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Self-Efficacy Expectancy as a Training Technique In Personal Evangelism

Glenda C. Loomis

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SELF-EFFICACY EXPECTANCY
AS A TRAINING TECHNIQUE
IN PERSONAL EVANGELISM

by

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in partial fulfillment
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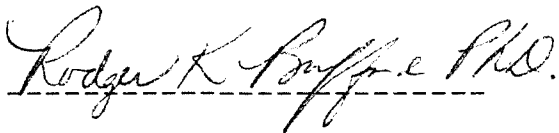
APPROVAL

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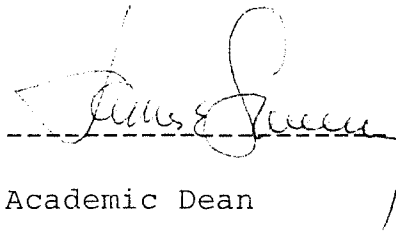
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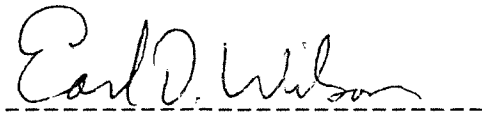
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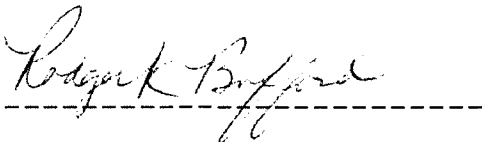
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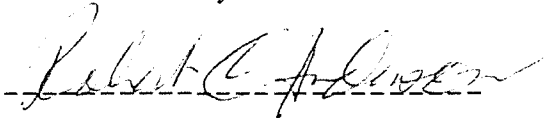


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ABSTRACT

Bandura's self-efficacy theory was applied to a religious variable, namely personal evangelism, in a sample of 31 volunteers from a Christian liberal arts college. The study sought to determine whether a significant relationship exists between the kind of training a person receives in evangelism and the individual's subsequent self-efficacy expectancy, outcome expectancy and intention to perform the behavior. Three treatment emphases were used: a) an intellectual emphasis which provided individuals with arguments, proofs and evidences for the validity of Christianity; 2) an affective emphasis which encouraged individuals to rely on their faith and devotion to God, which would result in His bringing about the desired success of evangelistic efforts; and 3) a self-efficacy emphasis which suggested that God provides individuals with the necessary resources and skills to do evangelism.

Participants completed a demographic questionnaire and pretest and posttest inventories that assessed

evangelism self-efficacy). The importance of addressing the affective, as well as intellectual, needs of the learner has been substantiated in learning theory and research elsewhere. The results of the current research would seem to be important for religious organizations that are concerned with designing programs to teach evangelism skills. Training for evangelism needs to address beliefs of personal effectiveness.

evangelism self-efficacy, outcome expectancy, behavioral intention, general and social self-efficacy, and spiritual, religious and existential well-being. Data was analyzed using multiple regression, correlation and two-tailed t-tests.

Results indicated that beliefs of personal effectiveness in evangelism were increased. Members of the self-efficacy treatment group had significantly higher evangelism self-efficacy scores at posttest. Outcome expectancy and behavioral intention were not significantly altered by the treatment -- possibly due to limitation in treatment, measurement problems, or both.

Other results of interest found that the treatments had different effects. Members of the proofs and evidences group had significantly increased social self-efficacy scores after treatment; and members of the positive thinking group had significantly increased general self-efficacy scores after treatment.

The results of the study imply that the emphasis of evangelism training does affect the individual's perceptions of him/herself (e.g., social, general and

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CHAPTER I

INTRODUCTION

Self-efficacy theory suggests that changes in fearful and avoidant behavior are the result of the individual's appraisal of his/her ability to perform the behavior in question and of the individual's belief that the behavior will have certain results (Bandura, 1977a, 1982). The theory has been widely tested using a variety of fearful and avoidant behaviors. This current study addresses the role of self-efficacy in effecting a change in a fearful and avoidant behavior unique to members of certain religious groups. That behavior is personal evangelism. Evangelism has been defined as "a social influence process in which various approaches are employed, with the objective of influencing an individual to make a commitment to the Christ of Scripture" (Bufford, 1981, p. 200). This chapter will establish the rationale, delineate the basic assumptions and review the literature relevant to

the study. The chapter will conclude with statements of purpose, objectives and hypotheses of the study.

Rationale for the Study

For the most part, an examination of behavioral change is a study of the learning process; in other words, inferences about learning must be made from changes in observed behaviors (Hergenhahn, 1976). Gagné (1977) makes a distinction between the early tradition of prototypes of learning -- conditioned response, trial-and-error learning, insight, reinforcement models -- and contemporary theories which emphasize "an elaborate set of internal processes to account for the events of learning" (p. 16). Murray and Jacobson (1978) also point out the emergence of this line of theorizing in discussing a cognitive and social learning theory based on information processing models that take into account not only intellectual enlightenment and behavioral modifications, but also cognitive processes and emotional reactions.

Murray and Jacobson (1978) explain the interaction between cognition and emotion "as a part of the adaptation to a situation that is judged to require a preparation for action of some kind" (p.668). Their

further elaboration regarding emotion is helpful in realizing the distinctives of the cognitive theory:

In summary, emotions need not be viewed as simple conditioned autonomic reactions. Emotions involve a complex sequence of environmental and bodily events mediated by cognitive appraisals of the situation, the person's ability to cope with the situation, and the feedback from the person's bodily reactions. The cognitive appraisals can be influenced by information from several sources with a consequent effect of the bodily reactions and experienced emotions. Bodily reactions can be viewed as preparatory for anticipated behavioral demands. In general, there is an intimate reciprocal relationship between cognitive processes and bodily reaction in emotion.

(p. 669)

This description is important in distinguishing the cognitive theory approach to human learning from the traditional association and conditioning models of learning in which human emotion is seen as a classically conditioned autonomic response.

Furthermore, this description is important in clarifying the role of emotion in cognitive theory

since the term 'cognitive' could allow for the misconception that only intellectual processes were being considered.

Bandura (1977a, 1982) is one of the theorists in the cognitive and social learning fields who has dealt with the issues of behavior change. He has taken an integrative approach to the various treatment modalities and theorized that there is a common factor that must be addressed in behavior change. He identifies this factor as self-efficacy or the expectancy of personal effectiveness. A person experiences expectancy of two kinds: self-efficacy expectancy, which is the belief that one can successfully perform the desired behavior; and outcome expectancy, which is the belief that certain behaviors will result in certain outcomes. The extensive research documenting the analysis of change in fearful and avoidant behavior based on this theoretical position will be reviewed later in this chapter. Self-efficacy theory and accumulated research has established the importance of considering this concept in examining behavior change. First, a discussion of some issues relevant to evangelism is necessary.

The biblical account of Christ's life indicates that his final instructions while on earth were regarding the growth of the church. The manner of church expansion was prescribed as resulting from the personal communication by members or 'witnesses,' i.e., persons who had knowledge of the circumstances of Christ's life on earth. These witnesses were to have an ever widening sphere of influence that would eventually have world-wide results.

Church history documents vacillation of the membership in both philosophical and behavioral commitment to the notion of church growth via personal, verbal exhortation or personal evangelism to non-members. Apparently, due to the need for individual church members to respond to their personal responsibility, various training programs in evangelism were and continue to be developed. The purpose of these training programs is to instruct the learner about what information to present to an individual who may be interested in Christianity. In addition to suggesting what information should be presented, these programs often give attention to how the information should be presented and suggest possible arguments and further proofs in the event that the evangelist encounters resistance or questions from the

individual. Despite the development of these programs and continued emphasis on evangelism within churches, the problem of slow church growth still exists. Church leaders indicate that getting members to volunteer for church visitation and evangelism is difficult.

Individual members express feelings of fear and inadequacy about their ability to tell others about Christianity.

Ford (1977) reports results of a survey conducted among individuals who were participating in training sessions in preparation for the visit of the well-known evangelist Billy Graham to the Detroit area. These percentages are reported in response to the question: what is your greatest hindrance in witnessing?

Nine percent said they were too busy to remember to do it. Twenty-eight percent felt the lack of real information to share. None said they really didn't care. Twelve percent said their own lives were not speaking as they should. But by far the largest group were the 51 percent whose biggest problem was the fear of how the other person would react! None of us likes to be rejected, ridiculed, or regarded as an odd ball. So how do we handle this fear? (p. 15)

Obviously, there are emotional and cognitive elements involved in the process of personal evangelism.

The programs marketed and the exhortations (written and verbal) delivered to Christians regarding personal evangelism have relied primarily on an insight and intellectual enlightenment approach to behavior change, accompanied by attempts to motivate through a sense of duty, privilege and guilt. Some suggestions have been offered that certain principles of behavioral psychology could be adopted to increase participation in personal evangelism (e.g., Ratcliffe, 1978; Bufford, 1981). Part of the rationale for this study is based on the belief that although the techniques already in use for personal evangelism have been successful in motivating participation, addressing the additional component of emotional and cognitive interaction may be worthwhile. For, while it may be necessary for the individual to have the basic information of the Christian message to present to others (i.e., intellectual preparedness), it may also be necessary for the individual to have addressed the interactional components of emotion and cognition within himself/herself.

This study is concerned with whether the exploration of the interaction between cognitions and emotions as well as the intellectual instruction might be more effective than providing only the intellectual training of individuals for evangelism participation. This study is addressed to the general question --Is there a relationship between the kind of training a person receives in evangelism and willingness and frequency with which that individual will engage in the behavior?

The rationale for expecting differences in the willingness to engage in personal evangelism based on the kind of training the individual receives is the result of the following series of considerations.

1. A person's ability to perform a behavior about which he/she has some measure of fear or reluctance is affected by several of his/her personal judgments. One of these judgments is whether or not the person believes he/she has the necessary intellectual preparedness or skill (Kirsch, 1982). Another judgment is whether or not the person perceives himself/herself capable of successfully performing the behavior in question (Bandura, 1977a, 1982). A third judgment is whether or not the person believes that engaging in the

behavior will lead to a certain outcome (Bandura, 1977a, 1982). A fourth judgment is whether or not the outcome of performing the behavior is valued by the person (Maddux & Rogers, 1983; Teasdale, 1978; Manning & Wright, 1983; Maddux, Norton & Stoltenberg, 1983).

2. These personal judgments probably are always addressed by the individual but may not always be overtly addressed. Instead, the process of personal assessment may be internal and subjective.

3. The overt expression of these personal judgments in an appropriate context will provide the person with additional objective data that will enhance his/her perceptions of personal effectiveness.

4. The amount of effort and persistence a person exerts in performing a behavior about which he/she is fearful or reluctant is related to that person's assessments of the personal judgments mentioned above.

This study compares the self-efficacy perceptions of people who engage in this self-evaluative process only internally with those who engage in the process externally in an appropriate context. That appropriate context is under the direction of a leader whose specific purpose is to address the self-perceptions of efficacy of the person in performing the behavior.

The investigation of the internal only vs. external directed process of self-efficacy has implications in the area of instruction for behavior change. One of the primary concerns in individual or group therapy is how change in behavior can be attained. Bandura (1977a) has suggested that despite the variety of modes of treatment, efficacy information is derived in the process of applying these varying treatments to the behavior in which change is desired. Some modes of treatment appear to result in higher degrees of self-efficacy than others. In choosing the treatment modality, the therapist must assess whether self-efficacy issues will be addressed overtly or whether the process will be allowed to remain internal. The current study will compare the effectiveness of these two ways of addressing the self-efficacy process.

Basic Assumptions of the Study

There are several assumptions basic to this study. The first series of assumptions has to do with personal evangelism behavior. Engaging in personal evangelism is a behavior that is reportedly anxiety producing. Persons actually express fear and

reluctance at the prospect of engaging in the behavior. While it would be hasty to assume that persons may actually have a personal evangelism phobia, there is evidence that there is a fear response and a reluctance to participate in the behavior.

The second series of assumptions then has to do with the treatment of feared or avoidant behaviors. Mere intellectual enlightenment does not prove effective in changing feared or avoidant behaviors. For example, persons who are afraid of snakes are seldom greatly comforted by the fact that the snake is not poisonous. Furthermore, behavior change in general is not most readily brought about by increased factual knowledge. This is borne out by the fact that educational programming alone does not result in smoking cessation, reduced alcoholism or weight loss.

The third series of assumptions, then, finally has to do with the effectiveness of an interactional approach to feared or avoidant behaviors. Bandura (1977a) has theorized that the various techniques used to change behavior all in some way provide information to the individual about his/her ability to perform the behavior in question and about the likelihood that certain behaviors will have certain outcomes. He has

also commented on the amount of self-efficacy information provided by the various techniques. Goldfried and Robins (1982) have further noted that an individual's ability to process information regarding his/her effectiveness is often impaired and the the role of the therapist in facilitating perceived self-efficacy is important.

Review of Related Literature

The present study is related to several areas of psychological research and theory. Personal evangelism involves both academic learning and social learning. It involves academic learning in that basic facts about the doctrine of salvation must be known. It involves social learning in that personal evangelism is a situation in which the behavior and attitudes of the individual influences the outcome and the performance of the task.

However, the main concern of the present study is examining the relationship between certain emotional needs within an individual and that individual's subsequent ability to learn and perform certain feared and avoided behaviors. That particular emphasis makes it possible to focus the review of relevant literature

and theory. This review will focus on the following areas: a) the role of affect in learning; b) the use of self-efficacy mechanisms in changing behavior; and, c) the learner in personal evangelism training.

The Role of Affect in Learning

Early theories of learning did not discuss or research at any great length the role of emotion in human learning. There does not appear to be much interaction between the early learning theorists and therapists or clinicians. This lack of interaction may account for the absence of consideration of emotion, as well as other personality, social and cognitive variables, in human learning. In other words, had there been earlier attempts to apply learning principles to various clinical problems the result might have been earlier consideration of the numerous, complex human variables that affect learning.

A brief summary of the major early learning theories will be provided. This summary is not intended to thoroughly elucidate every phase of each theory but is instead only offered to outline the basic components. The purpose of discussing these early theories is to point out what components, instead of emotion, were considered important in the learning process.

Ivan Pavlov is the primary figure associated with the first formal learning concept of classical conditioning. Classical conditioning results when an unconditioned stimulus which elicits an unconditioned response from the learner is paired with a conditioned stimulus a number of times until a conditioned reflex, which is the same as the unconditioned response, occurs upon presentation of the conditioned stimulus alone. Extinction will result if the conditioned stimulus is repeatedly presented but not followed by the unconditioned stimulus. Higher order conditioning can be brought about by using a conditioned stimulus as an unconditioned stimulus and pairing it with a second conditioned stimulus to bring about a conditioned reflex.

Edward Thorndike is the primary figure associated with instrumental conditioning, another learning concept. Instrumental conditioning is an experimental procedure whereby the rate or probability of a response is changed from a relatively low value before conditioning to a relatively high value following conditioning. The conditioning depends on the learner first emitting the effective behavior and being rewarded or reinforced for that behavior.

John B. Watson's work was strongly influenced by Pavlov. He is credited by some as the founder of the school of behaviorism. He believed that behavior was the only aspect that could be observed and measured reliably. He stated that there was no evidence for a stream of consciousness but that there was "convincing proof of an ever-widening stream of behavior" (Watson & McDougall, 1929). Personality was the result of conditioned reflexes, according to Watson.

Basically, the theories discussed so far have emphasized the role of external stimuli in learning. However, there are some theorists who did refer to certain internal factors that may be involved in the learning process.

Part of Clark Hull's theorizing was related to chained behavior or a series of behaviors involved in task accomplishment. He stated that both secondary reinforcers, which are external, and proprioceptive stimuli, which are internal, combined to elicit overt responses or behaviors that are components of the complete task. Thus, he allowed for both internal and external cues in the learning process.

Edwin Guthrie also included internal stimuli as part of his theory regarding chained behavior.

However, those internal stimuli, according to Guthrie, are basically stimulation caused by the receptors found in the muscles, tendons and joints of the body of the learner, or are movement-produced stimuli.

The internal cues suggested by Hull's theorizing are more cognitive than those suggested by Guthrie. Furthermore, Hull's work was expanded by several theorists who discussed mental components and personality characteristics in attempting to explain human motivation and learning.

For example, Neal Miller and John Dollard are two personality theorists who were significantly influenced by Hull's learning theories. They stated that learning occurs in the presence of a) cue, b) response, c) drive, and d) reinforcement. Miller and Dollard were also significantly influenced by Freud's psychoanalytic perspective. As a result, their theory also deals with the notions of the unconscious, repression, suppression, etc.

According to Dollard and Miller (1950), a cue is a stimulus that guides the response of the learner by directing or determining the exact nature of the response. Furthermore, strong stimuli that activate and energize behavior are drives. Primary drives,

which are unlearned, are hunger, thirst, sex and avoidance. Secondary drives, which are learned, are acquired in the process of satisfying primary drives. Drives activate behavior. Cues guide and direct the behavior to appropriate satisfiers. The result is a response which must be reinforced in order for learning to take place. Reinforcement is the reduction of the drive. Responses produce other cues and thus higher learning and novel behavior is accounted for by such a series of chained cues and responses.

DiCaprio (1974) points out that Dollard and Miller "distinguish among muscular, visceral, glandular, emotional, external and internal and even verbal and attentional responses" (p. 164) and thus broaden the idea of stimulus in learning situations. Due to the idea of chaining of learned behaviors, then, these stimuli can function as either cues or responses.

Other theorists were influenced by the work of Hull, but were not influenced by the psychoanalytic notions that Dollard and Miller included in their theory. For example, Joseph Wolpe applies a Hullian stimulus--response approach to the learning of a new behavior, the changing of dysfunctional behavior and many aspects of personality. Specific to the purposes

of the review of the literature for the study under consideration is Wolpe's work regarding the role of competing emotions in learning.

Wolpe's experimentation led him to conclude that anxiety was the essential element in the formulation of neurosis. Note that this is in contrast with the psychoanalytic conclusion that conflict is the essential element in the development of neurosis. In order to cure experimentally induced neuroses, Wolpe applied counter conditioning techniques which led to the formulation of the reciprocal inhibition principle, which is: "If a response inhibiting anxiety can be made to occur in the presence of anxiety-evoking stimuli, it will weaken the bond between these stimuli and the anxiety" (Wolpe, 1973, p. 17). He further theorized that assertiveness training, which makes use of anxiety-inhibiting emotions, is fundamental in deconditioning anxiety-response habits. And he defines "assertive behavior . . . as the proper expression of any emotion other than anxiety towards another person" (p. 81).

Systematic desensitization is another theory Wolpe introduced for the replacing of an anxiety-response habit with the learning of a new behavior. Systematic

desensitization also deals with emotion in the learning context in that it is "employing a counteracting emotion to overcome an undesirable emotional habit step by step" (Wolpe, 1973, p. 95). Deep relaxation is the primary counteracting emotion used in systematic desensitization.

Wolpe categorizes emotions as responses to exteroceptive, endogenous and imaginal stimuli. Furthermore, they serve as response-produced stimuli that elicit other responses. As such, he conceptualizes behavior as a network of simultaneous and successive stimulus-response relations.

Another theorist trained in the Hullian tradition is Albert Bandura. Bandura represents a further shift toward cognitive determinants in the school of behaviorism. His social learning theory modifies traditional learning theory by discussing cognitive, behavioral and environmental determinants of human behavior. He states (Bandura, 1977b):

Social learning theory approaches the explanation of human behavior in terms of a continuous reciprocal interaction between cognitive, behavioral, and environmental determinants. Within the process of reciprocal determinism lies

the opportunity for people to influence their destiny as well as the limits of self-direction. This conception of human functioning then neither casts people into the role of powerless objects controlled by environmental forces nor free agents who can become whatever they choose. Both people and their environments are reciprocal determinants of each other (p. vii).

Bandura was not the first theorist to discuss social learning. Miller and Dollard wrote Social Learning and Imitation in 1941. An important part of that work dealt with the concept that some learning takes place vicariously when the learner imitates behavior he/she has observed another perform.

Miller and Dollard made a cursory introduction of this notion of imitative learning in their conditioning framework, but Bandura has made the concept central in his theory and research. Bandura theorizes that the learner's imitative behavior of a model accounts for the acquiring of novel responses. The learner's cognitive ability makes it possible for him/her to observe a model in action, form and store a mental/verbal image of the action, retrieve that image in a context where appropriate cues are presented, and

produce a response similar to the behavior of the model.

Bandura has also theorized and experimented with various aspects of reinforcement -- external, vicarious and internal. Of importance to the present study is the concept that the learner has an internalized set of standards with which he/she compares his/her behavior and rewards or punishes the self accordingly. Thus behavior takes on a self-regulatory function.

Part of the learner's internal self-system is his/her expectations about whether he/she is capable of performing certain behaviors. Bandura calls this self-efficacy and considers it a central mechanism in learning new behaviors or modifying dysfunctional behaviors. Altering self-efficacy expectancies is the result of induction techniques associated with four sources of self-efficacy information: performance accomplishments, vicarious experiences, verbal persuasion and emotional arousal.

Obviously, the role of internal mechanisms in the learning process has been elaborated on by Bandura's work with his assertions regarding the self-regulatory nature of the learner's internal reinforcement system and regarding the learner's sense of self-efficacy in

learning and changing behavior. A more thorough review of the research of Bandura and others about this conception of the learning process will be presented later in this chapter as a specific discussion of the use of self-efficacy mechanisms in changing behaviors. However, at this point a few of the trends over the last two decades in research on the relationship between affect and learning will be discussed.

Some research has indicated that affective states may have motivating properties in certain intellectual learning situations. Izard (1964) discovered that learners in positive affective conditions were more productive on several intellectual tasks than learners in negative affective conditions. Velten (1968) had similar findings. Gouaux and Gouaux (1971) found data that also tended to indicate motivational properties of affective states. Masters, Barden and Ford (1979) found that positive affective states in children enhanced their learning of a task involving shape discrimination, and negative affective states slowed their learning.

