

# **BIBLICAL EVANGELISM**

**(A Syllabus)**

**By**

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# BIBLICAL EVANGELISM

## Foreword

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## Foreword

The following observations set the tone and direction 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 one’s self and one’s sin, 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 persecution of the world, and will not lose its shine when compared to the cares and 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: The Dynamic Setting of its Ministry

#### a. Topical Section

According to **Acts 1-12**, Biblical Revival is characterized by **Twelve Mighty Constituent Marks**: (1) Mighty Holy Spirit Power, (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 in (11) Mighty Combat in (12) Mighty Pursuit of the Grand Command (Mt. 28:19-20).

#### 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 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. In the past Church, it is the Exile and 70AD. The warning of the NT judgment for the future Church is Revelation 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), displaying a Reinforcement Ministry to *retain* Revival Status (Acts 14:22), and poised to enter a Recovery Mode to *regain* Revival Status (Rev. 2:5; 3:3).

#### c. Exegetical Section

Psalm 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 First or “Little Revival” (Ezra 9:8). The Psalm eyes a Second, or “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 which resembles a veritable Mt. Everest.

## *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, while in his subsequent 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 this backdrop can the equal “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 impressive 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 (implanted) heart of Jesus through his resurrection (1 Pet. 1:3). (2) The old past, which is filthy (Is. 64:6) and described as “dung” or “excrement” (Phil 3:8), is washed away on the cross and replaced with the (imputed) righteousness of Jesus (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 (imparted) 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 no more and no less than that Mankind’s Three Problems are offset by God’s Three Solutions, as Promised or Held out in Prospect by the Father, Personified or Produced by the Son and Personalized or Transported by the Holy Spirit!

## 2. The Structure of the Church: The Launching Pad of its Ministry (Appendix I)

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

(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). They must conscientiously oversee these three activities, model their hot ecclesiastical pursuit, and meticulously equip believers in them until they are all “certified” as the *Militia Dei* (Eph. 4:12).

(3) In addition, 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 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: 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). Hence the need for equipment!

(5) The giftedness will manifest itself in the course of one’s total surrender to the six-fold command structure. It will (only) “pop out” when pursued in heartfelt practice, that is, in “the pressure cooker of obedience,” “the boot camp of intensive training,” or the “microwave of rapid maturation.” When “run” full time, without interruption, such equipment “centers” should not need to go beyond three months.

(6) The threefold Office is open to qualified individuals (1 Tim. 3:1-13), who have displayed their giftedness in the area that must correspond with the Office to which they aspire or for which they are called.

(7) Folks who do not know their giftedness are ignorant, indifferent, lazy, or may not claim to be Christians. This is to say, they are either unaware of the biblical teaching, have no interest in the pressure cooker, regard it too much of a burden, or do not have a giftedness to start with. 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 abuse us, and you will lose us.” Unstoppably gifted believers constitute the core of the Church as the *Militia Dei*. They are the guarantee that the Church is always on the March.

(8) 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 the office of a Doctor or a Dentist.

(9) If the Evangelists (Office) and the evangelistically gifted are effective, the pastors-teachers will have enough to do in teaching the new converts to observe what God commands from Genesis to Revelation. As a result, they will always stand in need of deacons to serve as quartermasters of the Church who deal with all necessary logistics. The chosen and appointed seven-member *Ad Hoc* Committee to handle one specific problem in one specific instance (Acts 6:1ff) soon blossomed into a much-needed Office (Phil. 1:1).

(10) Deacons are, first, to cover every practical base to ensure that the evangelists and pastors-teachers can do their job uninterrupted (Acts 6:1ff). Second, they serve the membership at large as their second target audience wherever needed. The purpose of this “service” is three-fold. 1. To aim at making the total membership “self-sustaining.” 2. To have all members enjoy the *shalom* fellowship of the Church. 3. To set the train in motion for their equipment in sharing the Gospel, teaching the Word, and serve in their capacity as fully members of the Church. Refusal to embrace any portion of this threefold service may serve as a legitimate cause to terminate assistance. Third, shoulder to shoulder with evangelists and pastor-teachers they should labor outside the Church to expand the Kingdom as the opportunities arise (Gal. 6:10).

(11) In this Biblical Structure the Evangelist-Leaders (as Captains) should equip and mobilize the total Membership (as Soldiers) to Evangelize by means of the Gifted People (Lieutenants), just as the other two Officer-Leaders should equip and mobilize all believers for Ministry in their own areas of Teaching and Serving. For the equipment process to be effective each member should receive a short but concise Syllabus in each of the three areas to be taught and absorbed during 1/3<sup>rd</sup> of the equipment time in a Classroom Setting. Following this, mentors must take their students 2/3<sup>rd</sup> of the time in the field to model their ministry, subsequently to observe their students, and to refine them until they can be certified. At any rate, all Ministries should be done in the context of the Church with a view to the Church, and 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).

(12) The Office of Evangelist has been controversial and has often been dismissed on two counts. First, the Office is mentioned only three times in Scripture (Acts 21:8; Eph. 4:11; 2 Tim. 4:5. Second, Scripture does not specify the qualifications of an Evangelist. The first argument cannot hold water. All three passages are God’s inerrant and authoritative Word. No acceptable reason has ever been advanced to discredit these passages. The second argument does not fare any better. It is increasingly recognized that the term “elder” is an umbrella concept that covers apostles, prophets, evangelists as well as pastor-teachers. Hence, it is not mentioned as a special category in Eph. 4:11. So, when Paul enumerates the qualifications for “elders,” in 1 Tim. 3:1ff, he covers both evangelists and pastor-teachers (See for this, Joe Kohler, *The Forgotten Officer*).

## Note

Both these introductory items, the general one in A, 1 and the more specific one in A, 2, 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: Trinitarian & Triadic (See Appendix II)**

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 ironically 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 filthy “Cesspool” (Phil. 3:8)
  - c. An Unholy and Unproductive Life: John 15:5; Rom. 7:18; 8:7-8  
It resembles life-threatening “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. Kills the Cobra on the Cross and Produces the New Heart (“His Heart”) through his Resurrection: Rom. 6:6, 11; 2 Cor. 5:14, 15, 17; 1 Pet. 1:3
  - b. Washes the Cesspool through his Atoning Substitution and Secures the New Righteousness (“His Righteousness”) through his Resurrection: Is. 53:1-2; Rom. 4:25; 2 Cor. 5:21
  - c. Eliminates the Poison on the Cross and Supplies the New Life (“His Holiness”) through his Resurrection: John 15:5; Eph. 2:10; Gal. 2:20; Phil 4:13; Hebr. 10:20, 14
4. The Spirit: In his Saving 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 (held out in prospect) by God the Father (Jer. 31:31ff), personified (produced) by God the Son (Is. 42:6. 49:8), and personalized (transported) 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 8; 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: Message-Produced

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, sick or healthy, president or peasant, etc., but as *either saved or lost* (2 Cor. 5:14-21). There are essentially only two categories of people!

