

WORLD RELIGIONS

Reaching People in False Religions for Christ pt. 4 Lesson #27

Every Christian wants to lead others to Christ. Yet they are often not sure what to say to people who have faith in false religions or claim to not even believe in God at all. In the last three lessons we have laid the foundation for reaching the lost for Christ, regardless of people's background or religious beliefs. We have surveyed some of the approaches that Christians often use to win people to Christ. We have considered the rationalistic, naturalistic, historical, empirical, and pragmatic approaches to evangelism. We found that though these methods can be used to promote dialogue, build friendships, and possibly get people to question their belief system, they don't compel anyone to believe in Christ. They have no power to save anyone. The reason for this is that they are unable to overcome the barriers which exist between the unbeliever and salvation. They are man's methods, not God's method, and *"the world through its wisdom did not come to know God"* (1 Cor. 1:21). In this lesson we are going to summarize what we have learned in the preceding lessons, look at God's method for evangelizing the lost, talk about why God's method works, and then look at some examples from Scripture and history.

I. REVIEW PREVIOUS THREE LESSONS

- A. **We learned that every belief system presupposes certain truths, believing them by faith. Christians believe by faith that God exists and the Bible is God's Word.**
- B. **We learned that faith, not evidences or human reason, is the path God has chosen to reveal the truth to people.**
- C. **We learned that the Bible teaches us that people must first believe the gospel in order to know the truth, for the Bible can only be understood with the assistance of the Holy Spirit.**
- D. **We learned we cannot, by logic or reason, prove to an unbeliever that God exists, the Bible is true, or argue them to salvation.**
- E. **We learned that all unbelievers know God exists because God has put the knowledge of Himself within everyone. Everyone has a knowledge of His law and a conscience within them and outside of**

them; it can be seen in creation and what has been made that God exists, so that everyone is without excuse.

- F. We learned that unbelievers cannot objectively weigh, without bias, supernatural or empirical evidences.**
- G. We learned that all men are totally depraved which means sin has affected them in all parts of their being.**
- H. We learned that all unbelievers have internal barriers working against their coming to Christ. Sin makes them unable and unwilling to come to Jesus Christ for salvation apart from the grace of God.**
- I. We learned that all unbelievers also have external forces working against their salvation i.e., Satan, demons, and evil men, work to keep the lost from being saved.**
- J. We learned that man-made methods of evangelism like the rationalistic, naturalistic, empirical, or pragmatic approaches to evangelism don't work, because they don't have the power to overcome the barriers working against people coming to saving faith in Jesus Christ.**

II. GOD'S METHOD OF EVANGELISM IN LUKE'S GOSPEL

- A. Lk. 3:2-3, 18** in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. 3 And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; . . . 18 So with many other exhortations he preached the gospel to the people.
- B. Lk. 4:18-19** "The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are oppressed, 19 To proclaim the favorable year of the Lord."
- C. Lk. 4:43-44** But He said to them, "I must preach the kingdom of God to the other cities also, for I was sent for this purpose." 44 So He kept on preaching in the synagogues of Judea.

- D. **Lk. 7:22** And He answered and said to them, “Go and report to John what you have seen and heard: the blind receive sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the gospel preached to them.
- E. **Lk. 8:1** Soon afterwards, He began going around from one city and village to another, proclaiming and preaching the kingdom of God.
- F. **Lk. 9:2** And He sent them [the twelve] out to proclaim the kingdom of God and to perform healing. . . 6 Departing, they began going throughout the villages, preaching the gospel and healing everywhere.
- G. **Lk. 9:60** But He said to him [who made an excuse why he couldn't follow Jesus], “Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.”
- H. **Lk. 16:16** “The Law and the Prophets were proclaimed until John; since that time the gospel of the kingdom of God has been preached, and everyone is forcing his way into it.
- I. **Lk. 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,
- J. **Lk. 24:47** and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

III. **GOD’S METHOD OF EVANGELISM IN THE BOOK OF ACTS**

- A. **Acts 5:42** And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.
- B. **Acts 8:4-5, 12, 25, 35, 40** Therefore, those who had been scattered went about preaching the word. 5 Philip went down to the city of Samaria and began proclaiming Christ to them. . . 12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike. . . 25 So, when they had solemnly testified and spoken the word of the Lord, they started back to Jerusalem, and were preaching the gospel to many villages of the Samaritans. . . 35 Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him. . . 40 But Philip

found himself at Azotus, and as he passed through he kept preaching the gospel to all the cities until he came to Caesarea.

