **unto the obedience of faith among all the nations**; to the only wise God, through Jesus Christ, be the glory forever. Amen.”

J.E. Conant wrote, “The Commission according to Mark, therefore, in one phrase from Matthew, tells us that witnessing is the main work of the whole church in the whole world throughout the whole age.”⁹¹⁹

C. Other Commissionings in the Bible:

1. A selection of the OT commands:⁹²⁰

Introduction:

Most OT examples are not in command form, at least in the way they are commonly translated into English; e.g. Psa 35:8; 51:13; 118:17; cf. Isa 42:12; 43:21;

Some OT relate to sinners turning or converting, Psa 51:13; Mal 2:6; cf. Ezek 18:30-32; 33:11

Other commands relate to the action of going to gather, Psa 50:5

⁹¹⁹J. E. Conant, *Every Member Evangelism* (New York: Harper, 1922), 7.

⁹²⁰These are just a few examples of the wealth of material on this subject in the Psalms. For greater detail see T. Johnston, *Mindset*, Chap 6, V., “An Expanded Study of Testifying in the Psalms.” For our use here, I have only listed several direct commands. There are many testimonials concerning testifying throughout the Psalms—in fact, the latter is by far in the majority (e.g. Psa 40:10; 71:15-16).

a) In the Psalms:

- 1) Psa 9:11, “Sing praises to the Lord, who dwells in Zion; **Declare** (Heb *saphar*; LXX διηγέομαι) among the peoples His deeds.”
- 2) Psa 22:31, “They will come [go (Heb *bo*; LXX ἔρχομαι) and will declare [Heb *nagad*; LXX, ἀναγγέλλω] His righteousness To a people who will be born, that He has performed *it*.”
- 3) Psa 35:28, “And my tongue shall declare Thy righteousness *And* Thy praise all day long”
- 4) Psa 64:9, “Then all men will fear, And will declare the work of God, And will consider what He has done”
- 5) Psa 66:8, “Bless the Lord, O peoples, And **sound His praise abroad**” (Fr. NEG, “Peuples, bénissez notre Dieu, Faites retentir sa louange !”)
- 6) Psa 71:15, “My mouth shall **tell** of Your righteousness *And* of Your salvation all day long”
- 7) Psa 75:1, “Men declare (*saphar*) Thy wondrous works”
- 8) Psa 79:13, “So we Your people and the sheep of Your pasture Will give thanks to You forever; To all generations we will **tell** of Your praise”
- 9) Psa 92:1-2, “It is good to give thanks to the LORD, And to sing praises to Thy name, O Most High; To declare Thy lovingkindness in the morning, And Thy faithfulness by night”
- 10) Psa 96:2-3, “Sing to the Lord, bless His name; **Proclaim good tidings of His salvation from day to day. Tell of His glory among the nations**, His wonderful deeds among all the peoples.”
Greek (second line in v. 2), εὐαγγελίζεσθε ἡμέραν ἕξ ἡμέρας τὸ σωτήριον αὐτοῦ
My English: “Evangelize from day to day of His salvation”
- 11) Psa 105:1-2, “Oh give thanks to the lord, call upon His name; **Make known His deeds among the peoples**. Sing to Him, sing praises to Him; **Speak of all His wonders.**”
- 12) Psa 145:4, 11-12, “One generation shall praise Your works to another, And shall declare Your mighty acts. . . . They shall speak of the glory of Your kingdom And talk of Your power; To make known to the sons of men Your mighty acts And the glory of the majesty of Your kingdom”

b) Some General OT Commissionings in the Prophets:

- 1) **Isa 40:9**, “Get yourself up on a high mountain, O Zion, bearer of good news, Lift up your voice mightily, O Jerusalem, bearer of good news; Lift *it* up, do not fear. Say to the cities of Judah, ‘Here is your God!’”
Greek: ἐπ’ ὄρος ὑψηλὸν ἀνάβηθι ὁ εὐαγγελιζόμενος Σιων ὑψώσον τῇ ἰσχύϊ τὴν φωνὴν σου ὁ εὐαγγελιζόμενος Ἱερουσαλημ ὑψώσατε μὴ φοβείσθε εἰπὸν ταῖς πόλεσιν Ἰουδα ἰδοὺ ὁ θεὸς ὑμῶν
My English [note the need for taking a stand, and raising one’s voice]:
“Get up on a high mountain [high place], O evangelizer of Zion;
“With strength raise your voice, O evangelizer of Jerusalem;
“Lift *it* up, be not afraid;
“Say to the cities of Judah, ‘Behold your God!’”
- 2) **Isa 49:6**, “He says, ‘It is too small a thing that You should be My Servant To raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also make You a light of the nations So that My salvation may reach to the end of the earth’” (cf. Isaiah 42:6)
Paul applied this verse as a commissioning for his own ministry of evangelism, even unto Gentiles, Acts 13:47 (“for so the Lord commanded [ἐντέλλομαι] us”)
The French Second Revise Genève translated the last phrase in Isaiah 49:6, “Pour porter mon salut jusqu’aux extrémités de la terre” (my trans. “to carry my salvation unto the ends of the earth”)
- 3) **Isa 52:7**, “How lovely on the mountains Are the feet of him who brings good news, Who announces peace And brings good news of happiness, Who announces salvation, *And* says to Zion, “Your God reigns!””
Greek: ὡς ὦρα ἐπὶ τῶν ὄρεων ὡς πόδες εὐαγγελιζομένου ἀκοὴν εἰρήνης ὡς εὐαγγελιζόμενος ἀγαθὰ ὅτι ἀκουστὴν ποιήσω τὴν σωτηρίαν σου λέγων Σιων βασιλεύσει σου ὁ θεός
My English [notice the five proclamational verbs in the Hebrew!]:
“How beautiful upon the hills
“Are the feet of **those evangelizing**,
“**Announcing** peace;
“**Those evangelizing** good,
“**Announcing** salvation, [LXX, “that announce salvation”]
“**Saying** unto Zion, “Your God reigns!”
[i.e. NT “kingdom of God”]
- 4) Jer 4:16 (KJV), “For a voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come from a far country, and give out their voice against the cities of Judah”

c) Some Specific OT Commissionings:

1) Isa 6:8-9, "Go and tell this people"

2) To Jeremiah:

Jer 1:7, "Do not say, 'I am a youth,' Because everywhere I send you, you shall go, And all I command you you shall speak"

Jer 1:17, "Now, gird up your loins, and arise, and speak to them all which I command you. Do not be dismayed before them, lest I dismay you before them"

Jer 3:12, "Go, and proclaim these words toward the north and say, 'Return, faithless Israel,' declares the LORD; 'I will not look upon you in anger. For I am gracious,' declares the LORD; 'I will not be angry forever'"

Jer 5:19, "And it shall come about when they say, 'Why has the LORD our God done all these things to us?' then you shall say to them, 'As you have forsaken Me and served foreign gods in your land, so you shall serve strangers in a land that is not yours'"

Jer 7:2, "Stand in the gate of the LORD's house and proclaim there this word, and say, 'Hear the word of the LORD, all you of Judah, who enter by these gates to worship the LORD!'"

Jer 7:25, "And you shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you"

Jer 7:27-28, "And you shall speak all these words to them, but they will not listen to you; and you shall call to them, but they will not answer you. And you shall say to them, 'This is the nation that did not obey the voice of the LORD their God or accept correction; truth has perished and has been cut off from their mouth'"

Jer 8:4, "And you shall say to them, 'Thus says the LORD, "Do *men* fall and not get up again? Does one turn away and not repent?"'"

Jer 10:11, "Thus you shall say to them, 'The gods that did not make the heavens and the earth shall perish from the earth and from under the heavens'"

Jer 11:2-3, "Hear the words of this covenant, and speak to the men of Judah and to the inhabitants of Jerusalem; and say to them, 'Thus says the LORD, the God of Israel, "Cursed is the man who does not heed the words of this covenant!"'"

Jer 13:12-14, "Therefore you are to speak this word to them, 'Thus says the LORD, the God of Israel, "Every jug is to be filled with wine.'" And when they say to you, 'Do we not very well know that every jug is to be filled with wine?' then say to them, 'Thus says the LORD, "Behold I am about to fill all the inhabitants of this land—the kings that sit for David on his throne, the priests, the prophets and all the inhabitants of Jerusalem—with drunkenness! And I will dash them against each other, both the fathers and the sons together," declares the LORD. "I will not show pity nor be sorry nor have compassion that I should not destroy them!"'"

Jer 13:18, "Say to the king and the queen mother, 'Take a lowly seat, For your beautiful crown Has come down from your head'"

Jer 14:17, "And you will say this word to them, 'Let my eyes flow down with tears night and day, And let them not cease; For the virgin daughter of my people has been crushed with a mighty blow, With a sorely infected wound'"

Jer 15:2, "And it shall be that when they say to you, 'Where should we go?' then you are to tell them, 'Thus says the LORD: "Those *destined* for death, to death; And those *destined* for the sword, to the sword; And those *destined* for famine, to famine; And those *destined* for captivity, to captivity!"'"

Jer 16:11-12, "Then you are to say to them, '*It is* because your forefathers have forsaken Me,' declares the LORD, 'and have followed other gods and served them and bowed down to them; but Me they have forsaken and have not kept My law. You too have done evil, *even* more than your forefathers; for behold, you are each one walking according to the stubbornness of his own evil heart, without listening to Me'"

Jer 17:19-20, "Thus the LORD said to me, 'Go and stand in the public gate, through which the kings of Judah come in and go out, as well as in all the gates of Jerusalem; and say to them, "Listen to the word of the LORD, kings of Judah, and all Judah, and all inhabitants of Jerusalem, who come in through these gates..."'"

Jer 18:10, "So now then, speak to the men of Judah and against the inhabitants of Jerusalem saying, 'Thus says the LORD, "Behold, I am fashioning calamity against you and devising a plan against you. Oh turn back, each of you from his evil way, and reform your ways and your deeds!"'"

Jer 19:2-3, "Then go out to the valley of Ben-hinnom, which is by the entrance of the potsherd gate; and proclaim there the words that I shall tell you, and say, 'Hear the word of the LORD, O kings of Judah and inhabitants of Jerusalem: thus says the LORD of hosts, the God of Israel, "Behold I am about to bring a calamity upon this place, at which the ears of everyone that hears of it will tingle!"'"

Jer 19:10-11, "Then you are to break the jar in the sight of the men who accompany you and say to them, 'Thus says the LORD of hosts, "Just so shall I break this people and this city, even as one

breaks a potter's vessel, which cannot again be repaired; and they will bury in Topheth because there is no *other* place for burial””

- Jer 22:1, “Thus says the LORD, ‘Go down to the house of the king of Judah, and there speak this word””
- Jer 21:8, “You shall also say to this people, ‘Thus says the LORD, “Behold, I set before you the way of life and the way of death”””
- Jer 21:11, “Then *say* to the household of the king of Judah, ‘Hear the word of the LORD...””
[These Jer 21 examples are Jeremiah commissioning messengers to the King of Israel]
- Jer 22:1-3, “Thus says the LORD, ‘Go down to the house of the king of Judah, and there speak this word, and say, “Hear the word of the LORD, O king of Judah, who sits on David’s throne, you and your servants and your people who enter these gates. Thus says the LORD, ‘Do justice and righteousness, and deliver the one who has been robbed from the power of *his* oppressor. Also do not mistreat *or* do violence to the stranger, the orphan, or the widow; and do not shed innocent blood in this place”””
- Jer 23:33, “Now when this people or the prophet or a priest asks you saying, ‘What is the oracle of the LORD?’ then you shall say to them, ‘What oracle?’ The LORD declares, ‘I shall abandon you””
- Jer 25:30, “Therefore you shall prophesy against them all these words, and you shall say to them, ‘The LORD will roar from on high, And utter His voice from His holy habitation; He will roar mightily against His fold. He will shout like those who tread *the grapes*, Against all the inhabitants of the earth””
- Jer 26:2-4, “Thus says the LORD, ‘Stand in the court of the LORD’s house, and speak to all the cities of Judah, who have come to worship *in* the LORD’s house, all the words that I have commanded you to speak to them. Do not omit a word! Perhaps they will listen and everyone will turn from his evil way, that I may repent of the calamity which I am planning to do to them because of the evil of their deeds. And you will say to them, “Thus says the LORD, ‘If you will not listen to Me, to walk in My law, which I have set before you...”””
- Jer 28:13, “Go and speak to Hananiah, saying, ‘Thus says the LORD, “You have broken the yokes of wood, but you have made instead of them yokes of iron”””
- Jer 29:24, “And to Shemaiah the Nehelamite you shall speak, saying”
- Jer 34:2, “Thus says the LORD God of Israel, ‘Go and speak to Zedekiah king of Judah and say to him: “Thus says the LORD, ‘Behold, I am giving this city into the hand of the king of Babylon, and he will burn it with fire”””
- Jer 35:2, “Go to the house of the Rechabites, and speak to them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink”
- Jer 35:12-13, “Then the word of the LORD came to Jeremiah, saying, ‘Thus says the LORD of hosts, the God of Israel, “Go and say to the men of Judah and the inhabitants of Jerusalem, ‘Will you not receive instruction by listening to My words?’ declares the LORD”””
- Jer 37:6-7, “Then the word of the LORD came to Jeremiah the prophet, saying, ‘Thus says the LORD God of Israel, “Thus you are to say to the king of Judah, who sent you to Me to inquire of Me: ‘Behold, Pharaoh’s army which has come out for your assistance is going to return to its own land of Egypt”””
- Jer 39:16, “Go and speak to Ebed-melech the Ethiopian, saying, ‘Thus says the LORD of hosts, the God of Israel, “Behold, I am about to bring My words on this city for disaster and not for prosperity; and they will take place before you on that day”””
- [By the way, seeing all these examples gives greater clarity to the words of Jesus, when He said, “Blessed are you when *men* cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you” (Matt 5:11-12)

3) To Ezekiel:

- Ezek 2:4, “And I am sending you to them who are stubborn and obstinate children; and you shall say to them, ‘Thus says the Lord God.””
- Ezek 2:7, “But you shall speak My words to them whether they listen or not, for they are rebellious”
- Ezek 3:1, “Then He said to me, ‘Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel””
- Ezek 3:4, “Then He said to me, ‘Son of man, go to the house of Israel and speak with My words to them””
- Ezek 3:11, “And go to the exiles, to the sons of your people, and speak to them and tell them, whether they listen or not, ‘Thus says the Lord God.””
- Ezek 3:17, “Son of man, I have appointed you a watchman to the house of Israel; whenever you hear a word from My mouth, warn them from Me” (cf. Ezek 33:7ff.)
- Ezek 3:27, “But when I speak to you, I will open your mouth, and you will say to them, ‘Thus says the Lord God.’ He who hears, let him hear; and he who refuses, let him refuse; for they are a rebellious house”

- Ezek 6:1-3, “And the word of the LORD came to me saying, ‘Son of man, set your face toward the mountains of Israel, and prophesy against them, and say, ‘Mountains of Israel, listen to the word of the Lord God! Thus says the Lord God to the mountains, the hills, the ravines and the valleys: ‘Behold, I Myself am going to bring a sword on you, and I will destroy your high places’””
- Ezek 11:5, “Then the Spirit of the LORD fell upon me, and He said to me, ‘Say, “Thus says the LORD, ‘So you think, house of Israel, for I know your thoughts’””
- Ezek 11:15-17, “Son of man, your brothers, your relatives, your fellow exiles, and the whole house of Israel, all of them, *are those* to whom the inhabitants of Jerusalem have said, ‘Go far from the LORD; this land has been given us as a possession.’ Therefore say, ‘Thus says the Lord God, “Though I had removed them far away among the nations, and though I had scattered them among the countries, yet I was a sanctuary for them a little while in the countries where they had gone.”’ Therefore say, ‘Thus says the Lord God, “I shall gather you from the peoples and assemble you out of the countries among which you have been scattered, and I shall give you the land of Israel.”’”
- Ezek 12:23, “Therefore say to them, ‘Thus says the Lord God, “I will make this proverb cease so that they will no longer use it as a proverb in Israel.”’ But tell them, “The days draw near as well as the fulfillment of every vision””
- Ezek 12:25, ““For I the LORD shall speak, and whatever word I speak will be performed. It will no longer be delayed, for in your days, O rebellious house, I shall speak the word and perform it,’ declares the Lord God”
- Ezek 12:26-28, “Furthermore, the word of the LORD came to me saying, ‘Son of man, behold, the house of Israel is saying, “The vision that he sees is for many years *from now*, and he prophesies of times far off.”’ Therefore say to them, “Thus says the Lord God, ‘None of My words will be delayed any longer. Whatever word I speak will be performed,’ declares the Lord God””
- Ezek 13:2, “Son of man, prophesy against the prophets of Israel who prophesy, and say to those who prophesy from their own inspiration, ‘Listen to the word of the LORD””
- Ezek 13:17-18, “Now you, son of man, set your face against the daughters of your people who are prophesying from their own inspiration. Prophesy against them, and say, ‘Thus says the Lord God, “Woe to the women who sew *magic* bands on all wrists, and make veils for the heads of *persons* of every stature to hunt down lives! Will you hunt down the lives of My people, but preserve the lives of *others* for yourselves?”’”
- Ezek 14:4, “Therefore speak to them and tell them, ‘Thus says the Lord God...’”
- Ezek 14:6, “Therefore say to the house of Israel, ‘Thus says the Lord God, “Repent and turn away from your idols, and turn your faces away from all your abominations”””
- Ezek 16:2-3, “Son of man, make known to Jerusalem her abominations, and say...”
- Ezek 20:3-5, “Son of man, speak to the elders of Israel, and say to them, ‘Thus says the Lord God, “Do you come to inquire of Me? As I live,” declares the Lord God, “I will not be inquired of by you”’ Will you judge them, will you judge them, son of man? Make them know the abominations of their fathers; and say to them, ‘Thus says the Lord God, “On the day when I chose Israel and swore to the descendants of the house of Jacob and made Myself known to them in the land of Egypt, when I swore to them, saying, I am the LORD your God”””
- Ezek 20:27, “Therefore, son of man, speak to the house of Israel, and say to them, ‘Thus says the Lord God, “Yet in this your fathers have blasphemed Me by acting treacherously against Me”””
- Ezek 20:30, “Therefore, say to the house of Israel, ‘Thus says the Lord God, “Will you defile yourselves after the manner of your fathers and play the harlot after their detestable things?”””
- Ezek 20:45-47, “Now the word of the LORD came to me saying, ‘Son of man, set your face toward Teman, and speak out against the south, and prophesy against the forest land of the Negev, and say to the forest of the Negev, “Hear the word of the LORD: thus says the Lord God, ‘Behold, I am about to kindle a fire in you, and it shall consume every green tree in you, as well as every dry tree; the blazing flame will not be quenched, and the whole surface from south to north will be burned by it’”””

[And there are many more... in Ezekiel and in the other prophets; I quoted these to provide a taste of the antecedent Scripture to both the sending passages in Matt 10 and Luke 9-10, as well as Great Commission passages]

4) To Jonah:

- (a) Jonah 1:2, “Arise, go to Nineveh the great city and cry (Heb *qara*’; LXX κήρυξον) against it, for their wickedness has come up before Me.”
ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρὸς με

- (b) Jonah 3:2, “Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you.”

ἀνάστηθι καὶ πορεύθητι εἰς Νινευη τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ κατὰ τὸ κήρυγμα τὸ ἔμπροσθεν ὃ ἐγὼ ἐλάλησα πρὸς σέ

Some Interesting OT combinations:

Psa 40:5, declare and speak (*nagad* and *dabar*)

Psa 106:2, speak and show forth (*malal* and *shama*)

Isa 40:9, get up and evangelize; get up and evangelize, do not fear, say

Isa 52:7, evangelize, announce, evangelize, announce, say

2. Other NT Commissionings:

a. Jesus to those He healed:

- 1) “Go home to your people and report to them what great things the Lord has done for you,” Mark 5:19; Luke 8:39
- 2) “Go and show yourself to the priest for a testimony to them,” Mark 1:44; Luke 5:14 (cf. Luke 17:14)

b. Christ to his disciples:

Introduction: The call of Jesus to His disciples was:

“Follow Me and I will make you fishers of men,” Matt 4:19

“Follow Me and I will make you become fishers of men,” Mark 1:17

“Do not fear, from now on you will be taking men alive,” Luke 5:10

- 1) “And as for you go, preach, saying, ‘The kingdom of heaven is at hand,’” Matt 10:7 (cf. Matt 3:2; 4:17)
- 2) “What I tell you in the darkness, speak in the light; and what you hear *whispered* in your ear, proclaim upon the housetops,” Matt 10:27
- 3) “And He summoned the twelve and began to send them out in pairs; and He was giving them authority over the unclean spirits,” Mark 6:7
- 4) “But as for you, go and proclaim everywhere the kingdom of God,” Luke 9:60 (cf. Luke 9:2)
- 5) “And you will bear witness also, because you have been with Me from the beginning,” John 15:27
- 6) “And He ordered us to preach to the people, and solemnly to testify that this is the One who has been appointed by God as Judge of the living and the dead,” Acts 10:42

c. In the parables of Christ (cf. Matt 13:3, 19, 44-46):

- 1) “Go therefore to the main highways, and as many as you find there, invite to the wedding feast,” Matt 22:9
- 2) “Go out at once into the streets and lanes of the city and bring in here the poor and crippled and lame,” Luke 14:21
- 3) “Go into the highways and along the hedges, and compel them to come in, that my house may be filled,” Luke 14:23

d. To the Apostle Paul (notice how Paul fulfilled Christ’s Acts 1:8 commission both of being a testifier [μάρτυς] and of testifying [μαρτυρέω]):

- 1) “Go, for he is a chosen instrument of Mine, to bear My name before the Gentiles and kings and the sons of Israel; for I will show him how much he must suffer for My name’s sake,” Acts 9:15-16
- 2) “Set apart for Me Barnabas and Saul for the work to which I have called them,” Acts 13:2
- 3) “For thus the Lord has commanded us, ‘I have placed You as a light for the Gentiles, That You should bring salvation to the end of the earth,’” Acts 13:47
- 4) “‘Come over to Macedonia and help us.’ When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel [to evangelize] them” Acts 16:9-10
- 5) “And the Lord said to Paul in the night by a vision, ‘Do not be afraid *any longer*, but go on speaking and do not be silent; for I am with you, and no man will attack you in order to harm you, for I have many people in this city.’” Acts 18:9-10
- 6) “For you will be a witness [μάρτυς] for Him to all men of what you have seen and heard.” Acts 22:15
- 7) A two-part calling:
 - a) “and I saw Him saying to me, ‘Make haste, and get out of Jerusalem quickly, because they will not accept your testimony about Me,’” Acts 22:18
 - b) “And He said to me, ‘Go! For I will send you far away to the Gentiles.’” Acts 22:21
- 8) “Take courage; for as you have solemnly witnessed [διαμαρτύρομαι] to My cause at Jerusalem, so you must witness [μαρτυρέω] at Rome also,” Acts 23:11

- 9) “And I said, ‘Who are You, Lord?’ And the Lord said, ‘I am Jesus whom you are persecuting. But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister [ὑπηρέτης] and a witness [μάρτυς] not only to the things which you have seen, but also to the things in which I will appear to you; rescuing you from the *Jewish* people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’ So, King Agrippa, I did not prove disobedient to the heavenly vision, but *kept* declaring [ἀπαγγέλλω] both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance,” Acts 26:15-18
- e. To other NT people:
- 4) To the Apostles: “Go your way, stand and speak to the people in the temple the whole message of this Life,” Acts 5:20
 - 5) To Philip: “But an angel of the Lord spoke to Philip saying, ‘Arise and go south’ ... ‘Go up and join this chariot,’” Acts 8:26, 29
 - 6) To Ananias: “But the Lord said to Him, ‘Go!’” Acts 9:15
 - 7) To Peter: “And the Spirit told me to go without misgivings,” Acts 11:12
 - 8) To Timothy: “Preach the word; be ready in season and out of season,” 2 Tim 4:2
 - 9) To Timothy: “Do the work of an evangelist,” 2 Tim 4:5
 - 10) To Titus: “These things speak and exhort and reprove with all authority. Let no one disregard you,” Tit 2:15
- g. Further general OT and NT commands:
- 1) Prov 24:11-12
 - 2) Isa 43:10-11
 - 3) 1 Pet 3:15

D. The Search for OT Sequels to the NT Great Commission Passages (taking our lead from words of Jesus, Who said, “Thus it is written” (Luke 24:46):

This topic is fraught with theological and missiological disagreement (due to literal versus figurative views of the atonement and the Great Commission, Covenant versus Dispensational theologies, Evangelical versus Sacramental interpretations, etc.). That being said, it is instructive to consider and understand the issues in delineating an OT parallels or antecedent Scriptures, as these impact the practice or method of fulfilling the Great Commission.

1. NT Great Commission and Deuteronomy’s “Conquest Tread:”⁹²¹

Introduction:

**The Promise: “Every place on which the sole of your foot treads shall be yours”
(Deut 11:24 [NKJ])**

- 1) Deuteronomy, written as an executive brief (chapter 1) for the Israelite King (Deut 17:18-20), then becoming an in-depth class from God, urged the conquest tread of the kings of Israel and/or Judah:
 - a) Notice God’s repetition of the exact borders and boundaries (giving the young King of Israel a spiritual vision), Deut 1:6-7; 2:24, 36-37; 3:8-9, 12-17; 4:44-49; 7:1-2; ... 34:1-3
Deut 11:24 “Every place on which the sole of your foot treads shall be yours: from the wilderness and Lebanon, from the river, the River Euphrates, even to the Western Sea, shall be your territory”
 - (1) Notice that in a plural context, God emphatically tells the king that these will be his borders (singular), Deut 11:24, “...shall be yours (plural); ... shall be your (singular) territory [border]”
 - (2) By the way, it appears that these borders were never reached by any king of Israel or of Judah!
 - b) Notice God’s repetition of the fact that He swore to give and gave this specific land to the people of Israel, and that they should possess it, Deut 1:8; 2:24, 29-31, 33; 3:2, 18, 20, 26-28; 4:1, 5, 26; 5:31, 33; 6:3, 10-11, 18, 23; 7:1, 18, 22-24; 8:1, 7-9; 9:1-6; 10:11; 11:8-12; ... 34:4
 - (1) As well as the land that He did not give to them, Deut 2:5, 9, 19, 37
 - c) And yet they did not automatically get the land, they had to fight for it; there were enemies in the land; God had predestined the need for battles and warfare!
- 2) In an analogous way, the same commissionings apply to the NT Christian with some NT distinctions:
 - a) By faith, take the land for the Gospel
 - b) Do not fear for Christ said, “I am with you!”
- 3) First let’s notice the Deuteronomic commissioning, then consider the comparisons with the NT Great Commission passages and related passages.
 - a. Various commissionings in Deuteronomy (not exhaustive):
 - 1) Deut 1:21, “See ... go up, take possession” (please note that the verbs in this verse are all in the singular)
 - a) Some positives:
 - 1:21, “See” (John 4:35 has three verbs for seeing)
 - 1:21, “Go up” (Heb ‘alah’: rise up, get up, climb, ascend; parallel to Isa 40:9, “Get thee up [on a high place]”)
 - 1:21, “take possession” (Heb yarash; [imperative]: possess the land:
NT parallel to evangelizing leading to the “kingdom of heaven” being at hand (cf. Matt 3:2; 4:17; 10:7; Luke 10:9, 11)
NT parallel to evangelizing leading to the rule of Christ in the hearts of those who respond favorably

⁹²¹“It is not wise to say that *soul winning* is the main thing or that *soul building* is the main thing. They are Siamese twins of God’s gospel, going hand in hand, and they ought to keep up with each other.... And this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest tread” (L. R. Scarborough, *Recruits for World Conquest* [New York: Revell, 1914], 58).

A morphological search on the Hebrew verb *yarash* yields 71 hits in Deuteronomy; likewise, there are 52 uses of the English verb “possess” in Deuteronomy; almost all of these are related to God’s gift of “the land”

- b) Some negatives:
- 1:21, “Do not fear”
 - 1:21, “Do not be dismayed [or discouraged]”
 - 1:29, “Do not be shocked, nor fear them”
[after their disobedient response to their sociological survey]
 - 1:42, “Do not go up nor fight, for I am not among you”
- 2) Deut 2:24, “Arise, set out ... Look! I have given...”
2:25, “This day I will begin to put the dread and fear of you upon the peoples everywhere”
2:31, “See, I have begun to deliver ... that you may possess his land”
 - 3) Deut 3:2, “Do not fear him, for I have delivered him...”
 - 4) Deut 3:18, “The LORD your God has given you this land to possess it”
3:21, “Your eyes have seen”
3:22, “Do not fear them, for the LORD your God is the one fighting for you.”
 - 5) Deut 3:27, “Go up to the top of Pisgah”
3:28, “But charge Joshua and encourage him and strengthen him, for he shall go across at the head of this people, and he will give them as an inheritance the land which you see”
[an interesting analogy is being made between Joshua and Jesus; Joshua meaning “The LORD saves,” and Jesus meaning “the LORD saves”]
 - 6) Deut 7:17, “If you should say in your heart, ‘These nations are greater than I; how can I dispossess them?’”
7:18, “You shall not be afraid of them
7:21, “You shall not dread them
7:22, “The Lord your God will clear away...”
7:24, “He will deliver...”
 - 7) Deut 9:23, “And when the LORD sent you from Kadesh-barnea, saying, ‘Go up and possess the land which I have given you,’ then you rebelled against the command of the LORD your God; you neither believed Him nor listened to His voice”
 - 8) Deut 10:11, “Arise, proceed on your journey ahead of the people”
10:11, “That they may go in and possess the land”
 - i) Deut 11:8, “so that you may be strong and go in and possess the land...”
 - j) Deut 31:23, “Then He commissioned Joshua the son of Nun, and said, ‘Be strong and courageous, for you shall bring the sons of Israel into the land which I swore to them, and I will be with you.’”

Comparing Deuteronomy’s “Conquest Tread” with the NT Great Commission

Aspects		Deuteronomy	New Testament
God’s Vision	Similarity	See, Deut 1:21 (2 nd person sing); 2:31 Look, Deut 2:24 Your eyes have seen, Deut 3:21 Lift up your eyes and see, Deut 3:27	Behold, Lift up your eyes, and see, John 4:35 “Come over to Macedonia and help us,” Acts 16:9
God’s Calling	Similarity	Go up, Deut 1:21 (2 nd person sing) Arise, set out, Deut 2:24 Go up, Deut 9:23 (2 nd person pl) Arise, proceed, Deut 10:11 That they may go in, Deut 10:11	Go, Matt 28:19; Mark 16:15 So send I you, John 20:21 To all nations, Luke 24:48
Purpose	Dissimilarity	People don’t matter (they must be annihilated, Deut 7:24) What matters is taking the land! The people must be dispossessed (Deut 7:17-26)	The land doesn’t matter (other than peace to tell the people, 1 Tim 2:1-4) What matters are the people, Mark 15:16! Let them possess their own land, Rom 13:1ff.
		To take the land, Deut 1:21 (2 nd person sing); 9:23 (2 nd person pl); 31:23 (to Joshua) [Was it not this type of teaching that drove the Medieval Church of Rome’s military crusades and Holy Inquisitions? “Annihilate the infidels; take the ‘Holy Land’, take Constantinople, take Southern France, take Bohemia, whatever the cost; kill all the inhabitants, drive them out of the land”] [For Rome’s inquisition methodology against the Albigenses from Southern France and the Hussites of Bohemia, see Deut 13:12-18; 17:1-7, whereas “other gods” is interpreted as “other churches”, likewise “other nation,” 7:22, is “other church”; I often heard as a youth in France, “j’ai déjà ma religion!” (meaning: I already have my [own] religion)]	The kingdom of heaven is at hand, Matt 3:2; 4:17; 10:7 Possess the land spiritually, Luke 17:20-21; John 18:36 Clearly the Great Commissions have a geographic element to them: “All nations,” Matt 28; “All the world ... all creation,” Mark 16; “Unto the uttermost parts of the earth,” Acts 1:8
The nations	Dissimilarity	“And you shall consume all the peoples [τῶν ἐθνῶν] whom the LORD your God will deliver to you; your eye shall not pity them, neither shall you serve their gods, for that <i>would</i> be a snare to you,” Deut 7:16 “Now it shall come to pass, if you diligently obey the voice of the LORD your God, to observe carefully all His commandments which I command you today, that the LORD your God will set you high above all nations [πάντων τῶν ἐθνῶν] of the earth,” Deut 28:1	“Go therefore and make disciples of all the nations [τὰ ἔθνη], baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age,” Matt 28:19-20
Weapon	Dis-similarity	A carnal weapon: physical sword	A spiritual weapon: the sword of the Spirit (Eph 6:17) and the power of the Gospel of Christ (Rom 1:16) The weapons of our warfare are not carnal, but spiritual..., 2 Cor 10:3-5
Method	Similarity	The need for walking: “set your foot,” Deut 11:24	The need for walking: “Go!” Matt 10:5-6, 14
Method	Dis-similarity	Military battle, with the Lord fighting for them	Method: “Preach the Gospel,” Mark 16:15; Luke 24:46-47 Method: Testify of Christ, Acts 1:8 Method: Win disciples, Matt 28:19-20
God’s promised presence	Similarity	The LORD your God is fighting for you, Deut 1:30; 3:22; 31:3-5	Lo, I am with you, Matt 28:20; Acts 18:10

Aspects		Deuteronomic	New Testament
God's needed presence	Similarity	When God was present—victory, Deut 2:31; 3:2-7 When God was not present—defeat, Deut 1:34-46	God's presence gives power (shown by the infilling of the Spirit), Acts 2:14; 6:15; 13:9; and boldness in speech, Acts 4:31
God's direct involvement	Similarity	"The LORD your God who goes before you will fight on your behalf," Deut 1:30 "But the LORD thy God shall deliver them unto thee, and shall destroy them with a mighty destruction, until they be destroyed," Deut 7:23 (KJV)	The Holy Spirit will convict the world of sin and righteousness and judgment, John 16:8 The Word of God is quick and lively, sharper, piercing, able to judge, no creature hidden before him, Heb 4:12-13 The Word of the Lord was growing mightily and prevailing, Acts 19:20
Identified Foes	Dissimilarity	Enemies are all the nations around Conquer and subdue your enemies False teachers and false prophets as enemies	All the nations around are intended recipients for the gospel Love your enemies Satan as our arch-enemy, so also the antichrist, shun false teachers and false prophets
Being overwhelmed with the task	Similarity	"If you should say in your heart, 'These nations are greater than I; how can I dispossess them?'" Deut 7:17	"But Ananias answered, 'Lord, I have heard from many about this man, how much harm he did to Thy saints at Jerusalem; and here he has authority from the chief priests to bind all who call upon Thy name.' But the Lord said to him, 'Go...'" Acts 9:13-15; cf. Acts 18:9-10
Need strong and courageous people and leaders	Similarity	To people: "Be strong and courageous," Deut 31:6 To Joshua: "Be strong and courageous," Deut 31:7	To all Christians: "Be strong in the Lord and in the strength of his might," Eph 6:10; "Be steadfast, immovable," 1 Cor 15:58; "Be on the alert, ... act like men, be strong," 1 Cor 16:13
Names of leaders in warfare	Dissimilarity	The priest: "So it shall be, when you are on the verge of battle, that the priest shall approach and speak to the people," Deut 20:2 Officers: "Then the officers shall speak to the people, saying: 'What man <i>is there</i> who has built a new house and has not dedicated it? Let him go and return to his house, lest he die in the battle and another man dedicate it'" Deut 20:5	Jesus -> Disciples = Apostles, Matt 10:1-5; Mark 6:7; Luke 9:1-2 Jesus -> Seventy others, Luke 10:1 Jesus -> Eleven + 2 from road to Emmaus + others with them, Luke 24:33-36 Apostles + 120, Acts 1:15 Seven deacons, Acts 6:5-6; 8:5ff. All the disciples, except Apostles, Acts 8:1, 4 Saul = Paul, Acts 9:15-16 Paul, Barnabas + their many companions, Acts 13:2-3 Evangelist, Acts 21:8 Prophet, Acts 21:10 Preacher, apostle, teacher, 1 Tim 2:7; 2 Tim 1:11 Eph 4:11: Apostles; Prophets; Evangelists; Pastors; Teachers.
Need fearless people and leaders	Similarity	To people: "Do not be afraid or tremble," Deut 31:6 (cf. Isa 40:9) To Joshua: "Do not fear or be dismayed," Deut 31:8	As evangelism training: "Do not fear them," Matt 10:26, 28, 31 To Paul: "Do not be afraid <i>any longer</i> , but go on speaking and do not be silent; for I am with you," Acts 18:9-10

Aspects		Deuteronomic	New Testament
Promised blessing or persecution	Dissimilarity	<p>For obedience: “And all these blessings shall come upon you and overtake you, because you obey the voice of the LORD your God: ... The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways. ... Then all peoples of the earth shall see that you are called by the name of the LORD, and they shall be afraid of you,” Deut 28:2, 7, 10</p> <p>For disobedience: “But it shall come to pass, if you do not obey the voice of the LORD your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: ... The LORD will cause you to be defeated before your enemies; you shall go out one way against them and flee seven ways before them; and you shall become troublesome to all the kingdoms of the earth, Because you did not serve the LORD your God with joy and gladness of heart, for the abundance of everything, therefore you shall serve your enemies, whom the LORD will send against you, in hunger, in thirst, in nakedness, and in need of everything; and He will put a yoke of iron on your neck until He has destroyed you,” Deut 28:15, 25, 47-48 Yet notice some of the Psalms on persecution: Psa 80:5-6; 83:1-4; 94:4-5; etc.</p>	<p>For obedience: “But beware of men, for they will deliver you up to councils and scourge you in their synagogues. You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. But when they deliver you up, do not worry about how or what you should speak. For it will be given to you in that hour what you should speak; for it is not you who speak, but the Spirit of your Father who speaks in you. Now brother will deliver up brother to death, and a father <i>his</i> child; and children will rise up against parents and cause them to be put to death. And you will be hated by all for My name's sake. But he who endures to the end will be saved,” Matt 10:17-22</p> <p>For obedience: “Yet if <i>anyone suffers</i> as a Christian, let him not be ashamed, but let him glorify God in this matter. For the time <i>has come</i> for judgment to begin at the house of God; and if <i>it begins</i> with us first, what will <i>be</i> the end of those who do not obey the gospel of God? Now ‘If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?’ Therefore let those who suffer according to the will of God commit their souls to <i>Him</i> in doing good, as to a faithful Creator,” 1 Pet 4:16-19</p>
		Result	Dis-similarity

- b. The “Conquest Tread” also coincides with Paul’s repeated use of military imagery to describe the spiritual battle (2 Cor 10:3-5; Eph 6:10-20; etc.; cf. Jer 1:9-10)
- c. The “Conquest Tread” also coincides with prior proto-Evangelical and Evangelical military imagery:
 - 1) In 1326-1327, a so-called “heretical” sect appeared in Portugal called “Gendarmes de Jesus” [lit. “Police (armed-people) of Jesus”]; this movement spread throughout Tuscany and Senes.⁹²²
 Armed with “the sword of the Spirit, which is the Word of God,” Eph 6:17
 - 2) William Booth’s “Salvation Army”
 - 3) L.R. Scarborough speaking of the Great Commission as “the Martial Note and Conquest Tread”⁹²³
 - 4) The post-World War II missions and evangelism agencies called Far Eastern Gospel Crusade, Campus Crusade for Christ, Operation Mobilization, etc.
 - 5) Billy Graham calling his revival meetings “crusades”
 In this regard, there is an interesting photo of Billy Graham, Chuck Templeton, and Youth for Christ founder, Torrey Johnson, looking at a map as they planned their 1946 post-WWII offensive of the Gospel in Europe.⁹²⁴

⁹²²Jean Crespin, *Histoire des vrays Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* (Geneva, 1570; reproduction, Liège, 1964).

