

THE GOSPEL GRID

Part 1 – Understanding who God has called you to reach.

Intro: Sometimes Christians feel overwhelmed and under equipped when thinking about taking the gospel to those around them. Over the next four sessions, we want to equip believers with a biblical grid to assist them as they do their part in reaching the lost around them with the gospel of Jesus Christ. The grid will consist of the following four questions:

- 1.) Who has God placed into my life to reach with the Gospel?
- 2.) What is the mindset of those that God has called me to reach?
- 3.) What is the gospel and how should I communicate it?
- 4.) What is my plan to reach those around me with the Gospel?

Question #1 – Who has God placed into my life with the gospel?

Identifying our physical communities –

- Every one of us has two different communities of people.
 - i. Those we don't know – The Geographical Community
 - ii. Those we know – The Relational Community
- During the past 50 years, there have been emotional pleas to reach one of these communities as the expense of the other.
- Surveys reveal that approximately 80% of people who are Christians were lead to Christ through a relationship.
- Generally, sharing your faith with someone you don't know may be easier, but witnessing to those in your relational community usually makes the most impact.
- The Scriptures reveal that both groups were targeted by Christ, the apostles, and the early church.
- God has put you in a specific place (job, home, school, family and church) for a specific reason.

1. Geographical Community -

- a. The geographical community would be defined as those people you don't know personally who live, play, or work around you.
- b. The people live within a reasonable driving distance to your church or a walking distance from your home.
 - i. Your Church's Geographical Community – 5-25 minute commute
 - ii. Your Personal Geographic Community – Neighborhood, work and school
- c. Examples in Scripture of reaching people in the geographical community (no personal relationships before the Gospel was presented)
 - I. Jesus and the paralytic man – Mark 2:1-12
 - II. Jesus and Zacchaeus – Luke 10
 - III. Jesus and Nicodemus – John 3
 - IV. Jesus and the woman at the well – John 4:4-26
 - V. Jesus and the man born blind – John 9
 - VI. Phillip and the Ethiopian eunuch – Acts 8:26-40
 - VII. Paul and Silas to the Philippian Jailer – Acts 16:16-34
 - VIII. Paul to the men on Mar's Hill – Acts 17
 - IX. Paul and Agrippa – Acts 26
- d. Identify your specific geographical community (area, streets, groups, or individuals)
 - i. Church: _____
 - ii. Home: _____
 - iii. Work: _____
 - iv. Social Network: _____

- e. What is your responsibility toward this community
 - i. Be involved – “Great Commission”
 - ii. Model the Gospel – I Peter 3:1; Matt. 5:13-16
 - iii. Love/Serve – Matt. 22:39
 - iv. Pray for Open Doors – Col. 4:3-6
 - v. Proclaim the Word – Mark 16:15
 - vi. Target specific members of your *Geographical Community* and bridge them into your *Relational Community*. (Ambassador – 2 Cor. 5:20, Adapt – I Cor. 9:19-23)

2. Relational Community –

- a. These are the people that you know personally.
- b. Most estimates are that the average person knows 75-250 people relatively well.
- c. These could involve neighbors, co-workers, friends, relatives, and family members
- d. People we share things with – jobs, hobbies, interests, money, vision, fun, and experiences
- e. These people already know us, so when we present the Gospel to them, we should at least have a hearing.
- f. Examples in Scripture of reaching people in the relational community
 - I. Matthew with his former co-workers – Mark 2:13-17
 - II. The demonic man sent back to his home – Luke 8:38-39
 - III. Andrew to Simon Peter – John 1:40-42
 - IV. Phillip to Nathanael – John 1:43-51
 - V. The woman at the well reaches her towns folk – John 4:28-42
 - VI. The Philippian jailer reached out to his family – Acts 16:27-34
- g. Identify your relational community
 - i. Take a minute to think about those you know personally who are not yet Christians. Which of these do you believe God wants you to specifically target with the Gospel? They could be friends, family, relatives, acquaintances, co-workers, or neighbors
 - _____
 - _____
 - _____
 - _____
 - _____
- h. What is your responsibility toward this community?
 - i. Maintain a Redemptive Relationship
 - ii. Model the Gospel – I Peter 3:1, Matt. 5:13-16
 - iii. Love/Serve – Matt. 22:39
 - iv. Proclaim the Word – Mark 16:15
 - v. Pray that the Word would Work – 2 Thess. 3:1

THE GOSPEL GRID

Part 2 – Understanding the mindset of those God has called you to reach.

