

BIBLICAL EVANGELISM

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BIBLICAL EVANGELISM

(A Syllabus)

Introduction

1. 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 immediately be viewed with deep suspicion. Regrettably all too many evangelists have fallen victim to an approach that is openly or subtly man-centered.
2. No, the aim of the Gospel 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.
3. When an “evangelist” gives the audience the choice between the horror of hell or the bliss of heaven, and between a life of abundance and wealth or an existence of trouble and at best survival by show of hands or otherwise, it invariably and unanimously will opt for heaven and abundance. Such is the natural inclination of man.
4. If that 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?
5. 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).
6. Now “accepting Christ” is no longer relevant or sufficient. The audience is confronted with a need to turn away from itself in order to serve God (repentance), a need to flee to Christ as the only way back to God (faith), and a need to call upon him not only to secure forgiveness of sins but also holiness of life. The difference between a message made by and centered on man and the Gospel given by and centered on God is one of night and day!

This is the backdrop for what now follows, a careful presentation of the several constituent elements of a Biblical and Reformed Evangelism. I. The Message, II. The “Man,” III. The Messenger, IV. The Method, V. The Mobilization, and VI. The Manner.

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
 - b. A Guilty and Offensive Record: Ps. 51:4; Rom. 3:10-18, 23; 6:19-21
 - c. An Unholy and Unproductive Life: John 15:5; Rom. 7:18; 8:7-8
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 Record: Jer. 23:6; Ezek. 36:25
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3. The Son: In his Sacrificial Mercy upon his people God the Son
- a. Produces the New Heart through union with Him in his Crucifixion and Resurrection: Rom. 6:6, 11; 2 Cor. 5:14, 15, 17
 - b. Secures the New Record through his Atoning Substitution: Lev. 17:11; Is. 53:1-2; 2 Cor. 5:21
 - c. Embodies the New Life as a 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 Spirit
- a. Implants the New Heart in regeneration: John 3:5
 - b. Seals the New Record in justification: Eph. 1:13-14
 - c. Effects the New Life in sanctification: Rom. 1:4, 13; 15:16
5. The Christian: Through the Grace of the Triune God the Christian experiences
- a. Repentant Faith 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: Hebr. 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 focus, as it aims at regeneration, justification, and sanctification.
2. The Gospel in its new covenantal nature is promised by God the Father, personified by God the Son and personalized by God the Holy Spirit.
3. The trinitarian foundation of the Gospel becomes increasingly manifest as the triad of its benefits are promised by the Father, produced by the Son and applied by the Spirit.

II. The “Man” in Evangelism

1. The man apart from God, as has been established, has a rebellious heart, a guilty record, and an unholy 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.

It is the testimony of Scripture that prior to a saving knowledge of Christ all men suppress the truth of God--as it is 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."

2. Unregenerates both know God (Rom. 1:21)--that is, with their brain (their right brain, if not their left)--and do not know God (1 Thess. 4:5; 2 Thess. 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" (Matth. 11:6) because of their pitiable, be it self-inflicted and consequently guilty, blindness, and--rather soberingly-- "wolves" (Matth. 10:16) because of their rebellion against God and their hostility to the things and people of God.

From another perspective they can be categorized in their suppression of the truth (Rom. 1:18) as "brutish sinners" (Rom. 1:21-32), "moral sinners" (Rom. 2:1-16), or "religious sinners" (Rom. 2:17-29). 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.

First, they are all under the wrath of God (Rom. 1:18, Eph. 2:3) and deserving of eternal death (Rom. 1:32, 2:5, 3:19). Secondly, they are all "natural" men, all without exception unable to receive the truth of the Gospel (1 Cor. 2:14), whether they stake their future upon human works (the Jews) or as this may be, since dead folk cannot work (Eph. 2:1,9), and empty minds cannot understand (Eph. 4:17-18).

3. The essential sameness, however, 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 in Matth. 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. Tyre, Sidon, and Sodom would have repented, had they received the same "message" as Chorazin, Bethsaida, and Capernaum. This is a rather startling fact!