⁹²³“It is not wise to say that *soul winning* is the main thing or that *soul building* is the main thing. They are Siamese twins of God’s gospel, going hand in hand, and they ought to keep up with each other.... And this leads me to say that the main thing in the Kingdom of God is the evangelistic spirit, the martial note and conquest tread” (L. R. Scarborough, *Recruits for World Conquest* [New York: Revell, 1914], 58).

⁹²⁴Billy Graham, *Just as I Am* (San Francisco: HarperCollins, 1997), photo facing page 105.

- I included a section in my *Examining Billy Graham's Theology of Evangelism* titled "Graham's World Conquest Methodology."⁹²⁵
- 6) I myself led an evangelism team, the "Trinity Evangelistic Team" or "TET" for short, which we then called the "TET Offensive," based on the Vietnam War
 - 7) It is amazing how military imagery seems to naturally parallel aggressive evangelism!
2. **Matthew 28:19-20**—locating OT parallels for Matthew's Great Commission emphasis depends on how it is translated⁹²⁶ (notice how the translation colors the parallels):
- a. The Latin tradition translated Matthew 28:19's μαθητεύω as *docete* or "teach":
 - 1) This translation parallels Deuteronomy's use of *doceo* in Deut 4:1, in which Moses was a spokesperson of God to teach commands and statutes to the people of Israel
 - a) This idea of Moses "teaching" the people is predominant in Deuteronomy, for example: Deut 4:1, "And now, O Israel, listen to the statutes and the judgments which I am teaching you to perform, in order that you may live and go in and take possession of the land which the LORD, the God of your fathers, is giving you." Deut 5:31, "But as for you, stand here by Me, that I may speak to you all the commandments and the statutes and the judgments which you shall teach them, that they may observe *them* in the land which I give them to possess."
 - b) Further, the role of the priesthood was "to teach": Deut 24:8, "Be careful against an infection of leprosy, that you diligently observe and do according to all that the Levitical priests shall teach you; as I have commanded them, so you shall be careful to do."
 - c) There is also an example of scribes being sent out "to teach" the people, which led to revival in the land under the reign of Jehoshaphat, 2 Chron 17:7-9: 2 Chron 17:7-9, "Then in the third year of his reign he sent his officials, Ben-hail, Obadiah, Zechariah, Nethanel, and Micaiah, to teach in the cities of Judah; and with them the Levites, Shemaiah, Nethaniah, Zebadiah, Asahel, Shemiramoth, Jehonathan, Adonijah, Tobijah, and Tobadonijah, the Levites; and with them Elishama and Jehoram, the priests. And they taught in Judah, *having* the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people."
 - 2) Likewise, it is understandable that Jerome looked at Jesus as a second Lawgiver, merely giving a new Law to the Church
 - 3) This author wonders how the various Donatist translations dealt with this important verb in Matthew 28:19; furthermore, how much did Jerome's sacramental theology influence his compiling of the Latin Vulgate for the Bishop of Rome, Damasus?⁹²⁷
 - 4) If such was the case, that Jerome's theology influenced his translation of this important word, then his influence on the Western Church lasted more than a millennia!

⁹²⁵Thomas P. Johnston, *Examining Billy Graham's Theology of Evangelism* (Eugene, OR: Wipf & Stock, 2003), 19-24.

⁹²⁶For example, see Chapter 26 on the history of translations of Matt 28:19.

⁹²⁷If Migne's Vulgate is accurate, it appears that a sacramentalism crept into the translations of Deuteronomy, for example in Deut 4:8 and 11:32, in translating "statutes" (Heb. *choq*) as "ceremonies": cf. the 1899 Douai-Rheims translation of Deut 4:8, "For what other nation is there so renowned that hath ceremonies, and just judgments, and all the law, which I will set forth this day before your eyes?" and of Deut 11:32, "See therefore that you fulfill the ceremonies and judgments, which I shall set this day before you." The *Nova Vulgata*, approved by Pope John Paul II (1982), a methodical revision of the Migne edition Vulgate, changed this word in 4:8 from "caeremonias" to "praecepta" and in 11:32 from "caeremonias" to "omnia praecepta" (surprisingly listen to this anathema from the Fourth Session of the Council of Trent [1546], "If anyone does not accept as sacred and canonical the aforesaid books in their entirety and with all their parts, as they have been accustomed to be read in the Catholic Church and as they are contained in the old Latin Vulgate Edition, and knowingly and deliberately rejects the aforesaid traditions, let him be anathema" [19th Ecumenical Council, the Council of Trent; available from: http://www.forerunner.com/chalcedon/X0020_15_Council_of_Trent.html (online); accessed 8 Jan 2005; Internet]).

- 5) By way of example as to the power of the dual use of the word “teach,” consider how Jerome’s use of “teach” for μαθητεύω and also διδάσκω influenced Spurgeon’s interpretation and application of this text:

“What is the real winning of a soul for God? So far as this is done by instrumentality, what are the processes by which a soul is led to God and to salvation? I take it that one of its main operations consists in *instructing a man that he may know the truth of God*. Instruction by the gospel is the commencement of all real work upon men’s minds. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.” Teaching begins the work, and crowns it, too.”⁹²⁸

While Spurgeon’s application was not misguided, nor unorthodox, had the first word been “win disciples” he may have had a quite variant understanding of the chronological nature of Matt 28:19-20.

- b. Calvin’s 1560 French Geneva Bible translated μαθητεύω as “indoctrinate”:
- 1) English Bibles from Wycliffe’s 2nd edition to the King James Version also used “teach” in Matthew 28, as that followed “docete” in the Latin Vulgate
 - 2) This translation parallels Deut 6:7 addressed to all fathers, “You shall teach them [*shanan*] diligently to your sons and shall talk of them...”
 - 3) The message to be taught are “these words which I am commanding you” (Deut 6:6)
 - 4) It must be noted that the emphasis of Deut 6:7 is within the family unit, whereas the emphasis of Matt 28 is “all nations”—quite a difference in scope
- c. The King James Version translated μαθητεύω as “teach”:
- 1) This translation parallels Deut 4:14, where Moses was commanded by God to teach the people, “And the LORD commanded me at that time to teach [*lamad*] you statutes and judgments, that ye might do them in the land whither ye go over to possess it”
 - 2) Whereas in the Old Covenant, commissionings were generally to specific people (in this case Moses), under the Great Commission of Jesus, all of Christ’s followers are commanded to teach all nations
 - 3) Similarly, in this specific verse, the command is directed for Moses to teach the sons of Israel. However, the impact would be felt by the nations around (Deut 4:6), similarly to the prayer of Solomon at the dedication of the Temple (2 Chron 6:32-33)
- d. Webster’s Bible of 1833 translated μαθητεύω as “disciple”:
- 1) Webster broke from Jerome’s precedent, as lodged in the KJV
 - 2) While quite similar to the word “teach”, visions of Greek peripatetic learning can be gleaned from this term, along with parallels in the OT, such as Moses and Joshua, Elijah and Elisha, the sons of the prophets, etc.
 - 3) Psa 105:1, “Make known His deeds among the peoples”
 - a) Make known comes from the Hebrew *yada'* (hiphil imperative masculine plural), meaning (*Abridged Brown-Driver-Briggs*) make known, declare, teach, make one known, teach the difference between, discriminate between
 - b) Slightly more receptor-oriented than straight teaching
- e. Darby’s French NT translation of 1859 translated μαθητεύω “make disciples,” which came into English Bibles through Darby’s 1884 English translation, and continues to be the prominent use as a translation of μαθητεύω today:
- 1) The emphasis moved from teaching the word of God, to seeking and/or developing a human methodology of “teaching to obey”
 - 2) Hence, the first edition of A.B. Bruce’s *The Training of the Twelve* appeared in 1872, analyzing the reproducible [human] methods of Jesus to “make disciples”
 - 3) However, “make disciples” may be considered a synonym of “win disciples” (following NIV’s translation of Acts 14:21), in which case instantaneous conversion is emphasized—it would seem that the Greek aorist tense and the French word “faites” (from which Darby introduced the English term “make”) have more of a punctiliar emphasis, rather than the

⁹²⁸C. H. Spurgeon, *The Soul-Winner, or How to Lead a Soul to Christ* (London: Passmore and Alabaster, 1903); digitized by David R. Heesen for www.spurgeon.org.

- strong linear emphasis generally associated with “make disciples” (See much more detail here in Chapter 26)
- f. The “go” and the “all nations” find their earliest antecedent in God’s call of Abraham (Gen 12:1-3):
- 1) “All authority has been given to Me in heaven and on earth:
2 Chron 17:7, officials are commissioned by King Jehoshaphat in the third year of his reign to teach the Law of the Lord
2 Chron 30:6, couriers are commissioned and commanded by King Hezekiah with a proclamation to repent and return to God
 - 2) “Go”
Gen 12:1, “Go forth from your country”
Deut 1:8, “Go in and possess...”, 21, “Go up, take possession...”:
 - (1) Deut 4:1, “that you may live and go in and take possession”; 6:18, “that you may go in and possess the good land”; 8:1; 9:1, 23; 10:11; 11:8, 31
 - (2) Deut 21:10, “When you go out to battle against your enemies”; 23:9, “When you go out as an army against your enemies”
2 Chron 17:7, King Jehoshaphat sent officials
2 Chron 30:6, King Hezekiah sent couriers
Isaiah 40:9, “Get yourself up”
Jonah 1:2, “Arise, go”
Jonah 3:2, “Arise, go”
 - 3) “teach-win disciples”
 - a) 2 Chron 17:7-9, King Jehoshaphat sent revival teams throughout the land of Judah and Israel to teach the people:
 - (1) Note the emphasis on “teach” in verse 9, “And they taught in Judah, *having* the book of the law of the LORD with them; and they went throughout all the cities of Judah and taught among the people”
 - b) 2 Chron 30:6, King Hezekiah, of Judah, sent couriers to call the Israelites to repent, return to the Lord, and come to the Passover celebration, “Come to the feast” (cf. Luke 14:16-24)
 - 4) “all the nations”
 - a) Gen 12:3, “And in you all the families of the earth will be blessed.”
 - b) Deut 28:65, “Among those nations [to whom the Lord would scatter His people as a cure]”
 - c) 2 Chron 6:32-33, “Also concerning the foreigner who is not from Thy people Israel, when he comes from a far country for Thy great name's sake and Thy mighty hand and Thine outstretched arm, when they come and pray toward this house, ³³ then hear Thou from heaven, from Thy dwelling place, and do according to all for which the foreigner calls to Thee, in order that all the peoples of the earth may know Thy name, and fear Thee, as *do* Thy people Israel, and that they may know that this house which I have built is called by Thy name”
 - d) Psa 96:3, “Tell of His glory among the nations, His wonderful deeds among all the peoples”
 - e) Psa 105:1, “Make known His deeds among the peoples”
 - f) Isa 42:4, “καὶ ἐπὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν”—and in his name the nations will hope
- g. Comparing God’s actions in Psalm 25:8-9 with Christ’s commands to His followers in Matt 28:19-20:

Psalm 25:8-9 and Matt 28:19-20

	Psalm 25:8-9	Matt 28:18-20
God’s greatness / Christ’s greatness	Good and upright is the LORD;	All authority has been given to Me in heaven and on earth,
Teaching (giving laws) / Teaching (following)	Therefore He instructs (νομοθετέω) sinners in the way.	Go therefore and make disciples (μαθητεύω)* of all the nations,
Leading	He leads the humble in justice,	Baptizing them in the name of the Father and the Son and the Holy Spirit,
Training	And He teaches (διδάσκω) the humble His way.	Teaching (διδάσκω) them to observe all that I commanded you.

*One may consider that the English Geneva Bible and the KJV translate this verb as “teach.”

- g. On Accommodation and Syncretism: Deut 18:9 as an antithetical parallel to Matt 28:19-20:
Introduction: Notice the duality of verbs and the antithetical content of the instruction:

Comparing Matt 28, Mark 16 with Deut 18:9

	Matthew 28	Mark 16	Deut 18:9
Command to go: —Context: when they enter the land	“Go therefore and make disciples of all the nations”	“Go into all the world and preach the gospel to every creature”	“When you come into the land which the LORD your God is giving you”
What to do: —No Deuteronomomic parallel	(2) “Win disciples” (3) “Baptizing them in the name of the Father and of the Son and of the Holy Spirit”	(1) “Preach the Gospel” (2) “He who believes” (3) “And is baptized will be saved” (4) “He who does not believe will be condemned”	
Follow-up verbs: —Cautionary command	“Teaching them to observe” BYZ: διδάσκοντες αὐτοὺς τηρεῖν		“You shall not learn to follow” LXX: οὐ μαθήση ποιεῖν
Follow-up content: —Cautionary content	“All things that I have commanded you” BYZ: πάντα ὅσα ἐνετειλάμην ὑμῖν		“The abominations of those nations” LXX: κατὰ τὰ βδελύγματα τῶν ἔθνῶν ἐκέλευεν
Promise: —No Deuteronomomic parallel	“And lo, I am with you always, even to the end of the age.” Amen”		

Considering applications related to syncretism and accommodation from Deut 18:9:

- a) For evangelism: It appears that when one goes out and seeks to share the Gospel and engage another culture, there is the tension between the reproach of the Gospel and acceptance of “neutral” cultural norms that are tangential to the Gospel, and may even be used as bridges for the Gospel. Deut 18:9 provides a warning of going too far
- b) In missions: The same problem of accommodation or syncretism exists in seeking to engage culture, as noted above under evangelism. In this case it is often in reference with the predominant religious belief-system of a given culture. Again, Deut 18:9 provides an appropriate cautionary warning
- c) In apologetics: Often, as apologetics is viewed primarily as a means of evangelism, rather than as a means of edification, those who practice apologetics often gravitate toward a type of syncretism or accommodation of ideas. The very real danger is in allowing the pagan beliefs to frame the question, rather than Scripture

3. Mark 16:15:

- a. May glean from Jonah 3:2, “Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you”
 - 1) Arise and go = “go”
 - 2) Specific—to Nineveh (virtually uttermost parts of the earth at the time) = “into all the world”
 - 3) Proclaim (κηρύσσω) the proclamation (κήρυγμα) = “preach [κηρύσσω] the Gospel”
- b. May glean from the proclamational verses in the Psalms and Isaiah as noted above, especially perhaps Psalms 96:2-3:
 - 1) “Preach the Gospel”—“Evangelize of His salvation from day to day”
 - 2) “Into all the world”—“Tell of His glory among the nations”
 - 3) “To all creation”—“His wonderful deeds among all the peoples.”
- c. As far as the recipient of the message, the following may be parallels:
[See especially “Sociological extent of the Great Commission”]
 - 1) “In the sight of the peoples who will hear all these statutes,” Deut 4:6

4. **Luke 24:46-48:**

- a. May glean from 2 Chron 30:1-12, esp. v 6:
 - 1) The king (Hezekiah) commissioned and commanded couriers
 - a) Verse 6 reads (in English Geneva Bible), “So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye children of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of ye hands of the Kings of Asshur”
 - b) Notice:
 - 1) The messengers (of the King’s proclamation) are likened to swift-footed couriers
 - 2) They are both commissioned and commanded
 - 3) Their message was the proclamation of the King
 - 2) To go from city-to-city, not only in Judah, but also in Samaria (vv 10-11, “Through the country of Ephraim and Manasseh, and as far as Zebulun”)
 - 3) With a proclamation (*kerygma*) to repent (turn) and obey the Lord (in observing Passover in Jerusalem)
- b. The following verses in Luke’s Great Commission may also glean from numerous other verses:
 - 1) Luke 24:46, “Thus it is written, that the Christ would suffer and rise again from the dead the third day,” Isa 52:13-53:12
 - 2) Luke 24:47:
 - a) “And that repentance for [and] forgiveness of sins”
 - (1) Note the condition of repentance for forgiveness:

2 Chron 7:14, “and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land”

Isa 59:20, “‘And a Redeemer will come to Zion, And to those who turn from transgression [ἀποστρέψει ἄσεβείας] in Jacob,’ declares the LORD”

Jer 36:3, “Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will forgive their iniquity and their sin”
 - (2) Jer 31:34, “for I will forgive their iniquity, and their sin I will remember no more”
 - b) “would be proclaimed in His name to all the nations,” Isa 42:9-12
 - (1) See all the OT proclamational verses listed for Matthew above, and in Chapters 2, 7, and earlier in this chapter
 - c) “beginning from Jerusalem,” Psa 20:2; 128:5; 134:3; 135:21; Isa 59:20
 - (1) Micah 4:2, “For from Zion will go forth the law, Even the word of the LORD from Jerusalem”
 - 3) Luke 24:48, “You are witnesses of these things” (cf. Deut 4:35)
 - a) Isa 43:10, “‘You are My witnesses,’ declares the LORD, ‘And My servant whom I have chosen, In order that you may know and believe Me, And understand that I am He’”
 - b) Isa 43:12, “‘It is I who have declared and saved and proclaimed, And there was no strange *god* among you; So you are My witnesses,’ declares the LORD, ‘And I am God’”
 - c) Isa 44:8, “Do not tremble and do not be afraid; Have I not long since announced it to you and declared it? And you are My witnesses. Is there any God besides Me, Or is there any *other* Rock? I know of none”
 - d) Luke 24:49, “And behold, I am sending forth the promise of My Father upon you,” Joel 2:28-29

5. **John 20:21**, “Peace *be* with you; as the Father has sent Me, I also send you”

Deut 18:18-19, “I will raise up a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them all that I command him. It shall come about that whoever will not listen to My words which he shall speak in My name, I Myself will require *it* of him.”

Isa 40:11, “Like a shepherd He will tend His flock, In His arm He will gather the lambs And carry *them* in His bosom; He will gently lead the nursing *ewes*”

Jer 23:3-6 ““Then I Myself shall gather the remnant of My flock out of all the countries where I have driven them and shall bring them back to their pasture; and they will be fruitful and multiply. I shall also raise up shepherds over them and they will tend them; and they will not be afraid any longer, nor be terrified, nor will any be missing,’ declares the LORD. ‘Behold, *the* days are coming,’ declares the LORD, ‘When I shall raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land. In His days Judah will be saved, And Israel will dwell securely; And this is His name by which He will be called, “The LORD our righteousness.””

Ezek 34:11-16, “For thus says the Lord God, ‘Behold, I Myself will search for My sheep and seek them out. As a shepherd cares for his herd in the day when he is among his scattered sheep, so I will care for My sheep and will deliver them from all the places to which they were scattered on a cloudy and gloomy day. And I will bring them out from the peoples and gather them from the countries and bring them to their own land; and I will feed them on the mountains of Israel, by the streams, and in all the inhabited places of the land. I will feed them in a good pasture, and their grazing ground will be on the mountain heights of Israel. There they will lie down in good grazing ground, and they will feed in rich pasture on the mountains of Israel. I will feed My flock and I will lead them to rest,’ declares the Lord God. ‘I will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy. I will feed them with judgment.’”

6. **Acts 1:8** (see Mark and Luke above)

a. Further thoughts about “the ends of the earth” in Acts 1:8:

- 1) The message of the Bible is addressed to the “earth,” Deut 32:1; Isa 1:2
- 2) It is through this message that Abraham’s blessing reaches “all the families of the earth,” Gen 12:3
- 3) This message of the Bible, when proclaimed in all the earth, actually feeds and nurtures the earth, Deut 32:1-2; Isa 55:10-11

7. Furthermore, fulfilling the Great Commission and the Curses of Deuteronomy 28:

a. Mentioned above (in the section describing Matthew 28) is the concern that the geographic expansion mentioned in the curses of Deuteronomy 28 was included in Matthew’s Great Commission, through the words “of/from all nations” (πάντα τὰ ἔθνη) in Matthew 28:19:

- 1) As part of the curse in the book of Deuteronomy, God’s disobedient people were to be scattered:
 - a) Deut 28:64, “Among all people” (Heb ‘am; Gk εἰς πάντα τὰ ἔθνη)
 - b) Deut 28:65, “Among the nations” (Heb gowî; Gk ἐν τοῖς ἔθνεσιν)
 - c) Deut 30:3, to “all the peoples” (Heb ‘am; Gk ἐκ πάντων τῶν ἐθνῶν)
- 2) Therefore, as it were, Jesus was calling the results of the Deuteronomic curse upon His disciples when He sent them out:
 - a) Perhaps this was why the Jerusalem Jews reacted so negatively to Paul when he repeated the words of God, “Go! For I will send you far away to the Gentiles,” Acts 22:21
 - b) The Jews wanted capital punishment for Paul
 - c) Notice the exact words in the Greek: “Πορεύου, ὅτι ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελώ σε,” Acts 22:21
 - d) Notice Deuteronomy 28:37, “among all the people where the LORD will drive [Darby: ‘lead’] you” [ἐν πᾶσιν τοῖς ἔθνεσιν εἰς οὓς ἂν ἀπαγάγη σε κύριος ἐκεῖ]

b. How about the three curses: Hunger—Thirst—Nakedness?

- 1) As the curse of God, Deut 28:47-48
- 2) The promise of Christ:
 - a) Matt 6:31-33
 - b) cf. John 6:35

- 3) The result in Paul's life of the fulfilling the Great Commission:
 - a) 1 Cor 4:11
 - b) 2 Cor 11:27
 - c) cf. Rom 8:35
- 4) Care for others in the life of the true believer:
 - a) Care for the traveling evangelists, Matt 10:40-42
 - b) Care for others, Matt 25:35-38, 41-44
- c. Or, consider the Deuteronomic precedent of Paul's quote in Rom 8:36:

Deut 28:29, "And you shall grope at noonday, as a blind man gropes in darkness; you shall not prosper in your ways; you shall be only oppressed and plundered continually [LXX, "all day long"], and no one shall save *you*."

Psa 42:10, "As with a breaking of my bones, My enemies reproach me, While they say to me all day long, 'Where *is* your God?'"

Psa 44:22, "Yet for Your sake we are killed all day long; We are accounted as sheep for the slaughter."

Rom 8:36, "As it is written: 'For Your sake we are killed all day long; We are accounted as sheep for the slaughter.'"

E. Other Commands to "Go" in the Bible:⁹²⁹

"Go" implies not only a change in geography, but the making a concerted effort!

Stephen F. Olford in *The Secret of Soul-Winning* discusses "The Soul-Winner's Travail." His comments are based on 1 Thess 2:9:

The expression "travail" here denoted the toil, labor, and weariness which were involved in bringing those men and women at Thessalonica to a personal knowledge of Christ. Souls are not easily won, although they may appear to be when we observe the glamorized mass evangelism of a modern age. Men can never be born into the kingdom of God without tears and travail. Even if the evangelist does not pay the price, God has His own who are prepared to suffer with Christ in order to bring to birth His redemptive purposes in the world.⁹³⁰

1. Jesus commands the Christian to "Go!" Matt 28:19-20, Mark 16:15

Please note the unfortunate downgrade of the term "Go" which is sometimes found in lifestyle literature, above in this chapter: "Some Issues in the Study of the Great Commission," "1. Lifestyle or Initiative?"
2. The lost need someone to make an effort to reach them:
 - a. The principle:
 - 1) "The harvest is plentiful but the laborers are few," Matt 9:36-38, Luke 10:2
 - 2) "I sent you to reap that for which you have not labored; others have labored, and you have entered into their labor," John 4:38
 - 3) "And how shall they preach unless they are sent?" Rom 10:14-15
 - 4) "But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me," 1 Cor 15:10
 - 5) "Having shod your feet with the preparation of the Gospel of peace," Eph 6:15
 - 6) "Always being ready to make a defense to every one who asks," 1 Pet 3:15
 - b. The spheres:
 - 1) Going to one's family, Mark 5:19
 - 2) Going to the next town, Luke 4:43-44
 - 3) Going to another region, 2 Cor 10:15-16
 - 4) Going to the uttermost parts of the earth, Matt 28:19-20, Mark 16:15, Acts 1:8

⁹²⁹A study of the word "Go" in the Bible proves very enlightening, as this section is only a mere sampling.

⁹³⁰Stephen F. Olford, *The Secret of Soul-Winning* (Chicago: Moody, 1963), 79. Olford's comments do not discount the effectiveness of mass evangelism as seen in the Bible and throughout the history of the church. However, for those who preach the Gospel to their neighbor or to many in an auditorium, there is travail of soul.

- c. The reality:
 - 1) Being driven to all nations in Deut 28 is listed as one of the curses of God:
 - a) “And you shall become a horror, a proverb, and a taunt among all the people where the LORD will drive you” Deut 28:37
 - b) “Moreover, the LORD will scatter you among all peoples, from one end of the earth to the other end of the earth; and there you shall serve other gods, wood and stone, which you or your fathers have not known. And among those nations you shall find no rest” Deut 28:64-65a
 - 2) Therefore, it cannot be expected to be an easy thing to “go to all nations”—yet it is commanded!
- 3. Biblical examples of making an effort:
 - a. In the ministry of Jesus, Mark 1:38; Luke 4:42-44
 - b. In the evangelism of the Apostle Paul, 1 Cor 9:16, 22; 10:33; 2 Cor 5:9, “nous nous efforçons [we force ourselves],”⁹³¹ Col 1:29, “And for this purpose also I labor,” 1 Thess 2:9-10 (cf. Acts 18:9-11)
- 4. Some biblical examples of going:
 - a. In the OT: Isa 6:8-9; 52:7; 55:12; Jer 1:7; Ezek 2:3; 3:3; 33:2, Jonah 1:2; 3:2
 - b. In the NT: Jesus, the disciples (Matt 10; Mark 6; Luke 9, 10), the apostles after Pentecost, Stephen, Philip, Barnabas, Paul (see below)
 - c. Several people took the initiative for salvation or eternal life:
 - 1) The Rich Young Ruler, Mark 10:17-22, Luke 18:18-23
 - 2) Luke 10:57-62, Several people come to Jesus after He says “Follow-Me” (v. 59).
 - 3) Nicodemus, John 3:1-21
 - 4) The jailer came to Paul and Barnabas for salvation, Acts 16:30

Evaluation: There is an effort to be made in reaching out to the lost. In a few cases, some came to Jesus for salvation or eternal life. In the same way, sometimes people come to those who are aggressively seeking the lost for salvation (1 Pet 3:15).⁹³² These opportunities are the exception and not the rule, nor the command:

Johan Lukasse applied this principle of “going” to the local church:

Often we have reversed the command of Jesus Christ, “Go into all the world and preach the good news to all creation” (Mk. 16:15), by turning this ‘go’ evangelism into ‘come’ evangelism. We invite people to attend a Sunday service, to come to hear the preacher, to come to join this or that, but Jesus said, “Go.” We need to visit people and build up relationships and introduce them to Christ.⁹³³

⁹³¹From *Nouvelle Edition the Genève* (Société Biblique de Genève, 1979). The French John Darby (1800-1882) translation is even more emphatic here, “nous nous appliquons avec ardeur [we apply ourselves with zeal].” The Greek φιλοτιμούμεθα indicates the idea of aspiration, which is emphasized in the French translation tradition.

⁹³²Billy Graham is such an example. In his book, *How To Be Born Again* (Waco, TX: Word, 1977), 19-20, Dr. Graham spoke of a famous scientist from an eastern university who asked to see him one day. He had seen Billy Graham on television and felt that the evangelist knew the meaning of life. Those who are sowing the seed, will reap with joy.

⁹³³John Lukasse, *Churches with Roots* (Bromley, Kent, England: MARC, 1990), 108-09.

F. Examples of obedience to the Great Commission:

1. Two remarkable examples:
 - a. Paul at the marketplace every day, Acts 17:16-17
 - b. Paul going house-to-house, Acts 20:20-21 (cf. Acts 5:42)
2. Select summary statements of ministry in Luke-Acts:

Luke 4:15, "And He *began teaching* in their synagogues and was praised by all"

Luke 4:40, "So He kept on **preaching** in the synagogues of Judea"

Luke 8:1, "Soon afterwards, He *began* going around from one city and village to another, **proclaiming and preaching [evangelizing] the kingdom of God**. The twelve were with Him"

Luke 9:2, "And He sent them out to proclaim the kingdom of God and to perform healing"

Luke 9:6, "Departing, they *began* going throughout the villages, preaching the gospel and healing everywhere"

Luke 10, 1, "Now after this the Lord appointed seventy others, and sent them in pairs ahead of Him to every city and place where He Himself was going to come"

Luke 13:10, "And He was teaching in one of the synagogues on the Sabbath"

Luke 13:22, "And He was passing through from one city and village to another, teaching, and proceeding on His way to Jerusalem"

Luke 20:1, "On one of the days while He was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the elders confronted *Him*"

Acts 4:31, "And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and *began to speak the word of God* with boldness"

Acts 5:42, "And every day, in the temple and from house to house, they kept right on **teaching and preaching [evangelizing] Jesus as the Christ**"

Acts 8:4-5, "Therefore, those who had been scattered went about **preaching [evangelizing] the word**. Philip went down to the city of Samaria and *began proclaiming Christ* to them"

Acts 8:25, "So, when they had **solemnly testified and spoken the word of the Lord**, they started back to Jerusalem, and were **preaching the gospel [evangelizing]** to many villages of the Samaritans"

Acts 8:40, "But Philip found himself at Azotus, and as he passed through he kept **preaching the gospel [evangelizing]** to all the cities until he came to Caesarea"

Acts 9:27, "But Barnabas took hold of him and brought him to the apostles and described to them how he had seen the Lord on the road, and that He had talked to him, and how at Damascus he had **spoken out boldly in the name of Jesus**"

Acts 9:28, "And he was with them, moving about freely in Jerusalem, **speaking out boldly in the name of the Lord**"

Acts 11:20, "But there were some of them, men of Cyprus and Cyrene, who came to Antioch and *began speaking* to the Greeks also, **preaching the Lord Jesus**"

Acts 13:5, "When they reached Salamis, they *began to proclaim [kataggello] the word of God* in the synagogues of the Jews"

Acts 14:7, "and there they continued to **preach the gospel [evangelize]**"

Acts 14:21 (NIV), "They **preached the good news** in [evangelized] that city and **won** a large number of **disciples**. Then they returned to Lystra, Iconium and Antioch"

Acts 14:25, "When they had **spoken the word** in Perga, they went down to Attalia"

Acts 15:35, "But Paul and Barnabas stayed in Antioch, **teaching and preaching [evangelizing]** with many others also, the word of the Lord."

Acts 15:36, "Let us return and visit the brethren in every city in which we **proclaimed [kataggello] the word of the Lord, and see** how they are."

Acts 16:6, "They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to **speak the word** in Asia"

Acts 16:10, "When he had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to **preach the gospel [evangelize]** to them"

Acts 17:13, "But when the Jews of Thessalonica found out that **the word of God had been proclaimed [kataggello]** by Paul in Berea also, they came there as well, agitating and stirring up the crowds"

Acts 18:11, "And he settled *there* a year and six months, **teaching the word of God** among them" (note that his purpose for teaching was evangelistic, Acts 18:10, "for I have many people in this city")

Acts 19:8, "And he entered the synagogue and continued speaking out boldly for three months, **reasoning and persuading them about the kingdom of God**"

Acts 20:20-21, "How I did not shrink from **declaring to you anything that was profitable**, and **teaching** you publicly and from house to house, **solemnly testifying** to both Jews and Greeks of repentance toward God and faith in our Lord Jesus Christ"

Acts 20:27, "For I did not shrink from **declaring to you the whole purpose of God**"

Acts 24:24, “But some days later, Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul, and **heard him speak about faith in Christ Jesus**”

Acts 26:20, “but *kept declaring* both to those of Damascus first, and *also* at Jerusalem and *then* throughout all the region of Judea, and *even* to the Gentiles, that **they should repent and turn to God**, performing deeds appropriate to repentance”

Acts 28:31, “**preaching the kingdom of God and teaching concerning the Lord Jesus Christ** with all openness, unhindered”

Summation of the 24 summary statements in Acts:

Method: evangelize (8 times); speak (5 times); teaching (4 times); proclaim [*kataggello*] (thrice); declare (thrice); bold speech (twice); solemnly testify (twice); preaching (once); reason and persuade (once); listen [hear] (once)

Message: word of God (4 times); word of the Lord (3 times); word (3 times); Lord Jesus (once); Lord Jesus Christ (once); Christ (once); Jesus as the Christ (once); name of Jesus (once); name of the Lord (once); faith in Christ Jesus (once); kingdom of God (twice); repent and turn to God (once); repentance toward God and faith in our Lord Jesus Christ (once); the whole purpose of God (once)

3. Other examples of obedience:
 - a. Mark 5:20; Luke 8:39
 - b. Mark 16:10, 20
 - c. 1 Cor 16:9-10
 - d. Gal 4:13
 - e. 1 Thess 2:1-2
4. Examples of disobeying the command (or opportunity) to preach:
 - 1) Jonah, Jonah 1:2-3
 - 2) The case of the fearful “rulers” who would not confess Christ openly for fear of the Jews, John 12:42-43 (cf. John 7:13; 19:38):

“Nevertheless many even of the rulers believed in Him, but because of the Pharisees they were not confessing *Him*, lest they should be put out of the synagogue; for they loved the approval of men rather than the approval of God.”
 - 3) The case of Peter denying Christ, Matt 26:69-75 and parallels
 - 4) The case of John Mark withdrawing from the missionary journey, Acts 13:13; 15:38
 - 5) The case of Paul’s fear and silence, Acts 18:9-10

G. Results of obedience:⁹³⁴

1. Souls are saved (cf. Psalms 51:13; Malachi 2:6):

Acts 2:41, So then, those who had received his word were baptized; and that day there were added about three thousand souls”

Acts 11:21, “And the hand of the Lord was with them, and a large number who believed turned to the Lord”
2. Rejoicing:

Acts 8:8, “So there was much rejoicing in that city”

Acts 8:40, “and the eunuch no longer saw him [Philip], but went on his way rejoicing”

Acts 13:52, “And the disciples were continually filled with joy and with the Holy Spirit”
3. Churches are planted:

Acts 16:40, “They went out of the prison and entered *the house of* Lydia, and when they saw the brethren, they encouraged them and departed”

Acts 18:7-8, “Then he left there and went to the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue. Crispus, the leader of the synagogue, believed in the Lord with all his household, and many of the Corinthians when they heard were believing and being baptized”
4. Churches grow:

Acts 2:47, “So then, those who had received his word were baptized; and that day there were added about three thousand souls”

Acts 5:14, “And all the more believers in the Lord, multitudes of men and women, were constantly added to *their number*”

⁹³⁴The results of disobedience in fulfilling this command are very sad. See Chapter 20, “Results, Reactions, and Responses,” D. 5, “The Results of No Verbal Witness of God’s Word.”

H. Obedience to the Great Commission relates to other aspects of following Christ:

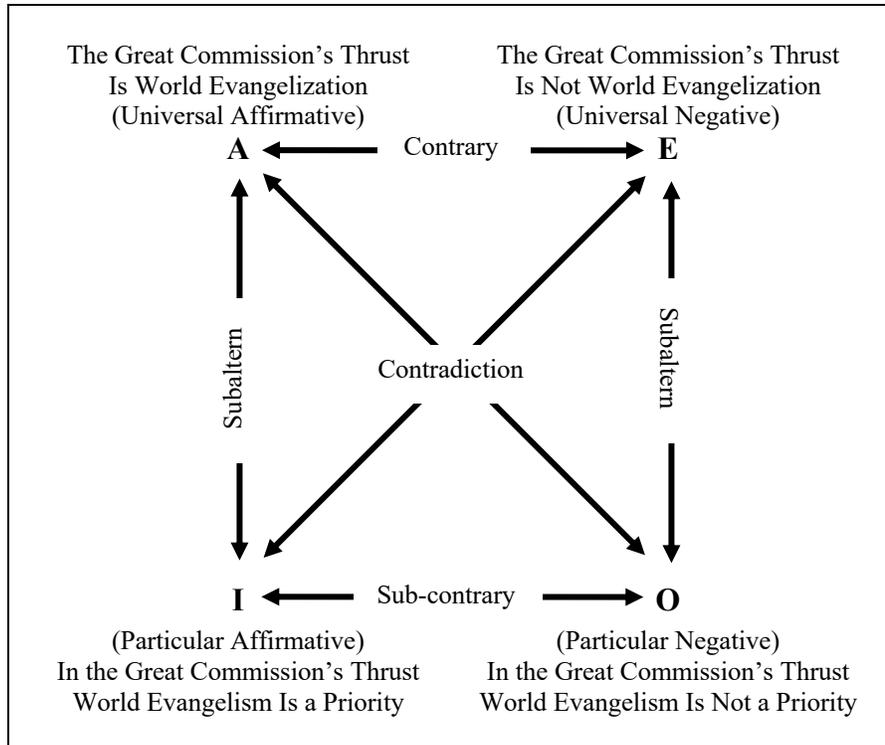
Introduction:

- a. Obedience to the Great Commission does not compete with or contradict other commands
 - b. Obedience to the Great Commission does not conflict with or alter the other commands of Scripture
 - 1) By the way, false dichotomies and segmentations abound with virtually every other command in Scripture, from theological to practical
 - c. Obedience to the Great Commission, in fact, compliments all the other commands of Scripture and motivates the Christian to obey them
1. Verbal proclamation follows the purpose of Jesus on earth:
 - a. His **revelatory** purpose, Matt 17:5, Mark 1:11, John 12:45; 14:9
 - b. His **redemptive** purpose, Mark 10:45, John. 1:29
 - c. His **prophetic** purpose, Luke 24:44 (cf. John 19:28, 1 Cor 15:3-4)
 - d. His **evangelistic** purpose, Luke 4:43-44 (cf. Matt 4:17, 9:35, Mark 1:14-15)
 - e. His **exemplary** purpose, John 13:14-15 (cf. Mark 10:45, John 20:21, 1 Cor 11:1)
 2. Verbal proclamation follows the example of Jesus on earth (cannot have *imitatio Christi*—the imitation of Christ without aggressive proclamational evangelism):
 - a. Following Jesus' example in evangelism, Mark 10:45, Luke 4:43-44; John 20:21
 - b. Following Jesus' example in obedience:
 - 1) Jesus' submission to God the Father's will, Matt 26:42, John 17:4, Phil 2:7
 - 2) Jesus learned obedience, Heb 5:8
 - 3) The importance of obedience for the Christian, John 3:36, 13:17, 14:21, 23-24, James. 1:22, 1 John 2:3-6, 5:3, 3 John 6, Rev 14:12
 - c. Following Jesus' example of service:
 - 1) Jesus came to serve, Mark 10:45
 - 2) Evangelism is serving others, I Pet. 1:12
 - 3) Evangelism allows Christ to work through us, Rom 15:18
 3. Verbal proclamation glorifies God:
 - a. The Christian is commanded to glorify God, 1 Cor 10:31, Col 3:17, 1 Pet 4:11
 - b. Evangelism glorifies God, John 15:8 (cf. John 4:36, "fruit for life eternal")

Conclusion: Millard J. Erickson wrote, "This was the final point Jesus made to His disciples. It appears that He regarded evangelism as the very reason for their being."⁹³⁵

⁹³⁵Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker, 1985), 1052.