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 has an Evangelistic Ministry as part of one's DNA. The New Vision opens one's eyes for hell-bound sinners for the first time, a New Passion makes one turn in one's application to be put to work (Is. 6:8b), and a New Mission puts one permanently in the Evangelism field.

2. The Implication 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 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.

I. 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: Personal and Structural Depravity**

#### **A. Personal Depravity**

##### **I. On the one hand, all humans share a twofold essential sameness.**

1. They all have a blind and rebellious heart (“cobra”), a guilty and filthy past (“dung” or “excrement”), and an unholy and offensive life (“poison”). This emerged in Paradise though the Fall, is shown by God in symbol in Joshua 5:2, 10, 15, articulated 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 further 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 deserve the death penalty (Rom. 5:12-14). “All ‘heathen’ are truly lost.”

(a) The unregenerate both know God (Rom. 1:21) -- that is, in their rebel heart and with their brain (their right brain, if not their left), and at the same time do not know God (1 Th. 4:5; 2 Th. 1:8) -- that is, with their regenerate 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: so-called “law-keepers”), or as “religious sinners” (Rom. 2:17-29: “law teachers). However much the 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).

##### **II. On the other hand, 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 decisive difference in the presentation and

reception of the Gospel. Woe (Religious) Chorazin, Bethsaida, and Capernaum. (Moral) Tyre and Sidon would have repented, and (Immoral) Sodom would still be around, had they received the same “message.” This is a rather startling statement, to say the least! Since the “moral” and “immoral” folks are not less unregenerate, what explains this?

(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! In terms of imagined accomplishments “religious” folks have it over the “moral” ones and the “moral” folks over the “immoral” ones. Hence the moral and immoral ones are easier 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 two biblical principles (1) that all sinners are totally depraved and (2) 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 from the heart (1) that we will ever be given the power to persist in climbing the barriers of pride to reach unbelievers and (2) that God in his mercy will decide not to distance himself any longer or any further but rather 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 as well as exclude each other, unregenerate people will never be able truly to solve the one/many, the unity/plurality issue, or the sovereignty/responsibility, and the authority/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 in some detail:

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 relationships everywhere, in the animate world as well as in human society. (At least five human one/many spheres and authority relationships 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 Perfect 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 relationships. 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 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 own mind and its own conduct 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 in theory or practice fail by definition! In short, mankind's rebellion produced a dialectic in which the poles mutually presuppose as well as exclude each other. Their mutual presupposition will spur folks on to find a peaceful solution. Their mutual exclusion causes them to shipwreck again and again. The result is a perennial Sisyphus undertaking. Hope may spring eternal. But it always ends up in failure. Historically, the result has been ever-ongoing conflict, warfare, destruction, and eventually death, wherever the dialectic reigns, in thought, word, and in deed, whether in marriage, 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 or bring 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, 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 Magnetism in Evangelism: 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 15:16

## **V. The Momentum in Evangelism: Prayer (Appendix III)**

### **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: "The Canopy of Holiness"
  - 2. The Kingdom of God: "Climbing the Hill of Souls"
  - 3. The Will of God: "Climbing the Hill of Holiness"
- b. The Threefold Personal Process of ALL Prayer
  - 1. Daily Provision: The "Climbing Logistics"
  - 2. Daily Forgiveness: "Deficient Soldiers"
  - 3. Daily Protection: "Weak Soldiers"
- c. The Threefold Unshakable Ground of ALL Prayer
  - 1. The Kingdom of God: "Sovereignty"
  - 2. The Power of God: "Enablement"
  - 3. The Glory of God: "Beauty"

**Note the Structure of the Lord's Prayer:**  
**GOD, GOD, GOD / Me. Me, Me / GOD, GOD, 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 an Amazing Reality:**

A Gentile Woman (!) displays the internalized content of Jesus' First School. She 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 **Three Reasons** should one pray? The reality of hell, the utter impotence on the part of “the evangelist” to save anybody, and the equal impotence on the part of the sinner to save himself!

2. On what **Threefold Basis** should one pray? On the basis of the promise (Gen. 12:3, Is. 54:1ff.), the command of God (Mt. 28:19-20), and the election of God (Acts 13:48b).

3. For what **Three Categories of People** should one pray? For the leaders to direct (Eph. 6:18-19), for all God’s people to be obedient (Mt. 28:19-20), for the gifted people to lead the way! Not just for a few 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” to be followed by the “training of disciples which includes the making of disciples” is part of every Christian’s sanctification (Acts 8:4 and 11:18-19). Their function in the Church whether as Leaders, Members, or Gifted people is just their God-given “niche.”

4. For what **Three Characteristics** should one pray? For love (2 Cor. 5:14), 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 righteousness), 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 **Threefold 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” in persistent labor (Mt. 21:22; Lk. 18:1; 1 Th. 5:17; Jam. 1:6; 1 John 5:14), and due to the sovereignty of God also a pervasive “meekness.” They themselves can never produce repentance in others (or in themselves!). It is a gift of God (2 Tim. 2:25)

6. In what **Threefold Setting** should one pray? In private (Dan. 6:10), in public (Church: Acts 4:24, 12:12), but also in small groups (Acts 6:4, 13:1-3). In small groups the Holy Spirit seems to be present in a different, more tangible, and in the course of time in an ever more powerful way!<sup>1</sup>

## **VII. The Modes of Evangelism: Person and Situation Variable**

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.

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<sup>1</sup> See Jeremiah Barrs, *The Heart of Evangelism*, 45-48. He correctly emphasizes prayer as the indispensable starting point in Evangelism. After all, it is God who does and must “build the house” (Ps. 127:1).



## VIII. The Method in Evangelism (Appendix IV)

For The Blueprint of a Christian, see Appendix IV. This reflects the Message in Evangelism.

1. 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 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!

2. 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.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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).

## **VIII. The Mobilization in Evangelism: God-ward and Man-ward**

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**

AN ABUNDANT ADORATION of GOD for his **100%** when one is successful ... but **SHOULDERING THE BLAME** for one’s own **anemic** percentage when one is not (See for the proper humility in this context, Psalm 40:12).