The more time the unregenerate in his apostate condition has at his disposal and the more energy he expends to think through or work out a world and life view, the more he will 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. It is hardly surprising that the natural man at an earlier age, 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 and through as many obstacles.

This explains why statistically most conversions take place at a younger age. To postpone repentance is fraught with danger for more than one reason. 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.

Conversely, where societies 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.

The biblical principle that all sinners are totally depraved and that God saves sinners in a sovereign way does not militate against this human element. Apart from the fact that the latter is indicated in Scripture as well, the “biblical principle” and the “human element” dovetail in the biblical (!) teaching that God has chosen to resist the proud and raises up the lowly and the oppressed!

4. Because of their apostasy from the living God, who is in total control, all unregenerate persons fall by definition into the hands 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, the unregenerate will never be able to solve the sovereignty/ authority-responsibility/freedom or the unity/one-plurality/many issue, neither in theory nor in practice. His consequent philosophizing will prove to be a dead-end street and his resultant world and life view broken and without prospect of success, and his ethics basically formalistic and ultimately a lose-lose situation.

Apostate philosophy will ever endeavor to solve the one and the many, the universal and the particulars problem and will never be able to think them together in a harmonious synthesis. Apostate ethics will ever attempt to live them together, but can only favor the other at the expense of the other which will eventually evoke a rebellion.

In the grip of the dialectic, both 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 presuppose each other and exclude each other mutually and simultaneously by definition and for ever!

Of course, 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 only a win-win condition.

That only goes to show that the biblical Gospel with its emphasis upon the new heart with its resultant new record and new life is exactly what apostate man together with his brand of philosophy and ethics needs. Let no one call that Gospel irrelevant!

III. The Messenger in Evangelism

1. The implication of the message in evangelism for the messenger is threefold. Anyone with a new heart has at the same time 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). Anyone with a new record possesses at the same time a new passion. He is eager to seek out and address the lost (Is. 6:1-8). Anyone with a new life simultaneously receives a new mission. Making disciples becomes the cutting edge of his life, (Matth. 28:16-20). So, a Christian is a person with a new vision of, a new passion for, and a new mission to the lost.

2. The mission of the messenger is to proclaim the Gospel in the power of the Spirit. It is the God-ordained, indispensable tool to promote the Kingdom (Matth. 13:11, 18-23), to effect regeneration (Ja. 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.

3. The messenger must live the Gospel as he proclaims it before God and man (Rom. 15:18, 1 Thess. 1:6). This will produce the blessing of God (Josh. 1:1-8) and make him reach his objective with man (Rom. 15:16, 29).

4. The messenger must be prayerful and meek. The Holy Spirit does not only work *per verbum*, but also *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. This points to the 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. The following questions can be posed in connection with prayer (See also **Appendix II**).

- a. Why should one pray? Because of the reality of hell, and of the utter impotence of man to save (the preacher) or to be saved (the sinner).
- b. On what basis should one pray? By virtue of the promise (Gen. 12:3, Is. 54:1ff.) and the command of God (Matth. 28:19-20).
- c. For whom should one pray? Not just for some individuals (Matth. 9:37-38: this prayer has been answered in the Great Commission), but for all God's people to be obedient (Matth. 28:19-20: The Great Commission is better designated as the Great Commandment: making disciples is part of the Christian's sanctification). This is prominently displayed in the early Church (Acts 8:4 and 11:18-19).
- d. For what should one pray? (1) 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 (2) for boldness (Eph. 6:19, 2 Tim. 1:7), just as Peter in Acts 2 and Stephen in Acts 7 were bold.
- e. How should one pray? In agony of heart (Jer. 29:13, Dan. 9:3, Rom. 15:30), and without ceasing (Lk. 18:1, 1 Thess. 5:17).
- f. Where should one pray? In private (Dan. 6:10), in public (Acts 4:24, 12:12), and in small groups (Acts 6:4, 13:1-3).

The fact of the sovereignty of God also does and should make evangelists meek. They themselves can never produce repentance. It is a gift of God (2 Tim. 2:25)

5. The messenger must be loving and zealous. He must be filled with the love of Christ (2 Cor. 5:14) and a zeal before God (Tim. 10:1), which spells self-denial (Rom. 9:3; Phil. 1:20; 2:17).

