

BIBLICAL EVANGELISM

(A Syllabus)

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Foreword

A. Introduction to Biblical Evangelism

1. The Revival of the Church as the Dynamic Setting of Evangelism
2. The Structure of the Church as the Launching Pad of Evangelism

B. The Substantive Elements of Biblical Evangelism

- I. The Message. II. The Messenger. III. The “Man.”
- IV. The Method. V. The Magnetism. VI. The Momentum.
- VII. The Mode VIII. The Mobilization

Foreword

The following observations set the tone of this syllabus:

a. Any Evangelist whose expressed objective is to “get his audience to heaven” or who holds out the prospect of proverbial “pot of gold at the end of a Gospel rainbow,” in whatever terminology it is couched, must be viewed with suspicion. Regrettably, all too many evangelists have fallen victim to an approach that is openly or subtly man-centered.

b. No, the aim of the Gospel as the Gospel of the Kingdom is not to get men to heaven, but to return them to God, neither is it to make them trouble-free and happy, but to render them sin-free and holy. The Good News is and should be God-centered, thoroughly and unashamedly. Only then, ironically, it serves the (best) interests of man.

c. When an “evangelist” gives the audience the choice by show of hands between the horrors of hell or the bliss of heaven, and between a life of abundance and wealth or an existence of trouble and at best survival, it invariably and unanimously will opt for heaven and abundance. Such is the natural inclination of man.

d. If this same “evangelist” can convince his audience that “accepting Christ” will mean the difference between heaven and hell, between abundance and trouble, there is every reason to believe that in retrospect he can boast that 100% of that audience made a “decision for Christ.” With the stakes so high, why would it be otherwise?

e. However, when a preacher of the biblical Gospel invites the audience to choose either God and holiness or man and happiness, it will unalterably and without exception opt for the latter. It is man’s natural inclination to say yes to heaven and happiness, but to spit out his “no” to God and holiness. Only the biblical Gospel will bring this out and so set the stage to deal with the real issues of life (and death).

f. Now “accepting Christ” is no longer relevant or sufficient. The audience is confronted with a need to *repent*, to turn away from itself and its sin in order to serve God, conjoint to a need to *believe*, to flee to Christ as the only way back to God, and a need to call upon him *not only to secure forgiveness of sins but also holiness of life*. The difference between an unacceptable “message,” produced by and centered on man, and the Full-Orbed Biblical Gospel, given by and centered on God, is one of night & day!

g. All those who understand this are earmarked by Jesus as the “good soil.” The “seed of the Word will not be quickly removed, will not be squashed by the cares of the world, and will not lose its shine when compared to the glitter of the world (Mt. 13:18-23). Rather it will bear fruit of holiness, thirty-fold, sixty-fold and one hundred-fold, which includes an eagerness to suffer and die for Christ in the process (John 12:24; Phil. 3:10).

A. Introduction to Biblical Evangelism

1. The Revival of the Church as the Dynamic Setting of Evangelism

a. Topical Section

According to **Acts 1-12**, Biblical Revival is characterized by **Twelve Mighty Constituent Marks**: (1) Abundant Holy Spirit Life overflowing in (2) Mighty Prayer, (3) Mighty Preaching, (4) Mighty Conversions, (5) Mighty Assemblies, (6) Mighty Holiness, (7) Mighty Generosity, (8) Mighty (Grassroots) Saturation Evangelism, (9) Mighty Societal Impact, under (10) Mighty Leadership embracing (11) Mighty Combat in (12) Hot Pursuit of the Grand Command of Making and Training Disciples to the Glory of God

b. Historical Section

1. In broad strokes Church history has experienced Revival times, in which the “Twelve Mighty Marks” were in copious evidence, in (a) the Early Church, (b) the Reformation Church and (c) in the early American Experience. Each of these time periods saw between ten and twenty million conversions in a Century.

2. The Revival fires, however, faded away and Christianity was virtually supplanted by (a) Idolatrous Islam, (b) Atheistic Secularism), and (c) Godless humanism. The Church is still winning individual battles but seems to have lost or to be losing the war.

3. The question must be asked why this is happening. We cannot and may not simply hide between God’s Providence and continue with “business as usual.” If all of the OT, and the Letters of the Christ in Revelation 2 and 3 are any indication, we must conclude to a pattern of Judgment that we can only ignore to our peril. The crowning piece of the OT judgment in the past World is the Flood and in the past Church is the Exile. The warning of the NT judgment for the future Church is Rev. 2 and 3. For the Church to turn away from its first love for God, Christ, the Spirit, and fellow believers, is to be removed (Rev. 2:5). For the Church to have only a reputation of life is to be a dead-end street (Rev. 3:1). For the Church to be lukewarm is to be vomited out (Rev. 3:16). The pattern is undeniable. For the ungodly, God is a consuming fire (Heb. 12:29).

4. God’s Normal for the Church is to attain Revival Status with its Twelve Mighty Marks (Acts 1-12), to display a Reinforcement Ministry to retain Revival Status (Acts 14:22), and to be poised to enter into a Recovery Mode to regain Revival Status (Rev. 2:5; 3:3).

c. Exegetical Section

Psalms 85 with its theme of “Revive Us Again” (Ps. 85:6) provides the biblical backdrop for the first two sections. The word “again” implies that there is a first Revival to be followed by a Second Revival. Other Scripture fleshes this out. Ezra earmarks the Return from the Exile as “The Little Revival” (Ezra 9:8). The Psalm eyes a Second, or “The Great Revival,” and presents us with the “WHY” (Ps. 85:1-5), the “WHAT” (Ps. 85:6-9) and the “WHEN” (Ps. 85:10-13) of this Revival.

The Three Features of Psalm 85

1. The “WHY” is rooted in the anger of God! This is kindled by a leadership that permits intermarriage (See Ezra 9). Ezra tears his clothes and pulls his hair out when this is reported to

him, and in his prayer he expresses his fear that now the anger of God will be permanent. Psalm 85 echoes this fear. After all God's anger caused the Exile to come about due to intermarriage and its consequent idolatry in the first place. Although God forgave his people and brought them back, history seems to repeat itself. Hence the cry of the Psalmist, "Revive us AGAIN," but now in an upgraded version. Quite apparently the "Little Revival" was not sufficient to "sanitize" folks. But WHAT would the Great Revival look like?

Note

Throughout Scripture we read about the "Emotionality of God" in his Burning Anger, epitomized in the Flood in which all of Mankind was destroyed, except for ONE man and his family, and in the Exile, in which all of Israel was evicted except for a REMNANT of Election. Only against the backdrop can the "Emotionality of God" in his Fathomless Love be truly grasped!

