



EVANGELISM

JUNE 6, 2025



KELTYS
FIRST BAPTIST

FRIDAY NIGHT SCHEDULE BEGINS @ 6PM

Welcome & Opening Prayer

DINNER

Music led by Dave Vandergriff

A Mighty Fortress is Our God (Page 9)

Message 1 by Chris Taylor

The Gospel for the Glory of God

Outline on Page 4

BREAK

Music led by Dave Vandergriff

Brethren We Have Met to Worship (Page 10)

Message 2 by Chris Taylor

Evangelism 101

Outline on Page 6

Closing Prayer & Dismissal

Page 11: Article: *Don't Just "Share" the Gospel*

Page 15: Article: *Is Your Christianity Too Quiet?*

Page 18: Article: *How to Create a Culture of Evangelism*

Page 19: Helpful books on evangelism

THE GOSPEL FOR THE GLORY OF GOD

Matthew 28:17-20

Pastor Chris Taylor

God's glory is the greatest motivation for evangelizing the lost.

1. The _____ for evangelism

2. The _____ for evangelism

3. The _____ of evangelism

4. The _____ of evangelism

Evangelism 101

Pastor Chris Taylor

1. What is the gospel?

See 1 Corinthians 15:1-4

2. Who needs the gospel?

See Romans 3:10-12, 23; Galatians 2:21

3. How do we share the gospel?

(1) God—Man—Christ—Response

(2) The ABCD's of sharing the gospel

A _____ to God

See Romans 14:12

B _____ News

See Romans 3:23

C _____

See John 3:16

D _____

See Romans 10:9-10

(3) _____ Your Testimony

See Acts 22; 26; Galatians 1:11-24; Philippians 3:1-11

How to Share Your Testimony:

- Your life before Jesus
- The circumstances of your conversion—the message and the response
- How your life is now different because of your conversion

(4) Ask Questions

Examples:

5. Invite them to read the Bible with you

David Helm's 8 week study in Mark's Gospel:



6. 1-4P

Find one unsaved person in your relational world and commit to the following four things:

P – Pray – Pray for their salvation. Pray for opportunities and boldness to preach the gospel to them. See 1 Timothy 2:1-4; Colossians 4:2-4

P – Plan – Plan how you might engage them. This may include asking them to have coffee or inviting their family over for dinner. This may include inviting this individual to take 8 weeks to study the Bible with you. See Ephesians 5:15-16; Mark 6:7-12

P – Practice – Make sure you are practicing the gospel before them. This simply involves living a Christ-like life before them that validates the message of the gospel. Look for opportunities to serve them, encourage them, and show them kindness. See Colossians 4:5-6; Matthew 5:16

P – Proclaim – Finally, proclaim the gospel to them. This is the goal of evangelism. In fact, there is no evangelism without proclamation. Share with them the life, death, and resurrection of Jesus for sinners, and call them to repent and believe in Jesus for salvation from sin and the eternal wrath of God. See Romans 10:13-15

Person's Name: _____

A Mighty Fortress Is Our God

1. A might-y for - tress is our God, A bul-wark nev - er fail - ing;
 2. Did we in our own strength con - fide, Our striv - ing would be los - ing;
 3. And though this world, with dev - ils filled, Should threat - en to un - do us,
 4. That word a - bove all earth - ly powers, No thanks to them, a - bid - eth;

Our help - er He, a - mid the flood Of mor - tal ills pre - vail - ing.
 Were not the right Man on our side, The Man of God's own choos - ing.
 We will not fear, for God has willed His truth to tri - umph through us.
 The Spir - it and the gifts are ours Through Him who with us sid - eth.

For still our an - cient foe Doth seek to work us woe; His craft and power are
 Dost ask who that may be? Christ Je - sus, it is He; Lord Sa - ba - oth, His
 The Prince of Dark - ness grim, We trem - ble not for him; His rage we can en -
 Let goods and kin - dred go, This mor - tal life al - so; The bod - y they may

great, And armed with cru - el hate, On earth is not his e - qual.
 name, From age to age the same, And He must win the bat - tle.
 dure, For lo, his doom is sure, One lit - tle word shall fell him.
 kill: God's truth a - bid - eth still: His king - dom is for - ev - er.

Words and Music: Martin Luther; Last stanza setting and choral ending by David Winkler

Arr. © 2008 Van Ness Press, Inc. (ASCAP) (admin. by Lifeway Worship c/o Music Services, www.music-services.org). All rights reserved.