- C. **Acts 9:19-20** and he took food and was strengthened. Now for several days he was with the disciples who were at Damascus, 20 and immediately he began to proclaim Jesus in the synagogues, saying, “He is the Son of God.”
- D. **Acts 11:20-21** 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. 21 And the hand of the Lord was with them, and a large number who believed turned to the Lord.
- E. **Acts 13:5** When they reached Salamis, they began to proclaim the word of God in the synagogues of the Jews; and they also had John as their helper.
- F. **Acts 14:5-7, 15, 21** And when an attempt was made by both the Gentiles and the Jews with their rulers, to mistreat and to stone them, 6 they became aware of it and fled to the cities of Lycaonia, Lystra and Derbe, and the surrounding region; 7 and there they continued to preach the gospel. . . 15 and saying, “Men, why are you doing these things? We are also men of the same nature as you, and preach the gospel to you that you should turn from these vain things to a living God, who made the heaven and the earth and the sea and all that is in them. . . 21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch,
- G. There are many other examples in the book of Acts of the gospel being preached to save those who believe.

IV. **GOD’S METHOD OF EVANGELISM IN THE LETTERS TO THE CHURCHES**

- A. **Rom. 10:8-17** But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching, 9 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; 10 for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. 11 For the Scripture says, “Whoever believes in Him will not be disappointed.” 12 For there is no distinction between Jew and Greek; for the same Lord is Lord of all,

abounding in riches for all who call on Him; 13 for “Whoever will call on the name of the Lord will be saved.” 14 How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? 15 How will they preach unless they are sent? Just as it is written, “How beautiful are the feet of those who bring good news of good things!” 16 However, they did not all heed the good news; for Isaiah says, “Lord, who has believed our report?” 17 So faith comes from hearing, and hearing by the word of Christ.

- B. **I Cor. 1:17-25** For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, so that the cross of Christ would not be made void. 18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. 19 For it is written, “I will destroy the wisdom of the wise, And the cleverness of the clever I will set aside.” 20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? 21 For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. 22 For indeed Jews ask for signs and Greeks search for wisdom; 23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, 24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.
- C. **I Cor. 2:1-4** And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. 2 For I determined to know nothing among you except Jesus Christ, and Him crucified. 3 I was with you in weakness and in fear and in much trembling, 4 and my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power. . .
- D. **I Cor. 15:1-4** Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, 2 by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. 3 For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He was raised on the third day according to the Scriptures. . .

- E. **Phil. 1:15-18** Some, to be sure, are preaching Christ even from envy and strife, but some also from good will; 16 the latter do it out of love, knowing that I am appointed for the defense of the gospel; 17 the former proclaim Christ out of selfish ambition rather than from pure motives, thinking to cause me distress in my imprisonment. 18 What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in this I rejoice. Yes, and I will rejoice. . .
- F. **I Tim. 4:13-16** Until I come, give attention to the public reading of Scripture, to exhortation and teaching. 14 Do not neglect the spiritual gift within you, which was bestowed on you through prophetic utterance with the laying on of hands by the presbytery. 15 Take pains with these things; be absorbed in them, so that your progress will be evident to all. 16 Pay close attention to yourself and to your teaching; persevere in these things, for as you do this you will ensure salvation both for yourself and for those who hear you.
- G. **II Tim. 4:1-4** I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: 2 preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. 3 For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires, 4 and will turn away their ears from the truth and will turn aside to myths.
- H. **I Pet. 1:24-25** For, “All flesh is like grass, And all its glory like the flower of grass. The grass withers, And the flower falls off, 25 But the word of the Lord endures forever.” And this is the word which was preached to you.
- I. **I Pet. 2:9** But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light. . .
- J. There are many other texts in the letters to the churches that talk about preaching the gospel as God’s method to save those who believe. It is particularly interesting, but beyond the scope of this lesson, to notice how many exhortations and commands there are in the pastoral epistles of I & II Timothy and Titus, for teaching, preaching, commanding, prescribing, instructing, etc.

