

# Evangelism

Sharing the Gospel with others

## The Great Commission

### **Matthew 28:18-20**

[18] And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. [19] Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: [20] Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

### **Mark 16:15-16**

[15] And he said unto them, Go ye into all the world, and preach the gospel to every creature. [16] He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

### **Acts 1:8**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

The foundation of evangelism is Christ's command, not our personal preference or comfort level. Jesus' final instructions to His disciples before ascending to heaven were unmistakably clear: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

This wasn't a suggestion for the particularly gifted or specially called. The Great Commission is for all Christians. Matthew 28:18-20 records Jesus saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

Notice the progression: Jesus declares His universal authority, then issues the command to go. Because He has all authority, we have the mandate and the power to

take the Gospel everywhere. The scope is comprehensive—"all nations," "every creature," "all the world." No person, no people group, no geographic location is excluded from the evangelistic mandate.

Acts 1:8 adds the practical strategy: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We start where we are (Jerusalem), expand to our region (Judaea), cross cultural barriers (Samaria), and continue to the ends of the earth.

The promise attached to this commission is precious: "Lo, I am with you always, even unto the end of the world" (Matthew 28:20). We don't evangelize in our own strength. Christ's presence accompanies us, empowers us, and works through us. When we share the Gospel, we're not alone—the risen Lord is with us.

Evangelism is not optional for Christians. It's our marching orders from the King. The question is not whether we're called to evangelize but how we'll obey that call in our specific context and circumstances.

## The Gospel We Proclaim

### **1 Corinthians 15:1-4**

[1] Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; [2] By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. [3] For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; [4] And that he was buried, and that he rose again the third day according to the scriptures:

### **Romans 1:16**

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

### **2 Corinthians 5:20-21**

[20] Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. [21] For he hath made

him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Paul defines the Gospel with crystal clarity in 1 Corinthians 15:1-4: "Moreover, brethren, I declare unto you the gospel... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

The Gospel—the "good news"—centers on historical facts: Christ died, was buried, and rose again. But these aren't just historical events; they're events "for our sins" and "according to the scriptures." Christ's death was substitutionary (for us) and prophesied (fulfilling Scripture). His resurrection proves God accepted His sacrifice and conquered death.

This is the irreducible core of the Gospel. We can add context, explanation, and application, but we cannot subtract these essential elements. A message about God's love without Christ's atoning death isn't the Gospel. A message about moral living without resurrection power isn't the Gospel. A message about social justice without personal salvation through Christ's blood isn't the Gospel.

Paul declares he's "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Romans 1:16). The Gospel itself has power—not our eloquence, not our arguments, not our personality. When we faithfully proclaim the Gospel, God's power works through it to save people.

Second Corinthians 5:20-21 reveals our role: "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

We're ambassadors representing Christ, pleading with people to be reconciled to God. The message is the great exchange: Christ took our sin; we receive His righteousness. This is substitutionary atonement—the heart of the Gospel.

When we evangelize, we must be faithful to this message. We don't have authority to change, dilute, or redefine the Gospel. Our job is to proclaim it clearly, boldly, and lovingly, trusting that God's power works through His word.

# Urgency and Readiness

## **2 Corinthians 6:2**

(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)

## **1 Peter 3:15**

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

## **2 Timothy 4:2**

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

## **Colossians 4:5-6**

[5] Walk in wisdom toward them that are without, redeeming the time. [6] Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Scripture emphasizes both the urgency of evangelism and our need to be ready. Paul quotes Isaiah: "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). There's an urgency to the Gospel invitation. Tomorrow isn't guaranteed. People need to hear and respond today.

This urgency should motivate us, but it shouldn't make us frantic or manipulative. We trust God's sovereignty while acting on human responsibility. We don't know who will respond or when, so we faithfully sow the seed, trusting God for the harvest.

Peter instructs, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). We should always be ready. Evangelistic opportunities often come unexpectedly. A coworker asks about our weekend. A neighbor notices our peace in crisis. A family member questions our life choices. We must be prepared to explain the hope we have in Christ.

