

CHAPTER 15

Getting into Spiritual Things

Introduction:

The Gospel is the most important subject of conversation. Yet, in friendship-type evangelism, as well as all other one-on-one types of evangelism, the hardest barrier to cross is the spiritual barrier. There are several truths concerning this stage in the sharing process, and there are also practical principles concerning this stage.

1. The Goal of Sharing is a Conscience-to-Conscience Conversation about the Gospel!

Because it is so personal, conscience-to-conscience, this may very well be one of the reasons that evangelizing can be so threatening to Christians:

a. Some NT verses describing this idea:

- 1) 2 Cor 5:11 (ESV) “Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience.”
- 2) Heb 4:12-13 (Gen), “For the worde of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreth through, euen vnto the diuiding asunder of the soule and the spirit, and of the ioints, and the marow, and is a discerner of the thoughtes, and the intents of the heart. Neither is there any creature, which is not manifest in his sight: but all things are naked and open vnto his eyes, with whome we haue to doe.”
- 3) Rom 2:14-16 (ESV), “For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them on that day when, according to my gospel, God judges the secrets of men by Christ Jesus.”
 - a) The phrase “according to my gospel,” uses the Greek preposition *kata* [], which often means “against” (with the genitive) or “through” (with the accusative)
 - b) Since “gospel” is in the accusative, another wording would be “through my gospel”
 - c) 2:16 would therefore read thus: “on that day when, through my gospel, God judges the secrets of men by Jesus Christ”
 - d) If this is a correct reading, then there are several resulting considerations:
 - (1) The gospel becomes the instrument of judgment
 - (2) The gospel becomes the instrument of judgment on the day it is shared
 - (3) Jesus so embodies the power of the gospel, that it is actually Him judging the hearts of men through the instrument of the gospel!
- 4) 1 Cor 2:12 (NAS), “For our proud confidence is this, the testimony of our conscience, that in holiness and godly sincerity, not in fleshly wisdom but in the grace of God, we have conducted ourselves in the world, and especially toward you”
- 5) 2 Cor 4:2 (NKJ), “But we have renounced the hidden things of shame, not walking in craftiness nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God”
- 6) A result of this conscience-to-conscience communication: 2 Cor 4:1-4 (Wycliffe 2nd ed), “Therfor we that han this admynstracioun, aftir this that we han getun merci, faile we not, but do we awei the preue thingis of schame, not walkinge in sutil gile, nether doynge auoutrye bi the word of God, but in schewynge of the treuthe comendynge vs silf to ech conscience of men bifor God. For if also oure gospel is kyuerid, in these that perischen it is kyuerid; in which God hath blent the soulis of vnfeithful men of this world, that the liytning of the gospel of the glorie of Crist, which is the ymage of God, schyne not.”

b. Consider the example of Samson and Delilah:

- 1) After she pestered him for many days, and after he had told her half-truths and lies (Judges 17), then he shared with her all that was in his heart... and she knew it:

Judges 16:16-18, “And it came about when she pressed him daily with her words and urged him, that his soul was annoyed to death. So he told her all *that was* in his heart and said to her, ‘A razor has never come on my head, for I have been a Nazirite to God from my mother’s womb. If I am shaved, then

my strength will leave me and I shall become weak and be like any *other* man.’ When Delilah saw that he had told her all *that was* in his heart, she sent and called the lords of the Philistines, saying, ‘Come up once more, for he has told me all *that is* in his heart.’ Then the lords of the Philistines came up to her, and brought the money in their hands.”