Intro: What is going on in the minds of those that God has called you to reach? It is important that you strive to understand the mindset or worldview of those around you. The way one thinks and the presuppositions one has flavors every thought, deed and conversation. The Christian must realize that the mindset of the world today is drastically different than it was even 25 years ago. You need to understand their mindset so you can be understood.

- 5.) Who has God placed into my life to reach with the gospel?
- 6.) What is the mindset of those that God has called me to reach?
- 7.) What is the gospel and how should I communicate it?
- 8.) What is my plan to reach those around me with the gospel?

Question #2 – What is the mindset of those that God has called you to reach?

1. Understand that the mindset of people around you is for the most part a reflection of this current age.

- A. Observe the realities of our world – The mindset is changing.
 1. There is a change in how we know what we know (Epistemology.)
 - a) Epistemology – What is knowledge? How do we know what we know? Why do we know what we know?
 - b) Epistemology of the Reformation
 - Core Belief: God is there and knows everything
 - Everything we know is a small part of what God knows.
 - All of human knowledge depends on God revealing that knowledge to us.
 - God reveals Himself through Scripture, His Spirit, the natural world, or the church
 - c) Epistemology of Modernism
 - In the 1600s, during the Enlightenment, the French thinker Renè Descartes coined the phrase *“I think, therefore I am”*
 - i. Foundation – “I think” – rationalism
 - ii. Truth – “I am” – observable existence
 - Modernism assumed that:
 - i. Truth was possible with the right foundations
 - ii. Reason was the way to truth
 - iii. A controlled method based on the right foundation could turn our consistent truths. This applied to all academic disciplines.
 - iv. There was no reality outside of what could be observed. (Naturalism)
 - v. Once a truth was proven it was ahistorical. This truth was true for all cultures over all periods of time.
 - Applied to hermeneutics, the knower goes to the text with the right foundations and the right methods to discover what it means.
 - What this resulted in:

- i. The Western World was known for its main stream Christian Conscience; there were “Christ Haunted.”
 - ii. The Culture generally believed:
 - 1) There was a Heaven to be gained and a Hell to be shunned
 - 2) There was a difference between right and wrong.
 - 3) The time line of history was heading to an end.
 - iii. “Mass Evangelism” and “Evangelism Training” was the best way to reach the culture.
 - iv. As a whole, an evangelistic presentation that was systematic – God, man, sin, Christ, faith – worked best.
 - v. The world would attack by denying that there was anything spiritual and by asking “is it true?”
- d) Epistemology of Postmodernism
- Postmodernism though is a reaction to the “arrogance” and problems of modernism
 - Some of the problems were:
 - i. The “Thinker” does not know much.
 - ii. The “Thinkers” know different things.
 - iii. Truth Problem – “Truth absolute?” You can’t have ahistorical rules of interpretation because we all have different items we bring to the text.
 - iv. Meaning Problem – “Words literal?” You don’t interpret the text. The text interprets us.
 - v. Guilt Problem – “Guilt good?” The logical end of Sigmund Freud. “Bad for me? Says who? What is bad you may be good for me.
 - Technically, the themes of postmodernism epistemology can be suggested as:
 - i. Foundationalism – We have no direct access to reality. Therefore, all knowledge is speculative.
 - ii. Fragmentariness – Knowledge is local and situated rather than general and totalizing
 - iii. Constructivism – Human knowledge is not a mirrored reflection of reality, but a construction of interactions with the world around you.
 - iv. Neopragmatism – The question is not whether a given proposition is true, but whether accepting it as if it were true leads to the anticipated outcome.
 - What does this mean for our culture?
 - i. Religious pluralism – The worldview according to one’s religion is not the sole and exclusive source of truth, and at least some truths and true values exist in other religions.
 - ii. Relativism – This belief affirms that all truth is relative. This would mean that no system of truth is more valid than another one and that there is no objective standard of truth. It would, naturally, deny that there is a God of absolute truth.
 - 1) “Sure it is true – for you.”
 - 2) “All religions are basically the same.”
 - 3) “Jesus is not the only way.”
 - 4) “You can’t tell me the Bible says.”
 - 5) “The law – whose law?”
 - 6) Morality is an individual thing. “But we are both consenting adults.”
 - iii. Change in our views of tolerance – Tolerance today is a position that does not have a strong view.
 - 1) Tolerance toward all but the intolerant.
 - 2) The only heresy left is the belief that there is heresy.
 - iv. Secularization of our society – The minimizing of the religious.
 - 1) Religion is acceptable as long as it does not impact others.
 - 2) Evangelizing is bigoted and proud. “Are you saying that your understanding is better than mine?”
 - v. Biblical Illiteracy