2. The Psalm continues to describe the "WHAT" of the second or great Revival in great precision (Ps. 85:6-9). It is the experienced and displayed presence of the Glory of God in terms of Revival Salvation, which is rooted in the mercy of God and produces a glorious "Revival" fear of God, a glorious "Revival" peace with God, and a glorious "Revival Joy" in God.

Note

When the Glory of God is absent, we may have lots of people and possessions to enjoy, but we ultimately have NOTHING (1 Sam. 4:19-22)! Conversely, when the Glory of God is present, we may end up with nothing, but we still have EVERYTHING (Lk. 2:36-38)!

3. Finally, the "WHEN" (Ps. 85:10-13) provides us with the details of this "Revival Salvation." It consists of three constituent elements. The awesome fear of God is rooted in a new heart, the awesome peace with God in a new righteousness, and the awesome joy of God in a new holiness. This has the stamp of Christ upon it in his cross and resurrection. (1) The old heart, which is ugly (Gen. 6:5; Jer. 17:9), and pictured as a "cobra" (Ps. 58:4), is killed on the cross (Rom. 6: 6) and replaced with a new heart (Ezek. 36:26), the heart of Jesus through his resurrection. (2) The old past, which is filthy (Is. 64:6) and described as "excrement" (Phil 3:8), is washed away on the cross and replaced with the righteousness of Christ (2 Cor. 5:21). (3) The old life, which is corrupt, and compared to "poison" (Jam. 3:8), is eliminated on the cross (Heb. 10:10) and replaced with the holiness of Jesus (Eph. 2:10). Hence (1) the presence of the fear of God, arising from the heart of Jesus, (2) the enjoyment of the peace of God, arising from the righteousness of Jesus, and (3) the delight in the joy of God, arising from the holiness of Jesus. All this defines Biblical REVIVAL as the Experienced, Enjoyed, Celebrated, Displayed, and Spreading Presence of the GLORY of God that is rooted in the Mercy of God and accompanies the Three-fold Salvation of God. It hardly needs to be explained how this is, can be and should be the dynamic setting of all Kingdom activities, summarized in the Twelve Mighty Marks of Revival, inclusive of saturation (grassroots) evangelism.

Note

The Full Gospel is that Mankind's Three Problems are offset by God's Three Solutions, as Promised by the Father, Produced by the Son and Personalized by the Holy Spirit!

2. The Structure of the Church as the Launching Pad of Evangelism

(1) By definition all believers are commanded to be involved in the three activities of sharing the Gospel (Mt. 28:19-20), speaking the truth (Eph. 4:15; Heb. 3:13) and acting the truth (Acts 2:42-47) in love.

(2) The Church of Christ is graced with three (remaining) offices, the office of Evangelist (Eph. 4:11), Pastor-Teacher (Eph. 4:11) and Deacon (Phil. 1:1).

(3) Each believer has received an “ordinary” spiritual gift (Rom. 12:3-5; 1Pet. 4:10) in one of three areas: evangelism (Mt. 4:19), speaking (1 Pet. 4:11a; Rom. 12:3-8) or acting (1 Pet. 4:11b). The evangelistic gift is one-fold (Acts 1:28), the speaking gift two-fold, teaching and exhorting (Rom. 12:6, 7b, 8a), and the acting gift three-fold, sharing, caring and showing mercy (Rom. 12:7a, 8b, c, d) for a total of 6 specific gifts in 3 main areas.

(4) The “ordinary” gifts should be distinguished from leadership gifts (Eph. 4:11) and “extraordinary” gifts (1 Cor. 12-14). “Ordinary” gifts are a part of the fabric of a Christian. “Extraordinary” gifts are not. In short, one cannot be a Christian without the former, but can very much be one without the latter. **Note that all six ordinary gifts are also a matter of obedience as part of the biblical command structure.** Every Christian must evangelize (Mt. 28:19), as well as teach (Heb. 5:12) and exhort (Heb. 3:13), as well as share (Eph. 4:28), care (Rom. 16:2) and show mercy (Jam. 2:13).

(5) The giftedness will manifest itself in the course of surrendering to the six-fold command structure. They will (only) “pop out” in “the pressure cooker of obedience,” “the boot camp of intensive training,” or the “microwave of rapid maturation.”

(6) The threefold office is open to qualified individuals (1 Tim. 3:1-13), who have displayed their giftedness in the area of the corresponding office to which they are called.

(7) Folks who do not know their gift are ignorant, indifferent, lazy, or may not claim to be Christians. This is to say, they are unaware of the biblical teaching, have no interest in the pressure cooker, regard it too much of a burden, or do not have a gift to start with.

(8) But those who have identified their gift will be “self-propelled” and “unstoppable” in their specific area, and live by the motto, “If you do not use us, you will lose us.”

(9) Statistically, with six functioning gifts, there will be *one* evangelistic gift, *two* speaking gifts, and *three* diaconal gifts, for every six believers. The evangelistic gift parallels an OBGYN, the two speaking gifts a Pediatrician and a Family Practitioner, and the three acting gifts the Support Personnel, such as in a Doctor’s or Dentist’s office.

(10) If the Evangelist (Office) and the evangelistically gifted are effective, the pastors-teachers/elders/bishops will have enough to do, so that they will be in need of deacons (Acts 6:1ff). Deacons are supposed to do everything (a) to permit the evangelists and pastors-teachers to do their job uninterrupted, and (b) to “service” their target audience.

(11) In this Biblical Structure the Evangelist-Leaders (Captains) should train and mobilize the total Membership (Soldiers) to Evangelize by means of the Gifted People (Lieutenants), just as the other two Officer-Leaders should do so in their own areas. Thus all Evangelism should be done in the context of the Church with a view to the Church.

(12) All evangelistic, pastor-teacher and diaconal labors in the Church should have the worship of God in the splendor of holiness as their objective (Eph. 4:12-16; Rev. 4:8-11).

All these introductory items, general as well as specific, form the backdrop for what now follows, a careful presentation of the several constituent elements of a Biblical and Reformed Evangelism.