2. Some thoughts:

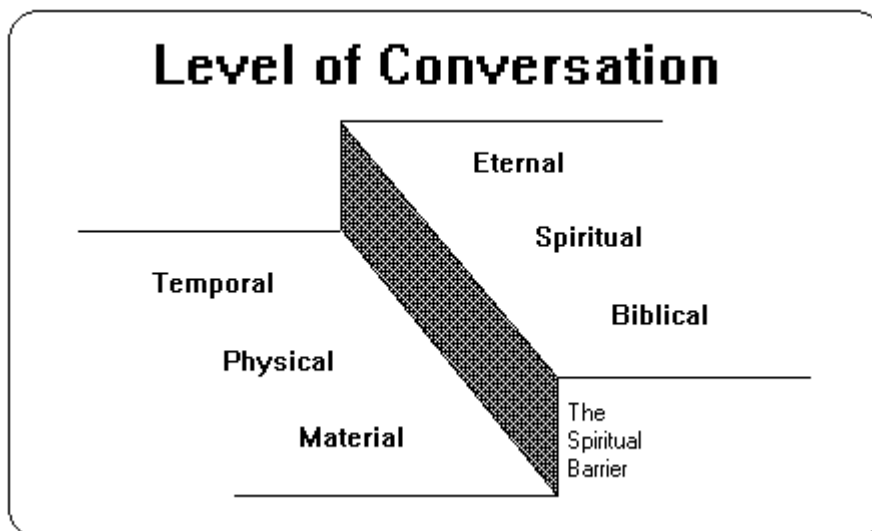
- a) Evangelism is truly sharing all that is in one’s heart (cf. John 4:25)
- b) Sharing all one’s heart is threatening!
- c) Other people recognize when we are sharing all that is in our heart, perhaps because:
 - 1) This is the degree to which we should seek the Lord, Deut 4:29, “But from there you will seek the LORD your God, and you will find *Him* if you search for Him with all your heart and all your soul”
 - 2) This degree to which our love for the Lord should go, Deut 6:5, “And you shall love the LORD your God with all your heart and with all your soul and with all your might”
 - 3) This is the degree to which we should serve the Lord, Deut 11:13, “And it shall come about, if you listen obediently to my commandments which I am commanding you today, to love the LORD your God and to serve Him with all your heart and all your soul...”
 - 4) God will test if we love Him to this extent, Deut 13:3, “you shall not listen to the words of that prophet or that dreamer of dreams; for the LORD your God is testing you to find out if you love the LORD your God with all your heart and with all your soul” (cf. 2 Chr 32:31)
 - (a) In this light, is our obedience in evangelizing a test of our love for God, and/or Jesus? I truly think that it is!
 - 5) Our obedience of God and His Word should be “with all of our heart,” Deut 26:16, “This day the LORD your God commands you to do these statutes and ordinances. You shall therefore be careful to do them with all your heart and with all your soul”
 - 6) Ultimately, praise the Lord, our love for God is a work of God in our hearts, Deut 30:6, “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, in order that you may live”
 - 7) And yet, our responsibility to obey is not annexed away, Deut 30:10, “if you obey the LORD your God to keep His commandments and His statutes which are written in this book of the law, if you turn to the LORD your God with all your heart and soul”
 - 8) All that is in God’s heart seems to be directly related to what is in His Word, 2 Kgs 10:30, “And the LORD said to Jehu, ‘Because you have done well in executing what is right in My eyes, *and* have done to the house of Ahab according to all that *was* in My heart, your sons of the fourth generation shall sit on the throne of Israel”’
 - (a) Is this not also true of our Lord’s Great Commission?
 - (b) Is not obedience to the Great Commission the way of blessing in our time?
 - 9) See also, 1 Sam 9:19; 12:20, 24; 14:7; 2 Sam 7:3; 1 Kgs 2:4; 2:44; 8:48; 11:37; 14:8; 15:14; 2 Kgs 23:3, 25; 1 Chr 17:2; 28:9; 2 Chr 6:38; 15:12, 15; 22:9; 31:21; 34:31; Psa 9:1; 86:12; Prov 3:5; Jer 29:13; 32:41; Joel 2:12; Zeph 3:4.
- d) Sharing all one’s heart can be used against the person sharing it
 - 1) Hence all the warnings about persecution from the lips of Jesus (cf. Matt 10:16...)
 - 2) Hence all the examples of persecution in the Bible, including the crucifixion of Jesus!
- e) Interestingly, Philip’s question to the Ethiopian Eunuch included the concept of “all your heart,” perhaps as a caveat (with the baptism of Simon the Sorcerer happening not long before this event):
 - 1) Acts 8:37 (NKJ), “Then Philip said, ‘If you believe with all your heart, you may.’ And he answered and said, ‘I believe that Jesus Christ is the Son of God.’”
 - 2) Please notice:
 - (a) The concept of “all your heart” seems to be a caveat for true baptism;
 - (b) By antithetic, there is the possibility of not believing “with all your heart”:
 - (1) As was the case of Simon the Sorcerer, as the thought of his heart was not right (Acts 8:21-23; cf. Deut 29:18-19)
 - (2) As was also the case of some who believed in the Book of John (John 8:31ff; 12:42-43; cf. John 2:23-25)

