

Outreach and the Grace Administration

Biblical Pattern and Practical Strategy for Sharing Christ

A Working Study — King James Version — VI

John 4:35

“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”

Copyright 2026

Distribution of this study as is in its entirety is permitted & encouraged.

John Lobota – papertiq@bellsouth.net

Research Assistant: Claude Cowork

Purpose and Method

This study answers a direct question John raised: what does scripture itself show about how the gospel was carried to people — first by Christ during His own earthly ministry, then by the church under Grace — and what does that pattern suggest for home fellowships, personal witnessing, and door-to-door outreach today, including how to handle a handful of specific, recurring objections inside what may be a very short conversation. The governing constraint stated up front matters: many real encounters last a minute or two, not an hour, so the strategy has to work under that constraint rather than assume an unlimited, uninterrupted audience.

Method follows this library's standing practice: scripture's own recorded pattern is worked out first and kept clearly distinct from practical technique that is not itself a scriptural command but is offered as reasonable wisdom consistent with it (per Col 4:5–6's own instruction to “walk in wisdom toward them that are without”). Cross-references to the Seven Administrations and Grace Administration Salvation projects are used directly rather than re-derived. Practical/“secular” sections are explicitly labeled as such throughout, matching this library's standing discipline of not blending direct scriptural statement with inference or technique.

Part One: The Biblical Pattern

Section 1: Christ's Own Method

Christ's earthly ministry falls inside its own administration (Seven Administrations Project, Administration 4: baptism to Pentecost) — proclaiming the kingdom at hand, under the Law's continuing force, to a specifically bounded audience. Several features of His method are worth drawing out directly,

since they still describe recurring shapes of real encounters.

1.1 A Sent, Instructed Mission

Matthew 10:5–7 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand.*

Matthew 10:11–14 *And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into an house, salute it... And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.*

Two working principles sit inside this single instruction, both directly relevant to a short, real-world encounter: find the receptive place rather than forcing every door (“enquire who in it is worthy”), and don’t linger where the message is refused — deliver it plainly, then move on without exhausting the time available on someone who has already declined.

1.2 Luke 10 — The Same Pattern, More Detail

Luke 10:2–6 *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest... Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.*

Luke 10:10–11 *But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.*

This is the biblical root of what modern outreach strategy calls the “person of peace” principle (Section 4 below draws this out for home fellowships specifically): look for the household or the individual already disposed to receive the message, invest there rather than spreading effort evenly across every door, and even a rejection is not wasted — the message is still delivered plainly (“be ye sure of this, that the kingdom of God is come nigh unto you”) before moving on. “Salute no man by the way” underlines urgency: the mission does not stop to be drawn into every social distraction along the road.

1.3 John 4 — One Person, One Conversation

John 4:9–10 *Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?... Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*

John 4:19–24 *The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her... God is a Spirit: and they that worship him must worship him in spirit and in truth.*

This single conversation supplies most of the technique the rest of this study only makes explicit. Jesus crosses a real social barrier first (a Jewish man speaking to a Samaritan woman); He uses an immediate, ordinary need (thirst) as the bridge to a spiritual one (“living water”); He addresses her actual life directly but without leading with condemnation (v. 16–18); and when she deflects into a live religious controversy of her own day (the Samaritan/Jerusalem worship dispute — precisely the kind of peripheral debate this study’s own Part Three works through for modern objections), He answers briefly and returns immediately to the larger truth rather than being drawn into the dispute itself. When she raises the hope of

Messiah, He answers plainly and without delay (v. 25–26). The whole exchange is short — it happens across the time it takes to draw water — and still reaches the point.

1.4 Christ Did Not Chase Every Seeker

Matthew 19:21–22 *Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.*

The rich young ruler leaves, and Christ lets him go rather than softening the cost to keep him engaged. This matters for the practical sections below: the goal of a brief encounter is a clear, honest presentation, not managing the other person's response by any means available.

