# Communicating the Gospel: How Much Knowledge of Jesus Is Enough Knowledge for Salvation?



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Let me begin with the following case study based on a true story:

You are a Christian missionary living in a Muslim country that is very hostile to Christianity. You have been a friend of Mansour Ali for two years now. Mansour is a devout Muslim living in that country who comes from a very devout Muslim family. As you sip coffee together during one of your weekly conversations in a street-side cafe, Mansour tells you that he has recently had a dream wherein he had an encounter with Jesus. As a result, he has now decided to follow Jesus. Knowing that you also follow Jesus, Mansour asks you what he should do now. How do you respond?

Is making this declaration of his decision to follow Jesus enough to ensure that Mansour will be with Jesus in heaven some day? Certainly, only God knows the answer to this question. Nevertheless, is there not more essential knowledge about Jesus that Mansour will need to know for his decision to be a credible salvation decision? I daresay that many of us, just to be on the safe side, would feel more confident with Mansour's decision if he were to say, memorize the Nicene Creed, or carefully study the Lausanne Covenant, just to make sure that he really knew all the various theological components that deciding to follow Jesus really entails. Of course, I am being facetious here. However, this response does reflect, does it not, our natural tendency to shape followers of Jesus into our own image—or our denomination's or mission's image—and to have new followers of Jesus also believe the same theology that we believe about Jesus. Just to be safe. After all, it is Mansour's eternal destiny that is at stake, and our motivation is to make sure that he knows enough basic knowledge about Jesus so that his decision to follow Jesus is indeed a credible salvation decision.

In the 1940s the United States Food and Nutrition Board created the RDA—or "Recommended Dietary Allowance"—to help determine the level of nutrient intake that would sufficiently meet the nutritional needs for producing healthy Americans. If we





were to apply that same recommendation to evangelism efforts today—a "Recommended *Salvation* Allowance"—what would the level of "Jesus knowledge" intake need to be to sufficiently meet the salvation decision-making needs for heaven-bound individuals? While this question might look rather simplistic at first glance, it is an immense question facing evangelicals today, especially considering the challenges that "insider movements" continue to bring to Christendom (see Lewis 2007, 75). The question of how much basic knowledge of Jesus is necessary arises directly out of my own ministry where I have had the privilege of training hundreds of front-line evangelists and church planters who are working in Muslim, Hindu, and Buddhist contexts.

While readily acknowledging the limitations that a mere article on such a subject necessitates, nevertheless sufficient analysis will be made to offer up at least some preliminary answers to the level of Jesus knowledge intake needed for a Recommended Salvation Allowance. The article will begin with a brief overview of a few evangelical writers who have written about salvation but have not addressed the question of minimums. Following this overview, since salvation is linked directly to the theological concept of conversion, the article will continue with a brief analysis of conversion in the book of Acts in order to arrive at a basic biblical understanding of the minimal amount of Jesus knowledge required for salvation. Acts has been selected because of the diversity of the conversions found there as well as the different cultural contexts in which those conversions take place. This analysis will be followed by an examination of the act of conversion itself—as point, process or some combination thereof—and how one's understanding of conversion may influence views concerning the amount of Jesus knowledge required for salvation. Finally, based on the preceding analysis, some of the basic Jesus knowledge elements that are necessary for a Recommended Salvation Allowance will be put forth.

## Why We Need to Understand the Minimums

Evangelicals readily agree that Jesus is the only way to salvation; that there is "no other name" by which we are saved (Acts 4:12). What is not so clear is how much basic knowledge of Jesus is necessary in an individual's life to ensure that a salvation decision truly occurs. Reducing the question to one of basic Jesus knowledge is not reductionism; in other words, it is not reducing the gospel to the lowest common denominator for salvation. Rather, it is an honest attempt to wrestle with the minimums to build upon foundational fledgling faith and help new followers of Jesus become faithful disciples.