In addition to the evidence that positive affective states may influence performance on intellectual tasks, there is research that indicates

that positive affective states influence the learner's attitude toward social learning situations. Wright and Mischel (1982) found that positive affective states resulted in "increased expectations, higher estimates of past successes, and more favorable global self-evaluations" (p. 901). Further, results reported by Isen, Shalcker, Clark and Karp (1978) indicate that:

. . . persons in a good mood will tend to think about positive events or cognitions and that their thoughts, feelings, or estimates about these cognitions will tend to be more positive than they might be at another time. Behavior, too, is proposed as a component of this cognitive loop. Certain behavior will become more likely when one is feeling good, and it, in turn, will affect (through both its associations and its consequences) the person's mood state and cognitive processes. (p. 8)

A third area of research has focused on the importance of mood-congruent learning. Bower, Gilligan and Monteiro (1981) found through a series of five experiments that the affective state during the encoding stage causes selective learning of mood-congruent material as opposed to

mood--incongruent material. As a result of other research, Bower (1981) has theorized that the emotion serves as a memory unit that aids recall and serves as a cue for associated material.

Summary. What relevance do these areas of current research have for the present study? First, research supports the notion that the affective state of the learner interacts with his/her ability to learn and/or recall material of an intellectual nature. Therefore, one would assume that the most effective instructional design would overtly address the affective state of the learner in order to assure the most efficient learning situation possible.

Second, research indicates that the learner's affective state will influence his/her perception of his/her learning ability and effectiveness in performing the desired behavior. Furthermore, the affective state influences the likelihood of the learner performing certain behaviors which, in turn, influences his/her ongoing learning both affectively and cognitively. Therefore, the most expedient instructional design is one that addresses the affective state of the learner in order to produce the most positive personal evaluation and as a result influence ongoing behavior.

Third, research suggests that mood congruency is important in learning. Inference from this research must be drawn very cautiously. However, it would appear that the most efficient instructional design will seek for a "match" between the emotional content of the instructional material and the emotional state of the learner.

The Use of Self-efficacy Mechanisms in Changing Behavior

Theoretical Aspects of Self-efficacy. A brief introduction to Bandura's self-efficacy theory was presented in the previous section that dealt with the historical overview of the role of affect in learning. A more thorough analysis of the theory and resultant research will be presented in this section.

Bandura (1977a) has noted that behavioral changes have been produced in individuals by different, and seemingly diverse, treatment approaches. He suggests that the explanation for this phenomenon is a common cognitive mechanism, namely self-efficacy.

The foundation of his theoretical position is based on the following assumptions and reasoning. Whereas early therapeutic intervention based on learning theory focused on direct links between

stimulus and response, subsequent evidence supports the concept that "cognitive processes play a prominent role in the acquisition and retention of new behavior patterns" (p. 192). Those cognitive processes for learning include stored memory of transitory experiences, observation of a model and the transformation of that model's behavior into a symbolic conceptualization, and self-correction of behavior based on feedback or consequences in the process of displaying the behavior. Additionally, motivation is a cognitive activity. Cognitive concepts of the future outcomes motivate current behaviors. And learners are self-motivated by setting standards and evaluating their performance in light of those self-imposed standards. Learners tend to self-reward and/or self-punish, which then affects their future learning. In summary, "(T)he reconceptualization of human learning and motivation in terms of cognitive processes has major implications for the mechanisms through which therapeutic procedures alter behavioral functioning" (Bandura, 1977a, p. 193).

In defining his theory of self-efficacy, Bandura (1977a) distinguishes between outcome expectancies and self-efficacy expectancies:

An outcome expectancy is defined as a person's estimate that a given behavior will lead to certain outcomes. An efficacy expectation is the conviction that one can successfully execute the behavior required to produce the outcomes.

Outcome and efficacy expectations are differentiated, because individuals can believe that a particular course of action will produce certain outcomes, but if they entertain serious doubts about whether they can perform the necessary activities such information does not influence their behavior. (p. 193)

Bandura further states that self-efficacy expectancies influence both the initiation and persistence of coping behavior. How strongly the learner believes in his/her ability will affect whether he/she even tries to perform the behavior in a given context; thus, self-efficacy affects the learner's choice of behavioral settings. Additionally, self-efficacy perceptions influence behavior once it is initiated since how much effort and how much persistence the learner displays is influenced by his/her perceptions of personal effectiveness. Subsequently, the learner's future learning behavior is

influenced. Bandura (1977a) states:

Those who persist in subjectively threatening activities that are in fact relatively safe will gain corrective experiences that reinforce their sense of efficacy, thereby eventually eliminating their defensive behavior. Those who cease their coping efforts prematurely will retain their self-debilitating expectations for a long time.

(p. 194)

Bandura clarifies that expectation is not the sole determinant of behavior. High self-efficacy, of course, cannot substitute for the basic skills required to perform the behavior nor can it substitute for adequate incentives. However, if the necessary skills and incentive are present within the learner, then "efficacy expectations are a major determinant of people's choice of activities, how much effort they will expend and how long they will sustain effort in dealing with stressful situations" (p. 194).

Efficacy expectations must be analyzed thoroughly because they differ on three dimensions: magnitude, generality and strength. Magnitude is assessed by rank ordering the tasks by level of difficulty and having the individual learner determine his/her efficacy

expectations for each task. Generality is assessed by determining whether the efficacy expectation applies only to the specific behavior or whether there is a sense of efficacy that generalizes to behaviors beyond the treatment conditions. Strength is assessed by determining the amount of perseverance the learner exerts in the face of obstacles and disconfirming experiences.

Personal efficacy expectations are based on four major sources of information: "performance accomplishments, vicarious experiences, verbal persuasion and emotional arousal" (Bandura, 1977a, p. 195). The following chart developed by Bandura illustrates the various modes of induction that contribute to the four sources of efficacy expectations.

EFFICACY EXPECTATIONS

SOURCE	MODE OF INDUCTION
Performance Accomplishments	Participant Modeling
	Performance Desensitization
	Performance Exposure
	Self-instructed Performance
Vicarious Experience	Live Modeling
	Symbolic Modeling
Verbal Persuasion	Suggestion
	Exhortation
	Self-instructed
	Interpretive Treatments
Emotional Arousal	Attribution
	Relaxation, Biofeedback
	Symbolic Desensitization
	Symbolic Exposure

A brief description of each source of efficacy expectation will conclude this discussion of the theoretical aspects of Bandura's work.

Performance accomplishments are the best source of efficacy expectations since they are based on experiences of personal success. Bandura (1977b) states "(S)uccesses raise mastery expectations; repeated failures lower them, especially if the mishaps occur early in the course of events. After strong efficacy expectations are developed through repeated success, the negative impact of occasional failures is likely to be reduced" (p. 81).

Vicarious experiences are the result of seeing others perform the target behavior without experiencing negative results. The learner/observer's perception of personal efficacy is strengthened with the expectation that he/she will also be able to perform the target behavior with similar results if efforts are intensified and pursued persistently. Regarding the dependability of vicarious experiences, Bandura (1977a) writes:

Vicarious experience, relying as it does on inferences from social comparison, is a less dependable source of information about one's capabilities than is direct evidence of personal accomplishments. Consequently, the efficacy expectations induced by modeling alone are likely to be weaker and more vulnerable to change.

(p. 197)

Verbal persuasion, although widely used, tends to be weaker than personal accomplishment as a source of efficacy expectancy. Bandura (1977a) suggests conditions where verbal persuasion could be used most effectively and weakness minimized:

Although social persuasion alone may have definite limitations as a means of creating an enduring sense of personal efficacy, it can contribute to the successes achieved through corrective performance. That is, people who are socially persuaded that they possess the capabilities to master difficult situations and are provided with provisional aids for effective action are likely to mobilize greater effort than those who receive only the performance aids. However, to raise by persuasion expectations of personal competence without arranging conditions to facilitate effective performance will most likely lead to failures that discredit the persuaders and further undermine the recipients' perceived self-efficacy. It is therefore the interactive, as well as the independent, effects of social persuasion on self-efficacy that merit experimental consideration. (p. 198)

Emotional arousal brought on by stressful and taxing circumstances may provide an individual with feedback about personal effectiveness. Bandura (1977b) states that "(B)ecause high arousal usually debilitates performance, individuals are more likely to expect success when they are not beset by aversive arousal than if they are tense and viscerally agitated" (p. 198). And further, "(T)he presumption is that if phobics are led to believe that the things they have previously feared no longer affect them internally, the cognitive reevaluation alone will reduce avoidance behavior" (p. 82).

This review of Bandura's self-efficacy theory has been relatively superficial and brief compared to the extensive amount that Bandura has written. However, its purpose has been to introduce the main concepts of the theory to provide a foundation for the following discussion of the research by Bandura and others regarding self-efficacy.

Research on Self-efficacy. Much of the empirical work regarding self-efficacy done by Bandura and his various associates has focused on changing the behavior of persons with snake phobias. Bandura (1978) has explained why the snake-phobia paradigm for studying

behavior change is workable by citing four benefits: a) snake phobia has generalized effects on other activities; b) it is rather resistant to modification; c) behavioral change can be measured in terms of magnitude, generality and strength; and d) due to the quiescent nature of snakes, treatment is rarely confounded by encounters with the feared object beyond the treatment conditions. Several important aspects of self-efficacy theory have been verified in experiments that have used the snake phobia paradigm.

Bandura, Adams and Beyer (1977) compared a performance mastery treatment with a vicarious experience treatment. These two treatment conditions represent two different sources of efficacy expectancy according to Bandura's theory. They confirmed that performance accomplishments produce higher, stronger and more generalized expectations of personal efficacy than do vicarious experience alone. They also found that self-efficacy expectancies were accurate predictors of performance in both treatment conditions.

Bandura and Adams (1977) report findings of two experiments. The first study examined the relationship between systematic desensitization and self-efficacy. As defined earlier in this review, systematic

desensitization is classified by Bandura (1977a) as a method utilizing emotional arousal as a source of information about efficacy expectations. Their findings indicated that although subjects completing desensitization had differing expectations of personal efficacy, symbolic desensitization did enhance self-efficacy and did generalize to dissimilar threats. The second study looked at efficacy and behavioral change during a participant modeling treatment condition. They found that previous behavior tended to be a weak predictor of subsequent behavior, but self-efficacy tended to be a strong predictor.

Bandura, Adams, Hardy and Howells (1980) conducted experiments with both snake phobics and agoraphobics to further extend the generality of self-efficacy theory. The study with snake phobics utilized a cognitive modeling mastery treatment and found that it increased the subjects' perceptions of self-efficacy which again served as a valid indicator of their subsequent behavioral accomplishments. The study with agoraphobics utilized an enactive mastery treatment with group sessions and field experience. And according to the authors, this study provided "evidence for the generality of efficacy theory across different areas of functioning" (p. 39).

Bandura, Reese and Adams (1982) conducted three experiments -- one with snake phobics and two with spider phobics. Again, results indicated that higher perceptions of self-efficacy corresponded with greater performance accomplishments. New information was provided by these studies. Both intergroup and intrasubject comparisons were made and the relationship between self-efficacy and behavioral accomplishments was consistent. Different levels of self-efficacy were induced with enactive mastery and vicarious modeling. Findings showed a negative relationship between fear arousal and perceived coping efficacy. Stress reactions were measured by heart rate and blood pressure, and the hypothesized relationship between perceived coping inefficacy and stress reactions was supported.

To summarize briefly, the results of these studies so far indicate that perceptions of self-efficacy are good predictors of both behavioral accomplishments and the level of emotional arousal experienced while performing those behaviors. Perceptions of self-efficacy are valid predictors of behavior whether the self-efficacy is produced by performance

accomplishments, vicarious experience, reduction of emotional arousal or cognitive mastery. Self-efficacy theory has been generalized to different modes of induction, different phobic behaviors and both intergroup and intrasubject designs.

Bandura's self-efficacy theory has inspired a lot of research in a variety of areas. Some of the research has focused on generalizing the theory to various age groups and behaviors other than phobic or feared behaviors. Other research has examined and extended aspects of the theory itself. Questionnaires have been developed and validated for use in a variety of conditions. Representative research in these areas will be summarized.

Several studies have assessed children's perceptions of self-efficacy with regard to academic achievement. Schunk (1981) compared modeling with didactic instruction among children who had low achievement in arithmetic. Both instructional treatments enhanced the children's persistence, accuracy and perceived efficacy in performing division problems. Cognitive modeling resulted in greater gains in accuracy. Perceived efficacy was an accurate predictor of performance across levels of task

difficulty and modes of treatment. Keyser and Barling (1981) found that modeling was a more significant predictor of children's self-efficacy than were performance accomplishments. However, a replication by Barling and Snipelisky (1983) found performance accomplishments with feedback to be more effective than modeling. They account for the differences in findings by the fact that Keyser and Barling combined efficacy and outcome expectations into a single self-efficacy index, which may have been inappropriate in light of the fact that self-efficacy expectancy and outcome expectancy are different determinants. Furthermore, Keyser and Barling studied children in a narrow range of ages, while Barling and Snipelisky studied children representing a wider range of ages. Otherwise, both studies supported self-efficacy theoretical predictions.

Other studies with children have examined aspects of motivation and self-efficacy. Bandura and Schunk (1981) found that children who set proximal goals "progressed rapidly in self-directed learning, achieved substantial mastery of mathematical operations, and heightened their perceived self-efficacy and interest in activities that initially held little attraction for

them" (p. 595). In addition to the role of goal setting in motivation, Schunk (1982) found that attributional feedback that linked previous achievement and effort increased involvement in the mathematical task, development of skill and perceptions of self-efficacy.

Kaley and Cloutier (1984) have examined self-efficacy in children from a different perspective by comparing the precision of self-efficacy predictions in pre-, concrete and formal operational groups. Their hypothesis was that cognitive appraisal ability would be related to accuracy of efficacy predictions. The results, however, showed that the accuracy of efficacy predictions was affected by an interaction of cognitive and task characteristics. "This suggests that the more unfamiliar and complex the task, the more efficacy predictiveness may depend upon the subject's logicomathematical competence" (p. 654).

Self-efficacy research has been conducted with a variety of pathological and non-pathological behaviors. For example, Condiotte and Lichtenstein (1981), DiClemente (1981) and McIntyre, Lichtenstein and Mermelstein (1983) found self-efficacy an accurate predictor of success in smoking cessation. Chambliss

and Murray (1979) found that a weight loss program that increased perceptions of self-efficacy was successful for subjects identified as Internal on Rotter's Locus of Control Scale. Manning and Wright (1983) report that self-efficacy expectancy predicted pain control without medication during childbirth. Barling and Abel (1983) found positive, significant relationships between self-efficacy and 12 dimensions of tennis performance. Betz and Hackett (1981) examined vocational behavior and found a significant difference between the self-efficacy perceptions of men and women with relationship to traditional and nontraditional occupations. Men reported an equal degree of self-efficacy about both traditional and nontraditional occupations. However, women reported significantly higher levels of self-efficacy about traditional occupations and significantly lower levels of self-efficacy about nontraditional occupations.

Several studies have examined relationships between self-efficacy and negative mood states. Brown and Inouye (1978) by modeling induced learned helplessness in individuals who perceived themselves of similar competence to the model. Those subjects in whom learned helplessness was induced in turn reduced

their persistence. Conversely, those subjects who perceived themselves more competent than the model did not reduce their persistence. Their findings with regard to self-efficacy were similar. Subjects who perceived themselves similar to the helpless model had lower self-judged efficacy than those subjects who perceived themselves more capable than the model. Self-efficacy perceptions were found to be an accurate predictor of persistence on tasks for which they were unable to find solutions. Davis and Yates (1982) found some support for a self-efficacy conceptualization of depression when comparing it to a revised learned helplessness model of depression. Devins, Binik, Gorman, Dattel, McCloskey, Oscar and Briggs (1982) found more depression in patients with end-stage renal disease who had weaker self-efficacy and weaker outcome expectancy. Both Davis and Yates (1982) and Devins et al. (1982) analyzed self-efficacy expectancy and outcome expectancy separately. This difference will be discussed further at another point in this review.

Not much of the self-efficacy research has dealt specifically with verbal persuasion as a source of efficacy expectations. There are, however, some studies that have addressed this issue and the findings

are somewhat contradicting. Biran and Wilson (1981) found guided exposure to be more effective than cognitive restructuring (based on verbal persuasion) with subjects afraid of either heights, elevators or darkness. An interesting footnote to this study is that in follow-up interviews the cognitive restructuring group reported greater improvements in their social functioning, better management of anxiety in daily life, and generally a more positive outlook than did the guided exposure group. Apparently the guided exposure treatment provided more situation specific relief, while the cognitive restructuring group had more generalized outcomes. Bonfilio and Rogers (not dated) compared verbal persuasion and performance experience in a study assessing intentions to adopt a preventive health care practice and persistence at the practice. They found that verbal persuasion, more so than performance experience, strengthened behavioral intentions to continue to use a recommended therapeutic procedure and tended to increase persistence with the procedure.

A possible explanation for the seemingly conflicting results in these two studies may be a difference in the methodology of verbal persuasion.

Bonfilio and Rogers emphasized the role of yielding or attitude change in persuasion and further point out that Biran and Wilson did not include that emphasis but rather emphasized comprehension of anxiety and irrational beliefs. A review of Biran and Wilson's description of the cognitive restructuring treatment does seem to support the contention made by Bonfilio and Rogers.

Some of the research has specifically addressed itself to Bandura's distinction between self-efficacy expectancy and outcome expectancy. Maddux, Sherer and Rogers (1982) used verbal persuasion to induce expectancy regarding the use of the "broken record" technique in assertiveness training. They found that:

(a) Increments in outcome expectancy caused significant increases in intentions to perform the behavior described; (b) increments in self-efficacy expectancy did not produce corresponding significant increases in intentions, though a trend was found in the predicted direction; and (c) outcome expectancy influenced perceptions of self-efficacy. (p. 210)

Manning and Wright (1983) found in their study of pain control in childbirth that although women were able to

make some distinction between self-efficacy expectancy and outcome expectancy the two were "highly related and largely redundant in their correlations with mastery" (p. 421). They suggest three possible explanations for this finding: a) the operations used to assess self-efficacy expectancies and outcome expectancies may not have been adequately differentiated; b) the sampling was recruited from childbirth training classes and as such may already represent persons who have high self-efficacy and outcome expectancies about the controllability of pain in childbirth; and, c) the conditions may have been too uncertain for the subjects to make differentiation since none of the women had any previous experience with childbirth.

Sappington, Russell, Triplett and Goodwin (1981) have not only differentiated between self-efficacy expectancy and outcome expectancy, but have also hypothesized and tested a further differentiation between emotionally based expectancies and intellectually based expectancies as follows:

When an individual is exposed to information in a particular context, he or she typically experiences an emotional reaction to it. Portions of both the information per se and the emotional

reaction get encoded. Intellectually based expectancies are derived from the encoded information by logical procedures accepted as valid by the individual. Emotionally based expectancies are derived from the encoded emotional reaction, possibly by an association process . . . (p. 738)

The results of their study with snake phobics indicate an ability to distinguish between four types of expectancies; however, the evidence does not clearly indicate whether self-efficacy expectancies are better predictors of behavior than outcome expectancies. Certain correlational trends were present, although not significant, and provide enough encouragement to refine methodology and undertake further investigation.

Finally, in the survey of self-efficacy literature, the development of tests and measures will be reviewed. Three general assessment tools will be discussed.

Moe and Zeiss (1982) developed the Self-Efficacy Questionnaire for Social Skills (SEQSS) and tested it on a group of 115 undergraduate students. The questionnaire has subjects rate their expected social behavior in regard to 12 attributes in

12 social situations. The attributes are: being warm, attractive, friendly, socially skillful, trusting, assertive, humorous, confident, open and self-disclosing, speaking fluently, communicating clearly, and maintaining a positive outlook. The 12 social situations are conversations under circumstances combining three variables: degree of familiarity (close friend, acquaintance, stranger), number of people (one person, small group), and level of interest in the conversation. They found their instrument to be reliable in assessing self-efficacy regarding social skills.

Ryckman, Robbins, Thornton and Cantrell (1982) have developed the Physical Self-Efficacy (PSE) scale with two subscales, the Perceived Physical Ability (PPA) subscale and the Physical Self-Presentation Confidence (PSPC) subscale. The scale consists of 22 items worded as self statements regarding physical skills and attributes. Half of the items are scored in reverse. Subjects respond on a 6-point Likert scale ranging from strongly agree to strongly disagree to questions like: I have excellent reflexes; and, People think negative things about me because of my posture. The first statement is a sample item from the Perceived

Physical Ability subscale; the second statement is a sample item from the Physical Self-Presentation Confidence subscale. Ryckman et al. (1982) summarize their findings stating, "subjects with positive perceptions of their physical competence out performed subjects with poorer self-regard in this sphere on three tasks involving the use of physical skills" (p. 891).

Sherer, Maddux, Mercandante, Prentice-Dunn, Jacobs and Rogers (1982) have developed a 23-item self-efficacy scale with two subscales: The General Self-efficacy subscale composed of 17 items and the Social Self-efficacy subscale composed of 6 items. Fourteen of the items are scored in the reverse direction. Subjects respond on a 14-point Likert scale ranging from strongly disagree to strongly agree to statements like: When I make plans, I am certain I can make them work; and, It is difficult for me to make new friends. The first statement is a sample from the General Self-efficacy subscale; the second statement is a sample from the Social Self-efficacy subscale. Sherer et al. (1982) state:

Confirmation of several predicted conceptual relationships between the Self-efficacy subscales and other personality measures (i.e., Locus of Control, Personal Control, Social Desirability, Ego Strength, Interpersonal Competence, and Self-esteem) provided evidence of construct validity. Positive relationships between the Self-efficacy Scale and vocational, educational, and military success established criterion validity. (p. 663)

They further suggest that the instrument is not recommended as a replacement for tests designed to measure specific target behaviors; however, it may be useful "in determining the success of psychotherapy and behavioral change procedures" (p. 671).

Summary. Several points supporting the rationale of this study may be drawn from the above review of the research. First, it has been demonstrated that perceptions of self-efficacy expectancy are valid predictors of behavior. Second, self-efficacy treatments have been successfully applied to a variety of both pathological and non-pathological behaviors. Third, verbal persuasion has been demonstrated as a valid source of self-efficacy expectations, and furthermore has been successfully used to alter those

expectations. Fourth, although the research that has sought to distinguish between self-efficacy expectancies and outcome expectancies is limited and inconclusive, enough information is present to encourage continued examination of this distinction. Fifth, questionnaires designed to assess self-efficacy expectancy and outcome expectancy regarding both general characteristics and specific behaviors have been developed and successfully used in many situations, thus confirming that self-efficacy is measurable.

