



GO & TELL

WEEK ONE



Welcome and Purpose of GO & TELL

The purpose of this training is to cultivate a heart for sharing the Gospel of Jesus with unbelievers, by providing biblical motivations for evangelism, basic tools in sharing faith and testimony, and how to study the Bible with non-believers.

Week # 1 Outline:

- Welcome and purpose of training
- Ice-breaker Question
- Identity in Christ
- The Pressure is off!
- Training tool #1- Oikos Exercise
- Training tool #2- Creating-Interest Testimonies
- Interview Testimony
- Next Steps

GO & TELL is *not*:

1. A training in defending our faith- a apologetics class begins on January 28th.
2. 5-step process in winning someone to faith in Christ.

Ice-breaker question: What is the first thing that comes to mind when you think about sharing your faith in Christ, with someone else?

Biblical foundations to GO!

A disciple of Jesus is someone who:

1. Follows Jesus
2. Is being transformed by Jesus, and
3. Is on Mission with Jesus

Identity in Christ- 2 Corinthians 5:17-20

New Creations in Christ = Ambassadors in Christ

¹⁷ Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. ¹⁸ All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; ¹⁹ that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. ²⁰ Therefore, we are ambassadors for Christ, God making his appeal through us. We implore you on behalf of Christ, be reconciled to God.

An ambassador is an _____.

What are 5 truths found in this passage, to help us understand the role of an ambassador?

1. _____
2. _____
3. _____
4. _____
5. _____

THE PRESSURE IS OFF!

Matthew 9:36

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

John 10:14-16

I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for the sheep. And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.

John 20:21

Jesus said to them again, "Peace be with you. As the Father has sent me, even so I am sending you."

Luke 10

And he said to them, "The harvest is plentiful, but the laborers are few. Therefore pray earnestly to the Lord of the harvest to send out laborers into his harvest. Go your way; behold, I am sending you out as lambs in the midst of wolves. Carry no moneybag, no knapsack, no sandals, and greet no one on the road. Whatever house you enter, first say, 'Peace be to this house!' And if a son of peace is there, your peace will rest upon him. But if not, it will return to you.

John 6:44

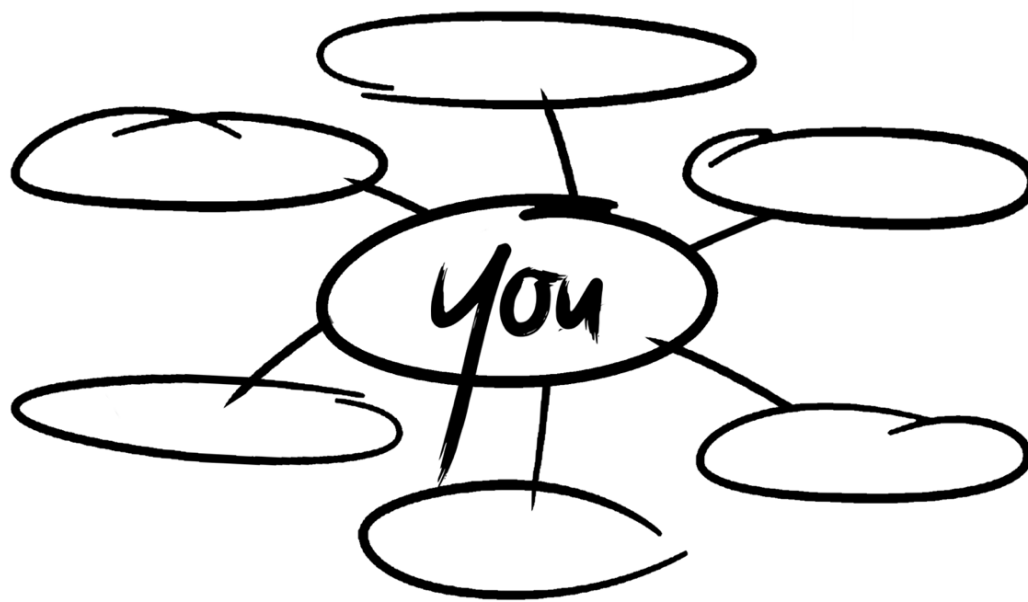
No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day.

The Father is sending us out as sent ones. We are all called to be on mission with Him.

Evangelism Tools:

Oikos

Oikos is a Greek word used 117 times in the New Testament. When translating the word into English, we understand it to literally mean "household" or "nuclear family." In Scripture, however, its meaning is much broader and includes people who God has placed within our reach of influence. This includes everyone from our neighbors and co-workers to Starbucks employees and grocery store cashiers.



Who is
in your
oikos
?

Interest-Creating Testimonies

Interest creating testimonies are short personal *testimonies* that are designed to help you relate to the people that you are talking to and help you spark conversations about Jesus. It is hard for people to argue against your own, lived experiences, so sharing how the Lord has worked in you personally is a great way to lead into having Gospel conversations.

Below are templates for both a three-minute testimony and a much briefer fifteen-second testimony. Their structures are not rigid but should provide guide rails for you as you begin practicing. Like any skill, practicing sharing your testimonies with your team will help you feel much more comfortable using them in real life situations.