Surprisingly, the question of basic Jesus knowledge is a question that few evangelicals have answered (see Coleman, 1963; Abraham, 1989; Peace, 1999; Chilcote and Warner, 2008; Piper, 2009; Adeney, 2010; Rommen, 2010; Smith, 2010; Payne, 2011; Davis, 2015; and Teasdale, 2016). Below are a few representative samples of some who have talked about salvation but have not described the minimums.

In his excellent book, *Finally Alive*, pastor and scholar John Piper gives a good biblical explanation on what it means to be born again. But as is true for most books concerning evangelism and conversion, very little discussion is given by Piper as to the necessary minimum salvation knowledge of Jesus that an individual needs to have to indeed be born again. He does say this:

There is no spiritual life—no eternal life—apart from connection with Jesus and belief in Jesus . . . What happens in the new birth is the supernatural creation of new spiritual life, and it is created through union with Jesus Christ. The Holy Spirit brings us into vital connection with Christ who is the way, the truth, and the life. That is the objective reality of what happens in the new birth (Piper 2009, 323).

But even with this true explanation of the new birth questions arise: How much knowledge of Jesus is necessary to have both a connection with Jesus and a belief in Jesus? How much knowledge of Jesus is enough knowledge so that the Holy Spirit brings a person into a vital connection with Jesus? And just what is the content of that salvation knowledge? Piper is not alone in his silence on these important questions.

The late missiologist David Hesselgrave believed that there are four biblical doctrines that are of central importance for the one sharing the gospel, in this case while engaged in planting churches in a cross-cultural situation:

- 1. God: Creator and Sustainer of the universe, God is a personal being who has will, is moral and holy, reveals himself to humans, demands worship, condemns idolatry . . .
- 2. Humans: Created by God in his image, humans are fallen creatures yet the objects of God's redeeming love . . .
- 3. Jesus Christ: Preexistent and both fully God and fully human, Jesus underwent incarnation and as the Lamb of God gave himself over to substitutionary death . . .



4. Sin: Rebellion against God's will, sin is true moral guilt entailing judgment and resulting in estrangement and death . . . (Hesselgrave 2000, 163).

Hesselgrave is correct in his view that these doctrines are indeed of central importance. However, is the understanding of all this excellent doctrinal content necessary for an individual to truly become a follower of Jesus? On this Hesselgrave is silent.

Evangelism professor Richard Peace promotes the position that the apostle Paul's conversion experience (Acts 28) is a model for all conversions. Peace sees three core elements to Paul's (and other's) conversion experience:

- 1. Insight, which involves seeking the truth (repentance);
- 2. Turning from and turning to, based upon conditions occurring in the insight stage that facilitates or enables the turning to take place; and
- 3. Transformation, which is the outcome of the turning and results in doing deeds consistent with repentance (Peace 1999, 37).

Peace's model gives a simple answer to the complexity that is conversion. Unfortunately, he does not elaborate more fully on what the necessary truth elements are for the insight necessary "to turn from and turn to."

Bible scholar and mission strategist Rick Brown (2000) has come closest in attempting to answer the question posed in this article in his own seminal article, "What Must One Believe about Jesus for Salvation?" Brown asks the question, "What does a person need to minimally believe about Jesus in order to be saved?" and goes on to describe beliefs that are both necessary and unnecessary for saving faith based on Scripture passages that exemplify sufficient as well as insufficient faith in Jesus. Brown concludes his article:

It could be said that the gospel's message concerning getting saved is very simple and does not require one to have a great depth of theological understanding. That may come afterwards, but it is not a prerequisite for salvation. What is required is simply to put one's faith personally in *Jesus as the Christ*, *the Messiah*, meaning *one's Lord and Savior* [his italics]. Saving faith, in both its prepositional and relational aspects, is simply saying "Yes" to Jesus. After that there can be growth in the Christian life and understanding (Brown 2000, 21).



