



GO & TELL

WEEK THREE



Welcome and Accountability

This past week, were you able to share a “shema” statement with anyone?

Were you able to share the Gospel this week, using the 3-Circles-Diagram or the Gospel Wristband?

Did you pray for the people on your Oikos map?

Pause and reflect on this past week: what is one area of your Gospel witness that you can grow in? Please write it below:

Week #3 Outline:

- Conversation Starter
- What is the Gospel?
- Practice Evangelism Tools
- Discovery Bible Study Training
- Q&A with Training Leaders
- Called to Be on Mission With Jesus
- Missional Community Testimony
- Next Steps

Conversation Starter (go and find someone you don't know and share your answer):
What is one thing you have learned from GO-&-TELL so far?

What is the Gospel?

1. God is _____.

2. Man is _____.

3. Jesus _____.

Our response: _____ and _____.

Review and practice an evangelism tool:

(15-sec. Testimony, 3-min. Testimony, 3-Circles-Diagram, or Gospel Bracelet)

Evangelism Tool #5

Discovery Bible Study

Discovery Bible Study (DBS) is a simple way to approach the Bible for individuals or new groups of people who are curious about Jesus and have not yet placed their faith in Him.

_____ and _____ are two sides of the same coin.

How did Jesus disciple or invite others to follow him?

- Matthew 4:18-19
- He disciplined the 12.
- The Samaritan woman in John 4:7-30
- The demon-possessed man in Mark 5

Discovery Bible Study (DBS) Structure (one-on-one or in a group setting)

- Emphasizes the authority of Scripture and encourages application in real-life.
- Questions are the same every week, no matter what Scripture you are reading through.

First, begin by asking these initial questions:

1. What are you thankful for?
2. What was challenging this week?
3. Last week, you said you would _____. How did that go?
4. Last week, you said you would share with _____. How did that go?

Have the Bible story printed on a single sheet and read aloud together, twice.

REPEAT AND CORRECT

Next, ask someone to retell the passage without looking at the story.

- Ask the individual/group, "Did you/they leave anything out, change anything, add anything?" (Have individual or group refer back to story.)
- Next, ask these questions:
 5. What does this story teach us about God?
 6. What does this story teach us about people?
 7. In light of this story, what is one thing you can do this week?
 8. Who can you share this story with?

*If someone says something that is way off or heretical, allow Scripture to correct them by asking, "Where do you see that in this passage?"

STORIES:

1. Sinful Woman - Luke 7:36-50
2. Who Can Come to God? - Luke 18:9-17
3. Forgiveness - Matthew 18:21-35
4. Merciful Father - Luke 15:11-32
5. Who is Jesus - Mark 2:1-12
6. Crucifixion - Luke 23:32-50
7. Born Again - John 3:1-21

What are some observations from the Discovery Bible Study role-play?

*"Creation to Christ" story set found on GO-&-TELL resource page (scan the QR code).

Called to Be on Mission With Jesus

God's Redemptive Purpose for His People—The Church

Ephesians 4:12

"And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ."

1 Timothy 3:15

I hope to come to you soon, but I am writing these things to you so that, ¹⁵ if I delay, you

may know how one ought to behave in the household of God, which is the church of the living God, a pillar and buttress of the truth.

1 Timothy 2:3-6

This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all, which is the testimony given at the proper time.

"God wants men and women everywhere to hear, believe, and enjoy the truth — the truth about God, about grace, about the cross. And under that truth, he has placed a chosen pillar, a buttress he himself designed and constructed for this global and eternal purpose: the church."

Marshal Segal

The local church is the household of truth to all people, including the nations!

GO-&-TELL Q & A

Missional Community Testimony

Notes:

What is one take-away from this testimony?

How could you apply something that you learned from these disciple-makers?

What is the greatest obstacle in your life preventing you from engaging the nations that God has brought to us?

Next Steps & Application

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?