### **Note**

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 Thomas Boston, *The Art of Man Fishing*, 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 be 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 Threefold Structure of the Church

### Graph

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#### A. The Leadership Layer

- |   |   |   |
|---|---|---|
| <b>1. Evangelist (Eph. 4:10c)</b>                   | <b>2. Pastor-Speaker (Eph. 4:10d)</b>                                   | <b>3. Deacon (Phil. 1:1)</b>  |
| <b>a. Must Evangelize</b>                           | <b>a. Must Pastor-Speak<br/>(Teach &amp; Exhort)</b>                    | <b>a. Must Serve<br/>(Share, Care, &amp;<br/>Show Mercy)</b>                          |
| <b>b. Must Train<br/>EVERYONE<br/>to Evangelize</b> | <b>b. Must Train<br/>EVERYONE<br/>to Speak<br/>(Teach &amp; Exhort)</b> | <b>b. Must Train<br/>EVERYONE<br/>to Serve<br/>(Share, Care &amp;<br/>Show Mercy)</b> |
- 
- 

#### B. The Gift Layer

- |   |  |  |
|---|--|--|
| <b>1. The Area of Evangelism<br/>(Mt. 4:19)</b> | <b>2. The Area of Speaking<br/>(1 Pet. 4:10a//<br/>Rom. 12:6b)</b>     | <b>3. The Area of Serving<br/>(1 Pet. 4:10b//<br/>Rom. 12:7a)</b>                              |
| <b>Gifted To:<br/>Share the Gospel</b>          | <b>Gifted To:<br/>a. Teach (Rom. 12:7b)<br/>b. Exhort (Rom. 12:8a)</b> | <b>Gifted To:<br/>a. Share (Rom. 12:8b)<br/>b. Care (Rom. 12:8c)<br/>c. Mercy (Rom. 12:8d)</b> |
- 
- 

#### C. The Membership Layer

- |   |   |   |
|---|---|---|
| <b>1. Daily Evangelism<br/>(Mt. 28:19;<br/>Acts 8:4ff; 11:19ff<br/>1 Cor. 10:32-11:1)</b> | <b>2. Daily Speaking<br/>(Eph. 4:15)<br/>a. Teaching (Mt. 28:20)<br/>b. Exhorting (Heb. 3:13)</b> | <b>3. Daily Service<br/>(Gal. 5:13)<br/>a. Sharing (Eph. 4:28)<br/>b. Caring (Rom. 16:1)<br/>c. Mercy (Mt. 5:7)</b> |
|---|---|---|
- 
-

## Appendix II: The Message in Evangelism

The Sinner	The Father	The Son	The Spirit	The Believer
<p style="text-align: center;"><b>Heart</b></p> <p>Independent from, rebellious to, &amp; filled with enmity to God</p> <p>Gen. 6:5, Jer. 17:9, Rom. 3:11,18, 5:10</p>	<p style="text-align: center;"><b>Promise</b></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 style="text-align: center;"><b>Union</b></p> <p>Old Heart crucified with Christ &amp; New Heart raised up with Him</p> <p>Rom. 6:6,11, 2 Cor. 5:14,15,17</p>	<p style="text-align: center;"><b>Rebirth</b></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 style="text-align: center;"><b>Repentant Faith</b></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>
<p style="text-align: center;"><b>Record</b></p> <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 style="text-align: center;"><b>Promise</b></p> <p>A New Record Ez. 36:25</p> <p>Against the Backdrop of the sacrificial system.</p> <p>Lev. 1-7</p>	<p style="text-align: center;"><b>Substitution</b></p> <p>Old Record atoned by Christ taking the sins upon Himself, paying the death penalty &amp; giving righteousness</p> <p>Isa. 53:1-2, 2 Cor. 5:21, Lev. 17:11, Rom. 3:24-25</p>	<p style="text-align: center;"><b>Seal</b></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 style="text-align: center;"><b>Justification</b></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>
<p style="text-align: center;"><b>Life</b></p> <p>Unable &amp; 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 style="text-align: center;"><b>Promise</b></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 style="text-align: center;"><b>Source</b></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 style="text-align: center;"><b>Gift</b></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 style="text-align: center;"><b>Sanctification</b></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 &amp; private Scripture &amp; prayer</p> <p>Acts 2:42, 1 Tim. 4:4-5</p>

## Appendix III: 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. 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) |

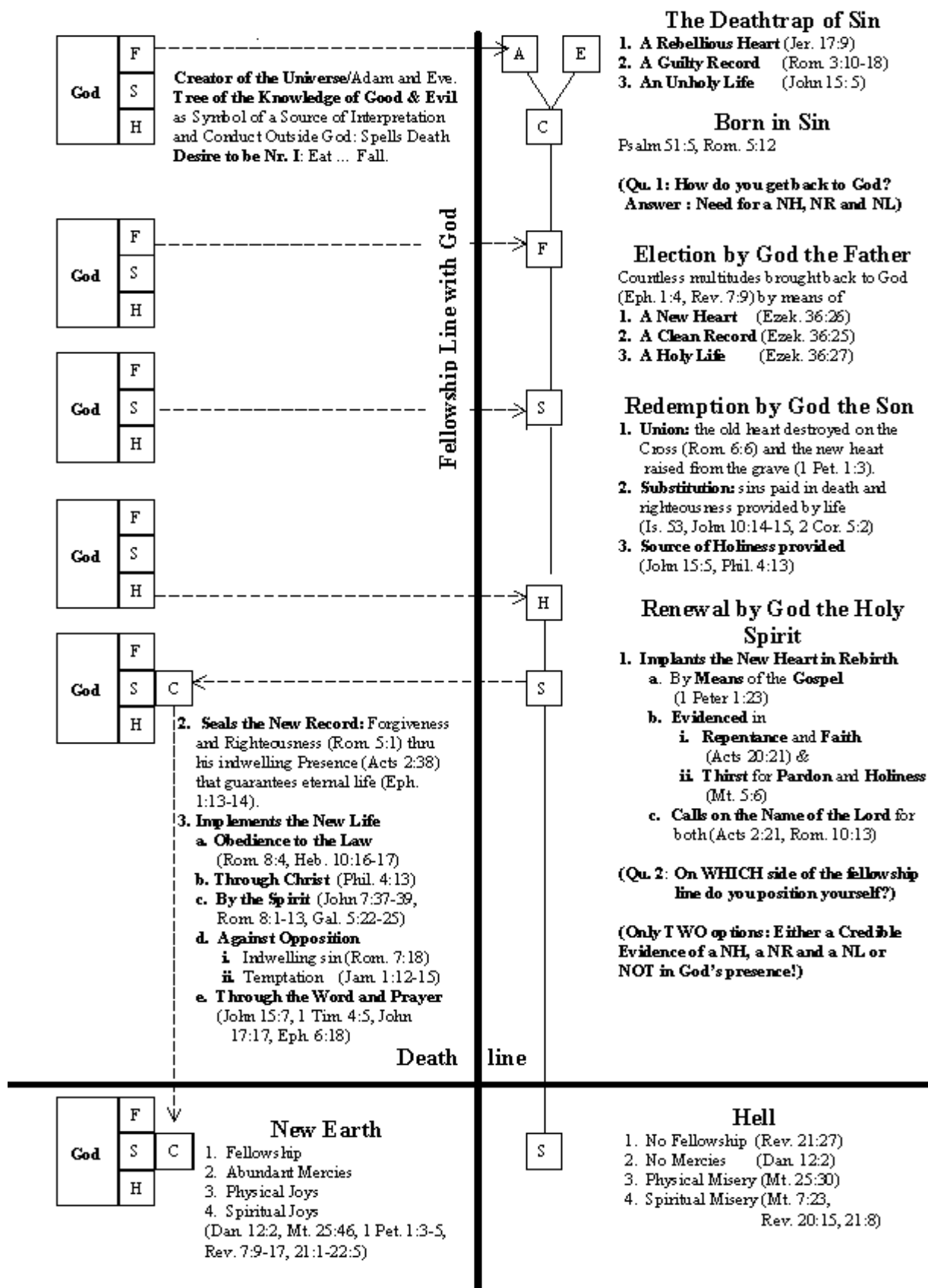
#### B. Six Personal Requisite Hallmarks