While Brown does an excellent job handling the biblical evidence, I feel he adds a bit too much to the amount of knowledge of Jesus that is necessary for salvation especially understanding that Jesus is Messiah and is Savior. However, his article is unique in its attempt to answer the question of how much knowledge is enough knowledge.

These examples are not attempts at a straw man approach to the issue of the amount of Jesus knowledge necessary for salvation. Most of these writers, except for Brown, were not attempting to address this specific issue. However, the fact that it was a non-issue for most of them does illustrate the reality that the minimum requirements for a salvation decision are rarely addressed by those who write about conversion. But what about the Bible? Are there any indications in Scripture concerning the minimums? Here a closer look at the book of Acts is helpful.

### Conversion and "Jesus Knowledge" in the Book of Acts

The book of Acts contains over twenty references to individuals and groups who became followers of Jesus and/or references that relate to what is needed to become a Jesus follower. These references are found on the next page in Figure 1. Given space constraints, I have not included the entire context of these passages.



Figure 1: Conversion in the Book of Acts

2:21	"everyone who calls upon the name of the Lord will be saved"			
2:38	"repent and be baptized"			
3:17	"repent and turn to God"			
5:32	"those who obey him" are given the Holy Spirit			
8:12	believe "the good news of the kingdom of God and the name of Jesus Christ"			
8:34-38	after being told of "the good news about Jesus" the eunuch was baptized			
9:5	"Who are you, Lord?" Saul asked. "I am Jesus, whom you are persecuting," he replied.			
9:27	Barnabas "told them how Saul on his journey had seen the Lord and that the Lord had spoken to him"			
9:42	"many people believed in the Lord"			
10:43	"everyone who believes in him receives forgiveness of sins through his name."			
13:12	after seeing everything that had happened the proconsul "believed, for he was amazed at the teaching about the Lord"			
13:39	"through him everyone who believes is justified"			
13:48	the Gentiles "honored the word of the Lord" and "believed"			
14:1	"a great number of Jews and Gentiles believed"			
15:19	Gentiles "are turning to God"			
16:14	"The Lord opened her (the slave girl's) heart to respond to Paul's message."			
16:31	Believe on the Lord Jesus, and you will be saved—you and your household"			
17:4	some of the Jews "were persuaded" that Jesus "is the Christ"			
17:12	"Many of the Jews believed, as did also a number of Greek women and men"			
17:34	"A few men became followers of Paul and believed"			
18:8	"Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed"			
19:1	"believe in Jesus"			
21:20	"many thousands of Jews have believed"			



Notice that some of these converts had much previous foundational understanding of Judaism and the Jewish religion while others were fully pagan with no such foundations. Note, too, that there were various ways that these individuals became converts, from "calling upon the name of the Lord," to "repenting," to "obeying," to "turning to," to "opening" their heart and responding, to being "persuaded." However, far and away the primary word used to describe what happened to these individuals—in over half the examples—had something to do with the word "believe." And, interestingly, such belief was not linked to a certain amount of knowledge.

From these Acts passages we can make two preliminary conclusions. First, there are many ways that people became followers of Jesus in the book of Acts, but the primary way was to simply *believe in Jesus*. Second, while we have more information about some of the conversion events in the book of Acts—for example, Paul's own conversion experience (Acts 9, 22, 26), the conversion of Cornelius and many with him (Acts 10), and those who were converted after Paul spoke at the Areopagus (Acts 17)—for the most part there was not always a lot of foundational theological information (Jesus knowledge) given about Jesus prior to the conversion decisions. Often these conversions occur after either a sermon and/or after a miraculous event. However, if there is content given in the particular Acts passage, it is not necessarily the content that Luke is stressing; rather, the main point is that these individuals followed Jesus in a variety of ways.

This oftentimes minimal Jesus knowledge, as found in Acts, should make us wonder about the Recommended Salvation Allowance that evangelicals usually feel is necessary for a truly salvation decision for Jesus. How much Jesus knowledge we demand is often tied into our basic understanding of what conversion is in the first place. Is conversion a point, a process, or some combination of the two? The answer to this question directly influences the amount and type of Jesus knowledge that is dispensed.

