

BIBLICAL EVANGELISM

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BIBLICAL EVANGELISM

(A Syllabus)

Introduction

1. General

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 immediately 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 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.

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 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!

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. Rather it will bear fruit, thirty-fold, sixty-fold and one hundred-fold, and include a willingness to suffer for Christ in the process (Phil. 3:10).

2. Specifics

a. By definition all believers must be involved in sharing the Gospel (Mt. 28:19-20), speaking the truth (Eph. 4:15) and acting the truth (Acts 2: 42-47) in love.

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

c. 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 speaking gift, according to Paul is twofold, teaching and exhorting (Rom. 12:6, 7b, 8a), the acting gift threefold, sharing, caring and showing mercy (Rom. 12:7a, 8:b, c, d).

d. 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 three 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).

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

f. Gifts will manifest themselves in the course of surrendering to the threefold command structure. In other words, they will “pop out” in “the pressure cooker of obedience.”

g. Folks who do not know their gift are ignorant, indifferent, lazy, or may not claim to be Christians. That 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.

h. Those who have identified their gift will become “self-propelled” in their specific area, and live by the motto, “If you do not use us, you will lose us.”

i. If there are six different gifts, there will be *one* evangelistic gift, *two* speaking gifts, and *three* diaconal gifts, for ever 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 office.

j. 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). A deacon is supposed to do everything to permit the evangelists and pastors-teachers to do their job.

k. This structure should make it clear that evangelism should be done by officers, gift-recipients and Church members alike. This, in turn, should make it clear that all evangelism should be done in the context of the Church and with a view to the Church.

l. All evangelistic and pastor-teacher labors in the Church should have the worship of God in the splendor of holiness as its 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.

- I. The Message
- II. The Messenger
- III. The “Man”
- IV. The Method
- V. The Mobilization
- VI. The Manner.
- VII. Miscellaneous

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
 - c. A New Life: Ezek. 36:27
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: 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: 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 focus, as it aims at regeneration, justification, and sanctification.
2. The Gospel in its New Covenantal nature 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 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. From Joshua 5:2, 10, 15 through Ezekiel 36:25-27 to Acts 2:38

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 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).
 - b. 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).
 - c. Anyone with a new life simultaneously receives a new mission. Making disciples becomes the cutting edge of his life, (Mt. 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 implications of the Trinitarian message for the messenger is equally threefold.
 - a. They are co-laborers of God (1 Cor. 9), and as such must display authority (1 Th. 2:13), inclusive of zeal (John 2:17; 2 Tim. 4:2).
 - 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. The following questions can be posed in connection with prayer in the area of evangelism
 - (1) For what two reasons should one pray? Because of the reality of hell, and the utter impotence on the party 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), just as Peter in Acts 2 and Stephen in Acts 7 were bold.

(5) In what twofold manner should one pray? Both in fervency, agony of heart (Jer. 29:13; Dan. 9:3; Rom. 15:30), and without ceasing (Lk. 18:1; 1 Th. 5:17). 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)

(6) In what three settings 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). (See also **Appendix II.**)

4. 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).

III. The “Man” in Evangelism

1. The man apart from God, as has been established, has a rebellious heart, a guilty past, 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. 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.

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.

(1) 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). And (2) 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; Col. 2:8).

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 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. Tyre, Sidon, and Sodom would have repented, had they received the same “message” as Chorazin, Bethsaida, and Capernaum. This is a rather startling statement, to say the least!

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 to raise up the lowly and the oppressed!

4. 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.

(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) 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.

(5) 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 for ever!

(6) 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.

(7) All this 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!

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 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 Th. 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 Soul Winner*.

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 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. There is and must be

(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 himself, his time, skills, energies and resources on the line.

(5) A visible evidence that shows the implementation to be successful.

(6) Followers, attracted by the track record of accomplishment, who will make this vision their own.

(7) 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 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 // Evangelize).

b. I Cannot (Be Holy // Evangelize).

c. I Thirst (to Be Holy // Evangelize)

d. I Pray (to Be Holy // Evangelize)

e. I Shine (in Holiness // Evangelism).

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 Soul Winner*.

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

Diagram I

The Sinner	The Father	The Son	The Spirit	The Believer
Heart	Promise	Union	Rebirth	Repentant Faith
Independent from, rebellious to, & filled with enmity to God Gen. 6:5, Jer. 17:9, Rom. 3:11,18, 5:10	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	Old Heart crucified with Christ & New Heart raised up with Him Rom. 6:6,11, 2 Cor. 5:14,15,17	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	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	Promise	Substitution	Seal	Justification
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	A New Record Ez. 36:25 Against the Backdrop of the sacrificial system. Lev. 1-7	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	Eternity of the new record guaranteed by the indwelling Spirit given to God's children Eph. 1:13-14, 1 John 3:24	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	Promise	Source	Gift	Sanctification
Unable & Unwilling to live a life that is holy and pleasing to God John 6:44, 15:5, Rom. 7:18, 8:7-8	A New Life Ez. 36:27 Against the backdrop of the law of God. Ex. 20-24, Deut 5-26	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	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	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 S capture & 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 | : 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 SPARKPLUGS of Prayer

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

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. Range: 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. Attitude: Confidence (The Confidence of the King) (Hab. 2:1; Mt. 21:22, Jam. 1:5-7)
7. Quality: Fervency (The Fervency of the King) (Ps. 63:1; Jer. 29:12-13; Rom. 12:11-12; 15:30; Jam. 5:16)
8. Frequency: 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)
9. Framework: Small Groups (The Body of the King) (Mt. 18:19-20; Acts 13:2)
10. Concurrence (The Coalition of the King) (Mt. 18:19; Phil. 2:2; Rom. 15:30)

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 : Resistors (Lk. 18:8; Rom. 7:24)
- 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