The Learner in Personal Evangelism Training

This review of the literature related to personal evangelism will focus on the attitudes toward the learner and suggested attitudes of the learner towards his/her task. In other words, personal evangelism is conceptualized as a behavior or task to be learned. Those who write about evangelism generally are trying to teach the learner how to perform the behavior. The concern of the present study is the self-efficacy perceptions of the learner; therefore, the concern with the literature on personal evangelism is focused on factors that may influence self-efficacy. These factors include the implied attitudes toward the

learner presented by the literature and suggested conceptualizations the learner should have about personal evangelism and his/her abilities in performing the behavior. Reviewing the literature for these types of factors necessitates extensive, direct quotations from the material.

Perhaps one of the oldest, most systematized programs for personal evangelism is the Campus Crusade for Christ International program. The following quote represents some attitudes toward the learner and the task (all punctuation is original):

III. SOME HINDRANCES TO OUR WITNESSING;

- A. Lack of preparation -- personal dedication to Christ and understanding of how to witness and what to say are imperative.
- B. Fear of man -- we will be persecuted by unbelievers, as well as believers, but . . . "The fear of man bringeth a snare" (Prov. 29:25). Christ said of those who feared to confess His name . . . "For they loved the praise of men more than the praise of God."

1. "Don't count your critics; weigh them."
 2. "To avoid criticism: say nothing, do nothing, be nothing."
 3. Jesus Christ is King . . . not to reign, but to fight our battles.
"The battle is the Lord's!"
- C. Fear of failure -- "they won't believe; they won't accept such simple truth." Certainly some will reject or neglect the gospel, but never believe the lie of Satan that people aren't interested. Christ said, "Lift up your eyes, and look on the fields; for they are (present tense . . . "now") white already to harvest." Matt. 9:37 . . . "Then saith he unto his disciples, the harvest truly is plenteous, but the labourers are few; Pray . . . that He will send forth labourers into his harvest."
- D. Fear that new converts will not go on and grow in the Lord. Review the parable of the sower (Matt. 13: 1-23).

Every seed of the word of God will fall on one of these types of soil; wayside, thorny, rocky and good. Some will be disciples. Keep up the faithful search for disciples!

IV. SUMMARY:

In the last analysis, it was Christ in Philip who did the work. The flesh is not prayerful, tactful, compassionate or humble. How often have you just stopped and thanked God for the impossible . . . that your feelings and attitudes, under the control of the Spirit, were right with genuine love and compassion for that lost person. To believe God is to possess the answer for which we have prayed. Thank God that we have been made "more than conquerors through Him that loved us!" (Bright, 1965, pp. 356-357)

Although these statements give the appearance of addressing the fears of the learner, the arguments are intellectual and external. There are many statements that discount the learner and his/her ability to function appropriately.

Another popular and highly structured program is the Evangelism Explosion program by Kennedy (1970). The manual does very little to address any internal characteristics of the learner. In the introductory portion of the manual, Kennedy does briefly mention dealing with discouragement by having "report-back sessions." He writes, "These report sessions help reduce drop-outs due to discouragement, as evangelists have an opportunity to have their spirits lifted by returning to hear others whom God has blessed that night or morning" (p. 10). It would seem that these sessions could be helpful to the learner if the opportunity was provided for him/her to evaluate his/her personal experience in a therapeutic context. However, if the emphasis is upon the successes of others, as the above statement implies, then the experience has the potential of being even more discouraging for the unsuccessful. As research has found, the effect of the report from the model will depend on whether the learner perceives himself/herself to be similar in ability to the model. It would be predicted that if the learner perceived himself/herself to be similar in ability to the model then he/she would

persist in evangelism efforts; however, if the learner perceived himself/herself to be inferior to the model then he/she probably would not persist in evangelism efforts.

The Navigators are a widely known organization for evangelism and Bible study for personal growth. An article in their bimonthly publication by a staff member outlines three points that the author believes will help an individual engage in the task of personal evangelism. (All italics are original):

First, we must be convinced that the God who has called us will also enable us to do the task.

. . . God has not called us to this task because of our gifts and abilities, but out of his grace. He saves us by his grace, and he uses us by his grace. . . .

Second, we must stick with it. In helping others find Christ and grow in him, there is no substitute for persistence and perseverance. . . .

Third, we must leave the results to God. Our culture worships the goddess of Success, and her presence is the most often thought of in terms of numbers, size and dollars. If we carry this idolatry into our evaluation of our spiritual

labor, many of us will mistakenly conclude our efforts are for nought. . . .

The compulsion to "count noses" and to see tangible results often stems from a personal need to build up a weak self-image or to improve our status with God. We want to know that our service counts, that our life is significant. (Rinehart, 1983, p. 17-18)

As in the previous examples, the statements outlined above have the potential for being effective as well as the potential for being very ineffective and even detrimental. For example, the first statement when pushed to the extreme creates a situation that learners often resolve by what Wilson (1983) has called "crumbmaking," which is the discrediting of valid compliments and positive feedback, and which has detrimental effects on self-esteem. Furthermore, the Bible does make provision for realistic self-appraisal (e.g., Galatians 6:4). The second statement is certainly accurate, but little is provided to encourage the learner in how to be persistent other than the intellectual appeal that it must be done. Research has shown that there are some practical, behavioral aspects to motivation in learning that the learner can

self-initiate that will facilitate being persistent. The explanation following the third statement is disturbing. If an individual desires to see tangible results, the explanation offered suggests neediness and weak self-image. That may or may not be an accurate assessment of the individual. In fact, biblical concepts directly contradict this. Repeatedly the analogy is drawn between the life and work of the Christian and the life and work of the farmer/laborer. The individual is instructed to look at the outcome or "harvest" as a means of assessing his/her work (e.g., Galatians 6:7-10). And further, that the laborer deserves to look forward to and share in the results of his/her work (e.g., Luke 10:7, I Corinthians 9:14). To assume that the relationship holds between wanting to see results of the behavior performed and emotional deficits within the individual creates a situation that the learner often tries to resolve by denying feelings and emotions. Again, Wilson (1983) has discussed the problems and dualism created by the denial and repression of feelings. A solution may be a therapeutic context where the learner has an opportunity to align thoughts, feelings, behaviors and expectancies.

Lately, much emphasis has been put on relational evangelism. This approach emphasizes establishing personal friendships and relationships with individuals and then subsequently evangelizing in that context. In many instances this is a difference in methodology, but does not represent a different philosophy toward the learner or the task. For example, Ford (1977) presents a personal checklist that verbalizes some of the same attitudes already discussed in this review:

When I am conscious of the fear of failure holding me back, I go through a kind of personal checklist:

1. Does this fear come basically from pride, a fear that I will not live up to my own expectations or to those of others?
2. Do I remember that God has called me first to faithfulness, then to efficiency?
3. Do I trust that the Holy Spirit is working before me, with me, and through me?
4. Do I remember that I am called to be neither more nor less successful than Jesus Christ was?
5. Do I remember that God does his greatest work when I seem to be weakest? Isn't that, after all, the mystery of the cross? (p. 65)

Summary. A great deal has been written and spoken about personal evangelism. However, the quotes reviewed here represent the prevalent attitude of evangelism literature toward the learner. Evangelism literature generally omits any reference to the needs of the learner in the learning process or in performing the behavior. It is the basic premise of the current study that addressing the expectancies of the learner will be the most effective predictor of behavior. If this premise is true, attention to self-efficacy issues in evangelism training could significantly contribute to its effectiveness.

Purpose of the Study

As defined earlier in this chapter, the research question being examined in this study is whether or not a relationship exists between the kind of training a person receives in evangelism and the extent of the individual's subsequent participation in that behavior. The literature has provided some relevant concepts in learning theory and behavioral change for exploring this question. Most specifically, the work of Bandura (1977a, 1982) has addressed behavior change as a result of the mechanism of self-efficacy, which is

the person's belief in his/her ability to perform a behavior and the belief that the performance of that behavior will result in an expected outcome. An individual's self-efficacy expectancies represent an interaction between cognitive and emotional components within that individual which in turn have significant impact on that person's ability to perform new and/or feared behaviors (Bandura, 1977a; Bandura, Adams & Beyer, 1977; Bandura, Adams, Hardy & Howells, 1980).

The purpose of this study is to examine whether there are differences in the willingness to make contacts for purposes of evangelism between three different groups of trainees: a) those trained with techniques using both intellectual instruction and overt interaction addressing personal effectiveness issues--the self-efficacy treatment; b) those trained only with intellectual instruction and arguments--the proofs and evidences group; and c) those trained only with an emphasis on an expectation of positive outcome--the positive thinking group.

Objectives of the Study

The general objective of this study is to determine whether addressing the interactional

component as well as the intellectual component in the training of individuals for personal evangelism may be related to the willingness and frequency with which that individual will engage in witnessing behavior.

Further objectives are:

1. To contribute to the development of self-efficacy theory by supplying research data regarding the relationship of self-efficacy techniques and positive thinking techniques.
2. To suggest implications of the study which may result in improvement of current personal evangelism training based on more concise knowledge of the emotional as well as cognitive needs of an individual in engaging in witnessing behavior.
3. To suggest implications for further research in the general area of engaging in new and/or feared behaviors with specific reference to the overt addressing of self-efficacy expectancies with directed leadership.

Definition of Terms

1. Evangelism self-efficacy--one's perception of his/her personal effectiveness in performing personal evangelism. In this study, evangelism self-efficacy is

measured by a self-efficacy evangelism scale designed specifically for this research.

2. General self-efficacy--one's perception of his/her ability to accomplish plans and be successful in the general problems of daily living. In this study, general self-efficacy is measured by the General Self-efficacy subscale of the Self-efficacy Scale.

3. Social self-efficacy--one's perception of his/her ability to function effectively in social settings. In this study, social self-efficacy is measured by the Social Self-efficacy subscale of the Self-efficacy Scale.

4. Existential well-being (EWB)--one's attitude about a sense of meaning and purpose in life apart from any specifically explicit reference to religious concepts. In this study, existential well-being is measured on the EWB subscale of the Spiritual Well-Being Scale.

5. Religious well-being (RWB)--one's belief in God and His active influence on one's life. In this study, religious well-being is measured on the RWB subscale of the Spiritual Well-Being Scale.

6. Spiritual well-being (SWB)--one's attitude of purpose and satisfaction in life recognizing God's active influence in one's life. Spiritual Well-being

is the combination of the scores obtained on the EWB and RWB subscales.

Hypotheses and Questions

As a means of accomplishing the objectives of the study, the following null hypotheses will be tested:

Hypothesis One

There will be no difference among the three treatment conditions in the degree of self-efficacy expectancy regarding engaging in witnessing behavior.

Hypothesis Two

There will be no difference among the three treatment conditions in the degree of outcome expectancy regarding engaging in witnessing behavior.

Hypothesis Three

There will be no difference among the three treatment conditions in the degree of intention to perform witnessing behavior.

In addition to these hypotheses, other questions which will be examined include:

1. Is there a relationship between previous evangelism training and evangelism self-efficacy?
2. Is there a relationship between length of time as a Christian and evangelism self-efficacy?

3. Are there significant correlations among measures of general and social self-efficacy and evangelism self-efficacy?

4. Are there significant correlations among measures of general self-efficacy, social self-efficacy, spiritual well-being, religious well-being and existential well-being?

5. Are there significant correlations among measures of evangelism self-efficacy, spiritual well-being, religious well-being and existential well-being?

6. Does the training result in significant changes in spiritual well-being, religious well-being or existential well-being?

7. Does the training result in significant changes in general self-efficacy or social self-efficacy?

Evangelism Self-efficacy

CHAPTER II

METHODOLOGY

For this study, an experimental design was developed to investigate the relationship between the way groups are trained for participating in personal evangelism and the subsequent willingness of persons in the groups to engage in witnessing behavior. Members of a sample population were randomly assigned to one of three treatment groups. The groups were pretested and posttested with five research instruments and a behavioral intention evaluation. The five research instruments assessed: demographic information, general and social self-efficacy, spiritual well-being, evangelism self-efficacy and outcome efficacy. This data was collected in May 1985.

Sample and Procedure

The study sample consisted of 31 people who volunteered to participate. The sample came from a local liberal arts college --Northwest Nazarene College

in Nampa, Idaho. Students were contacted by written notice and verbal announcement stating that the research dealt with training for effective personal evangelism. All were advised that 4 hours of their time would be required on a Saturday morning. In return for their participation, they would receive personal evangelism training, \$5 in cash upon completion of the posttest questionnaires, and a light breakfast. Of the 31 participants, 6 refused the cash payment.

Research Design

The following variables are identified as part of the research design: independent variables, dependent variables and classificatory variables.

Independent Variable

The independent variable in this study is the modality employed in training for personal evangelism. Three different training modalities were employed. One modality emphasized only the intellectual component, which refers to those activities of instruction that provide biblical documentation, proofs and arguments for Christianity, hereafter called the proofs and evidences treatment. A second and third modality

emphasized an interactional component, which refers to those activities of instruction that address the individual's perception of his/her capabilities in engaging in personal evangelism. One of these interactional approaches emphasized self-efficacy methods, hereafter called the self-efficacy treatment. The other interactional approach emphasized positive thinking methods, hereafter called the positive thinking treatment.

Dependent Variables

The dependent variables that relate to the null hypotheses in this study are the degree of self-efficacy expectancy for engaging in witnessing behavior, the degree of outcome expectancy for engaging in witnessing behavior and the response to a behavioral intention evaluation. The dependent variables that relate to additional questions examined in this study are evangelism self-efficacy, general self-efficacy, social self-efficacy, spiritual well-being, religious well-being and existential well-being.

Classificatory Variables

The classificatory variables in this study are age, sex, length of time as a Christian, and participation in previous training.

Instrumentation

Evangelism Self-efficacy

Bandura (1977a) has stated that efficacy expectations vary in magnitude, generality and strength and that adequate assessment procedures must measure efficacy on these three dimensions. A basic assumption of this study is that efficacy expectancy should be assessed on these three dimensions.

Furthermore, the experimental research on self-efficacy indicates that while instruments are constructed on the basis of Bandura's assertions those instruments tend to be unique to the behavior being considered. Therefore, a second assumption of this study is that a questionnaire needed to be developed that specifically addressed the individual's belief in his/her ability to engage in personal evangelism and his/her belief that the behavior will result in certain outcomes.

An additional assumption necessary to the use of all questionnaires and testing procedures is that the individual's responses to the test items are an accurate reflection of his/her internal state.

A final assumption of the measurement in this study concerns the self reporting of the population

sample regarding planned participation in witnessing behavior. The assumption is that an expressed intention to participate in personal evangelism accurately reflects the person's willingness to engage in witnessing behavior.

The possibility of using other existing methods of measurement to assess self-efficacy regarding witnessing behavior was considered. The other methods considered are explained below.

1. One possibility considered was to send individuals who had undergone the various training conditions into a setting where confederates had been cued about possible responses and arguments. However, this possibility was eliminated on a philosophical basis. Manipulating the responses of persons being contacted for personal evangelism could unduly stress individuals who have undergone evangelism training and who consider the witnessing encounter to be very serious and potentially reflective of his/her own spirituality. A manipulation of that magnitude may be a possibility for further research, but since this study is only an initial consideration of the relationship between self-efficacy and personal evangelism, it would seem appropriate to do only foundational exploration at this point.

2. A second possibility considered was structured individual interviews. This possibility was eliminated primarily because of the time involved in collecting data on the number of persons involved in the study. Furthermore, the interviewer could influence the individual in the one-to-one interview situation.

3. Efforts were made to find an instrument already in use that would provide the necessary information. Review of self-efficacy and evangelism literature indicated no instrumentation of this nature was available.

Development of a pencil and paper questionnaire was finally selected as the most appropriate measurement instrument for this study because interviewer influence would be controlled, time utilization would be most effective, specific target behaviors would be assessed, and philosophical conflicts would be minimal. The questionnaire developed specifically for this study consists of simple statements regarding the individual's perceptions of personal and outcome expectancy and behavioral activity. Participants were asked to respond on a Likert-type scale to self-efficacy and

outcome expectancy items. The basic design of the questionnaire was patterned after the self-efficacy research tools already in use. A review of studies in which questionnaires have been designed for specific behaviors shows a basic adherence to Bandura's guidelines for self-efficacy measurement instruments (e.g., Sherer et al., 1982; Maddux, Norton & Stoltenberg, 1983).

Another consideration in the design of the questionnaire was based on the results reported by Maddux, Norton and Stoltenberg (1983) that more positively valued outcomes lead to stronger behavioral intentions. Thus, it was necessary to include items regarding the value of personal evangelism behavior to the individual and to his/her social norm.

With all of the above considerations in mind, then, a questionnaire was constructed that requested Likert-type responses to 35 items. Respondents were asked to rate the level of difficulty of evangelism situations involving aspects related to the person being evangelized, the location of the interaction, the phase of the evangelism presentation, the preparation of the individual doing the evangelizing behavior, and the value of the successful performance of the

behavior. A copy of the research instrument is contained in Appendix A.

Three scores were obtained from the questionnaire: evangelism self-efficacy, outcome efficacy, and outcome value which consisted of both individual value and social value.

A trial of the questionnaire was conducted. The instrument was distributed to members of a mid-week Bible study and fellowship group and to members of an adult singles group. One group is nondenominational in religious affiliation, the other group is interdenominational. A total of 68 completed questionnaires were obtained in this trial.

The purpose of the trial assessment of the questionnaire was to answer these questions:

1. Does the instrument measure differences among respondents?

2. Does the instrument address relevant concerns about various aspects of personal evangelism?

The analysis of the results indicated that the instrument did measure differences among respondents and that relevant concerns were being addressed.

The scope of this research project did not include the formal development of the evangelism self-efficacy

questionnaire, so additional validity and reliability tests were not conducted.

The Self-efficacy Scale

The scale used to assess general and social self-efficacy is the Self-efficacy Scale developed by Sherer et al. (1982). This scale is a 23 item questionnaire and respondents are asked to indicate level of agreement or disagreement on a Likert scale. To minimize response set, 14 items are worded negatively and reverse scoring is used on the negatively worded items. Items 1 through 17 comprise the general self-efficacy factor; items 18 through 23, the social self-efficacy factor. Cronbach alpha reliability coefficients of .86 and .71 were reported for the General Self-efficacy and Social Self-efficacy subscales respectively.

Construct validity of the Self-efficacy Scale was assessed by examination of correlation between Self-efficacy Scale scores and on the Internal-External Control Scale (I-E), Personal Control Subscale of the I-E Scale, Marlowe-Crowne Social Desirability Scale, Ego Strength Scale, Interpersonal Competency Scale and Self-esteem Scale. Sherer et al. (1982) report:

The predicted correlations between the two Self-efficacy subscales and the other measures were obtained; all were moderate in magnitude in the appropriate direction. The predicted conceptual relationships with the Self-efficacy Scale were confirmed. The correlations, however, were not of sufficient magnitude to indicate that any of these scales measures precisely the same underlying characteristic as the General and Social Self-efficacy subscales. (p. 667-668)

Criterion validity was assessed by examining results of a demographic questionnaire designed to measure success in vocational, educational and military areas. Results of the demographic information were correlated with results on the General Self-efficacy and Social Self-efficacy subscales. Sherer et al. state:

High scorers on this scale were more likely to be employed, to have quit fewer jobs, and to have been fired fewer times than low scorers. The General Self-efficacy scores correlated positively with educational level and military rank. As hypothesized, scores on General Self-efficacy predicted past success in vocational, educational, and military goals.

The results provide some evidence of criterion validity for Social Self-efficacy. Scores on this subscale were negatively correlated with number of jobs quit and with the number of times fired. Hence, individuals who had difficulty holding jobs had lower Social Self-efficacy expectancies. (p. 669)

Spiritual Well-Being Scale

The Spiritual Well-Being Scale (SWB) developed by Paloutzian and Ellison (1979) was used. The SWB scale is a 20-item questionnaire, and respondents are asked to indicate level of agreement or disagreement on a 6-point scale ranging from SA (strongly agree) to SD (strongly disagree). To minimize response set, half of the items are negatively worded and reverse scoring is used on negatively worded items.

The SWB Scale assesses both religious well-being (RWB) and existential well-being (EWB). Odd numbered items comprise the RWB subscale and contain a reference to God, while the even numbered items comprise the EWB subscale and contain no such reference. Thus, three scores are obtained from the scale--a total SWB score, a RWB score and an EWB score. Coefficient alpha, reflecting internal consistency, were .89 (SWB),

.87 (RWB), and .78 (EWB). Test-retest reliability coefficients were .93 (SWB), .96 (RWB) and .86 (EWB).

Several studies have found significant positive relationships between SWB and self-esteem (Campise, Ellison & Kinsman, 1979; Paloutzian & Ellison, 1979; Ellison & Economos, 1981).

Behavioral Intention

Behavioral intention was evaluated in two ways. Respondents were asked to indicate their level of agreement or disagreement on a 7-point Likert scale to five statements of intent. They were also instructed to turn in a separate card with their name and phone number if they were interested in participating in additional personal evangelism activities.

Background Information

Background information was collected using a demographic questionnaire designed by the author. Data was collected pertaining to age, sex, education, profession of faith, frequency of church attendance, importance of religion, and previous training experience in personal evangelism.

Appendix A contains all of the research instruments used in this study.

Classroom Procedures

Prior to Treatment

Individuals participating in the study were asked to respond to the Evangelism Self-efficacy, Self-efficacy Scale, Spiritual Well-Being Scale, and Background Information questionnaires.

Treatment Conditions

All individuals participating in the study underwent the same initial instruction for 1 hour to acquaint them with the fundamental information necessary for personal evangelism. Material from the Project Winsome program (Lavender, 1966) was presented by the researcher. At that point each individual was randomly assigned to one of the three treatment groups.

The three treatment groups had a packet of prepared information for each participant specifically suited to the treatment condition. The packets contained a reading list of books relevant to personal evangelism and related concerns, several excerpts from books on evangelism, a list of group discussion questions and several verses from the Bible typed completely with reference and translation noted. Every effort was made to make the three treatment packets as nearly equal as possible in number of reading list

entries, pages of excerpted information, number of discussion questions and number of verses quoted. Appendix B contains copies of the treatment packets used in this study.