# Conversion as Point and/or Process and Implications for the Question of Jesus Knowledge

Peace succinctly summarizes the typical evangelical view of conversion:

Within the evangelical world, conversion is a defining emphasis. One cannot be considered a Christian unless one has been converted—and the more like Paul's Damascus road experience, the better. This kind of



conversion is a sudden, punctiliar event, triggered by an encounter of some sort (with truth, with Jesus, with conviction of sin, with the plan of salvation, etc.) that marks the beginning point of the Christian life.

The strength of this perspective is its simplicity and functionality. Salvation becomes a matter of believing certain doctrines, trusting Jesus for forgiveness, and praying a prayer of commitment. Conversion is an individual experience that can be dated exactly. This view of conversion also provides laypeople with a concrete way by which to be witnesses for Jesus. They simply need to memorize a "plan of salvation" and share it with others. It is all quite well organized, simple, specific, and understandable (Peace 2004, 8).

As a good evangelical I personally can point to the exact day, date and time when I—as an eleven-year-old—accepted Jesus into my heart during evangelistic services held at my local church. Though I had a fair bit of prior Jesus knowledge it was more the knowledge I had of my own sinfulness that convinced me to make the decision for Jesus at that particular point of time in my life. The evangelist's many references to hell that morning did not hurt either!

Various evangelical approaches to conversion—like the Four Spiritual Laws, Evangelism Explosion, and the Romans Road—all desire similar point-in-time responses to Jesus with various amounts of Jesus knowledge as a part of the approach. As a result, it is often easy to view conversion as a point—here and now with little regard for either God's previous workings in the individual's life, religion, or culture. And if conversion is primarily a point, then there is little need for content, just enough content to get the person to respond, to convert. But should we really limit ourselves to the conversion as point concept? Perhaps we would do well to review our choices when answering the question, *What Is Conversion?* as seen in Figure 2 (see further Caldwell 2010).



Figure 2: What Is Conversion?

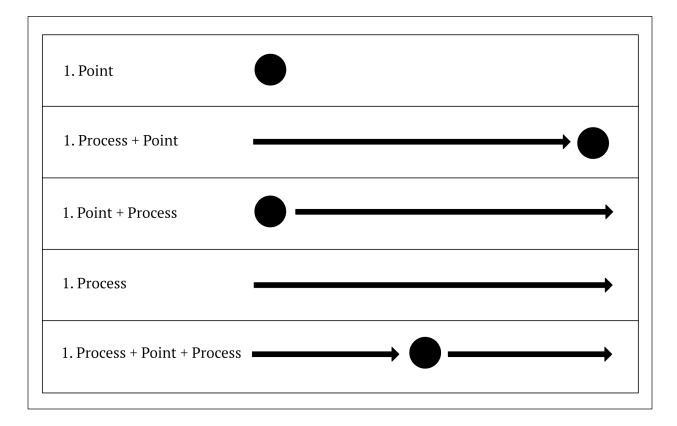


Figure 2 shows that there are at least five choices available to us. The first choice is what the typical understanding of point-in-time conversion is all about. The emphasis is primarily on the point, with little concern for anything either leading up to or following that point. Choices two and three are variations on choice one, with choice two allowing for some process in the life of the potential convert prior to the particular point-in-time that they now find themselves in, but with no real need for postconversion follow-up. Choice three still puts the emphasis solely on the point-in-time conversion but sees that there is a necessary continuing follow-up process. Choice four—only process—is what many Christians believe has been their experience. However, oftentimes even with process conversions there was still some crucial point in time that kept them going in the process. From a human perspective, I believe that we are better off in our evangelism efforts when we do bring non-Christians to a definite point of relationship with Jesus rather than to leave it only at the level of process. In fact, for me, choice five is probably what most often happens when an individual decides to follow Jesus: a prior process leads to a conscious point-in-time decision followed by a continuing process that both confirms and reinforces that decision. I especially like choice five because it allows for the prior working of the Holy Spirit in the



life of the Jesus follower before he or she ever makes a conscious decision to follow Jesus. Furthermore, this fifth choice also allows for God working within the religious and cultural understandings of the potential Jesus follower, thus causing us to reevaluate our own post-conversion prejudices regarding those same religious and cultural understandings.