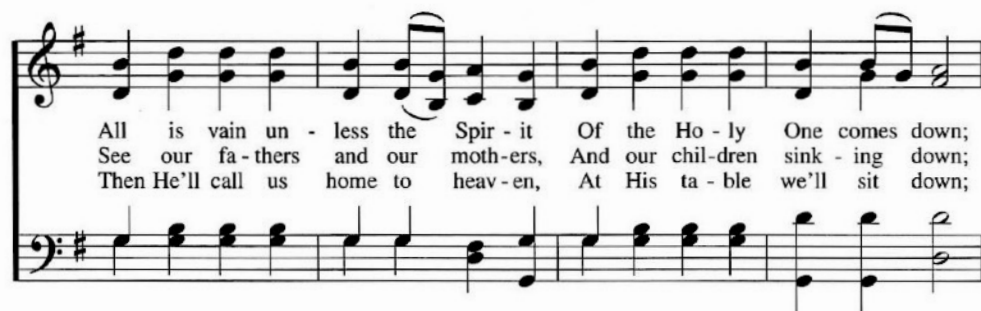
Brethren, We Have Met to Worship



• 1. Breth - ren, we have met to wor - ship And a - dore the Lord our God;
• 2. Breth - ren, see poor sin - ners round you Slum - b'ring on the brink of woe;
• 3. Let us love our God su - preme - ly, Let us love each oth - er, too;



Will you pray with all your pow - er, While we try to preach the Word?
Death is com - ing, hell is mov - ing, Can you bear to let them go?
Let us love and pray for sin - ners, Till our God makes all things new.



All is vain un - less the Spir - it Of the Ho - ly One comes down;
See our fa - thers and our moth - ers, And our chil - dren sink - ing down;
Then He'll call us home to heav - en, At His ta - ble we'll sit down;



Song Ending

Breth - ren, pray, and ho - ly man - na Will be show - ered all a - round.
Breth - ren, pray, and ho - ly man - na Will be show - ered all a - round.
Christ will gird Him - self, and serve us With sweet man - na all a - round.

Words: George Atkins

Music: William Moore; Last stanza setting and choral ending by David Winkler

Arr. © 2008 Van Ness Press, Inc. (ASCAP) (admin. by Lifeway Worship c/o Music Services, www.musicservices.org). All rights reserved.

Don't Just 'Share' the Gospel

By Elliot Clark



I first awakened to the importance of how we talk about evangelism while taking a language course in Central Asia. The instructor was a veteran missionary. In his class on spiritual vocabulary, he lamented a growing trend among local churches. They had begun to import a foreign phrase brought by American Christians; they now talked about evangelism in terms of “sharing the gospel.”

We might wonder what could be wrong with Christians sharing the gospel. Or we might think that only a tetchy, theologically narrow missionary would ever be so sensitive when it comes to specific terminology. But my teacher insisted that this phrase was problematic. It was, in his estimation, a concept foreign to local believers and foreign even to the Bible.

At the time, his evaluation seemed provocative. I'd never heard such an idea. Because "sharing the gospel" is the way virtually everyone in America talks about evangelism. Whether evangelicals or fundamentalists, Reformed or Arminian, Pentecostals or Preterists, Bible-believing Christians across almost all theological perspectives and denominational lines conceive of evangelism in terms of sharing the gospel.

So I left his class with a nagging question: What's the problem with sharing the gospel?

Defining and Describing Evangelism

Our English word for evangelism derives from the Greek word *euangelizo*. It means, most basically, to announce good news. As Don Carson has helpfully demonstrated elsewhere, *euangelizo* involves heraldic proclamation. It assumes the authoritative declaration of the gospel. In other words, evangelism is an act whereby one cuts straight. You can't hem and haw and do evangelism. After inviting a friend to church, you don't get to check the box for doing evangelism. Being faithfully present in your neighborhood doesn't equal biblical evangelism. Polite spiritual conversations at work or around the dinner table also don't mean you've evangelized anyone. You must announce good news.

Being faithfully present in your neighborhood doesn't equal biblical evangelism. Polite spiritual conversations at work or around the dinner table also don't mean you've evangelized anyone. You must announce good news.

But beyond the biblical definition, it's also helpful to consider how Scripture describes the act of evangelism. When we look at the apostles, for instance, we see the ways in which they communicate the gospel. They bear witness to Christ and exhort their hearers to be saved (Acts 2:40). Filled with the Spirit, they speak boldly before rulers and authorities, proclaiming the resurrection (Acts 4:1–2). When threatened and told to keep silent, they pray for greater boldness (Acts 4:29). After

facing imprisonment, they continue to teach publicly (Acts 5:21). Throughout Luke's retelling of early church expansion, the gospel advances as the apostles and others reason from Scripture, persuade others, and testify to Christ. We hear them preach good news and call sinners to repentance. What we don't find them doing is "sharing the gospel."