V. THE REASON GOD'S METHOD WORKS

- A. **Isa. 55:10-11** “For as the rain and the snow come down from heaven, And do not return there without watering the earth And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So will My word be which goes forth from My mouth; It will not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it.
- B. **Jer. 23:29** “Is not My word like fire?” declares the Lord, “and like a hammer which shatters a rock?”
- C. **Rom. 1:16** For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek.
- D. **I Cor. 1:21** . . . God was well-pleased through the foolishness of the message preached to save those who believe.
- E. **Eph. 6:17** And take the helmet of salvation, and the sword of the Spirit, which is the word of God.
- F. **I Thess. 2:13** For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.
- G. **II Tim. 3:14-15** You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, 15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus.
- H. **I Pet. 1:23** for you have been born again not of seed which is perishable but imperishable, that is, through the living and enduring word of God.
- I. **Heb. 4:12** For the word of God is living and active and sharper than any two-edged sword, and piercing as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart.

VI. EXAMPLES FROM SCRIPTURE OF GOD'S METHOD BEING USED

- A. **Jonah 1:2; 3:1-5** “Arise, go to Nineveh the great city and cry against it, for their wickedness has come up before Me.” . . . 1 Now the word of the Lord came to Jonah the second time, saying, 2 “Arise, go to Nineveh the great city and proclaim to it the proclamation which I am going to tell you.” 3 So Jonah arose and went to Nineveh according to the word of the Lord. Now Nineveh was an exceedingly great city, a three days’ walk. 4 Then Jonah began to go through the city one day’s walk; and he cried out and said, “Yet forty days and Nineveh will be overthrown.” 5 Then the people of Nineveh believed in God; and they called a fast and put on sackcloth from the greatest to the least of them.
- B. **Lk. 11:32** “The men of Nineveh will stand up with this generation at the judgment and condemn it, because they repented at the preaching of Jonah; and behold, something greater than Jonah is here.
- C. **Acts 2:14, 22-36** But Peter, taking his stand with the eleven, raised his voice and declared to them: “Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words. . . . 22 “Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— 23 this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. 24 “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25 “For David says of Him, ‘I saw the Lord always in my presence; For He is at my right hand, so that I will not be shaken. 26 ‘Therefore my heart was glad and my tongue exulted; Moreover my flesh also will live in hope; 27 Because You will not abandon my soul to Hades, Nor allow Your Holy One to undergo decay. 28 ‘You have made known to me the ways of life; You will make me full of gladness with Your presence.’ 29 “Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried, and his tomb is with us to this day. 30 “And so, because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants on his throne, 31 he looked ahead and spoke of the resurrection of the Christ, that He was neither abandoned to Hades, nor did His flesh suffer decay. 32 “This Jesus God raised up again, to which we are all witnesses. 33 “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy

Spirit, He has poured forth this which you both see and hear. 34 “For it was not David who ascended into heaven, but he himself says: ‘The Lord said to my Lord, “Sit at My right hand, 35 Until I make Your enemies a footstool for Your feet.” ’ 36 “Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified.”

- D. **Acts 10:34-43** Opening his mouth, Peter said: “I most certainly understand now that God is not one to show partiality, 35 but in every nation the man who fears Him and does what is right is welcome to Him. 36 “The word which He sent to the sons of Israel, preaching peace through Jesus Christ (He is Lord of all)— 37 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 “You know of Jesus of Nazareth, how God anointed Him with the Holy Spirit and with power, and how He went about doing good and healing all who were oppressed by the devil, for God was with Him. 39 “We are witnesses of all the things He did both in the land of the Jews and in Jerusalem. They also put Him to death by hanging Him on a cross. 40 “God raised Him up on the third day and granted that He become visible, 41 not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead. 42 “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. 43 “Of Him all the prophets bear witness that through His name everyone who believes in Him receives forgiveness of sins.”