- |  |   |
|--|---|
| 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: (*Fellowship/Adoration/Confession/Thanksgiving/Supplication*)
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*; Austin Phelps, *The Still Small Voice*; Leonard Ravenhill, *Revival Prayer*; George Mueller, *Answers to Prayer*.

## APPENDIX IV: The Blueprint of a Christian





# The WAY to GOD

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From THREE

*DEADLY PROBLEMS*

To THREE

*SAVING SOLUTIONS*

Through the GRACE of

*THE TRIUNE GOD*

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**Ezekiel 36:25-27**

1. I Will remove your Heart of Stone and give you a Heart of Flesh
  2. I Will cleanse you from all your Filth and from all your Idolatry
  3. I Will put my Holy Spirit within you and cause you to obey my Law
-

**Man's Predicament Revealed by God's Convicting Diagnosis and  
Awesome Cure arising from his Matchless Love & Amazing Grace:  
"Why would you die? I take no pleasure in the death of a sinner!"  
(Ezek. 18:31-32; 33:16)**

=====

- I. The Plight of Man : You have THREE Deadly Problems of Sin**  
**II. The Provision of God: I have THREE Saving Solutions in Christ**  
**III. The Pledge of Grace : Call on Him for ALL THREE and you will be saved**  
**IV. The Prayer of Life : Have MERCY on me, a THREEFOLD Sinner!**
- =====

**INTRODUCTION: ADVANCE WARNING**

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**I. THE INDISPENSABLE NEED FOR GOD'S ILLUMINING GRACE**

1. Looking in the mirror, you may not see the Deadliness of your THREE PROBLEMS, as God's Word in Ezekiel 36:25-27 explains them to you. Why would you not? There are two main reasons for this. The Abuse of God's "Common Grace" and the Necessity of God's "Special Grace!"
2. Providentially, God's "Common Grace" tempers the magnitude of the Three Problems, restrains them from breaking out to the full, and plentifully enriches life through all types of people, circumstances, events, opportunities, enjoyments, skills, achievements, etc. Ironically, God's abundant goodness that is expressed in all this is designed to lead you to repentance (Rom. 2:4). But man's blind and impenitent heart uses it as a cover to minimize the seriousness of its sinful condition, to question the reality of the wrath of God, and to laugh off the idea of an impending judgment (Rom. 2:5-6).
3. Only God's "Special Grace" can give you the sobering and much-needed 20/20 vision (Acts 16:4) when through the Holy Spirit He opens your eyes (John 3:5; 1 Cor. 2:12), and the stark reality and enormous impact of Human Depravity dawns on you (John 16:8). The Holy Spirit is also the only one who convicts sinners of the Judgment as the Just Penalty of the Threefold Transgression of the Law of God and as the inevitable outflow of his Holiness (John 16:8).

**II. THE HEARTFELT HUNGER FOR GOD'S AMAZING MERCY**

1. But once convicted of the guilt (John 16:8, 10) and shame (Rom. 6:21) of the criminal wickedness of your THREE problems, you will loathe yourself for your brazen mutiny before God that produced such intense worldwide suffering and such immense global destruction (Ezek. 20:43; 36:31).
  2. Recognizing that the Judgment of God upon your THREEFOLD wickedness could not be more certain (Heb. 9:27), and is more than deserved (Ezra 9:13), you will increasingly wonder whether there can be a Way to Escape, especially in the light of the unfathomable horror of the wrath of God on the Cross of Christ. The Cross accentuates the depth of human depravity and the enormity of Divine wrath. It displays the inevitability of the Coming Judgment for all who hold on to their Three Problems. But it also opens an Escape by producing the Three Solutions of God's Matchless Love and Amazing Grace!
  3. Aware of all these facts, you will recognize that only God can turn you to Himself to obtain his mercy as your only escape. So, drawn by the reality of the Grace of God, you will earnestly call on the Father, the Son and the Holy Spirit as the only Way (John 14:6) to obtain the THREE Solutions needed for salvation (Ezek. 36:37; Joel 2:32; Acts 2:21; Rom. 10:13). Remember, salvation is not "for the earning," in whole or in part, nor "for the taking," in any way, shape or form, but "for the asking" in all humility ... only!
- =====

**NOW ON TO GOD'S DETAILED DIAGNOSIS OF THE THREE  
PROBLEMS AS WELL AS THE CURE FOR THE THREE SOLUTIONS  
THAT DISPLAY HIS MATCHLESS LOVE AND AMAZING GRACE**

# I. The Plight of Man

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## God's Convicting Diagnosis: You Have THREE Problems of Sin

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### 1. You Have a REBELLIOUS HEART

"Then the Lord saw that the wickedness of man was great on the earth, and that every intention of the thoughts of his heart was only evil continually" (Gen. 6:5). "The heart is deceitful above all things and is desperately wicked. Who can know it?" (Jer. 17:9)

*According to the Psalmist, the Rebel Heart resembles a Cobra*

"The wicked are estranged from the womb. They have venom like a Serpent, like a deaf cobra that stops up its ear" (Ps. 58:3-4)



### I Ask You:

Have you ever broken God's Law by your failure or refusal to fear Him and love Him for who He IS (Commandment 1), for what He SAYS (C2), for what He DOES (C3) and to spend QUALITY time with him in his Word and in Prayer (C4)?