B. The Substantive Elements of Evangelism

I. The Message in Evangelism (See also Appendix I)

1. The Sinner: In the fall all of mankind left the fellowship with God by virtue of
 - a. A Rebellious (unwilling) and Blind (impotent) Heart: Gen. 6:5; Jer. 17:9; Rom. 3: 11
It resembles a “deaf Cobra that stops its ears” (Ps. 58:4)
 - b. A Guilty and Offensive Record: Ps. 51:4; Rom. 3:10-18, 23; 6:19-21
It resembles a “Cesspool” (Phil. 3:8)
 - c. An Unholy and Unproductive Life: John 15:5; Rom. 7:18; 8:7-8
It resembles “Poison” (Jam. 3:8), that is “set on fire by hell” (Jam. 3:6) and surges in all our members (Rom. 7:23)
2. The Father: In his Electing Grace, God the Father promises to his people
 - a. A New Heart: Deut. 5:29; 6:5-6; 10:16; 29:4; 30:6; Jer. 4:4; Ezek. 11:19; 36:26
 - b. A New Righteousness: Jer. 23:6; Ezek. 36:25
 - c. A New Holiness: Ezek. 36:27
3. The Son: In his Sacrificial Mercy extended to his people, God the Son
 - a. Produces the New Heart (“His Heart”) through union with Him in his Crucifixion and Resurrection: Rom. 6:6, 11; 2 Cor. 5:14, 15, 17
 - b. Secures the New Righteousness (“His Righteousness”) through his Atoning Substitution: Is. 53:1-2; 2 Cor. 5:21
 - c. Embodies the New Life (“His Holiness”) as its Source: John 15:5; Eph. 2:10; Gal. 2:20; Phil 4:13
4. The Spirit: In his Renewing Love for his people, God the Holy Spirit
 - a. Implants the New Heart (Jesus’ Heart) in regeneration: John 3:5
 - b. Seals the New Righteousness (Jesus’ Righteousness) in justification: Eph. 1:13-14
 - c. Implements the New Life (Jesus’ Holiness) in sanctification: Rom. 1:4, 13; 15:16
5. The Christian: Through the Grace of the Triune God the Christian experiences
 - a. Repentant Faith as an evidence of Jesus’ Heart both at the threshold and in the fabric of the Kingdom of God: John 3:15-16; Acts 2:21, 38; 16:31; 20:21
 - b. Justification at the entrance of the Kingdom and daily forgiveness in the framework of the family of God: Rom. 3:21; 5:1; Gal. 3:16; 1 John 1:8-2:1
 - c. Sanctification at the reception into the Kingdom and daily renewal in the service of God: Heb. 10:10, 14; 2 Cor. 3:18; 1 Tim. 2:4-5

NOTES

1. The Gospel is New Covenantal in nature. It is Trinitarian in its foundation, rooted as it is in the Triune God, and triadic in its scope, as it aims at regeneration, justification, and sanctification.
2. The New Covenantal Gospel is Trinitarian in its foundation. It is promised by God the Father (Jer. 31:31ff), personified by God the Son (Is. 42:6. 49:8), and personalized by God the Holy Spirit (Is. 59:19-21).
3. The New Covenantal Gospel is Triadic in its scope. The Triad of regeneration, justification and sanctification is in manifest evident throughout Scripture: From Joshua 5:2, 10, 15 through Ezekiel 18:31, 36:25-27; John 3, 4 and 5; Acts 2:38; Rom. 2-8; 2 Cor. 5:14-7:1; Phil 3:1-19; and 1 John 3:1-9.

II. The Messenger in Evangelism

1. The implication of the Triadic message in evangelism for the messenger is threefold.
 - a. Anyone with a new heart, Jesus' Heart, has simultaneously a New Vision. He sees people no longer as rich or poor, black or white, etc., but as saved or lost (2 Cor. 5:14-21).
 - b. Anyone with a new righteousness, Jesus' Imputed Righteousness possesses simultaneously a New Passion. He is eager to seek out and address the lost (Is. 6:1-8).
 - c. Anyone with a new holiness, Jesus' Holiness, simultaneously receives a New Mission. Making disciples becomes the cutting edge of his life, (Mt. 28:16-20). So, a Christian is someone with a New Vision of, a New Passion for, and a New Mission to the lost.

2. The implications of the Trinitarian message for the messenger is equally threefold.
 - a. They are co-laborers of God (1 Cor. 3:9), and as such must display zeal (John 2:17; 2 Tim. 4:2), inclusive of authority (1 Th. 2:13).
 - b. They are ambassadors of Christ (2 Cor. 5:20), and as such must display love (2 Cor. 5:14), inclusive of suffering and death (Rom. 9:3; Phil. 1:20; 2:17; 3:10; Col. 1:24).
 - c. They are instruments of the Spirit (2 Cor. 3:3), and as such must display power, inclusive of discernment (2 Tim. 1:7).

3. The mission of the messenger is to proclaim the Gospel in the power of the Spirit.
 - a. It is the God-ordained, indispensable tool to promote the Kingdom (Mt. 13:11, 18-23), to effect regeneration (Jam. 1:18, 1 Pet. 1:23, 25), and to produce faith (Rom. 10:14). This has traditionally been expressed by the Reformation phrase of the Holy Spirit always working *per verbum*, that is, through the Word. Of course, the Gospel is the new covenantal, Trinitarian, triadic message outlined above.
 - b. The Holy Spirit does not only work *per verbum*, that is, through the Word (Jam. 1:18; 1 Pet. 1:23, 25). This calls for the meticulous presentation of God's truth, and therefore for meticulous preoccupation with Biblical Hermeneutics that inquires into the ways and means to "mine" the truth from God's Word and to "deliver" it to any and all audiences. But the Spirit also works *cum verbo*, that is, alongside the Word (Acts 16:14). The latter safeguards the sovereignty of God. While the Word is indispensable in the divine disposition of things, it is only an instrument, and does not operate mechanically. All this points to the utter necessity of prayer! If someone believes in the sovereignty of God and is not a praying person, he/she does not really believe in the sovereignty of God.

4. The messenger must live the Gospel as he proclaims it before God and man (Rom. 15:18, 1 Thess. 1:6; 1 Tim 4:16). This will produce the blessing of God (Josh. 1:1-8) and make him reach his objective with man (Rom. 15:16, 29). In short, God's Method is God's Man!

III. The “Man” in Evangelism

The Man apart from Christ is marked by both Personal and Structural Depravity.

A. Personal Depravity

1. He has a blind and rebellious heart, a guilty and filthy past, and an unholy and offensive life. This is shown by God in symbol in Joshua 5:2, 10, 15, formulated by the Father in promise in Ezekiel 36:25, 26, 27, presented by the Son in substance in John 3:5, 4:16-17, and 8:31, and proclaimed by the Spirit through preaching in Acts 2:38.

2. It is the testimony of Scripture that prior to a saving knowledge of Christ (a) all men know God and (b) suppress the truth of God (manifest in creation (Ps. 19:1-4; Rom. 1:18-20), in history (Acts 14:15-17; 17:26-30), and in the human constitution (Rom. 2:14-16) in unrighteousness, not only in their actual sinfulness, but also by virtue of their participation in original sin. Not only does the suppression render them without excuse (Rom. 1:20), but the participation in original sin by itself already, as it is rooted in rebellion, produces real guilt and results in pollution, and makes them deserving of the death penalty (Rom. 5:12-14). “All ‘heathen’ are truly lost.”