- E. **Acts 17:16-34** Now while Paul was waiting for them at Athens, his spirit was being provoked within him as he was observing the city full of idols. 17 So he was reasoning in the synagogue with the Jews and the God-fearing Gentiles, and in the market place every day with those who happened to be present.

Some have tried to use this text to justify the rationalistic approach to evangelism because **vs. 17** says Paul was “*reasoning in the synagogue.*” Yet the Jews and the God fearing Gentiles would already believe in the authority of the Word of God. It can be seen in Paul’s sermons recorded in Acts that he always reasoned with people “from the Scriptures.” This is clear earlier in the chapter where **vs. 2** says, “*And according to Paul’s custom, he went to them, and for three Sabbaths reasoned with them from the*

Scriptures.” Yes, Paul reasoned with them, but he used the Word of God, not man-made arguments.

18 And also some of the Epicurean and Stoic philosophers were conversing with him. Some were saying, “What would this idle babbler wish to say?” Others, “He seems to be a proclaimer of strange deities,”—because he was preaching Jesus and the resurrection.

Notice the content of what Paul proclaimed to the Epicurean and Stoic philosophers was “*Jesus and the resurrection*” not man-made arguments.

19 And they took him and brought him to the Areopagus, saying, “May we know what this new teaching is which you are proclaiming? 20 “For you are bringing some strange things to our ears; so we want to know what these things mean.” 21 (Now all the Athenians and the strangers visiting there used to spend their time in nothing other than telling or hearing something new.) 22 So Paul stood in the midst of the Areopagus and said, “Men of Athens, I observe that you are very religious in all respects. 23 “For while I was passing through and examining the objects of your worship, I also found an altar with this inscription, ‘TO AN UNKNOWN GOD.’ Therefore what you worship in ignorance, this I proclaim to you. 24 “The God who made the world and all things in it, since He is Lord of heaven and earth, does not dwell in temples made with hands; 25 nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things; 26 and He made from one man every nation of mankind to live on all the face of the earth, having determined their appointed times and the boundaries of their habitation, 27 that they would seek God, if perhaps they might grope for Him and find Him, though He is not far from each one of us; 28 for in Him we live and move and exist, as even some of your own poets have said, ‘For we also are His children.’

Notice that Paul doesn’t quote any Scriptures, but he gives them solid biblical truth that God is the Creator, omnipresent, that all men came from one man, that God is sovereign over the nations and mankind, and that God is the one who sustains us as part of His creation. He quotes a Greek poet who affirms biblical truth.

29 “Being then the children of God, we ought not to think that the Divine Nature is like gold or silver or stone, an image formed by the art and thought of man. 30 “Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should repent, 31

because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead.”

Here Paul affirms that God is a spirit, not made of physical substance and calls all of them to repentance in order that they might escape being judged by a man who was resurrected from the dead. All of this is biblical truth without quoting verses.

32 Now when they heard of the resurrection of the dead, some began to sneer, but others said, “We shall hear you again concerning this.” 33 So Paul went out of their midst. 34 But some men joined him and believed, among whom also were Dionysius the Areopagite and a woman named Damaris and others with them.

VII. TWO EXAMPLES FROM HISTORY OF GOD’S METHOD BEING USED

- A. Richard Baxter lived for the last two thirds of the English Reformation from 1615-1691. He lived during the heart of the Puritan era and is often referred to as “The Standard Bearer” of the English Puritans. In 1638 he began his ministry by pastoring the Upper Church in Dudley for one year. From there he went to Bridgnorth for two years and finally to Kidderminster, where he remained for 14 years. It was in Kidderminster that he demonstrated extraordinary shepherding skills.

When he arrived at Kidderminster he found it a dark, ignorant, immoral, irreligious place with about 3,000 people in the town and outlying areas. Dr. Bates, a contemporary of Baxter said, “The place before his coming was like a piece of dry and barren earth; but, by the blessing of heaven, upon his labor, the face of paradise appeared there. The bad were changed to good, and the good to better.”

Baxter had about 600 people in his parish at first, but after interviewing every one of them he felt that only 12 actually knew the Lord and were saved!

