



Listening Evangelism

**Advancing God's Kingdom through
the Person and work of the Holy Spirit**

Presbyterian-Reformed Ministries International



Preface

This handbook and the videos which accompany it are a primer. They give a brief, practical overview of some of the key teaching from PRMI's sixth Dunamis Project topic, ***Listening Evangelism***. For those who have participated in the Dunamis Project this is also helpful as a refresher.

'Dunamis' comes from the Greek word for 'power' – it's where we get our English words such as 'dynamite' and 'dynamic'. It's what Jesus promised to his disciples when he said:

*"...you will receive power when the Holy Spirit has come upon you,
and you will be my witnesses in Jerusalem, and in all Judea and Samaria,
and to the farthest parts of the earth."*

Acts 1:8 (NET)

This course is designed to provide a Biblical and practical foundation for understanding who God the Holy Spirit is and how we can cooperate with him in the work of evangelism. It opens up a gateway into a partnership with God the Holy Spirit in sharing the good news of Jesus Christ and his invitation into the Kingdom of God..

It is intended for use especially by small groups in the local congregation, and the goal is that local believers can be directed by God the Father to be the hands and feet of Jesus, to be empowered by the Holy Spirit to bring the Kingdom of God in ways that they were uniquely designed to do and to be.

We hope this will enrich your discipleship and your congregation, exalt Jesus Christ and bring glory to God the Father.

Your servants,

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Introduction to Listening Evangelism



Listening Evangelism is a Spirit-directed approach to sharing the gospel in which believers cooperate with the Holy Spirit, the primary agent of mission and evangelism. Rather than relying on human strategy, persuasion, or technique, Listening Evangelism begins with God's initiative and calls disciples to discern where the Spirit is already at work and to join Him there.

INTRODUCTION

Listening Evangelism is a doorway into participation in the work of advancing God's Kingdom in cooperation with God the Holy Spirit. In the Great Commission, Jesus commands His followers to go and make disciples. Yet the task of disciple-making does not begin with our activity or confidence, nor with our ability to speak persuasively or argue convincingly. It begins with God Himself. God moves toward people before we ever arrive, awakening spiritual hunger, preparing hearts, and drawing men and women toward Himself. Evangelism, therefore, is not initiated by the Church but by God, and our role is to learn how to recognize and cooperate with His work.

For many believers, the thought of evangelism causes anxiety and reluctance. Some fear rejection or embarrassment. Others fear saying the wrong thing or being unable to answer difficult questions. Still others assume evangelism requires a particular personality, advanced theological training, or a confrontational style of communication.

These assumptions lead to silence rather than witness. Listening Evangelism invites believers into a different understanding—one modeled by Jesus Himself—in which evangelism flows out of dependence on the Holy Spirit, compassionate attentiveness to people, and courageous obedience to God’s prompting.

At its heart, evangelism is not a task *for* God but a partnership *with* Him. The Holy Spirit is the director of mission, guiding, empowering, and coordinating the work of the Kingdom. Listening Evangelism emphasizes this partnership by cultivating a posture of listening: listening to the Spirit’s prompting, and listening to people. As we learn to listen, we discover that evangelism is less about initiating conversations and more about responding to divine invitations already present in everyday life.

In this first lesson we will explore the framework of evangelism rooted in God’s sovereignty, examine Jesus as our model for Spirit-directed ministry, and consider the role of attentiveness and dependence in cooperating with the Holy Spirit. The goal is not to produce expert evangelists skilled in technique, but faithful disciples who recognize divine appointments and respond with humility, clarity, and love.

THE HOLY SPIRIT AS THE DIRECTOR OF MISSIONS AND EVANGELISM

Evangelism begins with God. Jesus stated plainly, “No one can come to me unless the Father who sent me draws him” (John 6:44). This declaration places the responsibility for conversion firmly in God’s hands. Human effort, persuasion, or eloquence cannot produce saving faith apart from the gracious work of God drawing a person to Himself.

This truth reshapes our understanding of evangelism. If God is the one who draws people, prepares hearts, and awakens spiritual hunger, then evangelism is not about pressuring others or carrying the burden of results. Instead, it is about discerning where God is already at work and joining Him there. The Holy Spirit orchestrates the mission, preparing both the messenger and the hearer, and bringing about encounters that serve God’s redemptive purposes.

For many Christians, the pressure associated with evangelism stems from the assumption that success depends on personal competence and initiative. When evangelism is understood primarily as human endeavor, believers easily feel inadequate or unqualified. Scripture, however, presents a different picture. The Holy Spirit empowers ordinary believers to bear witness in ordinary contexts. Jesus promises, “You will receive power when the Holy Spirit comes upon you, and you will be my witnesses” (Acts 1:8). The power given by the Spirit is not primarily for personal edification but for

participation in God's mission.

Recognizing the Holy Spirit as the director of evangelism frees us from the burden of controlling outcomes and invites us instead into attentiveness and obedience. God prepares the soil, opens hearts, and creates opportunities. Our role is to listen for His guidance and respond faithfully. Evangelism thus becomes an adventure of discovery, as we learn to recognize the Spirit's activity in the lives of those around us and step into the moments God provides.

This Spirit-centered perspective also guards against discouragement. When conversations do not lead to immediate results, we trust that God is at work beyond what we can see. Faithfulness replaces anxiety, and obedience becomes the measure of participation. In Listening Evangelism, success is not defined by outcomes but by obedience to the Spirit's leading.

JESUS IS OUR EXAMPLE

To understand Listening Evangelism, we must look to Jesus Himself. The Gospels reveal that Jesus carried out His ministry in perfect cooperation with the Father and the Holy Spirit. His evangelistic work was neither impulsive nor self-directed; it flowed from attentive dependence on the Spirit. Jesus modeled for us what it means to live and minister under divine direction.

Jesus' ministry can be understood through His threefold role as prophet, priest, and king. Each role expresses a dimension of evangelistic engagement and broadens our understanding of how the good news of the Kingdom is communicated.

As **prophet**, Jesus proclaimed the truth of God's Kingdom and revealed the Father's will. His prophetic ministry involved teaching, correction, and unveiling spiritual reality. In His conversation with the Samaritan woman, Jesus discerned her spiritual condition and addressed both her questions and her deeper thirst for true worship. On the road to Emmaus, He rebuked the disciples for their slowness to believe and opened the Scriptures to reveal God's redemptive plan. In each case, Jesus spoke what was needed in the moment, guided by the Spirit and grounded in truth.

As **priest**, Jesus embodied God's compassion and mercy. He healed the sick, forgave sin, and welcomed those burdened by shame. His acts of healing and forgiveness were not merely demonstrations of power; they were signs of God's gracious invitation into restored relationship. When Jesus forgave the woman caught in adultery, He revealed the mercy of God that leads to repentance and new life. Through compassionate presence and redemptive action, Jesus drew people toward trust in God.

As **king**, Jesus exercised authority over the powers of spiritual darkness and called people into allegiance to the Kingdom of God. He commanded demons to leave, calmed storms, and summoned disciples to follow Him. His kingly authority demonstrated that God's reign was breaking into the world, displacing the dominion of sin and death. Evangelism, in this dimension, involved calling people to repentance, obedience, and participation in the life of the Kingdom.

These three roles—prophet, priest, and king—illustrate the multifaceted nature of evangelism. At times, sharing the gospel involves explaining Scripture; at other times, it involves compassionate action or authoritative prayer. Listening Evangelism helps believers discern which expression is appropriate in a given encounter. As we listen to the Holy Spirit, we learn to respond in ways that reflect Jesus' own ministry and serve the purposes of the Kingdom.

WHAT ABOUT PROGRAMS OF EVANGELISM?

In response to the Great Commission, the Church has often turned to organized programs and strategies for evangelism. While such programs can be valuable tools, Scripture cautions against relying on them apart from the Spirit's guidance. Before sending His disciples out to proclaim the gospel, Jesus commanded them to wait. "Do not leave Jerusalem," He said, "but wait for the gift my Father promised" (Acts 1:4–5). Their mission was clear: make disciples. But their effectiveness depended on the empowering presence of the Holy Spirit.

The disciples could have acted immediately, motivated by zeal and enthusiasm. They could have devised plans and strategies for outreach. Yet Jesus insisted that they wait for the Spirit to come upon them. This waiting cultivated dependence and humility, reminding them that the mission belonged to God. Even Jesus Himself did not begin His public ministry until the Holy Spirit descended upon Him at His baptism. If the Son of God waited for the Spirit's empowerment, how much more should we?

Listening Evangelism grows out of this posture of dependence. Rather than rushing ahead with plans, believers are invited to seek the Spirit's guidance regarding where to go, whom to engage, and how to respond. Programs and methods may serve as frameworks, but they must be held lightly, allowing room for the Spirit to lead in specific moments. The effectiveness of evangelism does not arise from the program itself but from the Spirit who animates and directs it.

Waiting for the Spirit does not imply passivity. It involves active attentiveness and readiness to respond. As we wait, we listen. As we listen, we discern. As we discern, we act in obedience. In this way, evangelistic programs become instruments rather than drivers of mission, serving the larger purpose of cooperation with the Holy Spirit.

WHY ‘LISTENING EVANGELISM’?

The term *Listening Evangelism* highlights the central posture required for cooperation with the Holy Spirit. Evangelism involves listening on multiple levels: listening to God, listening to people, and listening for how the Spirit is working in the moment. This listening is not reserved for a spiritual elite but is the calling and privilege of every believer who has received the Holy Spirit.

The Holy Spirit communicates in a variety of ways. He speaks through Scripture, brings impressions or insights to mind, and creates circumstances that invite response. Often His promptings are gentle and easily overlooked—a thought that arises unexpectedly, a question that comes to mind, or a sense of clarity about what to ask or say. Learning to recognize these promptings requires attentiveness and risk.

A common obstacle in evangelism is fear. When a prompting arises, believers may hesitate, questioning whether it is truly from God or worrying about how others will respond. Listening Evangelism invites believers to take small steps of obedience, trusting that God’s guidance aligns with His character. The Spirit’s voice is consistent with truth, love, and grace. He does not manipulate or coerce but leads with wisdom and compassion.

Listening also involves deep attentiveness to people. Beneath ordinary conversation often lie profound spiritual longings—questions of purpose, identity, guilt, or hope. As we listen patiently and compassionately, the Holy Spirit highlights aspects of a person’s story that reveal where He is already at work. Jesus frequently asked questions that opened doors to deeper conversation, and Listening Evangelism follows His example by creating space for others to be heard.

Through listening, evangelism becomes relational rather than transactional. We learn to engage people not as projects but as individuals loved by God. The Spirit guides both our listening and our response, enabling us to speak and act in ways that serve God’s redemptive purposes in each unique encounter.

CONCLUSION

Listening Evangelism prepares believers for divine appointments—Spirit-orchestrated encounters in which we are invited to participate in God’s work of drawing people toward Himself. These encounters often arise in ordinary settings: conversations with coworkers, neighbors, or acquaintances; interactions in everyday places; moments that appear unremarkable until the Spirit reveals their significance.

In such moments, our role may be simple. We may offer prayer, speak a word of encouragement, ask a thoughtful question, or share a brief testimony of God's work in our lives. Sometimes we plant seeds that others will later nurture; at other times, we may be invited to walk with someone as they respond to the gospel. Each encounter is unique, shaped by God's timing and purpose.

As we grow in Listening Evangelism, we discover that obedience, even when uncomfortable, bears fruit. Over time, as we grow, listening becomes a way of life—a posture of availability and trust. Evangelism is no longer a source of pressure but a joyful participation in God's mission. We come to recognize that God has prepared the moment, and we are simply invited to step into it, listening and responding as He leads.

ENGAGING WITH THE LESSON

Introduction to Listening Evangelism

The Holy Spirit empowers and guides us to share our faith. Our part is to listen and follow his lead.

DISCUSSION QUESTIONS

1. What scares you about listening evangelism?
2. What excites you about listening evangelism?

Your notes...

PRAYER EXERCISE

- In your group, offer up your hopes and fears about sharing your faith. Ask for God to give you ears to hear his guidance, and the courage to open your mouth to share your faith.



REFLECTIONS FOR THE COMING WEEK

Read these scriptures and ask the Holy Spirit to give you wisdom about how they apply to your life.

- Acts 1:7, 8
- John 6:44
- John 16:13-14

KEY POINTS

1. Evangelism is not all on our shoulders. Like everything else in the Christian walk, it's a partnership with God.
2. Listening Evangelism means following Jesus' example of sharing our faith by listening to the Holy Spirit and listening to others.