1.5 Why People Respond Differently — The Sower

Matthew 13:19–23 *When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart... But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit...*

Christ's own explanation of why the same message produces four different outcomes from the same sowing is the direct scriptural warrant for treating different responses — including the specific objections in Part Three — as different soil conditions rather than a single problem with a single fix. The sower's job is the same regardless of the ground; the outcome is not his to control.

Section 2: The Pattern Under Grace

The book of Acts records the same task carried out inside the new administration — Israel's own kingdom-at-hand message replaced by proclamation of the finished, historical work (Grace Administration Salvation study, Section 2.5), and the audience opened from “the lost sheep of the house of Israel” to “every creature” (Mark 16:15; Matt 28:19).

2.1 The Full Public Sermon — Acts 2

Acts 2:36–38 *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins...*

Diagnosis, evidence (the resurrection, argued from their own scriptures earlier in the sermon), and a direct, actionable call to respond once conviction is present — a repeatable shape.

2.2 The Short, Complete, Spirit-Timed Encounter — Acts 8

Acts 8:30–31, 35 *And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?... Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.*

Philip does not open with a prepared script; he opens with a question that locates where the other person already is, then uses the eunuch's own starting point (the text he was already reading) as the bridge into the gospel. The entire encounter happens “as they went on their way” (v. 36) — brief, complete, and it ends in a clear decision. This is the single clearest biblical model for a short, single-pass conversation reaching a real conclusion.

2.3 The Direct Question and the Direct Answer — Acts 16

Acts 16:30–31 *And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

When the question is already at its sharpest, the answer is not elaborated or hedged — it is given directly. Part Three's strategy of steering a short conversation toward exactly this question (“Do you want everlasting life?”) is aimed at reaching this same moment on purpose rather than by accident.

2.4 Meeting the Skeptical, Plural Audience — Acts 17

Acts 17:22–23 *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. 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.*

Acts 17:30–31 *And the times of this ignorance God winked at; but now commandeth all men every where to repent: 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.*

Addressing Athens's philosophers and idol-worshippers, Paul starts from what is already in front of him (their own altar, even their own poets, v. 28) rather than opening with “the Bible says” to people who do not yet grant the Bible any authority — and still lands, without apology, on the resurrection and the call to repent. Part Three's approach to the “too many contradictions” objection follows this same order: common ground first, the specific historical claim of the resurrection as the actual pivot, not a defense of every textual question along the way.

2.5 The Standing Mandate for Every Believer

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:*

Colossians 4:5–6 *Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

1 Corinthians 9:22 *...I am made all things to all men, that I might by all means save some.*

Unlike the Twelve's original, bounded sending (Matt 10), this mandate is addressed to ordinary believers generally, not a specially sent office — the direct scriptural basis for treating home fellowships and individual door-to-door witness, not only apostolic preaching, as inside the same pattern. “Redeeming the time” and “know how ye ought to answer every man” both anticipate the brief-encounter, tailored-response situation this study's Part Three works through directly. Paul's own “all things to all men” is the direct warrant for adjusting approach to the person in front of you (the Jewish inquirer, the bare theist, the skeptic) without changing the message itself.

2.6 Scriptural Warrant for Not Chasing Every Rabbit Hole

2 Timothy 2:23–24 *But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men...*

Titus 3:9 *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

This is not a license to dodge honest questions — Peter's own instruction (1 Pet 3:15) requires being ready to answer. It is direct warrant for recognizing when a question has become an argument for its own sake, and for declining to let a short window of opportunity be consumed by it. Part Three applies this specifically to the contradictions objection.

Section 3: What Changes Between the Administrations, What Doesn't

Matched against the Grace Administration Salvation study's own finding (Section 2.8 there): the outward shape of the mission changes sharply — a bounded, Israel-first, kingdom-at-hand proclamation under Christ's own ministry becomes an unbounded, every-creature proclamation of a finished, historical work under Grace (death, burial, resurrection — 1 Cor 15:3–4). What does not change is the underlying pattern this Part has traced: find the receptive person or household rather than forcing every door; deliver the message plainly even where it is refused, then move on; use the other person's own starting point as the bridge; do not get consumed by peripheral disputes; and bring the conversation, wherever possible, to a direct, answerable question. That constant pattern, not the era-specific content, is what the practical strategies in Part Two build on.