- 1) Many have never even held a Bible
 - 2) Other faith communities – Islam, Hinduism
 - 3) New Age and New Spirituality.
 - 4) Refusal to have anything to do with formal religion.
 - 5) Terms that you are using don't mean anything to the one that you are communicating with.
(God, Spirit, Faith)
- B. Observe the realities of Paul's world – Today is not much different (Acts 17:16-34)
1. The Roman and Greek Worlds were dominated by Pluralism.
 2. The people he was evangelizing had strong worldviews that contradicted the Gospel.
 3. They had a condescending view of Paul (Acts 17:18).
 4. There was another culture that needed to be evangelized – the Jews and God-fearing Greeks at the synagogue (17:17).
 5. Paul's example was a theologically-based evangelism of both the biblically literate and illiterate people.

2. Understand the mindset of those around you so that you can communicate the gospel.

- A. Communicate the Gospel with clarity.
1. They must understand what you are saying. What you are saying and what they are hearing may be different – slow down.
 2. Not only must they understand terms, they must understand the “Big Picture.”
 - a. What are the essentials of the Gospel?
 - b. What does a Christian Worldview look like?
 - c. Creation – Fall – Redemption – Restoration
 - d. How does the Christian “Worldview” contrast their “Worldview”?
 3. Example – Paul's pre-evangelism work to the men of Athens.
 - a. He establishes that God is the creator of the universe and is separate from His creation (17:24).
 - b. He stresses the Sovereignty of God – Who is the Lord of heaven and earth and does not dwell in temples built by hands (17:24).
 - c. He establishes that God is self-existent and self-sufficient – He is not served by human hands as if needed anything (17:25).
 - d. We, on the other hand, are utterly dependent on God – He Himself gives all men life (17:25).
 - e. We are all descendants of one man (17:26), and we share a universal problem. (He will later share a universal solution – the Gospel.)
 - f. He introduces the idea that something is profoundly wrong in this universe that God created and that He rules – His purpose was that some would reach out and find Him (17:27).
 - g. He establishes God as a personal God rather than a disinterested transcendent deity such as the gods they worshipped – He is not far from each of us (17:27).
 - h. He clarifies what sin is and establishes that their idolatry is utterly reprehensible (17:29-30).
 - i. He establishes a philosophy of history that God established and now controls. Time does not go on unending. Time is linear – it progresses as God accomplishes His plan for the world. God will judge this world that He created (17:31).
 - j. What Paul has done here can be considered a form of pre-evangelism in that he presents a biblical worldview for his hearers. This biblical worldview becomes the framework in which he sets the gospel message (17:31, 17:18).
- B. Communicate the Gospel with credibility.
1. Find their defeaters' beliefs and expose them.
 - a. This is done with pre-suppositional apologetics.
 - b. Example – “All religions are valid.” The story of the Elephant.
 2. Show how that their defeaters don't work

- a. Example – “Of course I am excusive, but so are you.” Which one of these beliefs leads to love your enemy?
“Just like God, I am going to love you no matter what.”
 3. Don’t back away from the truth – Notice how Paul included the death and resurrection.
- C. Communicate the Gospel with plausibility.
 1. The hope of their hearts will only be resolved through Gospel – contextualize
 2. Identify with them in regard to those items of this fallen world that need to be fixed.
 3. Explain the master plan of God – Creation, Fall, Redemption, and Restoration.
 4. When trying hard to connect with some worldview other than our own, we must give careful attention to the nonnegotiable aspects of the gospel. Otherwise, in our efforts to communicate wisely and with relevance, we unwittingly sacrifice what we mean to communicate.
- D. Communicate the Gospel with transparency.
 1. The question that the postmodernist asks the believer: “Is this real?”
 2. Trials are one of the greatest apologetics that a Christian has.
 3. Trials are God’s gift to the Christian. (Phil. 1:29-30)
 4. Trials break us of pride and self-righteousness, and make us live out the gospel.
 5. Trials accompanied with a gracious spirit open doors of evangelism (Phil. 2:12-16)