*This shows Problem #1: Your Rebellious Cobra Heart!*

### 2. You Have a FILTHY PAST

"We are all as an unclean thing and all our righteousness is as filthy rags" (Is. 64:6). "Now Joshua was clothed with filthy garments" (Zech. 3:3)

*According to Paul, the Filthy Past resembles Dung*

"I have suffered the loss of all things, and do count them but dung that I may win Christ" (Phil. 3:8)



### I Ask You:

Have you ever broken God's Law in your failure to love your neighbor by disobeying AUTHORITIES (C5), by your AVERSION to others (C6), by sexual IMPURITY (C7), by STEALING (C8) or LYING (C9)?

*This shows Problem #2: Your Filthy Dung (Excrement) Past!*

### 3. You Have a DESTRUCTIVE LIFE

"There is no one who does good. Not one! Their throat is an open grave. Their mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their paths" (Rom. 3:12-16)

*According to James, the Destructive Life resembles Poison*

"The tongue is a world of iniquity. It defiles the entire body and is set on fire by hell. It is a restless evil and full of deadly poison" (Jam. 3:6-8)



### I Ask You:

Have you ever broken God's Law by your envy or your failure to love God and the neighbor from your heart without any reservation (Commandment 10)?

*This shows Problem #3: Your Destructive Poisonous Life!*

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## THE SOBERING REALITY OF GOD'S RIGHTEOUS JUDGMENT

1. Because of the flagrant persistence of the Three Problems (Gen. 6:5), God was sorry that he made man, and proceeded to drown all of early mankind in the Flood (Gen. 7:23). Only ONE MAN escaped with his family. Were it not for God's astounding grace, he would not have made it either (Gen. 6:8).
2. Because of its ongoing failure to deal with the Three Problems (Ezek. 18:31), God Exiled Israel. Only a MEAGER REMNANT escaped (Rom. 11:5). Without God's grace, none would have been exempt (Is. 1:9).
3. Because of the stubborn refusal to embrace the Three Solutions in our Lord Jesus Christ, much of mankind will face eternal damnation. Were it not for Him shouldering God's wrath on behalf of sinners, EVERYONE would stand condemned in the Judgment (Rom. 3:5-8; 2 Thess. 1:6, 8-9).
4. The three Biblical Judgments of the Flood, the Exile, but above all Eternal Damnation, which is the conscious and unending punishment upon the rebellious, guilty and polluted sinner (Mt. 25:46; Rev. 14:9ff) indicate the DEPTH of the Threefold Depravity of Man, and the ENORMITY of the Fully Deserved Wrath of a thrice Holy God.

## II. The Provision of God

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### A. In his Love God the Father *PROCLAIMS* the Grace of the New Covenant (Jer. 31:31ff) and *PROMISES* its Three Solutions (Ezek. 36:25-27)

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#### 1. “I promise you a HEART TRANSPLANT”

“I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh” (Ezek. 36:26)

#### Tell Yourself:

Without a New Heart I cannot see or enter the Kingdom (John 3:3,5)

#### 2. “I promise you a CLEANSING BATH”

“I will sprinkle clean water on you, and you will be clean; and I will cleanse you from all your filthiness and from all your idols” (Ezek. 36:25)

#### Tell Yourself:

Without a New Righteousness I have no peace with God (Rom. 5:1)

#### 3. “I promise you a POTENT ANTIDOTE”

“Moreover, I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances” (Ezek. 36:27)

#### Tell Yourself:

Without a new Holiness I have no fellowship with God (Heb. 12:14)

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### B. In his Love God the Son *PERSONIFIES* the Grace of the New Covenant (Is. 42:6) and *PRODUCES* through His Crucifixion and Resurrection the Three Solutions that the Father Promises.

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#### 1. In his Crucifixion He Exterminates the Three Problems

- He ERADICATES The Rebellious Cobra Heart.* “We died to sin. Our old self was crucified with Christ” (Rom. 6:2, 6); “I have been crucified with Christ (Gal. 2:20).
- He PURGES the Filthy Excrement Past.* “In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace” (Eph. 1:7); “He is our propitiation through faith in his blood (Rom. 3:25); “They have washed their robes and made them white in the blood of the Lamb” (Rev. 7:14).
- He ELIMINATES the Destructive Toxic Life.* “By his will we are sanctified through the offering of the body of Jesus Christ once and for all” (Heb. 10:10).

#### 2. Through His Resurrection He Produces the Three Solutions

- He SUPPLIES His Own Heart.*

“We are alive unto God through Jesus Christ our Lord” (Rom. 6:11); “Though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed” (Rom. 6:11); “For I delight in the law of God” (Rom. 7:22).



- He CONFERS His Own Righteousness.*

“You are in Christ Jesus who became to us wisdom from God, and righteousness” (1 Cor. 1:30); “He made Him to be sin on our behalf that we might become the righteousness of God in Him” (1 Cor. 5:21).



- He DISPENSES His Own Holiness.*

“You are in Christ Jesus, who became to us wisdom from God, and sanctification” (1 Cor. 1:30); “For we are His workmanship, created in Christ Jesus for good works” (Eph. 2:10).



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**C. In his Love God the Holy Spirit *PERSONALIZES* the Grace of the New Covenant (Is. 59:21) and PROVIDES the Three Solutions that the Father Promises and the Son Produces.**

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**1. He IMPLANTS the Heart of Jesus in Rebirth through the Preached Word**

“Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God” (John 3:5); “You have been born again through the living and enduring Word of God. This is the Word that was preached to you” (1 Pet. 1:23, 25).

*When the Spirit implants the New Heart:*

- a. It acknowledges the guilt and shame of the three problems of sin in heartfelt repentance and wants to get rid of these three barriers to the fellowship with God (Ezek. 18:31-32)
- b. It embraces the Lord Jesus for the three solutions of grace in heartfelt faith and wants to obtain them to return to the communion and service of God (1 Thess. 1:9).

**2. He SEALS the Imputed Righteousness of Jesus by his Indwelling Presence**

“Repent unto the forgiveness of sin and you will receive the gift of the Holy Spirit (Acts 2:38); “After listening to the message of truth, the gospel of your salvation – having also believed, you were sealed in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance with a view to the redemption of God’s own possession, to the praise of His glory” (Eph. 1:13-14).