Part Two: Practical Strategy

The sections below describe practical method, not direct scriptural command. They are offered as reasonable wisdom consistent with Part One's pattern and with Colossians 4:5–6's own instruction to “walk in wisdom toward them that are without” — not as scripture's own words, and this study keeps that distinction explicit throughout, per this library's standing method.

Section 4: The Person-of-Peace Strategy for Home Fellowships

Luke 10:5–7's instruction — find “the son of peace,” remain in that one house rather than moving house to house, receive what is offered rather than shopping for a better situation — maps directly onto how modern home-fellowship and small-group multiplication actually works best. In practice: rather than trying to gather strangers into a meeting cold, identify one person within an existing network (a family member, a coworker, a neighbor) who is already receptive, and build the fellowship outward from that person's own relationships (their *oikos*, or household, in the broad sense the New Testament itself uses it — cf. the household conversions of Cornelius, Lydia, the Philippian jailer, and Crispus, all family-and-household-shaped). This tends to produce fellowships that hold together, because the relational trust already exists inside the group before the group exists formally. Chasing numbers by advertising broadly, by contrast, tends to produce visitors with no relational footing and little staying power — the “house not worthy” Matthew 10:13 describes finding and moving past, applied here to a strategy of not overinvesting in low-receptivity settings at the expense of a genuinely open one.

Section 5: Door-to-Door and Individual Witnessing

Given the stated constraint — many real encounters last a minute or two — a short encounter benefits from a clear internal structure rather than an open-ended conversation with no destination. A workable shape, drawn from the pattern in Part One rather than invented from nothing:

- **Opener** — brief, respectful, permission-based (“Do you have just a minute?”). No pressure if declined — Matthew 10:14's “shake off the dust” applies here directly: a polite decline is not a defeat, it is information, and the time is better spent at the next door.
- **Bridge** — an ordinary, immediate point of contact (much as Christ used physical thirst in John 4), not an abstract theological opener. A simple, honest question works well: “If you were to die today, are you certain you'd have everlasting life?” or the more open “Can I ask what you believe happens after death?” Both surface, quickly, roughly where the person already stands — closer to Philip's “Understandest thou what thou readest?” than to a prepared speech.
- **Listen before answering** — the answer to the bridge question determines which of Part Three's scenarios, if any, actually applies. Most of the value in a short conversation comes from accurately identifying which kind of soil (Matt 13) is actually in front of you before spending the

limited time available.

- **The gospel, stated plainly** — once the moment allows it, the actual content is not complicated and does not need to be: all have sinned (Rom 3:23); the wages of sin is death (Rom 6:23); Christ died for that sin, was buried, and rose again (1 Cor 15:3–4); whosoever believes on Him has everlasting life (John 3:16). Brevity here is a strength, not a shortcut — the content itself is short.
- **The decision point** — Section 10 below develops this directly. Whatever the objection or detour along the way, the conversation is aimed at this question, asked plainly: do you want everlasting life?
- **Close respectfully either way** — a decline is still owed the same respect Christ's own instruction shows a refusing household (Luke 10:10–11) — the message was still delivered, nothing further is owed, and the door is not the last one.

Section 6: General Objection-Handling Principles

Before the three specific scenarios, a few general principles apply across all of them, drawn from the pattern already traced in Part One:

- **Isolate the actual objection** — ask a brief clarifying question before answering (“What specifically comes to mind?”) rather than guessing. This alone, as Section 9 below shows for the contradictions objection, often does most of the work.
- **Answer briefly, then return to the main road** — following John 4's own pattern: a real answer, not a dismissal, but not an invitation to a extended debate either. The goal is not to win the side debate; it is to have addressed it honestly enough to move past it.
- **Do not mistake an argument for a decision** — someone can lose every point in a debate and still walk away unconverted, and someone can raise no objection at all and still be far from a decision. The pivot in Section 10 is aimed at the will, not merely the intellect (see James 2:19 in Section 8 below) — arguments alone do not reach it.
- **Know when to let it go** — per 2 Timothy 2:23–24 and Titus 3:9 above. Not every conversation reaches the decision point in one pass, and that is consistent with the sower, not a failure of method.