From the Heart of the Father: Motivation for Evangelism



God's love is a generous love. God's love prompts to share our faith with others.

INTRODUCTION

Before attending to the practices of Listening Evangelism, it is necessary to attend first to the heart. Evangelism does not begin with technique, strategy, or verbal skill. It begins with motivation. To speak of Christ faithfully requires more than knowledge; it requires a heart shaped by God's own purposes. Without a clear and biblically grounded motivation, evangelism is easily reduced to pressure, obligation, fear, or avoidance.

Scripture consistently teaches that what God does through His people flows from who He is and what He loves. For this reason, this lesson considers two inseparable questions.

1. What motivates God Himself to seek and save the lost?
2. What properly motivates the people of God to bear witness?

These two motivations are not in competition. They meet and converge in the gospel itself.

When these motivations are rightly understood, evangelism is no longer experienced as a burden imposed from the outside. It becomes an overflow of life from the inside—a participation in the loving mission of the Triune God.

WHAT MOTIVATES US TO WANT TO DO EVANGELISM?

Love as the Primary Motivation

The most basic and enduring motivation for evangelism is love. Scripture does not ground Christian witness in fear, guilt, or mere obedience, but in love that originates in God Himself: “We love because He first loved us” (1 John 4:19). Evangelism, at its core, is the outward movement of that received love.

We who have been reconciled to God through Christ do not speak merely of abstract truths. We speak as witnesses. God’s grace, forgiveness, patience, comfort, and faithfulness are not theoretical realities but lived ones. To share the gospel is to bear testimony to the goodness of God that we have encountered personally and concretely.

This does not mean that evangelism is reduced to subjective experience. Rather, personal experience becomes a means by which the objective truth of the gospel is displayed. God’s love, once received, presses outward toward others.

Our Gratitude and God’s Redemptive Work in Our Lives

Closely related to love is gratitude. We who have been delivered from sin and death naturally desire that others would know the same mercy. Gratitude does not replace love; it deepens it. Our thankfulness becomes fuel for witness.

The particular ways in which God has met us often shape the ways He sends us. Comfort received becomes comfort extended. Truth learned becomes truth shared. Scripture teaches that God does not waste our suffering or struggle. The very places where He has healed us frequently become points of connection with others.

God’s providence orders our lives so that our histories, gifts, and questions are not accidental. The Holy Spirit often brings us into contact with those whose needs and longings intersect with their own stories. In this way, evangelism becomes personal without becoming self-centered, and relational without losing its grounding in truth.

UNLOVING MOTIVATIONS

If love is the proper motivation for evangelism, it is necessary to identify motivations that distort or undermine faithful witness.

“It’s All Up to Me”

One common distortion places the entire weight of another person’s salvation on us. This view assumes that our failure to speak at every opportunity makes us morally responsible for another’s eternal destiny. The result is often anxiety, guilt, and fear rather than love.

Scripture rejects this burden. Jesus teaches plainly that no one comes to Him unless the Father draws them (John 6:44). Salvation belongs to the Lord. Christ alone redeems. We are not called to save, but to bear witness in obedience and trust.

When evangelism is driven by fear rather than love, it ceases to reflect the character of God. Obedience flows from confidence in God’s sovereignty, not from panic over human responsibility.

“It’s All Up to God”

The opposite distortion appeals to God’s sovereignty as a reason for passivity. If God alone saves, some conclude that human participation is unnecessary or even presumptuous. Scripture again refuses this false alternative.

The God who ordains salvation also ordains means. Paul asks pointedly how anyone will believe unless they hear, and how they will hear unless someone speaks (Romans 10:14). God delights to involve us in His saving work, not because He is dependent on us, but because He loves to work through us.

Divine sovereignty does not cancel human obedience. It invites it.

Indifference of Heart

Beyond theological extremes lies a more subtle barrier: indifference. Hearts can grow dull through disappointment, distraction, unconfessed sin, or misplaced loves. When the goodness of God is no longer vivid, evangelism feels forced or unnecessary.

Scripture consistently locates this problem not in lack of training, but in lack of affection. Where our love for God wanes, our love for neighbor soon follows. In such cases, the remedy is not our pressure to perform, but our repentance and renewal. God invites us to return to Him, to be convinced again of His goodness, and to be filled afresh with His Spirit.

THE PATTERN OF THE EARLY CHURCH

The book of Acts provides a clear pattern for understanding motivation in evangelism. Prior to Pentecost, the disciples are fearful and withdrawn. After the outpouring of the Holy Spirit, they speak with boldness, joy, and clarity.

Nothing in their circumstances had become safer. What had changed was their hearts. Filled with the Spirit, they spoke because they could not remain silent. Evangelism emerged not from obligation, but from overflow.

This pattern remains normative. Effective witness is the outworking of God's presence within and upon His people.

HAVE YOU BEEN FILLED WITH THE HOLY SPIRIT?

Listening Evangelism assumes a life empowered by the Holy Spirit. Scripture distinguishes between the Spirit's work of regeneration and sanctification—the Spirit within—and the Spirit's work of empowerment—the Spirit upon. God not only indwells us; He equips us for witness by clothing us with power.

When the Spirit comes upon us, evangelism becomes natural rather than strained, joyful rather than fearful, compassionate rather than pressured. This is not a matter of personality, but of presence. God supplies the means to fulfill what He commands.

WHAT MOTIVATES GOD?

LOVE

With evangelism, the most important question is not why we speak, but why God acts. Scripture answers with remarkable clarity:

"God is love, and the one who resides in love resides in God, and God resides in him." (1 John 4:16)

Evangelism flows from the very being of God.

God's love is not reactive or conditional. The Greek word *agape* describes God's love as self-giving, unwavering, and generous. It "bears all things, believes all things, hopes all things, endures all things". God's motivation for redemption, relationship, and restoration is rooted entirely in His loving nature.

God the Father

From the beginning, God created humanity for fellowship. He formed this world as a place of communion, joy, and shared life. Humanity's rebellion did not extinguish God's love. It revealed its depth.

Rather than abandoning His creatures, the Father initiated redemption. The mission of God is not an afterthought; it is the expression of His fatherly heart.

God the Son

The sending of the Son stands as the supreme expression of divine love.

"For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life. For God did not send his Son into the world to condemn the world, but that the world should be saved through him." (John 3:16–17)

In Jesus Christ, the love of the Father takes on flesh.

Every act of Jesus—His teaching, healing, suffering, and sacrifice—flows from this love. The cross reveals not only the seriousness of sin, but the greater seriousness of God's commitment to redeem His people.

Scripture teaches that Jesus endured the cross for the joy set before Him

"...because of the joy set before him he endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God." (Hebrews 12:2)

That joy is the restoration of God's family and the reconciliation of all things.

God the Holy Spirit

The Holy Spirit applies the work of Christ to our hearts. He convicts of sin, reveals truth, and awakens faith. He draws sinners to Christ and forms us into witnesses.

The Spirit not only brings us into fellowship with God; He empowers us to extend that fellowship outward. God's love does not remain contained. Through the Spirit, it overflows.

CONCLUSION

Evangelism is ultimately about fellowship. God's saving purpose is not merely individual rescue, but restored relationship—with Himself and with one another. The gospel gathers people into communion with the Father through the Son by the Holy Spirit.

Scripture declares that the proclamation of Christ aims at shared fellowship and complete joy.

*“What we have seen and heard we announce to you too, so that you may have fellowship with us. And indeed our fellowship is with the Father and with his Son Jesus Christ. Thus we are writing these things so that our joy may be complete.”
(1 John 1:3–4)*

This joy reaches its fulfillment in the great multitude gathered before the throne of God.

“After these things I looked, and here was an enormous crowd that no one could count, made up of persons from every nation, tribe, people, and language, standing before the throne and before the Lamb... They were shouting out in a loud voice, ‘Salvation belongs to our God, to the one seated on the throne, and to the Lamb!’” (Revelation 7:9–10)

At the heart of evangelism is love—God's love for the world and God's love flowing through His people. When believers are filled with the Spirit, evangelism becomes participation in the Father's joy: the completion of fellowship and the gathering of His children into life eternal.

ENGAGING WITH THE LESSON

From the Heart of the Father: Motivation for Evangelism

God's love is a generous love. God's love prompts to share our faith with others.

DISCUSSION QUESTIONS

1. In your own words, sum up the motivation of God for evangelism. How does this affect you?
2. Tell each other about a time when you experienced the love of God the Father.

Your notes...

PRAYER EXERCISES

- If you have never been filled with the Holy Spirit, then ask your small group to pray for the Holy Spirit to fall upon you and fill you.
- Is there anything in your heart that is blocking God's love for you? Confess anything that is blocking His love and ask the Father to fill your heart with His love.



REFLECTIONS FOR THE COMING WEEK

Scriptures to meditate and reflect upon for the week ahead.

- 1 John 4:19
- Acts 2:1-4
- John 3:16-18
- Revelation 7:9-12

KEY POINTS

1. God's love motivated the Father to send Jesus.
2. God's love for us motivates us to share the Good News.
3. The result of evangelism is the joy of fellowship with each other and with God.

Jesus as Evangelist



Jesus lived and ministered under the direction of the Father and in the power of the Holy Spirit. His evangelism flowed from prayer, obedience, compassion, discernment, and courage.

INTRODUCTION

Evangelism belongs at the very center of Christian discipleship. To follow Jesus Christ is not only to believe His message but to be drawn into His mission. The good news of the Kingdom of God is not an abstract doctrine but a living reality announced, embodied, and extended through the ministry of Jesus Himself. He is both the content of the gospel and the pattern by which the gospel is made known. Therefore, to learn evangelism, we must learn from Jesus, the perfect Evangelist.

In this lesson, we are not seeking techniques, formulas, or strategies. Rather, we will examine the way Jesus lived and ministered under the direction of the Father and in the power of the Holy Spirit. His evangelism flowed from prayer, obedience, compassion, discernment, and courage. These are not mechanical steps to reproduce – they are theological principles that shape a way of life aligned with the Kingdom of God. As we study Jesus as Evangelist, we are invited to follow His example, bearing witness to the Kingdom of God through lives that are grounded in Scripture and ordered by His Spirit.

JESUS PRAYED

The evangelistic ministry of Jesus was grounded in prayer. Prayer was not an afterthought, or peripheral to His mission, but foundational. The Gospels repeatedly show Jesus withdrawing from public activity to seek His Father. “Now it was during this time that Jesus went out to the mountain to pray, and he spent all night in prayer to God” (Luke 6:12). This extended communion preceded decisive moments in His ministry, including the calling of the twelve apostles.

Prayer shaped Jesus’ awareness of the Father’s will and attuned Him to the guidance of the Holy Spirit. His public words and actions flowed from a hidden life of listening. Evangelism, therefore, did not begin with initiative or effort but with dependence. Jesus demonstrated that Kingdom work emerges from intimacy with God. Apart from such communion, activity becomes self-directed and detached from divine purpose.

For those who follow Jesus, prayer must likewise be the starting point of evangelism. We are invited into a daily posture of attentiveness, asking the Father to reveal what He is doing and how we are to participate. Evangelism rooted in prayer resists anxiety about results and rests instead in trustful obedience. As Jesus taught His disciples, “Remain in me, and I will remain in you... Apart from me you can accomplish nothing” (John 15:4–5). Prayer is the means by which we remain in Christ and are prepared to bear fruit.

JESUS WORKED IN SUBMISSION TO HIS FATHER

Jesus’ evangelism was marked by submission to the Father’s will. He did not act from personal ambition or independent authority. Instead, He testified, “I tell you the solemn truth, the Son can do nothing on his own initiative, but only what he sees the Father doing” (John 5:19). His ministry was a lived expression of obedience, shaped by discernment and trust.

This submission was not a passive thing but dynamic, active cooperation. In prayer, Jesus perceived what the Father was doing, and in obedience He joined that work. The Holy Spirit empowered Him to accomplish the Father’s purposes, whether through teaching, healing, deliverance, or proclamation. Even moments of confrontation and suffering were embraced as acts of faithful obedience.

This posture defines the nature of evangelism itself. Evangelism is not primarily human initiative but participation in God’s mission. The Kingdom belongs to the Father, and its advance is directed by His will. Those who bear witness to the gospel are called to work in subordination to the Father, depending upon the same Spirit who directed Jesus. This approach of dynamic cooperation guards us against falling into manipulation and self-reliance. It anchors evangelism in humility and faithfulness.