(a) The unregenerate both know God (Rom. 1:21)--that is, with their brain (their right brain, if not their left)--and do not know God (1 Th. 4:5; 2 Th. 1:8)--that is, with their heart. They have factual cognitive awareness, but not intimate redemptive knowledge. Or, they have knowledge, but not acknowledgment. As such they are compassionately called both “lost sheep” (Mt. 11:6) because of their pitiable, be it self-inflicted and consequently guilty, blindness, and also--rather sobering-- “wolves” (Mt. 10:16) because of their rebellion and hostility against God.

(b) At the same time they increasingly suppress the truth (Rom. 1:18) as “immoral sinners” (Rom. 1:21-32: “law-breakers”), as “moral sinners” (Rom. 2:1-16: “law-keepers”), or as “religious sinners” (Rom. 2:17-29: “law teachers). However much representatives of each of the three categories may protest their difference from the others, from God’s point of view they can be lumped together in two fundamental ways.

(1) They all have a heart problem: Rom. 1:21 (immoral); 2:5 (moral), 29 (religious).

(2) They are all unrighteous to the core (Rom. 3:10ff), fall all short of the glory of God (Rom. 3:23), are all under the wrath of God (Rom. 1:18; Eph. 2:3) and are all deserving of eternal death (Rom. 1:32; 2:5; 3:19).

(3) They are all “natural” men, and apart from the Holy Spirit are all without exception unable to receive the truth of the Gospel (1 Cor. 2:14), whether they stake their future upon human works (Jews) or upon the human mind (Greeks). After all, dead folk cannot work (Eph. 2:1, 9) and empty minds cannot understand (Eph. 4:17-18; Col. 2:8).

3. However, the essential sameness of “natural” men on the most fundamental level does not exclude a “vast” difference among them on another level. This is indicated by Jesus himself (Mt. 11:20-24). Apparently there are stages of self-deception and hardening that do make a difference in the presentation and reception of the Gospel. (Moral) Tyre and Sidon would have repented, and (Immoral) Sodom would still be around, had they received the same “message” as (Religious) Chorazin, Bethsaida, and Capernaum. This is a rather startling statement, to say the least!

(a) (1) The more time the unregenerate in his apostate condition has at his disposal, and (2) the more energy he expends to think through or work out a world and life view on his own, and (3) the more he thinks he has accomplished apart from Jesus, the more “independent” and “self-sufficient” he will believe himself to be and the more he is bound to suppress the truth of God, becoming increasingly clever in his strategies of self-deception and becoming increasingly accomplished in hardening himself. Eventually, the process of self-deception and hardening becomes frighteningly effective. This makes him increasingly different to reach!

(b) So it is hardly surprising that the natural man at an earlier age (children, young people), as unregenerate as he may be, is softer and more accessible to the Gospel than that same man at a later age. The Gospel presentation does not have to “fight” its way through much hardness, through as many obstacles, and across many barriers. This explains why statistically most conversions take place at a younger age. To postpone repentance is fraught with danger.

(c) It also explains why societies where there is time and opportunity to “think,” such as in Greece, and where there is time and opportunity to “achieve,” such as Japan, are experienced as difficult mission fields. Incidentally, the Greek word for study means leisure. The Greeks had leisure time to think, and the Western world is still reaping the bitter fruit of their view of the primacy of the intellect.

(d) Conversely, where societies are less developed (rural area) or spent 150% (!) of their time to make 100% of their living, in other words, where survival was uppermost on their mind and exclusively dictated their actions, whether through ideological mismanagement, as in the former East bloc countries, or through military oppression, as in Korea, the Gospel has invariably had a much quicker entrance and a much broader reception.

(e) Finally not only does this human element not militate against the biblical principle that all sinners are totally depraved and that God saves sinners in a sovereign way. But also, it dovetails with the Divine element that God raises up the lowly and the oppressed and departs from the proud (Ps. 138:6)! So, we better pray (1) that we will ever be given the power to persist in climbing the barriers to reach unbelievers and (2) that God in his mercy will decide to return (Ex. 32:30).

B. Structural Depravity

Because of their apostasy from the living God all unregenerate persons fall by definition into the hands of, and are victimized by, the fundamental dialectic of chaos and regimentation, disorder and order, freedom and tyranny, contingency and necessity, chance and control. Since it is typical of a dialectic that both poles mutually and simultaneously presuppose and exclude each other, unregenerate people will never be able truly to solve the unity/one-plurality/many issue, or the sovereignty/authority-responsibility/freedom issue, neither in theory nor in practice. Their consequent philosophizing will prove to be a dead-end street and their resultant world and life view broken and without prospect of success. Further, their ethics will be basically formalistic and the subsequent conduct ultimately a “lose-lose” situation. To explain:

1. Metaphysically, created reality is a reflection of the Being of the Trinitarian God. As a reflection of the “ontological” Trinity, in whom the One-and the Many are perfectly co-essential, it displays one-and-many spheres everywhere, in the inanimate and animate world as well as in human society. As a reflection of the economic Trinity, in whom both in-authority and under-authority are flawlessly co-functional, it equally displays authority structure everywhere, in the

animate world as well as in human society. (Five human one/many spheres and authority structures are mentioned in Scripture: the marriage, the family, the church, the state, and the business.)

2. Epistemologically, humans can only function successfully in created reality, provided they give careful heed to God as its architect, and echo in word, thought and deed the content of Scripture, as his book of instructions.

3. Ethically, mankind can only operate successfully in God's world, provided it mirrors the conduct of God. This is marked by self-denial in love and holiness in the one-and-many spheres, and by sacrifice on the part of those in authority and submission on the part of those under authority in the authority structures. See for self-denial and sacrifice on the part of the Father, John 5:22, 26-27, and for self-denial and submission on the part of the Son, John 5:19, 30. Furthermore, see for the prescribed Christian conduct in the one-and-many spheres, as well as in the authority structures, Eph. 4:25-6:9 and Col. 3:12-4:1. Finally, note that this conduct is only possible, according to Eph. 4:21-24; Col. 3:9-10, when it originates in a regenerate heart.

4. Failure to follow the conduct of God produces structural depravity in the marriage, the family, the church, the state and the business with all that this entails (Compare "Apartheid," "Management-labor" strife, etc.