Note the Great Commission and Logic’s Square of Opposition...



I. Additions to the Great Commission and/or “Preach the Gospel and ...”:

The existence of other commands compliments and does not contradict, negate or alter the thrust of the Great Commission passages:

“If Christians don’t become comfortable with outreach, Bible study is academic, prayer is boring, and fellowship is superficial.”⁹³⁶

“Without outreach, the [small] group will die a natural death and produce lopsided Christians. Christians who know the Bible, love to fellowship with other Christians, and pray on a regular basis, but don’t do outreach *militate against the cause of Christ.*”⁹³⁷

⁹³⁶Bill Hull, *The Disciple Making Pastor* (Old Tappan, NJ; Revell, 1988), 176.

⁹³⁷*Ibid.*, 179 (italics mine).

**Question on Galatians 2:6—
Additions to Proclamation or to Message?
Or, Is Galatians 1:8-9 about Method or Message?**

Original	Left Ambiguous [allowing for methodology]				Imply “Message”		Add the Word “Message” to the Text				
	English Geneva (1560)	New King James (1982)	King James Version (1611, 1769)	New American Standard (1977)	Bible in Basic English (1949, 1964)	New American Bible ^z (1970)	New Jerusalem Bible ^z (1985)	NIV (1984)	God’s Words for the Nations (1995)	ABS’s CEV ^z (1995)	NET Bible (2004, 2005)
Ἄπο δὲ τῶν δοκούντων εἶναι τι ὁποῖοί ποτε ἦσαν οὐδὲν μοι διαφέρει· πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει· ἐμοὶ γὰρ οἱ δοκούντες οὐδὲν προσανέθειντο·	But of them which seemed to be great, <i>I was not taught</i> (what they were in time passed, it maketh no matter to me: God accepteth no mans person)	But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me.	But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man’s person:) for they who seemed to be somewhat in conference added nothing to me:	But from those who were of high reputation (what they were makes no difference to me; God shows no partiality)—well, those who were of reputation contributed nothing to me.	But from those who seemed to be important (whatever they were has no weight with me: God does not take man’s person into account): those who seemed to be important gave nothing new to me	But from those who were reputed to be important (what they once were makes no difference to me; God shows no partiality) — those of those of those who seemed to be important made me add nothing.	but those who were recognised as important people—whether they were actually were important or not: There is no favouritism with God—those recognised leaders, I am saying, had nothing to add to my message.	As for those who seemed to be important—whatever they were makes no difference to me; God does not judge by external appearance—those men added nothing to my message.	Those who were recognised as important people didn’t add a single thing to my message. (What sort of people they were makes no difference to me, since God doesn’t play favorites.)	Some of them were supposed to be important leaders, but I didn’t care who they were. God doesn’t have any favorites! None of these so-called special leaders added anything to my message.	But from those who were influential (whatever they were makes no difference to me; God shows no favoritism between people)—those influential leaders added nothing to my message.

The Greek verb προσαντίθημι is found twice in the NT, and only in Galatians: 1:16; 2:6.

The French *Le Semeur* (1992, 1999) for the last phrase is even more dynamic reading, “Oh well, these very influential people imposed no other directives upon me” (notice that these others are characterized as “very influential people who impose directives”—in sync with the Roman Catholic hierarchy and the encyclicals of the Bishop of Rome).

Notice some issues in the translation of this verse...

- a. Is the main thrust of the Book of Galatians the message or the method?
 - 1) This issue parallels the issue in translating 1:8-9
- b. At issue is also the translation of the verb προσαντίθημι, which is unique to Galatians, and forms one of the main elements in the message of Galatians:
 - 1) Paul did not communicate with, confer with, or consult flesh and blood
 - 2) The great or those of high reputation added or contributed nothing to Paul
- c. At issue is the evangelism methodology of Paul, which is not unrelated to the message that he preached:
 - 1) Did he need to do more than just proclaim or evangelize?
 - 2) The only advice given here is in 2:10, “only remember the poor”—again advice dealing with methodology:
 - a) Could it be that the apostles were more comfortable with servant evangelism?
 - b) Could it be that this was the “I am of Christ” contingent in the church of Corinth?
 - c) Was the church in Jerusalem so interested in lifestyle issues that they had lost the preach in the Great Commission?
 - d) When those of James came to Antioch, Peter began to stand aloof from the Gentiles (2:11-12)—that was not very evangelistic, it was lifestyle!
- d. The changing of the dative ἐμοὶ to a genitive, and then the addition of the word “message” in both the New International Version and in the Catholic New Jerusalem Bible brings consternation.

1. Understanding the Great Commission in light of other biblical commands:⁹³⁸

a. Love:

1) Aspects of Love in the Bible

- a) Deut 6:5, “And you shall love the Lord your God with all your heart and with all your soul and with all your might.” (cf. Matt 22:36-40, Mark 12:28-31)
- b) Lev 19:18, “But you shall love your neighbor as yourself; I am the Lord.” (cf. Matt 22:36-40, Mark 12:28-31):
 - (1) Love for God is needed first before we can love our fellow man or even our brother in Christ, 1 John 5:2
 - (2) If a knowledge and acceptance of the forgiveness of the Lord Jesus is the most important thing for the Christian, it must be the most important thing for his neighbor also!⁹³⁹ The command for evangelism is clearly implied in this command.
 - (3) Eli the priest honored his sons above God, therefore, displacing the order of these commands, 1 Sam 2:29. It is possible to let our priorities become incorrect even though we seem to be doing good.
- c) John 13:35, “By this all men will know that you are My disciples, if you have love for one another.”
- d) Romans 13:8-10, “Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled *the* law. For this, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no wrong to a neighbor; love therefore is the fulfillment of *the* law”
- e) 1 John 2:15, “Do not love the world, nor the things in the world. If any one loves the world, the love of the Father is not in Him.”

2) Sample approaches to love as the priority:

a) Charles Arn:

“The great commission—to make disciples—and the great commandment—to love—are inseparably linked. The *mission* Christ gave us is to make disciples. The *model* He gave us is love ... the *method* He gave us is love ... the *motive* He gave us is love ... the *message* He gave us is love.”⁹⁴⁰

b) John Shore (as an example of the logic involved and impact):

- (1) Shore began his argument with equating the Great Commission and the Great Commandment as twin commands:

“And what I’m suggesting we concentrate *upon* is this book’s Core Idea, which is that here in America we (lovely, lovely) Christians have for so long now been so energetically endeavoring to fulfill the Great Commission that it’s reasonable to wonder whether or not at this point we are, by continuing to press upon people a belief system they already know about and have already rejected, working to the detriment of the Great Commission, but also against that *other* humongous To Do item Jesus gave us—the Great Commandment.

I mean, I’m totally just an Average Layperson, for sure—but I’m pretty sure that’s all anyone needs to be in order to at least know that Christ gave his followers two Colossal Directives: the Great Commission and the Great Commandment, right? The former, of course, tells us (in so many words) to do our best to try to convert nonbelievers into Christians (‘Therefore go and make disciples of all nations ... teaching them to obey everything I have

⁹³⁸Resulting from this study, I have noted a total of 57 additions or alterations of the Great Commission in Chart 7, “Alternatives to Mere Proclamation,” in my *Charts for a Theology of Evangelism* (Nashville: Broadman, 2007), 22-25.

⁹³⁹Contra John R. W. Stott, *Christian Mission in the Modern World* (Downers Grove, IL; InterVarsity, 1975), 29.

⁹⁴⁰Charles Arn, “A Response to Dr. Rainer: What Is the Key to Effective Evangelism?” *Journal of the American Society for Church Growth* 6 (1995): 77-78.

commanded you.’); the latter (after the ‘Love the Lord Your God with all your heart’) enjoins us to ‘Love your neighbor as yourself.’⁹⁴¹

- (2) Shore restated the argument (above) that most if not all Americans have heard the Gospel, or that the Great Commission has been fulfilled in the U.S.:

“Yay! Pretty much every last, single person in America has heard the word of God! The Great Commission has gone a very long way toward being fulfilled right here in our own backyard!

“Whoo-hoo!

“We rock!

“Well done, good and faithful servants”

“Glory be to God!

“So. Now what?”

“Well, the contention of this book is that now that it’s safe to assume that all of our neighbors already know the story of Christ and the Bible and so on, it might be a good time to take some of that enormous energy we currently spend on converting those same people, and to focus it instead on ‘just’ loving them as much as we love ourselves.”⁹⁴²

- (3) Shore then related his logic to the Great Commission in the very next paragraph:

“In other words, I think that here in the great, gospel-saturated U.S. of A., it’s time to shift our concentration from fulfilling the Great Commission to fulfilling the Great Commandment.”⁹⁴³

- (4) After denigrating initiative evangelism, Shore continued, giving the context for the title of his book:

“It’s not good for the Great Commission because it simply doesn’t work: A person on the receiving end of the message that in order to become a better (or at least ‘okay’) person they need to undergo a radical transformation is generally inspired to do nothing so much as hightail it away from the messenger. And it’s not good for the Great Commandment, either, since once an evangelizer and his or her would-by Christian have split up, their relationship is finished—and unless the Hallmark company has come up with some truly amazing new card I haven’t yet heard about, it’s not possible to love someone with whom you have no relationship at all.

“The bottom line is that no matter how artfully we put it, or how passionately or sincerely we mean them well, when we convey to an unbeliever the message that they really *need* to become a Christian, the only thing they can possibly understand us to be saying—the only thing *we’d* hear if we were in their shoes⁹⁴⁴—is that we’re okay, and that they definitely are not.

“We’re great; they’re on their way to perdition.

“A message not exactly cockle-warming to hear. Which is why unbelievers, as we all know, never listen to it for long at all.”⁹⁴⁵

- (5) Finally, Shore placed the Great Commandment as a priority above the Great Commission (an amazing admission):

“Besides, doesn’t as Great Commandment totally trump a Great Commission? Isn’t it a much bigger deal to be *commanded* to do something than it is to be *commissioned* to do it?...

“The point it: Just on the *face* of it, shouldn’t we pay a lot more attention to fulfilling the Great Commandment than we do to fulfilling the Great Commission? (Yes. I’m submitting that the answer is ‘Yes.’)

“And let us, by the by [sic.], not forget that Jesus himself never referred to what he said in Matthew 28 as the ‘Great Commission’—that those words are *our words*, not his.”⁹⁴⁶

⁹⁴¹John Shore, *I’m OK—You’re Not: The Message We’re Sending to Unbelievers and Why We Should Stop* (Colorado Springs: NavPress, 2007), 11-12.

⁹⁴²Ibid., 14.

⁹⁴³Ibid.

⁹⁴⁴Reminiscent of the book: John Kramp, *Out of Their Faces and Into Their Shoes: How to Understand Spiritually Lost People and Give Them Directions to Find God* (Nashville: Broadman and Holman, 1995).

⁹⁴⁵Shore, *I’m OK*, 16.

⁹⁴⁶Ibid., 16, 17.

c) Further recent books in this area:

- (1) Apparently, in 2007, NavPress seems to have decided to create a marketing wave [possibly to parallel or compete with Zondervan's *EmergentYS* line?] by focusing on love as the overriding commandment over the Great Commission, and, along with John Shore's *I'm OK—You're Not: The Message We're Sending to Unbelievers and Why We Should Stop*, they published three companion volumes:
 - (a) Paul Borthwick, *Stop Witnessing ... and Start Loving*.
 - (b) Paul Miller, *Love Walked Among Us*.
 - (c) Scott Morton, *Down-to-Earth Discipling*.
- (2) Moody Press also published on this topic: Timothy George and John Woodbridge, *The Mark of Jesus: Loving in a Way the World Can See* (Chicago: Moody, 2005).
- (3) A quick perusal of the chronological bibliography at the end of Chapter One in this text should show how many books are published in this vein on a regular basis. Consider also, for example, the "Friendship/Lifestyle Evangelism" wave from 1974-1981.

3) Analysis:

- a) If anything, the commands to love in the Bible encourage obedience to the Great Commission:
 - (1) God's love actively brought salvation to us, John 3:16, Rom 5:8, 1 John 4:10
 - (2) Our love for others, if it is from God, will lead us to actively pursue bringing salvation to others (cf. 2 Cor 5:14; e.g. J. I. Packer quote above).
- b) Also, are not the quotes of Jesus in Matt 22:37-39 (and parallels) merely a summary or restatement of the Law of Moses, which was therefore fulfilled by Jesus, and not part of the "law of Christ" (1 Cor 9:21)?
 - (1) As such, they are not salvific, lest we make Jesus into a Moses, as was noted by Luther,⁹⁴⁷ and as was confirmed by [Pope] Leo XIII⁹⁴⁸
 - (2) Nor is the "Great Commandment" ever said to summarize the New Covenant
 - (3) The "Great Commandment," the second commandment, and their corollary, the "Golden Rule" (Rom 13:19) summarize the Old Covenant
 - (4) Under the New Covenant, Jesus gave a "New Commandment," in which He limited the command to mean love toward believers, "love one another"
 - (5) True, non-conservative theologians (falsely) try to insert (at this point) the collectivist idea of the "Brotherhood of Men" and the "Fatherhood of God"
 - (6) However, "One another" from the mouth of Jesus to His disciples in the upper room, and from the Apostle John in his epistles, is clearly communicated within the context of the household of faith, and parallels Paul admonition in Gal 6:10:

"So then, while we have opportunity, let us do good to all men, and especially to those who are of the household of the faith"
 - (7) My experience in local church ministry has shown me that those churches who do not obey the differentiation of Paul in Galatians 6:10, because unending need exists, and because they help all people (proudly) without regard to their being converted Christians or not, ultimately neglect even the believers within their own churches! A very sad state of affairs for any local church. How quickly non-conversionistic pastors, churches, and schools can become anti-conversionistic!

⁹⁴⁷"Therefore, beware lest you make Christ into a Moses, and the gospel into a book of law or doctrine, as has been done before now, including some of Jerome's prefaces" (Martin Luther, "Preface [to New Testament]," in *Martin Luther*, John Dillenberger, ed. [Garden City, NY: Anchor, 1961], 17).

⁹⁴⁸"If Sacrifices are abolished, Religion can neither exist nor be conceived. The Evangelical Law is not inferior, but superior, to the Old Law. It brings to perfection what the Old Law had merely begun." (Leo XIII, *Caritatis Studium* [25 July 1898]; available at: <http://www.ewtn.com/library/ENCYC/L13CARIT.HTM>; accessed: 8 Sept 2004; Internet).

4) A special analysis of 1 Corinthians 13:4-8:

“Love is patient, it is kind; love is not jealous; love is not boastful, it is not arrogant, it is not disgraceful, it does not seek its own, it is not irritable, it does not devise evil, it does not rejoice in unrighteousness, but celebrates in truthfulness; it bears all things, it believes all things, it hopes all things, it endures all things. Love is never destroyed. But for prophecies, they will be nullified; as for tongues, they will cease; as for knowledge, it will be nullified” (trans. mine).

- a) Is this definition of love a list of virtues by which a person is saved?
 - (1) No! Not only is God the initiator of love (1 John 4:19), “We love, because He first loved us.”
 - (2) But He is the initiator of our salvation, (1 John 4:10), “In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins.”
 - (3) God gives us His love, we cannot work it up (Rom 5:5), “and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.”
- b) If love “bears all things,” does God not show love if He holds mankind accountable for sin? No! Note the uses of “those who practice such things shall not inherit the kingdom of heaven” (Rom 1:32; 2:2; Gal 5:21; cf. 1 Cor 6:9-10)
- c) If love never fails, and prophecies will be nullified, then is love (lifestyle, friendship, and service), more important than prophesying (evangelizing and preaching) in evangelism, especially in light of 1 Cor 8:1, “Knowledge makes arrogant, but love edifies”? Again, no!
 - (1) This reversal exemplifies the nullifying of a direct command, by the misapplication of a tangential principle; likewise, the Jews nullified the command of God to care for their parents by their sophistry, Matt 15:3-9
- d) If knowledge will “pass away,” is love therefore more important than knowledge? And is love therefore more important than doctrine or doctrinal statements, such as the BF&M?

No! It’s not a matter of either-or, it’s a matter of both/and:

And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’” For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Christ. (John 1:14-17)

5) The antagonism to Jesus in John 10:31-39:

- a) v. 31, the Jews were planning to stone Jesus, v. 31
- b) v. 32, so Jesus appealed to His many good works as authenticating His message: “I showed you many good works from the Father; for which of them are you stoning Me?”
- c) v. 33, the Jews retorted that the good works of Jesus were basically meaningless, they were scandalized by His message: “For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God”
- d) Some thoughts:
 - (1) Clearly, the good works of Jesus were neutral as regards the message, it was His words that caused them to want to kill Him (capital punishment for His words—do we not see this in Acts 22:22?)
 - (2) Just as a miracle can be misinterpreted (Acts 14:11-12), so good works and love can be misunderstood and misapplied
 - (3) The words, however, are direct and powerful (Rom 1:16), and they draw the foreordained result that God desires (Rom 10:16-17; John 6:68)

6) A thought from J. I. Packer:

“My neighbor’s deepest need is to know the love of God in Jesus Christ, and my claim to love him or her is hollow if I make no attempt to meet that need as best I can.”⁹⁴⁹

⁹⁴⁹J.I. Packer, “Foreword” in Lewis A. Drummond, *The Word of the Cross* (Nashville: Broadman, 1992), 7.

b. Ministry/Service:

- 1) Jesus came to serve, Mark 10:45
- 2) The Christian is called to serve God, Psa 100:2
- 3) Evangelism is clearly serving the Creator rather than the creature (cf. Rom 1:25):

For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were trying to please men, I would not be a bond-servant of Christ. Gal 1:10 (cf. Gal 1:6-12; 5:11)

- 4) Jesus' service evangelism of feeding 5,000 in John 6 accounted for no advance in followers. He started the chapter with 12 disciples and ended the chapter with 12 disciples, even though he had healed many, fed 5,000, and even walked on water!
 - a) An interesting side note on this chapter:
 - (1) Jesus may have even "lost" Judas due to the events in this chapter, 6:70-71
 - (2) Notice that Judas seemed to have a fascination with acts of servanthood, John 12:4-6, as well as with personal financial gain
 - (3) When did the Devil put into the heart of Judas to betray Jesus, was it John 6 or John 12? Interesting!
 - b) How easy it is for God's people to have man's interests on their minds and not God's:
 - (1) Notice what Jesus said of Peter:

"From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. And Peter took Him aside and began to rebuke Him, saying, 'God forbid *it*, Lord! This shall never happen to You.' But He turned and said to Peter, 'Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's'" (Matt 16:21-23)
 - (2) Remember that this weakness of Peter showed up again:

"Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus. Jesus therefore said to Peter, 'Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?'" (John 18:10-11; cf. Matt 26:51; Mark 14:47; Luke 22:49-51)
 - (3) Jesus said to Pilate:

"Jesus answered, 'My kingdom is not of this world. If My kingdom were of this world, then My servants would be fighting, that I might not be delivered up to the Jews; but as it is, My kingdom is not of this realm'" (John 18:36)
 - (4) Jesus also said of His kingdom:

"Now having been questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, 'The kingdom of God is not coming with signs to be observed; ²¹ nor will they say, "Look, here *it is!*" or, "There *it is!*" For behold, the kingdom of God is in your midst.'" (Luke 17:20-21)
 - (5) Was not this view of a future reward why the men of old were commended in Hebrews 11?
- 5) The divine miracles of Jesus, as supernatural acts of service, did not open the hearts of those that beheld them or received them:
 - a) Notice this question of Jesus, "I showed you many good works from the Father; for which of them are you stoning Me?" (John 10:32)
 - (1) Is not the response of the Jews telling? "For a good work we do not stone You, but for blasphemy; and because You, being a man, make Yourself out *to be* God (Joh 10:33 NAS)" (John 10:33)
 - (2) Apparently, they didn't seem to mind the good works, but they did stumbled at His message, to the point of wanted to kill Him!
 - b) Notice also this interesting narrative portion from John:

John 12:37-40, "But though He had performed so many signs before them, *yet* they were not believing in Him; that the word of Isaiah the prophet might be fulfilled, which he spoke, 'LORD, who has believed our report? And to whom has the arm of the Lord been revealed?' For this cause they could not believe, for Isaiah said again, 'He has blinded their eyes, and

He hardened their heart; lest they see with their eyes, and perceive with their heart, and be converted, and I heal them.”

- 6) Notice also that one of Paul’s issue with the “James, Cephas, and John”—was this an issue brought up by the Judaizers against Paul’s methodology of evangelism?

“And recognizing the grace that had been given to me, James and Cephas and John, who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we *might go* to the Gentiles, and they to the circumcised. *They only asked* us to remember the poor—the very thing I also was eager to do” (Gal 2:9-10)

[also see my discussion of Galatians 6:10 above, which also fits with so-called servant evangelism]

c. **Worship:**

Introduction: Over-emphasizing the worship of God, as may do the Westminster Confession,⁹⁵⁰ is perhaps a common theologically-based approach to de-emphasize an urgent evangelism.⁹⁵¹

- 1) “I will be exalted among the nations, I will be exalted in the earth,” Psa 46:10
- 2) Consider the words of the Apostle Paul:

How shall they call upon Him in whom they have not believed?
And how shall they believe in Him whom they have not heard?
And how shall they hear without a preacher? (Rom 10:14)

It is clear that without conversion to Christ (the new birth), no man can worship God in Spirit and in truth (cf. John 4:23-24). In fact they do not know whom nor why they are to worship. Evangelism is the only means of acquainting people to Jesus that they may worship Him. Thus evangelism is not only a chronological priority to worship, but it is also the priority of the Great Commission passages and the methodology in the Book of Acts. Note that there are few if any worship services in Acts (other than a non-voluntary audience in prison in Acts 16), while the Book of Acts is replete with examples of evangelism!

d. **The Great Commission and/or Political Involvement?**

- 1) The foreword to Charles Colson’s *How Now Shall We Live?* explained his view of the mission of the church. Colson wrote:

“Don’t get me wrong. We need prayer, Bible study, worship, fellowship, and witnessing. But if we focus exclusively on these disciplines—and if in the process we ignore our responsibility to redeem the surrounding culture—our Christianity will remain privatized and marginalized.”⁹⁵²

- 2) Colson seemed to switch belief in the gospel for belief in a Christian worldview [aka. A Christianized moral philosophy]. He continued later:

“It is our contention in this book that the Lord’s cultural commission is inseparable from the great commission. That may be a jarring statement for many conservative Christians, who, through much of the twentieth century have shunned the notion of reforming culture, associating that concept with the liberal social gospel. The only task of the church, many fundamentalists and evangelicals believed, is to save as many lost souls as possible from a world literally going to hell. But this explicit denial of a Christian worldview is unbiblical and is the reason we have lost so much of our influence in the world. *Salvation does not consist simply of freedom from sin; salvation also means being restored to the task we were given in the beginning—the job of creating culture.*”⁹⁵³

[Consider my notes on historical tautology at the end of this Chapter in response to Colson’s reinterpretation of the Nineteenth Century evangelicalism]

⁹⁵⁰“1) What is the chief end of man? A. Man’s chief end is to glorify God and to enjoy him forever” (Westminster Shorter Catechism,” accessed 1 Dec 2005; from http://www.shortercatechism.com/resources/wscformats/BPC_wsc.doc; Internet).

⁹⁵¹I have included significant quotes from a paper by Mark D. Liederbach, Associate Professor of Christian Ethics at Southeastern Baptist Theological Seminary in his “Ethical Evaluation of Modern Motivations for Evangelism” (Mark D. Liederbach, “Ethical Evaluation of Modern Motivations for Evangelism” in which he followed this same line of reasoning, citing Dietrich Bonhoeffer’s emphasis on the “who” (knowing Christ) before the “how” (preaching the Gospel). Liederbach made the glory of God his central interpretive motif to the detriment of the urgency of the evangelism mandate and examples (see footnote above under “The Urgencies of Evangelism,” “2 The Lost Are Really Lost”).

⁹⁵²Charles Colson and Nancy Pearcey, *How Now Shall We Live?* x.

⁹⁵³*Ibid.*, 295-96; emphasis mine.

3) Colson continued:

“When we turn to the New Testament, admittedly we do not find verses specifically commanding believers to be engaged in politics or the law or education or the arts. But we don’t need to, because the cultural mandate given to Adam still applies [Gen 1:28].”⁹⁵⁴

4) He buttressed his views with knowledge from special revelation and general revelation,⁹⁵⁵ and through affirming, “all truth is God’s truth.”⁹⁵⁶ Thus, due to the cultural mandate superseding theological distinctives, Colson continued:

“But if we are to have an impact on culture, the beginning point must be to take our stand united in Christ, making a conscious effort among all true believers to come together across racial, ethnic, and confessional lines.... This is difficult for many evangelicals (as well as Catholics and Orthodox) to accept, and understandably so.... Conservative believers are distrustful of ecumenism because of the danger of glossing over those differences. Focusing on worldview, however, can help build bridges.”⁹⁵⁷

5) Thus, it seems that Colson may have advised unity based on a Christian worldview [or moral philosophy], rather than based on the gospel and evangelism (or a cooperative document, such as the Baptist Faith and Message)!

e. The Glory of God?

Introduction: For some the “glory of God” (with its corollary “worship”) is the Central Interpretive Motif (CIM) of the Bible and for all time. While this approach is biblical and legitimate, it appears that the issue depends on how strongly glory and worship are emphasized, as will be discussed below.

Let us begin with verses affirming the glory of God as the end result of missions:

Rom 15:8-9, “For I say that Christ has become a servant to the circumcision on behalf of the truth of God to confirm the promises *given* to the fathers, and for the Gentiles to glorify God for His mercy; as it is written, ‘Therefore I will give praise to Thee among the Gentiles, And I will sing to Thy name.’”

Here in these verses, Paul lays out an argument that Christ was a minister to the circumcision “on behalf of” the truth, and to the nations “on behalf of” mercy—unto the glory of God, juxtaposing the ministry (διάκονος) of Christ followed by the same preposition (ὑπέρ) with an emphasis for each group:

Circumcision—on behalf of—truth of God: περιτομῆς ὑπὲρ ἀληθείας θεοῦ

Nations—on behalf of—mercy—to the glory of God:

ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν θεόν

Therefore, once a Gentile understands the mercy of God, the focus shifts to the glory of God;

Whereas, the Jews have been glorifying God for His mercy, but now following the revelation of Jesus, they can do so in fullness of the truth;

Therefore, the Gentiles, coming through a reception of God’s mercy, can join the Jews in glorifying God:

Rom 15:10, “And again he says, ‘Rejoice, O Gentiles, with His people.’”

Notice, however, John Piper’s emphasis on the glory of God, which appears to overwhelm in places some aspects of the proclamation of the gospel and its reception.⁹⁵⁸

Missions is not the ultimate goal of the church. Worship is. Mission exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over,

⁹⁵⁴*Ibid.*, 296.

⁹⁵⁵*Ibid.*, 296-297.

⁹⁵⁶*Ibid.*, 189-199.

⁹⁵⁷*Ibid.*, 303-04.

⁹⁵⁸Let the reader understand that this author has a deep respect and gratitude for John Piper, his writings, and his impact on worldwide Evangelicalism.

and the countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever.

Worship, therefore, is the fuel and goal of missions....

Worship is also the fuel of missions....

If the pursuit of God's glory is not ordered above the pursuit of man's good in the affections of the heart and the priorities of the church, man will not be well served and God will not be duly honored.⁹⁵⁹

The emphasis here appears to be the following:

Missions (evangelizing) is a human activity which will only last while mankind is on earth;

Worship (glorifying God) is a human activity that will last into eternity;

The posited *a priori* end result appears to be:

that therefore, worship is prior to, better than, or above missions;

My contention is that they go hand-in-hand, but that we cannot compare apples and oranges.

Notice how this view changed Piper's approach to the message of salvation:

The gospel demand that flows from God to the nations is an eminently shareable, doable demand, namely to rejoice and be glad in God.... What message would missionaries rather take than the message: Be glad in God! Rejoice in God! Sing for joy in God!⁹⁶⁰

There seems to be a real lack of the gospel according to Luke 24:46-47 or 1 Corinthians 15:1-8 as the primary message. Piper seems not to ascribe to "I have determined to know nothing among you except Jesus Christ, and Him crucified" (1 Cor 2:2). Rather, Piper posited a "more profound message," the glory of God! What of the reproach of the Christ (Heb 11:26) or the shame of the cross (Heb 12:2)?

There was similarly a lack of clarity as regards "repentance for the forgiveness of sins" (Luke 24:47):

His first and great requirement of all men everywhere is that they repent from seeking their joy in other things and begin seeking it only in him.⁹⁶¹

This statement seems to be nothing more than a restatement of [St] Augustine's own spiritual journey, which in actuality had more to do with philosophical theology and less to do with the Gospel of Christ.⁹⁶²

Piper ended by restating the Great Commission(s) of Jesus Christ in his own terms:

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. The Great Commission is first to delight yourself in the Lord (Ps 37:4). And then to declare, "Let the nations be glad and sing for joy" (Ps 67:4). In this way God will be glorified from beginning to end and worship will empower the missionary enterprise till the coming of the Lord.⁹⁶³

However, making the choice to use the "glory of God" as the unique or prior CIM to all others is not as clear from Scripture...

- a) Paul argued that **the Jews made their boast in God** (Rom 2:17), *without* however submitting to or believing in Christ (as do also Muslims)!
- b) Cannot the necessity for and the practice of verbal evangelism be lost by philosophically-minded Calvinists (e.g. Joseph Hussey⁹⁶⁴), or at least be lowered from being the highest object of the church (e.g. John Gill⁹⁶⁵)?

⁹⁵⁹John Piper, "Let the Nations Be Glad!" in *Perspectives on the World Christian Movement: A Reader*, 3rd Ed., Ralph D. Winter and Steven C. Hawthorne, eds. (Pasadena: William Carey, 1981, 1992, 1999), 49. Piper provides a greater expansion of his view in *Let the Nations Be Glad: The Supremacy of God in Missions* (Grand Rapids: Baker, 1993).

⁹⁶⁰Piper, "Let the Nations Be Glad!" in *Perspectives*, 51.

⁹⁶¹*Ibid.*

⁹⁶²See my notes in *UE*, Chapter 7, B. Some Historic Looks..., 2. On the Demise of Evangelism and Conversion Theology..., b. Augustine.

⁹⁶³*Ibid.*, 52.

⁹⁶⁴Joseph Hussey [1659-1726], *God's Operations of Grace: but No Offers of His Grace* (London: D. Bridge, 1707).

⁹⁶⁵John Gill, *Body of Divinity* (1769, 1770, 1839).

- c) It would seem preferable to use the hermeneutic of Jesus on the road to Emmaus and elsewhere, that the CIM of the Bible *is* the person and work of Christ (Luke 18:31-33; 24:25-27, 44-45). Christ and His death as the CIM is confirmed in the preaching of the Apostle Paul, “For I determined to know nothing among you except Jesus Christ, and Him crucified” (1 Cor 2:2; cf. 1 Cor 15:1-8).
- d) On the other hand, Charles Kelley explained that the “Great Commission Hermeneutic” propelled Southern Baptists in New Testament evangelism.⁹⁶⁶
- e) Furthermore, the responses demanded by these two CIMs are also quite different:
 - (1) The response corresponding to the glory of God is worship... Yet unfortunately there are many cases of churches who have a doxology [of sorts] without proper soteriology!
 - (a) Note the philosophical approach of father of Medieval scholasticism, Peter the Lombard (d. 1164) in his *Sentences*⁹⁶⁷
 - (b) Another philosophical parallel is Blaise Pascal’s “On the Conversion of the Sinner”⁹⁶⁸

⁹⁶⁶Charles Kelley, *How Did They Do It? The Story of Southern Baptist Evangelism* (New Orleans: Insight, 1993), 119-131.

⁹⁶⁷“Among things, therefore, it must be considered, that as (St.) Augustine says in the same (book) [*On Christian Doctrine*, bk 1, ch 3, n 1], ‘there are some things, which one is to enjoy, others, which one is to use, others, which enjoy and use. Those, which one is to enjoy, make us blessed; by those others, which one is to use, as ones tending towards beatitude we are helped and, as it were [quasi], propped up, so that we can arrive at those things, which make us blessed, and cleave to them. But between both things, which are enjoyed and used, we have been constituted, as it were,’ as both Angels and Saints [*Angeli sancti*]. ‘Moreover *to enjoy* is to cleave to any thing by love on account of its very self; but *to use* (is) to refer that which has come to be used to obtain that, which one is to enjoy; otherwise it is abusing, not using. For an illicit use ought to be named abuse [abusum] and/or an abuse [abusio]’ [*ibid.*, ch 4 and 5]. ‘The things, therefore, which one is to enjoy, are the Father and the Son and the Holy Spirit’” (Peter the Lombard, *Sentences*, bk 1, ch 1; accessed 16 May 2006; available from: <http://www.franciscan-archive.org/lombardus/opera/l1-01.html>; Internet.

⁹⁶⁸“The first thing that God inspires in the soul that he deigns to truly touch, is a knowledge of and an extraordinary insight by which the soul considers things [material] and itself in a completely new way.

“This new light gives her [the soul] fear and brings her a troubled [spirit] that pierces the tranquility she found in the things that gave her pleasure.

“She can no longer taste with ease the things that charmed her. A continuous unscrupulous battle in the midst of pleasure, and an internal view keeps her from finding the usual tenderness associated with [material] things or else they are abandoned with illusiveness of heart.

“But she finds even greater bitterness with the exercises of piety and the vanity of the world. On one hand, the presence of visible objects touches it with more hope than the invisible, and on the other the solidity of the invisible touches it in a greater way than the vanity of the visible. And in this way the presence of the one and the solidity of the other argue against her affection; and the vanity of the one and the absence of the other excites her horror; in this way there is born in her a disorder and confusion that....

“This uplift is so imminent and transcendental, that it does not stop in the heavens: there is not enough to satisfy above the heavens, nor with the angels, nor with other more perfect beings. She traverses all the creatures, and cannot stop her heart until she arrives at the throne of God, in which she begins to find her rest and the goodness that is such that there is nothing more lovable, and that can be taken from her without her own consent.

“For even if she does not feel the charms by which God rewards pious habits, she understands nevertheless that the creature cannot be more lovable than the Creator, and her reason assisted with the light of grace shows her that there is nothing more lovable than God and that he can be taken only from those who reject him, because to desire him is to possess him, and to refuse him is to lose him.

“Hence she herself rejoices that she has found goodness that cannot be ravished from her as long as she longs for it, and of which there is none higher.

“And in these new consternations she enters with new insight into the greatness of her Creator, and this with deep humiliations and adorations. She annihilates herself in his presence not being able to consider an idea of herself that is lowly enough, nor able to be able to conceive of a great enough revelation of this true sovereign, she makes new efforts to subjugate herself to the lowest abyss of nothingness, in considering God in his immensities which she multiplies; finally in his revelation, that saps all of her strength, she adores in silence, and she considers herself a vile and useless creature, and by these considerations reaffirmed, she adores him and blesses him, and would want to forever bless and adore him...” (Blaise Pascal, “Sur la Conversion du Pêcheur,” in *Pascal: Œuvres Complètes*, Louis Lafuma, ed. [New York: Macmillan, 1963]), 290-91. Translation by Thomas P. Johnston.

- (c) One must remember that this philosophical approach to conversion was developed and taught as the Roman church was persecuting and executing the [so-called] Albigenses, as well as the Waldenses, Lollards, and the Hussites.
- (2) However, the response corresponding to the New Testament Gospel is to repent and believe (cf. Mark 1:14-15; Luke 24:46-47)!
- f) Please also see my notes following Chapter 6, “The Gospel of Christ or the Glory of God as Central Interpretive Motif?”

Evaluation:

- 1) Two common denominators in most concepts competing for priority over the Great Commission are:
 - a) They are biblical
 - b) They are important
- 2) However, they move aside the priority of the Gospel and the Great Commission in a subtle way—they redefine the issues and reframe the question:
 - a) In that light, they do not represent “the whole counsel of God (Acts 20:27)
 - b) Rather, an overemphasis on some aspect of biblical revelation, representing a partial understanding of God’s revelation, often acquiescing to a non-initiative spirit and methodology of evangelism
- 3) They fall short of dealing adequately with the teaching of the New Testament, and in the long run can move local churches away from their evangelistic mandate.

J. More Competing Priorities to the Great Commission:

1. Go and Engage the Culture:

Introduction: Common among proponents of Apologetic Evangelism, is the concept of engaging the culture, using its arguments and its methods. While commendable on the surface, several dangers lie beneath the surface:

1. Engaging the culture using its arguments and issues may and *usually* does reframe the question away from the Gospel, biblical concepts, and biblical terminology.
2. Engaging the culture using its methods *quite often* removes the urgency from evangelism and changes the method to a non New Testament method.

2. Social Transformation:

Social Transformation combines the service element mentioned above with a social zeal and political emphasis which transforms the Great Commission into a socio-economic enterprise. Every time period includes people, churches, and movements which morph in this direction. One example from the 19th Century may be the Salvation Army. World Vision was an “Evangelical” organization founded in 1950 by Bob Pierce, who preached two sermons at Billy Graham’s famous 1949 Los Angeles crusade. A look at World Vision’s six stated purposes can be compared to how Christ communicated the Great Commission in the Bible.⁹⁶⁹

⁹⁶⁹The following are the six stated purposes of World Vision, International, from its webpage titled, “What We Do”:

[1] “Transformational Development: Children are the hope for the world's future, yet they are its most vulnerable victims of conflict, disaster and poverty. Changing a child's life for the better is at the heart of the process of transformational development. This process first helps people and their communities recognise the resources that lie within themselves to make change possible. As a result, health care, agriculture production, water projects, education, micro-enterprise development, advocacy and other programmes are carried out by the community with the support of World Vision.

[2] “Emergency Relief: People whose lives are endangered by disasters or conflict need immediate, skilled assistance. World Vision is committed to respond to any major emergency around the world, through our own programs or in co-operation with partner agencies. For example, World Vision has responded to famine in Ethiopia and North Korea, hurricanes in Central America, earthquakes in El Salvador and India Taiwan and Turkey, and war refugees in Kosovo, Chechnya, Sierra Leone, Angola, and East Timor.

“World Vision's focus on development is steadfast, even in emergency response situations. To do this World Vision:

- Encourages maximum participation from those being assisted
- Operates with sensitivity to the local culture and relationships
- Works whenever possible through national partners
- Gives immediate attention to economic recover
- Encourages peace building through reconciliation and enhancement of civil society
- Provides local preparedness training in disaster-prone areas

[3] “Promotion of Justice: It is not enough to work with people to address the symptoms of their poverty. World Vision also addresses the complex, systematic factors that perpetuate poverty. World Vision supports community awareness of the collective ability to address unjust practices and begin working for change. World Vision speaks out on issues such as child labour, debt relief for poor nations, and the use of children as combatants in armed conflict.

“World Vision International has endorsed the Universal Declaration of Human Rights and the United Nations Convention on the Rights of the Child as fundamental expressions of the freedoms and responsibilities that should exist in every country. Whenever possible, World Vision seeks opportunities to help reduce the level of conflict and to contribute to peaceful resolution and reconciliation.

[4] “Strategic initiatives: As a Christian organisation, World Vision shares a special relationship with local churches of all Christian traditions. World Vision, in partnership with the church, works toward reducing poverty and advocating for justice through our development, relief and advocacy efforts.