JESUS EMBRACED THE LIFE AND TIMES HE LIVED IN

The incarnation placed Jesus within a particular historical, cultural, and social context. He was born into a Jewish family, lived in Galilee, worshiped in synagogues, spoke the languages of His people, and labored as a carpenter. He did not reject the concreteness of human life but embraced it as the arena in which God's redemptive work takes place.

Jesus proclaimed the Kingdom of God in marketplaces, homes, villages, and places of worship. He met people within the ordinary patterns of daily life, speaking in images drawn from agriculture, economics, family life, and labor. His evangelism was not detached from context but deeply engaged with it.

This incarnational approach must be the Church's, too. God places His people within particular times, cultures, relationships, and vocations. These circumstances are not obstacles to evangelism but instruments through which the gospel may be communicated. The Spirit often uses the specific contours of our lives to open pathways for witness. Faithful evangelism attends carefully to context, seeking to proclaim the unchanging Kingdom in ways that are intelligible and faithful within a given setting.

JESUS WELCOMED ENCOUNTERS WITH A WIDE VARIETY OF PERSONS

The ministry of Jesus crossed social, cultural, religious, and economic boundaries. He engaged Pharisees and tax collectors, the wealthy and the poor, men and women, Jews and Gentiles. No group lay beyond the reach of His compassion or the scope of the Kingdom He proclaimed.

This openness reflected the universal reign of God. The Kingdom of God is not confined to a single class or culture, but summons all people to repentance and faith. In His willingness to engage not only those who were socially 'acceptable', but also those who were different, marginalized, or despised, Jesus exposed the narrow assumptions of His contemporaries and revealed the breadth of divine mercy.

For His followers, this pattern challenges selective evangelism. Assumptions about receptivity or worthiness must be set aside. The Spirit often draws attention to those we might overlook or avoid. Faithful witness requires openness to unexpected encounters, trusting that God is already at work beyond familiar boundaries.

JESUS RECOGNIZED PEOPLE'S THIRSTS

Jesus saw beneath outward behavior the deeper longings of the human heart. His encounters with Nicodemus and the Samaritan woman illustrate this discernment. To Nicodemus, a religious leader seeking understanding, Jesus declared, "I tell you the solemn truth, unless a person is born from above, he cannot see the kingdom of God" (John 3:3). To the Samaritan woman, marked by social exclusion yet spiritually hungry, He offered living water that satisfies eternal thirst (John 4:10).

These encounters reveal that evangelism addresses more than surface concerns. Human beings carry deep thirsts for meaning, forgiveness, belonging, and restoration. Jesus spoke directly to these needs, not by flattery or evasion, but by inviting people into the life of the Kingdom.

Listening evangelism follows this pattern. As we listen to people's words, questions, and struggles, the Holy Spirit enables us to discern what truly motivates their heart. We can then helpfully proclaim the gospel as God's gracious answer to these deepest needs, centered in Christ and His Kingdom.

JESUS ASKED QUESTIONS

Jesus frequently taught by asking questions. His questions invited reflection, exposed assumptions, and drew people into active engagement. When blind Bartimaeus cried out for mercy, Jesus asked, "What do you want me to do for you?" (Mark 10:51). This question honored Bartimaeus' agency and clarified his desire.

Questions create space for listening. They help us avoid our impulse to control conversation and instead build bridges and foster genuine encounter. Jesus' practice demonstrates that evangelism involves attentiveness as much as proclamation. By listening well, we are better able to allow the Spirit to guide the direction and depth of our witness.

This posture acknowledges that God is already at work in the person. Questions are instruments through which truth is discovered rather than imposed.

JESUS PRACTICED POWER EVANGELISM

The ministry of Jesus united word and deed. His proclamation of the Kingdom was accompanied by acts of power that revealed its reality. Healings, deliverances, and miraculous signs were not displays of spectacle but concrete manifestations of God's reign breaking into a fallen world.

The apostle Paul described it like this: “by the power of signs and wonders, by the power of the Spirit of God, I have fully preached the gospel of Christ” (Romans 15:19). Power encounters can prepare the way for truth encounters. The Kingdom of God is not a matter of words alone.

Jesus’ miracles addressed human suffering and dismantled the works of the enemy. They bore witness to the nearness of God’s reign and authenticated the message of repentance and forgiveness. In the same way the Church, empowered by the same Spirit, is called to bear supernatural witness in word and deed, trusting God to act according to His will for the sake of the gospel.

JESUS WASN’T AFRAID OF BEING DISLIKED OR MISUNDERSTOOD

Jesus spoke truth even when His words provoked resistance or rejection. In His hometown synagogue, His proclamation led to outrage and an outburst of violence. Throughout His ministry, He confronted hypocrisy, injustice, and unbelief.

This courage flowed from obedience to the Father rather than concern for human approval. Evangelism that is shaped by Jesus’ example does not seek popularity. Instead, it is committed to faithfulness. His speech was governed by love and humility, but He did not compromise truth for the sake of acceptance.

The apostle Paul declared: “But we preach Christ crucified” (1 Corinthians 1:23). Faithful witness may be misunderstood, yet the evangelist entrusts outcomes to God, confident that obedience glorifies Him.

JESUS SPOKE NOT JUST TO INDIVIDUALS BUT TO THE WIDER WORLD

Jesus proclaimed the Kingdom of God as a reality with personal and communal implications. His message challenged unjust structures, exposed false religious systems, and confronted economic and social oppression. The Kingdom He announced called individuals to repentance while also unveiling God’s intention to renew human society.

This comprehensive vision resists reducing evangelism to private spirituality. The gospel announces God’s reign over all of life. As the Kingdom advances, it brings healing, justice, and restoration, undermining both personal sin and systemic evil.

The Church's witness, therefore, includes both personal proclamation and faithful engagement with the brokenness of the world, always grounded in Scripture and directed by the Spirit.

JESUS EVANGELIZED IN MANY DIFFERENT WAYS

Jesus employed a wide range of approaches in proclaiming the Kingdom. He taught in synagogues and open fields, told parables, shared meals, asked questions, offered forgiveness, and performed miracles. His methods varied according to context and divine guidance, and he expected the same approach from His disciples: "Just as the Father has sent me, I also send you" (John 20:21). Then He then breathed on them and said, "Receive the Holy Spirit" (John 20:22).

Therefore, our evangelism should not be confined to a single form, but should be adapted to the circumstances and dependent on the same Holy Spirit. The Church is sent to bear witness creatively and faithfully, empowered by the Spirit and trusting God to guide each unique encounter.

CONCLUSION

Jesus is both the message and the model of evangelism. His life reveals a pattern of prayerful dependence, obedient submission, incarnational engagement, compassionate openness, spiritual discernment, courageous truthfulness, and Spirit-empowered action. The study of Jesus as Evangelist shapes our own participation in His mission.

As we follow Him, we are drawn into the life of the Kingdom, bearing witness through lives shaped by the Spirit and anchored in Scripture. Evangelism becomes not a task to perform but a way of life ordered toward God's redemptive purposes, bringing glory to the Father and advancing His Kingdom.

ENGAGING WITH THE LESSON

Jesus as Evangelist

Jesus lived and ministered under the direction of the Father and in the power of the Holy Spirit. His evangelism flowed from prayer, obedience, compassion, discernment, and courage.

DISCUSSION QUESTIONS

Review Jesus' principles for evangelism.

1. Pick one principle you feel comfortable or adept at. Share any times you have embodied this principle.
2. Pick one principle that challenges you. Why is this challenging to you? Would you consider taking a risk and doing this?

Your notes...

PRAYER EXERCISE

- Jesus told his disciples, “Peace be with you! As the Father has sent me, I am sending you. And with that he breathed on them and said, “Receive the Holy Spirit.” John 20:21-22. Pray for Jesus to fill you with his peace and then fill you with the Holy Spirit.



REFLECTIONS FOR THE COMING WEEK

Scriptures to meditate and reflect upon for the week ahead.

- John 5:19
- 1 Corinthians 2:4-5
- 1 Corinthians 1:23
- John 20:21-22

KEY POINTS

Jesus is our model for evangelism!

Circles of Influence



Each of us is surrounded by people, called our circles of influence. We have influence with these people because of our relationship and interactions with them. God has put us near some of these people in order to share the gospel with them.

INTRODUCTION

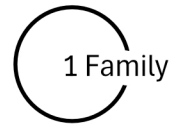
Jesus said, “No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day” (John 6:44). This statement establishes a foundational truth for Christian witness. Conversion is never the result of human persuasion alone. It is the sovereign work of God the Father, accomplished through the Spirit, drawing men and women to the Son. Yet this same sovereign God works through means. He places believers within specific relationships, contexts, and communities so that His gracious drawing may be expressed through faithful presence, prayer, and witness.

This lesson introduces the framework of **circles of influence**. These circles are not techniques or strategies. They are a discernment tool—an aid for recognizing where God has already positioned us and whom He may already be drawing. Rather than asking first, “Where should I go?” we begin by asking, “Whom has God already placed near me?” The circles move outward, beginning with those closest to us and extending to the wider world. Together they form a map of vocation, responsibility, and opportunity.

The purpose of this teaching is deeply practical and deeply theological. Practically, it invites careful attention to real people and real relationships. Theologically, it rests on the conviction that God’s mission unfolds through His providential ordering of our lives. As we prayerfully engage each circle, we seek the Spirit upon us for discernment, courage, humility, and love, trusting that God Himself prepares hearts and opens doors.

CIRCLE 1: FAMILY

The first circle of influence is the family. This includes those with whom we share a household as well as our immediate family members. In God's design, family relationships carry unique weight. They are marked by history, proximity, and long-term observation. For this reason, family members are often the most difficult people with whom to speak openly about faith. Familiarity can dull attentiveness, and unresolved wounds or patterns create resistance.



Yet Scripture consistently places the family at the center of our covenantal responsibility. God works through households, generations, with ordinary faithfulness. Those who know us best also witness our daily conduct, our repentance, our patience, and our love. In this circle, witness is inseparable from life. Words matter, but they are interpreted through years of observed character and conduct.

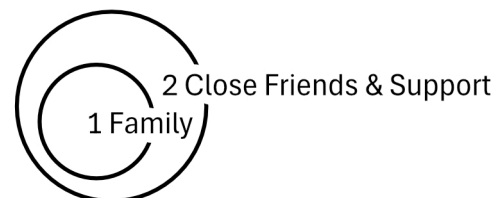
Wisdom is therefore essential. In family relationships, less is often more. Faithful presence over time, gentle speech, and consistency of life frequently speak louder than extended explanations. The Spirit within us shapes our character, and the Spirit upon us gives discernment for when to speak and when to remain silent.

This circle calls first for prayer. We bring each family member before the Father, asking that He who draws hearts would continue His work. We ask the Spirit to heal relational wounds, to create openness, and to grant us humility. Our role is not to compel belief but to bear faithful witness through love, truth, and perseverance.

Take time in prayer. Ask the Holy Spirit to bring to mind family members He desires you to pray for. Write down each name and begin interceding for opportunities, healing, and open hearts.

CIRCLE 2: CLOSE FRIENDS AND SUPPORT SYSTEM

The second circle consists of close friends and those who form our support system. These are relationships we have chosen—marked by affection, trust, and shared experience. Love already exists in this circle, and for that reason, influence is often significant.



Scripture teaches that love prepares the soil for truth. People are not drawn toward Christ through argument alone. More often, they are drawn through relationships in which they experience patience, kindness, integrity, and hope. When faith is embodied consistently within friendship, it becomes visible and credible.

Within this circle, attentiveness is key. As you reflect on your friendships, ask the Spirit to bring specific people to mind. Ask Him to help you see what God is already doing in their lives. What questions are emerging? What burdens are they carrying? Where is there spiritual hunger, confusion, or resistance? Discernment grows as we listen well.

Bring these names before God, asking that He would draw them according to His purpose. Ask that you might love them in Christ's name, not as projects but as neighbors entrusted to your care. In this circle, witness flows naturally from shared life. Begin asking God for openings, conversations, and Spirit-led encouragement.

CIRCLE 3: FAMILIAR ACQUAINTANCES

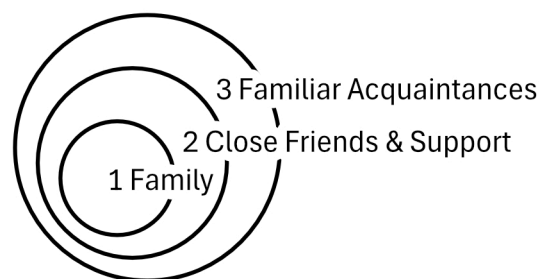
The third circle includes familiar acquaintances — those we encounter regularly because of the ordinary structures of life. These may include coworkers, neighbors, classmates, other parents, or members of shared organizations. These relationships exist

because of decisions about work, residence, education, or service. Scripture affirms that none of this is accidental. God orders our steps and places us within particular contexts for His purposes.