- (c) Again, the baptizer does not know the inner heart of the person being baptized, all he can see is the outer man:
 - (1) See his eyes (Matt 6:22-23) and
 - (2) Hear his words (Matt 12:34).
 - (d) In this case we have the verbal confession of the baptized before he is baptized, “I believe that Jesus Christ is the Son of God”
 - (e) Notice also that the Bible is clear, a verbal confession alone does not save, Matt 7:21!
- e) It is very fascinating that, in the entire Bible, there are only several other examples of sharing all that is in one’s heart:
- 1) The queen of Sheba shared all that is in her heart to Solomon, 1 Kgs 10:2; 2 Chr 9:1

2. The Truths in Opening the Conversation into the Gospel:

- a. This is where one must be willing to carry the “shame of the cross.”
- b. Likewise, this is a most crucial barrier to cross for the eternal destiny of the person with whom you are talking:

Johan Lukasse wrote of crossing this barrier, “Some people are not open to the Gospel. They hide behind an armour of indifference as soon as spiritual things are touched upon.”⁹⁹⁶ Yet until we seek to cross this barrier we cannot ascertain a person’s spiritual condition in order to guide them on to the Savior.



- c. This is where the spiritual battle becomes evident:

“Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian’s harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.”

“Have we not the answer here to the question which was passed over a moment ago, as to why this work is the hardest work in the world? Just because it is the most effective work for Christ, the Devil opposes it most bitterly, and always will while he is permitted to oppose anything good. The Devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their sides he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the Devil for a life-and-death conflict; and that notice will be accepted by the Devil as an obligation to swerve the worker from his

⁹⁹⁶Johan Lukasse, *Churches with Roots: Planting Churches in Post-Christian Europe* (Bromley: STL, 1990),

purpose whenever, by any subtle means in the Devil's power, this can be done. Let us write down large in our mental or real note-books the Devil's favorite argument:

*"His favorite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now."*⁹⁹⁷

- d. This is where the Holy Spirit can begin to work through the Word of God.
Gene Edwards wrote, "In order to be an effective soul winner, YOU MUST LEARN TO WORK TOGETHER WITH THE HOLY SPIRIT."⁹⁹⁸

3. Select Biblical Examples of Getting into Spiritual Things:

- a. In response to "What shall we do?"—often in preaching context:
Introduction: A wrong "what shall we do?" question, John 6:28 (cf. Matt 19:16)
- 1) Luke 3:10, 12, 14
 - 2) John 6:28
 - 3) Acts 2:37
 - 4) Acts 9:6 (Jesus dealing with Saul)
 - 4) Acts 16:30
- b. Direct:
- 1) John 3:3, "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God."
 - 2) Acts 8:30, "Do you understand what you are reading?" Acts 8:30
 - 3) Acts 22:1, "Brethren and fathers, hear my defense which I now offer to you"—his testimony!
- c. From the general to the particular:
- 1) Jesus in Matthew 16:13, and 15 (cf. Luke 9:18, 20):
 - a) "Who do people say the Son of Man is?"
 - b) "But who do you say that I am?"
 - 2) Jesus and Nicodemus, John 3:
 - a) "Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God," John 3:3
 - b) "Do not be amazed that I said to you, 'You must be born again,'" John 3:7
 - 3) Jesus with the Woman at the Well, John 4:
 - a) "Give Me a drink," John 4:7
 - b) "If you knew the gift of God and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water," John 4:11
 - 4) Zaccheus, Luke 19:
 - a) "Zaccheus, hurry down, for today I must stay at your house," Luke 19:5
 - b) "Today salvation has come to this house, because he, too, is a son of Abraham," Luke 19:9
 - 5) Paul in Romans (using NKJ):
 - a) Third person:
"And even as they did not like to retain God in *their* knowledge, God gave them over to a debased mind, to do those things which are not fitting," Rom 1:28 (third person continues until verse 32)
 - b) Transition:
"who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them," Rom 1:32
 - c) Second person:
"Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things," Rom 2:1
 - d) Brought home forcefully:
"But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God, who 'will render to each one according to his deeds,'" Rom 2:5-6
- d. Of Jesus:
- 1) "Behold the Lamb of God," John 1:36
 - 2) "We have found Him of whom Moses in the Law and also the Prophets wrote—Jesus of Nazareth, the son of Joseph," John 1:45

⁹⁹⁷Trumbull, *Taking Men Alive*, 44-45.