Each treatment group was led by a leader trained by the researcher and randomly assigned to the treatment conditions. The instructions to the discussion leaders were identical. Effects of leader influence were controlled by selecting three males of similar age, employment and leadership experience. Appendix B also contains the instructions to the group leaders.

The treatment conditions differed in the content of the information presented. The proofs and evidences treatment group was given material that emphasized the intellectual preparation of the individual for evangelism. The reading list gave sources of information that specialize in the various proofs and arguments used to substantiate the truth of Christianity. The excerpts in the information packet emphasized the proofs for Christianity in the scientific and in the historical record. The verses from the Bible pointed out the evidence of God in the natural world. The discussion questions asked participants to draw both on the material provided and

the individual's personal knowledge and experience for proofs, arguments and evidences about the elements of Christianity.

The positive thinking treatment group was given material that emphasized the importance of a hopeful, expectant mind-set, the right attitude, devotional preparation and reliance on God. The reading list emphasized prayer, faith and positive thinking. The excerpts in the information packet stressed obedience, humility and God's sovereign role in the accomplishment of evangelism. The verses from the Bible emphasized self-examination and devotion. The discussion questions asked participants to draw both on the material provided and the individual's personal knowledge and experience for personal preparation and faith in God related to successful personal evangelism.

The self-efficacy treatment group was given material that emphasized the capability of the individual to use his/her gifts, abilities and preparation in a productive way. The reading list gave sources that indicated the value of the individual and the importance of all life experiences in evangelism. The excerpts in the information packet stressed that by God's design and redemption individuals are wholesome,

capable, beautiful, gifted, talented persons who can communicate the evangelical message through various means and behaviors that will be productive. The verses from the Bible emphasized that God has equipped, strengthened and made adequate His followers to do His work. The discussion questions asked participants to reflect on past experiences, fears and concerns in light of the material presented.

The treatment condition was approximately 1 hour and 45 minutes long. Individuals were then given posttest materials while in the separate classrooms where the treatment groups had been conducted.

Posttreatment Evaluation

Participants completed the Evangelism Self-efficacy, Self-efficacy Scale, Spiritual Well-Being Scale and behavioral intention questionnaires. Upon the completion of the questionnaire packet, the reseacher checked each packet for identification number, thanked the participant and offered the \$5 cash payment.

Methodological Assumptions

As described earlier, Bandura (1977a, b) has cited four sources of information regarding self-efficacy:

performance accomplishments, vicarious experience, verbal persuasion and emotional arousal. Bandura has stated that efficacy expectations induced by verbal persuasion are likely to be weak by comparison to efficacy expectations induced by other sources. However, he further suggests the need for additional research in the use of verbal persuasion.

The assumption of Maddux, Sherer and Rogers (1982) regarding verbal persuasion is a methodological assumption central to this current research:

Bandura et al. (1980) have demonstrated that the relationship between perceived efficacy and performance is constant whether efficacy enhancement is accomplished through enactive mastery experiences, vicarious performance attainments, or cognitive coping. It may be expected, therefore, that this relationship will also hold true for efficacy expectations induced by verbal persuasion. (p. 4)

To restate, an assumption basic to this study is that perceived efficacy induced by verbal persuasion will have a relationship to performance that will be comparable to the relationship between efficacy expectations induced by the other sources cited by Bandura and performance.

Inherent in this assumption is an additional assumption that the use of verbal persuasion to induce efficacy expectancies is the best source for this study. The basis for this assumption lies in the fact that verbal persuasion as a source of self-efficacy information is the most logical application in all three treatment conditions. In other words, verbal persuasion is the most appropriate method for communicating intellectual instruction and positive thinking as well as processing self-efficacy expectations regarding personal evangelism.

Limitations

As stated above, Bandura (1977a, b) has theorized that efficacy expectations induced by verbal persuasion are likely to be weak by comparison to other sources of self-efficacy information. The use of verbal persuasion as a source of self-efficacy information in this study must be considered a limitation in light of this theoretical concern. However, as has been previously argued, verbal persuasion has a place as a methodological procedure in this current study.

Another limitation in this research concerns its application to nonexperimental settings and

populations. Isaac and Michael (1971) point out that "human beings often act differently if their behavior is artificially restricted, manipulated, or exposed to systematic observation and evaluation" (p. 25). In this study the concern is whether the attention itself to the topic of personal evangelism or the treatment conditions are responsible for the effects.

Evangelism Self-efficacy

CHAPTER III

RESULTS

This chapter presents the statistical methods used to test the hypotheses and questions of this research study and the results obtained. The results of this study were analyzed utilizing multiple regression, with a two-tailed F -test of significance; the critical value was set at the $p \leq .05$ level. Intercorrelations were computed for 29 variables by the Pearson Product Moment Correlation Coefficient. A two-tailed statistical test of significance was utilized and the critical value for r was established at the $p \leq .05$ significance level. In addition, analysis of variance tests were conducted to find if significant relationships existed in correlations for selected variables relating to the research questions. For these analyses, the critical

value was set at $p \leq .05$. For some analyses, two-tailed t tests were employed to find if significant differences existed between pretest and posttest means for selected variables; for these analyses the critical value was set at $p \leq .05$.

Descriptive Statistics of the Sample

The sample consisted of 31 people -- 20 women (64.51%) and 11 men (35.49%). The mean age was 22.68 years, ranging from 18 years to 37 years. The educational level of the sample was: 14 had completed one year of college (45.16%), 5 had completed two years of college (16.12%), 3 had completed three years of college (9.67%), 7 had completed four years of college (22.58%), and 2 had undertaken some postgraduate education (6.45%).

The sample was quite religious. The mean length of time as a Christian was 10.35 years, ranging from 2 years to 27 years. Every member of the sample described their Christian view with this statement, "I have received Jesus Christ as my personal Savior and Lord and I seek to follow the moral and ethical teachings of Christ." When asked to rate the importance of religion on a 7-point scale from

"no importance; have no religion" (1) to "extremely important; religious faith is center of my life" (7), the results were as follows: one individual circled 2 (3.22%), three individuals circled 5 (9.67%), six circled 6 (19.35%), twenty circled 7 (64.51%), and one did not respond (3.22%). Church attendance was high in this sample. Six reported church attendance one to three times per month (19.35%), fourteen reported church attendance weekly (45.16%), and eleven reported church attendance more than once a week (35.48%).

Thirteen of the 31 (41.93%) participants had received previous training in personal evangelism. The length of that training ranged from 2 hours to 10 weeks, and the size of the training group in which the individual had been a participant ranged from 7 to 2100 persons. Further analysis of this characteristic was not conducted because of the extreme range of descriptions of the previous training experiences.

Tables 1 and 2 provide summaries of descriptive statistics regarding assessment measures used.

Table 1

Summary of Pretest and Posttest Measures Compared by
Groups

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
EVANGELISM SELF-EFFICACY				
<u>Proofs and Evidences Group (n=11)</u>				
Pretest	95.46	10.511	81	113
Posttest	93.64	12.659	73	112
<u>Positive Thinking Group (n=10)</u>				
Pretest	100.50	8.708	90	114
Posttest	100.70	9.093	82	111
<u>Self-efficacy Group (n=10)</u>				
Pretest	108.40	15.558	82	132
Posttest	114.20	19.037	73	136
GENERAL SELF-EFFICACY				
<u>Proofs and Evidences Group</u>				
Pretest	86.46	12.307	68	100
Posttest	85.64	10.452	69	98
<u>Positive Thinking Group</u>				
Pretest	89.00	15.420	60	104
Posttest	92.80	16.033	62	108
<u>Self-efficacy Group</u>				
Pretest	91.40	8.249	80	107
Posttest	89.70	8.499	79	104

(table continues)

Evangelism Self-efficacy

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Table 1 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
SOCIAL SELF-EFFICACY				
<u>Proofs and Evidences Group</u>				
Pretest	28.82	4.332	22	37
Posttest	30.18	3.545	26	38
<u>Positive Thinking Group</u>				
Pretest	30.00	4.619	24	40
Posttest	31.40	5.337	24	39
<u>Self-efficacy Group</u>				
Pretest	28.80	6.197	14	36
Posttest	30.30	3.945	24	36
RELIGIOUS WELL-BEING (RWB)				
<u>Proofs and Evidences Group</u>				
Pretest	54.09	6.041	44	60
Posttest	55.36	4.456	48	60
<u>Positive Thinking Group</u>				
Pretest	55.20	4.185	48	60
Posttest	55.30	5.334	43	60
<u>Self-efficacy Group</u>				
Pretest	54.30	5.012	44	59
Posttest	53.30	6.093	41	60

(table continues)

Evangelism Self-efficacy

Table 1 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
EXISTENTIAL WELL-BEING (EWB)				
<u>Proofs and Evidences Group</u>				
Pretest	46.82	6.940	38	57
Posttest	49.18	6.646	36	58
<u>Positive Thinking Group</u>				
Pretest	48.30	6.147	34	55
Posttest	50.10	6.855	34	58
<u>Self-efficacy Group</u>				
Pretest	51.70	4.057	47	58
Posttest	52.00	6.412	42	59
SPIRITUAL WELL-BEING (SWB)				
<u>Proofs and Evidences Group</u>				
Pretest	100.91	12.365	83	115
Posttest	104.55	10.073	90	117
<u>Positive Thinking Group</u>				
Pretest	103.50	9.536	82	114
Posttest	105.40	11.862	77	118
<u>Self-efficacy Group</u>				
Pretest	106.00	7.364	93	116
Posttest	105.30	8.354	93	115

(table continues)

Evangelism Self-efficacy

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Table 1 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
INDIVIDUAL VALUE				
<u>Proofs and Evidences Group</u>				
Pretest	13.00	2.646	7	16
Posttest	14.36	1.859	11	17
<u>Positive Thinking Group</u>				
Pretest	12.80	2.251	9	17
Posttest	13.20	2.936	6	17
<u>Self-efficacy Group</u>				
Pretest	12.80	2.044	11	17
Posttest	14.00	2.211	11	18
SOCIAL VALUE				
<u>Proofs and Evidences Group</u>				
Pretest	9.36	2.803	2	12
Posttest	10.00	2.864	2	12
<u>Positive Thinking Group</u>				
Pretest	8.60	2.716	3	11
Posttest	9.30	2.163	6	12
<u>Self-efficacy Group</u>				
Pretest	8.20	1.932	4	11
Posttest	9.10	2.726	3	12

(table continues)

Evangelism Self-efficacy

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Table 1 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
OUTCOME EFFICACY				
<u>Proofs and Evidences Group</u>				
Pretest	25.18	3.970	20	32
Posttest	29.09	4.847	23	38
<u>Positive Thinking Group</u>				
Pretest	27.80	4.211	24	38
Posttest	27.70	3.945	20	33
<u>Self-efficacy Group</u>				
Pretest	27.30	3.860	23	33
Posttest	28.70	7.394	16	42

Table 2

Posttest Measures of Behavior Intent by Group

	<u>Mean</u>	<u>SD</u>	<u>Min</u>	<u>Max</u>
<u>Proofs and Evidences Group</u>				
(n=11)	26.36	5.732	12	32
<u>Positive Thinking Group</u>				
(n=10)	28.30	3.889	22	34
<u>Self-efficacy Group</u>				
(n=10)	27.40	4.477	20	35

Hypotheses

The following null hypotheses were tested in this study.

Hypothesis One

There will be no difference among the three treatment conditions in the degree of self-efficacy expectancy regarding engaging in witnessing behavior.

Hypothesis Two

There will be no difference among the three treatment conditions in the degree of outcome expectancy regarding engaging in witnessing behavior.

Hypothesis Three

There will be no difference among the three treatment conditions in the degree of intention to perform witnessing behavior.

Table 3 shows that upon utilization of multiple regression analysis the only significant difference among the groups was in the degree of self-efficacy expectancy regarding engaging in witnessing behavior. Therefore, of the three research hypotheses, only Hypothesis One was rejected.

Table 3

Multiple Regression Analysis Summary Table for
Differences Among Groups on Posttest Measures and
Controlling for Effects of Pretest

<u>Variable</u>	<u>Beta</u>	<u>F</u>	<u>Signif F</u>
Evangelism Self-efficacy (H) 1	.528	11.212	.002*
Outcome Expectancy (H) 2	-.033	.032	.860
Behavior Intention (H) 3	.096	.269	.608
Card (H) 3	.114	.385	.540

*p< .01; n=31

Note. This table summarizes four separate sequential multiple regression analysis tables where evangelism self-efficacy, outcome expectancy, behavioral intention, or return of a 3 X 5 card indicating interest in an ongoing evangelism group was the dependent variable and treatment group was the independent variable. Effects of pretesting were controlled for in each analysis.

Questions

The statistical analyses of the several additional study questions investigated are reported in the following paragraphs.

Previous Training and Evangelism Self-efficacy

Q1 asks, "Is there a relationship between previous evangelism training and evangelism self-efficacy?" The Pearson Product Moment Correlation Coefficient was used to test this question and the relationship was not significant. Evangelism self-efficacy pretest correlated with previous training, $r = .0907$, $p = .628$; evangelism self-efficacy posttest correlated with previous training, $r = .2138$, $p = .248$.

Years as a Christian and Evangelism Self-efficacy

Q2 asks, "Is there a relationship between length of time as a Christian and evangelism self-efficacy?" Again the Pearson Product Moment Correlation Coefficient was used and the relationship was not significant. Evangelism self-efficacy pretest correlated with years as a Christian, $r = -.1828$, $p = .162$; evangelism self-efficacy posttest correlated with years as a Christian, $r = -.1772$, $p = .170$.

General Self-efficacy, Social Self-efficacy and
Evangelism Self-efficacy

Q3 asks, "Are there significant correlations among measures of general self-efficacy, social self-efficacy and evangelism self-efficacy?" Pearson Product Moment Correlation Coefficient indicated no significant relationships among these measures. Correlations between pretest and posttest were expected. Table 4 shows the correlations.

Table 4

Correlation of General Self-efficacy, Social
Self-efficacy and Evangelism Self-efficacy for Entire
Sample

	General SE		Social SE		Evang. SE	
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
General SE						
Pretest		.741**	.297	.338	.165	.055
Posttest			.000	.267	.128	.197
Social SE						
Pretest				.694**	-.001	.004
Posttest					.063	.109
Evangelism SE						
Pretest						.747**
Posttest						

** $p < .001$; $n=31$

General Self-efficacy, Social Self-efficacy, Spiritual Well-being, Religious Well-being and Existential Well-being

Q4 asks, "Are there significant correlations among measures of general self-efficacy, social self-efficacy, spiritual well-being, religious well-being and existential well-being?" Several significant correlations were indicated with utilization of the Pearson Product Moment Correlation Coefficient as shown in Table 5.

The correlations among SWB, RWB and EWB were expected. And the correlations between pretest and posttest were expected. The relationships to note here are between existential well-being and general self-efficacy, and between existential well-being and social self-efficacy. While EWB and general self-efficacy were significantly correlated on both pretest and posttest measures, EWB was significantly correlated with social self-efficacy only on the posttest.

Evangelism Self-efficacy

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Table 5

Correlation of General Self-efficacy, Social
Self-efficacy, Spiritual Well-being, Religious
Well-being and Existential Well-being for Entire Sample

	SWB		RWB		EWB	
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
Gen SE						
Pre	.503*	.413	.389	.232	.505*	.438*
Post	.591**	.495*	.556**	.383	.510*	.441*
Soc SE						
Pre	.216	.462*	.074	.290	.295	.467*
Post	.244	.587**	.106	.401	.313	.565**
SWB						
Pre		.764**	.877**	.565**	.917**	.703**
Post			.614**	.795**	.748**	.875**
RWB						
Pre				.618**	.612**	.433**
Post					.417*	.401
EWB						
Pre						.796**
Post						

* p < .01 ** p < .001; n=31

Evangelism Self-efficacy, Spiritual Well-being,
Religious Well-being and Existential Well-being

Q5 asks "Are there significant correlations among measures of evangelism self-efficacy, spiritual well-being, religious well-being and existential well-being?" The Pearson Product Moment Correlation Coefficient indicated significant correlations between SWB, EWB and RWB; however, there were no significant relationships between evangelism self-efficacy and spiritual well-being or its religious or existential sub-scales. Table 6 shows the relationships between evangelism self-efficacy and the well-being measures.

Table 6

Correlation of Evangelism Self-efficacy, SWB, RWB and
EWB for Entire Sample

	SWB		RWB		EWB	
	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>	<u>Pre</u>	<u>Post</u>
Evangelism SE						
Pretest	.069	-.117	.031	-.237	.087	.013
Posttest	.068	-.075	.030	-.171	.086	.024

** p < .001; n=31

Treatment Effect on Spiritual Well-being, Religious Well-being and Existential Well-being

Q6 asks "Does the training result in significant changes in spiritual well-being, religious well-being or existential well-being?" Use of the t-test for paired samples indicated that changes in pretest and posttest scores were not significant for spiritual well-being (t = -1.37; df = 30; 2-tail probability = .180) or religious well-being (t = .20; df = 30; 2-tail probability = .842) but were significant for existential well-being (t = -2.09; df = 30; 2-tail probability = .045). Tables 7 and 8 show the results of t-tests for the entire sample and for each group.

Evangelism Self-efficacy

Table 7

Comparison of Means Using T-tests of SWB, RWB and EWB
for Entire Sample

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
SWB					
Pretest	103.40	9.952			
Posttest	105.07	9.855			
Difference	-1.68	6.799	-1.37	30	.180
RWB					
Pretest	54.52	5.019			
Posttest	54.68	5.218			
Difference	-.16	4.480	-.20	30	.842
EWB					
Pretest	48.87	6.054			
Posttest	50.39	6.525			
Difference	-1.52	4.040	-2.09	30	.045
n=31					

Table 8

Comparison of Means Using T-tests of SWB, RWB and EWB
for Each Group

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
SWB					
<u>Proofs and Evidences Group</u>					
Pretest	100.91	12.365			
Posttest	104.55	0.073			
Difference	-3.64	5.259	-2.29	10	.045
<u>Positive Thinking Group</u>					
Pretest	103.50	9.536			
Posttest	105.40	11.862			
Difference	-1.90	4.999	-1.20	9	.260
<u>Self-efficacy Group</u>					
Pretest	106.00	7.364			
Posttest	105.30	8.354			
Difference	.70	9.346	.24	9	.818

(table continues)

Evangelism Self-efficacy

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Table 8 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
RWB					
<u>Proofs and Evidences Group</u>					
Pretest	54.09	6.041			
Posttest	55.36	4.456			
Difference	-1.27	2.611	-1.62	10	.137
<u>Positive Thinking Group</u>					
Pretest	55.20	4.185			
Posttest	55.30	5.334			
Difference	-.10	2.807	-.11	9	.913
<u>Self-efficacy Group</u>					
Pretest	54.30	5.012			
Posttest	53.30	6.093			
Difference	1.00	6.960	.45	9	.660

(table continues)

Table 8 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
EWB					
<u>Proofs and Evidences Group</u>					
Pretest	46.82	6.940			
Posttest	49.18	6.646			
Difference	-2.36	3.585	-2.19	10	.054
<u>Positive Thinking Group</u>					
Pretest	48.30	6.147			
Posttest	50.10	6.855			
Difference	-1.80	2.616	-2.18	9	.058
<u>Self-efficacy Group</u>					
Pretest	51.70	4.057			
Posttest	52.00	6.412			
Difference	-.30	5.539	-.17	9	.868

Treatment Effect on General Self-efficacy and Social Self-efficacy

Q7 asks "Does the training result in significant changes in general self-efficacy and social self-efficacy?" The t-test for paired samples on pretest and posttest indicated no significant change in general self-efficacy for the entire sample (t = -.25; df = 30; 2-tail probability = .806); However, there was a significant change in social self-efficacy (t = -2.17; df = 30; 2-tail probability = .038). Tables 9 and 10 show the results of t-tests for the entire sample and for each group.

Table 9

Comparison of Means Using T-tests of General Self-efficacy and Social Self-efficacy for Entire Sample

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
GENERAL SE					
Pretest	88.87	12.104			
Posttest	89.26	12.011			
Difference	-.39	8.686	-.25	30	.806
SOCIAL SE					
Pretest	29.19	4.949			
Posttest	30.61	4.209			
Difference	-1.42	3.649	-2.17	30	.038

n=31

Table 10

Comparison of Means Using T-tests of General Self-efficacy and Social Self-efficacy for Each Group

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
GENERAL SE					
<u>Proofs and Evidences Group</u>					
Pretest	86.46	12.307			
Posttest	85.64	10.452			
Difference	.82	10.117	.27	10	.794
<u>Positive Thinking Group</u>					
Pretest	89.00	15.420			
Posttest	92.80	16.033			
Difference	-3.80	3.225	-3.73	9	.005
<u>Self-efficacy Group</u>					
Pretest	91.40	8.249			
Posttest	89.70	8.499			
Difference	1.70	10.382	.52	9	.617

(table continues)

Evangelism Self-efficacy

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Table 10 (cont.)

	<u>Mean</u>	<u>SD</u>	<u>t</u>	<u>df</u>	<u>2-tail prob</u>
SOCIAL SE					
<u>Proofs and Evidences Group</u>					
Pretest	28.82	4.332			
Posttest	30.18	3.545			
Difference	-1.36	1.859	-2.43	10	.035
<u>Positive Thinking Group</u>					
Pretest	30.00	4.619			
Posttest	31.40	5.337			
Difference	-1.40	4.526	-.98	9	.354
<u>Self-efficacy Group</u>					
Pretest	28.80	6.197			
Posttest	30.30	3.945			
Difference	-1.50	4.478	-1.06	9	.317

CHAPTER IV

DISCUSSION

The previous chapter presented the statistical methods used to test the hypotheses and questions of this research and the results obtained. A summary of those results follows. The sample was quite religious. The self-efficacy treatment group had a significantly increased degree of self-efficacy expectancy for engaging in witnessing behavior after treatment compared to the two other treatment groups. However, there were no significant treatment effects on outcome expectancy or intention to perform witnessing behavior.

Neither previous training in evangelism nor length of time as a Christian was significantly correlated with evangelism self-efficacy. Similarly, general self-efficacy and social self-efficacy were not significantly correlated with evangelism self-efficacy.