Part Three: Three Recurring Scenarios

Section 7: “I’m Jewish”

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.*

This is not, first, an objection to be overcome — it is an identity to be respected, and the gospel's own stated priority (“to the Jew first”) means this conversation deserves particular care rather than a rushed pivot. Practically, this is usually not a one- or two-minute conversation; it is realistically the start of a longer relationship, and treating it that way — rather than trying to force a decision in the time available — is itself the wiser strategy here.

Two things matter most. First, frame continuity, not replacement: Christ fulfills the Hebrew scriptures rather than discarding them (Matt 5:17), and the whole of Genesis through Malachi remains shared, trusted ground rather than a foreign text to be argued past — closer to Philip's method (“began at the same scripture,” Acts 8:35) than to introducing something new. Second, let the Hebrew scriptures themselves

carry the weight, since this bridges from ground the other person already stands on:

Isaiah 53:5–6 *But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*

Daniel 9:26 *And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary...*

Psalms 22:16, 18 *...they pierced my hands and my feet... They part my garments among them, and cast lots upon my vesture.*

Paul's own extended, careful treatment of this exact question (Romans 9–11) is worth knowing rather than improvising past — including his own stated hope that “blindness in part is happened to Israel, until the fulness of the Gentiles be come in” (Rom 11:25) and his refusal to treat the relationship as settled by rejection on either side. This library's One God One Mediator project (Messiah_As_Man_Working_Study.docx) has directly relevant material on Christ's own Jewish identity and messianic credentials, worth drawing on for a longer conversation rather than reproducing here.

Where the conversation is short, the honest move is not to compress Romans 9–11 into thirty seconds — it is to plant one clear seed (one messianic prophecy, offered as a genuine question rather than a checkmate: “Who do you think Isaiah 53 is describing?”), express real respect for the shared scripture, and offer to continue the conversation rather than expecting resolution on the spot.

Section 8: “I Believe in God — What Else Is Necessary?”

James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

This is the single clearest text for this exact objection: bare acknowledgment that God exists is not, by itself, saving faith — it is a correct fact held even by beings scripture is clearest are not saved. This is not an argument to win by force; it is a genuine distinction worth drawing out gently, since the person raising it is very often sincere and simply has not yet had the distinction pointed out.

The Grace Administration Salvation study's own finding (Section 2.2 there) is directly useful here: Hebrews 11:6's “must believe that he is” describes what coming to God has always required in substance, but the content of that belief has always had specifics attached to it, and under Grace those specifics are named directly:

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Romans 10:9 *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.*

Practically, this usually plays out as a short, respectful two-step: affirm what is genuinely true and good in what they said (belief in God is not nothing — it rules out atheism, and Hebrews 11:6 itself calls it necessary), then ask a specific, non-confrontational question that surfaces whether their belief has any real content beyond bare existence: “What do you believe He asks of you?” or “Who do you believe Jesus is?” The answer very often reveals a vague deism with no felt claim on the person's life at all — which is exactly the gap Acts 4:12 and John 14:6 speak to directly, and the natural next step into the everlasting-life pivot in Section 10.

Section 9: “The Bible Has Too Many Contradictions”

This objection is, in practice, two different objections wearing the same sentence, and the first move is finding out which one is actually in front of you:

2 Timothy 2:23–24 *But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,*

Ask directly: “What’s an example that comes to mind?” This single question does most of the strategic work. Very often, no specific example follows — the claim is a repeated cultural impression, not a live difficulty the person has actually examined, and in that case, saying so plainly and gently (“that’s fair to raise, though most people who say that haven’t actually run into a specific one — is there one that’s bothered you?”) is honest, not evasive, and per 2 Timothy 2:23 above, there is real scriptural warrant for not manufacturing a debate neither party actually has.