With acquaintances, witness rarely begins with deep conversation. It begins with ordinary human interaction. Small talk is not trivial; it is often the doorway to trust. Through simple exchanges, people discern safety, tone, and common ground. These brief interactions open space for deeper conversation.

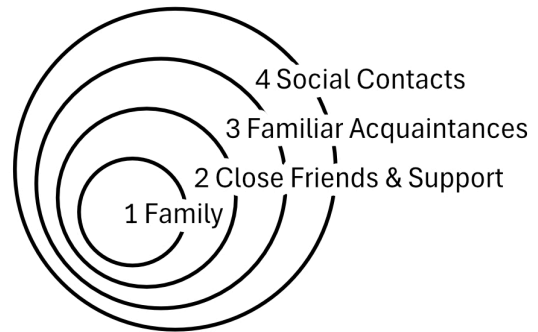
Here, sensitivity to the Spirit is essential. As we engage in everyday conversation, we learn to pray inwardly: “Lord, is there something You desire in this moment?” The Spirit may prompt a question, an expression of care, or attentive listening. Even when no immediate opportunity emerges, seeds are planted through kindness and consistency.

Write down the names—or descriptions—of these familiar acquaintances. Even if you do not know their names (“the neighbor across the street,” “the boy who sits by me in class”), list them. Pray for opportunities, insight, and sensitivity.



CIRCLE 4: SOCIAL CONTACTS

The fourth circle includes social contacts—those we encounter regularly in the course of daily life, often in brief and transactional settings. These include those who serve us in shops, offices, and public spaces. Interactions may be short, but they are not insignificant.



Scripture affirms the dignity of every person. To acknowledge someone by name, to listen, or to show simple courtesy reflects the love of Christ. In a culture that often reduces people to functions, such recognition can be quietly powerful.

James Kearny recalls:

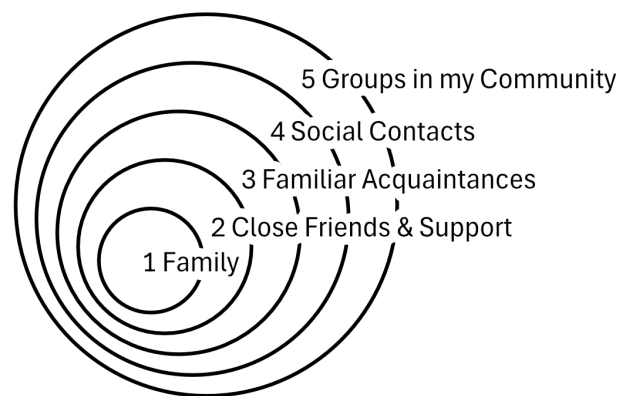
“One relationship I developed began with a dental receptionist I saw every six months. Over time, through small conversation, I learned she came from a Buddhist background and was spiritually searching. The Holy Spirit prompted me to ask gentle questions, offer encouragement, and eventually give her resources to explore faith. That relationship—all built on brief, routine conversations—became an opportunity to notice spiritual hunger and to plant seeds.”

Witness in this circle is marked by respect and restraint. We do not force conversation or intrude upon professional boundaries. Instead, we treat people as neighbors rather than as service providers. Over time, repeated encounters can build familiarity and trust, creating space for deeper exchange if God so wills. Ask their name. Ask where they are from. Ask about their family.

List the names or descriptions of social contacts you sense God highlighting. Pray for them regularly.

CIRCLE 5: GROUPS IN YOUR COMMUNITY

The fifth circle expands from individuals to groups within our community. Every community includes identifiable populations shaped by age, culture, history, or circumstance. Scripture repeatedly testifies to God’s concern for the vulnerable, the overlooked, and the marginalized.



Often, the Spirit cultivates particular compassion within us for certain groups. This compassion is rarely accidental. God frequently uses our own history, wounds, or experiences to shape our callings. What once brought pain may become a source of empathy and service.

Discernment in this circle involves paying attention to what stirs our hearts. Toward whom do we feel drawn? Where do we sense both sorrow and hope? These promptings often indicate where God invites us to cooperate with His work.

James Kearny recalls:

“A woman in my congregation felt profound compassion for homeless men. Raised by an alcoholic father, she had deep empathy for their struggles. She began volunteering at a local mission, leading Bible studies and offering prayer. Her painful childhood became a wellspring of compassion and effective ministry. In my case, growing up in a Navy family meant constant relocation. I was always “the new kid.” Because of that, I now have a natural love for immigrants and newcomers. My heart recognizes their disorientation, loneliness, and need for welcome.”

Which groups stir your compassion?

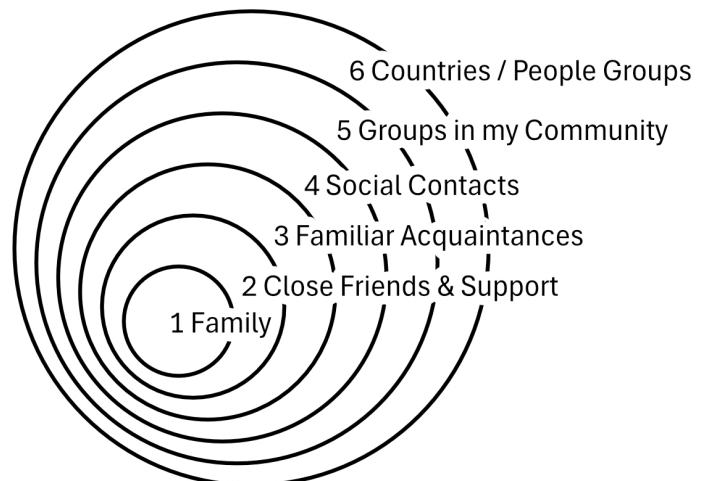
CIRCLE 6: COUNTRIES OR PEOPLE GROUPS

The sixth circle extends beyond our immediate context to nations and people groups. Scripture calls God’s people to lift their eyes to the ends of the earth, recognizing that His redemptive purpose encompasses all peoples.

This circle often begins not with action but with prayer. God may place a particular nation or people group upon our hearts, even if we have no direct connection. Such burdens are gifts of the Spirit, inviting intercession, generosity, and sometimes future obedience.

Participation in this circle may take many forms. Some are called to go; many are called to pray and to support.

Ask: “Lord, is there a people group You want me to carry in prayer?” Write it down.

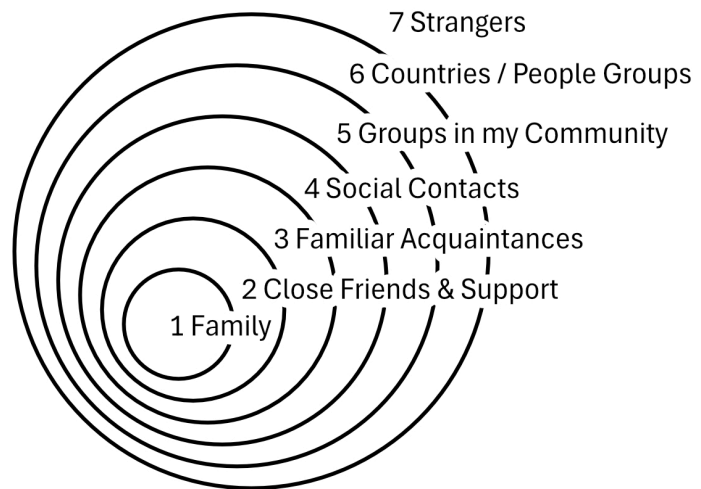


CIRCLE 7: STRANGERS

Outside and beyond the previous circles lies the category of strangers. These are individuals we encounter briefly and unexpectedly. Scripture records many moments in which God works powerfully through such encounters.

Engagement with strangers requires attentiveness and courage. The Spirit may prompt a word of encouragement, an offer of prayer, or a simple act of kindness. Because these encounters are often fleeting, the sense of risk is real. Yet the same brevity can free us to act without fear of long-term consequence.

In this circle, humility is essential. We do not presume knowledge of another's story. We listen, respond gently, and entrust outcomes to God. Even brief moments can become instruments of grace when guided by the Spirit upon us.



BONUS: SOCIAL MEDIA

Social media is not a distinct circle but a platform that intersects with all others. It connects family, friends, acquaintances, communities, and strangers across distance and culture. Used wisely, it can serve as a powerful medium of witness.

Social media is particularly effective for witness as a noun rather than as a verb. Testimony, gratitude, prayer requests, and humble reflection allow others to observe faith without coercion. Tone matters deeply. Gentleness, humility, and honesty foster openness, while anger or anxiety undermine credibility.

Scripture calls believers to speak the truth in love. This applies equally in digital spaces. We seek to reflect the character of Christ, trusting that God uses faithful witness—even in online settings—to draw hearts toward Himself.

CONCLUSION

The circles of influence provide a map of the people and places God has entrusted to us. They remind us that witness is not primarily about strategy but about faithfulness within the relationships God has already given.

Hold these circles before the Lord, and ask: “Father, whom are You drawing towards me today, and how may I serve them?” Do this trusting that the same God who calls also empowers, that the Spirit who dwells within forms our character, and that the Spirit who comes upon us equips us for witness.

As you live in prayerful expectation, you will see God’s Kingdom advancing quietly, powerfully, and lovingly through your life.

ENGAGING WITH THE LESSON

Circles of Influence

Circles of influence are not techniques or strategies. They are a discernment tool—an aid for recognizing where God has already positioned us and whom He may already be drawing

DISCUSSION QUESTIONS

1. Break into pairs and share a couple of the names in one or two of your circles and how God is drawing your attention to them.
2. Ask the following questions:
 - a. In what ways are you noticing these people?
 - b. Why do you believe God may be drawing your attention to you?
 - c. What is it about you that would make you the one to witness to them the love of Jesus Christ?

Your notes...

PRAYER EXERCISES

- Pray for those God highlighted for you.
- Ask God, “How should I witness to them?”
- Ask God to open up an opportunity to witness to them. Ask Him to bring them to you.



REFLECTIONS FOR THE COMING WEEK

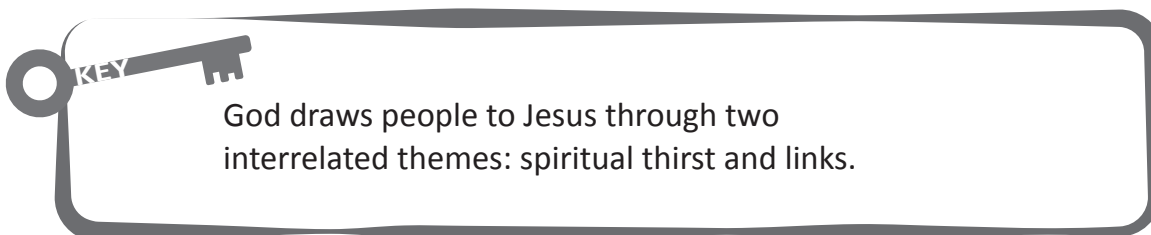
Scriptures to meditate and reflect upon for the week ahead.

- John 6:44
- John 14:12-14
- Matthew 9:37

KEY POINTS

1. Each of us is surrounded by people, our circles of influence.
2. We have influence with these people because of our relationship and interactions with them.
3. God has put us near some of these people in order to share the gospel with them.

The Holy Spirit Drawing People to Faith



INTRODUCTION

Conversion does not begin with human initiative, persuasion, or technique, but with the sovereign drawing work of God the Father accomplished through the Holy Spirit. Evangelism, therefore, is fundamentally cooperative rather than coercive. God acts first; we respond attentively and obediently.

The Reformed tradition has consistently affirmed this priority of grace. Fallen humanity does not naturally seek God. As Scripture testifies, “There is no one who seeks God” (Romans 3:11). Any genuine movement toward Christ is already the evidence of God’s prior work. The Spirit awakens desire, creates openness, and arranges circumstances through which the gospel may be heard and received.

In this lesson, the Spirit’s drawing work is explored through two interrelated themes: **thirst** and **links**. First, we consider how the Holy Spirit awakens spiritual thirst—an inward longing that the world cannot satisfy. Second, we examine how God uses a sequence of Spirit-arranged moments, or links, to guide a person step by step toward faith. Evangelism is thus revealed not as a single event, but as a Spirit-governed process. Understanding this pattern releases false pressure, deepens discernment, and trains us to participate faithfully in what God is already doing.