This readiness requires preparation. We should know the Gospel clearly, understand

basic Christian doctrine, be familiar with Scripture, and have thought through common questions and objections. But readiness also requires spiritual preparation—living in a way that provokes questions, maintaining intimacy with God, staying sensitive to the Holy Spirit's leading.

Paul urged Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (2 Timothy 4:2). "Instant" means ready, prepared. "In season, out of season" means when it's convenient and when it's not, when it's popular and when it's not, when we feel like it and when we don't.

Colossians 4:5-6 adds wisdom: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." We're to be wise, making the most of opportunities, speaking with grace (kindness, winsomeness) seasoned with salt (preserving truth, creating thirst).

Evangelism requires both urgency and patience, both boldness and wisdom, both preparedness and dependence on God's timing and power.

## Methods and Approaches

### **Acts 8:26-35**

[26] And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. [27] And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, [28] Was returning, and sitting in his chariot read Esaias the prophet. [29] Then the Spirit said unto Philip, Go near, and join thyself to this chariot. [30] And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? [31] And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. [32] The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: [33] In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. [34] And the eunuch answered Philip, and said,

I pray thee, of whom speaketh the prophet this? of himself, or of some other man? [35] Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

### **Acts 17:16-34**

[16] Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. [17] Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. [18] Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. [19] And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? [20] For thou bringest certain strange things to our ears: we would know therefore what these things mean. [21] (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.) [22] Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. [23] For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. [24] God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; [25] Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; [26] And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; [27] That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: [28] For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. [29] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. [30] And the times of this ignorance God winked at; but now commandeth all men every where to repent: [31] Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. [32] And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. [33] So Paul departed from among

them. [34] Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

### **1 Corinthians 9:19-22**

[19] For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. [20] And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; [21] To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. [22] To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.

The New Testament shows various approaches to evangelism, demonstrating flexibility in method while maintaining consistency in message. Philip's encounter with the Ethiopian eunuch (Acts 8:26-35) shows personal, one-on-one evangelism. Philip was led by the Spirit to join the man's chariot, heard him reading Isaiah, asked if he understood, and explained how the passage pointed to Jesus. This resulted in immediate belief and baptism.

This model shows the value of personal evangelism: building relationship, listening, starting where people are, connecting Scripture to Christ, and calling for response. Many come to Christ not through mass rallies but through personal conversations with caring Christians.

Paul's approach in Athens (Acts 17:16-34) demonstrates cultural engagement. He walked through the city, observed their idolatry, reasoned in the synagogue and marketplace, engaged philosophers, and was invited to speak at the Areopagus. His message began with their "unknown god," quoted their poets, argued from creation and conscience, and proclaimed Christ's resurrection and coming judgment.

Paul adapted his approach to his audience while never compromising the Gospel. He found common ground (natural revelation, innate religious sense) as a bridge to supernatural revelation in Christ. Some mocked, some were curious, and some believed—typical results of faithful evangelism.

First Corinthians 9:19-22 reveals Paul's philosophy: "For though I be free from all

men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews... I am made all things to all men, that I might by all means save some." Paul adapted his approach, language, and cultural expressions to connect with different audiences.

This doesn't mean compromising truth or being fake. It means being culturally sensitive, speaking people's language (literally and figuratively), understanding their worldview, and presenting the Gospel in ways they can understand. With Jews, Paul argued from Scripture and prophecy. With Gentiles, he argued from creation and conscience.

Different situations call for different approaches: friendship evangelism (building relationships over time), proclamation evangelism (public preaching), apologetic evangelism (answering objections), service evangelism (meeting needs while sharing Christ), lifestyle evangelism (living in a way that provokes questions). All approaches have value; the key is faithfully proclaiming Christ in whatever method God leads us to use.