5. Note that the Uncreated One-and-Many in God, as well as its reflection in the created one-and-many spheres, are a mystery, and cannot be fathomed by the mind of man, which is finite. When mankind apostatized, it made its mind ultimate, and throughout its history set itself the task to solve the one-and-many problem theoretically as well as practically apart from God. However, the finite mind of man cannot contain the infinite truth of God. It has single occupancy only. Put the one pole in the mind, and the other is driven out, and vice versa. Therefore the synthesis of the two poles will ever be elusive, and all efforts to achieve this synthesis fail by definition. In short, mankind's rebellion produced a dialectic in which the poles mutually presuppose as well as exclude each other. This resulted in conflict, warfare, destruction, and eventually death, wherever the dialectic reigns, in thought, word, and in deed, whether in the family, the church, business or politics.

6. In short, driven by this dialectic, all apostate philosophy or ideology will ever endeavor to solve the one-and-the-many, the universal-particulars problem, as well as the authority issue, but will never be able to think them together in a harmonious synthesis. Furthermore, all apostate ethics will ever attempt to live them together, but can only favor the one at the expense of the other which will eventually evoke tyrannical regimentation or chaotic rebellion (2 Sam. 8:1-22; Jud. 21:25; Is. 59:13). In other words, in the grip of the dialectic, both apostate thinking and apostate conduct will try again and again to bring about peaceful coexistence, but fail again and again, ending up in warfare. The reason for both is simple. The poles of the dialectic not only presuppose each other, but also exclude each other mutually and simultaneously by definition and forever!

C. Relationship between Personal and Structural Depravity

The only answer is regeneration, a heart transplant (Ezek. 36:26). This new heart is Christ's heart, and has double occupancy, since eternity is placed in it (Eccl. 3:11). It recognizes reality as a harmonious reflection of God, submits to the peaceful instruction of God, and mirrors the prosperous conduct of God, in thought, word and deed, in all societal structures, inclusive of the family, the church, business and politics. The result is harmony, peace and prosperity in the created one-and-many spheres as well as in the authority structures! In other words, it will require a change of heart, regeneration, for man, first of all, to see the King and to enter his Kingdom and, then, to develop a successful philosophy and wholesome world and life view, as well as an ethics that is substantive and produces a win-win condition.

All this indicates that the Structural Depravity of apostate man with his brand of philosophy and ethics can only be solved by the end of Personal Depravity through the biblical Gospel with its emphasis upon the new heart with its resultant new record and new life. Let no one call that Gospel irrelevant!

IV. The Method in Evangelism

1. The Blueprint of a Christian. This reflects the Message in Evangelism (See **Appendix III**).

2. The content of this Blueprint is thoroughly **Reformed**. In addressing the sinner it displays the "Five Points of Calvinism" (T.U.L.I.P.). In its approaching the sinner it honors divine sovereignty (the primacy of the 100% God) in 'tracing grace,' and human responsibility (the simultaneity of the 100% man) in calling to repentance. In summoning the sinner, it seeks to make him "call on the Lord," rather than "accepting him." The latter is a terminology, as A.W. Tozer so aptly points out, that is never found in Scripture, because it is predicated upon a 'theology' that is not biblical. Incidentally, it is noteworthy that in the Gospel of John the Doctrines of Grace are invariably introduced in an apologetic or evangelistic context. More about this below!

3. The content of this Blueprint precisely in its Trinitarian foundation and triadic scope is **Full-orbed**. No other methodology seems to emphasize the work of the Spirit as an essential element of God's grace in its saving activity or the reality of sanctification as an essential element of God's grace in its saving effect. It is clear in that the contours of both Christian doctrine in its converting and sanctifying power and Christian practice in terms of its necessity and its emergence are unmistakable.

4. The Blueprint is **Versatile** in that it can be used in a long and in a short format. The exposition of the Trinitarian foundation and the triadic scope can be shortened and lengthened in accordance with available time and opportunity. It is also versatile in that it after its presentation can function as the very basis from which all attacks against it can be countered.

5. The content of this Blueprint is **Discriminating** in its aim. Its objective is not the agreement of the mind, but rather the submission of the heart. Furthermore, the Blueprint does

not shun any aspect of the Word of God, but uses all of them, as required by and commensurate with the need of the hearers as is evidenced by the Doctrines of Grace.

6. The Blueprint enables evangelists to honor **Divine Sovereignty without impinging upon Human Responsibility**. They do so by **Tracing Grace** (See **Appendix III: The Blueprint**). When individuals who are evangelized recognize that they are away from the presence of God and therefore hell-bound sinners, evangelists can probe whether a work of grace has begun by convicting Holy Spirit stirrings in their heart. That is their cue to proceed with the question whether they wish to call on the name of the Lord. When the Spirit's operation is not in direct evidence, the summons to repentance is issued with even more urgency because of the sinner's deadly danger. At this point the formula 100% God + 100% man equals 100% shows its biblical depth and beauty. Tracing grace is mandatory, since God's 100% always has the primacy. This eclipses "decisioning the sinner," because it implies the primacy of man. At the same time the summons to repentance is equally mandatory, since the 100% and the 100% man are simultaneous. This blocks any effort of the sinner to hide behind an alleged fatalism as an excuse to repent, because it maintains the full responsibility of man.

7. The Blueprint royally facilitates the evangelist to make full, biblical, use of the **Doctrines of Grace**. Contrary to what is often maintained, these do **not** conflict with the evangelistic mandate. In fact, they serve that mandate in that they are the most powerful tools in the evangelistic enterprise (the Big Bertha's of Biblical Evangelism). They aim to show man in his deep need, thus humbling him, and seeking to evoke him to "call on the Name of the Lord" as one's only hope. It is, therefore, hardly surprising to see them operational as such in Scripture. For the doctrine of **Total Depravity**, see John 3:5 ("The Rebel Heart"), John 4:16-18 ("The Guilty Record"), and John 8:31ff ("The Unholy Life"). For the doctrine of **Unconditional Election**, see Mt. 22:14; John 6:37; Acts 13:48b. For the doctrine of **Limited Atonement**, see John 6:39; 10:15; 17:2. For the doctrine of **Irresistible Grace**, see Mt. 11:25; John 3:5; 6:44-45. For the doctrine of the **Perseverance of the Saints**, see John 8:31; 10:27.

8. In summary, the doctrines of grace are indispensable. They serve a threefold purpose. In the evangelistic outreach they are designed to break the proudest heart (John 3:5, 6:36-39, 65, 10:26-29), and to heal the most wounded heart (Rom. 9:11). Furthermore, they assure the church in its evangelistic outreach that it will be successful. All God's elect--those for whom Jesus died, and who are regenerated by the Spirit *will* come to faith and repentance (Acts 13:48b; 1 Thess. 1:4-10; 2 Tim. 2:10).

V. The Magnetism in Evangelism

The magnetism in Evangelism is provided by God the Holy Spirit.