What does this analysis of conversion have to do with the amount of necessary Jesus knowledge? There is *always* a process involved and that even a minimum process means that some amount of Jesus knowledge may have been given. In the previous section on the book of Acts, in almost every case there is some knowledge given. But just how much knowledge is sufficient? Even the evangelistic tool most associated with the conversion-as-point method—the Four Spiritual Laws—has significant knowledge requirements, as seen below.

- Law 1: God loves you and offers a wonderful plan for your life.
- **Law 2:** Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life.
- **Law 3:** Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life.
- **Law 4:** We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives.
- **Prayer:** Lord Jesus, I need You. Thank You for dying on the cross for my sins. I open the door of my life and receive You as my Savior and Lord. Thank You for forgiving my sins and giving me eternal life. Take control of the throne of my life. Make me the kind of person You want me to be (see https://crustore.org/four-laws-english).

Here are some basic presuppositions regarding knowledge requirements found in the Four Spiritual Laws:

- Law 1 presupposes the individual understands (believes?) that there is indeed a God, but it begs questions like: What kind of God is He? Why does He love? Why does He have a plan for me?
- Law 2 presupposes an understanding of sinfulness.
- Law 3 presupposes an understanding of Jesus and his sonship, death, and rising again, as well as his propitiation for sin.

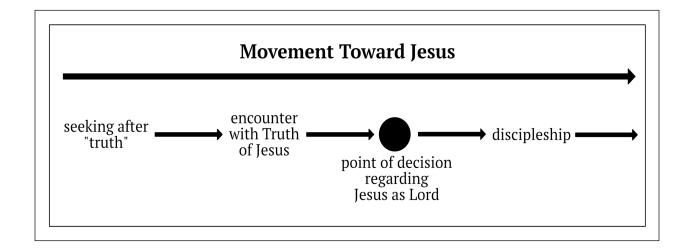


- Law 4 presupposes an understanding of receiving Jesus, Jesus is Savior and Lord, and God's love and plan for us.
- **The Four Laws'** prayer presupposes an understanding of the concept of the door of my life, receiving Jesus, Savior, Lord, forgiving sins, eternal life, taking control, throne of my life, and so on.

What conclusions can be drawn from this analysis of conversion as point or process? While a process approach naturally lends itself to time for more Jesus knowledge even in the typical point method of evangelism—like the Four Spiritual Laws—there is much essential Jesus knowledge required. But, once again, both approaches must deal with these questions: How much of such knowledge is really understood by the one receiving the message of salvation? And how much understanding is necessary?

There are advantages to the fifth choice—process + point + process—viewing conversion as a point in a process that both precedes and follows that point. What this means is that conversion is really a part of a lengthier movement towards Jesus, wherein the act of conversion is simply a point in time in a continuing movement in an individual's life towards a greater awareness of, understanding of, and ultimately commitment to Jesus. This movement towards Jesus alternative is reflected in Figure 3, with more and more Jesus knowledge added in the discipleship process as the individual moves further in their movement towards Jesus.

Figure 3: Conversion as Movement Towards Jesus





Conversion viewed as coming to a point of decision in some type of a process (short or long) means that the bringer of the gospel takes the time to build a relationship with the potential convert as a fellow human being. This will mean addressing hurts and needs, points of commonality, religious views, cultural practices; in short, trying to figure out what indeed is good news for him or her. It is during this relationship-building process that adequate Jesus knowledge can be shared with the potential Jesus follower. Relationships like this take time but can have great rewards. For, if by God's grace, the potential convert knowingly decides to follow Jesus then often there is subsequently an open door to continuing the relationship and a very natural discipleship process occurs, a process which continues to give the follower more Jesus knowledge.