## Overcoming Fear and Opposition

### **Acts 4:13**

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

### **Acts 4:29-31**

[29] And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, [30] By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. [31] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

### **Romans 1:16**

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

### **2 Timothy 1:7-8**



[7] For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. [8] Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Fear is one of the greatest obstacles to evangelism. Fear of rejection, ridicule, conflict, inadequacy, or simply looking foolish often silences Christians. But Scripture addresses this fear directly.

The religious leaders "took knowledge of" Peter and John "that they had been with Jesus" (Acts 4:13). When threatened and commanded not to speak about Jesus, they responded, "For we cannot but speak the things which we have seen and heard" (Acts 4:20). Their time with Jesus had transformed them from fearful men who denied Him to bold witnesses who defied authorities.

When threatened again, the early church prayed not for safety but for boldness: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word" (Acts 4:29). God answered: "They were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). Boldness comes from the Holy Spirit's filling.

Paul declared, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation" (Romans 1:16). Shame is the enemy of evangelism. When we're convinced the Gospel is God's power to save, we're emboldened to share it despite potential embarrassment.

To Timothy, who apparently struggled with timidity, Paul wrote: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord" (2 Timothy 1:7-8). Fear doesn't come from God. He gives power (to overcome obstacles), love (for people's souls), and a sound mind (wisdom and self-control).

Opposition to the Gospel is guaranteed. Jesus promised, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). We shouldn't be surprised by opposition; we should expect it.

But we have promises. Jesus said, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:11-12). When opposition comes, God gives wisdom and words.

The remedy for fear is not more courage but more of God. When we're filled with the Spirit, gripped by love for the lost, and confident in the Gospel's power, fear diminishes. We remember that we're not responsible for results, only for faithful witness. God converts; we proclaim.

## The Role of the Holy Spirit

### **John 16:8-11**

[8] And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: [9] Of sin, because they believe not on me; [10] Of righteousness, because I go to my Father, and ye see me no more; [11] Of judgment, because the prince of this world is judged.

### **Acts 1:8**

But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

### **1 Corinthians 2:4-5**

[4] And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: [5] That your faith should not stand in the wisdom of men, but in the power of God.

### **1 Thessalonians 1:5**

For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

Effective evangelism is impossible without the Holy Spirit. Jesus explained the Spirit's role in conviction: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Spirit convicts people of sin, demonstrates Christ's righteousness, and warns of coming judgment. We cannot

produce this conviction through eloquence or argumentation; it's the Spirit's work.

This is incredibly liberating. We're not responsible to convict or convert anyone. Our job is to faithfully proclaim the Gospel; the Spirit's job is to apply it to hearts. We plant and water; God gives the increase (1 Corinthians 3:6-7).

Acts 1:8 promises, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." The power for witness comes from the Spirit. This power includes boldness to speak, wisdom in what to say, supernatural insight into people's hearts, and divine orchestration of circumstances.

Paul testified, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:4-5). Paul deliberately avoided relying on rhetorical skill, instead depending on the Spirit's demonstration of power. Why? So converts' faith would rest on God's power, not human persuasion.

First Thessalonians 1:5 describes how the Gospel came to Thessalonica: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Word plus power plus Holy Spirit plus assurance—this is Spirit-empowered evangelism.

Practically, this means several things. First, we should pray before, during, and after evangelistic encounters, asking the Spirit to work. Second, we should depend on Scripture (the Spirit's sword) rather than our own clever arguments. Third, we should stay sensitive to the Spirit's leading—He may direct us to speak or be silent, to continue or redirect the conversation.

Fourth, we should expect the supernatural. The Spirit may give us supernatural insight into someone's situation, words of knowledge, or prophetic words. He may orchestrate "divine appointments"—unexpected encounters where someone is uniquely prepared to hear the Gospel.

Fifth, we should persevere in prayer for the lost. If the Spirit convicts, and we can't convict, then prayer for the Spirit to work is essential evangelistic activity. We're

partnering with the Spirit, not working independently.

Spirit-empowered evangelism transforms the task from impossible burden to joyful cooperation with God.