“World Vision invites Christian leaders to participate in conferences, consultations, training programmes and various educational opportunities. These diverse activities, which are typically the outcome of local initiatives, involve both clergy and lay people. World Vision welcomes opportunities to contribute to the life and work of the church in general.

[5] “Public Awareness: World Vision encourages people to care about the needs of others, to understand the causes of poverty, and to offer a compassionate response. These efforts include collaboration with media and community participation in fundraising. In all its communications, World Vision upholds the dignity of suffering

3. Promote the Church of Rome and Its Priorities:

The primary mission for Rome seems to be the promotion of its existence and universal role.

Could not this view be taken from looking at Deut 4:6, not as a promise, but rather as an apologetic or a mandate:

Deut 4:6 (NASB), “So keep and do *them*, for that is your wisdom and your understanding in the sight of the peoples who will hear all these statutes and say, ‘Surely this great nation is a wise and understanding people.’”

Deut 4:6 (NJB), “Keep them, put them into practice, and other peoples will admire your wisdom and prudence. Once they know what all these laws are, they will exclaim, ‘No other people is as wise and prudent as this great nation!’”

- a. Rome succinctly stated its view of mission in the 1994 *Catechism of the Catholic Church*, after first restating that “outside the Church [of Rome] there is no salvation”:

“848 Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men.”⁹⁷⁰

[a] “Through no fault of their own”: this universalistic statement undermines total depravity outside of God’s saving work in the heart through the power of the Gospel proclaimed and received by faith

[b] “Known to God himself”: describing God as having some secret way of saving people outside of that which He has made known in His Word, e.g. Thomistic Naturalism combined with pure Pelagianism

[c] “That faith without which it is impossible to please him” = for Rome, its Seven Sacraments, et al.

[d] “Evangelize all men” is described in §851 as bringing people to a knowledge of the truth, then stating, “But the Church, to whom this truth has been entrusted, must go out to meet their desire [Pelagianism], so as to bring them the truth [=Rome and all its Traditions].”⁹⁷¹

- b. Then, in stark contrast to Christ’s Great Commission as understood by Evangelicals, the 1994 *Catechism of the Catholic Church* commissions its people, “The vocation of lay people,” in a very unusual way:

“899 The initiative of lay Christians is necessary especially when the matter involves discovering and inventing the means for permeating social, political and economic realities with the demands of Christian doctrine and life. This initiative is a normal element of the life of the Church:

“Lay believers are in the front line of Church life; for them the Church is the animating principle of human society. Therefore, they in particular ought to have an ever-clearer consciousness not only of belonging to the Church, but of being that Church, that is to say, the community of the faithful on earth under the leadership of the Pope, the Common Head, and of the bishops in communion with him. They are the Church [quoting from Pius XII, Discourse, 20 Feb 1946: AAS 38 (1946), 149; quoted by John Paul II, *Christifideles laici* (30 Dec 1988): 9].”⁹⁷²

children and families in presenting explanations of the causes and consequences of poverty, war, neglect, and abuse. Its ministry seeks to touch the hearts and minds of both the poor and those with means.

[6] “Witness to Jesus Christ: World Vision believes that God, in the person of Jesus Christ, offers hope of renewal, restoration, and reconciliation. It is this message that World Vision seeks to make known by life, deed, word, and sign.

“World Vision’s work of human transformation is holistic and ecumenical. It is holistic by valuing the spiritual as well as the physical and the personal as well as the social. It is ecumenical in its willingness to partner with all Christian churches in fulfilling the mission of Christ.

“At the same time, World Vision is respectful of other faiths. It does not engage in proselytism or religious coercion of any kind. World Vision’s programmes and services are available to people in need regardless of race, ethnic background, gender, or religion” (available from: http://www.wvi.org/wvi/about_us/what_we_do.htm; accessed 15 Dec 2005).

⁹⁷⁰1994 *Catechism of the Catholic Church*, §848.

⁹⁷¹1994 *Catechism of the Catholic Church*, §851.

⁹⁷²1994 *Catechism of the Catholic Church*, §899.

- c. Perhaps this methodology of “permeating social, political and economic realities” can coincide to some degree with the liberal Protestant social Gospel, however, in the case of mainstream Protestant churches, “social gospel” does not include making their specific churches or denominations the entire and only center of salvific reality for all of human life and activity.
- d. Consider also the role of Mixed Marriages in fulfilling the Great Commission for Rome:
- “If after one admonition ... to the end of turning the catholic party from a mixed marriage, this one nevertheless persists in the desire to enter into this contract, and if it is noted that the marriage will continue notwithstanding, the Catholic clergy may accord his physical presence, but must observe the following precautions:
- “Firstly, that he not assist in such a marriage in a holy place, and that he not wear vestments giving the notion that it is a sacred rite, that he not pronounce ecclesiastical prayers on the contractants, and that he not bless them in any way.
- “Secondly, that he require on the part of the heretical party a written declaration by which, in the form of a vow, and in the presence of two witnessed who must also be signatories, he/she is obliged to permit their partner the free exercise of the catholic religion and to educate in this same religion all the children that will be born, without differentiation of sex. ...
- “Thirdly, that the catholic party itself also make a written declaration, sign by he/she and by two witnesses, in which he/she promises that not only will he/she never apostacize from the catholic religion,⁹⁷³ but that she will educate it the same all children that will be born, and that he/she will tender with effectiveness unto the conversion of the other party, acatholic.”⁹⁷⁴
- e. In conjunction with other statements of the Church of Rome, the following teaching may prove insightful:
- 1) Thomas Aquinas (1275) on Catholics should act when in the minority:

“On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous.”⁹⁷⁵
 - 2) Thomas Aquinas (1275) on Catholics laying ambushes for their enemies:⁹⁷⁶

“I answer that, The object of laying ambushes is in order to deceive the enemy. Now a man may be deceived by another's word or deed in two ways. First, through being told something false, or through the breaking of a promise, and this is always unlawful. No one ought to deceive the enemy in this way, for there are certain ‘rights of war and covenants,’ which ought to be observed even among enemies,’ as Ambrose states (*De Officiis* i).

“Secondly, a man may be deceived by what we say or do, because we do not declare our purpose or meaning to him. Now we are not always bound to do this, since even in the Sacred Doctrine many things have to be concealed, especially from unbelievers, lest they deride it, according to Mat. 7:6: ‘Give not that which is holy, to dogs.’ Wherefore much more ought the plan of campaign to be hidden from the enemy. For this reason among other things that a soldier has to learn is the art of concealing his purpose lest it come to the enemy’s knowledge, as stated in the Book on Strategy [**Stratagematum* i, 1] by Frontinus. Such like concealment is what is meant by an ambush which may be lawfully employed in a just war.

“Nor can these ambushes be properly called deceptions, nor are they contrary to justice or to a well-ordered will. For a man would have an inordinate will if he were unwilling that others should hide anything from him.”⁹⁷⁷

⁹⁷³By the way, notice that from the perspective of Rome, Protestants and/or Evangelicals are members of another religion, foreign and quite different than their own. This same teaching is found over and over in their writings and “infallible” Traditions. Any attempt at cooperation is merely following the dictates of Aquinas, when Catholics are in a minority (see point “4) d)” below).

⁹⁷⁴Pius VI, *Exsequendo nunc* (13 July 1782), in Heinrich Denzinger, Peter Hünermann, and Joseph Hoffmann, *Symboles et définitions de la foi catholique (Enchiridion Symbolorum)*, 38th ed. (Paris: Cerf, 1996), §2590.

⁹⁷⁵Thomas Aquinas, *Summa Theologica*, SS, Q[10], A[11], “Whether the rites of unbelievers ought to be tolerated?” (online); available at: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 10 June 2008; Internet.

⁹⁷⁶Remembering that the Dominicans considered the Albigenses there “enemies”: “Bishop Diego, borrowing from the enemy, recommended to the legates a new type of apostolate” (William A. Hinnebusch, O.P., *The History of the Dominican Order: Origins and Growth to 1500* [Staten Island, NY: Alba House, 1965], 1:23).

3) Pius VI on the democratic form of government and the corresponding need to control education (1775):

“4. ... Since this cannot occur without careful education, it has been decreed accordingly that each diocese should establish a college for clerics in accordance with its means; if such a college already exists, it should be carefully preserved. ...

“Such colleges have been established and carefully equipped with suitable regulations and even greatly expanded in individual dioceses as Benedict XIV recommended to each of you as an indispensable part of your office.[6] So just as We must praise the outstanding labor and concern shown in founding and expanding these colleges, We must also urge on strongly those in whose diocese a college has not been established or completed.

“7. When they have spread this darkness abroad and torn religion out of men’s hearts, these accursed philosophers proceed to destroy the bonds of union among men, both those which unite them to their rulers, and those which urge them to their duty. They keep proclaiming that man is born free and subject to no one, that society accordingly is a crowd of foolish men who stupidly yield to priests who deceive them and to kings who oppress them, so that the harmony of priest and ruler is only a monstrous conspiracy against the innate liberty of man. ...

“... The holy Pope Leo used to say, ‘We can rule those entrusted to us only by pursuing with zeal for the Lord’s faith those who destroy and those who are destroyed and by cutting them off from sound minds with the utmost severity to prevent the plague spreading’[footnote 13: ‘Epistles 7-8, chap. 2, to the bishops throughout Italy’].”⁹⁷⁸

4) Concluding comments:

- a) May these several quotes give an idea of similar quotations in the history of the Church of Rome, particularly prior to Napoleon’s rule in Western Europe.
- b) May these quotes also provide insight to the observant reader as to how Rome has been taught to operate when it is in the minority.

⁹⁷⁷Thomas Aquinas, *Summa Theologica*, SS, Q[40], A[3], “Whether it is right to lay ambushes in war?” (online); available at: <http://www.ccel.org/ccel/aquinas/summa.html>; accessed: 10 June 2008; Internet.

⁹⁷⁸Pius VI, *Inscrutabile* (25 Dec 1775); available at: www.ewtn.com; accessed 8 Sept 2004; Internet.

In conclusion to notes on the Great Commission:

1. The often-repeated quote of Wesley speaks to the centrality of the Great Commission:
 “You have nothing to do but to save souls. Therefore spend and be spent in this work. And go always, not only to those that want you, but to those that want you most. Observe: It is not your business to preach so many times, and to take care of this or that society; but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord.”⁹⁷⁹
2. Now we can understand the urgency of Bailey E. Smith as he wrote:
 “Let me repeat a too-often forgotten truth. Witnessing is every Christian’s responsibility. Escape cannot be found in some other achievement in Christian service. Oh, dear Christian, get hot on the trail for the souls of men.”⁹⁸⁰
3. Or else we can see that George Truett was biblical (and not just expressing the views of his time, nor some pious platitudes) when he stated:
 “What great arguments shall I marshal to get us to do that right now? Shall I talk about duty? Then this is our first duty. And what great word that word duty is! Robert E. Lee was right, that matchless man of the South, when he wrote to his son saying: ‘Son, the great word is duty.’ Shall I talk about duty? My fellow Christians, your duty and mine, primal, fundamental, preeminent, supreme, tremendously urgent, is that we shall tell these around us that we want them saved.”⁹⁸¹
4. And W. A. Criswell was not exaggerating when he wrote:
 “If the pastor is under authority to do the work of an evangelist, then he must do the same thing; namely, he must use his church organization to win the lost. To what better use could they be dedicated. And what a powerful instrument for witnessing the pastor has in the marching members of his many-faceted ministry through the church. The way the church is put together is inherently, intrinsically made for soul winning, for reaching lost people. It is the thing that comes naturally.”⁹⁸²

⁹⁷⁹John Wesley, “Charge to His Preachers,” in Robert E. Coleman, *“Nothing to Do but to Save Souls”* (Grand Rapids: Zondervan, 1990), 1.

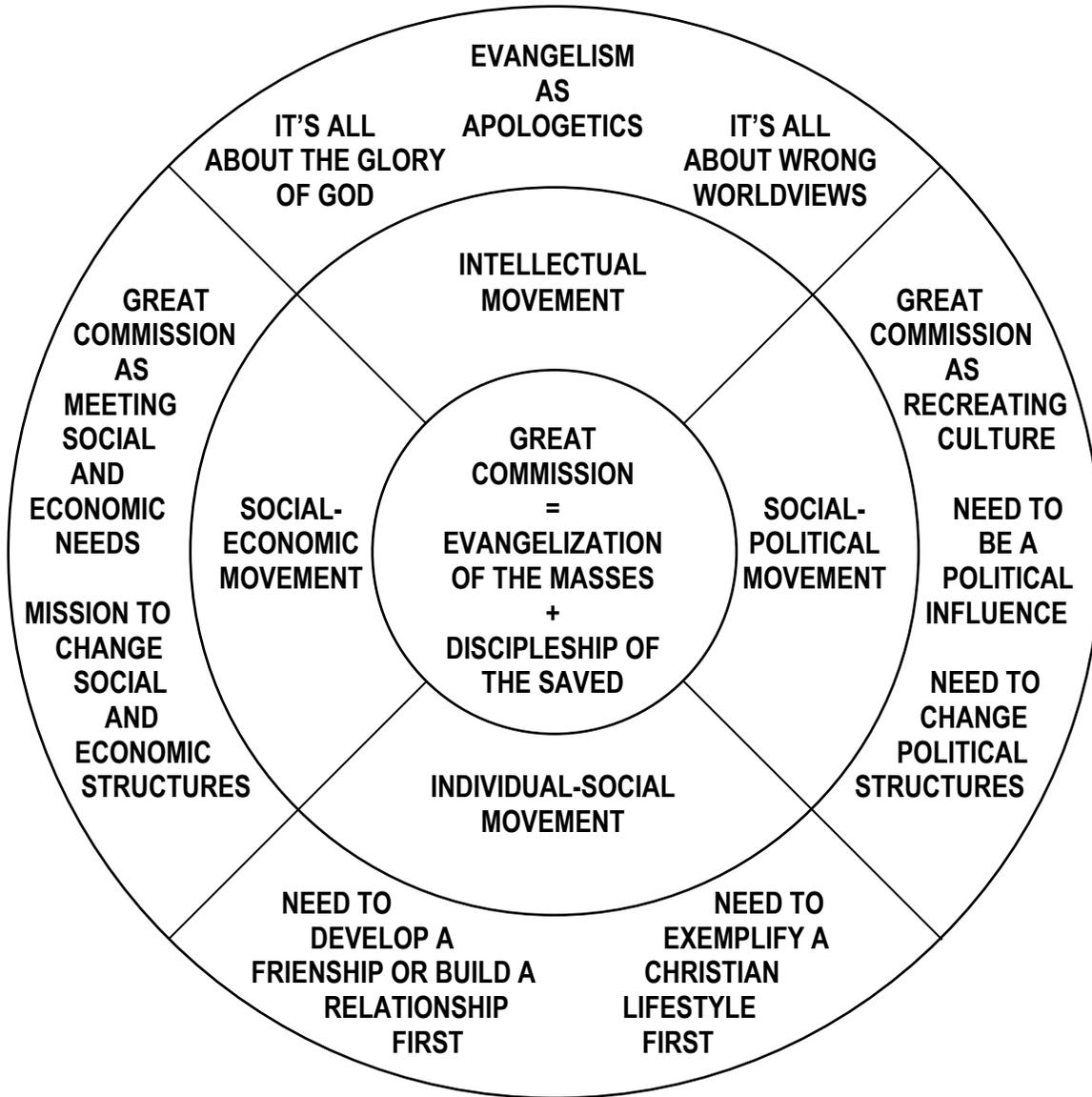
⁹⁸⁰Bailey E. Smith, *Real Evangelism* (Nashville: Broadman, 1978), 162.

⁹⁸¹George W. Truett, *Quest for Souls* (New York: Doran, 1917), 72.

⁹⁸²W. A. Criswell, *Criswell’s Guidebook for Pastors* (Nashville: Broadman, 1980), 233.

Chapter 10 Appendixes

Moving the Great Commission Off Center



Challenge is to keep the main thing the main thing!

Evangelism as the Means to an End Or as an End in Itself?

Introduction: This addendum will consider whether evangelism is an end in itself, or whether it is the means to an end to achieve a higher good. My Chart on “Alternatives to Mere Proclamation” provides 56 examples of aspects which are used either to replace evangelism or add to it.⁹⁸³ My Chart on “Twelve Approaches to the Great Commission and the Christian Life”⁹⁸⁴ also shows various emphases as to means and ends. However, the subject of this portion relates to this concern: “If I have shared the Gospel (evangelized), have I fulfill the Great Commission?”

Arguments for Evangelism as the Means to another End:

- Evangelism as a means to discipleship: Matthew 28:19 uses the verb μαθητεύω which since 1884 has been translated “make disciples” in English (beginning with John Darby’s translation, see Chapter 26)
- Evangelism as a means to church planting: Matthew 16:18 emphasizes Jesus’ purpose of building His church
- Evangelism as a means to glorify God: Arguing that God’s ultimate purpose is to glorify Himself (Eph 1:6, 12), it is argued that evangelism is merely a means to that end.

Arguments for Evangelism as an End in Itself:

- Three Great Commission passages emphasize only proclamation (Mark, Luke, and Acts), whereas the other two are more open to interpretation (Matt, John)
- When Jesus sent out His disciples in Matthew 10, Mark 6, and Luke 9 and 10, it was to proclaim the Gospel and heal; nothing was said of follow-up or the development of converts into spiritual groups (same with Mark 5:19-20)
- When a city did not respond to their preaching, the disciples were to shake the dust off of their feet (Matt 10:14; Mark 6:11; Luke 9:5) and say, “Even the dust of your city which clings to our feet, we wipe off *in protest* against you; yet be sure of this, that the kingdom of God has come near,” Luke 10:11; i.e. they had completed their mission in regard to that city!
- Luke 4:42-43 emphasizes that one purpose for Christ being sent was to “evangelize,” which corresponds to several other purpose statements: He came to seek and to save the lost, Luke 19:10 (Matt 18:11); He came to call sinners to repentance, Matt 9:13; Mark 2:17; Luke 5:32; some of His early preaching only included the need to repent, Matt 4:17; 11:20 (cf. Mark 6:12; Luke 24:47; Acts 2:38; 5:31; 11:18)
- Paul was sent, not to perform an ordinance of the church, baptism, but to evangelize, 1 Cor 1:17
- Paul’s example in Acts is virtually silent as regards any type of discipleship program
- Evangelism as an end in itself is consistent with the teaching about the impact of the Word of God in Isaiah 55:10-11
- Rom 9:17 speaks of God’s election ultimately resulting in His name being proclaimed (διαγγέλλω) in all the earth

Conclusions:

Coming back to the question in the introduction, “If I have evangelized, have I completely fulfilled the Great Commission?” The answer is “Yes.”

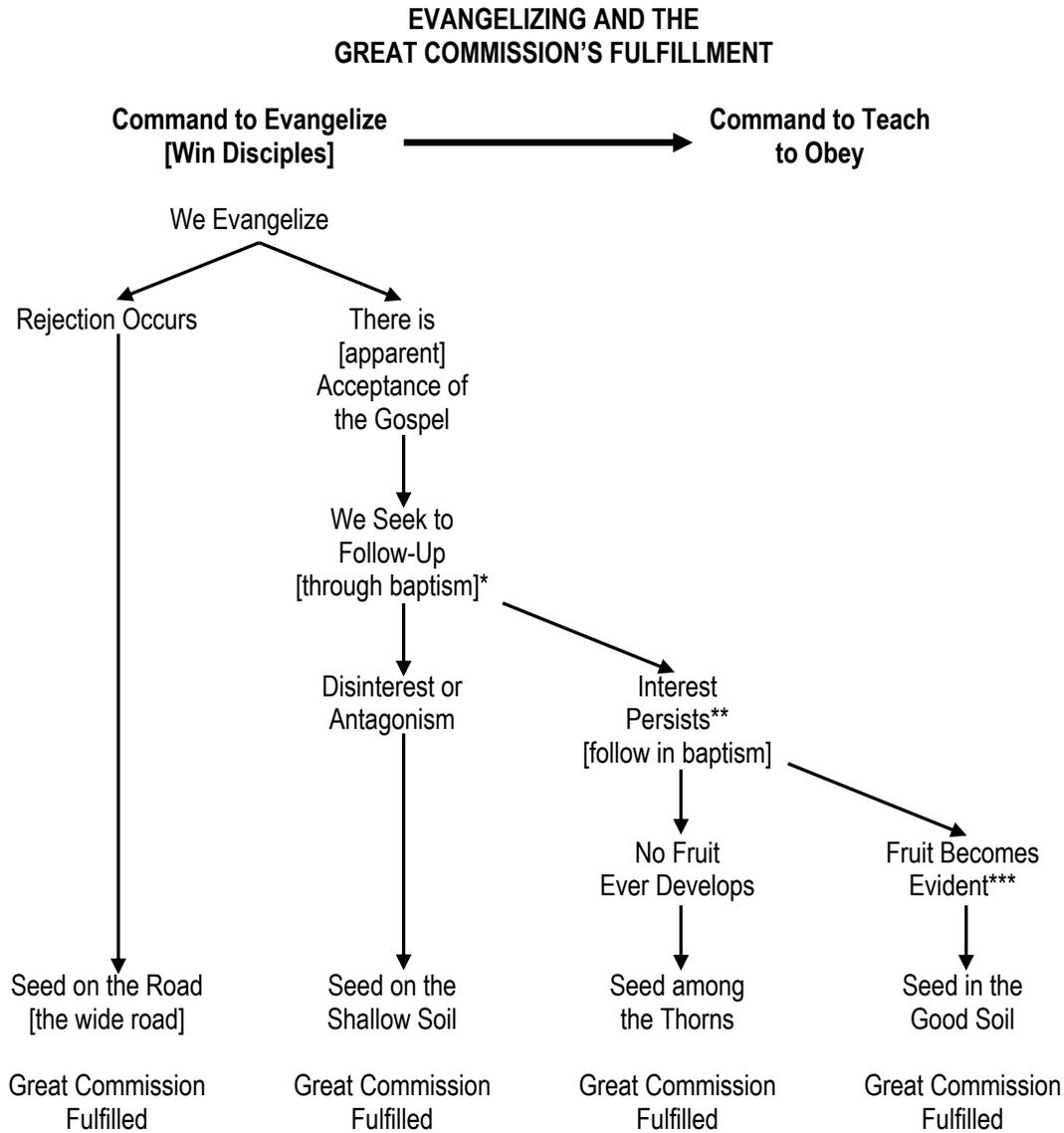
The Great Commission is fulfilled by proper evangelizing. As the majority of people are on the wide road to perdition (Matt 7:13-14; 13:19), when they do not respond positively to the Gospel message, this is where the Great Commission stops for them (until the Holy Spirit provides another opportunity for witness).

Yet the answer seems to be “No,” for those who listen to the Gospel (Acts 16:14). At this point, three soil types will respond positively to the Gospel (Matt 13:20-23 et al), and the true soil of their heart will become evident over time. In the case of those that respond positively, the evangelist is to seek to gather them into the fellowship of a local church.

⁹⁸³Johnston, *Charts for a Theology of Evangelism*, Chart 7, “Alternatives to Mere Proclamation,” 22-25.

⁹⁸⁴Ibid., Chart 5, “Twelve Approaches to the Great Commission and the Christian Life,” 18-19.

Then as regards the title of this piece, evangelism is an end in itself, as regards the unregenerate. It only becomes a means to another end (discipleship and church planting) when there is a positive response to the Gospel.



*These will likely never be baptized, as they will often stumble over the Gospel prior to that point.

** These likely will be baptized, join the church in fellowship, and perhaps join Sunday School—could these be the tares mentioned in the next parable, Matt 13:24-30?

*** These are baptized, join the church in fellowship, and soon get involved in evangelism, and may see some of their friends come to Christ.

Frequency and Duration in Witness

Introduction: This study was developed from a study of testifying in the Psalms (See also after Chapter 19, “Length of Time Evangelizing”).

1. The Duration in Terms of Speed:

- a. “He sends forth His command to the earth; His word **runs very swiftly**,” Psa 147:15
- b. “Finally, brethren, pray for us that the word of the Lord **may spread rapidly** and be glorified, just as *it did* also with you,” 2 Thess 3:1
- c. “And believers were increasingly added to the Lord, multitudes of both men and women,” Acts 5:14

2. The Duration in Terms of Days:

- a. From day to day: 1 Chr 16:23; Psa 96:2:
 - 1) Acts 2:47, “day by day”
 - 2) Acts 17:17, “every day”
- b. All day long: Psa 35:28; 71:8, 15, 24
- c. In the morning and at night: Psa 92:1-2
- d. Morning or evening: Eccl 11:6
- e. When you sit in your house and when you walk by the way and when you lie down and when you rise up, Deut 6:6

3. The Duration in Terms of Time:

- a. Continually: Psa 40:16, 70:4 (cf. Psa 34:1, Heb 13:15)
- b. Forever: Psa 75:10

4. The duration in Terms of Life:

- a. While alive: Psa 118:17
- b. Concerning youth: Psa 71:17
- c. Into old age: Psa 71:18; 92:12-15
- d. From one generation to another: Psa 78:6; 145:4

5. Conclusions: The Gospel message needs to be proclaimed all the time if all peoples are going to be reached and if His word is obeyed:

- a. The urgency of the message is indicated by the swift nature of the propagation of the Gospel message
- b. The testifier should share at any time of the day, week, month or year that the opportunity is taken to share.
- c. The testifier should declare from his youth, into his old age and as long as he has breathe to tell of Jesus.
- d. This is the teaching of the apostle Paul to Timothy: 2 Tim. 4:2, “Preach the word; *be insistent* in season and out of season” [translation mine]. There seems to be no time when it is not right to speak for Jesus. It is always important (cf. Prov 3:27; Eccl 11:6; 2 Cor 3:12).

Various Translations of ἐπίστηθι (from ἐπίστημι) in 2 Tim 4:2

<i>Insiste</i> (insist)	Insist on it	Be urgent	Be instant	Persist in it	Be persistent	<i>Persevere</i> (persevere)	<i>Fay diligéce</i> (be diligent)	Be ready	Be prepared
Fr. Geneva; Fr. Martin; Fr. Darby; Fr. Segond; French Jerusalem	English Jerusalem Bible	English Darby; Revised Standard Version	English Geneva; King James Version	Holman Christian Standard	New Living Translation	French Lefèvre (1530)	French Louvain (1550)	New American Standard; English Standard Version	New International Version

Mordecai Ham on Preaching the Gospel and Prohibition (i.e. Socio-Political Involvement)

From: Edward E. Ham, *Fifty Years on the Battle Front with Christ: A Biography of Mordecai Ham* (Shelbyville, KY: Bible and Literature Missionary Foundation, 1950; St. John, IN: Larry Johnson, 2005), 103-04.

In January, 1916, Mr. Ham went to a meeting in Corpus Christi, Texas. Persistent rumors were circulated by the saloon crowd to the effect that Ham was a hired agent of the Anti-Saloon League, sent to clinch a victory for the Dries. The evangelist's own statement, concerning this matter, is interesting because it not only refutes the lie, but shows that he had never diverted from the main issue of his work, the preaching of Christ Jesus for the salvation of sinners.

“On reaching Corpus Christi from my home in Kentucky, I was informed that certain parties were industriously circulating the statement that the Ham-Ramsay revival meeting is to be merely a tail to a prohibition kite said to be nearly ready to fly...

“In answer to these rumors and surmises, I wish to make the statement below and to challenge any proof from any source to the contrary.

“...I have never delivered one address under the auspices of the Anti-Saloon League. I have never received one dollar from the Anti-Saloon League. I have never been sent anywhere by the Anti-Saloon League or any other organization. I have never gone anywhere to hold a meeting except on the invitation of the people of that place. The first invitation from the Corpus Christi Pastors' Association to hold a meeting here reached me several months ago; and neither in that invitation, nor in the more formal invitations subsequently sent me, in which the pastors were joined by their several official boards, nor in my acceptance of the same, nor in any correspondence relating thereto was any mention made of a prohibition campaign.

“I am an evangelist, called of God to preach salvation from sin through Jesus Christ, freely given to all who accept Him as their Saviour by repentance and faith. The experience of several years in this work has demonstrated to me that thousands of men reject Christ because they are not willing to give up drink; and that other thousands, who would be glad to be freed from the appetite for drink, nevertheless reject Christ because they do not believe that they have the strength to give it up. Being ignorant of things spiritual, they do not know that Christ will give them the necessary strength when they accept Him in good faith. Hence, I am persuaded that drink is the greatest hindrance to the salvation of men. For that reason I preach against it as faithfully as against any other sin. I could not do otherwise and remain true to my Divine call and commission....”

Historical Fallacies and the Great Commission

Introduction:

Fallacies are found in every field of inquiry. However, it would seem that because evangelizing and the Great Commission illicit especially strong emotional feelings, this topic is prone to significant fallacious logic.

A. Tautology, the Great Commission and Social Responsibility:

1. The following paragraph written by the “Evangelical” Church historian George Marsden exemplifies a reason why very little is written about evangelism in many church histories. It comes from a discussion of 1947 evangelicalism during the first year of Fuller Theological Seminary:

“Ockenga and his cohorts had no doubts that the responsibility for the reconstruction of the West lay primarily with America. In 1947 it would have been difficult to think otherwise. American evangelicals themselves had a heritage, going back to the Puritans, of believing that the nation had a special cultural mission as part of the history of redemption. The only hope to refurbish this dream, so deeply engrained in the American evangelical psyche, was to refurbish American evangelicalism itself. Evangelical Christianity then was truly the last hope for the world since it was the only hope for America.

“Harold Ockenga took this thought a step further. When he spoke of ‘Christian culture in the West,’ he said in his Fuller convocation, he was using *west* in two senses. He was referring not only to Western civilization but also to the west coast, about which he proclaimed, ‘The hour for the west to enter its maturity theologically is come.’ Such language was bound to rankle mainline Protestants that had long had seminaries in California; but it made perfect sense given the premise of the address—that *evangelical* theology was the only adequate theology and therefore the only remaining hope for Western (and western) culture. The mission of the theological seminary involved much more than just training pastors and missionaries. It also involved a *cultural* task, the task of saving Western civilization.”⁹⁸⁵

2. A tautology explained:⁹⁸⁶

- a. The tautology begins with the conclusion that the Bible is pluralistic, and does not give one clear mandate other than what is derived from the cultural context of the specific adherents.
- b. The tautology reinterprets the Great Commission from a psycho-social point of view:
 - 1) At this stage, evangelism and the power of the Gospel to change individual lives is either minimized or ignored.
 - 2) Yet it is clear, even from Marsden’s own writing, that soul-winning was *the* major focus of the early Fuller movement, and not the social reconstruction of American society.

“The idea [of Fuller] is to train young men to preach, to emphasize the great verities of the Word of God, and to lead people to Christ”⁹⁸⁷

“Such agencies became virtual subsects within the denominations, usually developing their own strict creeds to insulate themselves from any contamination of modernism. At the same time, because of their immense zeal for effective evangelistic outreach, they cultivated coalitions with other like-minded fundamentalists across denominational lines”⁹⁸⁸

“Missions was the paramount concern for all evangelicals”⁹⁸⁹

And describing Ockenga’s first inaugural address:

“Along with accepting the task of training men to save souls...”⁹⁹⁰

⁹⁸⁵George Marsden, *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (Grand Rapids: Eerdmans, 1987), 62.

⁹⁸⁶“The fallacy of tautological questions is the framing of a question in such a way that they are true by definition and cannot be empirically contradicted without self-contradiction. A tautological question is not really a question at all, but a declaration” (David H. Fischer, *Historians Fallacies: Toward a Logic of Historical Thought* (New York: Harper, 1970), 40-63.).

⁹⁸⁷George Marsden, *Reforming Fundamentalism*, 35, n. 5).

⁹⁸⁸*Ibid.*, 38.

⁹⁸⁹*Ibid.*, 41.

⁹⁹⁰*Ibid.*, 61.

- c. Once the Great Commission is reinterpreted as seeking to effect social change, its worldwide focus, “Go into all the world,” must be reinterpreted as a mere sense of cultural superiority with a “triumphalist” attitude, emphasizing the transplantation of [20th Century American] culture, as exemplified in the paragraphs above.
 - d. Likewise, the placing of America in the “history of redemption,” another misconception of the Great Commission, seems to be imported from a Modernist anti-Puritan rhetoric and betrays the Modernist downgrade of the spiritual nature of the Great Commission, were it to be taken seriously by anyone from any tongue, tribe, or nation.
 - e. Thus the tautology is as follows:
 - 1) American evangelicals see their mission as the literal redemption of the world culture, because
 - 2) American evangelicals see their mission as the literal redemption of the world culture.
3. Related fallacies to tautology as regards the Great Commission and social responsibility are:
- a. A fallacy of factual verification: circular proof:

“The *fallacy of circular proof* is a species of a question-begging, which consists in assuming what is to be proved.”⁹⁹¹
 - b. A fallacy of causation: cum hoc, propter hoc:

“The *fallacy of cum hoc, propter hoc* mistakes the correlation for cause. ... Correlation itself can never establish cause. It can disestablish one—for there can never be a *regularistic* causal relationship without correlation. But there can often be a regular correlation without a cause.”⁹⁹²
 - c. A fallacy of semantical distortion: misplaced accent

“The *fallacy of accent* occurs in an argument when meaning is distorted by emphasis.... Inuendo is a form of the fallacy of accent. ... The fallacy of accent consists not in the use of emphasis, but in its unfair and inaccurate use.”⁹⁹³
4. Further Analysis of Marsden’s tautology:
- a. Marsden found what he presupposed in his preface, the desire for social transformation:

“Like the New School evangelicals of the nineteenth century (and unlike both the strict Old School and the dispensationalists) these fundamentalists saw Christians as having the duty to transform culture in addition to their primary duty to evangelize.”⁹⁹⁴

The insightful reader will note the comments of Robert Speer that contradict Marsden on this very issue his speech at the 1900 New York Ecumenical Missionary Conference, “The Supreme and Determining Aim” (see UE, Chapter 2, in the portion titled, “The Christian as Salt”).

Likewise, the insightful reader will find the words of Evangelist Mordecai Ham’s on “Preaching the Gospel and Prohibition” later in this chapter to be insightful as to Ham’s approach to social issues. His words show the fallacy of Marsden’s circular reasoning in this area.
 - b. Marsden’s fallacy of tautology was based on several [Modernist] presuppositions:
 - 1) Disbelief in the unified voice of the Holy Spirit...
 - 2) Who speaks through the Bible with one voice to all Christians, regardless of language, time, or culture...
 - 3) And who shapes their understanding of the Great Commission as the evangelization of the world.

⁹⁹¹Fischer, *Historians Fallacies*, 49.

⁹⁹²Ibid., 167, 168.

⁹⁹³Ibid., 271, 273, 274.

⁹⁹⁴Marsden, *Reforming Fundamentalism*, 7.

- c. Tautology and its related fallacies:
 - 1) Were used by Adolph Harnack⁹⁹⁵ when he described the social emphasis in the growth of the Early Church:
 - a) Which seems to be picked up by Rodney Stark as he described the sociological reasons for the rapid expansion of the church, on the basis of why “people convert to new religions”⁹⁹⁶
 - b) One will need to look long and hard in these books to find a discussion of the Great Commission or New Testament evangelization as being the primary reason for the growth of the Church, which makes sense because of their sociological *a priori*
 - 2) Similarly tautology is used in describing the social impact of D. L. Moody’s ministry in Great Britain
 - 3) Likewise, the 19th Century hero for those who adhere to this tautology is often William Wilberforce, with his impact on the abolition of slavery in England (the so-called “great social sin” of Puritan America until the Civil War).

B. Fallacy ad Temperantiam and Evangelistic Focus:

1. Fallacy ad temperantiam explained:

“The *fallacy ad temperantiam* is an appeal to moderation, on the apparent assumption that truth, in Burke’s phrase, is always a ‘sort of middle.’”⁹⁹⁷

Fischer continued:

“A second form of the fallacy of argument *ad temperantiam* consists in substantive moderation. ‘*N’avez pas de zèle,*’ said Talleyrand. Many historians have made this *mot* into a motto. Ranke was one of them. Beard sneered that ‘he could write of popes in a manner pleasing to both Catholics and Protestants of the upper classes.’ That fact was owing not merely to an elitist common denominator but to an excess of substantive moderation. Ranke, I think, sometimes imagined that he had unlocked the inner secret of objectivity, when he had merely found a middling subjectivism.”

“Another example was MacAulay, who condemned historians who believed that to be impartial was ‘to intersperse in due proportion epithets of praise or abhorrence.’ MacAulay himself operated under a different assumption. To be impartial was, for him, to intersperse, in due proportion, epithets of abhorrence for all extremes. A recent work had analyzed the importance of ‘middlingness’ in his thought.”⁹⁹⁸

2. Fallacy ad temperantiam exemplified:

“The book is scrupulously balanced and based on a wide range of sources, as one could expect from conscientious scholars. ...

“The authors rescue Brousson from Protestant biographers by presenting a nuanced and believable picture of this martyr. Declining to give their readers ‘a saintly prude ... without ordinary feelings or failings,’ they argue that Brousson was ‘far more complex’ than his admirers have recognized. They

⁹⁹⁵Adolf von Harnack, *The Mission and Expansion of the Church in the First Three Centuries*, 2nd ed. (London: Williams and Norgate, 1908; New York: G. P. Putnam’s, 1908). Michael Green provided a refreshing alternative in his *Evangelism in the Early Church* (Grand Rapids: Eerdmans, 1970).

⁹⁹⁶“Did Christianity grow so rapidly that mass conversions must have taken place—as Acts attests and every historian from Eusebius to Ramsay MacMullen has believed? Having established a plausible growth curve for the rise of Christianity, I will review sociological knowledge of the process by which people convert to new religions in order to infer certain requirements concerning social relations between Christians and the surrounding Greco-Roman world. The chapter concludes with a discussion of the legitimate uses of social scientific theories to reconstruct history in the absence of adequate information on what actually occurred.

“Since this book is a work of both history and social science, I have written it for a nonprofessional audience. In this way I can make sure that the social science is fully accessible to historians of the early church, meanwhile preventing social scientists from becoming lost amidst obscure historical and textual references” (Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal, Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* [Princeton: University Press, 1996; San Francisco: HarperCollins, 1997], 3.).

⁹⁹⁷Fischer, *Historians Fallacies*, 296.

⁹⁹⁸*Ibid.*, 297.

demonstrate, beyond question, that he was in fact guilty (as charged) of conspiring with the foreign enemies of France in a desperate attempt to halt the persecution of the Huguenots.”⁹⁹⁹

- a. The original author of this book on Claude Brousson was Walter Utt, who does not seem to have been “nuanced” enough. His 900 pages, described as representing “the life’s work of Professor Utt,” needed editing and pruning in order to be palatable to a Catholic-neutral English audience. Unfortunately for those interested in true history, it would seem that Strayer may have strayed to the middle to provide a more “nuanced” view of Brousson (for an example of Brousson’s invitation in UE, see Chapter 22, “Is an Invitation Necessary for Effective Evangelistic Preaching?”).
 - b. As a French-speaking and reading professor of “church history” myself, I am often dismayed by that which is published for English audiences as it relates to the history of the churches that took place in France. This is especially the case as it relates to Medieval France, as will be noted in the “Fallacy of Prevalent Proof” below.
4. Fallacy ad temperantiam discussed:
- a. The ever-changing and ever-readjusting “middle view,” while it appeals to Hegelian dialectic, provides no foundation for the biblically-oriented Christian:
 - 1) The elusive middle-view often has ever-changing extremes
 - 2) The elusive middle-view allows for no sure foundation, such as an inerrant Bible
 - b. The fallacy ad temperantiam distorts the telling of history:
 - 1) It denies the law of non-contradiction by forcing two opposing sides to be equally valid simultaneously
 - 2) It usually distorts both extreme views, because when one supposed “extreme” is invalidated (e.g. the desire to reach lost souls), the opposing view is also invalidated (the persecution of preachers of the simple Gospel)
 - 3) Likewise, when the true *sitz im leben* is distorted, then history is distorted.