Fifteen Second Testimony:

There was a time in my life when I _____.
 Then I learned that Jesus _____.
 Ever since I surrendered my life to Him, God has changed me to be _____.

Three Minute Testimony:

I first sensed my need for Jesus when _____

 What made me most interested in Jesus was _____

I finally decided to trust Jesus and follow him when I realized that _____

Since I entered into a relationship with Jesus, I have changed:

From: _____ To: _____

From: _____ To: _____

Jesus helps me in my daily life by _____

I have seen God answer my prayers in some pretty cool ways, like the time _____

Would you be interested in hearing more about Jesus?

Interest-creating testimony role-play. What could it look like to share your interest creating testimony with an unbeliever?

Act #1- 15 Second Testimony

1. What is one observation or lesson that stands out to you?

Act #2- 3-min Testimony

1. What is one observation or lesson that stands out to you?
 2. Where can Gospel-focused conversations begin to intersect in your daily life and routine?
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Interview- Q & A with Gabriel

What did you learn from this interview?

What were noticeable steps in the process of discipleship?

How did God draw Leonard to faith in Christ?

Next Steps in application this week

James 1:22-23 teaches us that followers of Jesus must not only be hearers of the Word, but also doers. How can you apply your training from GO & TELL?

Next Steps:

Use to access more resources and to share stories to rejoice in!

Application this week:

1. Who are 1-2 people that you can specifically pray for each day, who are names off of your oikos map?
2. Practice sharing both of your interest-creating testimonies (15-second and 3-min) with people! Practice with your life group, family, or friends.
3. Read the short devotional *Christlike Compassion*, found in this handout.
4. Prayer-walk around your neighborhood, asking God to prepare the way in having Gospel Conversations. Use the Prayer Guide booklet provided.

Notes

Christlike Compassion

When he saw the crowds, he had compassion for them. Matthew 9:36

Matthew 9:35-38 is a heart-stirring depiction of Christ's compassion for the harassed and shepherdless multitudes. It appears at first glance that Jesus was moved by a faceless throng, the way we might feel while watching masses of humanity as they bow toward Mecca, wind through a bazaar, or sit in numb silence in a refugee camp. We think of multitudes in a non-personal, distant way. But Jesus didn't see just a crowd. He saw individuals—real people with real needs. His pity on the multitudes and His lamenting call for laborers in Matthew 9:35-38 climax two chapters in which He repeatedly engaged sufferers and sinners face to face, providing a model of compassionate ministry for every believer. Look again at Matthew 8-9 and ask the Lord to help you see people as Jesus did.

Matthew 8:1 bridges the gap between the Sermon on the Mount and a series of miracles. Having just preached the best sermon in history, Jesus was descending the hillside amidst throngs of people. They gathered around Christ as though He were a living magnet, perhaps wanting to thank Him, or ask Him a question, or have Him sign their Bibles. (Okay, I made that last part up.) Try to imagine the exhilaration and exhaustion you would feel after delivering such a message to such an assembly. Christ, however, refused to get caught up in the enthusiasm of the moment. Instead, He used the opportunity to demonstrate how very different His recently announced kingdom would be from the world's. Unexpectedly, in the midst of the commotion, Jesus' attention was arrested by the most unlikely of people. A leper called out to Him for mercy (8:2). Lepers were the most feared people of Jesus' day—exiled and reviled by men, tortured by a creeping, nibbling death. We might expect the Lord to pass the beggar by, perhaps muttering something to him about making an appointment. But we misunderstand our Savior. Christ shocked the multitude by stopping for the man—by listening to

him, by pitying him, by *touching* him and healing him (8:3).

This is but one example of Christ's engagement of individuals. These two chapters (Matthew 8-9) go on to tell several similar stories of Christ's attentiveness and compassion. He healed a centurion's servant (8:5-13). He restored an aged mother-in-law (8:14-15). He rescued two demoniacs (8:28-34). He healed and forgave a man who was physically and spiritually paralyzed (9:1-8). He reached out to tax collectors and sinners (9:9-13). He delivered a man's daughter from death (9:18-19, 23-26). He healed a desperate woman of a hemorrhage (9:20-22). He gave sight to two blind men (9:27-31). He restored speech and sense to a demon-possessed mute (9:32-34). As if that all weren't enough, we're twice told that He ministered to countless others in the same way (8:16-17; 9:35). Christ was moved by individuals—young and old, male and female, rich and poor, Jew and Gentile, revered and reviled.

A missionary friend of mine has provoked me to this kind of Christlike compassion by urging me to "learn the story behind the face." We live in a broken world, filled with broken people. Not just mobs in markets and mosques. *Individuals*. A single mom. A successful but empty man. An athletic teenager. An addict. An abused child. A widow. An intellectual. An AIDS patient. A loving father. A prostitute.

The world is indeed a ripe harvest. Pray for laborers. And be part of the answer to that prayer by pitying broken people, just like Jesus did. Notice them. Listen to them. Engage them with the gospel. "Learn the story behind the face," and enter into it—one person at a time.