## Patience and Faithfulness

### **1 Corinthians 3:6-7**

[6] I have planted, Apollos watered; but God gave the increase. [7] So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

### **Isaiah 55:10-11**

[10] For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: [11] So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

### **Galatians 6:9**

And let us not be weary in well doing: for in due season we shall reap, if we faint not.

### **Ecclesiastes 11:6**

In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

Evangelism requires patience because we rarely see immediate results. Paul explains, "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Corinthians 3:6-7).

This agricultural metaphor is instructive. Farmers plant seeds and water them, but they can't make seeds germinate or plants grow. That's God's work. Similarly, we plant Gospel seeds through our witness and water through ongoing relationship and prayer, but we can't force spiritual birth. Only God gives life.

This means several people often contribute to someone's salvation. One person plants, another waters, another reaps. We may share the Gospel with someone who doesn't respond, but years later, after others have "watered," they come to faith. Every faithful witness contributes, even when we don't see the fruit.

Isaiah 55:10-11 promises, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud... So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

God's word never returns void. When we faithfully proclaim Scripture, it will accomplish God's purposes. We may not see it, but it's working. This should encourage us to keep sowing, even when we don't see immediate harvest.

Galatians 6:9 urges, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." Evangelism can be discouraging. We share the Gospel and get rejection. We invest in relationships with little response. We pray for loved ones for years without visible change. But we must not grow weary or quit. In due season—God's timing—we'll reap if we don't give up.

Ecclesiastes 11:6 counsels, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." We don't know which witness efforts will bear fruit, so we should be consistent in sowing. Share the Gospel with this person and that person. Witness in this situation and that situation. Faithful, consistent sowing increases the harvest.

Patience doesn't mean passivity. We actively witness, pray, build relationships, and sow seeds. But we patiently trust God's timing for the harvest. Some seeds sprout quickly; others lie dormant for years. Our job is faithful sowing; the harvest is God's to give in His time.

## Living a Winsome Witness

**Matthew 5:16**

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

### **1 Peter 2:12**

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

### **Philippians 2:14-15**

[14] Do all things without murmurings and disputings: [15] That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

### **Colossians 4:5-6**

[5] Walk in wisdom toward them that are without, redeeming the time. [6] Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

Evangelism isn't just what we say; it's how we live. Jesus taught, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Our lives should attract people to God.

Peter instructs, "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (1 Peter 2:12). Even when people criticize us, our good conduct should eventually lead them to glorify God.

Our lifestyle is apologetic. When we love our enemies, forgive those who wrong us, maintain integrity in business, stay faithful in marriage, raise respectful children, work diligently, speak truthfully, and serve generously, we demonstrate that Christianity works. This authenticates our verbal witness.

Philippians 2:14-15 challenges us: "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In a culture of complaining, cynicism, and corruption, Christians should stand out through our attitude, conduct, and character.

This doesn't mean perfection. Non-Christians aren't looking for perfection; they're looking for authenticity. When we fail, how we respond—with humility, repentance, and grace—can be a powerful witness. Admitting fault and seeking forgiveness demonstrates the transforming power of the Gospel.

Colossians 4:5-6 provides practical wisdom: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Our speech should be gracious (kind, winsome, respectful) and salty (creating thirst for God, preserving truth, adding flavor).

This means avoiding unnecessary offense. We'll inevitably offend people with the Gospel itself—that's unavoidable. But we shouldn't offend through rudeness, insensitivity, or arrogance. We should be as winsome as possible so that if people reject us, they're rejecting Christ, not our obnoxious behavior.

Lifestyle evangelism alone is insufficient—people need to hear the Gospel verbally. But verbal evangelism without lifestyle backing rings hollow. The two work together: we live in a way that provokes questions, then we have answers ready when people ask about the hope we have (1 Peter 3:15).

Our lives should make the Gospel attractive, our words should make it clear, and the Holy Spirit makes it effective.

From KJV Study • [kjevstudy.org](http://kjevstudy.org)