1. The Fourfold Presence of the Holy Spirit in the OT.

He is present with Creation (Gen. 1:2; Ps. 139:7), with Artisans (Ex. 31:2-3; 35:31), with Israel as a Nation (Neh. 9:20; Is. 63:10), and with Office bearers, such as Elders (Num. 11:25), Judges (Jud. 3:10), Kings (1 Sam 10:10), Prophets (Ezek. 3:12). Note that there is no record in the OT of the presence of the Holy Spirit in individuals as individuals. Hence the utter bankruptcy of Israel (Desert (Is. 32:15) / Cemetery (Ezek. 37:1ff) / Dead Sea (Ezek. 47:1ff).

2. The Fourfold Promise of the Holy Spirit in the OT and NT

He is promised as the Spirit of Fullness to Jesus (Is. 11:2; 61:1) as the Spirit of Truth to the apostles (John 16:13), as the Spirit of Abundance to the Church (Is. 32:14; Ezek. 47:1-12; Joel 2:28-29; Mt. 3:11; John 7:37-39), and as the Spirit of Salvation to individuals (Is. 44: 3b; Ezek. 36:25-27).

3. The Fourfold Presence of the Holy Spirit in the NT

He is given (a) as the Spirit of Fullness to Jesus in his baptism (Mt. 3:16-17), (b) as the Spirit of Truth to his disciples on the Resurrection Day (John 20:22), (c) as the Spirit of Abundance to the Church at Pentecost (Acts 2:1ff) and (d) as the Spirit of Regeneration, Justification, and Sanctification to Individuals upon Repentance and Faith (Acts 2:38).

Notes on 3c

(1) Four Definitions to Remember

- a. The Baptism with the Spirit: A once and for all Historical Event (Acts 2:1ff)
- b. The Gift of the Spirit: A once and for all Personal Event (Acts 2:38)
- c. The Filling(s) with the Spirit: A repeated historical (Acts 4:31) and Personal Event (Eph. 5:18)
- d. The Fullness of the Spirit: A Constant State of Overflowing (Acts 11:24/4:36-7; Acts 6:5/7:55, 59-60)

(2) Four “Pluses” to Recognize

- a. Quantitative Plus: From Remnant to Multitudes (Rev. 7:9)
- b. Qualitative Plus : From Desert, Cemetery, and Dead Sea to Fertile Field (Is. 32:15), Maternity Ward (Ezek. 37:1ff), and Fresh Water Lake (Ezek. 47:1ff)
- c. Principial Plus : Disclosure of a Mystery of the NT Kingdom: Preaching of the Word as the Sword of the Spirit is the Instrument to advance the Kingdom (Mt. 13:1-9, 18-23)
- d. Strategic Plus : All of God’s People as Mouth pieces in Evangelism (Acts 2:17-18)

Notes on 3d

Three Areas to Consider

- a. The Implanting of Jesus’ Heart in Regeneration : John 3:5
- b. The Sealing of Jesus’ Righteousness in Justification : Eph. 1:13-14
- c. The Implementing of Jesus’ Holiness in Sanctification: Rom 15:1

VI. The Momentum in Evangelism

The Momentum in Evangelism is provided through Prayer.

A. Christ's Two Schools of Prayer

1. The First School: The Lord's Prayer (Mt. 6:9ff)

- a. The Threefold Universal Focus of ALL Prayer
 - 1. The Name of God
 - 2. The Kingdom of God
 - 3. The Will of God
- b. The Threefold Personal Process of ALL Prayer
 - 1. Daily Provision
 - 2. Daily Forgiveness
 - 3. Daily Protection
- c. The Threefold Unshakable Ground of ALL Prayer
 - 1. The Kingdom of God
 - 2. The Power of God
 - 3. The Glory of God

2. The Second School: The Syro-Phoenician Woman (Mt. 15:21ff)

- a. The Four Petition Phases of the Woman
 - 1. Her Intolerable Burden
 - 2. Her Utter Despair
 - 3. Her Total Surrender
 - 4. Her Unwavering Faith
- b. The Four Response Phases of the Lord Jesus
 - 1. NO Answer at all
 - 2. His Answer: NO
 - 3. His Explanation of the Answer: No
 - 4. His Immediate Answer: YES
- c. The Four Principles of Authentic Prayer
 - 1. An "Opening" Prayer Phase: The Woman
 - 2. The Step by Step Coaching: Jesus' Guidance From Phase 1 through Phase 4
 - 3. The Progressive Learning Curve: The Woman
 - 4. The Grand Outcome: The Woman and Jesus

Note

It is an amazing reality that the Woman displays the internalized content of Jesus' First School. A Gentile Woman prays (1) for God's Kingdom to defeat the Realm of Darkness "personified" in her daughter, thus (2) providing both of them with their daily provision (3) through her rocklike faith in the Power vested in Jesus as "the Son of David!"

B. Guiding Questions for Prayer in the Area of Evangelism

1. For what ***Two Reasons*** should one pray? The reality of hell, and the utter impotence on the part of man to save (the preacher) or to be saved (the sinner)!

2. On what ***Twofold Basis*** should one pray? On the basis of the promise (Gen. 12:3, Is. 54:1ff.) and the command of God (Mt. 28:19-20).

3. For what ***Two Categories of People*** should one pray? For the leaders (Eph. 6:18-19) AND for all God's people to be obedient (Mt. 28:19-20)! Not just for some individuals. The prayer mentioned in Matthew 9:37-39 has been answered in the Great Commission. In fact, the Great Commission is better designated as the Grand Command: evangelizing or "making disciples" is part of every Christian's sanctification (Acts 8:4 and 11:18-19).

4. For what ***Two Characteristics*** should one pray? For clarity (Col. 4:2-4), just as Jesus is clear to Nicodemus in John 3 (the need for a new heart), the woman at the well in John 4 (the need for a new record), and to the Jews in John 8 (the need for a new life) and for boldness (Eph. 6:19, 2 Tim. 1:7), imitating Peter in Acts 2 and Stephen in Acts 7.

5. In what ***Twofold Manner*** should one pray? With both an "intolerable burden" in fervency and agony of heart (Jer. 29:13; Dan. 9:3, Rom. 15:30), and an "indomitable confidence with confidence and persistence (Mt. 21:22; Lk. 18:1; 1 Th. 5:17; Jam. 1:6; 1 John 5:14). The fact of the sovereignty of God also does and should make evangelists "meek." They themselves can never produce repentance in others (or in themselves!). It is a gift of God (2 Tim. 2:25)

6. In what ***Two Settings*** should one pray? In private (Dan. 6:10), or in public (Church: Acts 4:24, 12:12 + Small groups (Acts 6:4, 13:1-3). (See also **Appendix II.**)

VII. The Mode of Evangelism

1. **God's Foremost Method** of Evangelism: ALWAYS God's man (1 Thess. 2:7-12; 1 Tim. 4:12-16): "**The Displayed Word.**" See E.M. Bounds, *The Power of Prayer*.