THE FIRST KEY: THIRST, SPIRITUAL LONGING

When the Father draws a person to Himself, He first makes them thirsty. Human beings were created with an inner desire for covenant relationship with their Creator. When that relationship is broken by sin, a profound dislocation occurs. Even when unrecognized or suppressed, something essential is missing.

Scripture presents this condition with clarity. Humanity exchanges “the glory of the immortal God for an image resembling mortal human beings” (Romans 1:23), and the result is not fulfillment but futility. The Spirit’s first work in drawing a person is often to disrupt this false satisfaction and awaken a desire for what is true, enduring, and life-giving.

This thirst is not itself saving faith, but it is a gracious preparation for faith. It is evidence that the Spirit is already active. Augustine famously confessed, “You have made us for Yourself, O Lord, and our hearts are restless until they rest in You.” That restlessness — manifesting as dissatisfaction, longing, or unease — may be the Spirit’s summons toward Christ.

EXPRESSIONS OF THIRST

Different people have different thirsts. People are shaped by different temperaments, experiences, and ways of engaging the world. The Holy Spirit works through this diversity, awakening longing in forms that correspond to how each person processes meaning and reality. Three broad patterns are especially common: head-centered, heart-centered, and gut-centered thirst. These categories are not rigid or exclusive, but they are useful in helping us discern how God is making them thirsty.

HEAD-CENTERED THIRST

People with head-centered thirst ask the big questions about life and death. They experience spiritual longing as a search for coherence, truth, and ultimate meaning. Their spiritual questions exceed material answers:

- Where did the universe come from?
- What is the ultimate purpose of human life?
- How can consciousness, beauty, and moral awareness arise from impersonal processes?
- What happens after we die?

These questions are not abstract. They reflect a deep hunger for truth. The Bible affirms that creation itself bears witness to God's eternal power and divine nature (Romans 1:20). When the Spirit awakens head-centered thirst, He is exposing the inadequacy of purely secular or material explanations and opening the mind to receive divine revelation.

HEART-CENTERED THIRST

Heart-centered thirst is expressed relationally and emotionally. Individuals oriented toward relationships often experience spiritual longing because of brokenness in love and community. This thirst may take the form of:

- Longing for belonging or intimacy
- Guilt over past wrongs and a desire for forgiveness
- Grief and loneliness
- Distress at injustice, hatred, and relational violence
- Hunger for authentic community

Scripture presents reconciliation as central to God's saving work. "While we were enemies we were reconciled to God through the death of his Son" (Romans 5:10). When heart-centered thirst emerges, the Spirit is often revealing the fracture sin has introduced into relationships—with God and with others—and preparing the person to receive the reconciling grace found in Christ.

GUT-CENTERED THIRST

Gut-centered thirst comes from concerns about security, survival, and the future. These people experience spiritual longing through anxiety about what lies beyond their control:

- Fear of death or the afterlife
- Anxiety about provision, stability, or health
- Concern for safety, order, or protection
- Worries about, political, or environmental instability

These concerns reveal a longing for anchoring and hope that transcends personal strength. Scripture names God as "our refuge and strength, a very present help in trouble" (Psalm 46:1). When gut-centered thirst surfaces, the Spirit is exposing the fragility of human control and inviting trust in the God who holds our lives securely in His hands.

YOUR THIRST

The way God has addressed our own thirst often shapes how He equips us to serve others. Paul writes, “The Father of mercies and God of all comfort... comforts us in all our troubles so that we may be able to comfort those experiencing any trouble with the comfort with which we ourselves are comforted by God” (2 Corinthians 1:3–4).

Our personal history of thirst and satisfaction in Christ is a training ground for discernment. As we attend to how God met us, we recognize similar movements of the Spirit in others.

THE SECOND KEY: LINKS

If thirst marks the beginning of the Spirit’s drawing work, ‘links’ describe how that work progresses toward faith. Evangelism is not a single moment of decision. It is a process comprised of many Spirit-arranged encounters. Paul captures this dynamic with agricultural imagery: “I planted, Apollos watered, but God caused it to grow” (1 Corinthians 3:6).

Each encounter—whether a spiritual conversation, question, crisis, sermon, or insight—forms one link in a chain that God uses to draw a person towards Himself.

OUR LINK MAY BE THE FIRST, THE LAST, OR SOMEWHERE IN THE MIDDLE

We are not called to manufacture outcomes, but to provide the next obedient response. At times, we may offer the first link—introducing basic gospel truth where there has been no prior exposure. At other times, we may provide the final link in the chain as someone comes to faith in Christ. Most often, our role lies somewhere in the middle.

This perspective takes away the pressure of thinking we always have to lead a person all the way to Christ. We are witnesses, not saviors. The Spirit alone regenerates the heart. Our calling is attentiveness and obedience within the moment God provides.

James Kearny recalls:

“I once spoke with a Vietnamese exchange student who had never heard the name of Jesus. Raised in an atheistic system, she had no knowledge of the Christian faith—no Christmas, no Easter, nothing. As I shared the gospel, I realized I was forming the very first link in her chain.

In contrast, I once met a young man who had already had many spiritual encounters over the years. By the time we spoke, he was ready to surrender to Jesus. I had to slow him down to ensure he understood the step he was taking. When he finally confessed faith in Christ, I became the last link in a long chain of Spirit-guided encounters.”

TYPES OF LINKS

The Holy Spirit employs a wide variety of means to draw people toward Christ.

A SPIRITUAL CONVERSATION

Spirit-guided conversation moves beyond small talk. As the conversation deepens, you sense the Holy Spirit connecting you with this person. The gospel makes sense. The person opens up their deep longings.

These conversations do not require force or formula. They require listening—to the person and to the Spirit. When rightly discerned, such moments significantly advance a person’s spiritual journey.

REVELATIONS

God is free to disclose Himself as He wills. Direct divine encounters awaken intense hunger for further understanding and prepare the heart to receive the gospel when it is proclaimed.

Sometimes God reveals Himself directly to a person without another believer’s involvement. This is increasingly common in the Muslim world, where countless individuals report dreams or visions of “a man in white” whom they later recognize to be Jesus.

Such revelations leave a person hungry for more truth. They prepare the heart to hear the gospel.

This also happens in secular contexts. James Kearny recalls that his wife, raised in an atheist home, had a direct encounter with the Holy Spirit in her twenties—long before she understood who God was. The Spirit spoke truth into her heart, which he later connected to Scripture as she shared it with him.

These revelations do not replace Scripture or the church, but they do orientate the person toward Christ and His Word.

REFLECTIONS

In moments of quiet, loss, or transition, questions that were previously avoided rise to the surface. Life is evaluated more honestly. The insufficiency of former anchors becomes apparent.

In these reflective spaces, the Spirit exposes emptiness not to condemn, but to invite. The awareness of need becomes a doorway to grace.

SERMONS

Sermons often draw people to faith. Paul writes:

Consequently faith comes from what is heard, and what is heard comes through the preached word of Christ. (Romans 10:17)

The Spirit works through preaching in ways that may exceed human awareness or intention. Though it may take time, God's Word does not return empty, but accomplishes His purpose (Isaiah 55:11)

Do not hesitate to invite a spiritually open friend to church. God may speak to them powerfully through the message.

CONCLUSION

The Holy Spirit uses thirst to awaken longing and links to connect people to the living water found in Christ. Jesus told the Samaritan woman:

"But whoever drinks some of the water that I will give him will never be thirsty again. But the water that I will give him will become in him a fountain of water springing up to eternal life." (John 4:14)

Only Christ satisfies the deepest hunger of the human heart.

The bad news is that apart from the Spirit, humanity is spiritually dead. But the good news is that "God, being rich in mercy... made us alive together with Christ" (Ephesians 2:4–5). Salvation is God's work from beginning to end.

Our calling is to cooperate—to listen, to discern, and to form the next faithful link as the Spirit draws people to faith in Jesus Christ.

ENGAGING WITH THE LESSON

The Holy Spirit Drawing People to Faith

Thirst marks the beginning of the Spirit's drawing work, links describe how that work progresses toward faith.

DISCUSSION QUESTIONS

1. Before faith in Jesus, how did you become spiritually thirsty?
2. Was it a head, heart, or gut thirst?
3. Who did God use to draw you closer to Jesus?
4. What conversations did you have that moved you deeper?
5. Was there a sermon or Bible reading that had a deep impact on your life? What circumstances drove you to seek God?

Your notes...

PRAYER EXERCISE

- Take some time to give thanks for those people that were part of your coming to faith or growing in faith. Ask God to draw people to you who have a spiritual thirst similar to yours.



REFLECTIONS FOR THE COMING WEEK

Scriptures to meditate and reflect upon for the week ahead.

- 2 Corinthians 1:3-4
- 1 Corinthians 3:6
- John 4:13
- Romans 10:17

KEY POINTS

1. When God wishes to draw someone to himself, he first makes them thirsty.
2. This spiritual thirst can be centered in the heart, the head, or the gut.
3. God connects us to himself through a series of spiritual links.

The Philip Model of Cooperating with the Holy Spirit



God works both sides of the equation: the one sharing the faith, and the one hearing the about the faith.

INTRODUCTION

Listening evangelism recognizes that when a person comes to faith in Christ, God is active both in the person sharing the gospel and the person receiving the gospel. He works sovereignly in the hearts of those He is drawing, and He works intentionally in the lives of those He sends. Evangelism, therefore, is not a solo effort driven by human initiative, nor is it a passive waiting for God to act without human participation. It is a divinely ordered partnership. The Holy Spirit prepares the seeker and guides the one called to witness.

The account of Philip and the Ethiopian eunuch in Acts 8 is one of Scripture's clearest demonstrations of this partnership. In this story, we see the wonderful weaving together of God's sovereign initiative and human obedience. The Spirit directs Philip step by step, while at the same time cultivating spiritual hunger in the Ethiopian. Their meeting is the convergence of two Spirit-led journeys, arranged by God for the sake of the gospel.

This lesson highlights the movement of the Holy Spirit in both men. This story of Philip and the Ethiopian eunuch teaches us how to cooperate with the Spirit's guidance, how to recognize spiritual readiness, and how to speak the good news of Jesus Christ with confidence and humility.

A SPECIFIC ASSIGNMENT

The story begins with a clear command. “Then an angel of the Lord said to Philip, ‘Get up and go south on the road that goes down from Jerusalem to Gaza.’ (This is a desert road.)” (Acts 8:26) The angel is precise in direction but silent regarding purpose. He does not tell Philip whom he will meet nor what will happen when he arrives. The angel only gives him the first step.

This is often how the Holy Spirit leads God’s people. Rather than providing a complete map, the Spirit offers guidance sufficient for the present moment. Such leading requires trust. Obedience must come before understanding. To cooperate with the Holy Spirit is to accept that God reveals His purposes progressively, not exhaustively.

In Reformed theology, this pattern aligns with our confession of God’s sovereignty and providence. The Lord orders all things according to His will, calling His servants to walk by faith, not by sight. Philip’s assignment illustrates this truth in action. He is invited into God’s work without being given control over the outcome.

OBEDIENT RESPONSE

Philip’s response is immediate and unqualified. “So he got up and went.” (v27) There is no hesitation, no request for clarification, and no attempt to delay obedience until circumstances feel safer or more convenient.

Such responsiveness does not arise in a moment of crisis; it is the fruit of ongoing faithfulness. Philip lives in a posture of availability, attentive to God’s voice and willing to be interrupted. By acting promptly, he places himself within the stream of God’s unfolding purposes.

If we insist on having full understanding before obedience then we will often miss the work God intends to do through us. Philip shows us that faithful action, grounded in trust, positions us to witness God’s providential care at work.

RISK REWARDED

The narrative now shifts to the other person in this encounter: “an Ethiopian eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasury. He had come to Jerusalem to worship, and was returning home, sitting in his chariot, reading the prophet Isaiah.” (vv27-28)

From a human perspective, Philip's journey appears risky and uncertain. He travels a desert road with no apparent destination. Yet God's providence has already prepared the encounter. Philip's obedience places him precisely where God intends him to be, at the moment when the Ethiopian is ready to hear the gospel.

Obedience to God's leading is never wasted. The Spirit does not send God's servants into empty spaces but into places where He is already at work.

SPIRITUAL THIRST

The Ethiopian's presence on that road reveals a deep spiritual hunger. Despite his wealth and influence, he has traveled a great distance to worship in Jerusalem. Such a journey required time, resources, and determination. Yet his experience there was likely marked by exclusion and disappointment. As a Gentile and a eunuch, he would have been excluded from entering the temple grounds.