3. Understand the mindset of the specific people that God has called you to reach.

- A. Traditional (Modern) vs. Postmodern
 1. What is their view of truth?
 2. How do they know what they know (Epistemology)
 3. At what point do they limit their relativism
- B. Theistic vs. Atheistic
 1. What is their “Faith Base”?
 2. Do they believe in a being that all life comes from?
 3. Which God/god do they disbelieve?
- C. Monotheistic vs. Pluralistic
 1. What is their religious background?
 2. As a monotheist are they Christian, Muslim, or a believer in Judaism
 3. What is their level of pluralism? Christianity vs. Paganism
 - a. Materialistic Monism – Atheism, materialism, and hedonism
 - b. Spiritual Monism – Witchcraft, Hinduism, Buddhism
 - c. Religious Monism – New Spirituality, Oprah
- D. Biblically Literate vs. Biblically Illiterate
 1. What is their “Theological Depth”?
 2. Do they understand the basic claims of Scripture?
 3. Do they understand how the Bible is organized?
 4. Do they know the “Big Picture” of the scriptures?
- E. Grace through Faith vs. Merit through Works
 1. What is their understanding of how to have a right standing with the God of the Bible?
 - Are they looking to their own “righteousness” to be accepted by the God of the Bible?

THE GOSPEL GRID

Part 3 – Understanding the Gospel and how to communicate it.

Intro: In our desire to relate to those around us we must never broker with the essential elements of the gospel. Yet as we maintain integrity, there is a freedom in the manner in which we can communicate these truths to unbelievers. The gospel grid consists of the following four questions.

- 9.) Who has God placed into my life to reach with the gospel?
- 10.) What is the mindset of those that God has called me to reach?
- 11.) What is the gospel and how should I communicate it?
- 12.) What is my plan to reach those around me with the gospel?

1. Understand the essential elements of the Gospel.

What is the core of the gospel truth? What must be communicated in gospel presentations regardless of form? Let's look at the following two passages and determine the essence of the gospel.

- I Corinthians 15:1-6 *“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.”*
- Luke 24:46-48 *“And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.”*

The essential aspects of the gospel can be organized around the answers to five questions.

1. Who is Jesus? He is the Christ, a title packed with all the theological significance of the promised Messiah.
2. What has He done? He suffered, died, buried, and rose again.
3. Why did He do it? Christ died for our sins. The essential outcome of the gospel is forgiveness of sin.
4. How do we know? Prophecy and eyewitnesses of the resurrection are essential proof.
5. How are we to respond? We are to respond with faith and repentance.

Simply stated: Do you believe? Repent!

2. Understand the various ways to communicate the Gospel.

There is no “silver bullet.” The New Testament evidence reveals at least eight distinct and various means of communicating the message of the gospel to a lost and dying world. There can be little doubt that these means were effective in radically impacting the culture and society of the day.

1. Communicating the Gospel – Theologically
 - a) This is seen in Peter’s presentation at Pentecost where he used O.T. prophecies to explain the Holy Spirit and the resurrection of Christ. (Acts 2:14-16)
 - b) John the Baptist used Isaiah 40 as a means to call sinners to repentance. (Matt. 3)
2. Communicating the Gospel – Historically
 - a) Paul presented the Gospel at Antioch of Pisidia through a historically shaped account. He started with Exodus and continued to Christ. (Acts 13:16-41)
 - b) Stephen also gave the gospel using this method. (Acts 7)