⁹⁹⁸Edwards, 116-17.

- 3) “Are you saying this on your own initiative, or did others tell you about Me?” John 18:34
- e. Felt Need:
- 1) Bethsaida sick man, John 5:
 - a) “Do you wish to be made well?” John 5:6
 - b) Jesus found him ... “Behold, you have become well; do not sin anymore, so that nothing worse happens to you.” John 5:14
 - 2) Blind Bartimaeus, Matt 20:
 - a) “What do you want Me to do for you?” Matt 20:32
 - b) “Go; your faith has made you well,” Mark 10:52 (cf. Luke 18:42).
- f. Transition from Healing:
- 1) Man born blind, John 9:
 - a) “Go wash in the pool of Siloam,” John 9:7
 - b) Jesus found him ... “Do you believe in the Son of Man?” John 9:35
 - c) “You have both seen Him, and He is the one who is talking to you.” John 9:37
 - 2) Ten lepers, Luke 17:
 - a) “Jesus, Master, have mercy on us!” Luke 17:13
 - b) “Go show yourselves to the priests,” Luke 17:14
 - c) “Where not ten cleansed? ...” Luke 17:17
 - d) “Stand up and go; your faith has made you well,” Luke 17:19
- g. Getting into Theological Issues in Conversation:
- 1) “Did you receive the Holy Spirit when you believed?” Acts 19:2
 - 2) “Into what baptism were you baptized?” Acts 19:3

Some Critical Thinking:

A theology of salvation is vitally important! It was important enough to Paul and Barnabas that they “had great dissension and debate,” Acts 15:2—note the salvation issues in Acts 15:1 and 5—the Judaizers were saying that Paul’s evangelism was not appropriate, because he was not teaching properly. Again, a theology of salvation is important—it impacts both our evangelism message and method!

In other words, theological discussion and debate is not always inappropriate, even in evangelism contexts, as in Acts 19:2-3!

Some initial thoughts:

Notice the role of questions in the above biblical examples. As it turns out, there are at least 602 questions in the New Testament.⁹⁹⁹ Not all of them are in narratives, but many of them are.

Jesus used questions to probe into the hearts of men. Paul used questions to essay the spiritual convictions of men.

It would seem that it is virtually impossible to share the Gospel with someone without some wise use of pertinent questions.

4. Practical Principles in Beginning to Share the Gospel:

- a. Several Acrostics:
- 1) Darrell Robinson suggests the helpful acronym FIRM as a guide to moving conversations into the Gospel (these are especially helpful in church visitation):
 - F—Family
 - I—Interests
 - R—Religion
 - M—Message
 - 2) I believe that it is CWT that proposed the following acrostic:
 - F—Family
 - I—Interests
 - R—Religious experience
 - E—Exploratory questions

⁹⁹⁹In the Byzantine Textform, there are 568 uses of τίς as an interrogative pronoun and 34 uses of the interrogative pronoun ποῖος.

- 3) Bill Bright, in his Campus Crusade training used the acrostic LETUS:
- L—Love
 - E—Establish rapport
 - T—Talk about Jesus
 - U—Use stories (if time allows)
 - S—Sequence of questions¹⁰⁰⁰

Each of these is helpful in beginning spiritual conversations whether casually or in an initiative setting (such as door-to-door).

