

Practical Evangelism

In the Bible
and in
our lives

 NEW ALBANY
Presbyterian Church



WEEK 1

Presence: Jesus and sinners

READ LUKE 15:1-7

1. Identify the people surrounding Jesus, referenced in v.1-2.
Who were these two groups and what place did they hold in society?
2. Why did the second group “grumble” about Jesus spending time with the first group?
3. Explain the parable. Who is the man, who are the sheep, and what’s happening?
4. How would you describe the decision to leave 99 sheep to find a single lost sheep?
Was it foolish, necessary or otherwise? What might this tell us about the character of God?
5. Jesus says rejoicing is the right response to rescued sinners. Do you feel about non-Christians more like the grumbling Pharisees and scribes or more like those rejoicing in heaven?
6. In v.7, is Jesus really saying that some people need no repentance?



7. Jesus was present with the “lost sheep” of his day—those who were far from God. How much and what kind of time do you spend with non-Christians?

8. Presence with non-Christians allows for opportunities to share the Gospel. If an opportunity arose today to share the Gospel with a non-Christian in your life, would you be ready? Why or why not?



CHAPTER 1:

9. The mission field of America is becoming less interested in church. What evidence of this does the book mention? How have you witnessed this decline in the last decade or so?

10. Page 14 lists the markers of what the book calls “multiplying movement”—a strategy for fulfilling the Great Commission in our new time—and the remainder of the chapter describes these markers. Which sticks out to you and why?

11. Which multiplying movement markers does NAPC do well? Where do we need to improve and how might we do that?





WEEK 2

Relationship: Matthew the tax collector

READ LUKE 5:27-32

1. Matthew (also called Levi) is sitting at his tax booth when Jesus approaches him. What might be significant about Jesus entering Matthew's "turf"?
2. Jesus says "Follow me" and Matthew responds. How should our response to Christ's call parallel Matthew's? Does it?
3. Jesus says he has come to call "sinners," not the "righteous." Who is in each group today?
4. Matthew doesn't just follow Jesus around alone. What else does he do and who does he involve?
5. Matthew was no Bible scholar at the time he invited his friends to meet Jesus. Do you introduce non-Christians in your life to Jesus? If not, what tends to hold you back from doing so?
6. What is the significance of sharing a meal together with Matthew's tax collector friends? How could you use this or other examples of hospitality to raise opportunities for spiritual conversations with non-Christians?





CHAPTERS 2 & 3:

7. What is the Gospel? For whom is the Gospel “good news”?

8. Chapter 2 starts with a story about preaching some of the Gospel, but leaving a part or two out. Which part of the Gospel do you tend to leave out (or maybe dance around)? Why do you think that is? What hinders you from turning everyday conversations into Gospel conversations? How can you push past this hindrance or discomfort?

9. When was the last time one of your “everyday conversations” became a Gospel conversation? How did it go?

10. Read David Platt’s quote on p.57 about the early church. Why is this “everyday conversations” strategy ideal for our time in our changing mission field of America?

WEEK 3

Cultural savvy: Paul in Athens

READ ACTS 17:16-34

1. The culture of Athens—the New York City of that time—is described in v.16 and 21. How is this similar to our culture and how is it different?





2. In Athens, Paul looks around the culture and society. What does he see, where does he go, and with whom does he choose to speak?

3. Looking at v.18-20, describe the reactions of those who heard Paul preach the Gospel. How is this like/unlike reactions you have experienced in spiritual conversations?

4. When speaking in front of the Areopagus, Paul connects the Gospel to the surrounding culture. How does he do this? What are the possible connection points between the Gospel and our culture?

5. Categorize the reactions to Paul's Areopagus message, recorded in v.32-34. Was his preaching of the Gospel successful? Why or why not?

6. How should Paul's experience preaching in Athens encourage us today? How should it challenge us?



CHAPTER 4:

7. Read 2 Corinthians 5:17-21. Based on this passage and Chapter 4, why is it necessary that we transition everyday conversations to the Gospel?





8. Why is it important that every Christian is able to transition conversations to the Gospel, not just pastors and church leaders? Think about the multiplication God might bring!

9. Good transitions to the Gospel require being attentive to the right moments. What might those moments be? Describe any you have experienced lately.

10. Everyone take 3-5 minutes to write their transition statement, if you haven't already. Now, pair up with someone and practice. Yes, out loud. Yes, right now.

11. Now, everyone in the group share how it went practicing your transition statement.



WEEK 4

Repentance and Joy: Zacchaeus

READ LUKE 19:1-10

1. From what we have already seen about tax collectors, what can we safely assume about Zacchaeus the rich, "chief" tax collector?