Existential well-being was significantly correlated with general self-efficacy on both pretest and posttest measures. Existential well-being posttest scores were significantly correlated with social self-efficacy pretest and posttest scores. Religious well-being pretest scores were significantly correlated with general self-efficacy posttest scores. EWB, RWB, and SWB were not significantly correlated with evangelism self-efficacy measures.

Treatment had these effects on well-being measures: significant increase in spiritual well-being for proofs and evidences group and no significant change for positive thinking group and self-efficacy group; no significant changes for any group in religious well-being; significant increases in existential well-being for proofs and evidences group and positive thinking group, but no significant change for self-efficacy group. Additionally, treatment had these effects on self-efficacy measures: significant increase in general self-efficacy for positive thinking group, but no significant changes for proofs and evidences group and self-efficacy group; significant increase in social self-efficacy for proofs and evidences group, but no significant changes for positive thinking group and self-efficacy group.

The empirical results presented in chapter three are discussed further in this chapter in these sections: the sample, self-efficacy and evangelism, other measures affected by the treatment, implications, suggestions for further research, and conclusion.

The Sample

One area of concern in this research is the validity of generalizing results beyond the immediate context. Three issues will be discussed here in an effort to clarify the applicability of these findings: 1) the effect of an all-volunteer sample, 2) the religious nature of the sample, and 3) the brevity of the treatment and the short term measurement of results.

Babbie (1983) states that "the scientific goal of generalizability is threatened if experimental subjects or survey respondents are all the kinds of people who willingly participate in such things" (p. 453). The question that must be addressed is whether the volunteers in this study are simply "all the kinds of people who willingly participate in such things" or if perhaps their motivations might be different. Several possible motivations are suggested.

First, subjects may have a genuine interest in research. Although the entire college population was notified by several methods for participation in the study, students enrolled in psychology courses were additionally encouraged by their professors to participate in order to experience the research process.

Second, students may have been motivated by a desire to increase their skills in personal evangelism. Participants were asked to respond to questions related to both the individual value placed on evangelism and the value placed on evangelism by the individual's social group. The mean responses in both those areas were quite high. The mean response on pretest for individual value was 12.87 out of a possible 18 points; the mean response on pretest for social value was 8.74 out of a possible 12 points. See Table 1 for minimum, maximum, and standard deviation. Obviously, personal evangelism was important to the sample. Thirteen of the 31 participants had undergone previous training of some type in evangelism. This research may have been viewed as a way to obtain additional training in evangelism.

Third, undoubtedly some of the participants were motivated by the small cash payment offered by the

researcher. The possibility of earning five dollars by taking four hours of instruction on a Saturday morning probably seemed like a good opportunity for students attending a private liberal arts college with high tuition rates.

Considering these possible motivations then, it appears that the sample of volunteers might have more specific motivations that differ from the motivations of the "kinds of people who willingly participate in such things." However, the generalizability of the results is still limited by characteristics of the sample, primarily religiosity, which will be discussed next.

The subjects in this sample exhibited a high degree of religiosity as seen in their profession of faith, their church attendance and the importance of religion to them. This high religiosity is understandable since the primary source for the sample was a liberal arts college affiliated with the Nazarene denomination. Use of a sample with some religious dimension seemed necessary because of the topic being researched, i.e., personal evangelism. However, it was hoped that a wider range of religiosity would have been present so a continuum could have been examined.

This study was designed as a short term treatment condition (less than 4 hours) with immediate measurement after treatment. Consequently, information about long term effects was not obtained and the overall significance of the findings is limited. This does not suggest, however, that the research was completely without value. An important aspect of this study was simply the examination of whether self-efficacy regarding evangelism could be measured and altered through treatment.

Due to the limitations suggested herein, then, generalization of the research findings is not recommended. Instead the study serves as a foundational examination in the relationship between the task of evangelism and various emotional and cognitive conditions within the individual performing that task.

Self-efficacy and Evangelism

The treatment resulted in significant changes in evangelism self-efficacy among the three groups. Multiple regression analysis indicated no effect of treatment on measures of outcome efficacy. There were no significant findings in intention to perform evangelism behavior.

As discussed in chapter one, research that has examined self-efficacy expectancy and outcome expectancy as distinctly different predictors has had mixed and confusing results. The distinction between the two concepts is logical; however, as Maddux, Norton and Stoltenberg (1983) point out, "difficulties . . . arise in differential manipulation and assessment" (p. 5). Several studies have found correlations and interactions when trying to alter and measure self-efficacy and outcome expectancy (e.g., Manning & Wright, 1983; Maddux & Rogers, 1983; Maddux, Sherer & Rogers, 1982).

The current research showed minimal correlation between self-efficacy and outcome expectancy. Evangelism self-efficacy as measured on pretest was significantly correlated with outcome expectancy pretest scores ($p = .018$) but not with outcome efficacy posttest scores ($p = .996$). Evangelism self-efficacy posttest scores were not significantly correlated with either pretest or posttest measures of outcome expectancy ($p = .071$, $p = .788$, respectively).

The minimal overlap between self-efficacy and outcome expectancy suggests that this was not a major factor in the lack of significant study results. A more important factor was the difficulty in defining and measuring outcome expectancy. A more thorough

preliminary screening of items assessing outcome expectancy should have been conducted. The researcher did undertake this more painstaking process with items pertaining to self-efficacy expectancy.

An additional item of interest is the significant negative correlation between social value at posttest and outcome efficacy at posttest ($p = .005$). Individual value on evangelism behavior measured at posttest was positively and significantly correlated with outcome expectancy on both pretest and posttest ($p = .058$, $p = .035$, respectively). This suggests that the higher the value of evangelism behavior is to the individual, the greater is the expectancy that the behavior will have a successful outcome; conversely, the higher the value is to the individual's social context, the lower is the expectancy of successful outcome.

Before a final conclusion is drawn on the importance of the self-efficacy and evangelism relationship, consideration must first be given to the effect of the treatment on other measures in the study.

Self-efficacy and Well-being Measures

Both the proofs and evidences group and the positive thinking group had significant changes in the

assessments of this study other than evangelism self-efficacy. The proofs and evidences group showed significant increases in social self-efficacy, spiritual well-being and existential well-being. The positive thinking group showed significant increases in general self-efficacy and existential well-being. Tables 8 and 10 show these results.

Due to the intercorrelations among some of these measures, some of the increases are not altogether surprising. For example, for the total sample general self-efficacy and existential well-being are significantly correlated on both pretest and posttest measures.

There are several possible explanations for these effects. It may be that those receiving the treatment emphasizing the additional proofs and evidences for Christianity felt an increased sense of social self-efficacy because they perceived themselves more competent in social situations due to the knowledge they had gained. Possibly those receiving the treatment emphasizing positive thinking felt an increased sense of general self-efficacy as a result of an overall positive affective state. Those in that treatment group were encouraged to have a positive, expectant mind set. As a

result perhaps they approached the review of their ability to accomplish plans and be successful, which is basically what the general self-efficacy scale measures, with that same positive, expectant mind set.

Of particular interest is the fact that none of the self-efficacy measures (other than evangelism self-efficacy) nor any of the well-being measures changed significantly for the self-efficacy treatment group. Apparently the evangelism self-efficacy treatment was specific enough that the effects did not generalize to or affect other efficacy and well-being measures.

Implications

The results of this study indicate that self-efficacy expectancy about personal evangelism can be increased. Clearly, the treatment designed to increase the individual's perception that he/she can successfully perform witnessing behavior was effective. What was not clear, however, was whether outcome efficacy and behavioral intention could also be effectively altered. Outcome efficacy and behavioral intention were not affected by treatment; this could be due to limitation in treatment, measurement problems, or both.

The disparity in the findings about evangelism self-efficacy and outcome efficacy or behavioral intention make the analysis of implications problematic. If the manipulation of evangelism self-efficacy does not result in behavioral change, what reasons would suggest using a personal evangelism training that addressed the self-efficacy needs of the learner? Two issues must be considered. First, the adequacy of the behavioral measure is questionable. Although intention to perform snake handling may be a reliable predictor of behavior for individuals with snake phobia, the intention to perform other behaviors may not predict actual performance of those behaviors. A posttreatment follow-up in which participants were asked about their personal evangelism behavior since the training or posttreatment measurement that did not immediately follow the training session would be a more accurate assessment of the outcome of the treatment. Second, the ethical issue of designing a training program solely for increased production must be addressed. As discussed in chapter one, the needs of the learner are important. Due to ethical considerations, this study did not compare a treatment condition that weakened or negated self-efficacy with

one that strengthened self-efficacy. Furthermore due to small sample size the design did not include a no treatment control group. Results of that kind of comparison might have produced empirical support for the self-efficacy emphasis in evangelism training.

The results of this study imply that the emphasis of evangelism training does affect the individual's perceptions of him/herself (e.g., social, general and evangelism self-efficacy; existential well-being). This would seem to be especially important for religious organizations that are concerned with designing training programs to teach evangelism skills.

Suggestions for Further Research

Two factors which greatly limited the conclusions of this study pertain to the sample and to the measurement of behavioral change. With greater diversity in the importance of religion to the individual, frequency of his/her church attendance and age, one could perhaps better assess whether certain training emphases more effectively met the needs of individuals with different background characteristics.

However, the bigger issue is the measurement of outcome efficacy and behavioral change. Further

research in this area should attempt better measurement of outcome expectancy. Some means of providing an opportunity for subjects to engage in evangelism behavior should be made. Evaluation of performance of the behavior by both self report and a behavioral measure would be desirable.

Conclusion

This study sought to apply self-efficacy theory of behavior change to a religious variable, namely personal evangelism. The purpose of this study was to determine whether or not a significant relationship exists between the kind of training a person receives in evangelism and the individual's subsequent self-efficacy expectancy, outcome expectancy and intention to perform the behavior. Three different treatment emphases were used: 1) an intellectual emphasis which sought to provide individuals with arguments, proofs and evidences for the validity of Christianity; 2) an emotional emphasis which encouraged individuals to rely on their faith and devotion to God, which would result in His bringing about the desired success of evangelistic efforts; and 3) a self-efficacy emphasis which suggested that God had provided individuals with the necessary

resources and skills to accomplish the work on evangelism. Participants were given pretest and posttest measurements in areas of self-efficacy and well-being as well as evangelism self-efficacy and behavioral intent.

Results indicated that within this very religious sample, evangelism self-efficacy was effectively manipulated by the treatment; however, outcome expectancy and behavioral intention were not. Other results of interest found that the various treatments had different effects. Members of the proofs and evidences treatment condition had significantly increased social self-efficacy scores; and members of the positive thinking treatment condition had significantly increased general self-efficacy scores. More than anything else, this substantiated the fact that the treatments differed from each other.

Assessing behavioral change as a result of the treatment was not attempted. This will have to be the subject for additional research.

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APPENDIX A
RESEARCH INSTRUMENTS

Evangelism Self-efficacy

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ID _____

BACKGROUND INFORMATION

1. AGE: _____

2. SEX: _____

3. EDUCATION: show highest level completed

_____ Grades 1-12 (specify highest grade)

_____ College (specify number of years)

_____ Post college (specify number of years)

4. Do you profess to be a Christian? _____ Yes _____ No

If yes:

Number of years you have been a professing Christian

Which of the following best describes you:

_____ I respect and attempt to follow the moral and ethical teachings of Christ.

_____ I have received Jesus Christ into my life as my personal Savior and Lord.

_____ I have received Jesus Christ as my personal Savior and Lord and I seek to follow the moral and ethical teachings of Christ.

5. Frequency of church attendance:

_____ Not at all

_____ Less than once/year

_____ Once or twice/year

_____ 3-11 times/year

_____ 1-3 times/month

_____ Weekly

_____ More than once/week

6. Circle the number which best describes you:

Importance of religion:

No importance
have no religion

1 2 3 4 5 6 7

Extremely important;
religious faith is center
of my life

7. Have you had previous training in personal evangelism? _____ Yes _____ No

If yes, please describe length of training (number of hours), location of training, name of training program (if any) and approximate size of group trained.

Length: _____

Location: _____

Name of program: _____

Size of group trained: _____

Evangelism Self-efficacy

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(SELF-EFFICACY SCALE)

Please rate the following in terms of your disagreement or agreement as it describes your personal experience:

1=STRONGLY DISAGREE

7=STRONGLY AGREE

- | | |
|---|---------------|
| 1) When I make plans, I am certain I can make them work. | 1 2 3 4 5 6 7 |
| 2) One of my problems is that I can not get down to work when I should. | 1 2 3 4 5 6 7 |
| 3) If I can't do a job the first time, I keep trying until I can. | 1 2 3 4 5 6 7 |
| 4) When I set important goals for myself, I rarely achieve them. | 1 2 3 4 5 6 7 |
| 5) I give up on things before completing them. | 1 2 3 4 5 6 7 |
| 6) I avoid facing difficulties. | 1 2 3 4 5 6 7 |
| 7) If something looks too complicated, I will not even bother to try it. | 1 2 3 4 5 6 7 |
| 8) When I have something unpleasant to do, I stick to it until I finish it. | 1 2 3 4 5 6 7 |
| 9) When I decide to do something, I go right to work on it. | 1 2 3 4 5 6 7 |
| 10) When trying to learn something new, I soon give up if I am not initially successful. | 1 2 3 4 5 6 7 |
| 11) When unexpected problems occur, I don't handle them well. | 1 2 3 4 5 6 7 |
| 12) I avoid trying to learn new things when they look too difficult for me. | 1 2 3 4 5 6 7 |
| 13) Failure just makes me try harder. | 1 2 3 4 5 6 7 |
| 14) I feel insecure about my ability to do things. | 1 2 3 4 5 6 7 |
| 15) I am a self-reliant person. | 1 2 3 4 5 6 7 |
| 16) I give up easily. | 1 2 3 4 5 6 7 |
| 17) I do not seem capable of dealing with most important problems that come up in life. | 1 2 3 4 5 6 7 |
| 18) It is difficult for me to make new friends. | 1 2 3 4 5 6 7 |
| 19) If I see someone I would like to meet, I go to that person instead of waiting for him or her to come to me. | 1 2 3 4 5 6 7 |
| 20) If I meet someone interesting who is hard to make friends with, I'll soon stop trying to make friends with that person. | 1 2 3 4 5 6 7 |
| 21) When I'm trying to become friends with someone who seems uninterested at first, I don't give up easily. | 1 2 3 4 5 6 7 |
| 22) I do not handle myself well at social gatherings. | 1 2 3 4 5 6 7 |
| 23) I have acquired my friends through my personal abilities at making friends. | 1 2 3 4 5 6 7 |

Evangelism Self-efficacy

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SPIRITUAL WELL-BEING SCALE

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree	D = Disagree
MA = Moderately Agree	MD = Moderately Disagree
A = Agree	SD = Strongly Disagree

- | | |
|--|-----------------|
| 1. I don't find much satisfaction in private prayer with God. | SA MA A D MD SD |
| 2. I don't know who I am, where I came from, or where I am going. | SA MA A D MD SD |
| 3. I believe that God loves me and cares about me. | SA MA A D MD SD |
| 4. I feel that life is a positive experience. | SA MA A D MD SD |
| 5. I believe that God is impersonal and not interested in my daily situations. | SA MA A D MD SD |
| 6. I feel unsettled about my future. | SA MA A D MD SD |
| 7. I have a personally meaningful relationship with God. | SA MA A D MD SD |
| 8. I feel very fulfilled and satisfied with life. | SA MA A D MD SD |
| 9. I don't get much personal strength and support from my God. | SA MA A D MD SD |
| 10. I feel a sense of well-being about the direction my life is headed in. | SA MA A D MD SD |
| 11. I believe that God is concerned about my problems. | SA MA A D MD SD |
| 12. I don't enjoy much about life. | SA MA A D MD SD |
| 13. I don't have a personally satisfying relationship with God. | SA MA A D MD SD |
| 14. I feel good about my future. | SA MA A D MD SD |
| 15. My relationship with God helps me not to feel lonely. | SA MA A D MD SD |
| 16. I feel that life is full of conflict and unhappiness. | SA MA A D MD SD |
| 17. I feel most fulfilled when I'm in close communion with God. | SA MA A D MD SD |
| 18. Life doesn't seem to have much meaning. | SA MA A D MD SD |
| 19. My relationship with God contributes to my sense of well-being. | SA MA A D MD SD |
| 20. I believe there is some real purpose for my life. | SA MA A D MD SD |

Raymond F. Paloutzian and Craig W. Ellison. Used by permission.

Evangelism Self-efficacy

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(EVANGELISM SELF-EFFICACY SCALE)

Please rate the following personal evangelism situations in terms of difficulty: (1=easiest/ 7=most difficult)

- | | |
|--|---------------|
| 1) Person to witness to: | |
| Total stranger | 1 2 3 4 5 6 7 |
| Someone I have met a time or two | 1 2 3 4 5 6 7 |
| Someone I consider a good friend | 1 2 3 4 5 6 7 |
| 2) Person to witness to: | |
| Same sex | 1 2 3 4 5 6 7 |
| Opposite sex | 1 2 3 4 5 6 7 |
| 3) Person to witness to: | |
| Someone I know is not a Christian | 1 2 3 4 5 6 7 |
| Someone I'm unsure whether is a Christian | 1 2 3 4 5 6 7 |
| Someone I know is committed to another religion | 1 2 3 4 5 6 7 |
| 4) Location for witnessing interaction: | |
| At church | 1 2 3 4 5 6 7 |
| In neighborhood (house, backyard, etc.) | 1 2 3 4 5 6 7 |
| In public place (park, beach, shopping center, etc.) | 1 2 3 4 5 6 7 |
| In my own place of employment | 1 2 3 4 5 6 7 |
| 5) Aspect of witnessing: | |
| Approaching the person | 1 2 3 4 5 6 7 |
| Initiating the conversation | 1 2 3 4 5 6 7 |
| Answering questions | 1 2 3 4 5 6 7 |
| Asking for a personal decision | 1 2 3 4 5 6 7 |
| Remembering proofs and arguments | 1 2 3 4 5 6 7 |
| 6) Context of witnessing opportunity: | |
| Completely alone with one other person | 1 2 3 4 5 6 7 |
| Completely alone with small group (less than 5) nonChristians | 1 2 3 4 5 6 7 |
| In a group of a few Christians all witnessing to a group of a few nonChristians | 1 2 3 4 5 6 7 |
| 7) Context of witnessing opportunity: | |
| Large city wide evangelistic campaign | 1 2 3 4 5 6 7 |
| Local church during evangelistic meetings | 1 2 3 4 5 6 7 |
| Local church's regular visitation program | 1 2 3 4 5 6 7 |
| Occasional situation when pastor or friend knew of someone who wanted to be visited personally | 1 2 3 4 5 6 7 |

Evangelism Self-efficacy

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(OUTCOME EFFICACY AND OUTCOME VALUE SCALES)

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = strongly agree	D = disagree
MA = moderately agree	MD = moderately disagree
A = agree	SD = strongly disagree

- | | |
|--|-----------------|
| 1) I place a lot of value in the ability to engage in personal evangelism or witnessing. | SA MA A D MD SD |
| 2) People who have the ability to engage in personal evangelism are generally better Christians than other people. | SA MA A D MD SD |
| 3) Being able to do personal evangelism and to witness to others is very important to me. | SA MA A D MD SD |
| 4) The Christian community that I am involved in places much value in being able to do personal evangelism. | SA MA A D MD SD |
| 5) Other Christians whose opinions I care about feel it is important to be able to do personal evangelism. | SA MA A D MD SD |

Please rate the following in terms of importance for success in personal evangelism: (1=least important/ 7=most important)

- | | |
|---|---------------|
| 6) Preparation of individual to do evangelism: | |
| No formal training | 1 2 3 4 5 6 7 |
| Moderate amount of training (less than 2 hours) | 1 2 3 4 5 6 7 |
| Significant amount of training (4 hours or more) | 1 2 3 4 5 6 7 |
| 7) Important factors in successful evangelism: | |
| Previous experience | 1 2 3 4 5 6 7 |
| Formal training | 1 2 3 4 5 6 7 |
| Persistence (continued talking until person agrees) | 1 2 3 4 5 6 7 |

Evangelism Self-efficacy

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(BEHAVIORAL INTENTION)

Please rate the following in terms of your disagreement or agreement as it describes your personal experience:

1 = STRONGLY DISAGREE 7 = STRONGLY AGREE

1. I intend to start using the personal evangelism techniques learned here. 1 2 3 4 5 6 7
2. If I try to use the personal evangelism techniques learned here and it doesn't work the first few times, I'll give it up. 1 2 3 4 5 6 7
3. The next time I have an opportunity to witness, I'll use the techniques learned here. 1 2 3 4 5 6 7
- 4) I am willing to meet and discuss the possibility of being in an ongoing group that does personal evangelism on a regular basis. 1 2 3 4 5 6 7
- 5) I am willing to devote 4 hours per month to group work in personal evangelism. 1 2 3 4 5 6 7

IF YOU ARE INTERESTED IN PARTICIPATING IN A GROUP THAT MEETS FOR DISCUSSION, ENCOURAGEMENT AND REGULAR PERSONAL EVANGELISM ACTIVITIES, PLEASE PUT YOUR NAME AND PHONE OR BOX NUMBER ON THE 3 x 5 CARD AND TURN IT IN WITH YOUR COMPLETED QUESTIONNAIRES. THANK YOU.

APPENDIX B

TREATMENT GROUP INFORMATION PACKETS

INSTRUCTIONS TO DISCUSSION LEADERS

DISCUSSION QUESTIONS GROUP #1

1. What is Morris' line of reasoning for the proof of the existence of God?
2. What other arguments or evidences from nature or the natural world are you aware of that can be used in establishing the existence of God and presenting a gospel witness?
3. What are some of the sources McDowell uses to support the historicity of Jesus Christ?
4. What other arguments or evidences from historical sources are you aware of that could be used when presenting a gospel witness?
5. What proofs, arguments, and/or evidences (of any type) have you used or seen used by someone else in presenting a gospel witness?
6. How many different arguments or proofs do you think you should know in order to be prepared to present a gospel witness?
7. At what point in a gospel presentation would the proofs or arguments be most effective (for example, when the person asks for additional proof? or after sharing your own personal testimony? or ??)?
8. Discuss what kinds of arguments (historical, scientific, etc.) would be most effective with the various non-Christians you know or have encountered.