- b. Initial questions to get a *pulse* of the person's spiritual state:

1) **Some sample questions:**

- a) "On a scale of 1-100, what is your chance of going to heaven?"¹⁰⁰¹
- b) "Do you think that there is [only] one way to get to heaven? (from Matthew Inman)"
- c) "How are you doing spiritually?"
- d) "Have I told you what Jesus did for me?"
- e) "Have you ever heard the Gospel?"
- f) "Do you get the chance to go to church?"
- g) "What do you think of Jesus?" (Matt 16:13, 15; Luke 9:18, 20)
- h) "Have you ever heard about Jesus?" If yes, "What do you think of Him?"
- i) "Are you a good person?" (beginning question for "Way of the Master" [see below])
- j) "At what point are you in your spiritual pilgrimage?"¹⁰⁰²
- k) "Have you come to know Jesus in a personal way or would you say you are still in the process?"¹⁰⁰³

- 2) When a church, the Gospel, the name of Jesus or any other spiritual thing is mentioned, the person sharing can begin to get a pulse of where the other person is spiritually. You will know whether to back off, approach the subject in a different way or go right into the Gospel presentation.

- c. **More direct questions** can get right to the point:

1) Some sample questions:

- a) "Way of the Master" (Ray Comfort)-type sequence:
 - (1) "Do you consider yourself a good person?"¹⁰⁰⁴
 - (2) "Have you heard of the Ten Commandments?" "Do you think that you have obeyed those?"
[look at the Ten Commandments; then...]
 - (3) "Are you good enough to get to heaven?"
- b) The "Evangelism Explosion," Assurance Questions,¹⁰⁰⁵ Exploratory Questions, or Continuous Witness Training-type of questions are very direct and excellent for getting a good pulse of the person (EE's may have been adapted from Donald Grey Barnhouse):
 - (1) "If you were to die tonight, where would you go?"
 - (2) "If you were to die tonight and stand before God and He said, "Why should I let you into my heaven," how would you answer?"

¹⁰⁰⁰Bill Bright, *Witnessing Without Fear: How To Share Your Faith with Confidence* (San Bernardino, CA: Here's Life, 1987), 101.

¹⁰⁰¹This question was developed by David Elliot, who used it effectively at bus stops in downtown Kansas City. Elliot was Associate Pastor of Evangelism at Roanoke Baptist church, Kansas City, MO.

¹⁰⁰²Joseph Aldrich gave this as a sample "Interest Question" in *Lifestyle Evangelism* (Portland, OR: Multnomah, 1981), 223.

¹⁰⁰³Darrell Robinson, *People Sharing Jesus* (Nashville: Nelson, 1995), 63.

¹⁰⁰⁴Ray Comfort and Kirk Cameron. *Way of the Master* (Gainesville, FL: Bridge-Logos, 2006), 203.

¹⁰⁰⁵Notice how important is the doctrine of assurance to the evangelist. Without it we have no basis for our evangelism!

- c) From Keith Fordham:
 - (1) If you died tonight would you go to heaven or hell?
 - (2) Would you like to know?
- d) Bill Fay's "Five Questions":¹⁰⁰⁶
 - (1) Do you have any kind of spiritual beliefs?
 - (2) To you, who is Jesus Christ?
 - (3) Do you think there is a heaven and hell?
 - (4) If you died, where would you go? If heaven, why?
 - (5) If what you are believing is not true, would you want to know?
- e) C. S. Lovett's "X-ray Approach Technique":¹⁰⁰⁷
 - (1) "Are you interested in spiritual things?"
 - (2) "Have you ever thought of becoming a Christian?"
 - (3) "Suppose someone were to ask you, 'What is a Christian,' what would you say?"
- f) FAITH question: "In your personal opinion, what do you understand it takes for a person to go to heaven?"
- g) Tom Johnston's thought-provoking questions:
 - (1) "How are you doing spiritually?"
 - (2) "Do you feel that you have peace with God?"
 - (3) "Can I show you a verse that speaks of having peace with God?" [Rom 5:1]
- h) "Have you heard of the four spiritual laws?" (from *Four Spiritual Laws*)
- i) As a follow-up to "Do you ever get to go to church?" or "Is there a good church in your town?"—"Does your church ever talk about being born again?"
- j) "Are you a born-again Christian?" ... "Tell me about it." (Harry Saultnier of the Pacific Garden Mission)

I used this question one time at a Kansas City Royals game, and here is a synopsis of the conversation, after I gave the man a Gospel tract:

"Have you ever been born again?"

"No, I don't think I need to be. I've been a Christian all my life!"

[He had previously told me that he was from an infant baptizing denomination]

"Then I guess Jesus was wrong when He said, 'You must be born again!'"

The man gave me a puzzled look. He took the tract I handed to him, and later I saw him reading it!