#### **Towards a Recommended Salvation Allowance**

So, what then is the Recommended Salvation Allowance? I would like to argue here that there are many ways to become a follower of Jesus but that the foundational way is simply to believe that Jesus is Lord. Why Jesus is Lord? I believe this minimum acknowledgement is key since it reflects in the life of the would-be follower of Jesus the understanding that Jesus is Someone beyond him/herself who needs to be followed. This minimum acknowledgement is a conscious point-in-time decision to have a definite and ongoing relationship with Jesus. This involves, in Peace's nomenclature, the insight needed to see the Truth of Jesus—as incomplete as the understanding of that Truth may be at the time—and with that insight begin the process of "turning from and turning to" that will eventually result in a transformed life (Peace 1999, 37). Of course, it is not enough simply to say that one believes that Jesus is Lord, for as Jesus makes clear: "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven ..." (Matthew 7:2). Rather, believing unto salvation must be rooted in enough knowledge to view that Jesus is the object of belief precisely because of a further understanding of who He is in relationship to one's life.

This acknowledgement that Jesus is Lord is key to the commencement in the life of the Jesus follower of a continuing movement towards Jesus that will, or should, naturally carry on in the discipleship process. Of course, there is much other knowledge of Jesus that will need to eventually be added to that initial cognitive decision to acknowledge that Jesus is Lord. This other knowledge will contain more information about Jesus that will deepen the ongoing relationship that the new follower of Jesus will have with his/her Lord. The Recommended Salvation Allowance Inverted Pyramid, seen



below in Figure 4, helps to show both the information about Jesus that should follow as well as an attempt at the timing of the giving of that information in the discipleship process.

Figure 4: Recommended Salvation Allowance Inverted Pyramid

Jesus is the third Person of the Trinity	Jesus is the propitiation for my sins	Jesus is the fulfillment of the Levitical sacrifices	Jesus is the pre-existing One	Jesus is the Alpha and Omega
Jesus is the Creator of the world	Jesus is God	Jesus is coming back one day	Jesus is the only way for salvation	
Jesus died for my sins	Jesus' death is redemptive for me	Jesus was sent by God		
Jesus is the Master of my life	Jesus is the one to whom I owe my allegiance			
Jesus is Lord				

I believe that the Inverted Pyramid outlined above begins to give us a grasp of both the minimum Recommended Salvation Allowance that is foundational for anyone who would be saved as well as the layers of further information about Lord Jesus that is necessary for any biblical discipleship process. Notice that as one moves farther up the Inverted Pyramid more information is given about Jesus. While all the information is true, all of it may not be important information about Jesus that a non-follower of Jesus must fully comprehend prior to following Jesus. More information helps both to flesh out for the new believer what his/her conscious decision to acknowledge the Lordship of Jesus is all about (privately or publically), as well as to flesh out for the new believer just who the Lord Jesus really is. What is most crucial is that even though individuals who decide to follow Jesus may not know a lot about Him it is important that they have been given enough information so that what they do know about Him is accurate (cf. Peace 1999, 299).



Different Christian evangelists will place different kinds of information in the various Inverted Pyramid boxes depending upon their own salvation experience, worldview, denominational affiliation, and so on. But biblically it appears that the foundational acknowledgment that Jesus is Lord is where salvation begins. This is the minimal point in both the encounter evangelism and process evangelism approaches; it is when a new relationship with Jesus begins. It is at this point that the Holy Spirit begins to give the new follower of Jesus new insight into either old incorrect understandings of Jesus that need to be corrected or additional correct understandings. This is not to say that the Holy Spirit has not been working previously in the individual's life, but that after this initial salvation acknowledgement subsequent understandings are given more clarity. It is also not to say that the new follower of Jesus fully understands what their acknowledgement that Jesus is Lord means. But it is the necessary first step in the lifelong process of discipleship.