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 upon 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 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 Matth. 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 Matth. 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 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 in procuring the substance of the new covenant (Is. 53:11, Lk. 19:10). and God the Spirit in sovereign agency

in the implementation of the new covenant, as a gift from Christ, procuring divine truth through the apostles, using the powerful proclamation of the church and producing Christians.

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 Soulwinner*.

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, but lodges quite well in the human, regenerate, heart, in fact, so well, that it produces even “cognitive rest!”

4. The 100% man comes into view in a fourfold way. First, there is/must be the presence is/must be the presence of a vision in evangelism/mission in which the Christian’s creative imagination toward the promotion of the Kingdom of God is operational. Secondly, there is/must be a strategic and “hot” pursuit, in which the visionary puts himself, his time, skills, energies and resources on the line to turn that vision into a reality. Third, there is/must be a track record of accomplishment that attracts “followers” to that vision who will make it their own. Fourth, there is/must be a mechanism that through instruction and imitation turns these followers into a new, emerging, leadership, thus producing an ever growing, self-perpetuating, ministry.

5. Because of the confluence 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 that confluence. Biblical faithfulness in the discharge of duty includes a desire to be effective and a willingness to give both the vision and the pursuit of it one hundred percent! That means that one gives all the glory to God when one is successful, and shoulder the blame when one is not. 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 Bonar, *Words to Winners of Souls*, and Spurgeon, *The Soulwinner*.

VI. The Manner of Evangelism

1. God’s method of evangelism is first and foremost always God’s man. See also E.M. Bounds, *The Power of Prayer*.

2. The Bible’s manner of evangelism is multiplication, rather than addition (Acts 11:19-20). See Spurgeon, *The Soulwinner*.

3. Man’s means in evangelism are the spoken word in preaching, crusades, radio, TV, market outreach, door-to-door evangelism, etc.

4. Man’s means in evangelism is the shared word in Home Bible studies, growth groups, friendship outreach, Christian hospitality, etc.

5. Man’s means in evangelism is the written word in books, pamphlets, tracts, and other literature.

Appendix I: The Message in Evangelism

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

Appendix II: The Blueprint of Prayer

I. The Introduction to Prayer

1. When : Kingdom Entrance : Mercy (Gen. 32:26; Lk. 18:13)
Kingdom Fabric : Mercy (Gen. 18:23; Lk. 18:1)
2. What : Throneroom : 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/Small Groups (Mt. 18:19-20; Acts 4:24; 13:2)

II. The SPARKPLUGS of Prayer

The Prevailing, Effective, Biblical, Prayer life of a Christian meets eight requirements.

1. Starting point: The New Heart (Jer. 29:13)
2. Ground: The Name of Jesus (John 14:13-14; 16:23-24)
3. Range: The Word of God (John 15:7; 1 John 5:14)
4. Origin: The Holy Spirit (Eph. 6:18; Jude 20)
5. Fabric: Holiness (Jam. 4:3; 5:16)
6. Attitude: Confidence (Hab. 2:1; Mt. 21:22, Jam. 1:5-7)
7. Quality: Fervency (Ps. 63:1; Jer. 29:12-13; Rom. 12:11-12; 15:30; Jam. 5:16)
8. Frequency: Without Ceasing (Dan. 6:10; Lk. 18:1,7; Rom. 12:12; Eph. 1:16; 1 Th. 3:10; 5:17; 1 Tim. 5:5)

III. The Conclusion to Prayer

1. Types of Prayer : Categories ((F.)A.C.T.S.)
2. Models of Prayer : Depth (Jesus, Paul, Luther, Hyde, Korea)
3. Hindrances to Prayer : Resisters (Lk. 18:8; Rom. 7:24)
4. Effectiveness in Prayer: Certainty (Sparkplugs 2, 3, 6)

Suggested Literature on Prayer: John Bunyan, Prayer; E.M. Bounds, Power through Prayer; A. Murray, The Prayer Life; George Mueller, Answers to Prayer.

Diagram II: The Blueprint of a Christian The Deathtrap of Sin