- k) "What have you done with Jesus?" (cf. Matt 27:22, Mark 15:12)
 - l) "What is the condition of your soul?" (John Wesley)
 - m) "Are you saved?" (R.A. Torrey)
 - n) "What are you depending on to get to heaven?" (Larry Moyer)
 - o) "You know we will all stand before God and give an account. Are you ready to meet God?"
 - p) "If you die and go to hell, who cares?" (as the introduction for a Gospel tract).
- 2) Some Comments:
- a) It is important not to answer the question for the person with which you are sharing, and not even to give choices if possible. This allows the person to think about spiritual things, and make up their mind on their own.
 - b) From the answer or answers to the questions you ask, you can direct the Gospel presentation to the weakness in the answer. You can ask yourself:
 - (1) How does this person view salvation?

¹⁰⁰⁶William Fay, *Share Jesus Without Fear* (Nashville: Broadman, 1999), 33.

¹⁰⁰⁷C. S. Lovett, *Soul-Winning Made Easy* (Baldwin Park, CA: Personal Christianity, 1959), 24-25.

- (2) Does this person understand that he/she is a sinner saved by grace?
 - (3) Is the death of Jesus Christ important to this person—does he think he is saved without referring to the cross as his only hope?
 - (4) Does this person have assurance of salvation?
- c) As the Gospel is shared, it is important to go over all the major areas. However, some people will already understand one aspect and need biblical clarification on another. Sensitivity, love, and boldness are needed.¹⁰⁰⁸
- d. Don't feel like you need to apologize for having the Gospel of Jesus bubbling out of you, John 4:14 - > v. 39

¹⁰⁰⁸Finney, 68, "Bring the great and fundamental truths to bear upon the person's mind."

Chapter 15 Appendix

Evangelism Methodology of Philbert Hamelin (Martyred in 1557)

From Jean Crespin, *Histoire des vrais Tesmoins de la verite de l'evangile, qui de leur sang l'ont signée, depuis Jean Hus iusques autemps present* [*History of the True Witnesses to the Truth of the Gospel, Who with Their Blood Signed, from John Hus to the Present Time*] (Geneva, 1570; reproduction, Liège, 1964), 450. Translation mine:

“Philbert Hamelin, a former priest, converted at Saintes, France, was imprisoned in 1546 for the Gospel. For fear of his life, he faked a renunciation. He fled to Geneva where he established a printing press. After 12 years in Geneva, being married with children, he returned to share the Gospel in the place where he had renounced it. So, as a Bible colporteur, he planted churches [*petites communautés évangéliques*] in the area of his hometown. He was arrested in Saintes, and refused to escape jail, lest the jailor be put at risk, and because...

... Those who have the work of announcing the Gospel to others [should not] seek to escape and break out of prisons for fear of danger, instead of maintaining, even in flames, the doctrine that he had announced.¹⁰⁰⁹

[The following paragraph described Hamelin's ministry of personal evangelism]

“Many faithful spoke of him, how when he went along in the country, often he would spy out and find field workers at the hour of their break, as they are accustomed to do, at the foot of a tree, or in the shade of a haystack. There he would feign like he was resting with them, taking the opportunity with little methods and by easy speech, to teach them to fear God, and to pray both before and after the break, inasmuch as it was him [the Lord] who gave them all things for the love of His Son Jesus Christ. And after that, he would ask the poor peasants if they would like it if he prayed to God on their behalf. Some took great pleasure in this and were edified, others were astonished, hearing things that they were not accustomed to hearing. Not a few would run after him with hostile intent [Fr. “aucuns luy couroyent-sus”], because he would show them that they were on the way to damnation, if they did not believe in the Gospel. After he received their curses and outrage, he often had this warning in his mouth, ‘My friends, you do not now know what you are doing, but one day you will understand, and I pray God to do such a grace on your behalf.’”

[Hamelin was brought before the tribunal of Bordeaux, where he was degraded of his rank as priest and burned alive in 1557. For fear of his preaching, trumpets were sounding at his funeral [pyre], and he was strangled before his body was burned.]

¹⁰⁰⁹Cited in Matthieu LeLièvre, *Portraits et récits Huguenots*, première série (Toulouse: Société des Livres Religieux, 1903), 125. Translation mine.