3. Communicating the Gospel – Thematically
 - a) The big picture of redemption was communicated by Jesus to the disciples on the road to Emmaus. (Luke 24:13-34)
 - b) This method has been used extensively by New Tribes Mission.
4. Communicating the Gospel – Philosophically
 - a) The gospel can be given a philosophically driven presentation such as Paul’s preaching on Mars Hill. (Acts 17:22-31)
 - b) Paul started with an explanation of God and worked his way to Christ.
5. Communicating the Gospel – Illustratively
 - a) The parables of the kingdom present the gospel in narrative or story presentation. (Matthew 13, Mark 4:33-34)
 - b) Christ often used metaphoric/illustrative language when describing Himself. (ex. I am the Light, Bread, Water, Door, etc.)
6. Communicating the Gospel – Conversationally
 - a) Some gospel presentations were conversational in nature, as was the case with Nicodemus. (John 3:1-21)
 - b) Jesus was also conversational with the Samaritan woman at the well. (John 4:7-26)
7. Communicating the Gospel – Personally
 - a) At times the presentation of the gospel was primarily testimonial in nature as with Paul’s witness to Agrippa. (Acts 26:1-32)
 - b) The Samaritan woman’s testimony was a great witness to her townspeople. (John 4:39-42)
 - c) Paul gave his testimony to the Jews. (Acts 22)
8. Communicating the Gospel – Confrontationally
 - a) John the Baptist was confrontational. (Matt. 3)
 - b) Jesus confronted the religious rulers many times with “Repent or perish” messages. (Luke 11:37-54, Luke 13:3)

3. Understand your responsibilities regarding the Gospel.

1. You are responsible to study theology in light of the gospel.
 - a) Understand the terms and themes of salvation – Depravity, Election, Calling, Repentance, Conversion, Justification, Regeneration, Adoption, etc.
 - b) Understand how your gospel presentation fits into the “Big Picture” of what God is doing.
 - i. Systematic Theology – God, Man, Sin, Christ, Faith.
 - ii. Biblical Theology – Creation, Fall, Redemption, Restoration
2. You are responsible to live life in light of the gospel.
 - a) Does your life reflect the gospel?
 - b) Would a post-modernist want your message?
 - c) Are you trying to be justified by what you do?
 - d) What trials are you going through that could be used to show others the gospel in you? (Phil. 1:29-30)
 - e) Is the gospel really enough for you?
3. You are responsible to share the gospel with those around you.
 - a) The example of Jesus
 - i. Nicodemus – John 3
 - ii. Woman at the Well – John 4
 - iii. Bread of Life – John 6
 - iv. Water of Life – John 7
 - b) The command of Jesus
 - i. The sending out of His disciples – Matt. 10
 - ii. Great Commission – Matt. 28, Mark 16
 - c) The example of Paul

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Part 4 – Understanding a Biblical plan to reach those around you

Intro: Using the church as a base of operations the Christian can be confident in taking the gospel to their communities. Begin to ask God for plan of taking the gospel to those that you are burdened for. Continue in your intercessory prayers asking God to open the eyes of their understanding. Trust that what is impossible for man is possible with God.

- 1.) Who has God placed into my life to reach with the Gospel?
- 2.) What is the mindset of those that God has called me to reach?
- 3.) What is the gospel and how should I communicate it?
- 4.) What is my plan to reach those around me with the gospel?

Question #4 – What is my plan to reach those around me with the gospel?

1. The local church is the best base of operations.
 - a. The local church will equip you.
 - i. Ephesians 4:11-13 *“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:”*
 - ii. The pastor will do this in his preaching and his teaching.
 - iii. The church may offer training classes to equip you in sharing your faith.
 - iv. They may offer tools to help you reach people such as literature, tracts, etc.
 - v. The church may have special events where it is easy to invite a lost person.
 - b. The local church will encourage you.
 - i. I Corinthians 12:26-27 *“And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”*
 - ii. Sharing your faith can be discouraging
 - iii. Hearing the struggles and success of other in the body will encourage you.
 - c. The local church is the best place to see life-change.
 - i. Ephesians 4:15-16 *“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”*
 - ii. The Christian needs community to grow in a balanced way.
 - iii. Even in an age where “organized religion” has a bad name, it is important to understand that the church is the institution that God set up to propagate His great name.
2. Develop a strategy of reaching those around you.
 - a. Discover and practice your spiritual gifts.
 - b. Broadcast the “Gospel Seed” abundantly.
 - c. Look for good ground.
 - d. Seek redemptive relationships.
 - e. Discern the state of their spiritual understanding.
 - f. Sow seeds individually.
 - g. Look for open doors.
 - h. Invite to Christ and to church.

