

storying the Bible.

### **Why follow a chronological timeline?**

**The main reason** is that it follows the pattern or order in which the stories happened, it is therefore a natural organization of the stories. Oral culture people like to begin at the beginning and tell the stories as they happened. That is how they remember the stories in the order stories happened. Jumping around in the order of stories can be very confusing to them.

**There is another reason** for keeping the chronological organization of stories. With those hostile to the Gospel in which the Gospel challenges their beliefs, it is important to have the stories to lean upon one another. That is, a group of stories, or a *cluster of stories*, that are related tend to lock in the truth better. An example of this are the stories related to God's promise to Abraham being carried out through the descendants of Abraham beginning with Isaac and not Ishmael. The themes, which run through the stories as promises, actors in the stories, etc., all link the stories together making it much more difficult to change a story even if you don't like what it teaches.

It is important to prepare a people for hearing the good news of a Savior. The best preparation for this is the bad news of man's sinful condition, accountability to God, and his inability to save himself from God's wrath. So the Old Testament stories make the best backdrop for presenting the stories of Jesus as fulfillment of all prophecy and promise.

**There are two types of storying** that are more often used in either acclimatizing a people for the hearing the Gospel.

**One is the *situational story*** that is effective in ministry to individuals and families. It is simply a story, which is chosen and told as fitting to some circumstance in which the Bible storyer has opportunity to use it. A typical use of situational storying is an invitation to enter a home to pray for a family member or family need. This is opportunity to lift up Jesus before the people in a quickly told story before offering the requested prayer. Then the storyer offers to come again and tell more of the stories about Jesus from God's Word. Bible stories may of course be used in wed-

dings, funerals, and any other occasion when a story fits the occasion.

**The other type is called *fast-tracking the Gospel* and will be covered later.**

### **Where to begin when preparing to story the Bible?**

**There are two essential things** for the storyer to know. This is assuming that he or she already has a working knowledge of God's Word.

**First** the storyer needs to be aware of the *basic Bible truths* which a person needs to hear and understand in order to be open to salvation. There is a suggested list of some twelve truths that need to be considered by the storyer in his preparation. Not all of these truths will need equal treatment as some may already be understood or at least not challenged by the people's existing belief system. Others may need extensive treatment as the people might have strongly embedded beliefs and practices in their culture. One basic starting point is the issue of the sovereignty of God that includes His sovereignty over the spirit world as well as the visible world and all its people. Others will have to do with local concepts of sin and how that sin may be atoned. Others have to do with the afterlife, its nature, and who goes where. The greatest is that God himself provided the needed Savior according to his promise. Here is a suggested list:

### **Basic Bible Truths Leading To Salvation**

1. God alone is Sovereign, acting in history and communicating with man.
2. God is all-powerful, all knowing, the source of grace (love, peace, mercy, forgiveness, salvation, provision for man's needs).
3. God communicates through his Word and is faithful to keep it.
4. God loves man and wants fellowship with him.
5. God is righteous, hating sin.
6. God punishes sin by death (separation from God).
7. Man is accountable to God for all he says and does.

8. Man is a sinner separated from God by his sins.
9. Man can do nothing to save himself from God's righteous judgement.
10. Man can approach (have fellowship with) God only through a perfect (acceptable) sacrifice. This involves faith and trust in God.
11. Jesus the Son, the One sent by God, is the only perfect sacrifice.
12. Salvation involves repentance and faith in God's provision in Jesus as Saviour and Lord.

The list of Basic Bible Truths gives criteria for an outline of a *Core Set of Stories* that deal with the truths. This is a list of possible stories that could be used for evangelizing when the storyer knows nothing about the worldview of the target people. This list is a good beginning point for building a set of Bible story lessons for evangelizing. There may be a need for substitutions on some stories to others more appropriate for a people. The list does not take into account stories, which may be needed, to bridge between major stories nor to deal with certain Bible truths that need more attention and depth in teaching. **Again, this list is a suggested list of typical stories, which may be used to cover the Bible truths:**

## CORE STORY LIST

1. Creation of the world
2. Creation of man
3. The first sin and judgment of Adam and Eve
4. Judgment of a sinful world in Noah's day
5. God's promise to Abraham—a descendant through which God would bless all people
6. God provides the substitute sacrifice for Isaac
7. The Passover—the blood and the lamb
8. God gives His holy Law—the Ten Commandments
9. The Sacrifice System—shedding of sacrificial blood to cover sin
10. The Prophets' message and promise of a Redeemer who would suffer for man
11. Birth of Jesus according to prophecy