Application this week:

- Practice a DBS with a friend, family member, or as a Life Group this week (or better yet, with an unbeliever!).
- There will be a GO-&-TELL follow-up meeting on Sunday, February 16th @ 5:30pm in Room 302.
- Our "Explore" 7-week class begins on Sunday, February 23rd @ 12:30pm in Room 302. Cost is \$5.
- Ready for more? Consider registering for our 10-week Evangelism Training class, which begins on September 23rd.



Use this QR code to access more resources throughout GO-&-TELL.

Plus, there is a link to send stories of how you're using this training and/or stepping out in faith to share Jesus!

NOTES:

AGGRESSIVE, ANTIOCH-LIKE ADVANCE

Set apart for me Barnabas and Saul for the work to which I have called them. ACTS 13:2

My favorite New Testament church, hands down, is the church at Antioch, "the true mother-church of evangelical Christianity" (Alexander Whyte). The church at Jerusalem was the hub of the early church. But, like many of our churches, it was reticent to accept the multi-ethnic implications of the Great Commission. An audacious mission required an audacious church like Antioch to lead the way.

The Antioch church was a gospel maternity ward (11:19-20). Acts 11:19 begins with a flashback to Acts 8:4. Because of God-ordained persecution, the gospel was finally spreading from Jerusalem, but it was running in the sand rather than making an all-out sprint. Aside from Cornelius-type exceptions (Acts 10), evangelism was still limited to "Jews only" (11:19). Typical Christians didn't preach to (gasp!) *Gentiles*. That would finally change at Antioch, where unnamed, revolutionary laymen decided to disregard precedence and introduce non-Jews to King Jesus (v. 20). The risk-taking nature of those early church planters became part of the DNA of the church. God displayed His saving power (vv. 21, 24), and the missions movement began in earnest.

The Antioch church was a gospel melting pot (11:21; 13:1). Antioch was an "outside-the-box" church even by today's standards. It was ethnically and socially diverse. At least one of its leaders was black—Simeon, called Niger. Another hailed from the African province of Cyrene (modern Libya)—Lucius. Still another was a relative or family friend of Herod—Manaen. The church was simultaneously cosmopolitan and Christlike (11:26b). It was living, breathing proof that the gospel is no respecter of persons. It crosses geographical, socio-economic, and ethnic boundaries.

The Antioch church was a gospel academy (11 :22-26). The Antioch believers were mentored by the ever-encouraging, ever-hopeful Barnabas (11:22). He rejoiced in their conversions, grounded them in the truth, and urged them to cling to Christ (v. 23). He recruited a co-laborer from Tarsus named Saul (v. 26b). (Heard of him?) The church grew, both numerically and spiritually. Their character and conduct so reflected Christ that they were the first believers to be called "Christians" (v. 26b)—a designation probably intended as a barb but received as a badge. Aggressive evangelism led to aggressive edification, which resulted in still more aggressive evangelism (v. 24).

The Antioch church was a gospel slingshot (11:27-30; 13:1-3). Antioch's influence stretched beyond home in two exemplary ways. They gave their money to needy Judean brothers (11:27-30), but that was just a start. They gave their *pastors* (13 :1-3)! That's staggering. Losing Paul or Barnabas would be tough. Losing both at once—devastating! Yet, they didn't lose them, they *launched* them to reach the unreached. And the church didn't miss a beat (14:26-28; 15:35; 18:22). It's a tough lesson to learn. Pastors and missionaries are tempted to maintain white-knuckled control, as if they're irreplaceable and others incompetent. Yet, leaders of healthy churches are surprisingly expendable, evidencing truly indigenous ministry. What God did in Antioch was sustainable and reproducible. Paul and Barnabas taught faithful men (2 Timothy 2:2), then got out of the way. Augustus Strong put it this way in his *Systematic Theology*:

That minister is most successful who gets the whole body to move, and who renders the church independent of himself. The test of his work is not while he is with them, but after he leaves them. Then it can be seen whether he has taught them to follow him, or to follow Christ; whether he has led them to ... independent Christian activity, or ... made them passively dependent upon himself. (p. 908)

Let the gospel demonstrate its power through risk-taking, self-replacing ministry. –Chris¹

¹ Chris Anderson, *Gospel Meditations for Missions*, Church Works Media, Day 30, 2011 & 2018.