If a specific example is named, three things are worth knowing without needing to resolve the specific case on the spot: many apparent contradictions are differing eyewitness perspectives on the same event (the way several honest witnesses to one accident will differ in emphasis and detail without actually contradicting each other — the Gospels’ own differing details fit this shape more often than not); some are resolved by attention to context, audience, or translation; and a minority are genuinely disputed even among careful, believing scholars — which this library’s own method treats as an honest category (Research-Method.md’s epistemic-status flagging, and the Abeyance-List.md practice of logging real unresolved questions rather than forcing them) rather than something to be denied. Offering to look at the specific verse together later, rather than attempting a full resolution inside a two-minute conversation, keeps the exchange honest without abandoning the main purpose of it.

Either way, the pivot back to the main road follows Acts 17’s own order: the case for Christ does not stand or fall on every text-critical question being settled first. It rests on a much narrower, well-attested historical claim:

1 Corinthians 15:3–4 *For I delivered unto you first of all that which I also received, 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:*

This is widely recognized, including by critical scholarship generally skeptical of the Bible elsewhere, as an extremely early creed — meaning the core claim was already fixed and being repeated within a few years of the events themselves, well before it could have developed as a late legend. The honest response to “too many contradictions” is not to deny that hard passages exist, but to point out that the resurrection’s claim on a person does not actually wait on every one of them being resolved first.

Section 10: The Central Pivot — “Do You Want Everlasting Life?”

Whatever detour a given conversation takes — identity, theology, textual objections — the strategy this study describes is aimed at reaching this one question on purpose. It is not a gimmick; it is how Christ Himself most often framed the offer in His own words:

John 3:16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*

John 4:14 *But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*

John 6:47 *Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus*

Christ, whom thou hast sent.

It is also, notably, how a sincere seeker's own question is recorded, unprompted: the rich young ruler opens with “what good thing shall I do, that I may have eternal life?” (Matt 19:16) — this is not an alien question being imposed on a conversation; it is close to the question people already carry, whether or not they say it aloud.

Why it works as the pivot, specifically: it is the one universal common ground every person shares regardless of background, belief system, or objection raised —

Hebrews 2:14–15 ...that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

— and it appeals to the will, not merely the intellect (Section 6 and James 2:19 above), which is what saving faith actually engages. A Jewish inquirer, a bare theist, and a skeptic worried about contradictions have, underneath three very different objections, the exact same stake in this one question. Asked plainly and directly — “Do you want everlasting life?” — it cuts past the detour without dismissing it, and reopens the actual subject the whole conversation was always about.

A short, honest close, once the question is asked and answered yes, follows the Philippian jailer's own pattern (Acts 16:31) directly: Believe on the Lord Jesus Christ, and thou shalt be saved — stated plainly, without hedging, because the content itself does not need padding to be understood.

Copyright 2026

Distribution of this study as is in its entirety is permitted & encouraged.

John Lobota – papertiq@bellsouth.net

Research Assistant: Claude Cowork

Sources Consulted

The Holy Bible, King James Version, throughout.

Seven Administrations Project/Seven_Administrations_Study_Reference.docx — Administration 4 (Christ) and Administration 5 (Grace) governing-basis material underlying Section 3.

Grace Administration Salvation Project/Grace-Administration-Salvation-Working-Study-V2.docx — Section 2.8's “content of saving faith develops” finding, drawn on directly in Section 3 and Section 8.

One God One Mediator Project/Messiah_As_Man_Working_Study.docx — flagged in Section 7 as the fuller resource for Christ's Jewish identity and messianic credentials, not reproduced here.

Research-Method.md — governing method, including the epistemic-status distinction applied to the Bible-difficulties discussion in Section 9.