C. Fallacy of Prevalent Proof in Historiography:

1. Fallacy of prevalent proof explained:

“The *fallacy of prevalent proof* makes mass opinion into a method of verification.”¹⁰⁰⁰

When added to the *fallacy of argument ad temperantiam* the *fallacy of prevalent proof* can completely neuter historical facts.

2. Fallacy of prevalent proof exemplified:

- a. Prevalent proof and Patristics:

- 1) Arguments from silence: These arguments abound in history, as for much of Western Church History there is only one view that has survived¹⁰⁰¹

⁹⁹⁹Eric D. Anderson, “Preface,” in Walter C. Utt and Brian E. Strayer, *The Bellicose Dove: Claude Brousson and the Protestant Resistance to Louis XIV, 1647-1698* (Brighton, Great Britain: Sussex, 2003; Portland, OR: Sussex, 2003), vii, viii.

¹⁰⁰⁰Fischer, *Historians Fallacies*, 51

¹⁰⁰¹“Founding themselves upon this one-sided Medieval documentation, the modern theologians (from Döllinger to Father Dondaine, O.P.), the historians of religion (from Söderberg to Runciman), and the historians (from Arno Post to Christine Thouzellier) who studied and wrote on the subject up to the middle of the 20th Century, ended quite naturally to one consensual opinion, leaving the phenomena of the Cathars as a well-ordered question: catharism was a foreign body in Western Christianity and, as such, it was given over to failure. Heirs of Persian Manichaeism and of the intervening *Mazdéism* of the Paulicians and Bogomils, it was characterized by a dualist doctrine of Oriental origin which it taught. Unrealistic, pessimistic, fundamentally anti-social, it had no chance of surviving in Western Christianity and very understandable repression of which it was the object—crusade and Inquisition—had only but accelerated the process of internal degeneration which would have without a doubt led to its disappearing.

“Paradoxically, it was in the publication and study of the inquisition archives that opened the first flaw of this wall of certainty” (Anne Brenon, *Les Archipels Cathares* [Cahors, France: Dire, 2000], 13. Translation mine).

- 2) Arguments from remaining manuscripts:
 - a) Catholic monks, who were especially focused on propagating a sacramental (or sacerdotal) approach to salvation cleansed from their records of the early church any documents that would not promote their view;
 - b) The only caveat to this problem which lent to the Middle Ages the title “Dark Ages” is information from other churches, such as the Orthodox churches; the Orthodox record provides a different sacramental viewpoint to some of the issues in the Early Church.
 - 3) Arguments from the content and message of the Bible:
 - a) The Bible read by Augustine, Ambrose, and Jerome, was the same Bible available to us
 - b) The fact of their various interpretations do not always conform to contemporary biblical interpretation, often stems from their Ecclesiastical situation and the problems that they engaged, as well as the fact that they were very capable spokespersons for Rome’s point of view, and therefore were deemed worthy for their writings to be copied and passed on to future generations
 - c) A healthy skepticism as to the lack of balance in the material available is the only explanation for some of the skewed theological views that are often derived from Patristics.
 - 4) Consider, for example, Philip Schaff’s acknowledgement of phases of thought in his article on Chiliasm (belief in a Millennial reign of Christ).¹⁰⁰²
 - a) Begin with Tertullian: “Tertullian was an enthusiastic Chiliast, and pointed not only to the Apocalypse, but also to the predictions of the Montanist prophets.”
 - b) Grouping with Montanist: “But the Montanists substituted Pepuza in Phrygia for Jerusalem, as the centre of Christ’s reign, and ran into fanatical excesses, which brought chiliasm into discredit, and resulted in its condemnation by several synods in Asia Minor.”
 - c) Independently of Montanists: “After Tertullian, and independently of Montanism, chiliasm was taught by Commodian towards the close of the third century, Lactantius, and Victorinus of Petau, at the beginning of the fourth. Its last distinguished advocates in the East were Methodius (d., a martyr, 311), the opponent of Origen, and Apollinaris of Laodicea in Syria.”
 - c) Enter Constantine: “But the crushing blow came from the great change in the social condition and prospects of the church in the Nicene age. After Christianity, contrary to all expectation, triumphed in the Roman empire, and was embraced by the Caesars themselves, the millennial reign, instead of being anxiously waited and prayed for, began to be dated either from the first appearance of Christ, or from the conversion of Constantine and the downfall of paganism, and to be regarded as realized in the glory of the dominant imperial state-church.”
 - d) Enter the transformed Augustin: “Augustin, who himself had formerly entertained chiliastic hopes, framed the new theory which reflected the social change, and was generally accepted. The apocalyptic millennium he understood to be the present reign of Christ in the Catholic church, and the first resurrection, the translation of the martyrs and saints to heaven, where they participate in Christ’s reign.”
 - e) Post-Augustin: “From the time of Constantine and Augustin chiliasm took its place among the heresies, and was rejected subsequently even by the Protestant reformers as a Jewish dream.”
- b. Medieval Historiography: some examples of issues:
- 1) Regarding the scholarship of Jean Gonnet’s and Amedeo Molnar’s *Les vaudois au moyen age* (Torino: Claudiana, 1974) as regards the orthodoxy of the Waldenses; or likewise the scholarship of Michel Rubellin in his *Église et société d’Agobard à Valdèz* (Lyon, France: Presses Universitaires, 2003)
 - 2) Regarding the scholarship of Robert Ian Moore’s *The Formation of a Persecuting Society* (Oxford: Blackwell, 1987, 1990, 1992, 1993, 1994, 1996, 1997, 1998, 1999, 2000).
 - 3) Regarding the scholarship of the professors in Monique Zerner, ed., *Inventer l’hérésie? Discours polémiques et pouvoirs avant l’inquisition*, Collection du centre d’études médiévales de Nice, vol. 2 (Paris: C.I.D., 1998).
 - 4) Regarding the words of Jean-Louis Biget, Jean Duvernoy, and Jacques Dalarun in *Évangile et évangélisme (XIIe-XIIIe siècle)*, Cahiers de Fanjeaux 34 (Toulouse, France: Éditions Privat, 1999).

¹⁰⁰²Philip Schaff, *History of the Christian Church*, 3rd edition revised (1882), vol 2 §158, “Chiliasm”; available at: <http://www.ccel.org/ccel/schaff/hcc2.v.xiv.xxii.html> (online); accessed 4 Jan 2016; Internet.

c. Baptist origins:

- 1) See Leon McBeth, *The Baptist Heritage*, 49ff.

D. Fallacy of Insidious Analogy:

1. Explained: A. J. P. Taylor in his introduction to *The Communist Manifesto*. Taylor quoted a couplet of Hilaire Belloc which explained why Europeans controlled huge properties on the continent of Africa:

“We have the maxim gun,
“And they do not”¹⁰⁰³

Marx and Engels used the “maxim gun” to mislabel the bourgeoisie as the oppressing land-owners, and proletariat as oppressed working class, leading to the Russian Revolution.

2. The fallacy of labeling in the History of the Churches:
 - a. “Church History” rather than “History of the Churches.” It is fallacious to attempt to show that there has been one organization called the church throughout the history of the church. The Church of Rome likes to think thusly. Meanwhile it has systematically crushed and absorbed numerous revival movements in the Western church since the 3rd and 4th Centuries. However, the New Testament contains 35 uses of the plural “churches” (e.g. Acts 15:41; 16:5; Rom 16:4, 16; 1 Cor 16:1, 19; Gal 1:2, 22; Rev 1:4; etc.), thereby proving that God’s New Testament ideal was not one centralized ecclesio-political organization, but rather a decentralized group of autonomous churches, led by local leaders.
 - b. The “Iconoclastic Controversy” in the 8th-9th Centuries were attempts by some elements in various church groupings to remain faithful to the Second Commandment, “You shall not make for yourself an idol” (Exod 20:4). Thus, rather than destroying the idols, it was the making of them that was the problem. Therefore this controversy should more clearly be called “Idol Worship Controversy.”
 - c. The “Investiture Controversy” is another controversy with a confusing name. The title should more appropriately be called, “Debate Against the Three-Self Church,” that being self-propagating, self-supporting, and self-governing. Rome was able to extirpate and eradicate self-governing churches, like those of the Cathars in Southern France, with barely a mention in any so-called “Church Histories.”
 - d. The “Peasant Revolts,” being peasants not desiring to worship according to the Church of Rome, but according to the dictates of their own conscience, leading Rome to send its forces against them. In this case these so-called “Revolts” were more appropriately “Rome’s Crusades to Crush Freedom of Conscience.”
 - e. The “Orange Riots” of New York (1870-1871). Again, another fallacious labeling. It was the Irish Catholics, the “Greens” who attacked the “Orangemen,” putting an end to their parade. The Irish Catholics felt that it was a disgrace to their church that some Americans would celebrate the victory of the Protestant William of Orange over the Catholic King James II in the battle of Boyne on July 12, 1690.¹⁰⁰⁴
3. Other examples of fallacious labelling:
 - a. John Calvin being a “trained lawyer” as the reason behind his belief in the penal substitutionary atonement, whereas it is supposed that Thomas Anselm taught this doctrine because of his Medieval-feudal context
 - 1) Likewise, on believers in the substitutionary atonement and their Medieval or judicial fetish

¹⁰⁰³A. J. P. Taylor, Introduction, in Karl Marx and Friedrich Engels, *The Communist Manifesto* (Harmondsworth, Middlesex, England: Penguin books, 1967), 16.

¹⁰⁰⁴Michael A. Gordon, *The Orange Riots: Irish Political Violence in New York City, 1870 and 1871*. Ithica, NY: Cornell University, 1993.

- b. On the veracity and role of Protestant Martyrologies:
 - 1) Greengrass and Jean Crespin's Martyrology¹⁰⁰⁵
 - 2) Protestant Martyrologies and the label of sectarian bias
- c. On New Testament evangelism as constantly considered "old fashioned" and out-of-date, etc.

E. The Fallacy of False Analogy:

1. The Fallacy of False Analogy Explained: "The *fallacy of false analogy* is a structural form of error which occurs when the analogical terms are shifted from one analog to another. ... This form of error is often exceedingly difficult to recognize, because it is often hidden in semantical ambiguity, or buried in some of the things which the author doesn't tell us."¹⁰⁰⁶
2. Some examples of false analogies in the History of the Churches:
 - a. Comparing those who believe in biblical inerrancy with those who are Docetists, believing that Jesus was not fully man:

"The foundational problem with this fundamental reading is that, refusing to keep in mind the historical character of divine revelation, she finds herself incapable of fully accepting the truth of the Incarnation itself. Fundamentalism flees the narrow relationship between the divine and the human as regards relations with God. He refuses to admit that the inspired Word of God was expressed in human language and that it was transmitted, under divine inspiration, by human authors with limited capacities and resources. For this reason, he tends to treat the biblical text as if it were dictated word for word by the Spirit and is not able to recognize that the Word of God was formulated in the language and the phraseology conditioned by this or that period."¹⁰⁰⁷

 - 1) This accusation from the man who was a recent Pope is astonishing, to say the least!
 - 2) Was he, and other representatives on the Pontifical Commission of which Ratzinger was President, not saying that those who believe in the inerrancy of Scripture are showing signs of Christological deviancy, by "refusing" to admit to the limitations of the human nature of the biblical revelation?
 - 3) Ought the inerrantist rather, then, to believe that Jesus was merely half God and half man; and if that is the case, would that not also be a Christological heresy?
 - 4) It is also interesting to note that the dictation theory is clearly taught in the Council of Trent and in Leo XIII's *Providentissimus Deus* (1893).
 - b. Comparing the Call for Sinners to Repent with Semi-Pelagianism¹⁰⁰⁸
 - 1) This argument has led many a Evangelical and Protestant to part ways, and therefore:
 - a) Lose focus on the main thing: the Great Commission
 - b) In so doing, let their guard down to their true foe¹⁰⁰⁹
3. The fallacy of false analogy abounds in the History of the Churches, and unfortunately, as Fischer stated, it is often very difficult to catch!

¹⁰⁰⁵Mark Greengrass and Thomas S. Freeman, "The Acts and Monuments and the Protestant Continental Martyrologies" (copyright 2004, The John Foxe Project), from <http://www.hrionline.ac.uk/johnfoxe/apparatus/greengrassessay.html>; accessed 11 Oct 2007; Internet.

¹⁰⁰⁶Fischer, *Historians' Fallacies*, 251.

¹⁰⁰⁷Joseph Cardinal Ratzinger, Pres., Commission biblique pontificale, *L'interprétation de la Bible dans l'Église* (Quebec: Fides, 1994; Paris: Cerf, 1994), 49; translation mine.

¹⁰⁰⁸See my notes on the Second Council of Orange (A.D. 529), following this chapter.

¹⁰⁰⁹Notice the Hussites who were weakened by division, and whose lands were invaded by Rome's armies in 1434: "A war broke out between the Taborites and the Ultraquists, allowing the Polish Hussites to gain the upper hand in Bohemia; Wladyslaw III of Varna definitively defeated the Hussites in the Battle of Grotniki, ending the Hussite wars" (Thomas P. Johnston, *Inquisition and Martyrdom (1002-1572): Being a Historical Study of Evangelism and Its Repression* [Liberty, MO: Evangelism Unlimited, 2009], 49-50).

F. Fallacy of Cum Hoc, Propter Hoc:

1. Fallacy explained:

“The *fallacy of cum hoc, propter hoc* mistakes correlation for cause.”¹⁰¹⁰

2. Fallacy exemplified:

a. Turning the Puritan application of Scripture to their arrival in the U.S. into some kind of Zionism:

- 1) Beginning with the fact that the Puritans were appreciative of their arrival in “New England”
- 2) Then showing that the Puritans and Pilgrims sought to apply Scriptures to their government and life in the U.S. (for example the quote of Acts 16:10 on the 1629 Massachusetts Bay Colony seal)
- 3) The fallacy comes true for these sociologically-biased historians when, due to the Puritan application of principles from the Scriptures:
 - a) Because the historians are working from a secular or sociological *a priori*, they fallaciously assume that the Puritans were working from their same *a priori*
 - b) Therefore they consider any attempt to convert the heathen Indians as an attempt at socialization, also considering any attempt at using the Bible to find governmental principles as the establishing of “theocracy”
 - c) Therefore, these historians fallaciously believed that the Puritans believed that the U.S. was a new Holy Land
 - d) These fallacious arguments are easily dismantled:
 - (1) By noting that the U.S. was the first Western pre-Napoleonic European power to include freedom of conscience as the First Amendment of its constitution, quite different than the Roman totalitarianism of most of Europe, and
 - (2) By understanding the conversionistic views of the early Puritans
- 4) Some historians go so far as to mock Solomon Stoddard’s “Half-Way Covenant,” which in their minds shows that “The Puritan experiment did not work!”

b. Equating German Pietism with emotionalism:

- 1) Because Pietists like Philip Spener focused on experiential Christianity, especially related to piety of life, or August Hermann Francke included the importance and preeminence of conversion for vital and true Christianity, it appears that some have painted all Pietists as being emotional pragmatists;
- 2) It must be remembered that:
 - a) There are at least seven separate strands of Pietism; and
 - 2) From their inception, Pietists were vilified because of their conversionist views.¹⁰¹¹

c. Other examples in American history related to the “Prohibition Era”:

- 1) Because Evangelist Mordecai Ham preached on the evils of liquor, he was therefore paid by the prohibition crowd (an accusation that he denied, see prior appendix).
- 2) Because “organized crime” seemed to make money during the prohibition era, therefore:
 - a) Prohibition was the cause for the wealth of organized crime in America (via “Speakeasies”), rather than poor enforcement of the law, and
 - b) Prohibition, or the laws against the sale of alcohol, was responsible for the rise of organized crime in America; this exemplifies a *non sequetor* similar to, for example, a law against gun sales being responsible for the rise in illegal gun dealers.

¹⁰¹⁰Fischer, *Historians’ Fallacies*, 167.

¹⁰¹¹“Pastors, consistories, and church and government officials brought pietists to trial, condemned many of them, removed them from office, or banished them from the country. Many pietistic ministers were denied pastorates. In many places to gather in prayer meetings was punishable by fine or even by imprisonment” (Paulus Scharpff, *History of Evangelism: Three Hundred Years of Evangelism in Germany, Great Britain, and the Unites States of America*. Helga Bender Henry, trans. [Grand Rapids: Eerdmans, 1964, 1966], 41).

Conclusion:

For reasons of these fallacies, let the reader not be discouraged if he does not find ample evidence of evangelism in his readings in the history of the churches. Often those books that do emphasize evangelical faith are castigated and discredited by broad-minded historians (such as are the Protestant Martyrologies). Whereas the history of the churches is often rewritten with the omission of the sectarian tendency of evangelism.

Is It Possible to Study the Great Commission Hermeneutic in the Patristics Era?

Argument from Historical Distance:

The greater the historical distance, the greater the possibility of historical dissonance

We can establish that evangelists and evangelizing have been all but framed out of the Reformation era up to the First Great Awakening, is not the likelihood of the same even greater through the lens of the Medieval period and into the Patristic Era?

Argument from Question Framing, Selective Copying, or Intentional Deletion:

Is it not likely that copyists and historians have only dealt with material which is either beneficial to their cause or tangential to their cause

In other words, when there is *nihil obstat* (no obstacle), it can be copied, but if there is an obstacle to the copyist or historian, it ceases to be copied, or is burned (as was the command for the writings of Wycliffe)

Possible Repercussions of a Select Segmentation of Patristic Material:

Issues are framed in a view either positive or non-negative hermeneutic to the copyist or historian:

Such seems to be the case with the almost unique emphasis on Trinitarian theology and Christology, to the detriment of an Evangelical soteriology

Both Peter the Lombard's *Sentences* and Thomas Aquinas' *Summa* seem especially guilty of this question-framing

What remains of Augustine's writings seem especially potent in the area of question-framing, hence he is still used as a champion of scholars on both sides of the Sacramental divide

Issues that may bring distain to the ruling church are destroyed

Thus results the likelihood that material and issues are partially or seriously skewed away from the non-ruling church

Thus arguments are made using materials that lead to a predisposed hermeneutic, framing the question toward that hermeneutic

Hence, discussions of evangelizing or justification by faith are virtually impossible to find

The only hope lies in the fact that Patristic material is available in the many languages of the Mediterranean, which allows that question-framing has been less autocratic in that era

The Inverse Importance of the Study of "Church History I (0-1500 A.D.):"

Again, the issue of what constituted the real issues of the Patristic era must be viewed as clouded in historical obscurity

Also, the obscurity of the meaning of the "Classical Disciplines of Theology" remains as courses in theology and textbooks on the subject are constantly being taught or published with very few questioning the impact of the presentation of the topics, especially from a Great Commission hermeneutic

Could it therefore not be said that Church History I is the most important course in the seminary curriculum?

The Second Council of Orange (A.D. 529), Evangelism, and the Great Commission

As we will notice below, in an interesting and effective “turn of the tables”, it appears that Pelagians and semi-Pelagians include those who think that unbaptized persons can respond to the Gospel message prior to their being baptized!

Introduction 1 (from <http://www.fordham.edu/halsall/basis/orange.txt> (online); accessed: 5 June 2009; Internet):

“The Council of Orange was an outgrowth of the controversy between Augustine and Pelagius. This controversy had to do with degree to which a human being is responsible for his or her own salvation, and the role of the grace of God in bringing about salvation. The Pelagians held that human beings are born in a state of innocence, i.e., that there is no such thing as a sinful nature or original sin.

“As a result of this view, they held that a state of sinless perfection was achievable in this life. The Council of Orange dealt with the Semi-Pelagian doctrine that the human race, though fallen and possessed of a sinful nature, is still “good” enough to able to lay hold of the grace of God through an act of unredeemed human will.”

Introduction 2 (from http://www.reformed.org/documents/canons_of_orange.html (online); accessed: 5 June 2009; Internet)—compare with the introduction above:

“The Council of Orange was an outgrowth of the controversy between Augustine and Pelagius. This controversy had to do with degree to which a human being is responsible for his or her own salvation, and the role of the grace of God in bringing about salvation. The Pelagians held that human beings are born in a state of innocence, i.e., that there is no such thing as a sinful nature or original sin.

“As a result of this view, they held that a state of sinless perfection was achievable in this life. The Council of Orange dealt with the Semi-Pelagian doctrine that the human race, though fallen and possessed of a sinful nature, is still “good” enough to able to lay hold of the grace of God through an act of unredeemed human will. The Council held to Augustine’s view and repudiated Pelagius. The following canons greatly influenced the Reformed doctrine of Total Depravity.”

Johnston’s Preliminary Analysis: How do the Canons of the Council of Orange impact New Testament evangelism?

The importance of the teaching of the Second Council of Orange as far as the theological struggles related to evangelism in the English-speaking churches can scarcely be overstated. This council pits the currently-called Calvinists against the currently-called Arminians. And, yes, the issue relates to evangelism.

Jesus rightly stated, “Every city or house divided against itself will not stand,” Matt 12:25

This issue provides the perfect knife to divide Bible-believing and conversion-believing Christians into opposing camps!

For example, notice this paragraph from the 1553 Forty-Two Articles of the Church of England:

“VIII. *Of originall or birthe sinne.* Originall sinne standeth not in the folowing of Adam, as the Pellagianes doe vainelie talke, whiche also the Anabaptistes doe now a daies renue, but it is the fault, and corruption of the nature of euery manne, that naturallie is engendred of the ofspring of Adam, whereby manne is very farre gone from his former righteousnesse, whiche he had at his creation and is of his owne nature geuen to euill, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery persone borne into this woride, it deserueth Goddes wrath and damnation And this infection of nature doeth remaine, yea in them that are baptized, wherby the lust of the fleshe called in Greke φρονερα σαρκος, (whiche some do expoune, the wisdome, some sensualitie, some the desyre of the fleshe, is not subject to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptized, yet the Apostle doeth confesse, that concupiscence, and lust hath of it self the nature of sinne.”¹⁰¹²

1. In order to properly understand this Council in its context, prior to reading the Canons, the reader should first read the Conclusion (at the second table [sections 26-27] below). In this way it will be

¹⁰¹²“Anglican Articles of Religion of 1553 and 1572,” available at: <http://www.episcopalian.org/efac/1553-1572.htm>; accessed 21 Oct 2004; Internet.

clear to him what the “catholic” church taught at that time about the necessity of baptism as the original reception of, and in order to respond to future nurture in the grace of God:

- a. The will of man being so impaired that “no one can . . . believe in God”:
 - 1) Thus when an evangelist tells an unbaptized person to believe in God, the unbaptized person cannot believe in God (i.e. Christ or the Gospel), because of an impaired nature, which can only be cleansed by the waters of Baptism, rightfully bestowed
 - 2) Or worse yet, if an evangelist says (with audacity and temerity) that infant baptism does not bestow any special grace or saving faith, but rather that a person must first repent and believe—then come the Canons of the Council of Orange to the rescue
 - 3) Lastly, if a person has already been baptized, they have no need to heed the call to repent and believe, since they have already done so by proxy through infant baptism, furthermore, deeds of penance and growth in faith are a constant part of the Christian life, their beginning point is the sacrament of “Holy Baptism” and their ending point [be it so] is the sacrament of “Holy Unction” prior to death
- b. No one can believe in God “unless the grace of divine mercy has preceded him”—and this [prevenient] grace of God comes uniquely and only through the sacrament of “Holy” Baptism,¹⁰¹³ and that baptism may even be conferred by “heretics” and “schismatics,” given the proper formula is used:¹⁰¹⁴
 - 1) Therefore a lost or unsaved person can only respond to the Gospel if they have first been baptized
 - 2) But, [infant] baptism *is* the new birth, therefore the [infant] baptized person needs no conversion to the Lord!
 - 3) Therefore, asking a baptized person to be converted is:
 - a) Highly arrogant and opinionated on the part of the evangelist,
 - b) A complete misreading the Bible, and a complete misunderstanding of [true] conversion and salvation (and especially the role of Baptism and the other “Sacraments” [means of grace] and Rome’s hierarchy in this process), and
 - c) Going against all the teachings of the “Church” on the subject
 - 4) Some further implications of this false teaching on baptism:
 - a) Teaching that infant baptism removes original sin, in effect, makes any future sin for the baptized infant a matter of environmentalism—or: the “outside locus of sin” (i.e. “behavior is social”)
 - b) Just as sin does not reside within the baptized person (by his very nature), so neither does the Holy Spirit reside within the saved person (which theologians would consider Manicheanism), even though there is ample biblical evidence to the contrary, e.g. 1 Cor 6:19; 2 Tim 1:14
 - c) The result is that the Holy Spirit must be received from the outside, i.e. through a sacrament—a sign or symbol made holy by the prayer of the priest (holy host, holy water, holy oil, etc.)
 - d) So the implications of Infant Baptism and the entire Sacramental system of conversion is drastically different from a biblical theology and quite foreign to Evangelical theology!
- c. The Second Council of Orange then follows with a litany of verses often used by Evangelicals to describe conversion, but in this case wrongly used to describe the incomparable gift of Holy Baptism, which is usually given to young infants, who are unable to speak or respond to the message of the Gospel in any way¹⁰¹⁵

¹⁰¹³“It [Baptism] is called a *gift* because it is conferred on those who bring nothing of their own [not even the will to say a ‘Sinner’s Prayer’]; *grace* since it is given even to the guilty” (*Catechism of the Catholic Church*, ed. by Joseph Cardinal Ratzinger [Rome: Libreria Editrice Vaticana, 1994; London: Geoffrey Chapman, 1994], §1216).

¹⁰¹⁴*Catechism*, §838; referencing the Vatican II decree, *Unitatis Reintegratio*, §3; the acceptance of “heretical” baptism goes back to Gregory I (590-604), who accepted the baptism of the Arian Visigoths when they were [re]absorbed or reintegrated (using the verb in the Vatican II decree) into the fold of Rome.

¹⁰¹⁵Recalling the five points of the Monk Henry [of Lausanne], against which wrote Peter [the Venerable of Cluny] in his *Contra Petrobrusianos* (1135-1140):

- d. The Council of Orange provides the touchstone separating churches and denominations that practice infant baptism and those that do not:
- 1) At stake is the entire evangelism and conversion impetus of the church in question, that is, its Great Commission emphasis
 - 2) It is no wonder that infant baptism has a strong tendency to diminish the evangelistic thrust of any church, particularly a state church, wherein it is assumed that every citizen of the state has been baptized
 - 3) Remembering also that Calvin placed the entire argument for infant baptism, and therefore for the major salvific enterprise of the church on one phrase in 1 Cor 7:14 [Gk. *νῦν δὲ ἅγια ἔστιν*; “but now they are holy”], for this verse provides his only non-deduced NT justification for the practice.¹⁰¹⁶

1 Cor 7:14, “For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy”
 - 4) Therefore, based primarily on deduction from the OT, with not one example from the NT, through infant baptism, the “martial note and conquest tread of the Gospel” is changed, and the entire salvific enterprise of the church suffers:
 - a) Changing the focus of salvation to seeking to persuade parents that they must bring their newborn babies for infant “baptism” as a NT rite of passage:
 - (1) Based on the deduction that the phrase “but now they are holy” in 1 Cor 7:14 relates specifically and primarily to salvation:
 - (a) Thereby undermining the entire weight of Scriptures alone, grace alone, and faith alone of NT salvation
 - (b) Which conjecture also biblical revelation shows not to be the case, in the apostasy of the children of Israel in the OT (who were submitted to circumcision at infancy), e.g. Deut 31:26-27; the main theme of the Book of Judges
 - (c) Which conjecture, furthermore, the NT shows not to be the case, 2 Tim 4:3-4
 - (d) And which conjecture experience shows not to be the case, as children and/or grandchildren of godly born again Christians are constantly drifting from the Gospel they grew up with.

“1. Refusal to baptize infants, under the pretext that it is faith that saves and that a young infant could not have sufficient conscience to believe.

“2. Rejection of holy places; the Church of God does not consist of an assemblage of stones but of a spiritual reality, the communion of the faithful.

“3. The cross is not an object of adoration; it is on the contrary a detestable object, as the instrument of the torture and suffering of Christ.

“4. Priests and bishops dispense a lying teaching as to the matter of the Eucharist. The body of Christ was consumed only one time and only by the disciples, during the communion that preceded the Passion. All other later consumption is only vain fiction.

“5. The funeral liturgy in its whole (offerings, prayers, Masses, and alms) is useless; the dead can hope in nothing more than what they received when they were alive” (Dominique Iogna-Prat, “L’argumentation défensive: de la Polémique grégorienne au ‘Contra Petrobrusianos’ de Pierre le Vénérable,” in *Inventer l’hérésie: Discours polémiques et pouvoirs avant l’inquisition*, Monique Zerner, ed., Collection du centre d’études médiévales de Nice, vol. 2 [Paris: C.I.D., 1998], 88; translation mine.).

¹⁰¹⁶“It is true that when the children of the faithful arrived at the age of discretion, they may alienate themselves from God, and render void [Fr. et aneantir] the truth of Baptism [“The translator (into Latin) added: *quantum in ipsis est*”]. But this is not to say, that our Lord has not elect and separated them from others, in order to present to them His salvation. Otherwise, it would be in vain that Saint Paul said that the child having a faithful father or mother is sanctified, who would be base, if he was engendered from and a descendant of unbelievers (1 Cor 7:14). Because the Holy Spirit, author and source of all sanctification, testifies that the children of Christians are holy, is it for us to exclude them of such a good? Or if the truth of Baptism is in them, how do we dare deprive them of the sign, which is lesser and inferior?” (“John Calvin’s Brief Instruction against the errors of the [ana]Baptists” (1544): Preface and Part One, on the Baptism of Little Children”; from Jehan Calvin, “Brieve Instruction pour Armer tous Bons Fideles contre les Erreurs de la Secte Commune des Anabaptistes” (Geneva: Jehan Girard, 1544); in *Corpus Reformatorum*, vol 35; Ioannis Calvini, *Opera Quae Supersunt Omnia*, vol. 7 (Brunsvigae: Schwetschke, 1868), 45-142; translated by Thomas P. Johnston).

- (2) Thereby the unknowing child receives assurance of salvation by virtue of:
 - (a) His parents bringing him/her
 - (b) To be baptized by an approved third party (human intermediary)
 - (c) To whom the parents (and perhaps godparents) make certain vows
 - (d) The third party speaks the proper formula of words prior to or during the sprinkling or pouring of water over its head
 - [1] The water being considered an effective physical sign and symbol unto salvation
 - [2] The baptismal formula, from Matt 28:19, also considered to have a supernatural salvific impact on the baby
 - (e) And the third party then prays a type of Sinners Prayer on behalf of the child
 - [1] This prayer being another confirmation that the rite must be valid, by virtue of its words and passion (“whatever you beind on earth will be bound in heaven,” Matt 18:18)
- (3) In this system, it is clear that:
 - (a) The way in which the approved third party is ordained may differ, as may be the vows or conditions that he or she are made to follow
 - (b) The vows made or the words spoken by the parents may differ
 - (c) The exact method of and location for the application of the water may differ (pouring on the forehead, sprinkling on the temple, a wet hand placed on the head, etc.)
 - (d) The calling of the three persons of the Trinity, from Matt 28:19, is pretty much a standard
 - (e) The exact words of the priest, pastor, or preacher prayed during or following the baptism (a Sinner’s Prayer) may also differ
- (4) Nevertheless, this action done to a child when he/she is an infant, is said to apply all the benefits of salvation to the child, needing only to be “Confirmed” as a young adolescent:
 - (a) Meanwhile, many who teach and practice infant baptism, loudly decry an adult crying out to God for salvation through use of some type of Sinner’s Prayer
 - (b) Quite a paradox!
- b) Rather, the NT focus of salvation to involve seeking to convince persons who have arrived at a reasonable age to understand their sinful state, and of their need for repentance and the new birth:
 - (1) That is, actually fulfilling the words of the Great Commission to “go and preach,” “be testifiers,” and “win disciples”
 - (2) Thereby placing the assurance of salvation, not on some water sprinkled on the baby at infancy, but in the cognitive decision of that same person to:
 - (a) Repent of sin and sinfulness;
 - (b) Confess that sin to Christ as wrong;
 - (c) Look only to Christ as the possibility for forgiveness of that sin;
 - (d) Verbally cry out to Jesus for that forgiveness (in some way, hence a sinner’s cry for mercy, or a Sinner’s Prayer); and
 - (e) Place one’s life under the rulership of Christ and His Word, the Bible
 - (3) The only third party (or intermediary) is the Holy Spirit speaking to the heart of man through the powerful Word of God, using the words of the obedient herald of the Gospel to convict of sin, righteousness, and judgment.
- e. Consider how the “Council of Orange” frames the question...

Charting the Second Council of Orange’s Framing of the Question

	Infant Baptizers	Believer’s Baptizers
Prior to Persons Receiving Baptism (regardless of the age)	Outside the water of Baptism persons cannot understand the Gospel; Outside the water of Baptism persons cannot respond positively to the Gospel call	Simply preaching the Gospel to lost persons is illegitimate, since only through the waters of Baptism can be cleansed of original sin (allowing their minds to discern spiritual truth), and receive salvation Those who preach the Gospel expecting lost people to believe merely from hearing the Gospel: <ul style="list-style-type: none"> • Must not understand that the Holy Spirit must be dispensed with the sign of water • Must not understand that man in his own rational being cannot comprehend the things of God Therefore, anyone who evangelizes indiscriminately must not believe in man’s depraved nature, making them “semi-Pelagian”
What Baptism Does?	E.g. “39 Articles of the Church of England” [By Thomas Cramner (1553) and Matthew Parker (1572)] XXVII. <i>Of Baptisme</i> “Baptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, and of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is conformed: and grace increased by vertue of prayer vnto God. “The baptisme of young children, is in any wyse to be retayned in the Churche, as most agreable with the institution of Christe.”	E.g. Balthasar Hubmaier “Summary of the Entire Christian Life” (1525) “From all this it follows that the outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and by His resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has determined to confess openly and publicly the faith and name of Jesus Christ.”
After Receiving Baptism (regardless of age)	They will not refuse the grace of God, although they will need to add works to the graces that they receive by the Holy Sacraments of the Holy Roman Church Likewise they need not hear the Gospel again They have already responded to the Gospel (through baptism)	[Since Orange placed the focus on the waters of Baptism, everything is fine once persons have submitted to water Baptism] [Makes one wonder if this was why the so-called “Albigenses” or “Cathars” seemed to emphasize waterless Spirit-Baptism]
The Impasse	Someone who tries to evangelize a baptized person disagrees with the ancient teachings of the Roman Catholic Church, and is therefore a heretic Someone who tells an infant baptized person that he is not converted is a heretic	A Christian who refuses to confess Christ before men, will be denied by the Lord Jesus Christ, Mark 8:38 A Christian who disobeys the Great Commission is disobeying a clear command of Christ, which must be obeyed, Matt 28:19-20

- f. Then the prior admission being made (Baptism is first necessary to understand the Gospel), the interpretation and application of the Council of Orange is completely changed thereby:
- 1) Quote: “According to the catholic faith we also believe that after grace has been received through baptism”
 - a) The entire weight of all the argumentation of this council is poised on the sacrament of Holy Baptism, or infant baptism
 - b) Pitting the supposed human agency of believing and the corresponding divine agency of regeneration, is an exercise to confuse Evangelicals, and divide them into two arbitrary camps, neither of which likely believes in baptismal regeneration.
 - c) This struggle with baptism brings alive the issues that were discussed between Zwingli and Hubmaier on the issue of [re]baptism.

- 2) Quote: “all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul”
- a) **Thus it is not necessary for “baptized persons” to “repent and believe the Good News”!**
- (1) “So long, evangelist, go elsewhere to preach your Gospel”
 - (2) “You false teacher, go speak to someone else [the unbaptized]”¹⁰¹⁷
 - (3) [Hence, as the plowman precedes the planter of seeds, so the Evangelical missionaries plow the fields of world religions, while Rome comes in later to plant their seed in the plowed soil!]
- b) **Even though (according to Rome) only the baptized, and they alone, can positively respond to the proclamation of the Word of God, because they have received the grace of Baptism!**
- (1) Therefore, the only ones, who according to Roman theology can and will actually respond to the Gospel message, according to their theology, never hear it from a priest of the Church of Rome, but rather receive it through the signs and symbols of the Church instead—as the power is not in the Gospel proclaimed, it is in the signs and symbols of the Church!
 - (2) A thereby a knot is tightened over the preaching of the Gospel to the unbaptized, while the baptized never hear it either; it is a Lose-Lose for evangelism and true conversion either way!
- g. This complete turning of the tables is almost incomprehensible to the Evangelical mind, who may think that the Council of Orange is merely a Calvinism versus Arminianism debate:
- 1) It is not! This debate very wisely and very poisonously frames Evangelicalism into two camps, along with quotes of Scripture that they frequently use, to:
 - a) Created, accentuated, or capitalized upon the Calvinist-Arminian type of debate driving an effective wedge into Evangelicalism (much like the Hussites were divided into two camps to be defeated in the 1400s); the motto being, “divide and conquer!”
 - b) Forcing an artificial dichotomy that is not in the Bible (cf. Psa 119:9, etc.), to place the two groups at war against each other (which unfortunately we have willingly fulfilled)
 - c) And then threw in the Sacrament of Holy Baptism, as if an afterthought, which blows away the confused minds of the Evangelicals, who have been trying to make sense of the arguments of this Council without reading the context provided by the Conclusion:
 - (1) As Orange ignored the divine element (the power of the Word of God, the Gospel of Christ, the blood of Christ, and the grace of God)
 - (2) Then they turned both the proclamation of the Gospel and its reception through repentance and faith into a human work of receiving some water on the outer man
 - (3) While [guardedly] framing the issue of conversion and salvation via Augustine’s theology of “signs and symbols”
 - (4) As such, it appears that the Council of Orange is full of half truths and partial truths (equivocations)
 - 2) For example, there is no mention of the inherent power of the Word of God and/or the Gospel proclaimed to transform the hardest heathen heart; ¹⁰¹⁸ in fact, the Holy Spirit

¹⁰¹⁷Herein is where Evangelicals are useful to Rome, to bring in people of other faiths into “Christianity.” Once brought into “Christianity,” Rome can send its people to convert them to its version of the “Christian” faith.

¹⁰¹⁸Notice J. Hudson Taylor on this concept: “The gospel itself is the power of God unto salvation to everyone that believeth. Now, there are different ways of preaching the gospel. There is the plan of preaching the gospel and looking forward to the gradual enlightenment of the people, to their being saved as it were by a process of gradual instruction and preaching. And there is another method of preaching the gospel; *believing it to be the power of God unto salvation*; preaching it in the *expectation* that He who first brought light out of darkness can and will at once and instantaneously take the darkest heathen heart and create light within. That is the method that is successful. It has been my privilege to know many Christians – I am speaking within bounds when I say a hundred – who have accepted Jesus Christ as their Saviour the first time they ever heard of Him. The gospel itself is the power of God unto salvation”

working in, with, and by the Word of God seems purposefully left out of the discussion, whereas the Holy Spirit working salvifically through the Sacrament of Baptism is promoted at the end!