- i. Be patient, prayerful and persistent

Step 1: Discover and practice your spiritual gifts

Making an impact on our community begins primarily through our church. We all need each other, as we are all different. God has uniquely equipped you as a believer. We all have the same responsibility but we all have different gifts. Get a ministry match.

Spiritual Gift	Ministry Matches
Mercy	New Baby Ministry, Hospital Ministry, Headline Team, Homeless Shelter, Rescue Mission, Domestic Violence Shelter.
Helps, Service	Servant Pre-Evangelism, Gift Assembly, Event Setup, Transportation
Administration	Inventory Control, Outreach Secretary, Event Planning, Tracts
Leadership	Team Leader, Small Group Leader, Sports Outreach
Evangelism	Door to Door, Visitation Ministry, Phone Ministry, Open Air, Commute
Giving	Finances – Advertising, Food, Targeted Giving, Gospel Resources
Teaching	Evangelistic Bible Studies, Equipping Classes, Ladies Outreach
Exhortation	Door to Door, Visitation, Online Apologetics
Hospitality	Gift Ministry, Matthew Party Hosting, Entertaining

Step 2: Broadcast Seed Abundantly

Principle #1 – God is the only source of “New Life.”

- I Corinthians 3:5-9 *“Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God’s husbandry, ye are God’s building.”*

Principle #2 We are responsible to obey and proclaim.

- Matthew 28:19 *“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:”*
- Mark 16:15 *“And he said unto them, Go ye into all the world, and preach the gospel to every creature.”*

Step 3: Look for Good Ground

- Matthew 13 contains the parable of the sower. As you are sowing seeds, you will have the same experience—you will see some seeds fall on thorny ground, rocky ground, etc. You want to watch for those seeds that fall on good ground. Those are the people whose hearts God has prepared to hear the gospel.

- Do not be put off by persecution – expect it. Matthew 5:11-12 *“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”*

Step 4: Seek to Build Redemptive Relationships

- Participate in Divine diversions
 - Discover ways to get people from your geographical community into your relational community.
 - Look for organic and natural ways to know neighbors and others around you.
 - The extreme ends of a diversion can be idolatry or isolation.
- Spend time with them.
 - In our busy world, quality time is almost non-existent.
 - Look at the amount of time that Christ spent time with others.
 - Time communicates love and builds trust.
 - This is where they get to see the gospel lived out through you.

Step 5: Discern the state of their spiritual understanding.

- Theistic vs. Atheistic – Faith Base
- Monotheistic vs. Pluralistic – Religious Background
- Traditional vs. Post Modern – Truth Stance
- Biblically Literate vs. Biblically Illiterate – Theological Depth

Step 6: Sow seeds specifically and individually.

- Gospel Gifts – tracts, books, art
- Gospel Conversations – questions, answers, blogs, websites
- Gospel Testimony – life, conversion, experience

Step 7: Look for open doors.

- Times of Tension – health problems, a recent divorce, financial problems, etc.
- Times of Transition – birth of a new baby, the purchase of a home, the death of someone close to them, loss or change of job, etc.
- Times of Tenderness – openness to spiritual things communicated by questions and hunger

Step 8: Invite to Christ – Repent and believe.

- John 6 – Christ inviting the Jews to partake in the “Bread of Life”
- John 7 – Christ inviting the Jews to drink the “Water of Life”
- Acts 2 – Peter preaching on the Day of Pentecost
- Acts 3 – Peter preaching at the Temple
- Acts 8 – Philip and the Ethiopian Eunuch
- Acts 9 – Peter and Cornelius
- Acts 13-20 – Paul’s missionary journeys
- Acts 26 – Paul with King Agrippa

Step 9: Be prayerful, patient, and persistent.

- Prayerful – 2 Thessalonians 3:1 *“Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you:”*
- Patient – James 5:10 *“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.”*
- Persistent – 2 Corinthians 6:3-5 *“Giving no offence in any thing, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;”*

Conclusion:

Look at these steps as suggestions to help you determine where you are in reaching those around you. It could be that you do not have anyone that you are currently reaching with the gospel. Perhaps you do have a number of relationships that you need to begin inviting to Christ. Where ever you are in this process of evangelism, be passionate about taking the next step in sharing Christ with those around you.