12. Baptism of Jesus—"Behold the Lamb of God", testimony of John and the Spirit
  13. Jesus and Nicodemus—"You must be born again"
  14. Jesus has authority to forgive sin—paralyzed man and four friends
  15. Jesus has power over nature—Calms the Sea
  16. Jesus has authority over demons—Gadarene Demoniac
  17. Jesus is the resurrection—Jesus raises Lazarus to life
  18. Abraham, Lazarus and the rich man—Man must believe the message of the prophets in this life
  19. The Last Supper—"This is my broken body and blood shed for you"
  20. Jesus is betrayed, arrested, falsely accused, tried and sentenced to death according to prophecy
  21. The crucifixion, decision for and against Jesus, "It is finished"
  22. The resurrection and appearance to disciples and followers
  23. Jesus returns to the Father, the Ascension
- Following are optional stories for certain spiritual worldviews*—
24. Jesus the true High Priest (Heb 8-9), an advocate before the Father making intercession for believer's sins (Rom 8:34; Heb 7:25)
  25. Return of Jesus to receive believers unto himself, to judge and punish unbelievers, Satan and the evil spirits thus fulfilling all promises and prophecies.

The obvious weakness of this list of core stories is that many important belief issues of the target people may not be addressed sufficiently. In some cultures people may have an understanding of their sinfulness and a desire to be accepted by God and included in His family. In other cultures the people may have very faulty concepts of the severity of sin and its consequences and further be offended by anything which ties God to man implying that man can have fellowship with a transcendent God. Stories about Jesus' ministry are chosen to qualify Jesus as having authority and power like the Father.

The need for an adequate understanding of a people's worldview.—

The Bible storyer, as well, as anyone seeking to evangelize a people must understand some of the basics of their worldview. This is important because in the worldview are the concepts of how a people relate to the deities that control their lives, how they view themselves, what is wrong or harmful and how they atone for wrongdoing. The important distinction to make is that the worldview must be known, not so that the storyer can simply engage in apologetics to combat erroneous beliefs, but so that the storyer can engage a people at their point of greatest spiritual need while dealing with beliefs that hinder an understanding and acceptance of the Gospel. The best way to explain this is to say that a people's worldview must *inform* and *instruct* the use of Bible truths in witness. This means the choice of stories to be used and the themes to be developed in the story sessions is related to both the Bible truths and relevant worldview issues. Knowing their worldview also helps the storyer to know certain stories which may need to be avoided initially as these may be misunderstood or increase the hostility to the Gospel.

There is not space here to go into a full explanation of how to assess a people's worldview. **But there are some helpful categories related to worldview which the storyer should know. These are:**

*Perceived need*—Where a people see themselves as needy, especially in the spirit realm.

*Change points in their culture*—This is where change has been occurring in the recent past, perhaps as the Holy Spirit has been preparing a people for the Gospel, where there is ongoing change among a people—their present value system, and areas where future change is likely due to circumstances among the people and their environment.

*Barriers to the Gospel*—These are both active barriers like hostility for whatever reason and other barriers, typically cultural which hinder hearing and acting upon the Gospel.

*Bridges to the Gospel*—These are areas in their culture in which due to existing beliefs and expectations there is an openness to hear the Gospel and to relieve existing spiritual fears and uncertainties.

To explore these there are various instruments such as questionnaires which suggest issues and facts to explore about a people. Beyond having this information there is a need to prioritize the information so that only the major issues are dealt with in the evangelizing effort. It is generally found

that a short list of only 10-12 are real barriers which need forceful addressing. Later in choosing Bible stories, multiple stories will be needed for the greater worldview barrier issues. Save lesser issues for later discipling lessons and for teaching to mature believers after an adequate biblical base has been established for reference.

**Following is a list of key issues to explore in determining a working worldview for Bible storying.**

1. Knowledge of the Bible and attitude toward it as an authoritative source of truth.
2. General conception of Christians and whether this a desirable lifestyle.
3. Understanding of the sovereignty of God and His attributes, His Oneness.
4. Understanding of sin, its origin and spread, prevalence among all mankind.
5. Consequences of sin, how may it be atoned for, role of sacrifice. Is forgiveness practiced?
6. Role of spirit world and its relationship to world of living. Fears, taboos, appeasement.
7. Attitude toward death, the afterlife, places of blessedness or retribution and conditions for entering. Can one leave after “paying for sin” or escape punishment in some way?
8. Knowledge of Jesus, who he is, the circumstances of his coming, his relationship to God.
9. The ministry of Jesus—his teaching, healing, forgiving, restoring to life, implications.
10. The betrayal, suffering and death of Jesus as a substitute sacrifice for sin.
11. Any open or hidden barriers to hearing the Gospel, understanding it, and acting upon it.
12. Any bridges (other than the above) such as where God is at work preparing a people.
13. The role of intermediaries in beseeching the deity, changing life circumstances.
14. Is literacy a factor in sharing God’s Word? Is the Bible in their heart

language?