- h. In essence, the Council of Orange leveraged God's sovereignty and eliminated individual choice, not for the purpose of emphasizing the work of God through His Word to convict of sin and draw sinners to Christ, but for the purpose of promoting infant baptism:
 - 1) The Second Council of Orange, and its acceptance as part of the "infallible" Tradition of the the Church of Rome, marks a clear departure of that church from New Testament evangelism
 - 2) If infant baptism was the first soteriological watershed, several other points can be added to this sacrament:
 - a) The primacy of the bishop of Rome and of his rulings came before, with Augustine's *Contra Donatisten* (A.D. 402-412; while it seems very likely that his *Contra Manichean* was also aimed at Evangelicals in his day)
 - b) The sacrament of Penance and absolution of sins were already clearly taught by Jerome (~A.D. 435)
 - c) The sacrament of the Eucharistic sacrifice was well developed by the time of Paschasius Radbertus (~A.D. 851)
 - d) Confession to a priest as part of Penance and Absolution, and as required [annually] of all the citizens of a country with a Catholic sovereign, taught by 1215 (not so doing meant coming under Inquisition)
2. The following appear to be five foundations (among others) for New Testament Evangelism:
- a. Assurance of salvation:
 - = The person sharing is sure of his salvation
 - + The person sharing is sure that he can guide the person listening on how to be saved
 - b. By the blood of Christ alone:
 - = Faith alone in the finished substitutionary work of Christ on the cross as the only source of forgiveness of sins, salvation, and eternal life
 - c. Through the power of God's Word alone:
 - = The person sharing believes that the Word of God and/or the Gospel, is the sword of the Spirit (Eph 6:17), and has inherent power (Heb 4:12-13; Rom 1:16-17; 1 Thess 2:13),
 - + That it will bring about conviction of sin, righteousness, and judgment (John 16:8)
 - ... Leading to a "hearing of faith" (Gal 3:1-5; Heb 4:2) in some who hear,
 - ... Allowing for their instantaneous conversion, if they repent and believe in the Gospel (John 5:24; 1 John 5:13; e.g. Acts 16:14; 16:30-31)
 - d. Instantaneous conversion:
 - = The person sharing believes from the words of Scripture that he can guide the contact to immediate repentance and salvation
 - + Following a hearing of faith,
 - + Even through saying a prayer of faith (Rom 10:9-10)
 - ... Leading to immediate justification by faith (Rom 1:16-17)
 - e. The role of a sinner's prayer:
 - = The sinner's prayer provides a guide to lead a person into verbal repentance of sin and verbal confession of Christ (Rom 10:9-10)
 - ... That being the only rightful "manner" of salvation (Acts 15:7-11; Rom 10:9-10, 13-15, 17); cf. the Medieval Cathar "*consolamentum*"

3. The fact that a person upon hearing the Gospel, must be given the opportunity to believe (following the biblical examples), and thus it appears that the person hearing must have freedom to receive Christ (the Holy Spirit's work in the heart not being fully discernible to the evangelist, but only to God):
 - a. This entire Council was attacking the fact that a lost person can turn to Christ outside of the preceding sacrament of "Holy" Baptism:
 - 1) A lost person was redefined as someone not having been baptized
 - 2) A saved person was redefined as someone who has been baptized
 - b. This Council attacked Evangelicalism at its heart, decisional preaching, the proclamation of the Gospel to the lost with a view to instantaneous conversion!
 - 1) Calling an unbaptized person to Christ was rendered illegitimate, being labeled "Semi-Pelagianism," a decision they could not make
 - 2) Calling a baptized person to Christ was also considered illegitimate, going against Rome's teaching on baptismal regeneration
 - 3) However, there did remain a misplaced decisional preaching in Rome's approach, of which examples are:
 - a) [Pope] Urban II (1088-1099) called young men to take up arms to regain the "Holy" Land back for the Church of Rome¹⁰¹⁹
 - b) The decisional proclamation of the reconverted Waldensian Durand d'Osca [de Huesca] (1208), which proclaimed the authority of the Roman Pontiff and of all the particular doctrines of Rome at that time¹⁰²⁰
 - c) Bernard of Clairvaux calling his hearers in Southern France to take up the fight against the so-called heretical Cathars,¹⁰²¹ who were given the name "Albigensian [Fr. *Albigois*]" by another "crusade preacher," Jacques de Vitry¹⁰²²
 - c. This Council leveraged a tangential "theological problem" in its age to hereticize any evangelist who would call his audience to make a decision for Christ!
4. Final preliminary conjecture: These canons seem to be the result of taking an existing Evangelical-type doctrinal statement (perhaps of Donatist origin), set against a sacramental (aka. sacerdotal) view of conversion itself; and using as much as possible of its original points and Scriptures, the Council of Orange theologians put just enough nuance in necessary points to turn it into a sacramental statement!
 - a. They turned the original arguments regarding conversion into a semantical game (playing with words, playing with the salvation of millions upon millions of lost souls)
 - b. Truly, "A little leaven leavens the whole lump of dough" (Gal 5:9)!

¹⁰¹⁹Jonathan Riley-Smith, *What Were the Crusades?* 3rd ed (San Francisco: Ignatius, 1977, 1992, 2002), 37-43.

¹⁰²⁰Heinrich Denzinger, Peter Hünermann, and Joseph Hoffmann, *Symboles et définitions de la foi catholique (Enchiridion Symbolorum)*, 38th ed. (Paris: Cerf, 1996), §790-797.

¹⁰²¹Jean Duvernoy, *Le Catharisme: Histoire des Cathares* (Toulouse, France: Privat, 1979), 205.

¹⁰²²Jean Duvernoy, *Le Catharisme: La Religion des Cathares* (Toulouse, France: Privat, 1976), 227-33.

THE CANONS OF THE COUNCIL OF ORANGE (529 AD)¹⁰²³ [WITH ANALYSIS]

CANON	ANALYSIS
<p>CANON 1. If anyone denies that it is the whole man, that is, both body and soul, that was “changed for the worse” through the offense of Adam’s sin, but believes that the freedom of the soul remains unimpaired and that only the body is subject to corruption, he is deceived by the error of Pelagius and contradicts the scripture which says, “The soul that sins shall die” (Ezek 18:20); and, “Do you not know that if you yield yourselves to anyone as obedient slaves, you are the slaves of the one whom you obey?” (Rom 6:16); and, “For whatever overcomes a man, to that he is enslaved” (2 Pet 2:19).</p>	<p>1.1 As far as NT evangelism goes, the “error of Pelagius” here relates to the fact that an evangelist has the obligation to give the unsaved person the opportunity to repent and believe the Gospel, immediately upon the hearing of the Gospel, and to decide for or against Christ (“Choose you this day whom you shall serve,” Josh 24:15; “Today if you hear His voice do not harden your heart,” Psa 95:7; Heb 3:7, 15; 4:7; “now is the acceptable time, now is the day of salvation” 2 Cor 6:2); as this Canon is framed, it seems that for this type of decision to be possible, the evangelist has to have a “semi-Pelagian” view of the sin nature, wherein the lost person has some opportunity to believe within himself, his “will” therefore being “unimpaired”—with never a mention of the power of God’s Word in this process (Heb 4:12-13; e.g. Acts 16:14):</p> <p>1.1.1. This attacks evangelism at its heart: the point of decision, the invitation to repent and believe</p> <p>1.1.2. Notice that this point removes and denigrates the individual obligation to decide for Christ, a position in which liberal Protestants would agree with Rome, in that they [liberal Protestants] would call an emphasis on personal conversion, an individualistic or personalistic tendency [rather than its inverse, their communitistic or socialistic tendency])</p> <p>1.2. The “error of Pelagius” here is that the entire body is “subject to corruption,” a point for which Evangelicals are also considered as having “Manichean tendencies,” whereas it is true that the entire body is subject to corruption (see my notes “Jesus on Total Depravity”); the deeper issue is twofold:</p> <p>1.2.1. Whether relics, holy objects, sacred statues, or the Host in the Eucharist are really a part of the “new creation” and are truly “holy” as affirmed by the Church of Rome?</p> <p>1.2.2. Whether humans, prior to conversion, are totally depraved in body, mind, soul, and spirit, and can do absolutely no good in the eyes of God, outside of first being converted? It seems that this truth is equivocated in this doctrine through the skillful application of their doctrine of Infant baptism, wherein the infant is cleansed of his “Original Sin”</p> <p>1.2.3 It must be noted that from an Evangelical point of view, the sacraments (incl. “Holy” Baptism) do not, cannot, and will not confer any type of grace whatsoever, but are merely human actions (John 1:13), two of which are done in obedience to commands of Christ (Matt 28:19-20; Luke 22:19); in fact, not only do the other Five Sacraments add to the Scriptures (which is strictly forbidden, Deut 4:2; 12:32; Prov 30:6; Rev 22:18), but they rob God and the Holy Spirit of their part in salvation, making every aspect of salvation into the human work conferred by an earthly and physical action by a priest of Rome, John 6:28-29</p> <p>1.2.4. Notice also how the Council of Orange skirts around the real issues of salvation by grace alone through faith alone upon the hearing of the Word of God proclaimed (Acts 15:7-11; Rom 10:17), the same being mimicked in the 1999 Lutheran-Catholic Declaration on Justification, in which salvation is by an equivocal “grace alone,” but never by “faith alone”!</p> <p>1.3. It would seem, therefore, from this Canon 1 of the Council of Orange, that anyone who feels that a person can and should make a decision for Christ upon hearing the Gospel can rightfully be accused of Pelagianism:</p> <p>1.3.1. Isn’t this the accusation of the high Calvinists against contemporary evangelists and evangelism? They deny NT evangelism on the basis of Augustinian anti-believer’s baptism philosophical theology—perhaps without even realizing it!</p> <p>1.3.2. Notice also that this same condemnation of decisional preaching by Rome led them to falsely accuse the Reformers of being “Humanists”, and similarly the preachers of the Second Great Awakening in the U.S. are accused of preaching to move the “human will”¹⁰²⁴</p> <p>1.4. Notice also that the entire logic of the Council of Orange stems from the writings of Augustine; this would be his third strike against Evangelicals:</p> <p>1.4.1. <i>Contra Donatisten</i> prohibited local congregational or any other local form of church government, while denying local congregations their obligation to use 1 Timothy 3 as a measuring stick for their leaders, leading to a host of problems related to leadership, accountability, and immorality in the history of the Church of Rome</p> <p>1.4.2. <i>Contra Manichean</i> discounted the concept of being “born again” (a new creation, 2 Cor 5:17) by the Holy Spirit by faith alone outside of the signs and symbols of the sacraments of the Church; this was an especially effective use of the fallacy of false composition by Augustine (see below)</p>

¹⁰²³The Second Council of Orange” (online); available at: From: <http://www.fordham.edu/halsall/basis/orange.txt>; accessed:

¹⁰²⁴“Protestant Evangelicalism of the 1820s and 1830s contributed a spiritual component to republican capitalism by preaching that human will, not divine power, could create order and virtue” (Michael A. Gordon, *The Orange Riots: Irish Political Violence in New York City, 1870 and 1871* [Ithica, NY: Cornell University Press, 1993], 11). Notice that Rome’s antithesis of preaching human will is focused on the so-called divine reception of grace received only when a priest pours water over the head of an infant.

	<p>1.4.3. Now the Council of Orange, based on Augustinian writings, attacks New Testament evangelism in a number of ways, as noted herein, calling those who practice New Testament evangelism “deceived by the error of Pelagius”</p> <p>1.5. One cannot ignore the subtleties of the methods of argumentation used by Augustine, in which groupings were made in order to group Evangelical thought with false teachers who exhibited certain related tendencies, then accusing the Evangelicals of all the falsehoods related to those false teachers:</p> <p>1.5.1. False grouping of groups of thought or beliefs, as in this case, is called the “fallacy of composition” in David Fischer’s <i>Historians’ Fallacies</i>¹⁰²⁵</p> <p>1.5.2. The methodology used by Augustine as relates to the “fallacy of false composition” seems to be as follows:</p> <p>1.5.2.1. The false teacher to be used for the fallacy of false composition has to be chosen very carefully; for he needs to exhibit at least one link of a distasteful teaching, which can then be used in labeling the target group, and yet he has to be a clear false teacher in some way (e.g. Manis for the Manicheans)</p> <p>1.5.2.2. The false teacher, once found and chosen, is described in every detail to show his theological inadequacies</p> <p>1.5.2.2.1. There seems to be an obsession, among Catholic apologists, to target any teaching that does not derive from their Traditions as the innovation of an individual</p> <p>1.5.2.2.2. This obsession becomes a double-edged sword for them:</p> <p>1.5.2.2.2.1. On one hand, to them, it proves that a teaching is not derived from a proper interpretation of Scripture, as it is not their interpretation of Scripture; the individual is therefore easy to anathematize and his memory and followers must then be extirpated</p> <p>1.5.2.2.2.2. On the other hand, when individual after individual exhibit the same supposed “misinterpretation” of Scripture, for example by disbelieving in infant baptism (and so forth), it becomes more difficult for Catholic apologists to prove that it is truly a brand new innovation; so they must redouble their efforts to find other areas of theological distinction, even going to extremes to find them!</p> <p>1.5.2.2.2.3. For example, in 1334, [Pope] John XXII wrote of the Fraticelli, “in this they follow the error of the Donatists” (of the 4th Century) and also, “Their third error conspires with the error of the Waldenses” and again, “The fourth blasphemy of these wicked [ones], bubbling forth from the poisonous source of the aforementioned Waldenses” (a 12th-13th Century group)¹⁰²⁶</p> <p>1.5.2.2.2.3.1. It is difficult to find a teaching to be the particular innovation of an individual if it is admittedly held by others in the history of the churches, and yea, throughout the history of the churches!</p> <p>1.5.2.2.2.4. Also, the Parliament of France (1527) accused the Protestant (called Lutheran at that time) distribution of vernacular Bibles as repeating the error of the Waldensians, Albigensians and Turlupins, the first two groups being 12th and 13th Century so-called heresies¹⁰²⁷</p> <p>1.5.2.3. The one area of commonality, to be used to later force the fallacious grouping, is then described in great detail</p> <p>1.5.2.4. The target group, which will be labeled as “heretical” via the false grouping is introduced as having the area of commonality described in 1.5.2.3., much to the glee of church administrators who do not</p>
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¹⁰²⁵“The *fallacy of composition* consists in reasoning improperly from a property of a member of group to a property of the group itself. This form of error is not restricted to groups of human beings but extends to all classes of things. And as such, it occurs in two varieties: First, it falsely extrapolates a quality of one group member to all group members. ... Second, it is possible to transfer the quality of a member of the group to the group itself” (David H. Fischer, *Historians Fallacies: Toward a Logic of Historical Thought* [New York: Harper, 1970], 219); the *converse fallacy of difference* applies here also (Fischer, 223-24).

¹⁰²⁶Heinrich Denzinger, §912-914. Translation mine.

¹⁰²⁷“Although the sacred books might be translated into languages, in that they are in their nature holy and good: yet the great danger of permitting the promiscuous reading of them, when translated without any explanation, is sufficiently shewn by the Waldensians, Albigensians and Turlupins, who have spread abroad many errors through this cause” (Margaret Deanesly, *The Lollard Bible and Other Medieval Biblical Versions* [Cambridge University Press, 1920; Eugene, OR: Wipf and Stock, 2002], 387-88).

	<p>appreciate the ecclesiastical competition of target group either</p> <p>1.5.2.5. The one area of commonality is then expounded in great detail (using the fallacious semantical distortion of accent),¹⁰²⁸ sometimes choosing only those people or practitioners from within the target group, who make sure targets to make the point, in order to set the stage for the next point</p> <p>1.5.2.6. Once the false grouping is clearly established by the proponent as having the one area of commonality, then coming in for the kill, the target group is now accused, by the fallacy of the perfect analogy,¹⁰²⁹ of every other area of falsehood already established in 1.5.2.2.</p> <p>1.5.2.6.1. Examples of this fallacious grouping is very common in Early Church historiography and theology; it takes place regularly using the following categories:</p> <p>1.5.2.6.1.1. Gnosticism (believing that they have a “special” knowledge), for those who believe that when a person is “born again” through prayer that they receive special or new insight into the Bible (1 Cor 2:14) and God’s work in the world (Eph 1:9)</p> <p>1.5.2.6.1.2. Docetic (believing that Christ was not human, but merely appeared human), for any who believe that the new birth (being “born again”) is all and only wrought inwardly by the Holy Spirit, outside of any outward physical or human sign (water) or outside of seeking to transform society (as in liberation theology)¹⁰³⁰</p> <p>1.5.2.6.1.3. Marcionite (posited a “God” of the Old Testament as different than the “God” of the New), for those who believe in a New Testament church and New Testament evangelism, rather than a church with vestments, priests, and sacrifices (sacraments) which simultaneously deemphasizes man’s depravity and the need for evangelism and conversion</p> <p>1.5.2.6.1.4. Manichean (dividing up the universe as a constant struggle between good and evil), for any who believe that there is such a category as “saved and lost” (Col 2:13), or who believe that Christians are in a spiritual battle with the forces of wickedness (2 Cor 4:3-4; 10:3-4)!¹⁰³¹</p> <p>1.5.2.6.1.5. Donatist (a separatist church movement in North Africa), for any who believe in a locally-ruled church or that the church is for believers only</p> <p>1.5.2.6.1.6. Pelagian (believing that man somehow has the ability to save himself), for any who believe that God can speak to the unbaptized soul to lead the person to repentance and faith, uniquely by the preaching of the gospel, outside of the use of an outward sign, symbol, or sacrament of the Roman church</p> <p>1.5.2.6.1.7. All these categories, and more, are constantly volleyed about in “academic” circles, and are regularly used as “maxim guns”¹⁰³² against authors, church leaders, and churches who happen to believe in New</p>
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¹⁰²⁸“The *fallacy of accent* occurs in an argument when meaning is distorted by emphasis” (Fischer, 271).

¹⁰²⁹“The *fallacy of the perfect analogy* consists in reasoning from a partial resemblance between two entities to an entire and exact correspondence” (Fischer, 247).

¹⁰³⁰“Even though fundamentalism is correct in insisting upon the divine inspiration of the Bible, the inerrancy of the Word of God and the other biblical truths included in the five fundamental points, its method of presenting these truths is embroiled in an ideology that is not biblical, though its representatives say they are. For they require an acceptance without compromise to rigid and imposing doctrinal attitudes, as the only source of teaching on the subject of the Christian life and salvation, a reading of the Bible that refuses all questioning and all critical research. ...

“The foundational problem with this fundamental reading is that, refusing to keep in mind the historical character of divine revelation, she finds herself incapable of fully accepting the truth of the Incarnation itself. Fundamentalism flees the narrow relationship between the divine and the human as regards relations with God. He refuses to admit that the inspired Word of God was expressed in human language and that it was transmitted, under divine inspiration, by human authors with limited capacities and resources. ...

“The fundamentalistic approach is dangerous, for she is attractive to persons who are looking for biblical answers to their life problems. She can trick them by offering them pious but illusory interpretations, rather than telling them that the Bible does not necessarily contain an immediate response to each of these problems. Fundamentalism invites, without saying it, a form of intellectual suicide. It places false sense of security to life, for it unconsciously confuses the human limitations of the biblical message with the substance of the divine message” (Commission biblique pontificale, *L’interprétation de la Bible dans l’Église*, 48-49, 50; translation mine).

¹⁰³¹For example, see George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* [Oxford: University Press, 1980], 210-211; Mark Noll, *The Scandal of the Evangelical Mind* [Grand Rapids: Eerdmans, 1994], 245 (both texts are cited in Chapter 7).

¹⁰³²Hilaire Belloc, “Whatever happens, we have got / The Maxim gun, and have not” (*The Modern Traveller* [1898]).

Testament evangelism or biblical conversion!

- 1.5.2.6.2. One particularly insidious example of this methodology is found in the 1484 *Hexenhammer* or *Malleus Maleficarum* of the Dominican Inquisitors Heinrich Kramer and Jacob Sprenger, in which they asserted that witches and atheists do not allow their infants to be baptized by the churches of Rome, thus Anabaptists who do not allow their infants to be baptized must also be witches or atheists!
- 1.5.2.7. Because the false teacher has been well chosen for this task, it is impossible to deny that he is truly theologically erroneous:
- 1.5.2.7.1. Likewise, the target group is in a lose-lose, as they left seeking to argue tangential points on behalf of someone with whom they do not agree
- 1.5.2.7.2. Likewise, the target group is made to argue something that they have been framed to believe, thereby framing them in with a tangential question
- 1.5.2.7.3. Furthermore, historical distance makes it almost impossible to accurately prove what some of these people actually did believe in the first place, as most of the material comes from their antagonists ("The first to plead his case *seems* just, *Until* another comes and examines him," Prov 18:17)
- 1.5.2.8. Once the proper links have been made, the target group has now been labeled and destroyed theologically; furthermore, ammunition is given to all future generations that they can use the same fallacy of perfect analogy to attack other opponents who hold similar views:
- 1.5.2.8.1. There is a balance here (as noted above): for while admitting that others may have had or may have similar views in the future, it is important to Rome to name each group by a unique name, to show the initiator of the movement to be a theological innovator, with a completely foreign interpretation of the Scriptures that no one else has ever had (Hence, Manichean, Donatist, Petrobusian, Henrician, Cathar, Waldensian, Albigensian, Fraticelli, Wycliffite, Lollard, Hussite, Anabaptist, Lutheran, Huguenot, etc.)
- 1.5.2.8.2. Once the new name has been coined, then every attempt is made to point out the divergences between all the various groups, while likewise maintaining that Rome has always held the same view in all things; as noted in a particularly vehement anti-Protestant writing coming off the pen of Jacques-Benigne Bossuet in 17th Century France, titled, *History of the Variations of Protestant Churches*;¹⁰³³ nevertheless, this writing had a long historical precedent of similar argumentation (e.g. Reinerius Saccho in A.D. 1250)
- 1.5.2.8.3. Rome's need to show that each group was an isolated individual having a completely novel theology and interpretation of Scripture has further bled over into denying any ties between:
- 1.5.2.8.3.1. Paulicians, Henricians, Petrobusians, and Waldenses
- 1.5.2.8.3.2. Bohemian Hussites and Alpine Waldenses
- 1.5.2.8.3.3. Alpine Waldenses and the Geneva Reformation
- 1.5.2.8.3. Meanwhile Rome has allowed for ties between:
- 1.5.2.8.3.1. The Bulgarian "Bogomiles" and the Cathars of Southern France (possibly due to the visit of the Bulgarian Orthodox Bishop Nicetas to Southern France in 1167)
- 1.5.2.8.3.2. The Fraticelli and the Donatists and the Waldensians (as noted above)
- 1.5.2.8.3.3. Wycliffe and Huss (in the Council of Constance, to condemn Hus to be burned at the stake)
- 1.5.2.8.3.4. Wycliffe and Luther (labeling Luther a Wycliffite, for a similar condemnation as that of Hus):
- 1.5.2.8.3.4.1. Luther, however, was not ignorant of what happened to Hus (100 years before his time), and the resulting crusade against the land of the Hussites¹⁰³⁴

¹⁰³³Jacques-Benigne Bossuet, *Histoire des variations des églises Protestantes* (Paris, 1688, 1740, 1760, 1821).

¹⁰³⁴"24. It is high time that we seriously and honestly consider the case of the Bohemians,[49] and come into union with them so that the terrible slander, hatred and envy on both sides may cease. As befits my folly, I shall be the first to submit an opinion on this subject, with due deference to every one who may understand the case better than I.

"First, We must honestly confess the truth, stop justifying ourselves, and grant the Bohemians that John Hus and Jerome of Prague were burned at Constance in violation of the papal, Christian, imperial safe-conduct and oath; whereby God's commandment was sinned against and the Bohemians were given ample cause for bitterness; and although they ought to have been perfect and to have patiently endured this great injustice and disobedience of God on our part, nevertheless they were not bound to approve of it and to acknowledge that it was well done. Nay, even to-day they should give up life and limb rather than confess that it is right to violate an imperial, papal Christian safe-conduct, and faithlessly to act contrary to it. So then, although it is the impatience

	<p>1.5.2.9. Once the target group is destroyed theologically, the next step is to work through political officials to have them outlawed and/or banished from their lands:</p> <p>1.5.2.9.1. This seemed to be a purpose of most of the Medieval Councils: 1st (1123), 2nd (1139), 3rd (1179), and 4th (1215) Lateran, 1st (1245) and 2nd (1274) of Lyons, Constance (1414), 5th Lateran (1512), Trent (1545-1564); not to mention the dozens of local councils not listed as “ecumenical councils”</p> <p>1.5.2.9.2. The decrees of the Councils and the Popes then being enforced by the local Bishops and/or traveling Papal Legates</p> <p>1.5.2.10. There remains one important step, that is the step of (1) not copying and/or (2) destroying any documents that are or may be construed as being positive or beneficial to the viewpoint of the identified “heretic” and the entire target group (cf. Deut 7:24; 9:14; 12:3; 29:20; Psa 9:5; 16:4; 109:13; Zeph 1:4; e.g. of the Amalekites, Exod 17:14; Deut 25:19; of the Baals, Hos 2:17), so that future generations cannot assess for themselves the fallacy of false grouping, leaving the counter-argument an argument from silence (Notice the intentional silence about the errors of the Knights Templar in their dissolution by the 1311 Council of Vienna: “We are silent here as to detail because the memory is so sad and unclean”):</p> <p>1.5.2.10.1. Hence, all of the writings of the “pseudo Christian” [acc. to Constance] Wycliffe were condemned to be burned in 1410, following the 1408 Council of Oxford; the required burning of Wycliffe’s books was again decreed in the 1415 Council of Constance (“for the condemnation of the said Wyclif and his memory”);¹⁰³⁵ the fact that we have so many of his documents extant is a miracle, given the power and authority of the Church of Rome, also being an attestation of the power of movable type invented in Guttenberg in 1455.</p> <p>1.5.2.10.2. The 1415 Council of Constance also decreed the burning of all of the books and works of John Hus, after burning him at the stake; the reason any of those remains is due to the strength of the Hussite movement in Bohemia, a movement which maintained political power until 1434, and which maintained ties to the Waldensian movement of the Italy’s Piedmont area (See Gonnet and Molnar, <i>Les Vaudois au Moyen Age</i>)</p> <p>1.5.2.10.3. A side note is in order here:</p> <p>1.5.2.10.3.1. Most Protestants and Evangelicals (along with Luther) agree that 14th Century Wycliffe and 15th Century Hus taught Reformation-type doctrines; these facts are verifiable because of their manuscripts which still exist;</p> <p>1.5.2.10.3.2. If one goes back to the 12th-13th Century Waldenses, there is less clarity, as historical distance has lost virtually all of their records;</p> <p>1.5.2.10.3.3. If one goes back to the 11th-12th Century so-called Paulicians, Henricians (aka. Cathars or Albigenses), and Petrobusians it is even more difficult, the lens of historical distance being unclear as their names and writings are primarily known to us only through the antithetic writings of Rome.</p>
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of the Bohemians which is at fault, yet the pope and his followers are still more to blame for all the trouble, error and loss of souls that have followed upon that council.

“I have no desire to pass judgment at this time upon John Hus’s articles or to defend his errors, though I have not yet found any errors in his writings, and I am quite prepared to believe that it was neither fair judgment nor honest condemnation which was passed by those who, in their faithless dealing, violated a Christian safe-conduct and a commandment of God” (Luther, “An Open Letter to Christian Nobility”; available at: <http://www.iclnet.org/pub/resources/text/wittenberg/luther/web/nblty-06.html>; accessed: 11 Oct 2005; Internet).

¹⁰³⁵“After these things had again been brought to the notice of the apostolic see and a general council, the Roman pontiff condemned the said books, treatises and pamphlets at the lately held council of Rome [In 1412 (Msi, 27, 505-508)], ordering them to be publicly burnt and strictly forbidding anyone called a Christian to dare to read, expound, hold or make any use of any one or more of the said books, volumes, treatises and pamphlets, or even to cite them publicly or privately, except in order to refute them. In order that this dangerous and most foul doctrine might be eliminated from the church’s midst, he ordered, by his apostolic authority and under pain of ecclesiastical censure, that all such books, treatises, volumes and pamphlets should be diligently sought out by the local ordinaries and should then be publicly burnt; and he added that if necessary those who do not obey should be proceeded against as if they were promoters of heresy. ...

“This holy synod, therefore, at the instance of the procurator-fiscal and since a decree was issued to the effect that sentence should be heard on this day, declares, defines and decrees that the said John Wyclif was a notorious and obstinate heretic who died in heresy, and it anathematizes him and condemns his memory. It decrees and orders that his body and bones are to be exhumed, if they can be identified among the corpses of the faithful, and to be scattered far from a burial place of the church, in accordance with canonical and lawful sanctions” (“Council of Constance [1415]”; available at: <http://www.dailycatholic.org/history/16ecume2.htm>; accessed: 23 Sept 2004).

- 1.5.2.10.3.4. Knowledge of the non-Roman Western Church in the 5th through 11th Centuries is a virtual black hole, rightly called the “Dark Ages”, with the Early Church only slightly more illuminated due to manuscripts available from the Eastern Orthodox Churches and other non-Latin sources
- 1.5.2.10.4. The lack of information in early church evangelism, or perhaps a misemphasis in the reporting of early church evangelism, led Adolph Harnack to a self-fulfilled prophetic approach to finding social activity as the method and power of Early Church evangelism:
- 1.5.2.10.4.1. Harnack’s emphasis seems to have been recently picked up by Rodney Stark in his book on the growth of the early church
- 1.5.2.10.5. The result of a lack of information on the non-sacramental churches of the early church period and the early Middle Ages forces a study of such to be little more than a study of:
- 1.5.2.10.5.1. The legitimizing of Rome and its role
- 1.5.2.10.5.2. The development of the sacramental system and the benefits of such
- 1.5.2.10.6. Another comment may be appropriate here, Rome is not the only one guilty of using false grouping, this fallacy is also used with unfortunate effectiveness in contemporary times:
- 1.5.2.10.6.1. For example the label “Landmarkist” has been an effective verbal sledgehammer to discourage historical inquiry into the true church of the “Middle Ages”
- 1.5.2.11. Use “fallacy of false composition” on all competing church groups that have a similar area of commonality
- 1.5.2.12. Repeat as necessary.
- 1.5.3. Rome has made good use this sequence, based on the writings of Augustine, for many groupings which they deemed competitors to their church monopoly; the list is long, and many names are lost in the sands of time: the Paulicians, the Henricians, the Petrobosians, the Cathars, the Publicani, the Albigenses, the Waldenses, the Wycliffites, the Lollards, the Hussites, the Lutherans, the Calvinists, the Zwinglians, etc...
- 1.5.3.1. Then another game is played, as follows:
- 1.5.3.1.1. The historical dissonance argument, whereby, through returning to the original perpetrator or false teacher above, they can deny the application of the Second Council of Orange for contemporary issues, while using the findings of the Council to apply it to contemporary issues
- 1.5.3.1.2. The target group is made to focus so strongly on the contemporary issue of the historical perpetrator, so that they begin to teach the findings of the Council (such as the Second Council of Orange) as orthodoxy, not realizing that in so doing they are driving a double-edged sword through their own theology and practice
- 1.5.3.2. This game (1) clouds the real issues in the early church, (2) leads researchers down theological dead ends in research, by which they “learn but never come to a knowledge of the truth” (2 Tim 3:7), (3) causes Evangelical researchers either to agree with Rome’s condemnations (due to partial information) or to defend those who have been chosen as straw men to falsely typify the teaching of an entire group or even a civilization, and (4) therefore Evangelical researchers may undermine their own theology by using Rome’s partial data, often without even knowing it, because of a false historical analogy
- 1.5.3.2.1. Once Rome has found an Evangelical theologian who agrees with their condemnations, they promote the teachings of that Evangelical theologian, pitting Evangelical versus Evangelical (and thereby maintaining an innocent third-party position), a methodology which they have used since at least the 12th Century against the Albigenses, and then in the 15th Century against the Hussites
- 1.5.3.2.2. Then, using the fallacy of prevalent proof, a new Evangelical teaching emerges over time, following the question-framing received from the extant writings from Rome
- 1.5.3.2.3. It would seem like this game was played with the Landmark Controversies of the late 19th and early 20th Centuries among Southern Baptists (i.e. the Whitsitt Controversy), thereby cutting them from their pre-Reformation roots, cutting them from the immense bloodshed from the 12th-16th Centuries, leading to compromise in cooperation with the Church of Rome by the end of the 20th Century, as typified in the “Evangelicals and Catholics Together Statement” of 1994 (originally signed by two Southern Baptists, and then recinded on a vote of the SBC)
- 1.5.3.3. The most common use of this game is in Christology, whereas, the various “heretical” views of the interaction of the divine and human natures of Christ are used to described (see more detail above):
- 1.5.3.3.1. The doctrine of salvation (by which the “born again” emphasis of Evangelicals tends to be Docetic):

	<ul style="list-style-type: none"> 1.5.3.3.1.1. Docetism is the view that Christ merely appeared to come in the flesh, but He was only a ghost 1.5.3.3.1.2. Therefore those who believe that salvation is by faith alone, without water being sprinkled on the head, nor any other physical attribute of the sign or symbol of a sacrament, are considered docetic 1.5.3.3.1.3. Likewise, those who emphasize that salvation consists only of forgiveness of sins, entrance into spiritual sonship, and the granting of eternal life, while not emphasizing the God's rulership over all of the created order and participation in the redemption of life here-and-now, are merely betraying docetic tendencies, as have, in this view, conservative U.S. Evangelicals 1.5.3.3.1.4. Moreover, every attempt possible is being made to move Evangelicals from this position, including the revising of historical studies, etc. 1.5.3.3.2. The inspiration of Scripture (in which the inclusion of the human weaknesses and errors is merely consistent with the human part of Jesus in Chalcedon [see the 1994 <i>Pontifical Commission on Biblical Interpretation</i>, "Fundamentalist Interpretation"]) <ul style="list-style-type: none"> 1.5.3.3.2.1. Consider the 1994 <i>Pontifical Commission</i>, headed by Joseph Cardinal Ratzinger, aka. [Pope] Benedict XVI¹⁰³⁶ 1.5.3.3.3. The doctrine of the Eucharist (by which Rome views their belief in transubstantiation as being consistent with the orthodox view of the Trinity): <ul style="list-style-type: none"> 1.5.3.3.3.1. Again, the Zwinglian view that the elements of the Eucharist are in memorial only, is seen as ignoring the dual nature of the God-man in Christology 1.5.3.3.4. Virtually every doctrinal differentiation between Rome and Evangelicalism can be cited by Rome as being the result of a Christological misunderstanding. <p>1.5.4. Consider, for example, the possibility of using the "fallacy of false composition" to make all Baptists in the U.S.A. believe like the Baptist pastor from Topeka, Kansas, Fred Phelps, who has emphasized, "God Hates Gays":</p> <ul style="list-style-type: none"> 1.5.4.1. There is ample evidence (newspaper, television, etc.) of what Fred Phelps taught, that he was a pastor, and that he called himself a Baptist 1.5.5.2. All that is needed is to make the link between Fred Phelps and every other Baptist in America (a fallacious argument, but not a very hard sell), and to ignore what all other Baptists teach 1.5.4.3. There we have it, all Baptists in America think, preach, and teach like Fred Phelps <ul style="list-style-type: none"> 1.5.4.3.1. This kind of argument could be used very effectively in France, much to the detriment and consternation of French Baptists who are forced to defend themselves from a view that they have never held, and who gain a jaded view of all American Baptists because of the false grouping 1.5.4.4. Now, as Rome's Bishop of the St. Joseph diocese (St. Joseph, Missouri), would you not want to encourage Fred Phelps, to send him support by secondary means, to purchase his books, to encourage those who are counseling him to go even farther? Why, yes you would! Fred Phelps is a perfect pawn for future use for the "fallacy of false composition," a fallacious method of argumentation used by Rome since Augustine (354-430 A.D.) <p>1.5.5. Imagine by the same methodology by making all Evangelicals in the U.S. into snake handlers, Mormons, or Jehovah's Witnesses (none of these false groupings are hard to "prove" for someone unfamiliar with the differences), or by making all TV evangelists into Jim Baker's or Jimmy Swaggart's (I have experienced this last false grouping in a Quebec newspaper, and the former in French writings on religions and cults):</p> <ul style="list-style-type: none"> 1.5.5.1. It sets up a "guilty until proven innocent" scenario 1.5.5.2. It also sets up a "damned if I do, damned if I don't" scenario 1.5.5.3. The only way to avoid this fallacious grouping is to give in and join the Church of Rome, making one in a long series of compromises to the teachings of the Bible.
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¹⁰³⁶The foundational problem with this fundamental reading is that, refusing to keep in mind the historical character of divine revelation, she finds herself incapable of fully accepting the truth of the Incarnation itself. Fundamentalism flees the narrow relationship between the divine and the human as regards relations with God. He refuses to admit that the inspired Word of God was expressed in human language and that it was transmitted, under divine inspiration, by human authors with limited capacities and resources. For this reason, he tends to treat the biblical text as if it were dictated word for word by the Spirit and is not able to recognize that the Word of God was formulated in the language and the phraseology conditioned by this or that period. He accords no attention to literary forms and to the human ways of thinking which are present in the biblical text, of which many are the fruit of an elaboration that stretched over long periods of time and wear the marks of strongly different historical situations" (Commission biblique pontificale, *L'interprétation de la Bible dans l'Église* [Quebec: Fides, 1994; Paris: Cerf, 1994], 49; trans. mine).