But he is hungry for God. He purchases a costly scroll of Isaiah and reads it intently on his journey home. He possesses the Scriptures, but not yet understanding. His heart is open, his questions sincere, and his longing unresolved.

Scripture teaches that such hunger does not arise by chance. The Holy Spirit awakens spiritual thirst in those whom God is drawing to Himself. Long before Philip appears, God has been working in the Ethiopian's life, stirring questions, exposing limitations, and creating a readiness for truth. The seeker is prepared, even as the witness is being guided.

INCREMENTAL GUIDANCE

As Philip approaches, the Spirit provides further direction. "The Spirit said to Philip, 'Go over and join this chariot.'" (v29). Again, the guidance is specific but limited. Philip is not told what to say or how the encounter will unfold. He is simply instructed to move closer.

This step-by-step guidance reflects the Spirit's personal involvement in evangelistic encounters. The Holy Spirit does not merely initiate events and then withdraw. He remains actively engaged, directing attention, shaping timing, and coordinating circumstances.

Such incremental leading teaches dependence. Philip must remain attentive and responsive, trusting that each step will be clarified in due time. Cooperation with the Spirit requires this ongoing attentiveness rather than reliance on predetermined plans.

MORE OBEDIENCE

Philip responds with urgency. He runs toward the chariot and hears the Ethiopian reading aloud from Isaiah 53. In the ancient world, reading aloud was customary, and this practice allows Philip to discern immediately the focus of the Ethiopian's meditation.

The passage being read is no coincidence. Isaiah 53 speaks of the suffering servant, bearing the sins of many and bringing justification through his suffering. The Spirit has orchestrated the moment precisely. Philip arrives at the exact time when Scripture, hunger, and readiness converge.

Here we see God's sovereignty displayed with clarity. The Spirit aligns circumstances beyond human planning, ensuring that the witness encounters the seeker at the moment of greatest receptivity. Philip's role is not to manufacture opportunity but to recognize and enter the one God has prepared.

PUTS THE PIECES TOGETHER

Philip begins not with a sermon but with a question: "Do you understand what you're reading?" (v30). This question is respectful and discerning. It invites conversation rather than forcing it. It honors the Ethiopian's dignity and allows the Spirit to reveal the state of his heart.

The Ethiopian responds honestly: "How in the world can I, unless someone guides me?" (v31). With this admission, he invites Philip into the chariot and into his life. The question has accomplished its purpose. It has revealed readiness and opened the door for the gospel.

In listening evangelism, questions allow the Spirit to lead the conversation and protect us from presumption. They create space for genuine dialogue and reveal whether a person is open to further engagement.

KAIROS MOMENT

As the Ethiopian asks about the identity of the suffering servant, it becomes a kairos moment—a moment of God's appointed time. "About whom does the prophet say this, about himself or about someone else?" (v34)

Kairos moments are recognized not produced. In such moments, the Spirit brings clarity, deepens understanding, and invites response.

Reformed teaching affirms that saving faith is the work of the Spirit. The kairos moment is the point at which God's preparatory work becomes evident and the gospel may be proclaimed with power. Philip does not rush nor delay. He responds faithfully to the moment God has prepared.

BE READY TO EXPLAIN THE GOSPEL

"Philip began with that very passage of Scripture and told him the good news about Jesus." (v35) Philip starts where the Ethiopian is already engaged. He explains how Jesus fulfills the promises and prophecies of Scripture, particularly the suffering and vindication described in Isaiah 53.

Philip does not rely on abstract argumentation or personal persuasion. He bears witness to Jesus as revealed in God's Word, and the Ethiopian responds in faith:

"Seeing water, he asks, 'Look, here is water! What is to stop me from being baptized?'" (v36). The response is immediate and joyful. Philip baptizes him, and the Ethiopian continues on his way rejoicing. This joy is the fruit of Spirit-led evangelism—free from coercion and rich with assurance.

PHILIP'S POSTURE: OBEDIENT, AVAILABLE, LISTENING

Philip trusts in God's sovereignty and pays attention to the Spirit's guidance. He listens carefully, obeys promptly, and remains flexible. He is prepared to explain the gospel yet humble enough to begin with questions. He trusts that God has been at work long before he arrives.

This posture frees us from fear. Evangelism is no longer a burden carried alone but a shared work with the Holy Spirit. As witnesses, we join what God is already doing, confident that outcomes rest in God's hands.

At the same time, the Spirit continues His work in the seeker—creating thirst, illuminating Scripture, and opening the heart. Evangelism becomes the meeting point of God's sovereign initiative and human obedience.

CONVERGENCE

The Ethiopian had traveled far, endured disappointment, and searched Scripture—all guided by the Spirit. Philip's role was simply to join in with what God was already doing.

The beauty of Acts 8 lies in the convergence of two Spirit-led journeys: Philip's obedience and the Ethiopian's thirst. Only God could time their meeting so precisely. Two travelers moving in opposite directions converge at the exact moment that Scripture, hunger, and preparedness align.

This is how evangelism works: two lives converging under the Spirit's orchestration. Your conversation with a coworker, your seat assignment on a plane, your presence in a grocery line, or a moment at a coffee shop may be far more orchestrated than you realize.

Many believers fear the moment of explaining the gospel. "What if I say it wrong? What if I forget something? What if I'm not clear?" The Philip model speaks encouragement: "Be ready, and trust the Spirit."

You do not need to be perfect—you need to be faithful.

THE PHILIP MODEL SUMMARIZED

1. God prepared the seeker through spiritual hunger.
2. God guided the witness with specific direction.
3. The Spirit timed their convergence perfectly.
4. Philip listened attentively and obeyed promptly.
5. Philip asked questions that revealed readiness.
6. Philip explained the gospel clearly from Scripture.
7. The Ethiopian responded with faith and joy.
8. Philip moved on, trusting God with the results.

Evangelism flows from this dynamic partnership.

CONCLUSION

The account of Philip and the Ethiopian teaches us that God works on both sides of the equation. He prepares hearts, arranges circumstances, and guides His servants. Our role is to remain attentive, obedient, and ready to speak the truth of the gospel with clarity and humility.

Such Spirit-orchestrated moments transform our understanding of evangelism. It frees us from fear and self-reliance and draws us into joyful participation in God's mission. As we learn to cooperate with the Holy Spirit, we discover that evangelism is not driven by pressure but sustained by trust in the God who brings His purposes to completion.

ENGAGING WITH THE LESSON

The Philip Model of Cooperating with the Holy Spirit

The Holy Spirit prepares the seeker and guides the witness so that, at the appointed time, the gospel is heard with clarity and received with faith.

DISCUSSION QUESTIONS

1. How does this truth of God working “both sides of the equation” relieve you of the pressure of evangelism?
2. In your list from Circles of Influence, where do you see the Holy Spirit at work?

Your notes...

PRAYER EXERCISE

- Pray for one another now to be empowered by the Holy Spirit to reach out to someone on your list. Pray for the gift of faith and for God to work. Go from this meeting expectant that you'll have an opportunity to be a part of what God is doing. Next week come back and report what God has done.



REFLECTIONS FOR THE COMING WEEK

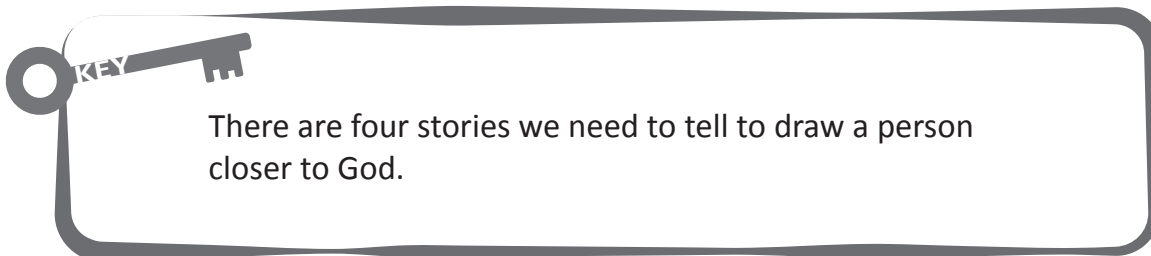
Scriptures to meditate and reflect upon for the week ahead.

- John 6:44
- Acts 8:26-40

KEY POINTS

1. In evangelism, God works both sides of the equation.
2. Keep your ears open to the prompting of the Holy Spirit.
3. Take the risk of obeying those prompts.

Evangelism as Storytelling



INTRODUCTION

In the previous lesson we examined the ‘Philip model’ and saw that evangelism is never a human initiative alone. Scripture shows that God works on both sides of every encounter: the Holy Spirit prepares the one who will hear, and the same Spirit guides and empowers the one who speaks. Evangelism therefore unfolds as a divine partnership rather than a technique to be mastered or a task to be forced. The Spirit awakens spiritual thirst, orders circumstances, and brings people together at moments of God’s choosing.

When such a *kairos* moment occurs—when a door is opened and a person is ready to engage—we are faced with a practical and pastoral question: what do we say, and how do we say it? The gospel is unchanging, yet people are unique, shaped by different stories, questions, wounds, and longings. Scripture itself shows that God addresses people within their particular histories, drawing them forward step by step into the truth of Christ.

For this reason, evangelism is best understood as storytelling. Effective witness does not consist of delivering a single rehearsed speech regardless of context. Rather, it involves four interrelated stories that the Holy Spirit weaves together in real time. These are: *their* story, *your* story of coming to faith in Jesus, *your* story of how God is at work in you now, and *God’s* story—the gospel. Each story is part of God’s overall purpose of drawing a person closer to Jesus Christ. In this lesson, we will describe the basic elements of these four stories.

THE FIRST STORY: THEIR STORY

Evangelism begins with listening. Before we speak about our own faith or articulate the gospel, we listen carefully to the story of the other person. Scripture consistently affirms the dignity of each human being as one created in the image of God, and listening is a concrete expression of that dignity. Listening communicates that the person before us is not a project, an argument to be won, or a problem to be solved, but someone whose life matters to God.

Listening involves asking open and respectful questions that invite the person to share their background and perspective. We may explore their experiences with faith or church, their beliefs about God, their hopes and disappointments, and the questions that occupy their mind and heart. As they speak, we listen not only for information but for spiritual thirst. Scripture portrays human longing as a signpost toward God: a desire for meaning, forgiveness, healing, justice, belonging, or hope. Jesus himself often began by drawing out such longings before speaking directly about the kingdom of God.

Listening also helps us discern where a person is in their journey. Some may have little exposure to the gospel; others may carry misconceptions or wounds from past religious experiences. Still others may already sense God's nearness and be seeking clarity about how to respond. Without listening, our words may be ill-timed or mismatched to their needs. With listening, our witness becomes both truthful and pastoral.

The first story therefore sets the direction for everything that follows. By attending to their story, we cooperate with the Spirit, who is already at work in the other person's life. We become aware of how we may speak in ways that are faithful to the gospel and appropriate to the moment.

THE SECOND STORY: YOUR OWN STORY OF COMING TO FAITH

After listening to the other person's story, we may share our own story of coming to faith. Jesus told his disciples, "You will receive power when the Holy Spirit comes upon you, and you will be my witnesses" (Acts 1:8). A witness does not argue a case in the abstract; a witness testifies to what they have seen and experienced. Personal testimony embodies the gospel.

Your story might include:

- What your life was like before Christ
- What created spiritual thirst in you

- Who influenced you or helped guide you
- How you encountered God's love and truth
- How your life has changed since coming to faith

Scripture shows that God uses our testimony in powerful ways. The healed man in the Gospel of John could not explain everything about Jesus, but he could say truthfully, "I was blind, and now I see" (John 9:25). Likewise, the apostle Paul repeatedly recounted his own conversion, not to draw attention to himself but to draw attention to the goodness of God.

Your story does not need to be dramatic or polished. Authenticity matters more than intensity. God works through honest and humble accounts, especially when they are shared at the right time and in a spirit of humility. The purpose of sharing your story is not to make yourself the center, but to bear witness to the faithfulness of God and to illustrate how the gospel meets real human needs.

THE THIRD STORY: HOW GOD IS AT WORK

In addition to sharing how you came to faith, be ready to speak about how God is at work in your life now. People are interested not only in what God did in the past, but also in how God is present and active today. This third story testifies to the ongoing faithfulness of God and the current work of the Holy Spirit.