*Because the Holy Spirit seals the New Righteousness:*

- a. He guarantees that it never can or will be withdrawn again (Rom. 8:30, 33)
- b. This cannot possibly produce licentious living because the new heart, bent on seeking holiness (Rom. 6:1-12), has no appetite for sin (1 John 3:9), and the indwelling Spirit, bent on implementing holiness (Rom. 8:1ff) writes the Law of God by means of their minds (Rom. 12: 2b; Heb. 8:10a) on the regenerate heart of all believers (Heb. 8:10b) to produce a fully transformed life (Rom. 12:2a).

**3. He IMPLEMENTS the Practical Holiness of Jesus through the Church**

“For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death that the righteous requirement of the Law would be fulfilled in us who do not walk according to the flesh but according to the Spirit” (Rom. 8:2, 4); “Let us consider how to stimulate each other to love and good deeds, and do not forsake your assembling together, as is the habit of some, but exhort each other, and all the more as you see the day drawing near” (Heb. 10:24-25).

*When the Holy Spirit implements the New Holiness, he utilizes the Church to instill daily Repentance and Faith, leading to daily Forgiveness, and crowned with daily Holiness (Acts 26:18) in Obedience to the Law of God (Rom. 1:5; 16:26; Heb. 8:10) by means of the Fourfold Means of Grace (Acts 2:42)*

- a. The Teaching of the Apostles so as to Absorb the Word of God (John 8:31; 2 Tim. 3:16)
- b. The Fellowship of the Believers to Share the Apostolic Teaching until every member of the Body of Christ is saturated with it (Mal. 3:16).
- c. The Supper of the Lord as the New Covenant personified to Live out the Apostolic Teaching in ever-on-going repentance and faith, forgiveness and holiness (1 Cor. 11:25).
- d. The Persistence in Prayer to sanctify the Name of God to advance the Kingdom of God and to obey the Will of God (Mt. 6:9-10; Lk 18:1-8)!

# III. The Pledge of Grace

## 1. The Backdrop of the Pledge

### a. Man is Responsible to Clean up his own Mess but is Incapable of doing so!

- (1) “Make yourself a new heart. Get rid of all your past transgression, and produce a new spirit of holiness” (Ezek.18:31)!
- (2) But “I cannot give myself a heart transplant! I need a Donor” (Rom. 6:6, 11). “I cannot blot out my sinful past! I need a Substitute” (2 Cor. 5:21). “I cannot produce holiness! I need a Fountain” (John 15:5). And to top it all off, “I cannot even come to Christ unless the Father who sent him draws me” (John 6:44, 65; Acts 16:14) through the Holy Spirit (John 3:5)

### b. Man is Unwilling to clean up his Mess and must be convicted of this Predicament!

- (1) “You are also unwilling to come to me in order to have life” (John 5:40). Only “the Holy Spirit can open your eyes and convict you of sin, of righteousness, and of Judgment” (John 14:8)!
- (2) So “what must I do to be saved” (Acts 16:30)? “I *must* return to God. But I recognize that I *will not* do so, as long as I have a rebel heart; that I *cannot* do so as long as I have a filthy past; and that I *may not* do so, as long as I have a destructive life. What, then, must I do” (Acts 2:37)?

## 2. The Beauty of the Pledge

### a. Call on the Name of the Lord: “God, be merciful to me, a TRIPLE sinner” (Lk. 18:13; Acts 2:21)

- (1) Ask Jesus in Heartfelt Repentance to Exterminate your Three Problems on the Cross, “Repent unto the forgiveness of sins, and you will receive the gift of the Holy Spirit (Acts 2:21, 38)
- (2) Ask Jesus in Heartfelt Faith to Grace you with his Three Solutions through his Resurrection: “To whom else can I go (John 6:68) to turn from darkness to light, to receive forgiveness of sin and an inheritance among those who are sanctified through faith in you?” (Acts 16:31; 26:18).

### b. And you will be saved: “Be assured that when you ask in repentance and faith God *will* answer” (Mt. 7:78), and “*will* grant you forgiveness and the gift of the Holy Spirit” (Acts 2: 38; 16:31).

- (1) You will be a “Hopeful Convert,” until you become a “Devoted” and an “Assured Convert,” desiring to show the fruit associated with the gift of the Spirit. “Every good tree bears good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. You will know a tree by its fruit” (Mt. 7:17, 20; see also Mt. 3:8; Acts 26:18, 20).
- (2) You will be a “Devoted Convert,” when you embrace the Church as the Family of God, the Body of Christ and the Workshop of the Holy Spirit, and with it dedicate yourself to the teaching of God’s Word, to the fellowship of believers, to the Supper of the Lord, and to a life of Prayer (Acts 2:42).
- (3) You will be an “Assured Convert,” when you begin to show fruit. “I am the vine, you are the branches. He who abides in me and I in him, he bears much fruit. When you abide in me, and my words abide in you, you will ask whatever you wish, and it will be done for you. My Father is glorified by this that you bear much fruit and so prove to be my disciples” (John 15:5, 7, 8; see also Acts 2:42; 1 John 3:19-23).
- (4) You will be a “Productive Convert,” when (a) you take the Grand Command to heart “to make and train disciples” (Mt. 28:19-20; also 1 Chr. 16:23; Lk. 24:46-47; Acts 26:18; and (b) are certified in daily evangelism (Mt. 28:19; Acts 11:19-20), daily speaking of the truth in love (Eph. 4:15) and daily service (Gal. 5:13) by means of Godly teaching and hands-on experience.
- (5) You will be an “Unstoppable Convert,” when in the course of your training as a disciple of Christ (Mt. 28:20) you have identified your Gift, whether (a) in Evangelism (Mt. 4:19), (b) in Speaking God’s Word (1 Pet. 4:11a) or (c) in Serving (1 Pet. 4: 11b).

### **3. The Embrace of the Pledge**

#### **a. The Encouragement**

- (1) God does not delight in the death of the sinner, “As I live, declares the Lord God, I take no pleasure in the death of the wicked, but rather that the wicked turn from his way and live. Turn back from your evil ways, for why will you die? Turn and live” (Ezek. 18:30b-32; 33:11). “Today is the day of salvation” (2 Cor. 6:2)!
- (2) Jesus came to seek and save the lost, and earnestly invites them to come to him for all three solutions to their three problems of sin, “Come to me, all who are weary and heavy-laden, and I will give you rest” (Mt. 11:28).