SCRIPTURES FOR TREATMENT GROUP #1

Romans 1:18-20 (NIV)

The wrath of God is being revealed from heaven against all ungodliness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities --his eternal power and divine nature--have been clearly seen, being understood from what has been made, so that men are without excuse.

Psalm 19:1 (NIV)

The heavens declare the glory of God; the skies proclaim the work of his hands.

Psalm 96:6 (NIV)

Splendor and majesty are before him; strength and glory are in his sanctuary.

Acts 14:14-17 (NIV)

But when the apostles Barnabas and Paul heard of this, they tore their clothes and rushed into the crowd, shouting: "Men, why are you doing this? We too are only men, human like you. We are bringing you good news, telling you to turn from these worthless things to the living God, who made heaven and earth and sea and everything in them. In the past, he let all nations go their own way. Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy."

Ecclesiastes 3:11 (NIV)

He has made everything beautiful in its time. He has also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end.

Jeremiah 31:35 (NIV)

This is what the Lord says,
he who appoints the sun to shine by day, who decrees
the moon and stars to shine by night, who stirs up the
sea so that its waves roar -- the Lord Almighty is his
name:

Nehemiah 9:6 (NIV)

You alone are the Lord. You made the heavens, even
the highest heavens, and all their starry host, the
earth and all that is on it, the seas and all that is
in them. You give life to everything, and the
multitudes of heaven worship you.

Job 12:7-10 (NIV)

But ask the animals, and they will teach you, or the
birds of the air, and they will tell you; or speak to
the earth and it will teach you, or let the fish of
the sea inform you. Which of all these does not know
that the hand of the Lord has done this? In his hand
is the life of every creature and the breath of all
mankind.

INSTRUCTIONS FOR DISCUSSION LEADERS

General words of instruction:

First, thank you very much for your willingness to assist in this project! This literally could not happen without you.

Second, there is no need to be overly concerned with whether or not you are a success or failure. The project is designed such that the content (excerpts from books and Scripture) is the critical variable, not you personally. So relax and just assist the flow of the discussion. Nothing can go wrong. . . she said hopefully.

Schedule and order of discussion groups:

- 1) Welcome everyone and make sure that only individuals with the appropriate colored handout packets are in your group.
- 2) Have individuals introduce themselves by their first name.
- 3) Turn to the READING LISTS in the handout packet and YOU announce that we have a list of other books that people might find helpful in preparation for personal evangelism; then YOU read aloud the author and title of each entry on the list.

In order to assure that participants follow during the reading of the list, instruct them to place a diagonal line (--) by those books they have not read and an X by those books they have read.

Then ask: HAVE ANY OF YOU READ ANY OF THESE BOOKS OR OTHER BOOKS BY THESE AUTHORS?

If any have information to contribute in response to the question let the discussion proceed for awhile. Then proceed.

- 4) Next, turn to the group of selected readings in the handout packet. I would like at least one of the readings to be read aloud in the group. This can be done by people volunteering to read a paragraph or two at a time or you can appoint people to read sections. The other readings can be read silently by each individual with these instructions:

AS YOU READ EACH PARAGRAPH UNDERLINE THE KEY SENTENCE IN EACH PARAGRAPH BEFORE MOVING ON TO THE NEXT PARAGRAPH. WHEN YOU COMPLETE THE ENTIRE PASSAGE GO BACK AND REREAD THE KEY SENTENCE THAT YOU UNDERLINED IN EACH PARAGRAPH.

READING LIST --

- Blaiklock, E.M. (1974). Jesus Christ: man or myth? Nashville, TN: Thomas Nelson.
- Boa, Kenneth & Moody, Larry. (1982). I'm glad you asked. Wheaton, IL: Victor Books.
- Hewetson, David & Miller, David. (1983). Christianity made simple: belief. Downers Grove, IL: InterVarsity.
- Kennedy, D. James. (1980). Why I believe. Waco, TX: Word Books.
- Little, Paul E. (1967). Know why you believe. Wheaton, IL: Victor Books.
- McDowell, Josh. (1972). Evidence that demands a verdict: Historical evidences for the Christian faith. Arrowhead Springs, CA: Campus Crusade for Christ, Inc.
- McDowell, Josh. (1975). More evidence that demands a verdict: Historical evidences for the Christian scriptures. Arrowhead Springs, CA: Campus Crusade for Christ, Inc.
- McDowell, Josh & Stewart, Don. (1984). Reasons skeptics should consider christianity. San Bernardino, CA: Here's Life Publishers, Inc.
- Morris, Henry M. (1974). Many infallible proofs. San Diego, CA: Creation-Life Publishers.
- Pinnock, Clark H. (1980). Reason enough: A case for the christian faith. Downers Grove, IL: InterVarsity.
- Ramm, Bernard. (1953). Protestant christian evidences. Chicago: Moody Press.
- Sproul, R.C. (1978). Reason to believe. Grand Rapids, MI: Lamplighter Books.

Morris, Henry M. (1974). Many infallible proofs. San Diego, CA: Creation-Life Publishers, 108-111.

. . . First His "eternal power" is witnessed by the laws He created to govern His universe; and second, His "Godhead" is reflected by the structure of the creation.

The two basic laws of nature, as recognized intuitively through the ages and formalized scientifically in the past hundred years, are laws of universal conservation and universal decay. The law of conservation (First Law of Thermodynamics) is a law of quantitative constancy; nothing is now being created or destroyed. The law of increasing entropy (Second Law of Thermodynamics) is a law of qualitative decay; everything is tending toward disorder and death. The sun is a tremendous source of power, but its energy is gradually being dispersed through space, and the same is true for other suns. Eventually the universe seems destined to die a "heat death," all of its power uniformly scattered as lowlevel heat throughout the universe. The energy will all still be there, but no longer available to keep things going and the universe will die.

Now, since it has not yet died, it must not be infinitely old, and therefore it must have had a beginning. As time goes on, the available power decreases (by the Second Law) even though the total power in the universe remains constant (by the First Law). Therefore the source of the tremendous power manifest throughout the universe must be outside and above the universe. It cannot be temporal power; it must be eternal power. The universe had a beginning, brought about by a great First Cause, a Prime Mover, an omnipotent God! The basic laws of the universe thus witness with great power to the fact of God.

In similar manner the structure of the universe witnesses to the nature of God, or better, to the "structure" of God, the Godhead. The Universe is (both as all men sense intuitively and as modern science has described dimensionally) a remarkable tri-universe, a "continuum" of Space and Mass-Energy and Time. Similarly, although the word "Godhead" does not itself mean the divine Trinity, it does have reference to the nature or "Godhood" of God, the form in which God exists as God. Since Scripture does clearly reveal God to be a tri-une God, theologians through the centuries have naturally interpreted the term to include the concept of His tri-unity -- God as Father, Son and Holy Spirit, one God in three persons.

Space is the invisible, omnipresent background of all things, every where displaying phenomena of Matter and/or Energy (which are interconvertible) which are, in turn, experienced in Time. Just so, the Father is the invisible, omnipresent, source of all being, manifest and declared by the eternal Word.

the Son, who is, in turn, experienced in the Spirit.

It is not that the universe is a triad of three distinct entities which, when added together, comprise the whole. Rather each of the three is itself the whole, and the universe is a true trinity, not a triad. Space is infinite and time is endless, and everywhere throughout space and time events happen, processess function, phenomena exist. The tri-universe is remarkably analogous to the nature of its Creator.

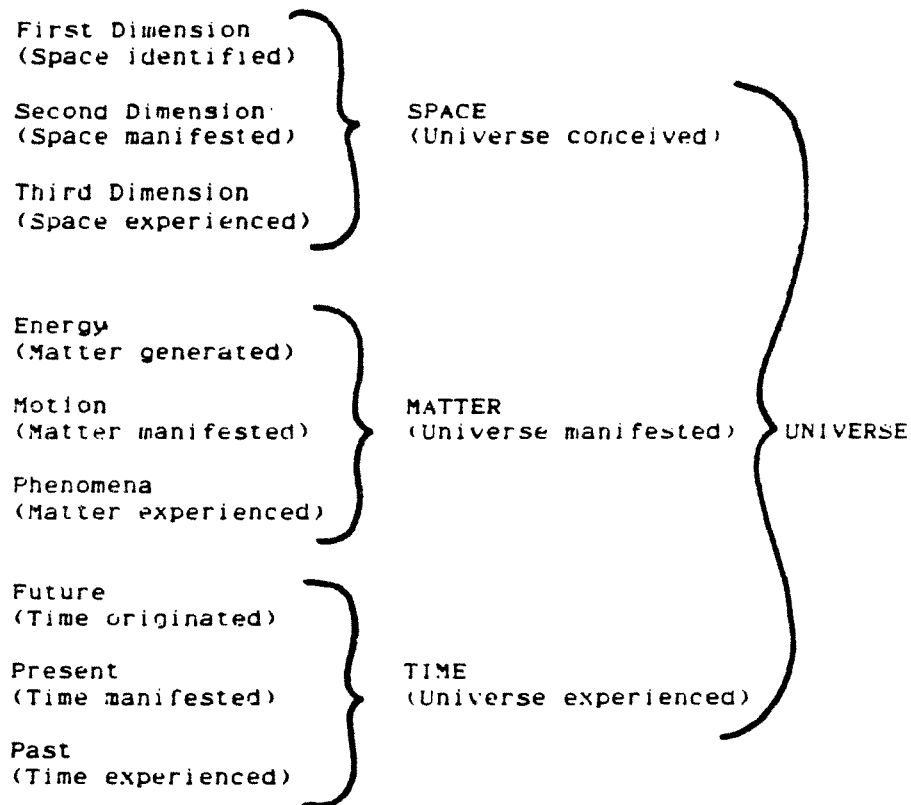
Furthermore, each of the three entities is also itself a trinity. That is, for example, Space is comprised of three dimensions, each of which occupies all space. The first dimension is the basic dimension by which Space is identified (e.g., the linear dimension); it can only be "seen," however, in two dimensions and "experienced" in three dimensions.

Time also is a trinity. The future is the unseen, unexperienced source of Time. As it "flows" forward, Time becomes apparent to the senses, instant by instant, in the present. In the past, it has become "experienced" or historical time.

And everywhere in Space and Time things happen. The particular event of "happening" is evidenced to the senses as a motion, a space-time ratio. The particular type and rate of motion (or "velocity," the space traversed divided by the corresponding increment of time) determines the particular "phenomenon" that is experienced, whether light, or sound, or weight, or inertia, or some other quantity. The motion, however, did not generate itself; rather it is caused by intangible, unseen Energy. Here again is a tri-unity. Energy, occurring everywhere in Space and Time, continually generates Motion, which is experienced as a Phenomenon. For example, sound energy generates sound waves which are experienced as the hearing of sound. Light energy begets light rays which are experienced in the seeing. Gravitational energy produces the acceleration of gravity which is experienced in the falling, or in the weighing. And so on.

These remarkable relationships can be visualized by means of the diagram below:

Morris -- page three



Thus the entire physical creation is a marvelous trinity of trinities, clearly reflecting "even His Godhead." The laws by which all processes function bear witness to the fact of God and the framework within which they function reflects the tri-une nature of God.

chapter 5

compiled
by
**Josh
McDowell**
Traveling Representative for
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Jesus —a man of history

1A. JESUS IS A MAN OF HISTORY

Recently in a debate sponsored by the Associate Students of a midwestern university, my opponent, a congressional candidate for the Progressive Labor Party (Marxist) in New York, said in her opening remarks: "Historians today have fairly well dismissed Jesus as being historical . . ." I couldn't believe my ears (but I was thankful she said it because the 2,500 students were soon aware that historical homework was missing in her preparation). It just so happened that I had the following notes and documentation with me to use in my rebuttal. It is certainly not the historians (maybe a few economists) who propagate a Christ-myth theory of Jesus.

As F. F. Bruce, Rylands professor of biblical criticism and exegesis at the University of Manchester has rightly said:

"Some writers may toy with the fancy of a 'Christ-myth,' but they do not do so on the ground of historical evidence. The historicity of Christ is as axiomatic for an unbiased historian as the historicity of Julius Caesar. It is not historians who propagate the 'Christ-myth' theories." 1/119

Otto Betz (*What Do We Know About Jesus?* Used by permission SCM Press) concludes that, "no serious scholar has ventured to postulate the non-historicity of Jesus." 6/9

1B. Christian Sources for the Historicity of Jesus

1C. TWENTY-SEVEN DIFFERENT NEW TESTAMENT DOCUMENTS

(See page 43ff.)

John Montgomery (History and Christianity, used by permission of Inter-Varsity Press, Downers Grove, Ill.) asks:

"What, then, does a historian know about Jesus Christ? He knows, first and foremost, that the New Testament documents can be relied upon to give an accurate portrait of Him. And he knows that this portrait cannot be rationalized away by wishful thinking, philosophical presuppositionalism, or literary maneuvering." 3/40

2C. CHURCH FATHERS

Polycarp, Eusebius, Irenaeus, Ignatius, Justin, Origin, etc. (See page 53.).

2B. Non-Biblical Sources for Historicity of Jesus

1C. CORNELIUS TACITUS (born A.D. 52-54)

A Roman historian, in 112 A.D., Governor of Asia, son-in-law of Julius Agricola who was Governor of Britain A.D. 80-84. Writing of the reign of Nero, Tacitus alludes to the death of Christ and to the existence of Christians at Rome.

"But not all the relief that could come from man, not all the bounties that the prince could bestow, nor all the atonements which could be presented to the gods, availed to relieve Nero from the infamy of being believed to have ordered the conflagration, the fire of Rome. Hence to suppress the rumor, he falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius: but the pernicious superstition, repressed for a time broke out again, not only through Judea, where the mischief originated, but through the city of Rome also." *Annals XV. 44*

Tacitus has a further reference to Christianity in a fragment of his *Histories*, dealing with the burning of the Jerusalem temple in A.D. 70, preserved by Sulpicius Severus (*Chron. ii. 30.6*).

2C. LUCIAN

A satirist of the second century, who spoke scornfully of Christ and the Christians. He connected them with the synagogues of Palestine and alluded to Christ as: ". . . the man who was crucified in Palestine because he introduced this new cult into the world. . . . Furthermore, their first law-giver persuaded them that they were all brothers one of another after they have transgressed once for all by denying the Greek gods and by worshipping that crucified sophist himself and living under his laws." *The Passing Peregrin*

3C. FLAVIUS JOSEPHUS (born A.D. 37)

A Jewish historian, became a Pharisee at age 19; in A.D. 66 he was the commander of Jewish forces in Galilee. After being captured, he was attached to the Roman headquarters. He says in a hotly-contested quotation:

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and

many of the Gentiles. He was the Christ, and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians so named from him are not extinct at this day " *Antiquities*. xviii.33. (Early second century)

The Arabic text of the passage is as follows: "At this time there was a wise man who was called Jesus. And his conduct was good, and (He) was known to be virtuous. And many people from among the Jews and the other nations became his disciples. Pilate condemned Him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that He had appeared to them three days after his crucifixion and that He was alive; accordingly, He was perhaps the Messiah concerning whom the prophets have recounted wonders."

The above passage is found in the Arabic manuscript entitled: "Kitab Al-Unwan Al-Mukallal Bi-Fadail Al-Hikma Al-Mutawwaj Bi-Anwa Al-Falsafa Al-Manduh Bi-Haqaq Al-Marifa." The approximate translation would be: "Book of History Guided by All the Virtues of Wisdom. Crowned with Various Philosophies and Blessed by the Truth of Knowledge."

The above manuscript composed by Bishop Apapius in the 10th century has a section commencing with: "We have found in many books of the philosophers that they refer to the day of the crucifixion of Christ." Then he gives a list and quotes portions of the ancient works. Some of the works are familiar to modern scholars and others are not. 5/

We also find from Josephus a reference to James the brother of Jesus. In *Antiquities* XX 9:1 he describes the actions of the high priest Ananus:

"But the younger Ananus who, as we said, received the high priesthood, was of a bold disposition and exceptionally daring; he followed the party of the Sadducees, who are severe in judgment above all the Jews, as we have already shown. As therefore Ananus was of such a disposition, he thought he had now a good opportunity, as Festus was now dead, and Albinus was still on the road; so he assembled a council of judges, and brought before it the brother of Jesus the so-called Christ, whose name was James, together with some others, and having accused them as law-breakers, he delivered them over to be stoned."
1/107

4C. SEUTONIUS (A.D. 120)

Another Roman historian, court official under Hadrian, annalist of the Imperial House, says: "As the Jews were making constant disturbances at the instigation of Chrestus (another spelling of Christ), he expelled them from Rome."
Life of Claudius 25.4

He also writes: "Punishment by Nero was inflicted on the Christians, a class of men given to a new and mischievous superstition." *Lives of the Caesars*, 26.2

5C. PLINIUS SECUNDUS, PLINY THE YOUNGER.

Governor of Bithynia in Asia Minor (A.D. 112) was writing the emperor Trajan seeking counsel as to how to treat the Christians.

He explained that he had been killing both men and women, boys and girls.

There were so many being put to death that he wondered if he should continue killing anyone who was discovered to be a Christian, or if he should kill only certain ones. He explained that he had made the Christians bow down to the statues of Trajan. He goes on to say that he also "made them curse Christ, which a genuine Christian cannot be induced to do." In the same letter he says of the people who were being tried that:

"They affirmed, however, that the whole of their guilt, or their error, was, that they were in the habit of meeting on a certain fixed day before it was light, when they sang in alternate verse a hymn to Christ as to a god, and bound themselves to a solemn oath, not to any wicked deeds, but never to commit any fraud, theft, adultery, never to falsify their word, not to deny a trust when they should be called upon to deliver it up." *Epistles* X.96

6C. TERTULLIAN

Jurist-theologian of Carthage in a defense of Christianity (A.D. 197) before the Roman authorities in Africa mentions the exchange between Tiberius and Pontius Pilate:

"Tiberius accordingly, in those days the Christian name made its entry into the world, having himself received intelligence from the truth of Christ's divinity, brought the matter before the senate, with his own decision in favor of Christ. The senate, because it had not given the approval itself, rejected his proposal. Caesar held to his opinion, threatening wrath against all the accusers of the Christians" (*Apology*, V.2). Some historians doubt the historicity of this passage. Also, Cr. Justin Martyr, *Apology*, I.35.

7C. THALLUS, THE SAMARITAN-BORN HISTORIAN

One of the first Gentile writers who mentions Christ is Thallus, who wrote in 52 A.D. However, his writings have disappeared and we only know of them from fragments cited by other writers. One such writer is Julius Africanus, a Christian writer about 221 A.D. One very interesting passage relates to a comment from Thallus. Julius Africanus writes:

" ' Thallus, in the third book of his histories, explains away this darkness as an eclipse of the sun—unreasonably, as it seems to me' (unreasonably, of course, because a solar eclipse could not take place at the time of the full moon, and it was at the season of the Paschal full moon that Christ died)."

Thus, from this reference we see that the gospel account of the darkness which fell upon the land during Christ's crucifixion was well known and required a naturalistic explanation from those non-believers who witnessed it. 1/113

8C. LETTER OF MARA BAR-SERAPION

F. F. Bruce (*The New Testament Documents: Are They Reliable?* Used by permission of Inter-Varsity Press, Downers Grove, Ill.) records that there is:

". . . in the British Museum an interesting manuscript preserving the text of a letter written some time later than A.D. 73, but how much later we cannot be sure. This letter was sent by a Syrian named Mara Bar-Serapion to his son Serapion. Mara Bar-Serapion was in prison at the time, but he wrote to encourage his son in the pursuit of wisdom, and pointed out that those who persecuted wise men were overtaken by misfortune. He instances the deaths of Socrates, Pythagoras and Christ:

" ' What advantage did the Athenians gain from putting Socrates to death? Famine and plague came upon them as a judgment for their crime. What advantage did the men of Samos gain from burning Pythagoras? In a moment their land was covered with sand. What advantage did the Jews gain from executing their wise King? It was just after that that their kingdom was abolished. God justly avenged these three wise men: the Athenians died of hunger; the Samians were overwhelmed by the sea; the Jews, ruined and driven from their land, live in complete dispersion. But Socrates did not die for good; he lived on in the teaching of Plato. Pythagoras did not die for good; he lived on in the statue of Hera. Nor did the wise King die for good; He lived on in the teaching which He had given.' " 1/114

9C. JUSTIN MARTYR

About A.D. 150, Justin Martyr, addressing his *Defence of Christianity* to the Emperor Antoninus Pius, referred him to Pilate's report, which Justin supposed must be preserved in the imperial archives. But the words, "They pierced my hands and my feet," he says, "are a description of the nails that were fixed in His hands and His feet on the cross; and after He was crucified, those who crucified Him cast lots for His garments, and divided them among themselves; and that these things were so, you may learn from the 'Acts' which were recorded under Pontius Pilate." Later he says: "That He performed these miracles you may easily be satisfied from the 'Acts' of Pontius Pilate." *Apology* I.48.

Elgin Moyer, in *Who Was Who in Church History* (Moody Press, 1968) describes Justin as a:

". . . philosopher, martyr, apologist, born at Flavia Neapolis. Well educated, seems to have had sufficient means to lead a life of study and travel. Being an eager seeker for truth, knocked successively at the doors of Stoicism, Aristotelianism, Pythagoreanism and Platonism, but hated Epicureanism. In early days became somewhat acquainted with the Jews, but was not interested in their religion. Platonism appealed to him the most and he thought he was about to reach the goal of his philosophy—the vision of God—when one day in a solitary walk along the seashore, the young philosopher met a venerable old Christian of pleasant countenance and gentle dignity. This humble Christian shook his confidence in human wisdom, and pointed him to the Hebrew prophets, 'men more ancient than all those who were esteemed philosophers, whose writings and teachings foretold the coming of Christ. . . .' Following the advice of the old gentleman, this zealous Platonist became a believing Christian. He said, 'I found this philosophy alone to be safe and profitable. 'After conversion, which occurred in early manhood, devoted himself wholeheartedly to the vindication and spread of the Christian religion.'" 4/227

10C. THE JEWISH TALMUDS (See page 56.).

Tol'doth Yeshu. Jesus is referred to as "Ben Pandera."

Babylonian Talmud. (Giving opinion of the Amorians) writes ". . . and hanged him on the eve of Passover."