If you search the New Testament for this phrase, you'll probably land on one reference in Paul's first letter to the Thessalonians. There he writes, "Being affectionately desirous of you, we were ready to share with you not only the gospel of God but also our own selves" (1 Thess. 2:8). So sharing the gospel is clearly not unbiblical. But even in that context, it's instructive to see how Paul fills out what he means by this "sharing" or "giving" of the gospel. He repeatedly emphasizes that he spoke with boldness, making an impassioned appeal to them as he proclaimed the gospel (1 Thess. 2:2–9).

In short, the breadth of the New Testament clearly portrays Christian evangelism as verbal proclamation and summons. It's news delivered as a persuasive plea, declaring the glory of Christ and calling sinners to repent. This is what it means to do biblical evangelism.

Sharing Is Not Declaring

I think this perspective should give us pause, then, when we recognize that the dominant, if not exclusive, way Americans talk about evangelism is in terms of sharing the gospel. Because words mean something. The words we use to describe evangelism help us understand our task and how to go about accomplishing it.

The problems with merely "sharing the gospel" are multiple. For one, sharing tends to be passive. We might share something with others, but only if they desire to have it. Sharing is clearly not the same as declaring. Not only that, but limiting our description of evangelism to this one phrase shrinks our conceptual categories for what "gospelizing" can and should entail. As a single word, "sharing" doesn't have shoulders broad enough to carry all that the Bible communicates about evangelism. It

lacks depth, clarity, precision, and nuance. And, if I'm brutally honest, it's just lazy language that we wouldn't settle for in other spheres of life.

The breadth of the New Testament clearly portrays Christian evangelism as verbal proclamation and summons. It's news delivered as a persuasive plea, declaring the glory of Christ and calling sinners to repent. This is what it means to do biblical evangelism.

I like to think of baseball as a prime example. What if a baseball coach consistently described the role of his pitchers in terms of tossing the ball? In practice or a game, whenever his pitchers were struggling to get batters out, what if his dominant instruction was simply to toss the ball? Not throw strikes. Not work the corners. Not change speeds. Not pound it inside. Just toss the ball. Would his pitchers have an accurate understanding of their responsibility? Would they know how to succeed?

But that's essentially the way we talk about evangelism. Our description is overly simplistic and potentially too passive. When that description of evangelism then becomes our default instruction—to simply share the gospel—we fail to convey the attitude, approach, and authority necessary for the act itself. What started as a subtle change in terminology results in a massive shift for our whole ethos of evangelism. And now, I fear, some Christians may no longer even have a category for proclaiming good news, especially when others are apathetic or antagonistic toward the message.

Source: <https://www.thegospelcoalition.org/article/dont-share-gospel> (Accessed June 4, 2025)
This is an adapted excerpt from *Evangelism as Exiles: Life on Mission as Strangers in Our Own Land* (The Gospel Coalition, 2019).

Is Your Christianity Too Quiet?

By Greg Morse



Is your Christian life too private, too indoorsy?

"You are the light of the world," our Lord declares. "A city set on a hill cannot be hidden" (Matthew 5:14). Some of us, it seems, mean to test that claim.

We can yell about Jesus as loudly as we want in our homes and church buildings — but we must keep it behind those walls. Public life is off-limits. The good of society requires it, you see. How can a multicultural, multi-religious community flourish with the Christians insisting that all other gods are false and that Jesus is the only way to heaven? What about the atheists? Muslims? Jews? Our lofty ideals tell us to leave all the high places intact.

Though the heavens cannot contain him, though earth is his footstool, do we — his grasshoppers leaping upon his lawn — try to cage the living God in church buildings and around dinner tables? They say he is too wild and transgressive to be unleashed into the community. They are not wrong. He came to bring

division: light from dark, the truth from the lie, his sons from Satan's. Our God holds up his Son; his Son holds out his ring for all other gods and men to kiss. Refuse, and his wrath is quickly kindled. Blessing is only for those who take refuge in him.

Man does not like a God who lays claim on everyone and everything. And we, his ambassadors, too quickly grow tired of discipling them to observe all that he commanded. We comply with society's red tape above our Savior's red letters. Sheep, too happily sheepish. The Sunday gathering soon becomes the one (and virtually only) place for overt Christianity. Christ must be left out of malls, sports, restaurants, workplaces, and anywhere else he is unwanted. We quickly feel we have done enough to huddle once a week in that fenced green pasture. We are well-fed, happy enough, and sleepy.

Will Stones Cry Out?

Charles Spurgeon, a man who went to the people in open-air preaching and evangelism, states my main burden well:

We ought actually to go into the streets and lanes and highways. . . . Sportsmen must not stop at home and wait for the birds to come and be shot at, neither must fishermen throw their nets inside their boats and hope to take many fish. Traders go to the markets, they follow their customers and go out after business if it will not come to them; and so must we. (Lectures to My Students, 224)

How do you bring the gospel to where the people are? Christ teaches us to be fishers of men, but do we drop our nets in the boat instead of the sea?