#### **b. The Obligation**

- (1) God’s Command is for all of mankind to repent, “Having overlooked the times of ignorance, God now commands all people everywhere to repent” (Acts 17:30). In a word, you are obliged to call on the name of the Lord to normalize your relationship to him!
- (2) God’s Anger comes upon all who refuse to obey: “A king gave a feast for his son, and sent out his servants to invite men to it. But they paid no attention. Some seized his servants, treated them shamefully and killed them. The King was angry, sent his troops and destroyed them” (Mt. 22:2-7).

### **4. The Impact of the Pledge**

#### **a. Two Opening Questions**

- (1) Is God tugging at your heart strings? Are you alarmed and convicted about your Three Problems (John 16:8)? And is your urgent question, “What must I do” (Acts 2:37)?
- (2) Does the marvel of God’s Three Solutions grip you (Eph. 2:4-10)? Do you here and now desire to get rid of your Three Problems in repentance, and embrace Jesus in faith for his Three Solutions (Acts 2:37)?

#### **b. Two Concluding Questions**

- (1) Do you recognize that in desiring this you hunger for both forgiveness and the gift of the Spirit (Acts 2:38)? Do you understand that you can count on the Holy Spirit to equip you in the Church to observe whatever God commands you (Mt. 28:20)? So, what prevents you from going on your knees and what keeps you from turning to God by calling on Jesus for a heart of repentance and faith, for the forgiveness of your sins, and for holiness of life (Acts 2:21; 26:18)?
- (2) If there is any hesitation, do you understand that God does not delight in the death of a sinner (Ezek.18:32), that it is offensive to God to remain a rebel, and that the Day of Salvation is now (2 Cor. 6:2)? Why, then, would you wait to seek the Lord (Is. 55:6-7), especially when you recognize that your life is a mist, here today and gone tomorrow (Jam. 4:14)?



## **IV. The Prayer of Life**

### **1. Your Fourfold Prayer**

- a. Father, I thank you that the Holy Spirit has convicted me of my THREE problems and is pointing me to Jesus for the THREE solutions (John 16:8-10).
- b. Lord Jesus, I repent and believe. Have mercy on me a TRIPLE sinner. Exterminate my cobra heart, my dung/excrement past, and my toxic life on the Cross, give me your heart, your righteousness, and your holiness through your Resurrection, and make me your Disciple (Acts 2:21).
- c. Holy Spirit, equip me as a Disciple of Christ through the Church to observe whatever you command me, and as an essential part of this use me to turn others into disciples as well (Mt. 28:19-20).
- d. Father, Son and Holy Spirit, thank you for adopting me into your family and giving me the privilege to worship you in the splendor of holiness (Ps. 96:9).

### **2. The Fourfold Outcome**

- a. You call on the Triune God in this manner and you will enter into fellowship with him (Rom. 10:13)
- b. He will exult over you with joy, adopt you in his family and assure you with his love (Zeph. 3:17).
- c. He will train and equip you for ministry through the Church as the Residence of the Father, the Body of Christ and the Workshop of the Holy Spirit.
- d. You will love him with joy inexpressible and full of glory (1 Pet. 1:8) and worship him in the obedience of faith (Rom. 1:5; 16:26) and the splendor of holiness (Ps.96:9).

### **3. A Fourfold Exhortation**

- a. Seek both God and the holiness of his Law daily in all humility (Zeph. 2:3) so that you, filled with the Holy Spirit (Acts 4:32; Eph. 5:18) will enjoy his fellowship, sense his Presence (Phil. 4:6) and experience the smile of God's approval.
- b. Seek to read the Scriptures and to pray daily until you are a Bible-holic and a Prayer-holic and the failure to be in the Word and Prayer (John 15:7; 1 Tim. 4:4) causes you extreme pain.
- c. Seek daily to Evangelize (Mt. 28:19), to Speak the Word in Teaching (Eph. 4:15) and Exhortation, and to Serve (Gal. 5:13) in Sharing (Eph. 4:28), Caring (Rom. 16:2) and Showing Mercy (Mt. 5:7).
- d. Seek to determine your gift in the area of Evangelism, Speaking the Word or Serving, and so become "unstoppable" through your Giftedness either in hot pursuit of the Grand Command "to make" or "train disciples" (Mt. 28:19-20), or in tirelessly providing the logistics to facilitate both (Acts 6:1ff)



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## CONCLUSION: A FINAL REMINDER

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**As a Christian you are, by definition, a Disciple (Acts 6:7).  
Disciples are “learners,” “pupils,” “students,” who are “called” to be “sent”  
(Mk. 3:14; Lk. 6:43; John 20:21).  
Your Calling is Radical, and your Mission is All-embrasive!**

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### I. YOUR RADICAL CALLING

1. As a Disciple you are (a) to follow Jesus (Mt. 4:19; Mk. 1:16-20), whatever the cost (Lk. 9:21), (b) to adhere to him, regardless of the refusal of others (John 6:68), (c) to absorb his teaching without reservation (John 8:31; Acts 2:42), (d) to surrender to it in total obedience (Mt. 28:20; John 11:16; Rom. 1:5; 16:26), (e) to renounce everyone and everything else who stands in the way (Lk. 14:26, 33), and in the process to glorify God by bearing *much* fruit as a proof of your Discipleship (John 15:8).
2. Every genuine Disciple possesses Jesus’ Heart in Regeneration (Rom. 6:6-11) and with it a New VISION for the Kingdom to advance (2 Cor. 5:16), Jesus’ Righteousness in Justification (2 Cor. 5:21), and with it a New PASSION for the Kingdom to expand (Is. 6:8), and Jesus’ Holiness in Sanctification (Heb. 10:10), and with it a New MISSION for the Kingdom to forge ahead (Mt. 28:19-20).
3. With this the Prayer for Laborers, urged by Jesus (Mt. 9: 38), has been heard. Every New Christian is simultaneously a New Laborer BY DEFINITION! In principle therefore the Laborers are ABUNDANT in number. But in practice they MUST be trained to be operational and effective!