The foundation of his shepherding lay in his ability to preach in a clear, engaging, convincing, and practical way. He said, “It must be serious preaching which will make men serious in hearing and obeying.” He also said that every time he went into the pulpit, “I preach as though I should never preach again, as a dying man, to dying men.”

The church of Kidderminster grew so rapidly that they had to add on five additional galleries. His biographer said so many people attended his preaching that it became dangerous to attend because of the attention he drew, and often impossible to hear him. People were so engaged that at one occasion a brick fell from the wall of the church with a crash and another time a pew cracked, being overloaded with bodies. Instantly people started to rush for the doors, confessing and repenting of their sins feeling it was the precursor to the judgment of God!

The results of Baxter's preaching and shepherding efforts were mind boggling. At the end of his 14 years at Kidderminster the entire town and surrounding area were transformed. Sunday was a highly venerated day of worship through the entire town. He said that on his departure, "You might have heard a hundred families singing Psalms and repeating sermons as you passed through the streets."¹

- B. George Whitefield is arguably the greatest preacher and evangelist of all time. Wherever he went, revival followed. Armed with the Bible alone and the clear engaging proclamation of Jesus Christ and Him crucified, only heaven will be able to tell how many people were brought to saving faith through the preaching of this one man. There are so many instances of how God used Whitefield's preaching to bring sinners to salvation that it would encompass a large volume. Therefore, we will only give one example to affirm that God's method of reaching the lost is the preaching of the gospel. Rejected by the bulk of the ordained clergy in the church of England, Whitefield mostly engaged in open-air preaching wherever he went. J. C. Ryle writes:

The step which at this juncture gave a turn to the whole current of Whitefield's ministry was his adoption of the system of open-air preaching. Seeing that thousands everywhere would attend no place of worship, spent their Sundays in idleness or sin, and were not to be reached by sermons within walls, he resolved, in the spirit of holy aggression, to go out after them "into the highways and hedges," on his Master's principle, and compel them to come in." His first attempt to do this was among the colliers at Kingswood near Bristol, in February 1739. After much prayer he one day went to Hannam Mount, and standing upon a hill began to preach to about a hundred colliers upon Matt, v, 1-3. The thing soon became known. The number of hearers rapidly increased, till the

¹See J. C. Ryle, *Light from Old Times* (Moscow, Idaho: Charles Nolan, 2000), 273-303.

congregation amounted to many thousands. His own account of the behavior of these neglected colliers, who had never been in a church in their lives, is deeply affecting: "Having," he writes to a friend, "no righteousness of their own to renounce, they were glad to hear of a Jesus who was a friend to publicans, and came not to call the righteous but sinners to repentance. The first discovery of their being affected was the sight of the white gutters made by their tears, which plentifully fell down their black cheeks as they came out of their coal-pits. Hundreds of them were soon brought under deep conviction, which, as the event proved, happily ended in a sound and thorough conversion. . . Sometimes, when twenty thousand people were before me, I had not in my own apprehension a word to say either to God or them. But I was never totally deserted, and frequently (for to deny it would be lying against God) was so assisted that I knew by happy experience what our Lord meant by saying, "Out of his belly shall flow rivers of living water." The open firmament above me, the prospect of the adjacent fields, with the sight of thousands, some in coaches, some on horseback, and some in the trees, and at times all affected and in tears, was almost too much for, and quite overcame me."²

Ryle, discussing the power behind Whitefield's preaching in the face of many skeptics and critics, wrote:

He was among the first to show the right way to meet the attacks of infidels and sceptics on Christianity. He saw clearly that the most powerful weapon against such men is not cold, metaphysical reasoning and dry critical disquisition, but preaching the whole gospel, living the whole gospel and spreading the whole gospel. . . Infidels are seldom shaken by mere abstract reasoning. The surest arguments against them are gospel truth and gospel life.³

²http://www.archive.org/stream/thechristianlead00ryleuoft/thechristianlead00ryleuoft_djvu.txt or see J. C. Ryle, *Christian Leaders of the Last Century* (Moscow, Idaho: Charles Nolan, 2002), 27-28.

³Ibid, 37.