2. Contrast the attitude and actions of Zacchaeus to that of others in this scene? Which best aligns with our own attitudes toward Christ?





3. Zacchaeus never asked Jesus to stay with him. Why would Jesus do this? What picture does this give us of the reach of the Gospel and the availability of salvation?

4. Believing the Gospel involves repentance of sin and faith in Christ. What evidence do we see of this being true from Zacchaeus, even in this short passage?

5. Read Luke 3:8 and Galatians 3:7. What does Jesus mean when he calls Zacchaeus “a son of Abraham”?



CHAPTER 5:

6. No matter what “Gospel-sharing” tool we use, it must be simple and reproducible. How is this true of The 3 Circles? Who is capable of using this tool?

7. Let’s walk through each circle and each arrow, one at a time. A brief overview is provided on p.75-76. Explain and discuss each, offering an applicable Bible verse or two as you go:

8. Time for practice partners like last week. Take no more than 10 minutes and present The 3 Circles to each other. Return to the group and share what your partner did well.





9. This is only a tool, so it needs to be used in a way that is workable for you. Share ideas of how you might utilize and/or customize The 3 Circles.

10. Wait! Did you forget to give an invitation at the end? Practice that, too.



WEEK 5

Compassion during crisis: Paul and the Philippian jailer

READ ACTS 16:25-34

1. Paul and Silas are worshiping God publicly—praying and singing hymns while in prison. What does this say about their faith? Why is it important to have unbelievers know we are Christians?

2. How do the actions of Paul (and Silas) show their character in the midst of crisis? Evaluate this statement: No one cares how much you know until they know how much you care. True or false?

3. God often uses crises to prepare people to hear and respond to the Gospel. How did that happen here for the jailer and his family? How and when have you seen this happen in the lives of others?

4. Notice how Paul and Silas explain the Gospel in brief (v.31) and in longer form (v.32). What should these explanations teach us about The 3 Circles and the entire Bible?





5. Imagine the witness this was to the world: prisoners becoming dinner guests at the home of their jailer! How should this encourage us to cross any divide to share the Gospel?

6. What impact does this crisis have on the trajectory of the jailer and his family, perhaps for generations to come?



CHAPTER 6:

7. Why does an invitation naturally fit at the end of The 3 Circles (or any Gospel-sharing tool)?

8. Read 2 Corinthians 5:18-21. How is extending an invitation to faith in Christ different from making a sales pitch?

9. How and why can we be confident both in walking through The 3 Circles and in extending an invitation?

10. What are the three possible responses to sharing the Gospel? Discuss each. Which response have you experienced most often in your evangelistic conversations?

11. Look at p.94-102. What are some of the appropriate ways to handle each response? Which ideas did you find the most helpful?





12. Is it ever ok not to offer an invitation? If so, in what cases and what might you do instead?



WEEK 6

Sow broadly: the woman at the well

Read John 4:1-30

1. In v.1-6, we see the context for this story. Jesus “had to pass through Samaria,” where he rests around noon (the “sixth hour”) near a well. What is significant about this context?

2. Discuss the initial reaction of the woman to Jesus engaging with her (v.7-9). What lessons does this have for us about opportunities for Gospel ministry?

3. Consider the exchange between Jesus and this woman in v.10-26. Where do they each try to steer the conversation and why? Do you see any brokenness problems? How about transition statement(s)? Are there calls to repentance, faith and a return to God’s Design?

4. What can we learn from their exchange to apply to our own Gospel-sharing, whether using The 3 Circles or otherwise?

5. The disciples “marveled” (shocked) by Jesus crossing lines and breaking customs so this woman could meet the Messiah. Thinking about concepts of presence, relationships and readiness, what are the parallels to this situation in our day?



6. What is this woman's response after her encounter with Jesus? What does this imply about who can share the Gospel?



CHAPTER 7:

7. Look at the rapid multiplication that happened in the early church described on p.105-108. Why did this happen then? Why doesn't it seem to happen that much today?

8. In the New Testament, people come to faith and quickly share with others (see p.109-111). Do you see similarities between these "ordinary" people and yourself? Who in particular?

9. Read Ephesians 4:11-12. How well is NAPC "equipping the saints for the work of ministry"? In what ways could we improve?

10. Sharing the Gospel with The 3 Circles requires doing three things: (1) Transition, (2) Gospel and (3) Invitation. Which do you feel most prepared for and which requires more practice?

11. Fill out the chart on p.115 with people you know who need the Gospel. Now, share these names in the group and commit to sharing the Gospel with them.