15. What is their preferred mode of learning and teaching others—oral culture? Other?
16. Where and when is true teaching conducted? Who may be recognized as a teacher?

*There are many other possible questions for exploring their spiritual worldview and constructing a worldview with implications for evangelizing and discipling a people.*

### **Preparing a strategy for Bible storying.**

Following is a helpful organization of the Bible into a strategy for evangelizing, affirming new believers, planting a church, discipling new believers, and bringing closure to the Bible story. This strategy should be seamless in that each part should flow into the next and it should be invisible, that is, done without announcing what is to happen next. This strategy for evangelizing and church planting has grown out of experience in a number of countries where Bible storying is used. And it takes into account the natural organization of the Bible content. The strategy is most helpful for breaking down the task into objectives which can be addressed. The Bible truths and worldview issues together point to criteria for choosing Bible stories and themes to be developed in each session with the people. This strategy organization is only a suggested one which may be modified as needed. Each major objective has a range of stories that are helpful in addressing the issues. **Here are the objectives and suggested range of stories:**

Evangelism Track—Genesis to Acts 1 (Creation to the Ascension)

Affirming or Review Track—Genesis to Acts 1 (Review only of essential stories)

Church Planting Track—Acts 1 to Acts 12 (The characteristics of the New Testament Church)

Discipling or Characterization Track—Acts 13-28, selected Epistles (Establishing and maturing believers toward the whole measure of the fullness of Christ)

**End Times Track**—Revelation and other passages related to the End Times (To bring a note of victory and celebration to the church and a final warning to unbelievers)

**These five tracks cover the basic Bible story and contribute to an initial Oral Bible for a people.** The tracks may be paused for more indepth coverage of any issues as well as repeated if response is slow in coming. The most critical track will be the Evangelism Track because it is the one at which a people are first engaged and initial worldview issues are challenged.

After an initial coursing through the Bible it is possible then to continue the church strengthening objective by going back through the Bible following the same chronological pattern and adding new stories in the timeline. These stories may be along a topic such as love, forgiveness, worship, etc., they may be on leadership or any other aspect of need among a people. The chronological presentation preserves the organization and makes it easier to include new stories by referring to where they fit in. Their objective is to give the people a Bible in their hearts they can remember, live by and share with others.

### **The Bible stories are presented during storying sessions.**

**There are four typical parts to each storying session.** Following is an idealized storying session with suggested parts. How each part is conducted must be determined by the storyer and their knowledge of the people.

Typically the Bible storying session is NOT a worship service but a teaching time. If prayer is used keep it brief and directed to God's blessing His Word and opening the people's hearts to understanding it. Resist efforts of those with knowledge of Christian worship to force it into a worship service. Later, when there has been positive response to the Gospel elements of worship may be introduced as there is now reason to worship because of forgiveness of sin and the new relationship to God through Jesus.

#### **1. Pre-story dialogue:**

- 1.1 Introductory greeting according to local culture and social



practice.

- 1.2 Inquire about recent events in the community. Look for tie-in to recent lesson topics and current lesson.
- 1.3 Recall/review previous stories and the biblical truths in them with special attention to those relating to the current lesson theme.
- 1.4 Ask questions to build anticipation, to arouse curiosity. At this point there are no “right or wrong” answers, but do note what is said and pick up on it in the post-story time. These questions are like adding a little “salt” to make the people “thirsty” for the story.
- 1.5 Review any “bridging” or “linking” stories necessary to set the stage for or to get into the current story. (Ex: Moses’ killing the Egyptian causes him to leave Egypt and live in the desert where he meets God.)
- 1.6 If applicable, give a Listening Task—to listen for certain things in the story to promote an active participation and arouse interest. It is “playing the game.”

## **2. Read from the Bible:**

- 2.1 Pick up the Bible and hold it in your hand (or however a holy book is held).
- 2.2 Read from the a part of the story to “anchor” the story in the Bible.
- 2.3 Continue to hold the Bible after finishing the reading.

## **3. Tell the story:**

- 3.1 Tell the story. Holding the open Bible signals the story is coming from the Bible.
- 3.2 Tell the story as a *story* and not as a description of what God and the people did and said.
- 3.3 Use summary statements as needed to bridge time gaps and to link episodes.
- 3.4 Tell the story accurately but interestingly, preserving the biblical rhythm.
- 3.5 At the end of the story—STOP! (Know where and how you

are going to stop.) Put down the Bible.