2. **Scripture's Fundamental Manner** of Evangelism: Multiplication rather than Addition (Acts 11:19-20): "**The Multiplied Word.**" See Spurgeon, *The Soul Winner*.

3. **The Church's Primary Means** in Evangelism: "**The Spoken Word**" in preaching, crusades, radio, TV, market outreach, door-to-door evangelism, etc.

4. **The Believers' Interpersonal Means** in Evangelism: "**The Shared Word**" in Home Bible Studies, growth groups, friendship outreach, Christian hospitality, etc.

5. **The Kingdom's Expanded Means** in Evangelism: "**The Written Word**" in books, pamphlets, tracts, and other literature.

6. **The Christian's Entrepreneurial Mode** in Evangelism: "**Hot Pursuit**" of beckoning Opportunities in huge gatherings, danger areas, calamities, ghettos, shady districts, etc.

VIII. The Mobilization in Evangelism

1. The God-ward basis of mobilization is the Triune God, God the Father in sovereign grace promising the triadic new covenant, God the Son in sovereign seeking (John 10:16) and sovereign saving procuring the substance of the new covenant (Is. 53:11, Lk. 19:10), and God the Spirit in sovereign agency implementing the new covenant, as a gift from Christ, procuring the means of divine truth through the apostles, and using the powerful proclamation of the church to produce Christians.

Bottom Line: AN ABUNDANT GOD is behind the awesome catch of 153 fish as a symbol of his awesome mobilization (John 21:6).

2. The man-ward constituent elements of the mobilization are the Church as the base of operation (Acts 2:42-47), the people as the tools of mobilization (Acts 4:31; 11:19-20), evangelists (missionaries) as the spear point of mobilization (Eph. 4:11). Following in the footsteps of Jesus they are a MUST (John 4:4; 10:16). For the character of the Man in Mission/Evangelism, see Mk. 8:34-35; Lk. 21:12, 16, 18-19; Rom. 8:19; 1 Cor. 9:23; 10:33-11:1; 2 Cor. 4:17; 11:22ff; Phil. 1:21; Col. 1:24; A. Bonar, *Words to Winners of Souls*, J. Piper, *Desiring God*, and C.H. Spurgeon, *The Soul Winner*.

Bottom Line: AN ABUNDANT LOVE for God is the dynamics behind any awesome mobilization by the Church (John 21:17).

3. The God-ward and man-ward dynamics in mobilization in which the divine and the human factors flow together spells divine sovereignty with full human dependence as its corollary (Phil. 2:13) as well full human deployment with the divine will and operation as its source (Phil. 2:12). Since evangelism is a part of sanctification, the Phil. 2:12-13 100% confluence of the 100% divine and 100% human factors is properly introduced in this context. Note that the divine 100% always has the primacy over the human 100%, while by the same token, and quite mysteriously, the human 100% is fully simultaneous with the divine 100%. Incidentally, this “arithmetic” does not fit into the human brain with its single occupancy, but lodges quite well in the human, regenerate heart with its double, complementary occupancy, in fact, so well that it produces even “cognitive rest!”

Bottom Line: AN ABUNDANT “DEATH” is the requirement for any awesome advance of the Kingdom (John 21:18-19; see also John 12:24)).

4. The 100% man comes into view in a sevenfold way. There is and must be:

(1) A Vision in evangelism/mission in which the Christian’s creative imagination toward the promotion of the Kingdom of God is operational.

(2) A detailed Blueprint that communicates the vision.

(3) A transparent Strategy to implement the blueprint.

(4) A “Hot” Pursuit, in which the visionary puts everything on the line, himself, his time, skills, energies, resources, etc.

(5) A visible Success as a result of such pursuit.

(6) Followers attracted by the track record of “success” who will embrace this vision, and unreservedly dedicate themselves to its implementation with all that this entails.

(7) A Mechanism that through instruction and imitation turns followers into a new, emerging leadership, with a sub-vision, a joint vision, an adjacent vision, a complementary vision, an entrepreneurial vision, a cutting edge vision, etc., thus producing a “self-sustaining,” a “self-governing,” a “self-perpetuating,” a “self-multiplying” and so an ever-growing ministry (2 Tim. 2:2)!

Bottom Line: AN ABUNDANT CONTENTMENT is the *conditio sine qua non* for any acceptable service to God (John 21:21-22).

Note

Since all leaders are only selectively brilliant in terms of their giftedness, they may never tyrannically crowd anyone else out of their specialty (Rom. 12:23-8). This is to hinder or even extinguish the selective brilliance of others. Neither may they be “lone rangers.” Only when they stand “shoulder to shoulder” with others in the Body of Christ and bundle their “selective brilliances” will they be able to be a beam of light that illumines the world in which they live. Both oppressive leaders and lone rangers may score quick results in the short run, but will end up with a deficit for the Kingdom in the long run!

5. Because of the confluence/concurrence of the 100% God and the 100% man, there may be an expectation of effectiveness that, however, will only become a reality in the way of the double 100% in that confluence. In the footsteps of Jesus (Is. 53:10-11), resting in his mandate (Mt. 28:19-20), buoyed by his promise (Mt. 4:19), emboldened by the Spirit (Acts 1:8), and assured by the prospect (Rev. 7:9), Biblical faithfulness in the discharge of duty includes a burning, heartfelt desire to be “successful” and an equally heartfelt sacrificial surrender to give both the vision and the pursuit of it one hundred percent! Since biblical success is predicated upon “dying” (John 12:24), it is the diametrical opposite of worldly success.

Bottom Line: One ends up giving **all the glory to God’s 100%** when one is successful, but will shoulder the blame for one’s own **anemic** percentage when one is not (See for the proper humility in this context, Psalm 40:12).

Note well that there is no way to predict the extent of success, even if the reality of success must be expected when that confluence is present. See Horatius Bonar, *Words to Winners of Souls*, and Charles H. Spurgeon, *The Soul Winner*.

6. In summary, the mobilization of the Church as both a reflection of the process of sanctification and a fusion of God’s sovereignty and man’s responsibility can be best expressed by what may well called the Five Pillars of Practical Christianity.