Talmud title referring to Jesus: "Ben Pandera (or 'Ben Pantere')" and "Jeshu ben Pandera." Many scholars say "pandera" is a play of words, a travesty on the Greek word for virgin "parthenos," calling him a "son of a virgin." Joseph Klausner, a Jew, says "the illegitimate birth of Jesus was a current idea among the Jews. . . ."

Comments in the *Baraita* are of great historical value:

"On the eve of Passover they hanged Yeshu (of Nazareth) and the herald went before him for forty days saying (Yeshu of Nazareth) is going forth to be stoned in that he hath practiced sorcery and beguiled and led astray Israel. Let everyone knowing aught in his defence come and plead for him. But they found naught in his defence and hanged him on the eve of Passover" (Babylonia *Sanhedrin* 43a).—"Eve of Passover."

The Amoa 'Ulla' ('Ulla' was a disciple of R. Yochanan and lived in Palestine at the end of the third century.) adds:

"And do you suppose that for (Yeshu of Nazareth) there was any right of appeal? He was a beguiler, and the Merciful One hath said: 'Thou shalt not spare neither shalt thou conceal him.' It is otherwise with Yeshu, for he was near to the civil authority."

The Jewish authorities did not deny that Jesus performed signs and miracles (Matthew 9:34; 12:24; Mark 3:22) but they attributed them to acts of sorcery. 2/23

"The *Talmud*," writes the Jewish scholar Joseph Klausner, "speaks of hanging in place of crucifixion, since this horrible Roman form of death was only known to Jewish scholars from Roman trials, and not from the Jewish legal system. Even Paul the Apostle (Gal. iii.13) expounds the passage 'for a curse of God is that which is hanged' (Deut. xxi. 23) as applicable to Jesus." 2/28 *Sanhedrin* 43a also makes references to the disciples of Jesus.

Yeb. IV 3; 49a:

"R. Shimeon ben 'Azzai said [concerning Jesus]: 'I found a genealogical roll in Jerusalem wherein was recorded, Such-an-one is a bastard of an adulteress.'" "

Klausner adds to the above that:

"Current editions of the *Mishnah* add: 'To support the words of R. Yehoshua' (who, in the same *Mishnah*, says: What is a bastard? Everyone whose parents are liable to death by the Beth Din). That Jesus is here referred to seems to be beyond doubt . . ." 2/35

An early *Baraita*, in which R. Eliezer is the central figure, speaks of Jesus by name. The brackets are within the quote. Eliezer speaking: "He answered, Akiba, you have reminded me! Once I was walking along the upper market (*Tosefta* reads 'street') of Sepphoris and found one [of the disciples of Jesus of Nazareth] and Jacob of Kefar Sekanya (*Tosefta* reads 'Sakkanin') was his name. He said to me, It is written in your Law, 'Thou shalt not bring the hire of a harlot, etc.' What was to be done with it—a latrine for the High Priest? But I answered nothing. He said to me, so [Jesus of Nazareth] taught me (*Tosefta* reads, 'Yeshu ben Pantere'): 'For of the hire of a harlot hath she gathered them, and unto the hire of a harlot shall they return'; from the place of filth they come, and unto the place of filth they shall go. And the saying pleased me, and because of this I was arrested for *Minuth*. And I transgressed against what is written in the Law; 'Keep thy way far from here'—that is *Minuth*; 'and come not nigh the door of her house'—that is the civil government." 2/38

The above brackets are found in *Dikduke Sof'rim to Abada Zara* (Munich Manuscript, ed. Rabinovitz).

Klausner, commenting on the above passage says:

"There can be no doubt that the words, 'one of the disciples of Jesus of Nazareth,' and 'thus Jesus of Nazareth taught me,' are, in the present passage, both early in date and fundamental in their bearing on the story; and their primitive character cannot be disputed on the grounds of the slight variations in the parallel passages; their variants ('Yeshu ben Pantere' or 'Yeshu ben Pandera,' instead of 'Yeshu of Nazareth') are merely due to the fact that, from an early date, the name 'Pantere,' or 'Pandera,' became widely current among the Jews as the name of the reputed father of Jesus." 2/38

11C. ENCŶCLOPAEDIA BRITANNICA

The latest edition of the *Encyclopaedia Britannica* uses 20,000 words in describing this person, Jesus. His description took more space than was given to Aristotle, Cicero, Alexander, Julius Caesar, Buddha, Confucius, Mohammed or Napoleon Bonaparte.

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DISCUSSION QUESTIONS GROUP #2

1. Each of the readings identify individual or corporate attitudes that interfere with effective, successful evangelism. What are the attitudes mentioned in the readings and how do you see those evidenced in your personal experience?
2. What other attitudes are you aware of (perhaps as a result of other things you have read or heard or experienced) that interfere with a person's ability to present an effective gospel witness to nonbelievers?
3. What do you think is the best way for a Christian to become aware of and deal with these kinds of attitudes? (for example, meditation? personal inventory? self-disclosure with another mature Christian? etc.)
4. One of the concerns mentioned in the readings is the individual acting apart from the will of God and the preparation of the Holy Spirit. What things have you found in your own experience to assure that your witness is not apart from the will of God and the preparation of the Holy Spirit?
5. What portions of Scripture for meditation are helpful to a person in achieving a positive, expectant attitude about evangelism?
6. In addition to meditating on Scripture, what other things can a Christian do to develop a positive, expectant attitude in preparing for personal evangelism?
7. Discuss the role of prayer in personal evangelism.
8. Joseph Aldrich in his book Life-style Evangelism says that the first key in developing evangelistic relationships is to visualize the Spirit of God hovering over your neighborhood (p. 201). Your "neighborhood" might be defined as the people you work with or socialize with, as well as where you live. Take a few moments to close your eyes and develop that visual image in your mind. Then describe the experience to the other members in the group. How do you visualize the Spirit of God? Who were the specific persons in your image of your "neighborhood"?
9. What other techniques are you aware of that might be helpful in spiritual preparation for effective praying?
10. As a result of these readings and the group interaction regarding these questions what goals are you considering for personal evangelism?

SCRIPTURES FOR TREATMENT GROUP #2

Isaiah 41:10 (NIV)

So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

2 Chronicles 16:9 (NIV)

For the eyes of the Lord range throughout the earth to strengthen those whose hearts are fully committed to him. . . .

Psalms 34:7 (NIV)

The angel of the Lord encamps around those who fear him, and he delivers them.

1 Timothy 6:12 (NIV)

Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

Romans 13:12 (NIV)

The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light.

1 Peter 5:6-8 (NIV)

Humble yourselves, therefore, under God's mighty hand, that he might lift you up in due time. Cast all your anxiety on him because he cares for you. Be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour.

1 John 4:16-18 (NIV)

And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. Love is made complete among us so that we will have confidence on the day of judgement, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The man who fears is not made perfect in love.

Proverbs 29:25 (NIV)

Fear of man will prove to be a snare, but whoever trusts in the Lord is kept safe.

1 John 2:15-17 (NIV)

Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him. For everything in the world -- the cravings of sinful man, the lust of his eyes and the boasting of what he has and does -- comes not from the Father but from the world: The world and its desires pass away, but the man who does the will of God lives forever.

Luke 12:11,12 (NIV)

When you are brought before synagogues, rulers and authorities, do not worry about how you will defend yourselves or what you will say, for the Holy Spirit will teach you at that time what you should say.

Philippians 4:6 (NIV)

Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God.

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Absolute obedience to the will of God, of course, was the controlling principle of the Master's own life. In His human nature He continually gave consent to the will of His Father which made it possible for God to use His life fully according to its intended purpose. Repeatedly He sounded it out: "My meat is to do the will of Him that sent Me, and to accomplish His work" (John 4:34); "I seek not my own will, but the will of Him that sent Me" (John 5:30; cf., 6:38); "I have kept my Father's commandments and abide in His love" (John 15:10; cf., 17:4). It could be summed up in His cry of Gethsemane, "not My will, but Thine be done" (Luke 22:42; cf., Mark 14:36; Matt. 26:39,42,44).

The cross was by the crowning climax of Jesus' commitment to do the will of God. It forever showed that obedience could not be compromised -- it was always a commitment unto death.

From the standpoint of strategy, however, it was the only way that Jesus could mold their lives by His word. There could be no development of character or purpose in the disciples without it. A father must teach his children to obey him if he expects his children to be like him.

It must be remembered, too, that Jesus was making men to lead His church to conquest, and no one can ever be a leader until first he has learned to follow a leader. So He brought up His future commanders from the ranks, drilling in them along the way the necessity for discipline and respect for authority. There could be no insubordination in His command. No one knew better than Jesus that the Satanic forces of darkness against them were well organized and equipped to make ineffectual any half-hearted effort of evangelism. They could not possibly outwit the devilish powers of this world unless they gave strict adherence to Him who alone knew the strategy of victory. This required absolute obedience to the Master's will, even as it meant complete abandonment of their own.

The Principle Applied Today

We must learn this lesson again today. There can be no dilly-dallying around with the commands of Christ. We are engaged in a warfare, the issues of which are life and death, and every day that we are indifferent to our responsibilities is a day lost to the cause of Christ. If we have learned even the most elemental truth of discipleship, we must know that we are called to be servants of our Lord and to obey His word.

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It is not our duty to reason why He speaks as He does, but only to carry out His orders. Unless there is this dedication to all that we know He wants us to do now, however immature our understanding may be, it is doubtful if we will ever progress further in His life and mission. There is no place in the Kingdom for a slacker, for such an attitude not only precludes any growth in grace and knowledge, but also destroys any usefulness on the world battlefield of evangelism.

One must ask, why are so many professed Christians today stunted in their growth and ineffectual in their witness? Or to put the question in its larger context, why is the contemporary church so frustrated in its witness to the world? Is it not because among the clergy and laity alike there is a general indifference to the commands of God, or at least, a kind of contented complacency with mediocrity? Where is the obedience of the cross? Indeed, it would appear that the teachings of Christ upon self-denial and dedication have been replaced by a sort of respectable "do-as-you-please" philosophy of expediency.

The great tragedy is that little is being done to correct the situation, even by those who realize what is happening. Certainly the need of the hour is not for despair, but for action. It is high time that the requirements for membership in the church be interpreted and enforced in terms of true Christian discipleship. But this action alone will not be enough. Followers must have leaders, and this means that before much can be with the church membership something will have to be done with the church officials. If this task seems to be too great, then we will have to start like Jesus did by getting with a few chosen ones and instilling into them the meaning of obedience.

Ford, Leighton. (1977). Good news is for sharing. Elgin, IL: David C. Cook Publishing Co., 169-170.

One of the greatest needs today is for "introducers" -- people who know how to put others in touch with Jesus Christ. Much of the world is aware of him, but who is going to introduce them to him? Many of us teach Sunday school, take part in Bible study groups, live ethical lives -- and all of this is important. But Jesus Christ is a living person, not a formula, activity, or organization. Sharing our faith ultimately means introducing persons to the Person.

Andrew, one Jesus' first band of twelve, was sort of nondescript, seldom mentioned except in a list with the other disciples. Interestingly, every time Andrew is mentioned by himself he's introducing others to Jesus. In John 1 we read that he brought his brother to Jesus; in John 6 he brought the little boy with the loaves and fish; in John 12 he brought to Jesus some Greeks who wanted to meet him. But think what came out of those introductions: one of the greatest leaders in the New Testament -- Simon Peter! One of the greatest miracles -- the feeding of the five thousand! And one of the greatest statements Jesus ever made -- when he saw the Greeks coming, he said, "But I, when I am lifted up from the earth, will draw all men to myself" (John 12:32).

Each of us ought to aspire to be an introducer like Andrew. Yet, as a layman said to me, "The hardest thing for most of us is actually asking someone to accept Christ." Why is that?

It is legitimate to be concerned about pushing people who are not ready. Most of us have probably known people who have been asked to receive Christ or who have walked an aisle but who gave no subsequent evidence of having accepted him or understanding the gospel. So we are sensitive, and sometimes oversensitive, about intruding into the lives of others.

There is a very real spiritual resistance, too. We should be aware that the devil has taken people "captive to do his will" (2 Tim. 2:26). He does not want them released and will play on our pride, fear, and oversensitivity to keep us from asking them to confess Christ.

A young manufacturer who effectively shares his faith told me he was timid about asking anyone to receive Christ for a considerable period of time. Then he realized "that if the Great Commission is true -- if all authority is given to Jesus Christ -- then witnessing is not my plan but his. We Christians are not asking to enter the lives of other people; Jesus Christ is. We are just his representatives."

It is tremendous to realize that we are not salesmen but co-workers with God. He is the evangelist; we are the introducers. You and I cannot convert anyone, but God can use us

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to help lead people to him. Jesus said, "No one can come to me unless the Father who sent me draws him" (John 6:44).

Being an introducer requires a combination of humble patience and obedient expectancy. There is no more humbling experience than being on hand when God brings someone to himself. To see God creatively break into a life freshens my own spirit! It is like observing the birth of a child. As spiritual "midwives" we need to watch how God is leading someone to himself so we may aid him.

The key word here is faith. God is going to do his work in his way in his time and will use our witness as he wants. If we really believe this, we won't manipulate people or play on their emotions. We won't seduce people for Christ by getting them to make the right decision for the wrong reason. We will urge people lovingly, but we won't push people who are not ready. We will watch for God's moment. We will introduce everybody we can, but we will force no one.

Packer, J.I. (1961). Evangelism and the sovereignty of God.
Downers Grove, IL: InterVarsity, 85-87.

Evangelism, as we have seen, is an act of communication with a view to conversion. In the last analysis, therefore, there is only one means of evangelism: namely, the gospel of Christ, explained and applied. Faith and repentance, the two complementary elements of which conversion consists, occur as a response to the gospel. 'Belief cometh of hearing,' Paul tells us, 'and hearing by the word of Christ' (Rom. X. 17, RV.) -- or, as The New English Bible expands the verse, 'faith is awakened by the message, and the message that awakens it comes through the word of Christ.'

Again, in the last analysis, there is only one agent of evangelism: namely, the Lord Jesus Christ. It is Christ Himself who through His Holy Spirit enables His servants to explain the gospel truly and apply it powerfully and effectively; just as it is Christ Himself who through His Holy Spirit opens men's minds (Lk. XXIV. 45) and hearts (Acts XVI. 14) to receive the gospel and so draws them savingly to Himself (John XII. 32). Paul speaks of his achievements as an evangelist as 'those (things) which Christ wrought through me, for the obedience of the Gentiles, by word and deed . . . in the power of the Holy Ghost' (Rom. XV. 18f., RV). Since Augustine the point has often been made that Christ is the true minister of the gospel sacraments, and the human celebrant acts merely as His hand. We need to remember the equally basic truth that Christ is the minister of the gospel word, and the human preacher or witness acts merely as His mouth.

So, in the last analysis, there is only one method of evangelism: namely, the faithful explanation and application of the gospel message. From which it follows -- and this is the key principle which we are seeking -- that the test for any proposed strategy, or technique, or style, of evangelistic action must be this: will it in fact serve the word? Is it calculated to be a means of explaining the gospel truly and fully and applying it deeply and exactly? To the extent to which it is so calculated, it is lawful and right; to the extent to which it tends to overlay and obscure the realities of the message, and to blunt the edge of their application, it is ungodly and wrong.

Let us work this out. It means that we need to bring under review all our evangelistic plans and practices -- our missions, rallies, and campaigns; our sermons, talks, and testimonies; our big meetings, our little meetings, and our presentation of the gospel in personal dealing; the tracts that we give, the books that we lend, the letters that we write-- and to ask about each of them questions such as the following:

Is this way of presenting Christ calculated to impress on people that the gospel is a word from God? Is it calculated to divert their attention from man and all things merely to God and His truth? Or is its tendency rather to distract attention from the Author and authority of the message to the person and performance of the messenger? Does it make the gospel sound like a human idea, a preacher's plaything, or like a divine revelation, before which the human messenger himself stands in awe? Does this way of presenting Christ savour of human cleverness and showmanship? Does it tend thereby to exalt man? Or does it embody rather the straightforward, unaffected simplicity of the messenger whose sole concern is to deliver his message, and who has no wish to call attention to himself, and who desires so far as he can to blot himself out and hide, as it were, behind his message, fearing nothing so much as that men should admire and applaud him when they ought to be bowing down and humbling themselves before the mighty Lord who he represents?

Rinker, Rosalind. (1962). You can witness with confidence.
Grand Rapids, MI: Zondervan, 26-27, 31.

I was learning. Learning God's ways. Learning that God's opening of our hearts does not require our deliberate effort but rather quietly awaiting the time He appoints. Nothing out of God's timing works. I was learning the importance of keeping in touch with God through my heart. That He would bring people to me though every day contacts with their hearts already open. I was learning that if I waited, clues as to where to begin would come right from the person concerned. I was suddenly appalled by all the clutter I had spread in people's minds! How much better it was to wait. To learn what they were thinking. And then to move into a conversation meaningful for them.

Those incidents took all my old fears out of witnessing. By waiting, I began to trust and to anticipate with eagerness what God would do. I found I didn't need to condemn myself for not witnessing on certain occasions. Instead, all I had to do was say, "Lord, I'm ready." I also found a new prayer often on my lips: "Lord, lead me to the person in whom your Spirit is already at work."

Jesus has asked us to be witnesses to Himself, and He does not leave us to our own devices and ways. He comes to live within us, so that with His Presence we may have access to all of His wisdom, love, kindness, gentleness, and patience. He is the Good Shepherd, who loves His own and seeks the lost and troubled ones. And He seeks them and loves them, and we can reflect this love. His voice is speaking. When we get quiet enough, and free enough from our fears and dogmatic concepts, He will show us how to help. Show us what it means to win men by love, to faith in Himself.

DISCUSSION QUESTIONS GROUP #3

1. What experiences (both successful and unsuccessful) in the past have you had in personal evangelism?
2. What ongoing fears and concerns do you have about personal evangelism perhaps as a result of those past experiences?
3. The readings emphasize that by God's design and redemption we are wholesome, capable, beautiful, gifted, talented persons who can communicate the gospel through various means and behaviors. How can this concept affect your thinking about future experiences with personal evangelism?
4. What experiences in the past have you had with non-Christians that perhaps until now you did not consider to be evangelistic? In other words, what kinds of things have you done with and/or for others that were not necessarily a verbal gospel presentation but were instead a visual demonstration of the gospel at work in you?
5. What specific talents and concerns that you have would you like to direct toward a visual demonstration type of evangelism?
6. How can a person evaluate this kind of evangelistic contact? In other words, how should the definition of 'success' be expanded or altered?
7. What passages of Scripture are helpful in directing your thinking about your capability and giftedness as a being created in God's image and by His unique design?
8. In the past, what thoughts about your self have prevented you from any kind of personal involvement in evangelism?
9. Do you see yourself differently now? If so, how do you think about yourself now? If you don't see yourself differently now, how does the way you think about yourself help your spiritual growth and/or enhance your effectiveness as a witness?

10. J.I. Packer in Evangelism and the Sovereignty of God lists these four concepts to cure disillusionment in evangelism:

1) we must admit we were silly ever to think that any evangelistic technique, however skillful, could of itself guarantee conversions;

2) we must recognize that, because man's heart is impervious to the word of God, it is no cause for surprise if at any time our evangelism fails to result in conversions;

3) we must remember that the terms of our calling are that we should be faithful, not that we should be successful;

4) we must learn to rest all our hopes of fruit in evangelism upon the omnipotent grace of God. (p. 112)

How are these concepts cures for disillusionment?

SCRIPTURES FOR TREATMENT GROUP #3

2 Timothy 3:14-17 (NASB)

You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them; 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. All scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

Hebrews 13:20,21 (NASB)

Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant, even Jesus our Lord, equip you in every good thing to do His will, working in us that which is pleasing in His sight, through Jesus Christ; to who be the glory forever and ever. Amen.

2 Corinthians 9:8-11 (NASB)

And God is able to make all grace abound to you, that always having all sufficiency in everything, you may have an abundance for every good deed; as it is written, "HE SCATTERED ABROAD, HE GAVE TO THE POOR, HIS RIGHTEOUSNESS ABIDES FOREVER." Now He who supplies seed to the sower and bread for food, will supply and multiply your seed for sowing and increase the harvest of your righteousness; you will be enriched in everything for all liberality, which through us is producing thanksgiving to God.

2 Thessalonians 2:13-17 (NASB)

But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. And it was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ. So then, brethren, stand firm and hold to the traditions which you were taught, whether by word of mouth or by letter from us. Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace, comfort and strengthen your hearts in every good work and word.

2 Thessalonians 1:11,12 (NIV)

With this in mind, we constantly pray for you, that our God may count you worthy of his calling, and that by his power he may fulfill every good purpose of yours and every act prompted by your faith. We pray this so that the name of our Lord Jesus may be glorified in you and you in him, according to the grace of our God and the Lord Jesus Christ.

Colossians 1:9-14 (NIV)

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.

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Aldrich, Joseph C. (1981). Life-style evangelism. Portland, OR: Multnomah Press, 26-29. 168

Carefully take note of the purpose, the product, and the process of Christ's love. The purpose of Christ's love is to call forth beauty (without stain or wrinkle). The product of Christ's love is said to be "holiness and blamelessness." "Holy" describes the character of the church; "blameless" describes her conduct. Christ's love of His bride is the process by which He develops her holy character and blameless conduct.

As a successful agent for change, there is nothing comparable to love. Its transforming power is beautifully real -- and miraculously effective. Years ago a stray dog adopted the nine Aldrich children. Obviously mistreated and suffering from malnutrition, the dog's reactions made it clear love was not part of its daily experience. With its tail between its legs, it would slink around, cowering as though it expected to be struck, abused, or driven away. We named the dog Tex and started loving our newest family member as only kids can do. We weren't psychologists, nor did we know of love's power to change. We just liked animals. But love won out and Tex was transformed into a different dog. Eager to join our every antic, quick to trust our leadership in each situation, and overflowing with love that came in the form of licks and enthusiastic nuzzles, Tex literally became a new creature when love became a part of his experience. We, too, can be transformed by this process. Broken by sin and blemished by infinite imperfections, we have not been excluded from Christ's love.

Love involves nourishing and cherishing. The word nourish is a behavioral term denoting the actions of His love. To nourish means to provide all that is necessary for growth. Love involves action, and loving actions encourage and produce growth. Cherish describes Christ's attitude toward the objects of His love. Isn't it incredible to think that He cherished us? That He considers us of great value and worth to Him? As objects of His love we grow and become beautiful; that is, holy and blameless.

