

What Personal Evangelism Looks Like: Every part does its share, from Ephesians 4:11-16

Something to think about before we begin:

In the religious culture around us, Catholics leave “evangelism” up to priests and parochial schools, and “evangelicals” tend to relegate “evangelism” to programs, events, and the work of the “pastor”. Do you believe that we as Christians have been affected by the culture around us in terms of what we believe “evangelism” is and how it is to be done? If so, in what ways do you see this? If not, why do you believe we have kept from being affected in these things?

Ephesians 4:11-16

As you consider all of these men that Christ gave as “gifts” to His church – namely, Apostles, prophets, evangelists, pastors and teachers – what is the defining factor that each of their roles has in common? [Ephesians 4:11]

- What, specifically, was the work of Jesus’ apostles and prophets? [cp Eph 2:20; 3:4-6; see also 1 Cor 3:10-11; etc]

- Building on the work of the apostles and prophets, what then would be the specific work of evangelists, pastors and teachers? [cp 2 Tim 2:1-2; 4:1-5; 1 Tim 3:2; 5:17-18; Titus 1:9; etc]

- Therefore, in a more general sense, what is *the purpose* of the work of the apostles, prophets, evangelists, pastors and teachers? [Ephesians 4:12]

- Based on this verse (Eph 4:12), does it appear that God’s intent was that **all** “evangelism” and teaching be handled **only** by the apostles, prophets, evangelists, pastors and teachers? [consider, in this regard, the exhortation in Hebrews 5:12-14 (*and to whom it was written*)]

Consider this “work of ministry” (Eph 4:12-16) *in the light of Personal Evangelism*:
In context, who is the initial “target” of the “ministry” done by all the saints? [vv12-16]

As we serve **one another** and work to “attain to the unity of the faith and of the knowledge of the Son of God”, how should that affect both our desire and our ability to share with others “the faith” and “the knowledge of the Son of God”? [Ep 4:13; cp Hb 5:12-14; 2 Pe 3:14-18; Jude 3]

How will learning not to be as “children, tossed to and fro by the waves and carried about by every wind of doctrine” help us to be focused properly as we are teaching the lost? What is it that they need to hear from us - and what do they need **not** to hear? [Eph 4:14; 1 Pet 4:11; etc]

One of the dangerous temptations as we reach out to the lost is to treat them too harshly because of their set of beliefs (or lack of them). Since we are with our brethren more often, we have opportunity to learn to love them and to speak with them with grace, in spite of our differences and in order to help each other with our struggles. What practical exhortation is absolutely imperative not only as we speak with one another, but especially as we reach out to those who are hurting and confused in this broken world? [Eph 4:15; consider 2 Tim 2:24-26]

- Considering that our ultimate desire is to see the lost be forgiven of their sins and become our brethren, what should be the aim of our teaching even from the beginning? [Eph 4:15b; cp Paul’s aim in Colossians 1:28-29]

The purpose behind the joint work of all the saints in a local work is to make “the body grow so that it builds itself up in love”. (Eph 4:16) In practical terms, though this is not the initial thought in the context, how does “personal evangelism” by the members help accomplish this task? [Eph 4:16; cp the language of “building” or “building up” (growth) in Acts 2:46-47; 4:4; 5:14; 6:1, 7; 9:31; 11:24; 16:5; (20:32); etc]

May the Lord help us to DESIRE THE GROWTH OF HIS BODY, and to DO OUR PART!!