How much of Christianity is lived among ourselves, for ourselves? The gathering of God's people is the most notable event a calendar can contain. Heaven and earth meet when the saints gather to hear from their Lord. Yet, as much as the church is an end, we also harness together to bring others in. We are refreshed, equipped, and emboldened to go out on mission and return, in coming weeks, with more souls.

Does it bother you when additions to your church body grow stagnant? Are you concerned that so many in this world are perishing without hearing of Christ? If the gathering continues, kids' programs run smoothly, and some spiritual benefit is exchanged from Sunday to Sunday, is all well with your soul?

Will that building that saw nearly all of our light testify against us on the last day? Will the walls testify that we knew that great name by which men must be saved, knew that souls outside were perishing, knew that a vast eternity stretches before every soul and that most run to ruin, and yet, like the rich man with Lazarus, kept feasting inside?

How about the windows? How much of that beautiful stained glass is stained with our neglect of the people on the other side? How many of these painted lookouts are but kaleidoscopes through which we peer at people who have never heard the gospel from our lips?

Or how about the pews? Surely they will protest their innocence. They were meant to be a training ground, a place of equipping. They meant to send their bearers along on their mission. Instead, these pews, looking down upon so many dress shoes, high heels, and boots in our congregations, saw so few beautiful feet going out to publish the good news of happiness and salvation among the people (Isaiah 52:7).

What of the roads leading to and away from the gathering? They had heard rumors about "The Great Commission," though they saw evidence of only "A Nice Suggestion." They would have been stones crying out, most willing preachers for their Lord, if only given such a chance. They pointed out into a wide world in need of Christ. But alas, so few returned week by week with a testimony of conquest.

Go

Horatius Bonar says the part we'd rather leave unsaid:

Eye has not seen, nor ear heard, nor has it entered the heart of man, what a soul in hell must suffer forever. Lord, give us bowels of mercies! We too ought to pray, "Give us thy tears to weep; for, Lord, our hearts are hard toward our fellows. We can see thousands perish around us, and our sleep never be disturbed; no vision of their awful doom ever scaring us, no cry from their lost souls ever turning our peace into bitterness." (Words to Winners of Souls, 12)

Brothers and sisters, souls are dying, hell is gaping, an awful doom awaits the perishing. We have been entrusted with the gospel of Jesus Christ. Go and tell it on the mountains, over the hills, and everywhere. Go and do street evangelism,

or hand out gospel tracts, or knock on doors, or preach in the open air, or move overseas as a missionary, or engage in mercy ministries, abortion witnessing, or letter-writing. Be simple or get creative, but go — across an ocean, across a taboo, across a street. Go — to unbelieving family members, to classmates, teammates, neighbors. Go — to the least of these, to the forgotten in prisons or nursing homes, to the poor, orphans, and widows. Go.

What has our Lord left us here for? “You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light” (1 Peter 2:9). If you know the excellencies of Christ — who he is, what he has done, and what he has done for you — go and proclaim them.

“Well, they don’t want to hear about his excellencies.” So be it. Jesus does not remind us of his supreme authority for nothing: “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations” (Matthew 28:18–19). Because of his supreme authority over heaven and earth, there is never a place where the gospel has no place. Where the King says, “Go!” you may go — you must go — no matter what man threatens. When they strictly command us to no longer speak in the name of Jesus, disciples of the cross reply, “Whether it is right in the sight of God to listen to you rather than to God, you must judge, for we cannot but speak of what we have seen and heard” (Acts 4:19–20).

Let us bring Christ to the people that we might bring the people to Christ.

Source: <https://www.desiringgod.org/articles/is-your-christianity-too-quiet> (Article accessed June 4, 2025)

Greg Morse is a staff writer for Desiring God and graduate of Bethlehem College and Seminary. He and his wife, Abigail, live in Saint Paul with their son and three daughters.

Scan the QR code for an additional Article

How to Create a Culture of Evangelism By Mack Stiles



Recommended Books on Evangelism

- *Overcoming Walls to Witnessing* by Timothy K. Beougher
- *Evangelism as Exiles: Life on Mission as Strangers in our Own Land* by Elliot Clark
- *The Gospel & Personal Evangelism* by Mark Dever
- *What is the Gospel?* by Greg Gilbert
- *Have No Fear: Being Salt and Light Even When It's Costly* by John C. Lennox
- *Tell the Truth: The Whole Gospel Wholly by Grace Communicated Truthfully & Lovingly* by Will Metzger
- *Evangelism: How the Whole Church Speaks of Jesus* by J. Mack Stiles
- *Honest Evangelism: How to talk about Jesus even whet it's tough* by Rico Tice
- *Intentional: Evangelism that Takes People to Jesus* by Paul Williams