- a. I MUST (Be Holy // “Successful” // Evangelize) (Lev. 19:2)
- b. I CANNOT (Be Holy // “Successful” // Evangelize) (Rom. 7:19, 24)
- c. I THIRST (to Be Holy // “Successful” // Evangelize) (John 7:37)
- d. I PRAY (to Be Holy // “Successful” // Evangelize) (1 Thess. 5:17)
- e. I SHINE (in Holiness // Successfulness” // Evangelism) (John 7:38)

Appendix I: The Message in Evangelism

Diagram I

The Sinner	The Father	The Son	The Spirit	The Believer
Heart	Promise	Union	Rebirth	Repentant Faith
<p>Independent from, rebellious to, & filled with enmity to God</p> <p>Gen. 6:5, Jer. 17:9, Rom. 3:11,18, 5:10</p>	<p>A New Heart Ez. 36:26</p> <p>Against the Backdrop of Deut. 4:29,5:29, 6:5-6, 8:14,17, 10:12,16, 11:16, 29:4, 30:6</p>	<p>Old Heart crucified with Christ & New Heart raised up with Him</p> <p>Rom. 6:6,11, 2 Cor. 5:14,15,17</p>	<p>New Heart implanted by Spirit by the Word.</p> <p>Ez. 37:1-14, John 3:3-5, James 1:18, 1 Peter 1:23,24, 1 John 3:9</p>	<p>New Heart evidenced in Calling on the Lord, Thirsting for forgiveness of sins, and holiness of life</p> <p>Joel 2:23, Luke 5:12, Acts 2:21,38, 16:31, 20:21, Rom. 10:9-10, 1 Th. 1:9</p>
Record	Promise	Substitution	Seal	Justification
<p>Guilt of transgressing the holy law of God and of offending God</p> <p>Rom. 3:10-18,23,7:7-10, James 2:9-11, Psalm 51:4</p>	<p>A New Record Ez. 36:25</p> <p>Against the Backdrop of the sacrificial system.</p> <p>Lev. 1-7</p>	<p>Old Record atoned by Christ taking the sins upon Himself, paying the death penalty & giving righteousness</p> <p>Isa. 53:1-2, 2 Cor. 5:21, Lev. 17:11, Rom. 3:24-25</p>	<p>Eternity of the new record guaranteed by the indwelling Spirit given to God's children</p> <p>Eph. 1:13-14, 1 John 3:24</p>	<p>Sinner declared righteous through repentant faith, treated as just because of the blood (payment) and righteousness (gift) of Christ.</p> <p>Is. 53:11, Hab. 2:4, Rom. 3:21, 5:11, Gal. 2:16, 3:11</p>
Life	Promise	Source	Gift	Sanctification
<p>Unable & Unwilling to live a life that is holy and pleasing to God</p> <p>John 6:44, 15:5, Rom. 7:18, 8:7-8</p>	<p>A New Life Ez. 36:27</p> <p>Against the backdrop of the law of God.</p> <p>Ex. 20-24, Deut 5-26</p>	<p>Holy Life flows from Christ as fountainhead</p> <p>John 15:5, Gal. 2:20, Eph. 1:3, Phil. 4:13, Rom. 7:4, Rev. 3:18,20</p>	<p>Holy Life effected by agency of the Spirit.</p> <p>Isa. 50:21, Joel 2:28-9, Luke 3:16, John 7:38, Acts 1:8, 2:38, Rom. 8:9-13, Gal. 5:22-23, Heb. 10:16</p>	<p>Obedience to God's Law as a victory of Christ/Spirit (thirst for righteousness (2 Cor. 3:18) over alliance of enemy inside (indwelling sin) and outside (temptation) thru public & private Scripture & prayer</p> <p>Acts 2:42, 1 Tim. 4:4-5</p>

Appendix II: The Blueprint of Biblical Prayer

I. The Four “Pillars” of Biblical Prayer: “When, What, Why and Where?”

- | | | | |
|----------|--------------------|---------------|---------------------------|
| 1. When | : Kingdom Entrance | : Mercy | (Gen. 32:26; Lk. 18:13) |
| | Kingdom Fabric | : Mercy | (Gen. 18:23; Lk. 18:1) |
| 2. What | : Throne room | : Communion | (Lk. 6:12; Phil. 4:6) |
| | Thanksgiving | : Sufficiency | (Eph. 5:20; 1 Th. 5:18) |
| 3. Why | : From Nothing | : “The Below” | (1 Ki. 18:43; John 15:5) |
| | To Everything | : “The Above” | (1 Ki. 18:45; Phil. 4:13) |
| 4. Where | : Personal | : Private | (Mt. 6:6; Acts 2:21) |
| | Church | : Public | (Acts 4:24) |

II. The Twelve “SPARKPLUGS” of Biblical Prayer”

A. The Six Foundational Prerequisite Parameters

1. Starting point: The New Heart (The Heart of the King) (Jer. 29:13)
2. Ground: The Name of Jesus (The Name of the King) (John 14:13-14; 16:23-24)
3. Content: The Word of God (The Word of the King) (John 15:7; 1 John 5:14)
4. Origin: The Holy Spirit (The Spirit of the King) (Eph. 6:18; Jude 20)
5. Fabric: Holiness (The Holiness of the King) (Jam. 4:3; 5:16)
6. Fire Hearth: “Small Groups” (The Body of the King) (Mt. 18:19-20; Acts 13:2)

B. The Six Personal Requisite Hallmarks

7. Mindset: Humility (The Humility of the King) (Ps. 40:8-10, 12; Is. 64:5-9; Jer. 14:7; Heb. 5:16)
8. Nucleus: Confidence (The Confidence of the King) (Hab. 2:1; Mt. 21:22; Jam. 1:5-7)
9. Heartbeat: Fervency (The Fervency of the King) (Ps. 63:1; Jer. 29:12-13; Rom. 12:11-12; 15:30; Jam. 5:16)
10. Resolve: Without Ceasing (The Persistence of the King) (Dan. 6:10; Lk. 18:1, 7; Rom. 12:12; Eph. 1:16; 1 Th. 3:10; 5:17; 1 Tim. 5:5)
11. Dynamism: Urgency (The Urgency of the King) (Ps. 38:22; 66:19-20; 95:7-8)
12. Harmony: Consensus (The Alliance of the King) (Mt. 18:19; Phil. 2:2; Rom. 15:30)

III. Four “Practicals” of Biblical Prayer

1. Five Types of Prayer: ((F.)A.C.T.S.)
2. Models of Prayer: (Jesus, Daniel, Nehemiah, Anna, Paul, Luther, Hyde, Korea)
3. Two Resistors to Prayer: Historical (Lk. 18:8) and Personal (Rom. 7:19)
4. Literature: Thomas Brooks, *The Vital Importance of Private Prayer*; E.M. Bounds, *Power through Prayer*; A. Murray, *With Christ in the School of Prayer*; Leonard Ravenhill, *Revival Prayer*; George Mueller, *Answers to Prayer*.