	<p>1.5.6. By the way, what led me to consider this use of Augustine was three things:</p> <p>1.5.6.1. Rome finding “Manicheans” in every age, including U.S. Evangelicals being labeled as having “essentially Manichean” by George Marsden in his <i>Fundamentalism and American Culture</i>,¹⁰³⁷ and having “Manichean tendencies” by Mark Noll in his <i>Scandal of the Evangelical Mind</i>.¹⁰³⁸</p> <p>1.5.6.2. The use of Augustine by Peter the Lombard, Bishop of Paris, in arguing for the “signs and the symbols” as the Central Interpretive Motif of a theology of salvation (hence, sacramentalism)¹⁰³⁹</p> <p>1.5.6.3. Thomas Aquinas’ ample use of Augustine to promote the inquisitorial practices of the early Dominicans in his <i>Summa Theologica</i>.</p> <p>1.5.7. Likewise confusing is the Reformed or high Calvinist use of Augustine to buttress select points of theology, such as predestination, which Augustine seemed to teach from a purely sacramental point of view, as we shall see below...</p>
<p>CANON 2. If anyone asserts that Adam’s sin affected him alone and not his descendants also, or at least if he declares that it is only the death of the body which is the punishment for sin, and not also that sin, which is the death of the soul, passed through one man to the whole human race, he does injustice to God and contradicts the Apostle, who says, “Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned” (Rom 5:12).</p>	<p>2.1. True, but framing the question to confuse NT evangelists, and setting up the next points with some truth:</p> <p>2.1.1. Many of these points seem like they are taken from the selections of an unknown evangelistic and non-sacramental document, and then reframed to be used against them</p> <p>2.2. Here is the framing of the question: if, from Canon 1, anyone thinks that people can decide for themselves about salvation after they have heard a clear Gospel presentation, likewise they are also affirming that Adam was not the Federal Head of sin, with which most conservative and even mildly Calvinistic Evangelicals heartily agree:</p> <p>2.2.1. Evangelistic persons are placed in a “no-win” situation:</p> <p>2.2.1.1. Do call people to decision (as Scripture affirms and exemplifies), and then do not believe that Adam’s sin nature was passed on to all humanity (as the Scripture clearly teaches)</p> <p>2.2.1.2. Do not call people to decision (against the teaching and examples of Scripture), but do believe that Adam’s sin nature was passed on to all humanity (as the Scripture clearly teaches)</p> <p>2.2.1. Canon 2 counterpoises two beliefs with a causal fallacy, by taking a practice and making it appear contradictory to an unrelated theological question, thereby making two biblical teachings appear contradictory</p> <p>2.2.1.1. The causal fallacy is called “the fallacy of <i>cum hoc, propter hoc</i>,” which Fischer explained, “mistakes correlation for cause.”¹⁰⁴⁰ In this case, I am using this fallacy to describe, “you do this, therefore you must believe this”; whereas, it could also be described as a “false analogy” (see above)</p> <p>2.3. Furthermore, the Council of Orange Divines applied equivocal language here, as causing even further theological confusion, since Canon 2 does not affirm Federal Headship (necessary for the concept of Substitutionary Atonement), rather it affirms either:</p> <p>2.3.1. A limited Federal Headship of Adam, or</p> <p>2.3.2. The Natural Headship of Adam, with its affirmation “not also that sin”</p> <p>2.4. Canon 2 affirms that “sin, which is the death of the soul, passed through”; hence, sin, not depravity, pass through; does this mean in a Federal way, that the depraved nature was passed on prior to committing sin, or that sin’s punishment, once a person necessarily sins was passed on? It is likely the second, as there is intentional equivocal language built into this Canon.</p>
<p>CANON 3. If anyone says that the grace of God can be conferred as a result of human prayer, but that it is not grace itself which makes</p>	<p>3.1. Is not this a Canon against a “Sinner’s Prayer”? How amazing! And that in the 6th Century after Christ?</p> <p>3.2. The second part of this Canon adds the concept of “grace”, which has no direct relationship to a “Sinner’s Prayer”:</p> <p>3.2.1. From the Augustinian Sacramental perspective, the infusion of the grace of God cannot be bestowed by God outside of (1) the sacraments of the Roman Church and (2) the “signs and symbols” that correspond to the grace bestowed (new birth=holy water, Lord’s Supper [Holy Eucharist]=holy wafer [Host], holy unction=holy oil, etc.); for Rome, the conferring of grace must always include a physical sign and/or symbol</p> <p>3.2.2. The “Sinner’s Prayer” fails the sacramental test in several ways:</p>

¹⁰³⁷George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism, 1870-1925* (Oxford: University Press, 1980), 210-211.

¹⁰³⁸Mark Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994), 245.

¹⁰³⁹Peter the Lombard, *Sentences*, Book 1, Distinction 1, Chap 1, “Every doctrine concerns things and/or signs”; available from: <http://www.franciscan-archive.org/lombardus/opera/l1-01.html>; accessed: 16 May 2006; Internet.

¹⁰⁴⁰Fischer, 167-69.

<p>us pray to God, he contradicts the prophet Isaiah, or the Apostle who says the same thing, "I have been found by those who did not seek me; I have shown myself to those who did not ask for me" (Rom 10:20, quoting Isa 65:1).</p>	<p>3.2.2.1. It is verbal only, so it does not include a physical "sign and symbol" associated with it</p> <p>3.2.2.2. It is not conferred by the approved clergy of the Church of Rome, thus no grace of God can be conferred through a "Sinner's Prayer"</p> <p>3.2.2.3. Furthermore, and even more problematic, the heretics [and less-likely schismatics] who do share the Gospel using a sinner's prayer in their call to commitment (called by the inquisitors of the Cathars "consolementum" and "worshipping the perfects" [as Rome did not believe that they were preaching Christ, so the heretics must have been preaching "themselves" 2 Cor 4:5]) are going against the teaching of Rome against the laity preaching the Gospel (which became a capital crime after 1184, 1215)</p> <p>3.2.3. Therefore, from an Augustinian Sacramental position, a "Sinner's Prayer" does not, cannot, and can never suffice, for the eternal salvation of the soul (even though this is clearly taught in John 5:24; Acts 16:30-31; Rom 10:9-10, 13), whereas the prayer whispered over the Holy Water prior to Holy Baptism of infants does suffice!¹⁰⁴¹</p> <p>3.2.4. Herein is the non-sequetor:</p> <p>3.2.4.1. Prayer is valid, but just not the "Sinner's Prayer"</p> <p>3.2.4.2. Yet the prayer of the priest over the Holy Water in preparation for the Sacrament of Holy Baptism is deemed efficacious</p> <p>3.2.4.3. But the prayer of the sinner who repents is not deemed efficacious; and this quite against the examples and teachings of Scripture, for example:</p> <p>3.2.4.3.1. King David who verbally repented, 2 Sam 12:13</p> <p>3.2.4.3.2. King David after asking for a census to be taken, 1 Chron 21:8, "So David said to God, 'I have sinned greatly, because I have done this thing; but now, I pray, take away the iniquity of Your servant, for I have done very foolishly'"</p> <p>3.2.4.3.3. The words of the Prodigal Son, Luke 15:18, 21</p> <p>3.2.4.3.4. The repentant sinner, Luke 18:13, "God, be merciful to me a sinner!"</p> <p>Etc.</p> <p>3.2.4.4. Both are a matter of prayer—it is only the context that is different:</p> <p>3.2.4.4.1. Initiation: parents (or other third party) versus the guilty individual</p> <p>3.2.4.4.2. Timing: unconsciously (as an infant) versus consciously</p> <p>3.2.4.4.3. Person involved: approved priest versus the person in need of grace</p> <p>3.2.4.4.4. Efficacy (power): hierarchical ties to Bishop of Rome versus the Holy Spirit working directly on the individual heart</p> <p>3.2.4.4.5. Intermediary: a priest versus no one!</p> <p>3.2.4.5. The differences involved are stunning and unresolvable</p> <p>3.3. Furthermore the question-framing in the second highlighted phrase is laughable: Does any Evangelical actually believe that it is possible for a lost person to, (1) hear the Gospel, (2) have a hearing of faith, (3) be challenged to pray a sinner's prayer, and (4) pray to repent and believe, outside of God's grace first working in, with, and by the Word of God, and God's Holy Spirit giving a hearing of faith by the grace of God, God's grace breaking the person's stubborn will and providing that the person have the will to repent and believe? Rather God's grace and Holy Spirit must superintend the entire process, as He is the giver of saving faith (Gal 3:22)!</p> <p>3.3.1. Since the Council of Orange has purposefully omitted the power of the Word of God and the Gospel of Christ, and because they have limited the giving of grace to the signs and symbols of the sacraments of their church, they are left with denying that the grace of God operates through the Word proclaimed—a doctrine Rome has ignored for over a millenia and a half!</p> <p>3.3.1.1. Pray tell, what then do they preach? The church, the saints, and the sacraments?</p> <p>3.3.1.2. Where do they feel that their power lies? The keys given to Peter and his successors (Matt 16:17-19)?</p> <p>3.3.1.3. Does it not appear that the existence and growth of the Evangelical church a threat to their soteriological and ecclesiological monopoly? Absolutely!</p> <p>3.4. Thus, as has been noted, this Canon contains a non sequetor, is it possible for a person to pray a true "Sinner's Prayer" from a contrite heart (Luke 18:13-14), outside the grace of God? And furthermore, if one does pray a "Sinner's Prayer" (whatever the particular wording, Rom 10:13) from a truly contrite heart (Psa 51:17), does not God hear, and hearing does He not forgive (1 John 1:9-2:2; 5:13-15)? Absolutely He does! He honors His Word, not the words of men from some particular church, no matter how old or how large it may be!</p>
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¹⁰⁴¹¶1257The Lord himself affirms that Baptism is necessary for salvation. ... The Church does not know any means other than Baptism that assures entry into eternal Beatitude [for sure not a 'Sinner's Prayer,' as we note in the Council of Orange]; this is why she takes care not to neglect the mission that she has received from the Lord to see that all who can be baptized are 'reborn of the water and the Spirit.' *God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments* (Catechism of the Catholic Church, §1257).

	3.5 Notice also this canon's taking Romans 10:20 as applying to infants, whereas in its context, "those who did not search for God" were Gentiles, as opposed to Israel (Rom 10:21).
<p>CANON 4. If anyone maintains that God awaits our will to be cleansed from sin, but does not confess that even our will to be cleansed comes to us through the infusion and working of the Holy Spirit, he resists the Holy Spirit himself who says through Solomon, "The will is prepared by the Lord" (Prov 8:35, LXX), and the salutary word of the Apostle, "For God is at work in you, both to will and to work for his good pleasure" (Phil 2:13).</p>	<p>4.1. Here the cleansing of the will allowing man to call out for the mercy of God is confused with the need for "Sacrament of Baptism" (of which Peter's successor in Rome alone holds the "keys") by which the will is first prepared to receive grace—again the sacramental view of salvation skews what is really being said; these are half truths.</p> <p>4.2. The irony is that the Church of Rome assumes that through the outward symbol of their "Holy Baptism" (given to an infant involuntarily and without their knowledge) the sinful nature is cleansed (this is their very long belief, as described by contemporary Rome in the <i>Catechism of the Catholic Church</i>)¹⁰⁴² therefore preparing the recipient of baptism to further receive the unending and always necessary emanations of grace for salvation for the rest of their life¹⁰⁴³—without any possibility of assurance of salvation, which is the No. 1 Cardinal Sin, "Pride" (by the way, Augustine decried the pride of the Manicheans, and Aquinas in his <i>Summa Theologica</i>, SS, has a section on the vainglory of the heretics)!</p> <p>4.3. True pride is believing that a priest pouring water into a infant's ear or forehead (1) confers grace, (2) removes the stain of original sin, (3) changes the infant's will, and (4) has anything to do with salvation (more about baptismal regeneration below)</p> <p>4.4. Notice how the effectuality of the Word of God is left out of Canon 4; again, the Council of Orange appears so bent on removing from man the responsibility of individually responding to God, that it frames the question in such a way that in calling for a decision for Christ the evangelist is seeking man's will to be the trigger for cleansing from sin; this question framing is hardly excusable:</p> <p>4.4.1. Again we have the same problem that we discussed under Canon 1, so much of God's working through His Word and the Gospel of Christ is left out of the equation, that it posits a false premise</p> <p>4.4.2. Again, from the human side of conversion, after hearing the Gospel, man's will must turn or change (in New Testament evangelism), as part of his conversion, and prior to God enacting regeneration and justification on his behalf; again the issues are looking at conversion from the standpoint of the evangelist (man), or from the standpoint of God; Scripture contains both simultaneously (in an fully God-fully man [hence, incarnational] way, to use Christological terms)</p> <p>4.4.3. Canon 4 is framing the question as strongly and antithetically to New Testament evangelism as possible, by framing those who believe that man must decide for or against Christ, as believing that unsaved man has an untainted will allowing him to change, and likewise by that that change of man's will is the trigger for cleansing from sin:</p> <p>4.4.3.1. Understandably, this is when high Calvinists become wary when they hear an evangelist asking people to say a sinner's prayer, and after this verbalized prayer, telling those who prayed that they are children of God, have eternal life, are born again, etc.</p> <p>4.4.3.2. Again, however, from the standpoint of the evangelist, he is merely repeating concepts of "justification by faith" and assurance of salvation as found in the Bible (Isa 1:18; 53:4-6; 55:6-7; John 1:11-13; 3:16; 5:24; 2 Cor 5:17, 21; 1 Peter 2:24; 3:18; 1 John 5:11-15; etc.)</p> <p>4.4.3.1. True, great care must be taken here not to go beyond Scripture by either subtracting from it or adding to it</p> <p>4.4.4. Remember that Rome, through its Sacrament of Penance,¹⁰⁴⁴ already well defined by the time of Jerome,¹⁰⁴⁵ had the only authority to declare absolution from sin,¹⁰⁴⁶ so Canon 4's issue is not, whether a man must</p>

¹⁰⁴²¶1263 By Baptism, *all sins* are forgiven, original sin and all personal sins, as well as the punishment for sin. In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God [and the representative of His Son on earth, the Vicar of Christ!] (Ibid., §1263).

¹⁰⁴³¶1426 *Conversion* to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us 'holy and without blemish', just as the Church herself, the Bride of Christ, is 'holy and without blemish'. Nevertheless the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls *concupiscence*, which remains in the baptized such that with the help of the grace of Christ [i.e. these same sacraments] they may prove themselves in the struggle of the Christian life. This is the struggle of *conversion* directed toward holiness and eternal life to which the Lord never ceases to call us" (Ibid., §1426).

¹⁰⁴⁴¶1422 Those who approach the sacrament of Penance obtain pardon from God's mercy for the offence committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example and by prayers labours for their conversion.

"1423 It is called the *sacrament of conversion* because it makes sacramentally present Jesus' call to conversion, the first step in returning to the Father from whom one has strayed into sin.

	<p>change his will prior to justification, Canon 4's issue appears to be the removal of the human mediation of a priest out of the equation</p> <p>4.4.4.1. The framers of Canon 4 skillfully pitted the high Calvinists against the low Calvinists, while giving themselves enough wiggle room for their sacramental notions—an ingeniously evil argumentation, which they have propagated to divide Bible believing Christians since the time it was first put in print!</p> <p>4.5. The Council of Orange may well show how some theologians can be and are encouraged to convert from high Calvinism straight into the Church of Rome, a strange change of allegiances, via the false premises and insidious analogies of these Canons.</p>
<p>CANON 5. If anyone says that not only the increase of faith but also its beginning and the very desire for faith, by which we believe in Him who justifies the ungodly and comes to the regeneration of holy baptism -- if anyone says that this belongs to us by nature and not by a gift of grace, that is, by the inspiration of the</p>	<p>5.1. Again we have a wrestling match between man being able of his own accord to call upon the name of the Lord to be saved, and the sheepish insertion of the concept of "holy" baptism (which is actually the center point of Rome's theology of salvation, see footnote below), and the idea of denying the very grace of God (by which Rome accuses all detractors who do not agree with their Seven Sacraments and all their other Holy Traditions, included in their list of detractors were/are all the Protestant Reformers).</p> <p>5.2. Again, in the mind of Rome, "Holy" Baptism = being born in the Spirit, born from above, etc.,¹⁰⁴⁷ in Baptist theology baptism follows being born of the Spirit;¹⁰⁴⁸ it's a question of which comes first, Baptism (which in Rome's case savingly amends the will), or conversion (which must then be followed by believer's baptism).</p> <p>5.3. Herein, Evangelicals who believe in infant baptism have a confusing dilemma (quite a few false premises in this Canon), trying to reconcile two opposing views of baptism's role in conversion (which was also an issue for the Reformers); no wonder Presbyterians, who adhere to infant baptism, ascribe that some grace is conferred thereby.</p> <p>5.4. A false premise involved in Canon 5: 5.4.1. Man's will [to chose to be saved] is posited <i>against</i> the grace of God itself; as if they are in opposition! 5.4.1.1. This is not the Bible's problem (for example note the verbs in Jer 35:15), but it is philosophical theology's problem (man's limited reason) 5.4.1.2. Even by positing this problem, the Council of Orange set in motion an artificial debate among born-again Christians, which comes first "the chicken or the egg?" 5.5.1.3. While many second generation Evangelical Christians may subtly and Roman Catholics not so subtly undermine God's role,¹⁰⁴⁹ either through thinking that man is good enough to save himself</p>

"It is called the *sacrament of Penance*, since it consecrates the Christian sinner's personal and ecclesial steps of conversion, penance and satisfaction.

¹⁴²⁴It is called the *sacrament of confession*, since the disclosure or confession of sins to a priest is an essential element of this sacrament. In a profound sense it is also a 'confession'—acknowledgement and praise—of the holiness of God and his mercy towards sinful man.

"It is called the *sacrament of forgiveness*, since by the priest's sacramental absolution God grants the penitent 'pardon and peace'

"It is called the *sacrament of Reconciliation*, because it imparts to the sinner the love of God who reconciles: 'Be reconciled to God.' He who lives by God's merciful love is ready to respond to the Lord's call: 'Go, first be reconciled to your brother' (Ibid., §1422-24).

¹⁰⁴⁵"It may be that God will forgive thy sins.' In view of the fact that the blessed Daniel, foreknowing the future as he did, had doubts concerning God's decision, it is very rash on the part of those who boldly promise pardon to sinners. And yet it should be recognized that indulgence was promised to Nebuchadnezzar in return, as long as he wrought good works" (*Jerome's Commentary on Daniel*, trans. by Gleason L. Archer, Jr. [Grand Rapids: Baker, 1958], 52).

¹⁰⁴⁶"Today the word 'ordination' is reserved for the sacramental act which integrates a man into the order of bishops, presbyters or deacons, and goes beyond a simple *election, designation, delegation* or *institution* by the community, it confers a gift of the Holy Spirit that permits the exercise of a 'sacred power' (*sacra potestas*) which can come only from Christ himself through his Church" (*Catechism of the Catholic Church*, §1538).

¹⁰⁴⁷"¶1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (*vitae spiritualis iannua*), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are *incorporated into the Church and made sharers in her mission: 'Baptism is the sacrament of regeneration through water and the word'* (Ibid., §1213).

¹⁰⁴⁸Note the eloquent words of Balthasar Hubmaier on the role of baptism in salvation: "From all this follows that this outward baptism unto Christ is nothing else than a public profession of the inward obligation. By it, man confesses publicly that he is a sinner, and admits his guilt. Yet he believes that Christ, through His death, has atoned for his sins, and that by the resurrection has made him righteous in the sight of God, our heavenly Father. Therefore he has determined to confess openly and publicly the faith and the name of Jesus Christ. Also he has promised to live henceforth according to the Word of Christ, but not in human strength, lest the same thing befall him as befell Peter" (Balthasar Hubmaier, "A Summary of the Entire Christian Life," W. O. Lewis, ed., trans. by G. D. Davidson [Liberty, MO: Archives, William Jewell College Library], 1:59-63).

<p>Holy Spirit amending our will and turning it from unbelief to faith and from godlessness to godliness, it is proof that he is opposed to the teaching of the Apostles, for blessed Paul says, "And I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil 1:6). And again, "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God" (Eph 2:8). For those who state that the faith by which we believe in God is natural make all who are separated from the Church of Christ by definition in some measure believers.</p>	<p>(through some form of universalism), or giving certain men (priests) the role of saving or denying salvation by their sacraments and anathemas (cf. the keys given to Peter), it is only Evangelical Christians that hold them both in check!</p> <p>5.5.1.4. This false dilemma communicated in the Council of Orange is really a false dichotomy, comparing apples and oranges, and making an issue of it; and lo and behold, has Calvinism and Arminianism become an issue, but not among liberal Protestants and Roman Catholics, rather, only for those who actually believe in the new birth and the absolute truthfulness of Scripture!</p> <p>5.4.2. Baptism, "Holy" Baptism, is insidiously thrown in as an afterthought, when it is actually the centerpiece of Rome's theology of salvation (see below), again because this council was and is used to pit two Evangelical points against each other</p> <p>5.4.3. Therefore, anyone who posits that man "must change his ways" (repent, e.g. Jer 35:15), or "must chose" (as is actually stated <i>maint</i> times in Scripture) following the proclamation of the Gospel, is actually, according to Canon 5, undermining the grace of God and/or going against the Reformed "Doctrines of Grace" so to speak, whereas the verses that these sacramentalists use as prooftexts are verses that they themselves neither believe, practice, nor honor!</p> <p>5.5. Canon 5 confuses salvation, "unbelief to faith," with spiritual growth, "godlessness to godliness"</p> <p>5.5.1. This confusion of justification and sanctification permeates the sacramental system, with its corresponding lack of "Assurance of salvation."</p> <p>5.5.2. Furthermore, Infant Baptism mitigates against personal holiness, as it undermines the personal accountability of discipleship right at its start, personal obedience to the profession of Christ through believer's baptism</p> <p>5.6. Their final argument, in their final sentence, further displays their confusion:</p> <p>5.6.1. Preaching with the expectation that God can and will instantaneously convert the hearer of the Gospel, apart from the "Sacrament of Baptism," in a generalistic sense, is not making "all who are separated from the Church of Christ" into believers, but rather trusting and expecting that God will work in, with, and by His Holy Word to bring conviction of sin and the desire for repentance and faith!</p> <p>5.6.2. It is clear from this document, that the Council of Orange sees Baptism and only Baptism as a supernatural work of God by which lost sinners are brought into the family of God</p> <p>5.6.2.1. Thus according to this document, Baptism or Infant Baptism is the particularizing act by which God calls His elect!</p> <p>5.6.2.2. Notice how far afiel this position lies from "hearing and believing," John 5:24; 6:29</p>
<p>CANON 6. If anyone says that God has mercy upon us when, apart from his grace [e.g. Baptism], we believe, will, desire, strive, labor, pray, watch, study, seek, ask, or knock, but does not confess that it is by the infusion and inspiration of the Holy Spirit within us that we have the faith, the will, or the strength to do all these</p>	<p>6.1. Some theological landmines in Canon 6 seem to be:</p> <p>6.1.1. "Apart from his grace" = necessity for the prior reception of the sacrament of "Holy" Baptism, usually as an infant</p> <p>6.1.2. "by the infusion and inspiration of the Holy Spirit within us" = this is what the sacrament of "Holy" Baptism does in Rome's mind; "Holy" baptism is being born again, being born of the spirit, being born of water, and receiving the washing of regeneration</p> <p>6.1.3. "['Apart from his grace'] we have the faith" attacks Protestant/Evangelical belief in Scriptures alone, faith alone, grace alone (Acts 15:7-11)</p> <p>6.1.3.1. From an Evangelical point-of-view, no faith is possible without first the preaching of the Word of God, the Holy Spirit in, with, and by that Word proclaimed, forming faith within the hearer, and causing him to respond by faith</p> <p>6.1.3.2. From the point of view of an Evangelical, the Word of God proclaimed cannot understood, nor received, nor even believed by the infant who is being baptized, therefore nullifying it as an act of obedience</p> <p>6.1.3.3. From the point of views of Rome, "Holy" Baptism, whenever applied by the priest (or with the proper words by a heretic), in a persons infancy or adulthood, is THE "key" to every other grace of God</p> <p>6.1.3.4. Again from Rome's point-of-view, a lost person cannot understand the Gospel without first being baptized—which makes no sense to the Evangelical mind—and which completely undermines the urgency of the Great Commission, where Christ has never been preached (Rom 15:20)</p> <p>6.1.4. "['Apart from his grace'] we have ... the will" can be used as another jab at decisional preaching or the</p>

¹⁰⁴⁹For example, read this philosophical double-speak: "848 Although in ways known to himself God can lead those who, through no fault of their own, are ignorant of the Gospel, to that faith without which it is impossible to please him, the Church still has the obligation and also the sacred right to evangelize all men" (1994 *Catechism of the Catholic Church*, §848).

<p>things as we ought; or if anyone makes the assistance of grace depend on the humility or obedience of man and does not agree that it is a gift of grace itself that we are obedient and humble, he contradicts the Apostle who says, "What have you that you did not receive?" (1 Cor 4:7), and, "But by the grace of God I am what I am" (1 Cor 15:10).</p>	<p>invitation to receive Christ, decide for Christ, repent and believe, etc.</p> <p>6.1.5. "[Apart from his grace] we have ... the strength to do all these things as we ought" = in a typical sacramental sense, the Council of Orange cannot get out of its mind salvation through a life-long series of works, for which the needed spiritual strength is conferred through Baptism, et al. (contra the "faith alone" answer of Jesus in John 6:28-29)</p> <p>6.1.6. "The assistance of grace ... is a gift of grace itself": it is important to note, that for the Council of Orange, receiving "Holy" Baptism = receiving grace (infant or adult), pure and simple</p> <p>6.1.7. "Depend on the humility alone" is downplaying the fact that prior to repentance, the unsaved must be broken by the Law of God, whereby every man (even the infant baptized) becomes accountable to God, Rom 3:10-20:</p> <p>6.1.7.1. Remember, they are talking about babies receiving the infusion of grace, as found above</p> <p>6.1.7.2. Remember also the teaching of Henry the Monk, as reported by Peter the Venerable, "Refusal to baptize infants, under the pretext that it is faith that saves and that a young infant could not have sufficient conscience to believe"; remember, at that time (1134 A.D.), as now, this teaching:</p> <p>6.1.7.2.1. Henry's teaching countered that of the Council of Orange (from ~605 years before his time),</p> <p>6.1.7.2.2. Henry's teaching made him a heretic in the eyes of Rome, and</p> <p>6.1.7.2.3. Those who agree with Henry's teaching are guilty of points 1 and 2 above</p> <p>6.1.7.3. It was the Law, not the sacraments, that Paul described as the schoolmaster to bring us to Christ "that we might be justified by faith" (Gal 3:24)</p> <p>6.1.7.4. Perhaps this point is why Roman Catholics cringe and grow antagonistic to the Pauline Gospel, wherein it is taught that all men are sinners (regardless of the supposed reception of infant baptism)</p> <p>6.2. The real issue of this Canon concerns the giving and reception of grace: the sacrament of "Holy" Baptism or a supernatural flooding of our soul by the Holy Spirit upon the hearing of the Gospel:</p> <p>6.2.1. Jesus spoke to this issue when He said, "Let him who has ears hear"</p> <p>6.2.2. Jesus also spoke to this issue when He used the illustration of wind with Nicodemus, "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit" (John 3:8)</p> <p>6.2.3. Much to the dismay of territorial church theologians, the new birth is not assured of everyone, rather it is a particular operation of the Spirit of God in the few, the elect (Matt 7:13-14; 1 Cor 9:22)</p>
<p>CANON 7. If anyone affirms that we can form any right opinion or make any right choice which relates to the salvation of eternal life, as is expedient for us, or that we can be saved, that is, assent to the preaching of the gospel through our natural powers without the illumination and inspiration of the Holy Spirit, who makes all men gladly assent to and believe in the truth, he is led astray by a heretical spirit, and does not understand the voice of God who says in the Gospel,</p>	<p>7.1. The Council of Orange "Divines" just laid down the anvil, clearly manifesting their antagonism to Evangelical Gospel preaching—it is no longer hidden and couched in mystery and double-speak!</p> <p>7.2. The important phrase for the understanding of the whole Canon is "without the illumination and inspiration of the Holy Spirit":</p> <p>7.2.1. Herein, Orange believes that this "illumination and inspiration" comes only one way, and that is not through Gospel preaching, but through the sacrament of "Holy" Baptism</p> <p>7.2.2. Likewise, to them, according to this point, "Holy" Baptism of infants or whomever, "makes all men gladly assent to and believe in the truth":</p> <p>7.2.2.1. Not only are they contradicting that the road is narrow, as noted above</p> <p>7.2.2.2. But they are further making Baptism the sure preparation for the reception of the Gospel</p> <p>7.2.2.3. Therefore they teach that a human work, enacted upon an unthinking child, not only ensures that the Holy Spirit will work savingly in their heart, but that through that human sign or symbol the Holy Spirit has already worked savingly in their heart</p> <p>7.2.2.3.1. Thus their assurance of salvation (or lack of it) ought to be based on the power and efficacy of the water of Baptism bestowed by the proper prayer of the priest (whether he is godly or a sinner)</p> <p>7.2.2.3.2. Whereas, assurance of salvation, for the Evangelical, lies in the power of the Holy Spirit to convict of sin, righteousness, and judgment, and to lead the person to cry out unto the Lord for salvation</p> <p>7.2.3. "Believe in truth"—what truth?</p> <p>7.2.2.1. The truth that only Rome's water Baptism saves?</p> <p>7.2.2.2. The truth that Rome is the only true church?</p> <p>7.2.2.3. The truth that all of Rome's teachings are infallible?</p> <p>7.2.2.4. The truth that Rome alone and its hierarchy alone can interpret Scripture?</p> <p>7.2.2.5. The truth that Rome's Eucharist by the words of the priest, and though it still looks like, feels like, and tastes like a wafer, is the actual "Body of Christ," worthy of veneration on the spot?</p> <p>7.2.2.6. The truth that Rome's Pope is above all kings and peoples of the world, as he has told of himself that he wields the "Two Swords"?</p> <p>7.2.2.7. The truth that anyone who contradicts Rome is a heretic, being led by a "heretical [demonic] spirit"</p>

<p>“For apart from me you can do nothing” (John 15:5), and the word of the Apostle, “Not that we are competent of ourselves to claim anything as coming from us; our competence is from God” (2 Cor 3:5).</p>	<p>(therefore using the “H-Bomb”)?</p> <p>7.2.2.6.1. Why doesn’t Rome charge itself with a demonic spirit, as their ecclesiastical laws go directly against 1 Tim 4:1-4, which makes them guided by “doctrines of demons”?</p> <p>7.2.2.6.2. By the way, the word “heresies” is found in the list of sins (KJV, NKJ) in Gal 5:20, a transliteration of the Greek αἵρεσις; the same word is translated “factions” (NAS) and “sects” (Tyndale, Coverdale, Bishop’s), coming from the Latin Vulgate’s <i>sectae</i></p> <p>7.2.2.6.3. The word “heresies” is also found in 2 Pet 2:1 (NAS, NKJ)</p> <p>7.3. In this first use of the words “heretical spirit” by the Orange Divines results in several points:</p> <p>7.3.1. This Council of Orange draws the lines of demarcation for evangelism and cooperation:</p> <p>7.3.1.1. New Testament evangelism is declared heretical by Rome!</p> <p>7.3.2. This Council of Orange leaves no doubt as to what Rome believes about New Testament evangelism:</p> <p>7.3.2.1. For the record, the Council of Orange is still part of the official symbols of Rome, being found in sections 370-397 of the 1997 Denzinger¹⁰⁵⁰</p> <p>7.3.2.2. Furthermore, it is cited in the 1994 <i>Catechism of the Catholic Church</i> at least 3 times,¹⁰⁵¹ dealing with such topics as:</p> <p>7.3.2.2.1. Original sin¹⁰⁵²</p> <p>7.3.2.2.2. Prevenient grace, from Canon 7 (with its use of heresy with respect to “faith alone”) is cited as a reference to a citation of Vatican II’s <i>Dei Verbum</i> (§5)¹⁰⁵³ which affirms the need for the reception of grace¹⁰⁵⁴, to this citation is also appended a paragraph from Vatican I, further clarifying the need for Baptism prior to being able to respond in faith to the Gospel¹⁰⁵⁵</p> <p>7.3.2.2.1. “Christ predestines no one to go to hell”¹⁰⁵⁶—the <i>reductio ad absurdum</i> argument used by Rome against the entire system of salvation “by Scriptures alone, by grace alone, through faith alone,” upheld by Evangelicals, that only those who respond positively to the Gospel are saved, and therefore only those that respond positively are predestined or among the elect</p> <p>7.3.2.3. Here is what Rome teaches about the role of “Holy” Baptism in responding to the preaching of the Gospel:</p> <p>7.3.2.3.1. The un-Baptized are still in their original sin, have not received the gift of grace from the Holy Spirit, and therefore do not have the ability to respond savingly to the call of the Gospel—expecting that they can respond to the Gospel being considered “being led by a heretical spirit”</p> <p>7.3.2.3.2. The Baptized have been cleansed of their original sin, have received the gift of grace from the Holy Spirit, and therefore will necessarily respond savingly to the call of the Gospel</p> <p>7.3.2.3.2.1. Hence telling a baptized Catholic that he is in sin—is the sin of heresy</p> <p>7.3.2.3.2.2. Hence telling a baptized Catholic that he is not saved is heresy</p> <p>7.3.2.3.2.3. Hence telling a baptized Catholic that he must respond to the Gospel by faith to be saved is also heresy</p>
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¹⁰⁵⁰Heinrich Denzinger, et al., *Symboles et définitions de la foi catholique*, 38th ed. (Paris: Cerf, 1996).

¹⁰⁵¹*Catechism of the Catholic Church*, 634.

¹⁰⁵²“The Church pronounced on the meaning of the data of Revelation on original sin especially at the second Council of Orange (529)” (ibid., §406).

¹⁰⁵³“To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving ‘joy and ease to everyone in assenting to the truth and believing it’ [citation: ‘Second Council of Orange, Canon 7: Denzinger 180 (377); First Vatican Council, loc. cit.: Denzinger 1791 (3010)]” (Vatican II, “Divine Constitution on Divine Revelation” [18 Nov 1965]; available online at: listserv.american.edu/catholic/church/vaticanii/dei-verbum.html; accessed 19 April 2001; Internet).

¹⁰⁵⁴*Catechism of the Catholic Church*, §153.

¹⁰⁵⁵“Even though the consent [Lat. *assensus*] of faith is not-at-all a blind movement of the spirit, no one can yet give his support to the proclamation of the Gospel [Lat. *evangelicae praedicationi consentire*] in a way required to obtain salvation ‘without the illumination and inspiration of the Holy Spirit who gives to all his unction once they support and believe the truth (2nd Council of Orange, DS 377). This is why faith in itself, even if it does not operate in charity, is a gift of God; and the act of faith is a salvific work, by which man offers to God himself his free obedience by acquiescing and cooperating with the grace toward which he may have resisted (see DS 1525 [Council of Trent’s ‘Decree on Justification,’ Chapter 5, being ‘On the necessity in adults for a preparation unto justification. Its origin.’ (in which is taught the need for the prevenient grace [of Holy Baptism])]” (*Denzinger*, §3010).

¹⁰⁵⁶*Catechism of the Catholic Church*, §1037.