Sharing how God is at work now often involves vulnerability. It may include how God is sustaining you in difficulty, guiding you through uncertainty, or shaping your character through repentance and obedience. As Paul writes:

"Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforts us in all our troubles so that we may be able to comfort those experiencing any trouble with the comfort with which we ourselves are comforted by God." (2 Corinthians 1:3–4)

When shared wisely, this story builds a bridge between your life and the other person's. It helps them see that the Christian faith speaks into present struggles, not merely past events or future hopes. But be careful. Oversharing or unprocessed vulnerability can distract rather than serve. The guiding question is always whether what is shared will help the other person take a step closer to God.

This third story reinforces a central biblical truth: the Christian life is not only about conversion but about an ongoing walk with God. The Spirit who draws us to Christ continues to work within us, shaping us into the likeness of Christ and empowering us to walk faithfully in the present.

THE FOURTH STORY: GOD’S STORY — THE GOSPEL

At the heart of evangelism lies God’s story: the gospel of Jesus Christ. While personal stories are important, they do not replace the proclamation of what God has done in history through the life, death, and resurrection of his Son. Scripture is clear that faith ultimately rests not on human testimony alone, but on God’s story of redemption.

In its simplest biblical form, the gospel can be summarized in four core truths.

First, God loves us. Scripture declares, “For God so loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life” (John 3:16). Salvation does not come from human merit, but from God’s initiative which flows from his steadfast love.

Second, we are separated from God because of sin. The apostle Paul writes, “For all have sinned and fall short of the glory of God” (Romans 3:23). Sin is not merely a collection of wrong actions. It is our fallen nature which corrupts every aspect of human life, alienating us from God.

Third, Jesus Christ has overcome this separation through his death and resurrection. “But God demonstrates his own love for us, in that while we were still sinners, Christ died for us” (Romans 5:8). Through the cross and resurrection, God reconciles sinners to himself, having destroyed the barrier of hostility that separated us from God.

Fourth, we are called to respond by faith. Scripture teaches, “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9). Salvation is received, not earned, and faith means receiving Christ as saving us from our sin and then submitting to him as Lord.

Throughout the history of the church, Christians have developed clear and faithful ways of articulating this story. Such presentations are not formulas but tools, helping us communicate the gospel in ways that are simple, clear and memorable. Review the following tried and true gospel presentations and commit one of them to memory. Practice it with a friend, so that you will be ready to make a clear and concise explanation of the good news.

GOSPEL PRESENTATION: THE ROMAN ROAD

The Roman Road draws together key passages from the book of Romans to trace the logic of salvation. This presentation is often paired with an object with five colors standing for each principle. If you have a Bible with you, have the person read the passages for themselves. This reinforces the impact of these scriptures. After each one, ask “What does this mean to you?” Clarify and correct as needed.

Yellow — Sin

“For all have sinned and fall short of the glory of God.” (Romans 3:23)

Black — Death

“For the payoff of sin is death...” (Romans 6:23b)

Blue — Gift

“...but the gift of God is eternal life in Christ Jesus our Lord.” (Romans 6:23b)

Red — Love

“But God demonstrates his own love for us, in that while we were still sinners, Christ died for us.” (Romans 5:8)

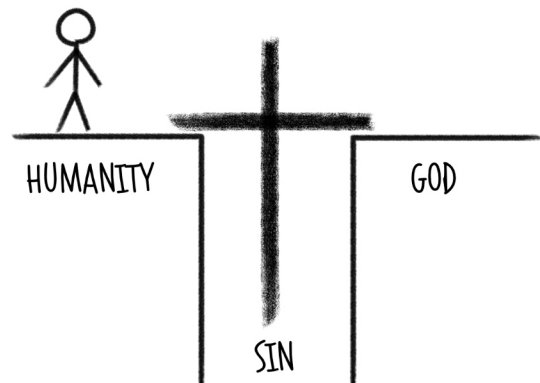
Green — Life

“Because if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Romans 10:9)

GOSPEL PRESENTATION: THE BRIDGE

This approach, developed by Navigators, visually depicts the separation between humanity and God. It communicates clearly that salvation is God’s provision, not human achievement.

1. Draw two cliffs—one labeled “Humanity,” the other “God.”
2. Write “Sin” in the gap between them.
3. Show how people try to build bridges across the gap through good works, religion, sacrifice or effort, and how each of these bridges cannot span the gap.
4. Draw a cross spanning the gap.
5. Explain that Jesus’ death and resurrection bridge the separation caused by our sin and enables us to cross over into a restored relationship with God.



GOSPEL PRESENTATION: DO VS. DONE

This brief and memorable summary contrasts human striving with divine grace. Religion is characterized by “do”—an emphasis on what people must accomplish to earn acceptance. The gospel proclaims “done”—that Christ has completed the work of salvation through the cross. Our role is not to add to his work but to receive it by faith.

On a piece of paper, write **DO**: Religion says “do”—try harder, be better, follow rules, earn acceptance.

Then add the letters “NE”, spelling **DONE**: Christianity says “done”—Christ has already completed the work of salvation on the cross. The only thing we now have to DO is to receive His finished work through faith

This leaves out a lot: scripture, Jesus’ Lordship, the Kingdom of God. But it quickly describes the difference between grace and works, and the difference between the gospel of Jesus and all other religions.

DO → DONE

Each of these presentations serves the same purpose: to tell God’s story faithfully, clearly, and in a way that can be understood by the listener.

WEAVING THE STORIES TOGETHER

The four stories are not shared according to a rigid script. Rather, they are woven together under the guidance of the Holy Spirit. As you listen to the other person’s story, picture two file drawers in your mind: one labeled “Your Story” and the other labeled “God’s Story.” As you listen to the other person’s story, allow the Holy Spirit access to draw from each as needed. He will often bring specific scriptures, experiences, insights, or analogies to mind—forming a customized, Spirit-led witness tailored to the person’s needs.

This cooperative posture guards us from pressure and manipulation. Scripture reminds us that conviction and conversion are the Spirit’s work, not ours. Our calling is to bear witness with clarity and love, in a gentle and respectful manner. As Peter writes:

“But set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess. Yet do it with courtesy and respect.” (1 Peter 3:15–16)

Every conversation is different. Some conversations focus primarily on listening. Others involve sharing personal testimony. Still others may center on a clear presentation of the gospel. By listening to their story, sharing your story, offering how God is working in you now, and presenting God's story in a simple and clear way, you become an instrument through whom the Holy Spirit forms the next link in their journey toward Christ.

CONCLUSION

At its heart, evangelism is storytelling. We listen to their story. We share our story of coming to faith in Jesus. We speak about how God is at work in us now. And we proclaim the gospel story of redemption through Jesus Christ.

When these stories are shared in step with the Spirit's guidance, evangelism becomes less about technique and more about participation in God's redemptive work. Through ordinary conversations and faithful witness, the Spirit draws people step by step toward faith in Jesus Christ.

Evangelism becomes less a task and more an adventure with God!

ENGAGING WITH THE LESSON

Evangelism as Storytelling

There are four stories we need to tell to draw a person closer to God: their story, our own story of coming to faith, how God is at work, and the Gospel.

DISCUSSION QUESTIONS

Exercise 1

1. Take a few moments to think about something God is doing now in your life that makes the gospel good news.
2. Then share it with the group. When you do, avoid generalizations. Be specific about how he helped you.

Exercise 2

1. Choose one of the gospel presentations and share it with a member of your group. You may feel a bit awkward, but practicing it now will prepare you to share it in real life.
2. Change roles and have the other partner share the gospel using their preferred script.

Your notes...

PRAYER EXERCISE

- Pray for open doors and fearless proclamation of the gospel.

ASSIGNMENT FOR THIS WEEK

Find a gospel script, and learn how to use it so well that you can say it without the script.



REFLECTIONS FOR THE COMING WEEK

Scriptures to meditate and reflect upon for the week ahead.

- John 3:16
- John 1:12
- 2 Corinthians 1:3-4
- Colossians 4:2-4

KEY POINTS

There are four stories that draw a person closer to God:

1. Their story
2. Your story—how you came to Christ
3. Your story—how God is at work recently
4. God's Story

Leading a Person to Salvation in Christ



Jesus gave us a clear and trustworthy pattern through which the Holy Spirit brings people into the Kingdom of God.

INTRODUCTION

One of life's most sacred moments is when a person is ready to respond to the gospel of Jesus Christ. Through prayerful attentiveness, patient listening, and faithful witness, we find ourselves standing at the threshold of another person's entry into the Kingdom of God. The Holy Spirit has been at work long before this moment—awakening hunger, opening understanding, and drawing the heart toward Christ. When a person reaches this point of readiness, a natural and pressing question arises: What do I do now?

To answer this question we will examine seven essential elements drawn from Jesus' own proclamation of the gospel. These elements provide a biblically grounded framework that enables us to cooperate faithfully with the Holy Spirit as He brings a person from spiritual awakening to saving faith.

STEP ONE: JESUS WENT PROCLAIMING THE GOOD NEWS

The starting point for all evangelism is proclamation. Mark records, “Jesus went into Galilee proclaiming the gospel of God” (Mark 1:14). Salvation always begins with the good news being spoken. God has chosen to advance His Kingdom through the announcement of what He has accomplished in Jesus Christ.

If you are engaged in a spiritual conversation in which Christ has already been named and the gospel clearly articulated, this step has already been fulfilled. Though it can feel daunting to initiate such conversations, Scripture reminds us that faith comes from hearing, and hearing through the word of Christ (Romans 10:17). Every salvation account in Scripture is preceded by someone faithfully speaking the good news. When we open our mouths to speak of Christ, we participate in God’s redemptive work.

Word Study

εὐαγγελίῳ – *euangelio* – is the Greek word for good news. It comes from two words, *eu* meaning ‘good’ and *angelio* meaning ‘to announce’. We get the word ‘angel’ messenger from this word as well. This word for ‘good news’ is the root for ‘evangelist’ – εὐαγγελιστάς – *euangelistas*.

STEP TWO: THE TIME HAS COME

Jesus continued His proclamation by declaring, “The time is fulfilled” (Mark 1:15). The word translated time is *kairos*, referring not to chronological time but to God’s appointed moment. Salvation unfolds according to divine timing, not human pressure or technique.

When the Holy Spirit has prepared a heart, we are not creating opportunity; we are discerning and responding to it. Recognizing a *kairos* moment allows us to proceed with humility and confidence, trusting that God Himself has set up the encounter.

STEP THREE: THE KINGDOM OF GOD HAS COME NEAR

Jesus then announced, “The kingdom of God has come near” (Mark 1:15). Before inviting a person to respond, it is essential to clarify the significance of what is being offered. Salvation is not merely a change of belief or an improvement in personal well-being. It is entrance into the reign and rule of God.

To say yes to Jesus is to change citizenship. Scripture teaches that God “rescued us from the kingdom of darkness and transferred us into the kingdom of the Son he loves” (Colossians 1:13).

When a person surrenders to Christ, they:

- cross from death to life
- leave the dominion of darkness for the Kingdom of the Son
- enter a new identity, new community, and new future
- join God’s mission in the world

This is the most momentous decision a human being can make!

STEP FOUR: REPENT

Following Jesus’ announcement of the Kingdom of God, he speaks a vital word: “Repent” (Mark 1:15). Repentance is not merely remorse for wrongdoing; it is a decisive turning. The Greek term *metanoia* describes a profound change of mind and direction—a reorientation of life, values, loyalties, and worldview from the dominion of Satan to the lordship of Christ.

Entering God’s Kingdom requires leaving the old kingdom behind. Repentance involves relinquishing self-rule, abandoning sin, and submitting to Christ’s authority. This turning involves real cost, for some more than others. In certain cultures, following Jesus brings social rejection, family opposition, or extreme danger.

Yet repentance is also deeply freeing and joy-giving. Scripture promises that Godly sorrow “produces repentance leading to salvation, leaving no regret” (2 Corinthians 7:10). We lay down the burden of sin—guilt, shame, self-rule—and embrace the cost of discipleship. It is both surrender and liberation, characterized by God’s forgiveness and love.

STEP FIVE: BELIEVE THE GOOD NEWS

Jesus concludes His call with the words, “Believe the gospel” (Mark 1:15). Biblical belief is more than intellectual agreement; it is active trust and wholehearted reliance. To believe is to entrust oneself to Christ—to depend on Him as Savior and submit to Him as Lord.

At this stage, the invitation becomes personal and direct: Ask the person, *Would you like to say ‘yes’ to Jesus? Would you like to enter the Kingdom of God?*

Be aware. This is the moment of decision. It is common for fears to surface at this point—often uncertainty, or fear of failure or rejection.