What is Holiness?

Holiness is primarily a statement about the moral condition of a person. But it does have visible, observable dimensions. One synonym for holiness is wholeness. We all appreciate wholesome, balanced people. The term portrays one who is functioning according to divine intention, one who is fulfilling his intended purpose and is being restored to that purpose.

A man who is holy will be growing in his ability to act and function as a whole, integrated, balanced person. Such growth is an observable miracle because no man can reverse the progressive disintegration, separation, and isolation which sin produces. Genuine holiness is not a static quality. Translated into life and action, it manifests itself through such qualities as integrity, justice, righteousness, and freedom from guilt. In summary, a truly "holy" person is a wholesome person.

Holiness is the basis or foundation of blamelessness. One cannot be both blameless and holy. When we say a person is blameless, we usually mean that, in a particular set of circumstances, his behavior is beyond repute. No one can point an accusing finger at him. His holy character (his basic essence) expresses itself through his blameless conduct. It is also a relational term in that it presupposes interaction and relationship with people, events, and circumstances. An elder is required to have the quality of "blamelessness" (Titus 1:7). The term suggests the possibility (and the necessity) of living life to the fullest, and yet not compromising the boundary conditions of God's character. Positionally, the believer stands blameless before God because of Christ's substitutionary death. Practically, blamelessness is a verdict reached by those who observe a life and compare it to a standard. Such a person or group has credibility, the first essential for effective evangelism. We must be good news before we can share it.

When an individual, a family, or a corporate body of believers are moving together toward wholeness (holiness), a credible life style emerges (blamelessness), and their potential for effective witness (beauty) increases dramatically. Because this is true, evangelism is a way of living beautifully and opening one's web of relationship to include the nonbeliever. A person is exposed to both the music and the words of the gospel. God begins the process and we become the whole and wholesome product. All for the purpose of displaying His beauty.

God's Catalyst of Love

God's love is the catalyst which makes a pilgrimage toward holiness and blamelessness a human possibility. The theme of Israel as God's bride is useful here. The prophet Ezekiel graphically describes God's efforts to make Israel beautiful (Chapter 16). He reminds Israel that God rescued her from the rubbish heap where she had been abandoned left to die. The rescued infant grew under God's nurture and care and came to be "old enough for love." God entered into a covenant with her, and she became His bride. As the object of His love, God lavishly poured out His wealth and resources upon her and

she became beautiful. (He nourished and cherished her.) Thus adorned, God stated that she "became very beautiful and rose to be a queen" (Ezekiel 16:13). From the rubbish heap to royalty! The familiar words "Do I love you because you are beautiful, or are you beautiful because I love you?" are freighted with significance. Yes, we become beautiful as God loves us.

What an incredible journey. It's the good news journey offered to every man and woman, every boy and girl. It's the gospel in a nutshell. God is in the business of transforming rubbish-heap rejects into royalty through the mystery of the new birth.

With royalty came recognition. God put Israel on display. "And your fame spread among the nations on account of your beauty, because the splendor I had given you made your beauty perfect . . ." (Ezekiel 16:14). What did the world see when Israel's beauty was on display? The splendor of God Himself. How was it seen? It was displayed through Israel's culture and institutions. Her courts of law revealed the justice and holiness of God. Her artistic expressions (the glorious tabernacle and temple, etc.) revealed the order, symmetry, and beauty of God. Israel's sociological patterns of marriage and family, her care for the infants and aged pointed to God. Israel's relationships to other nations pointed to the covenant-keeping nature of God (as well as His hatred of unrighteousness). Israel's law with its exalted views of personal value and dignity was part of His reflected beauty. Israel's code of business ethics as recorded in her laws was another facet of God's splendor at work in human affairs. In a nutshell, Israel's beauty was the beauty of a redeemed people living, acting, and relating in concert with divine will. Evangelism practices the art of influencing the unsaved in accord with the aesthetic sense with which God has endowed His creatures. They respond to beauty!

Look at that remarkable statement again: "the splendor I had given you made your beauty perfect." Beauty is the possession and expression of the nature of God. Faith in Christ makes me a partaker of God's nature. God Himself comes to indwell me and manifest His life and love through me. Through the new birth, I have a great "treasure" (indwelling Holy Spirit) in an earthen vessel (me). I'm a clay pot indwelt by the Almighty God who loves me!

Evangelism is expressing what I possess in Christ and explaining how I came to possess it. In the truest sense, evangelism is displaying the universals of God's character -- His love, His righteousness, His justice, and His faithfulness -- through the particulars of my everyday life. Therefore evangelism is not a "special" activity to be undertaken at a prescribed time. It is the constant and spontaneous outflow of our individual and corporate experience of Christ. Even more

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specially, evangelism is what Christ does through the activity of His children as they are involved in (1) proclamation, (2) fellowship, and (3) service.

Evangelism Self-efficacy

Stott, John R.W. (1972). Your mind matters. Downers Grove,¹⁷²
IL: InterVarsity, 46-52.

In Romans 10 Paul argues cogently for the necessity of preaching the gospel if people are to become Christians. Sinners are saved, he says, by calling on the name of the Lord Jesus. That much is clear. But how can men call on someone in whom they have no faith? And how can they have faith in someone of whom they have never heard? And how can they hear or him unless a preacher tells them? He concludes his argument: "So faith comes from what is heard, and what is heard comes by the preaching of Christ." (Rom. 10:13-14,17)

His argument implies that there must be a solid content in our evangelistic proclamation of Christ. It is our responsibility to set Jesus Christ forth in the fullness of his divine-human person and saving work so that through this "preaching of Christ" God may arouse faith in the hearer. Such evangelistic preaching is far removed from its tragic caricature, all too common today, namely an emotional, anti-intellectual appeal for "decisions" when the hearers have but the haziest notion what they are to decide about or why.

Let me invite you to consider the place of the mind in evangelism, and let me supply two reasons from the New Testament for a thoughtful proclamation of the gospel.

The first is taken from the example of the apostles. Paul summed up his own evangelistic ministry in the simple words "we persuade men." (2 Corinthians 5:11) Now "persuading" is an intellectual exercise. To "persuade" is to marshal arguments in order to prevail on people to change their mind about something. And what Paul claims to do Luke illustrates in the pages of the Acts. He tells us, for example, that for three weeks in the synagogue at Thessalonica Paul "argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying 'This Jesus, whom I proclaim to you, is the Christ.'" As a result, Luke adds, "some of them were persuaded." (Acts 17:2-4) Now all the verbs Luke uses here of Paul's evangelistic ministry -- to argue, to explain, to prove, to proclaim and to persuade -- are to some extent "intellectual" words. They indicate that Paul was teaching a body of doctrine and arguing towards a conclusion. He was seeking to convince in order to convert. And the fact that after a mission we tend to say "thank God some were converted" is a mark of our departure from New Testament vocabulary. It would be equally if not more biblical to say "thank God some were persuaded." At least that is what Luke said after Paul's mission in Thessalonica.

It is the reasoned nature of Paul's evangelism which

explains the long periods in which he stayed in some cities, notably Ephesus. His first three months were spent in the synagogue when he "spoke boldly, arguing and pleading about the kingdom of God." Later he withdrew from the synagogue and "argued daily in the hall of Tyrannus," which was presumably a secular lecture hall which he hired for the purpose. Some manuscripts add that his lectures went on "from the fifth hour to the tenth," that is, from eleven o'clock in the morning to four o'clock in the afternoon. And "this continued," Luke tells us, "for two years." If we may assume that he worked a six-day week, his daily five-hour lecturing for a period of two years amounts to some 3,120 hours of gospel argument. It is not altogether surprising that, in consequence, Luke says, "all the residents of Asia heard the word of the Lord." (Acts 19:8-10) For Ephesus was the capital city of the province of Asia. Nearly everybody would come up to the city at some time, to do some shopping, or to consult a doctor, a lawyer or a politician, or to visit a relative. And evidently one of the sights of town was to go and listen to this Christian lecturer Paul. You could hear him on any day. Many did so, were persuaded of the truth of his message and went back to their villages reborn. So the word of God spread throughout the province.

The second New Testament evidence that our evangelism should be a reasoned presentation of the gospel is that conversion is not infrequently described in terms of a person's response not to Christ himself but to "the truth." Becoming a Christian is "believing the truth," "obeying the truth," "acknowledging the truth." Paul even describes his Roman readers as having "become obedient from the heart to the standard of teaching to which you were committed." (Rom. 6:17). It is plain from these expressions that in preaching Christ the early Christian evangelists were teaching a body of doctrine about Christ.

Let me now attempt to defend my thesis about evangelism against some objections.

First, it is sometimes asked, does not such a reasoned evangelism as I am advocating minister to people's intellectual pride? Certainly it may. We must be on our guard against this danger. At the same time there is a substantial difference between flattering a person's intellectual conceit (which we must not do) and respecting his intellectual integrity (which we must do).

Secondly, does not a reasoned evangelism disqualify uneducated people from hearing the gospel? No, it does not. Or at least it should not. Like Paul we are under obligation, or in debt, "both to the wise and to the foolish." (Romans 1:14) The gospel is for everybody, whatever their education or lack of it. And the kind of evangelism for which I am pleading, which sets Jesus Christ forth in his fullness, is relevant to all kinds

of people, children as well as adults, the uncultured as well as the cultured, Australian aboriginals as well as Western intellectuals. For the presentation implied by this evangelism is not academic -- couched in philosophical terms and complicated vocabulary -- but rational. And the uneducated are just as rational as the educated. Their minds may not have been trained to think in a particular way, and we should certainly take note of the distinction which Marshall McLuhan and his followers are making between linear and nonlinear thought. But they still think. All human beings think, because God made a human being a thinking creature. The teaching of Jesus himself, although beautifully simple, certainly made his listeners think. He presented them with great truths about God and man, about himself and the kingdom, about this life and the next. And he often ended his parables with a teasing question to force his hearers to make up their minds on the issue under discussion.

Our duty then is to avoid distorting or diluting the gospel, and as the same time to make it plain, to cut the word of truth straight so that people can follow it, (cf. 2 Timothy 2:15) lest "when any one hears the word of the kingdom and does not understand it, the evil one comes and snatches away what is sown in his heart." (Matthew 13:19) I fear that our clumsy explanations sometimes give the devil this very opportunity which he ought never to be allowed.

Thirdly, does not a reasoned evangelism usurp the work of the Holy Spirit and thus effectively dispense with it? Now of course there can be no evangelism without the power of the Holy Spirit. But it is a grave mistake to suppose that to give doctrinal content to the good news and to use arguments to demonstrate its truth and relevance is a mark of either self-confidence or unbelief, and that if only we had more faith in the Holy Spirit we could omit all doctrine and arguments. The opposite is, in fact, the case. To set the Holy Spirit and a reasoned presentation of the gospel over against each other is a false antithesis.

What Paul had renounced, he told the Corinthians, was the wisdom of the world (as the substance of his message) and the rhetoric of the Greeks (as his method of presenting it). Instead of worldly wisdom he resolved to preach Christ and him crucified, and instead of rhetoric to rely on the power of the Spirit. But he still used doctrine and arguments.

So then in our evangelistic proclamation we must address the whole person (mind, heart and will) with the whole gospel (Christ incarnate, crucified, risen, reigning, coming again, and much else besides). We shall argue with his mind and plead with his heart in order to move his will, and we shall put our trust in the Holy Spirit throughout. We have no liberty to present a partial Christ (man but not God, his life but not his death, his cross but not his resurrection, the Savior but

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not the Lord). Nor have we any liberty to ask for a partial response (mind but not heart, heart but not mind, or either without the will). No. Our objective is to win a total man for a total Christ, and this will require to full consent of his mind and heart and will.

I pray earnestly that God will raise up today a new generation of Christian apologists or Christian communicators, who will combine an absolute loyalty to the biblical gospel and an unwavering confidence in the power of the Spirit with a deep and sensitive understanding of the contemporary alternatives to the gospel; who will relate the one to the other with freshness, pungency, authority and relevance; and who will use their minds to reach other minds for Christ.

Stott, John R.W. (1975). Balanced christianity. Downers Grove, IL: InterVarsity, 40-42.

Theologically, there is a recovery of the doctrine of creation. We have tended to have a good doctrine of redemption and a bad doctrine of creation. Of course we have paid lip service to the truth that God is the Creator of all things, but we seem to have been blind to its implications. Our God has been too "religious," as if his main interests were worship services and prayer meetings attended by church members. Do not misunderstand me: God does take a delight in the prayers and praises of his people. But now we are beginning to see him also (as the Bible has always portrayed him) as the Creator, who is concerned for the secular world as well as the church, who loves all men and not Christians only, and who is interested in the whole of life and not merely in religion.

Ethically, there is a recovery of the duty of neighbor-love; that is, of the command to love our neighbor as we love ourselves. What this means in practice will be determined by who and what Scripture tells us our neighbor is. He is a person, a human being, created by God. And God created him neither a bodiless soul (that we should love only his soul) nor a soulless body (that we should be concerned exclusively for his physical welfare) nor even a body-soul in isolation from society (that we should only care for him as an individual and not care about his society). No. God made man a spiritual, physical and social being. As a human being our neighbor may be defined as "a body-soul-in-community." Therefore the obligation to love our neighbor can never be reduced to the loving of only a bit of him. If we love our neighbor as God created him (which is God's command to us), then we shall inevitably be concerned for his total welfare, the welfare of his body, his soul and his society. Martin Luther King expressed this well: "Religion deals with both heaven and earth . . . Any religion that professes to be concerned with the souls of men and is not concerned with the slums that doom them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion." I think we should add that it is worse than that: It is actually a false religion.

It is true that the risen Lord Jesus left his church a Great Commission to preach, to evangelize and to make disciples. And this commission is still binding upon the church. But the commission does not supersede the commandment, as if "you shall love your neighbor" were now replaced by "you shall preach the gospel." Nor does it reinterpret neighbor-love in exclusively evangelistic terms. Instead, it enriches the commandment to love our neighbor by adding to it a new and Christian dimension, namely, the duty to make Christ known to him.

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In urging that we should avoid the rather naive choice between evangelism and social action, I am not implying that every individual Christian must be equally involved in both. This would be impossible. Besides, we must recognize that God calls different people to different ministries and endows them with gifts appropriate to their calling. Certainly every Christian has the responsibility to love and serve his neighbor as the opportunity presents itself to him, but this will not inhibit him from concentrating -- according to his vocation and gifts -- on some particular concern, whether it be feeding the hungry, healing the sick, personal witness, home evangelism, local or national politics, community service, race relations, teaching or other good works of love.

Although every individual Christian must discover how God has called and gifted him, I venture to suggest that the local Christian church as a whole should be concerned for the local secular community as a whole. Once this is accepted in principle, individual Christians who share the same concerns would be encouraged to coalesce into study-and-action groups -- not for action without prior study nor for study without consequent action, but for both. Such responsible groups would give themselves to the prayerful consideration of a particular problem with a view to taking action in tackling it. One group might be concerned about evangelism in a new housing development in which (so far as is known) no Christians live or among a particular section of the local community -- a residential hostel, a prison, students, school drop-outs and so on. Another group might be burdened about immigrants and race relations, about a slum district and bad housing, about an old people's home or a hospital, about lonely old-age pensioners or single people in rented rooms, about a local abortion clinic or porno shop. The list of possibilities is almost endless. But if the members of a local congregation were to divide up the church's evangelistic and social responsibilities according to their concerns, calling and gifts, much constructive work could surely be done in the community.

You can do the aloud and silent reading in any order you choose. You may want to break up silent reading periods with an oral reading time. You are free to decide how to pace and structure the time.

5) All the time that can be allowed for reading is about 50 minutes; then move on to the discussion questions.

6) I would like every one in the group to read all of the discussion questions although it is quite likely that all of the questions will not be discussed by the entire group.

Have every one read through the discussion questions. Then ask which questions in particular anyone would like to discuss. Try to narrow it down to 5 or 6 questions that will be discussed and proceed.

If, by some remote chance (or God's grace!), we have more than 12 per group we should plan on dividing the discussion groups into smaller groups for the discussion of the questions.

All the time that can be allowed for discussion is about 30 minutes; then move on to the Scripture passages.

7) All of the Scripture passages need to be read aloud. Again, either use volunteers or call on people to read.

8) After a passage is read ask group members to suggest what the significant point (or points) of the passage is (are). Have someone use the blackboard and write down the phrase or sentence that the group suggests best summarizes the passage. Refer to my individual notes to each of you if you and/or the group are completely stuck on what the point of the passage is.

All the time that can be allowed for this section is 30 minutes; then it will be time to do the post-testing!

You may heave a sigh of relief and be glad that you don't have to tabulate all the data and make sense of it!

Thanks, again!

APPENDIX C
RAW DATA TABLE

Guide to Table Abbreviations

ID	Identification number
GRP	Treatment group
1	Proofs and evidences group
2	Positive thinking group
3	Self-efficacy group
YRSX	Years as a Christian
PRET	Previous evangelism training
CARD	Returned 3 X 5 card?
EVG SE	Evangelism self-efficacy
OUT EFF	Outcome efficacy
BI	Behavioral intention
GEN SE	General self-efficacy
SOC SE	Social self-efficacy
RWB	Religious well-being
EWB	Existential well-being
SWB	Spiritual well-being
INDIV VAL	Value of evangelism to individual
SOC VAL	Value of evangelism to person's social group

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RAW DATA TABLE

ID	GRP	AGE	SEX	YRSX	PRET	CARD	EVG SE	
							Pre	Post
1	1	20	M	14	Y	Y	113	85
2	2	18	F	7	N	N	109	98
3	3	19	F	5	N	Y	118	121
4	3	20	F	5	N	N	115	136
5	2	18	M	10	N	N	91	95
6	1	19	F	8	Y	Y	89	84
7	2	19	F	7	N	Y	99	101
8	1	20	F	14	N	Y	81	73
9	3	24	F	15	N	Y	132	132
10	3	22	M	12	N	N	91	73
11	1	30	M	25	N	N	82	79
12	2	30	F	4	N	Y	91	102
13	2	20	F	6	Y	N	111	108
14	1	19	M	3	Y	Y	93	101
15	3	19	M	10	N	N	117	121
16	3	21	F	17	N	Y	124	131
17	2	18	F	10	N	Y	102	111
18	1	20	F	6	N	Y	102	112
19	1	19	M	10	Y	Y	103	107
20	3	19	M	10	Y	N	106	109
21	2	29	M	9	Y	Y	90	93
22	1	33	M	2	Y	Y	103	87
23	3	21	F	10	Y	Y	98	108
24	2	20	F	10	Y	N	96	82
25	1	23	M	12	N	N	106	105
26	2	37	F	12	Y	N	114	106
27	3	31	F	27	Y	N	82	96
28	1	33	F	5	N	N	87	97
29	2	18	F	12	N	Y	102	111
30	3	22	F	6	Y	Y	101	115
31	1	22	F	18	N	N	91	100

(table continues)

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RAW DATA TABLE (CONT.)

ID	BI	OUT EFF		GEN SE		SOC SE		RWB	
		Pre	Post	Pre	Post	Pre	Post	Pre	Post
1	30	23	23	100	95	30	31	59	59
2	27	24	26	97	102	29	39	53	55
3	30	33	28	95	88	27	28	59	41
4	28	30	42	94	104	14	24	58	55
5	28	25	20	97	99	32	28	58	57
6	27	23	35	68	90	22	27	60	60
7	33	25	24	104	104	34	32	53	55
8	27	23	24	86	89	26	28	53	55
9	30	28	24	87	90	30	33	57	59
10	20	25	32	107	80	34	32	59	60
11	31	30	31	97	91	28	29	58	55
12	29	28	29	93	101	29	36	55	59
13	22	31	30	98	108	28	29	60	60
14	30	24	28	99	98	27	31	48	48
15	28	33	31	84	91	32	35	49	50
16	29	29	16	102	101	31	30	58	51
17	34	38	33	91	92	40	37	60	60
18	27	22	24	94	92	34	32	59	59
19	12	25	30	97	95	32	33	59	59
20	29	25	29	88	84	29	31	53	59
21	25	28	27	60	65	28	28	50	52
22	32	32	33	85	73	26	26	45	49
23	23	24	23	80	79	25	26	44	47
24	30	27	28	94	97	25	25	56	52
25	29	31	38	85	69	37	38	44	51
26	24	28	33	61	62	24	24	48	43
27	22	23	25	90	96	31	36	55	57
28	24	20	28	68	76	30	31	58	60
29	31	24	27	95	98	31	36	59	60
30	35	23	37	87	84	36	29	51	54
31	21	24	26	72	74	25	26	52	54

(table continues)

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RAW DATA TABLE (CONT.)

ID	EWB		SWB		INDIV VAL		SOC VAL	
	Pre	Post	Pre	Post	Pre	Post	Pre	Post
1	53	58	112	117	15	15	8	10
2	52	56	105	111	9	6	5	6
3	57	59	116	100	11	13	8	8
4	47	44	105	99	11	16	4	3
5	48	49	106	106	12	12	9	12
6	51	53	111	113	13	13	11	11
7	53	52	106	107	13	14	10	10
8	47	44	100	99	14	15	11	12
9	58	49	115	108	15	15	8	8
10	53	52	112	112	11	11	7	7
11	57	54	115	109	14	17	12	12
12	46	52	101	111	11	13	8	9
13	49	52	109	112	15	15	8	8
14	40	45	88	93	16	17	9	9
15	48	58	97	108	17	16	11	11
16	47	42	105	93	12	12	8	11
17	52	55	112	115	17	17	11	12
18	56	57	115	116	12	14	10	10
19	48	53	107	112	15	16	10	10
20	50	54	103	113	13	12	8	9
21	43	45	93	97	13	14	11	11
22	38	44	83	93	15	14	8	10
23	49	46	93	93	14	13	10	11
24	51	48	107	100	13	12	3	6
25	41	47	85	98	10	13	2	2
26	34	34	82	77	14	15	11	10
27	54	58	109	115	11	14	10	12
28	46	50	104	110	7	11	12	12
29	55	58	114	118	11	14	10	9
30	54	58	105	112	13	18	8	11
31	38	36	90	90	12	13	10	12