### II. YOUR ALL-EMBRACIVE MISSION

1. You are “sent” (a) to “get your feet wet” as an apprentice in hands-on ministry (Lk. 9:1ff, 23ff; 10:1ff), (b) to mirror Jesus fully (Lk. 6:40; 9:23-24; 1 Cor. 11:1), (c) to embrace the implication of “dying” to be fruitful (John 12:24; 21:18-19; Phil. 3:10), (d) to experience the direst consequences upon your faithfulness (John 15:18), and (e) to multiply in the process (Acts 6:7; 1 Thess. 1:8).
2. You will progress from a Devoted Disciple in pursuit of the Four Means of Grace, the Word, Fellowship, the Lord’s Supper and Prayer (Acts 2:42) to an Assured Disciple perfecting Holiness of Life in the fear of the Lord (John 15:1ff; 2 Cor. 7:1) and from a Productive Disciple in obedience to the Grand Command (Mt. 28:19-20; 1 Thess. 1:6-8) to an Unstoppable Disciple in the exercise of your spiritual giftedness in making Disciples (through evangelizing), training Disciples (through teaching or exhorting), or supplying the logistics for all the ministries of the Church in serving (through sharing, caring or showing of mercy) (See Mt. 4:19; Rom. 12:3-8; and 1 Pet. 4:10-11).
3. With this, your Equipping through the Church (Eph. 4:11-16), mandated by the apostle Paul (2 Tim. 2:2), becomes unavoidable. It consists of Five Phases: Trainers (a) Teach Trainees from a short Manual in a Classroom setting, (b) are a Model for them in the Field, (c) Observe them in that same Field, (d) Refine them in Personal Mentoring, and (e) Certify them. As a Genuine Disciple you eagerly embrace this Training process until you receive your “Diploma” in Evangelism, in Speaking the Word, as well as in Serving, and in due time you will see your Unstoppable Giftedness emerge in one of these three Areas to advance the Kingdom of God to the Glory of God by bearing much fruit (John 15:8).

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**Through Calling upon the Name of the Lord you turn into a Genuine Disciple of Christ in a Fivefold way:**

- 1. You are a “Hopeful Disciple,”** until you show the fruit associated with the gift of the Holy Spirit
  - “Every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit...Thus you will recognize them by their fruits” (Matthew 7:17-18, 20)
- 2. You are a “Devoted Disciple,”** when you embrace the Church as the Family of God, the Body of Christ, and the Workshop of the Holy Spirit, and pursue the Four Means of Grace
  - “They devoted themselves to the apostles’ teaching<sup>1</sup> and the fellowship<sup>2</sup>, to the breaking of bread<sup>3</sup> and the prayers<sup>4</sup>” (Acts 2:42)
- 3. You are an “Assured Disciple,”** when you begin to show the fruit of holiness!
  - “I am the vine, you are the branches...If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you. By this my Father is glorified, that you bear much fruit and so prove to be my disciples” (John 15:5, 8)
- 4. You are a “Productive Disciple,”** when you obey the Grand Command to make and equip disciples!
  - “Go therefore and make disciples of all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you” (Matthew 28:19-20)
- 5. You are an “Unstoppable Disciple,”** when in the course of your equipment as a disciple of Christ (Matthew 28:20), you have identified your Gift, whether in Evangelism, in Speaking God’s Word, or in Serving!
  - “Follow me, and I will make you fishers of men” (Matthew 4:19)
  - “As each one has received a gift, use it to serve one another, as good stewards of God’s varied grace: whoever speaks, as one who speaks the oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ” (1 Peter 4:10-11)

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# The Way to God



**To**  
**Three Saving Solutions**  
***through***  
**the Grace of**  
**The Triune God**  
**Ezekiel 36:25-27**

- 1. I will remove your heart of stone & give you a heart of flesh**
- 2. I will cleanse you from all your filth and your idolatry**
- 3. I will put my Spirit within you and cause you to obey my law**

## GOD SAYS:

You have 3 DEADLY Problems of Sin

### 1 You have an evil and rebellious heart that resembles a cobra

- “The heart is deceitful above all things, and desperately sick; who can understand it?” (Jeremiah 17:9)
- “The wicked are estranged from the womb; they go astray from birth, speaking lies. They have venom like the venom of a serpent, like the deaf cobra that stops its ear” (Psalm 58:3-4)



*Because of your Cobra Heart*

### 2 You have a vile and filthy past that resembles a bloody rag or dung

“We have all become like one who is unclean, and all our righteous deeds are like filthy rags” (Isaiah 64:6)

“I count everything as loss because of the surpassing worth of knowing Christ Jesus...For his sake I have suffered the loss of all things and count them as dung, in order that I may gain Christ” (Philippians 3:8)



*Because of your Cobra Heart and your Excrement Past*

### 3 You have a selfish and destructive life that resembles poison

- “There is none righteous, not even one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one” (Romans 3:10-12)
- “No one can tame the tongue. It is a restless evil, full of deadly poison” (James 3:8)



## GOD URGES:

Cast away from you all the transgressions that you have committed and get yourself a new heart and a new Spirit. Why would you die? I do not take pleasure in the death of a sinner. So, turn to me for all three solutions and live (Ezekiel 18:31-32)

## GOD PROMISES:

I provide 3 LIFE-GIVING Solutions of Grace

### 1 I remove the heart of stone through the Cross † of Jesus and give you His heart through His Resurrection



- “I will give you a new heart and put a new Spirit in you; I will remove from you your heart of stone and give you a heart of flesh” (Ezekiel 36:26)
- “We know that our old self was crucified with Christ...so that we would no longer be enslaved to sin...dead to sin and alive to God in Christ Jesus.” (Romans 6:6,11)

▶ *With a New Heart, you repent of your sins, and in faith you embrace Christ only for salvation.*

### 2 I cleanse you of all your filth thru the Cross † of Jesus and credit you with His Righteousness through His Resurrection



- “I will sprinkle clean water on you, and cleanse you from all your filth and all your idols” (Ezekiel 36:25)
- “For our sake He made Him to be sin who knew no sin, so that in Him we would receive the garment of Christ’s righteousness” (2 Corinthians 5:21, Revelation 7:9)

▶ *With a New Heart and a Cleansed Past, you are eager to pursue a New Life.*

### 3 I eliminate the destructive life through the Cross † of Jesus and grant you His holiness through His Resurrection

- “We have been sanctified through the offering of the body of Jesus Christ once for all” (Hebrews 10:10)
- “I will put my Spirit within you and cause you to walk in my statutes and be careful to obey my rules” (Ezekiel 36:27)
- “Repent and be baptized...in the name of Jesus Christ for the forgiveness of sins, and you will receive the gift of the Holy Spirit” (Acts 2:38)

GOD	MAN
1: Do not worship any other gods	5: Honour your father & mother
2: Do not make any idols	6: Do not murder
3: Do not misuse the name of God	7: Do not commit adultery
4: Keep the Sabbath holy	8: Do not steal
	9: Do not lie
	10: Do not covet

## GOD COMMANDS:

Call on the Name of the Lord in Repentance and Faith for all Three Solutions and you will be saved (Acts 2:21; Romans 10:9-10)