1. They might question the Good News: *“What if the gospel isn’t real? What if God won’t meet me?”* Encourage them: Faith requires stepping toward God before we fully understand. Taste, and see that the Lord is good.

2. They might question themselves: *“What if I can’t handle the rejection? What if I fail?”* The gospel addresses these fears not by minimizing them, but by directing attention to the faithfulness of God. Jesus is our Good Shepherd who promises never to abandon His sheep (John 10:11). Even faith as small as a mustard seed is sufficient, because salvation rests not on the strength of our faith but on the faithfulness of its object, Jesus.

STEP SIX: CONFESSING OUR FAITH

Salvation involves both inward belief and outward confession. It is a public declaration of allegiance—a verbal acknowledgment that Jesus alone is Savior and Lord. The apostle Paul writes:

“If you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:9).

At this point, it is appropriate to guide the person in prayer that expresses:

1. repentance for sin
2. faith in Christ’s death and resurrection
3. acceptance of forgiveness
4. surrender to Jesus as Lord

Both Savior and Lord

When we confess our sins and ask Jesus’ forgiveness, Jesus saves us. He delivers us from our sins, from all our past mistakes.

Jesus becomes our Savior. When we commit our life to following Jesus, putting Jesus in charge of our life, Jesus becomes our Lord. This circles us back to Jesus’ announcement at the beginning of his ministry. The good news is Jesus’ invitation to enter the *kingdom of God*. This means dedicating every part of our lives to Jesus’

Lordship, no part of our lives is out of bounds. We don’t need to know exactly what this means, but again, it’s important to let people know what they are committing themselves to before they say the sinners’ prayer.

An example might be: “Lord Jesus, I confess that I have sinned. I turn away from my sin and ask for Your forgiveness for all my sins. I believe You died for me and rose again. I receive Your gift of eternal life. Today I declare that You are my Savior and my Lord. I commit to follow You all my days. Amen.”

This prayer can be repeated line-by-line, to help guide the person praying.

Spoken confession matters because God has created us as embodied beings whose words shape reality. In confessing Christ, we openly align ourselves with His Kingdom and His reign.

STEP SEVEN: BE BAPTIZED

Jesus' commission to His disciples includes baptism as an integral response to faith:

“Go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit” (Matthew 28:19).

After a person confesses Christ, encourage them to join the local church and be baptized. Baptism is not merely symbolic; it is a sacramental act—an outward sign of inward grace—in which the Holy Spirit seals what God has begun. Through baptism, the Spirit:

- unites us with Christ's death and resurrection
- cleanses us from sin
- grafts us into the Body of Christ
- seals us as God's own

How Much Water?

The amount of water is up to you and your church community. Total immersion emphasizes our burial and resurrection with Christ, our total commitment to our new life, our new King. Sprinkling reminds us of the blood of the sacrifice cleansing the altar and the worshippers in the Jewish tabernacle.

Scripture records that those who received the apostolic message “were baptized, and that day about three thousand people were added” (Acts 2:41). Baptism moves a person from an individual response to a communal life of faith—“me and Jesus” becomes “we and Jesus”—rooted in the community of believers.

CONCLUSION

SUMMARY OF THE SEVEN STEPS

1. Proclaim the good news.
2. Recognize God's kairos moment.
3. Explain the nearness and seriousness of the Kingdom.
4. Call for repentance.
5. Invite belief and commitment to Jesus.
6. Lead them in confession of faith.
7. Encourage baptism and integration into the church.

Leading a person to salvation is a profound privilege and a sacred responsibility. Scripture tells us that there is joy in heaven over one sinner who repents (Luke 15:7). As we cooperate with the Holy Spirit in these moments, we bear witness not only to the beginning of new life, but to the faithfulness of God who continues His saving work in the world. There is truly no greater privilege than leading someone to salvation.

ENGAGING WITH THE LESSON

Leading a Person to Salvation in Christ

Breaking down Jesus' gospel into seven simple steps gives us a clear and concise guide on how to lead a person into the Kingdom of God.

DISCUSSION QUESTIONS

Break into groups of 2s or 3s. Role play leading a person to Christ. Take turns until everyone has had an opportunity to lead another to Christ.

Debrief the experience. What worked? What seemed awkward? What would you change?

Your notes...

PRAYER EXERCISE

- Pray that God will give you these opportunities. Pray that you'll hear God's guidance in that moment. Pray that you'll help them respond to God's gracious offer of salvation.



REFLECTIONS FOR THE COMING WEEK

Scriptures to meditate and reflect upon for the week ahead.

- Mark 1:14-15
- John 3:3
- Romans 10:8-10
- Matthew 28:19

KEY POINTS

1. Proclaim the good news
2. Kairos-the right time
3. A whole new Kingdom
4. Repent
5. Believe
6. Confess your faith
7. Be baptized

Practicum: Instructions for Going Out



These seven steps help organize you or a group to go out into the community and share your faith.

INTRODUCTION

This final lesson moves deliberately from instruction to action. Throughout the Dunamis Listening Evangelism journey, we have learned that advancing God’s Kingdom is not accomplished through technique, pressure, or persuasion, but through cooperation with the Holy Spirit. The practicum invites us to step into that cooperation in real time, among real people, in ordinary places.

Evangelism in Scripture is never merely conceptual. Jesus did not only teach about the Kingdom; he sent his disciples to announce and demonstrate it. Likewise, this practicum is not an optional appendix to the course but its natural culmination. What has been received inwardly can now be exercised outwardly.

It is normal for hesitation to arise at this point. “If I go out, will I be bothering people?” “What if someone approached me out of nowhere?” “What if I don’t know what to say?” Do not fear. Scripture meets these concerns not with coercion, but with clarity: the Holy Spirit is the true evangelist. Our role is availability, attentiveness, and obedience. We go not to impose, but to notice where God is already at work and to join him there.

Think of going out as a treasure hunt. The treasure you seek is where God is at work in a person’s heart. When you find them, the Spirit will make it clear through the connection you will have with them.

This practicum provides a simple, ordered framework for a Spirit-led outreach. It is designed to cultivate confidence, discernment, and faithfulness, while remaining grounded in prayer, Scripture, and humility. It is about availability. It is about being attentive to the Holy Spirit's nudges and allowing God to use you in gentle, loving, Spirit-led encounters.

You may be surprised by how many people welcome prayer, long for encouragement, or simply need someone to listen. And you may find, as so many have, that stepping out in faith awakens within you a missionary mindset—a sense that each day, wherever you go, God may have an assignment waiting.

STEP ONE: SET A TIME AND A PLACE

Begin by choosing a specific time and location for the outreach. Set aside two to three hours to allow space for prayer, engagement, and reflection without haste. Clarity about time and place establishes shared expectations and supports orderly participation.

Select a location where people naturally gather and where conversation can arise without artificiality: neighborhoods, parks, public squares, shopping areas, or cafés. Beginning from a church building and moving outward into the surrounding community can also be effective. The goal is not visibility but accessibility.

God often works through ordinary geography. A clearly defined meeting point provides a place to gather, pray, and return for debriefing, reinforcing the communal nature of the work.

STEP TWO: TRAINING

Before going out, gather the group for prayer and orientation. Begin by asking the Holy Spirit to lead, protect, and prepare hearts—both yours and those you will encounter. Acknowledge dependence upon God and submit the time to his purposes.

Offer a brief review of key Dunamis principles: listening before speaking, discerning spiritual thirst, asking attentive questions, and recognizing kairos moments—those Spirit-prepared opportunities where God invites response.

The Four Words

One simple training for outreach is to have people remember four words:

Love – You are going out to love people. Outreach is about them, not about you.

Listen – "Be quick to listen and slow to speak." James 1:19. When you are in conversation with a person you meet, focus on listening to them. Also be listening to the Holy Spirit.

Discern – Given what you've heard from listening to the person and listening to the Holy Spirit, discern what you believe the Holy Spirit wishes for you to do in this moment.

Respond – Take a risk and respond as you are guided. This might mean praying for them, sharing the faith, or meeting a practical need.

Ensure that participants understand the flow of the practicum:

- Teams will go out in pairs or small groups
- They will walk prayerfully, observing and listening
- They will engage as led by the Spirit
- They will return to reflect and give thanks

This brief training aligns the group theologically and practically, orienting everyone toward Spirit-led obedience rather than performance.

STEP THREE: FORM YOUR GROUPS

Divide participants into groups of two to four. Smaller groups foster approachability and allow conversations to remain natural and relational.

Mixed-gender teams are encouraged, as they tend to feel safer and more welcoming to those encountered. Children may participate when appropriate; their openness and sincerity disarm barriers. Even everyday elements—such as walking a dog—can become ordinary means through which conversation opens.

The goal is simple: choose groupings that promote safety, warmth, and natural interaction.

STEP FOUR: PRAYER

Prayer is not a preliminary activity but the sustaining environment of Spirit-led outreach. Build prayer into every stage:

Before Going Out

- Ask the Holy Spirit for direction and assignments.
- Pray for sensitivity to spiritual thirst.
- Seek guidance for where to walk and whom to approach.

During the Outreach

- Pray silently as you walk.
- Avoid unnecessary chatter; stay tuned to the Spirit.
- If your partner is speaking with someone, pray for that conversation.
- If the person shares needs or struggles, offer to pray with them.

After Each Encounter

- Give thanks for what God has done
- Pray for peace and cleansing if you feel unsettled.
- Ask for fresh filling of the Spirit as you continue.

Some participants might remain behind as intercessors, their Spirit-guided prayer provides vital spiritual covering and reinforces the communal nature of the mission.

STEP FIVE: GO OUT

Once groups are formed and prayer has begun, go out into the designated area. As you walk, keep four practices in mind:

1. Watch for the Nudge

The Holy Spirit often guides through subtle promptings: a sense to approach someone, to change direction, or to pause. Attend to these impressions without forcing them.

2. Look for Spiritual Thirst

Listen for expressions of need or longing that indicate where God is already drawing a person. Dunamis teaching identifies three common forms:

- Head thirst: questions of meaning, truth, or purpose
- Heart thirst: longing for love, belonging, or reconciliation
- Gut thirst: concerns about safety, provision, direction, or mortality

These thirsts reveal where the Spirit is at work.

3. Discern Where You Are in Their Story

Not every encounter is the same. Some may be planting, others watering, others harvesting.

- Are you the first Christian they've spoken to?
- Are you adding to a long chain of encounters?
- Are they ready for the gospel?
- Are they already a believer needing prayer?

Some people may need prayer or encouragement rather than proclamation. Ask the Spirit to show you your role

4. Suggest a Next Step

Having listened and discerned, ask inwardly, “What now?”

- Should you pray for them?
- Share part of your story?
- Present the gospel?
- Offer encouragement?
- Or simply listen?

Each encounter is different. Faithfulness consists in obedience to the Spirit’s leading, not in predetermined outcomes.

STEP SIX: DEBRIEF

After each interaction, pause briefly as a team to reflect:

- What occurred?
- What did you sense the Spirit doing?
- What did you learn?
- How is your heart responding?

This reflection helps you learn from the experience, discern patterns, and grow in confidence.

Debriefing integrates experience with discernment. If anyone feels unsettled, pray until peace is restored.

STEP SEVEN: SHARE THE STORIES

When the group regathers, set aside time for shared testimony. Keep stories concise, focused on God’s activity rather than personal performance. Highlight how the Spirit led, how people responded, and where God’s presence was evident.

Shared testimony strengthens koinonia, builds faith, and cultivates expectancy for future obedience. These stories strengthen the church, encourage others to participate, and cultivate expectancy for what God will do next time.

CONCLUSION: GO IN GRACE AND EXPECTANCY

As you step into this practicum, remember:

- You are not required to be eloquent or fearless
- You are invited to be available and obedient
- The Holy Spirit is the true evangelist.
- God delights in using ordinary people for his purposes

Going out is an act of trust. Often you will discover that God is already present ahead of you, working quietly in the lives of those you meet. As you return, you may find that your own heart has been enlarged — marked by gratitude, humility, and renewed awareness of God's nearness.

This is not the end of the journey, but a threshold. Having learned to listen, you now learn to go — carrying the peace, presence, and power of the Holy Spirit into the places where God sends you.

ENGAGING WITH THE LESSON

Practicum: Instructions for Going Out

These seven steps help to organize you or a group to go out into the community and share your faith.

DISCUSSION QUESTIONS AND PRAYER EXERCISE

DO the Practicum, going through the seven steps in this lesson!

1. Set a time and place
2. Training
3. Form your groups
4. Prayer
5. Go out
6. Debrief
7. Story Time

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