<p>CANON 8. If anyone maintains that some are able to come to the grace of baptism by mercy but others through free will, which has manifestly been corrupted in all those who have been born after the transgression of the first man, it is proof that he has no place in the true faith. For he denies that the free will of all men has been weakened through the sin of the first man, or at least holds that it has been affected in such a way that they have still the ability to seek the mystery of eternal salvation by themselves without the revelation of God. The Lord himself shows how contradictory this is by declaring that no one is able to come to him “unless the Father who sent me draws him” (John 6:44), as he also says to Peter, “Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven” (Matt 16:17), and as the Apostle says, “No one can say ‘Jesus is Lord’ except by the Holy Spirit” (1 Cor 12:3).</p>	<p>8.1. Orange is not allowing for middle ground—it is either all or nothing: 8.1.1. One cannot hold to Baptismal regeneration, as taught by Orange, and also believe in regeneration through the power of the Word of God proclaimed 8.1.2. Orange is clearly defining the parameters of the argument as an all or nothing—there is no room for NT evangelism here</p> <p>8.2. Contra “grace alone” and “faith alone” bringing in the prior issue of man’s weakened freewill [prior to receiving supposed divine work of baptism]</p> <p>8.3. Someone preaching Isaiah 55:1 or Jeremiah 35:15 to a group of unbaptized people, therefore, according to the Council of Orange, “has no place in the true faith” 8.3.1. Was that not exactly what Paul was doing on Mars Hill (Acts 17)? Proclaiming the gospel to unbaptized Gentile philosophers from Isaiah 45? Or what of his sermon in Lystra in Acts 14? How could there have been converts on these two occasions, where baptism (adult or infant) is not mentioned? 8.3.2. In fact, baptism was not a part of Paul’s regular evangelistic activities according to Acts 17:2-3; so Paul was evangelizing contra the Second Council of Orange! 8.3.3. This explains Rome’s antagonism to New Testament evangelism</p> <p>8.4. The power of the Gospel proclaimed is left out, the argument of a “weakened” free will is brought to bear, as well as the inability to respond to the Gospel [outside of infant or adult baptism as mentioned in the conclusion] 8.4.1. God’s divine revelation (Matt 16:17) is not attributed to the Word preached, but to the water poured over the head in baptism!</p>
<p>CANON 9. Concerning the succor of God. It is a mark of divine favor when we are of a right purpose and keep our feet from hypocrisy and unrighteousness; for as often as we do good, God is at work in us and with us, in order that we may do so.</p>	<p>9.1. Succor = aid 9.1.1. Hereby is affirmed a works salvation, especially of those who have been baptized and not converted, who may feel that because they are doing self-perceived good works, these must be proof of God working in them (cf. John 3:20-21) 9.1.2. Good works must follow conversion, but we are not saved by good works (Eph 2:8-10; James 2:17-18)</p> <p>9.2. Contra mercy alone, outside of any prevenient meritorious works unto salvation, either before or after conversion (Luke 17:10)!</p> <p>9.3. Meanwhile, taking a jab at evangelists or proclaimers of the Gospel that: 9.3.1. They are not “of a right purpose”—the accusation of illicit motivation being rife in ancient and contemporary history, including the accusation of Simony, or being in it for the money 9.3.2. They do not “keep their feet from hypocrisy”—a jab at the traveling or itinerating evangelist, as it taught in Matt 10 and is exemplified in Luke and Acts, and as is exemplified throughout the history of the churches 9.3.3. “Feet from ... unrighteousness”—placing a moral stigma on those who do not agree with Orange’s focus on salvation through infant baptism 9.3.4. The divines of Orange, however, “do good”—a sign that the church by this time had absorbed a social gospel, by doing good to fellow man 9.3.1. Even while they exalt themselves that they do good (contra Mark 10:18), they also affirm that it is due to the special work of God in their lives—affirming the divine origin of the goodness of their flesh; which seems O.K. until it is noted that their Evangelical antagonists place the work of God “in, with, and by” the Word of God</p>
<p>CANON 10. Concerning the succor of God. The succor of God is to be ever sought by the regenerate and converted also, so that they may be able to come to a successful end or persevere in good works.</p>	<p>10.1. Salvation is always a matter of unmerited favor! 10.1.1. Implying or setting up that God cannot be sought of the unregenerate 10.1.2. Undermining the assurance of salvation outside of personal effort to “seek” to persevere, but based solely on the grace of God alone, who will cause to persevere (Phil 1:6)</p>

<p>CANON 11. Concerning the duty to pray. None would make any true prayer to the Lord had he not received from him the object of his prayer, as it is written, "Of thy own have we given thee" (1 Chron 29:14).</p>	<p>11.1. Back to the "Sinner's Prayer" originating in God—as any true prayer must!</p> <p>11.2. Perhaps this is why memorized prayers, being "received from him," such as the Lord's Prayer or perhaps the Rosary, are so common within the Church of Rome?</p> <p>11.3. Could not this article be used to prove that the words of the "Rosary" prayer—a prayer directed to and verbalized to Mary—actually originated in God?</p>
<p>CANON 12. Of what sort we are whom God loves. God loves us for what we shall be by his gift, and not by our own deserving.</p>	<p>12.1. No! God has loved and does love never deserving individuals, even while they are not deserving:</p> <p>12.1.1. Prior to salvation, "while we were yet sinners" (Rom 5:7-9, Eph 2:4-7)</p> <p>12.1.2. And even after salvation, we are not deserving Rom 7:24 (cf. Luke 17:10)</p> <p>12.1.3. Yes, God even loves the world, John 3:16</p>
<p>CANON 13. Concerning the restoration of free will. The freedom of will that was destroyed in the first man can be restored only by the grace of baptism, for what is lost can be returned only by the one who was able to give it. Hence the Truth itself declares: "So if the Son makes you free, you will be free indeed" (John 8:36).</p>	<p>13.1. Man's supposed "loss of freewill" to respond savingly to the Gospel proclaimed makes Jesus' preaching in Luke 13:3, 5 sound ridiculous, and likewise for His preaching in Luke 11:29-32, with its use the example of Nineveh's repentance at the preaching of Jonah</p> <p>13.1.1. Notice how "freewill" is described, such that, according to this Council, even the Holy Spirit working through the Word of God cannot penetrate man's fallen mind (outside of the infusion of grace through infant baptism)</p> <p>13.2. Where in the Bible is it taught that "Holy" Baptism cleanses the infant who receives it from the stain of original sin, or that by that Baptism the infant receives back his free will unstained by sin—this is going far beyond the Scriptures, i.e. adding to Scripture</p> <p>13.2.1. Augustine, in his desire to counter the conversionism of the so-called "Manicheans" and to safeguard [the sacrament of] baptism from the so-called Donatists, went far beyond Scripture in his argumentation</p>
<p>CANON 14. No mean wretch is freed from his sorrowful state, however great it may be, save the one who is anticipated by the mercy of God, as the Psalmist says, "Let thy compassion come speedily to meet us" (Ps 79:8), and again, "My God in his steadfast love will meet me" (Ps 59:10).</p>	<p>14.1. Going back to baptism, again</p> <p>14.2. "Anticipated by the mercy of God," in other words, this Canon teaches foreknowledge, rather than election!</p> <p>14.2.1. This foreknowledge is based on receiving the waters of baptism as an infant, rather than responding to the Gospel of Jesus Christ as a thinking adult (which is framed as Pelagianism)</p> <p>14.3. Undermines the sorrowful state that is brought about when the Law of God crushes the heart (Gal 3:22-24), and when the Gospel preached and believed lifts that same burden!</p> <p>14.4. In this Canon is an example of the complete misuse of Scripture, taking the coming of the compassion and mercy of God ... to be found in the poured waters during infant baptism—whereas the infant cannot cry out for the mercy and love of God as is found in these verses!</p>
<p>CANON 15. Adam was changed, but for the worse, through his own iniquity from what God made him. Through the grace of God the believer is changed, but for the better, from what his iniquity has done for him. The one, therefore, was the change brought about by the first sinner; the other, according to the Psalmist, is the change of the right hand of the Most High (Ps 77:10).</p>	<p>15.1. "Through the grace of God" = infant "Holy" Baptism again!</p> <p>15.1.1. This Canon completely undermines the need for individual repentance and faith, subtly placing these prominent twin commands of New Testament evangelism with the sacramental rite, sign, and symbol of the poured [holy] waters Baptism</p> <p>15.1.1.1. How long did it take for a special formula to be required for the "making" of so-called "holy water"—with a pinch of salt and a bit of spittle—which sounds more akin to Medieval Druidism?</p> <p>15.1.1.2. Gregory I [the Great] (590-604) called for Augustine of Canterbury to use "holy water" to cleanse the well built</p>

	<p>temples of the English druids, in his letter to the Abbott Mellitus</p> <p>1.5.1.1.3. Lorraine Boettner found that “holy water” was made with a pinch of salt and the blessing of a priest by A.D. 850</p> <p>15.1.2. The “believer” in the case of Infant Baptism is the parent or godparent, believing in the Church and its sacraments on behalf of the incomprehending child</p> <p>15.1.3. Notice how “the change of the right hand of the most high” is ascribed to a priest pouring this special water from an urn onto the head of a newly born infant</p> <p>15.2. “Shall we sin that grace may abound? May it never be!” Rom 6:1</p>
<p>CANON 16. No man shall be honored by his seeming attainment, as though it were not a gift, or suppose that he has received it because a missive from without stated it in writing or in speech. For the Apostle speaks thus, “For if justification were through the law, then Christ died to no purpose” (Gal 2:21); and “When he ascended on high he led a host of captives, and he gave gifts to men” (Eph 4:8, quoting Ps 68:18). It is from this source that any man has what he does; but whoever denies that he has it from this source either does not truly have it, or else “even what he has will be taken away” (Matt 25:29).</p>	<p>16.1. This Canon seems to be deprecating a person who has received Christ by faith prior to baptism, as though he has attained it with his own power:</p> <p>16.1.1. This may be foundational for what Aquinas called the “vainglory of the heretics”</p> <p>16.2. “Supposed that he has received it ... from without ... in speech”</p> <p>16.2.1. Are these lines not against the “outward word” of the Gospel preached?</p> <p>16.2.2. Is not a response of faith in the “outward word” the heart of the proclamation of the Gospel, and the heart of Evangelicalism?</p> <p>16.3. Missive from without = written communication or letter:</p> <p>16.3.1. This point seems to be directed against the direct action of God in the heart of man through His Word without any human intermediary or sacrament, contra 1 Thess 2:13; 2 Tim 3:14-17; He 4:12-13</p> <p>16.3.2. It also undermines the sufficiency of the Word, 2 Tim 3:16-17</p> <p>16.3.3. Is not Rome’s water of baptism “from without” rather than “from within” in several ways?</p> <p>16.2.3.1. It is physical [“holy”] water on the skin (cf. Heb 9:13-14; 1 Pet 3:21, “not the removal of dirt from the flesh, but an appeal to God for a good conscience”)</p> <p>16.2.3.1.1. The Church of Rome will appeal to Platonic logic to prove that:</p> <p>16.2.3.1.1.1. Because Peter holds the keys,</p> <p>16.2.3.1.1.2. The bishop of Rome holds the keys,</p> <p>16.2.3.1.1.3. And because the keys they hold are directly related to the sacraments,</p> <p>16.2.3.1.1.4. Then the very moment that water is poured over the head of the infant child,</p> <p>16.2.3.1.1.5. Grace is immediately conferred in the heart (<i>ex opere operato</i>), and</p> <p>16.2.3.1.1.6. Original sin, or the guilty conscience of the child, is cleansed at that very moment (and aren’t their mothers’ relieved)!</p> <p>16.3.3.2. Applied by man, a priest, regardless of his spiritual state (cf. <i>Contra Donatisten</i>)</p> <p>16.4. “Form this source” = the hierarchy of Rome and its sacraments:</p> <p>16.4.1. This point seems to be against the imputation of a foreign righteousness, that is the righteousness of God, as is taught in 2 Cor 5:21; 1 Pet 2:24, by faith alone without a corresponding “sign or symbol”</p> <p>16.4.2. It almost seems that this point is against the reading of the pronouncements from the Bible on imputed righteousness (or even assurance of salvation)</p> <p>16.5. Those with imputed righteousness by faith alone, according to this Council:</p> <p>16.5.1. Do not have imputed righteousness</p> <p>16.5.2. Or will somehow have their imputed righteousness somehow “taken away” from them? (Rom 8:35-39)</p>

	16.5.2.1. We have here a for-sure precedent to Rome anathematizing (removing grace), and later excommunicating (putting to death, normally by burning at the stake)
<p>CANON 17. Concerning Christian courage. The courage of the Gentiles is produced by simple greed, but the courage of Christians by the love of God which "has been poured into our hearts" not by freedom of will from our own side but "through the Holy Spirit which has been given to us" (Rom 5:5).</p>	<p>17.1. "Courage of the Gentiles" = courage of those who call themselves Christians outside of Rome and its sacraments</p> <p>17.1.1. Their courage in preaching the Gospel against all obstacles, by seemingly exerting their own freedom of will to preach the Gospel, much like Paul who was under compulsion to evangelize (1 Cor 9:16-17)?</p> <p>17.1.2. Their steadfastness in maintaining their views until death?</p> <p>17.1.3. Was this courage the assurance of salvation of true believers, later called vainglory by Aquinas?</p> <p>17.2. What of the dropping in of the word "greed"?</p> <p>17.2.1. Is this not another not so veiled attempt at making non-Roman Christian leaders into followers of Simon the Sorcerer (Acts 8:18-19)?</p> <p>17.2.2. Is this not the same allegation that the 1994 Pontifical Commission on Biblical Interpretation alleges of Fundamentalists (defined by the Five Fundamentals of the 1895 Niagara Bible Conference), calling it tricking the unlearned "by offering them pious but illusory interpretations"?¹⁰⁵⁷</p> <p>17.3. Rome was emphasizing a courage "to love" all men, a serious downgrade of the Great Commission to evangelize all men!</p> <p>17.4. "Not by freedom of the will from our own side"—undermining "whosoever will come" (Mark 8:34; cf. Isa 55:1-3; John 3:16; Rom 10:13; Rev 21:6; 22:17)</p>
<p>CANON 18. That grace is not preceded by merit. Recompense is due to good works if they are performed; but grace, to which we have no claim, precedes them, to enable them to be done.</p>	<p>18.1. Must read this point knowing that the reception of grace = the "Holy" Baptism of an incomprehending infant</p> <p>18.2. Even in an Augustinian document, Rome shows that it cannot get away from its frame of reference based on a works salvation:</p> <p>18.2.1. We are not saved by works, Eph 2:8-9; Rom 4:2-5; 10:2-4; Gal 2:16</p> <p>18.2.2. There is nothing that we can do for which we can receive any merit, even our good works are not our own, but Christ's worked through us, Eph 2:10; John 3:20-21</p>
<p>CANON 19. That a man can be saved only when God shows mercy. Human nature, even though it remained in that sound state in which it was created, could be [sic] no means save itself, without the assistance of the Creator; hence since man cannot safe-guard his salvation without the grace of God, which is a gift, how will he be able to restore what he has lost without the grace of God?</p>	<p>19.1. In what way does God savingly assist man to reveal His salvation? In the Word of God. Here is where the power of the Word should be emphasized, but it is not!</p> <p>19.2. "Without the grace of God" = without "Holy" Baptism, a complete turn of the tables on the way God's grace is communicated to man, through the Scriptures alone and by faith alone</p>
<p>CANON 20. That a man can do no good without God. God does much that is good in a man that the man does not do; but a man does nothing good for which God is not responsible, so as to let him do it.</p>	<p>20.1. This Canon sets up Baptism as:</p> <p>20.1.1. The work of God; in other words, a priest pouring water into the ear of an infant = the work of Almighty God to pour His Spirit and His grace, and to bring salvation to that infant; how presumptuous!</p> <p>20.1.2. Therefore, without this prevenient work of the Spirit of God, man can do nothing, not even respond to the Gospel by faith!</p> <p>20.2. One thinks that one is reading from an Evangelical playbook on this point, which leads me to surmise that the original canons were of an Evangelical nature, and were then twisted just enough to be useful as a tool for the sacramental arguments of Rome's theologians</p>

¹⁰⁵⁷Commission biblique pontificale, *L'interprétation de la Bible dans l'Église* (Quebec: Éditions Fides, 1994; Paris: Les Éditions du Cerf, 1994), 50.

<p>CANON 21. Concerning nature and grace. As the Apostle most truly says to those who would be justified by the law and have fallen from grace, “If justification were through the law, then Christ died to no purpose” (Gal 2:21), so it is most truly declared to those who imagine that grace, which faith in Christ advocates and lays hold of, is nature: “If justification were through nature, then Christ died to no purpose.” Now there was indeed the law, but it did not justify, and there was indeed nature, but it did not justify. Not in vain did Christ therefore die, so that the law might be fulfilled by him who said, “I have come not to abolish them [the law and prophets] but to fulfil them” (Matt 5:17), and that the nature which had been destroyed by Adam might be restored by him who said that he had come “to seek and to save the lost” (Luke 19:10).</p>	<p>21.1. If nature = [natural] ability to respond to the Gospel proclaimed (as in the first several Canons), then they have just turned the tables on the New Covenant, turning it into the Old; meanwhile setting the stage for their Sacramental Covenant! 21.1.1. A very coy turn of the tables, through swapping words! 21.1.2. It looks like Matt 5:17 becomes the proof-text for Christ setting up a new Law, the Law of Grace, as it were, which requires Baptism as the first sacrament 21.1.3. Somehow, in Rome’s logic, once an infant has had the water poured in his ear, then his response to the means of salvation provided by Rome is no longer natural, but supernatural; in fact, as noted above, he has no need to respond to the Gospel, although he alone could do it from a supernatural state, for he already has responded to the gospel through the sacrament of [infant] baptism</p> <p>21.2. Here all the verses noted above on justification by faith alone are completely ignored (Rom 1:16-17; 4:2-5; 10:2-4; Gal 2:16; Eph 2:8-9) 21.2.1. The giving of that faith itself being a gift, Gal 3:22</p>
<p>CANON 22. Concerning those things that belong to man. No man has anything of his own but untruth and sin. But if a man has any truth or righteousness, it is from that fountain for which we must thirst in this desert, so that we may be refreshed from it as by drops of water and not faint on the way.</p>	<p>22.1. Could this be responding to: “God has His part, man has his part, wherefore he must respond to God’s Word”?</p> <p>22.2. The “if” is a mute point, seems like the addition of Roman scholars who could not and cannot accept total depravity 22.2.1. Does this not correspond with Rome’s attack on the Manichean Cathars of Southern France, that they were so negative that their civilization could not have lasted, and therefore needed to be wiped out (via the Albigensian Crusade which began in earnest from 1215-1255, followed by centuries of inquisition)?¹⁰⁵⁸</p> <p>22.3. In this Canon, it is clear that that for which a lost person must faint, is not the righteousness of God, but is the fount of “Holy” Baptism</p>
<p>CANON 23. Concerning the will of God and of man. Men do their own will and not the will of God when they do what displeases him; but when they follow their own will and comply with the will of God, however willingly they do so, yet it is his will by which what they will is both prepared and instructed.</p>	<p>23.1. Another attack on the will of man to savingly respond to the Gospel proclaimed 23.1.1. Responding to God’s call through His Word by the Gospel proclaimed is actually displeasing to God according to this Canon, as anyone who does so is following their own will and not complying with the will of God (as savingly and infallibly communicated to His Church, the Church of Rome, through its Holy Traditions, as found in this and other Councils of the said Church) 23.1.2. “However willingly they do so,” no matter how willingly one submits his own will to that of the Holy Scriptures, it is not enough, until that will has been prepared and instructed by the will of God as communicated through Rome</p> <p>23.2. Again, the “but” statement seems like the addition of nuance to an original document</p>

¹⁰⁵⁸“Founding themselves upon this one-sided Medieval documentation, the modern theologians (from Döllinger to Father Dondaine, O.P.), the historians of religion (from Söderberg to Runciman), and the historians (from Arno Post to Christine Thouzellier) who studied and wrote on the subject up to the middle of the 20th Century, ended quite naturally to one consensual opinion, leaving the phenomena of the Cathars as a well-ordered question: catharism was a foreign body in Western Christianity and, as such, it was given over to failure. Heirs of Persian Manichaeism and of the intervening *Mazdéism* of the Paulicians and Bogomils, it was characterized by a dualist doctrine of Oriental origin which it taught. Unrealistic, pessimistic, fundamentally anti-social, it had no chance of surviving in Western Christianity and very understandable repression of which it was the object—crusade and Inquisition—had only but accelerated the process of internal degeneration which would have without a doubt led to its disappearing.
 “Paradoxically, it was in the publication and study of the inquisition archives that opened the first flaw of this wall of certainty” (Anne Brenon, *Les Archipels Cathares* [Cahors, France: Dire, 2000], 13; Translation mine).

<p>CANON 24. Concerning the branches of the vine. The branches on the vine do not give life to the vine, but receive life from it; thus the vine is related to its branches in such a way that it supplies them with what they need to live, and does not take this from them. Thus it is to the advantage of the disciples, not Christ, both to have Christ abiding in them and to abide in Christ. For if the vine is cut down another can shoot up from the live root; but one who is cut off from the vine cannot live without the root (John 15:5ff).</p>	<p>24.1. Rome = the true vine and Christ Himself 24.1.1. This is why the Pope taking on the various titles have massive theological significance for Rome 24.1.1. Remembering that it was not long before the Pope took the title “Vicar of Christ”, meaning in the place of Christ; not following in allegiance to the Pope in their minds means not following Christ! 24.2. The teaching, that latter became a threat, Rome is the only true vine, there is no life outside of the vine of Rome, and all her teachings, and all of her sacraments, and all of her hierarchy</p>
<p>CANON 25. Concerning the love with which we love God. It is wholly a gift of God to love God. He who loves, even though he is not loved, allowed himself to be loved. We are loved, even when we displease him, so that we might have means to please him. For the Spirit, whom we love with the Father and the Son, has poured into our hearts the love of the Father and the Son (Rom 5:5).</p>	<p>25.1. Enter a theology of love (charity, love in action): 25.1.1. Remembering that the translation of one of the words for which Tyndale was burned was translating agape as “love” and not “charity”—“charity” being a work, “love” being an affection 25.1.2. Therefore, it is highly likely that the original Latin in the Canon is equivocal: not “love” only with all of its affectionate implications, but also “charity” with all of its corresponding actions 25.2. Two further thoughts about love or charity: 25.2.1. Non-Roman partisans were accused of not loving Christ or His Church, because they were not speaking for Rome or the Pope 25.2.2. In fact they were accused of sowing discord and schism, which is sin against the charity to which Christ calls His Church: 25.2.2.1. For Aquinas, sowing discord and schism were worse than any other crimes (murder and theft), because they were crimes against the taproot of his theology, Rome and its Church 25.2.2.2. Herein enters the first Cardinal Sin, the sin of pride, thinking that you, as an individual know better than the Roman Church with all of her long history, Holy Traditions, and her divinely inspired and infallible interpretations of the Holy Scriptures! 25.2.2.3. She (the Church of Rome) is without spot, wrinkle or blemish (Eph 5:27); she has done no wrong and she can do no wrong; she is infallible! 25.2.3. Somehow, a love for charity led Rome to be most uncharitable to those who did not hold there sacramental view of salvation, and who, worse yet, sought to share the Gospel with others! The were interred in a wall, burned alive, had their head cut off, drowned, had wars called against them, whole cities and populations were decimated—all in the name of charity! What a paradox!</p>

Concluding paragraphs of the 2nd Council of Orange (529)¹⁰⁵⁹

TEXT OF THE CONCLUDING PARAGRAPHS	ANALYSIS
<p>“CONCLUSION. And thus according to the passages of holy scripture quoted above or the interpretations of the ancient Fathers we must, under the blessing of God, preach and believe as follows. The sin of the first man has so impaired and weakened free will that no one thereafter can either love God as he ought or believe in God or do good for God’s</p>	<p>26.1. This regional council gave itself the weight of a creed (much like the so-called 8th Century “Creed of Athanasius”¹⁰⁶⁰): 26.1.1. Stating that it was correctly interpreting the Bible passages above, though it purposefully misquoted and distorted them, mainly framing out of the question (not dealing with) Scripture that would oppose its propositions 26.1.2. Stating that it is following the “interpretations of the ancient fathers”—further proof that the interpretations of the “ancient fathers” passed down to us off the pen of over a Millenium of monks are suspect at best 26.1.3. Using phrases (in this paragraph) as: 26.1.3.1. “We must, under the blessing of God, preach and believe as follows”</p>

¹⁰⁵⁹Denzinger added that these conclusions are from Cesar d’Arles (DS 396-397).

¹⁰⁶⁰“Whosoever will be saved, before all things it is necessary that he hold the Catholic faith, Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly. And the Catholic faith is this: that we worship one God in Trinity, and Trinity in Unity...” (“Creed of Athanasius,” available at: <http://www.rca.org/aboutus/beliefs/athanasian.php>; accessed 28 Sept 2004; Internet).

<p>sake, unless the grace of divine mercy has preceded him. We therefore believe that the glorious faith which was given to Abel the righteous, and Noah, and Abraham, and Isaac, and Jacob, and to all the saints of old, and which the Apostle Paul <sic> commends in extolling them (Heb 11), was not given through natural goodness as it was before to Adam, but was bestowed by the grace of God. And we know and also believe that even after the coming of our Lord this grace is not to be found in the free will of all who desire to be baptized, but is bestowed by the kindness of Christ, as has already been frequently stated and as the Apostle Paul declares, "For it has been granted to you that for the sake of Christ you should not only believe in him but also suffer for his sake" (Phil 1:29). And again, "He who began a good work in you will bring it to completion at the day of Jesus Christ" (Phil 1:6). And again, "For by grace you have been saved through faith; and it is not your own doing, it is the gift of God" (Eph 2:8). And as the Apostle says of himself, "I have obtained mercy to be faithful" (1 Cor 7:25, cf. 1 Tim 1:13). He did not say, "because I was faithful," but "to be faithful." And again, "What have you that you did not receive?" (1 Cor 4:7). And again, "Every good endowment and every perfect gift is from above, coming down from the Father of lights" (Jas 1:17). And again, "No one can receive anything except what is given him from</p>	<p>26.1.3.2. "We therefore believe" 26.1.3.3. "And we know and also believe" 26.1.4. Using phrases (in the next paragraph [#27]) as: 26.1.4.1. "According to the catholic faith we also believe" 26.1.4.2. "We not only do not believe" 26.1.4.3. "We also believe and confess to our benefit" 26.1.4.4. "We must therefore most evidently believe" 26.2. Appeal is made to an "impaired and weakened free will" making it impossible for a person to believe in God: 26.2.1. Therefore being unable to respond to the Gospel, even though New Testament evangelism does not approach lost man in this way! 26.2.2. In New Testament evangelism (i.e. the Book of Acts), no mention is made of baptism as being a prerequisite to a response of faith; in fact quite the opposite (e.g. Acts 10:47; 15:7-11; 16:14, 30-31) 26.2.3. Two prooftexts, taken out of context, are falsely applied to the order of salvation (Mark 16:16; 1 Pet 3:20-21), requiring a "desire to be baptized" prior to a hearing of faith 26.2.4. Or to reduce this argument to its lowest common denominator, the message to be preached only by the approved "evangelists" credentialed by Rome is as follows—a baptism of penance for the forgiveness of [original] sins! Sounds like Jerome's Vulgate (quoting the 1899 Douai-Rheims Bible): 26.2.4.1. "John was in the desert baptizing, and preaching the baptism of penance, unto remission of sins," Mark 4:1 26.2.4.2. "And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins," Luke 3:3 26.2.4.3. "And that penance and remission of sins should be preached in his name, unto all nations, beginning at Jerusalem," Luke 24:47 26.2.4.4. "But Peter said to them: Do penance, and be baptized every one of you in the name of Jesus Christ, for the remission of your sins: and you shall receive the gift of the Holy Ghost," Acts 2:38 26.2.5. By the way, word "penance" is found 67 times in the Douai-Rheims Bible (a very literal [at times] translation of the Latin Vulgate into English in 1899), and the phrase "do penance" is found 29 times, "did penance" is found 5 times, and "done penance" is found 3 times 26.2.6. Jerome's translation of Rom 3:23 reads, "For all have sinned and do need the glory of God" (1899 Douai-Rheims), a further Augustinian gloss in his translation 26.2.7. True total depravity is much more strongly stated than the Augustinian "impaired and weakened free will"¹⁰⁶¹ 26.3. Again, the Council frames the question such that man's free will causes the coming of the grace of God, again making a mockery of the examples in the Book of Acts (as noted above)</p>
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¹⁰⁶¹Chapter II: Concerning Man. Man is wicked, able to do nothing, foolish and reckless, full of falsehood and hypocrisy, fickle, variable, thinking only of evil and sin (Ps. 55; Rom. 3:9-12), into which he is conceived and born (Ps. 51:7), seeking for himself in everything and by everything. Esteeming only what benefits him, always wishing to magnify his works, powers, and virtues, full of ingratitude and disobedience: and hoping and dreaming of guarding his own inventions, laws, and ordinances more than those of God (Gen 3:1-6). He cannot bear to be humiliated, dishonored, and scorned; but wishes to exalt himself above God, above His holy Word, law, and commandment. And he is so full of all iniquity that he has lost all appearance of righteousness and sanctity. And still he is cursed, unhappy, and mendacious; as a rotten root of an evil tree can bring forth only evil fruit (Matt 7:17-18); for all is corrupted in him. Still, that death for the disobedience of the first man could bear fruit only in death and damnation, having all evil thoughts, because every product of the thoughts of his heart is only evil all the time: for he is flesh, and both that which comes from his heart and every affection of the flesh is evil (Gen 6:12; 8:21). ...

"Chapter VI: Concerning Sin. Sin is nature corrupted and depraved, living for itself, loving itself, repugnant to the law of God (Rom 7:22-23), and hating it, loving carnal things, contemptuous of spiritual things (1 Cor 2:14), understanding nothing from God, full of all ignorance, bearing fruit in death. For sin is so cursed and wicked a source, that it can be only evil.

"And the more the right and good path is clearly revealed to it, the more it rejects and reviles it (Matt. 7:13-14). And if it does not die and is not destroyed by the death of Jesus, it will say the good is bad, and the bad is good, and the darkness light, blaspheming the Holy Spirit, attributing injustice to God and to His innocence, and rising up against god and His Spirit, condemning Him for His rule, because it wants renown and honor" ("William Farel's Summary (1529)," from James T. Dennison, Jr., *Reformed Confessions of the 16th and 17th Centuries in English Translation: Volume 1, 1523-1552* [Grand Rapids: Reformation Heritage, 2008], 55-56, 58-59).

<p>heaven” (John 3:27). There are innumerable passages of holy scripture which can be quoted to prove the case for grace, but they have been omitted for the sake of brevity, because further examples will not really be of use where few are deemed sufficient.</p>	<p>26.4. Then the Council has the audacity of affirming that its approach, which will inject below water baptism by sprinkling as the reception of grace, proves the case for salvation by “grace”!</p>
<p>“According to the catholic faith we also believe that after grace has been received through baptism, all baptized persons have the ability and responsibility, if they desire to labor faithfully, to perform with the aid and cooperation of Christ what is of essential importance in regard to the salvation of their soul. We not only do not believe that any are foreordained to evil by the power of God, but even state with utter abhorrence that if there are those who want to believe so evil a thing, they are anathema. We also believe and confess to our benefit that in every good work it is not we who take the initiative and are then assisted through the mercy of God, but God himself first inspires in us both faith in him and love for him without any previous good works of our own that deserve reward, so that we may both faithfully seek the sacrament of baptism, and after baptism be able by his help to do what is pleasing to him. We must therefore most evidently believe that the praiseworthy faith of the thief whom the Lord called to his home in paradise, and of Cornelius the centurion, to whom the angel of the Lord was sent, and of Zacchaeus, who was worthy to receive the Lord himself, was not a natural endowment but a gift of God’s kindness.”</p>	<p>27.1. Finally, after spinning this long string of framed arguments to slice the Evangelical movement down the middle, the Council affirms that “grace is received through baptism”—which view completely undermines evangelical theology of salvation by grace alone without any intermediary (cf. Warfield’s <i>The Plan of Salvation</i> [1918])</p> <p>27.1.1. “...God himself first inspires in us ... so that we may both faithfully seek the sacrament of baptism...”</p> <p>27.1.2. Herein it is clear from this text of the Council of Orange that Baptism is the first step in the order of salvation</p> <p>27.1.3. Therefore the message of Rome’s approved evangelist should be for his hearers to “faithfully seek the sacrament of baptism” for themselves and their children—thereby placing a work of man in the place of faith</p> <p>27.1.4. Herein is perhaps why Paul’s use of circumcision in Romans and Galatians is especially poignant as an argument against infant baptism:</p> <p>27.1.4.1. Infant baptism takes place prior to the age of accountability of a child, and is therefore conferred upon the child at the wishes of his parents or guardians, without his knowledge or approval, and without prior:</p> <p>27.1.4.1.1. Having been won as a disciple of Jesus (Matt 28:19), as was Joseph of Arimathea (Matt 27:57)</p> <p>27.1.4.1.2. Having believed (Mark 16:16; Acts 8:12, 13, 37; 18:8)</p> <p>27.1.4.1.3. Repentance for the forgiveness of sins (Acts 2:38)</p> <p>27.1.4.1.4. Receiving the word (Acts 2:41)</p> <p>27.1.4.1.5. Having personally requested baptism, (Acts 8:36)</p> <p>27.1.4.1.6. The removal of the veil of blindness (Acts 9:18)</p> <p>27.1.4.1.7. Having already received the Holy Spirit (Acts 10:47-48; 11:15-16)</p> <p>27.1.4.1.8. First the Lord opened Lydia’s heart to respond to the words spoken by Paul (Acts 16:14-15)</p> <p>27.1.4.1.8.1. To believe that the message spoken by Paul was to be baptized prior to faith is (1) a misreading of all of Pauline theology, and (2) an argument from silence in Acts</p> <p>27.1.4.1.9. When the Philippian jailer asked what to “do” to be saved, Paul replied “believe” not in water baptism, but in the name of the Lord to be saved</p> <p>27.1.4.1.9.1. This “faith alone” corresponds with the words of Jesus to the incredulous crowds in John 6:28-29</p> <p>27.1.4.1.9.2. This “faith alone” corresponds to Rom 10:9-10, 13, 14-15</p> <p>27.1.4.2. Remembering that circumcision was a rite that went back to Abraham (Gen 17:10), prior to the giving of the Law to Moses</p> <p>27.1.4.2.1. Also remembering that Jerome in his introductions made Christ into a second lawgiver, thereby affirming Jerome’s sacramental view of salvation</p> <p>27.1.4.3. Also remembering Paul’s argument in Romans 4 that Abraham believed and received imputed righteousness prior to the giving of the rite of circumcision (Gen 15:6)</p> <p>27.1.4.4. Thus, Paul disproved any rite whatsoever prior to or alongside of faith in the following verses:</p> <p>27.1.4.4.1. Rom 1:16, “for everyone who believes”</p> <p>27.1.4.4.2. Rom 1:17, “from faith to faith”</p> <p>27.1.4.4.3. Rom 4:5, “But to the one who does not work, but</p>

	<p>believes in Him who justifies the ungodly, his faith is reckoned as righteousness”</p> <p>27.1.4.4.4. Gal 2:16, “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law; since by the works of the Law shall no flesh be justified”</p> <p>27.1.4.4.5. Gal 5:6, “For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love”; replacing “infant baptism” for “circumcision” reads as follows:</p> <p>27.1.4.4.5.1. “For in Christ Jesus neither infant baptism nor lack of infant baptism means anything, but faith working through love”</p> <p>27.1.4.4.5.2. Notice how this verse can be used as a backdoor for a non-negative view of infant baptism (à la “Normative Principle,” allowing anything in the worship of the church not directly prohibited in Scripture [in contradistinction to Calvin’s “Regulative Principle”])</p> <p>27.1.4.4.6. Gal 6:15, “For neither is circumcision anything, nor uncircumcision, but a new creation” (cf. 2 Cor 5:17)</p> <p>27.1.4.5. In fact, Paul emphasized God’s work of salvation as a circumcision done without human hands, by God Himself through faith, Col 2:11-12 (cf. Rom 2:29)</p> <p>27.1.5. Concerning passages linking baptism with washing away sin:</p> <p>27.1.5.1. Acts 2:38 emphasized repentance prior to baptism</p> <p>27.1.5.1. Acts 22:16 emphasized that after faith and obedience of faith, Paul was to be baptized, symbolizing the washing away of his sins, as is taught in Rom 6:1-4; Col 2:11-12 (cf. Gal 3:27)</p> <p>27.2 “Have the ability” flies in the face of NT conversion and justification:</p> <p>27.2.1. Before conversion, man is “without strength” and incapable of following Christ and His commands, Rom 5:6</p> <p>27.2.2. About the sinner actually knowing the day and time of his salvation, not only is this the teaching of the Bible, it is the example of the Bible</p> <p>27.2.2.1. Asking to be saved, Acts 16:30</p> <p>27.2.2.2. Volitionally believing in him “with all the heart,” Acts 16:37</p> <p>27.2.2.3. Confessing Christ in the lips, Acts 16:37</p> <p>27.2.2.4. Those who knew the exact day and time of their conversion: Paul, the Woman at the Well, the Demoniac from Gerasenes, the Philippian Jailer, the Ethiopian Eunuch, Lydia from Thyatira, etc.</p> <p>27.2. The disclaimer, “if they desire to labor faithfully,” accomplishes three things for the Orange divines:</p> <p>27.2.1. The disclaimer protects them [Rome] from the blame resulting from inevitable apostate members who they baptize, but who then live lives of debauchery (as an extreme example, Adolf Hitler)</p> <p>27.2.2. The disclaimer causes members of the Church of Rome to be ever beholden to Rome for the proper dispensation of further graces—i.e. it gives the Roman curia the upper hand over all Catholics:</p> <p>27.2.2.1. Consider in this light the title for [St.] Mary, “Mediatrice of all the graces of God”</p> <p>27.2.2.2. Consider also in this light Rome’s 1993 <i>Catechism of the Catholic Church</i>, “Who Belongs to the Catholic Church” (§836-838); according to this section the only people who can be sure not to be saved are apostate Catholics:</p> <p>27.2.2.2.1. “Even though incorporated into the Church, one who does not however persevere in charity is not saved” (ibid., §837)</p>
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	<p>27.2.3. The disclaimer removes any possibility of assurance of salvation, as it is always worked out by the unending and unsatisfying efforts of the adherent of Rome's theology</p> <p>27.2.3.1. Luther struggled with his soul due to the need for unending confessions, which is part of the "Sacrament of Penance"</p> <p>27.2.3.2. Likewise, Heb 10:4, "For it is impossible for the blood of bulls and goats to take away sins"</p> <p>27.3. The authors of the Council of Orange were not theological novices, but ever wise of Holy Scriptures, even as Satan used Scriptures when he tempted Jesus; they dealt with three examples of individuals who were not baptized (perhaps as types of all of them):</p> <p>27.3.1. Who were not baptized at all: Thief on the cross and Zacchaeus</p> <p>27.3.2. One who believed prior to baptism: Cornelius</p> <p>27.3.3. How about Nicodemus or the Woman at the Well of whom it is never stated that they are baptized?</p> <p>27.3.4. And how about the Ethiopian Eunuch, Lydia, and the Philippian jailer who were all baptized after faith (following the order of Mark 16:16; etc.), as were the visitors in the house of Cornelius?</p> <p>27.3.5. How about the "disciples of John the Baptist" who received the water of John the Baptist and were not cleansed by the Holy Spirit (Acts 19:2)? And then when they were baptized, Paul did not use the Matt 28:19 Trinitarian formula?</p> <p>27.3.6. The Orangians argument seems to be that for these people, they received a special endowment of the gift of God's kindness (notice that they did not use the word "grace"), but that this gift of kindness was unique or restricted, but not exemplary of God's working, against all of the examples in the New Testament noted above!</p> <p>27.4. The true "plan of salvation" of Orange is not clarified until it has spun a goodly web around New Testament evangelism (and likewise obedience to the Great Commission), reducing its necessity to nothing:</p> <p>27.4.1. With [infant] baptism, a response to the Gospel is unnecessary, since it has already occurred by proxy, when a person was baptized as an infant</p> <p>27.4.2. Without baptism, a response to the Gospel is impossible (unless a semi-Pelagian), since the only response possible is to faithfully seek out baptism from a duly appointed priest of Rome</p> <p>27.4.3. Therefore, the proclamation of the Gospel in obedience to the Great Commission is not only unnecessary, it is twice anathemized by this Council</p> <p>27.4.4. Perhaps this is why the Lutheran Gustav Warneck in his <i>History of Protestant Missions</i> (6th German ed., 1903; 3rd English ed., 1905) taught that NT evangelism was unnecessary after a church had been established in a country, since once a church was established, there was a vehicle for conferring the "ever-effective" waters of baptism in a country!</p> <p>27.4.5. Was this same discussion the core of disagreement between Zwingli and Hubmaier in 1523-1525?</p> <p>27.5. A last jab is struck via the silent argument of some receiving a "hearing of faith" which presupposes others not receiving it:</p> <p>27.5.1. The accusation and anathema of anyone who believes in "double-predestination" (of those not receiving a "hearing of faith")</p> <p>27.5.2. Jesus, however, "upped the ante" by stating that "Many will say to Me in that day. 'Lord, Lord,'" to which He will respond, "I never knew you" (Matt 7:21-23)</p> <p>27.5.3. Likewise, some seed sown on the shallow soil is received immediately with joy, and then scandalizes [falls away], Matt 13:20-21 and parallels</p>
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Further Concluding Comments:

1. Clearly the contribution of the Second Council of Orange relates not to freewill or predestination, but rather to the role of Baptism in conversion and salvation, highlighting Rome's right to bestow their "Holy" Baptism, by which the recipient, no matter how young he may be, is born again, born from above, receives the washing of regeneration, the washing of original sin, etc.
2. Most non-Roman Christians, Methodists, Presbyterians, Anglicans, Lutherans, and Eastern Orthodox, practice some form of infant baptism, thereby professing by their actions that there is

some kind of hidden grace communicated through baptism, which makes them less volatile against Rome's theology on this point:

- a. Was believer's baptism a battle that Zwingli decided against fighting when he made a change on believer's baptism in 1523-1524, later arresting the "Anabaptist" doctor of theology, Balthasar Hubmaier, who himself was [re]baptized in 1525 by the "Anabaptist" Wilhelm Reublin in Waldshut?
 - b. There seems to be three levels of intensity of debate in the issue of believer's baptism:
 - 1) Agree with believer's baptism, but not to the point of [re]baptizing someone who has already been baptized as an infant (Hubmaier, 1523-1524)
 - 2) Agree with believer's baptism, to the point of [re]baptizing one who had been illegitimately baptized before (Hubmaier, 1525-1528, until his martyrdom in Vienna)
 - 3) Agree with believer's baptism, to the point of not allowing one's children to be baptized (the view which labeled Anabaptists as witches according to the widely printed 1484 guidelines of Rome's Grand Inquisitor in the region of Germany, Conrad of Marburg's *Hexenhammer*, or in Latin, *Malleus Maleficarum*)
 - c. The aforementioned Protestant denominations seem to have decided that believer's baptism (and what it means for salvation) is not a position worth dying for!
3. Baptists, however, are especially egregious to Rome's theology in the 2nd Council of Orange, in that they do not allow for some form of grace being communicated through Baptism if administered prior to conversion; in fact, Baptists regularly have the audacity of rebaptizing those who have been baptized by Rome's hierarchy, therefore by their actions denigrating Rome's baptism,¹⁰⁶² and validating their own; in this way they are equal to or worse than the Donatists, against whom Augustine wrote, who had the audacity to rebaptize Roman believers!
 4. This is perhaps why Baptists faced terrible persecution throughout the history of the Church, but especially during and after the Dark Ages
 5. By the way, according to Rome, anyone baptized by the proper formula, baptized by a Roman priest or not, is baptized into the Church of Rome, and therefore comes under their rightful church discipline!

¹⁰⁶²Rome does not take this slight against their baptism very lightly. Listen to what the *Catechism* stated regarding one who has left their fold to find greener spiritual pastures in some other church [be it a "schismatic" church (defined as sacramental doctrine but not under Rome's hierarchy) or a "heretical" ecclesial community (not accepting a sacramental salvation [i.e. all Evangelicals])]: "837. 'Fully incorporated into the society of the Church are those who, possessing the Spirit of Christ [bestowed at infant baptism or at baptism some at some other time], accept all the means of salvation given to the Church together with her entire organization, and who—by the bonds constituted by the professions of faith, the sacraments, ecclesiastical government, and communion—are joined to the visible structure of the Church of Christ, who rules her through the Supreme Pontiff and the bishops. Even though incorporated into the Church, one who does not however persevere in charity is not saved. He remains indeed in the bosom of the Church, 'in body' not 'in heart'" (*Catechism of the Catholic Church* [London: Geoffrey Chapman, 1994], 194).