Carrying on with the Recommended Dietary Allowance and vitamin analogy that began this article, we can say that "Vitamin L"—Jesus is Lord—is the most essential Jesus knowledge vitamin in the Recommended Salvation Allowance. Other information about Jesus is also important. In just the same way that the human body needs a variety of vitamins and nutrients to survive so, too, does the new believer: "Vitamin S" (Jesus is Savior), "Vitamin M" (Jesus is Master), and so on. As with vitamins and nutrients, too little for humans is not enough and too much—like Vitamin E—can actually be detrimental. Carrying this analogy further: while an understanding of Jesus as the third person of the Trinity is theologically very important, this understanding is probably not necessary until farther along in the Recommended Salvation Allowance Inverted Pyramid discipleship process, especially for Muslim followers of Jesus.

I believe that the words of the apostle Paul, found in 2 Corinthians 4:5, are appropriate here: "For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake." Yes, indeed, when we are sharing the gospel with someone we preach not ourselves but that Jesus is Lord! We do not preach our own ideas of what people need in order to be saved but merely the basic facts about Jesus, and the most important salvation fact is that He is Lord. Everything in the Recommended Salvation Allowance Inverted Pyramid must build off the fact that Jesus is special, more superior or powerful than we are, the Lord of our lives.



### **Conclusions**

The words of theologian Millard Erickson—though framing the overall question of this article a bit differently—are a good way to conclude this article:

What we are talking about . . . is really how much information about the fuller revelation and the gospel may one be ignorant of and still be saved . . . We must make certain that our practice of evangelism is consistent with the answer we give. If one insists that to be saved in this era it is necessary to know and believe in Jesus, how much must one know, understand, and believe? Must one understand the incarnation, the fact that Jesus was both God and man? How orthodox must this understanding be? Is it necessary to believe that Jesus was deity just as was the Father, in the same sense and to the same degree? What if one believes that Jesus was the Son of God, but not actually God, or has not thought through what he or she believes by that expression? Must one hold the substitutionarypenal theory of the atonement, for that atoning death to be efficacious? What of the factual-historical-geographical questions? Could one be saved who mistakenly thought that Jesus lived in South America, or in the third century, or did not know when or where his life and ministry took place? Perhaps there is room for acknowledging that God alone may know in every case exactly whose faith is sufficient for salvation (Erickson 1996, 195).

Erickson's last statement is particularly relevant for this study. Yes, indeed, it is God alone who knows in every case exactly whose faith is sufficient for salvation. The good news here is that the salvation of individuals is not something that we do, it is something that God does. Of course, we, in our human strivings, do try to make sure that those individuals we witness to have enough correct knowledge about Jesus—the Recommended Salvation Allowance—to make a credible decision either for or against Jesus. But praise God that in the final analysis it is His business as to whether each individual's faith is sufficient for salvation. We simply need to do our job in the best way possible with the assurance that God, through the Holy Spirit, is about His job as well.

Let us return to Mansour and his decision to follow Jesus. The missionary who was meeting with Mansour that day had previously had many conversations about Jesus with him. Mansour's decision after his dream to follow Jesus, therefore, was based upon



some previous knowledge of Jesus, though this knowledge was not clear to Mansour at the time it was given. However, it was enough knowledge—confirmed by the dream—for Mansour to begin to acknowledge that Jesus is Lord. Consequently, the missionary's response was simply to praise God for Mansour's decision, pray for Mansour, and to give Mansour more information about Jesus in light of the decision he had made. His weekly conversations with Mansour continued, building on more theological issues—concerning both orthodoxy as well as orthopraxy—as Mansour continued in his movement towards Jesus, now as His disciple. Mansour continues to follow Jesus to this day.

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