### **4. Lead listeners to discover the truths in the story:**

- 4.1 Ask someone to retell the story in their own words. (If you get a poor or inaccurate retelling, ask if someone else would like to tell the story. Keep fishing until you get a good retelling. If not, then retell it again yourself. Tell the listeners perhaps they would like to hear it again.)
- 4.2 Let the listeners respond to the Listening Task if used. (Fish for a good answer.)
- 4.3 Continue the Discovery Time with easy self-evident questions and move to ones that provoke thought. From these move to questions that have a personal application.
- 4.4 Where there appears to be uncertainty in answering, probe tactfully with more questions. Feel free to retell the story if necessary or to review portions of the story if that is acceptable to them.
- 4.5 Handle incorrect answers in a culturally sensitive manner. (Thank you, would someone else like to answer.)
- 4.6 Don't entertain questions about yet-to-be-revealed truth. (Visiting Christians can really pose a problem here. Tell them you haven't yet come to that part of the story. When you do they will get their answer.)
- 4.7 Defer answering questions you don't know the answers to—you will look in God's Word for an answer. (Probably you would know the answer. This models for those you are training not to "wing it" if they don't know. Defer answering until they have looked in God's Word or asked someone who does know.)
- 4.8 Be sensitive for the appropriate time to stop the session.
- 4.9 Use a memory verse to sum up the lesson and to give the listeners a verse to hide in their hearts.
- 4.10 Tell them a story about yourself, your family or your people.

Remember this is only a suggested ideal story session. Where there is hostility or suspicion it may only be possible to ask a few rhetorical

questions and then tell the story without any discussion, trusting the power of the Word to begin changing attitudes. As trust grows and listeners do ask questions, answer them by referring to the stories—the story answers the question. In time there may be openness for a more typical teaching session.

**A review of the planning process for chronological Bible storying.—Here is a review of the basic suggested steps for preparing to engage your people by storying the Bible:**

- 1. Consider the Basic Biblical Truths for Salvation.** Be very sure in your own mind what the Bible teaches about sin, forgiveness and salvation. Go over the list of Bible truths and reword them as your own.
- 2. Examine your people’s worldview keeping in mind that you are looking for any barriers to the Gospel.** There are many interesting things to know about a people—What do you NEED to know before beginning to witness to say the right thing and to keep from saying the wrong thing? Make a list of major barriers and any helpful bridges.
- 3. Write out some criteria (or objectives)** which will guide you in selecting stories and identifying themes in the stories for emphasis in teaching.
- 4. Select your stories beginning with a model story list or Core Story List and changing it to fit your teaching objectives.** Remember to keep them in obvious chronological order.
- 5. Adjust your story list** to fit the time frame when you can meet with the people. Do you need to cut it short because of planting season, rainy season when the roads are impassable? Other factors including your own schedule.
- 6. Prepare your stories** first from the Bible and then develop a lesson around them to highlight the story and draw out its message to the listeners.

7. **Test your stories** on a friendly informant or a small group you know well. Make necessary cultural adjustments and others edits as needed for clarity.
8. **Make arrangements** with proper authorities for teaching in their jurisdiction. Select a place accessible to the whole community unless there is some reason not to. Remember, the goal is to involve the whole community if possible.
9. **Begin your teaching and make any adjustments** to the story list and lessons as experience warrants.
10. **Begin training an assistant.** someone else in beginning their storying sessions.
11. **Keep a diary or good notes** which may help
12. **Think about what you are doing and why** so that you can train others to teach by storying.

**Some Bible story themes which have been helpful:**

**The Living God**—Hindus and idol worshipers

**The Way to Life and Heaven**—Buddhists

**The Suffering Servant**—for those who live under persecution, threat, or natural disasters.

**The Honor of God and Man**—exploring the issue of honor as God honored man and man is to honor God just as Jesus honored the Father.

**Stories of the Prophets**—primarily for Muslims

**God and Woman**—focusing on the worldview of women where it is significantly different than that of men.

**The True High Priest**—the need for a reliable intercessor that only God could provide.

**The Emmaus Road**—while developed for Muslims focuses on why the Christ had to suffer and die.

**Peace with God**—speaking to Hindus and those burdened with the broken relationship due to sin.

**The Family of God**—focusing on the loss of relationship with God through sin and the restored relationship when there is repentance,

forgiveness of sin and salvation  
(deliverance).

*The value of a theme is that it helps in the development of lesson themes and teaching activities and questions.*

**A special application of Bible storying useful for a variety of purposes *Tracking the Gospel*—is *Fast* What is it?**

**Fast-tracking the Gospel** is telling the Bible stories in a continuous sequence from some beginning point (typically Creation) through the story of Jesus. It can be done in varying amounts of time from an hour to several days depending on how many stories are used and how much detail is kept in each story. In Fast-tracking the storyer does not stop to conduct a typical teaching session with dialogue and questions. Instead the impact is brought through the continuing stories which flow from one to the next. It is realized that the listeners cannot remember all they are hearing, but they do get the drift and they do get an excellent panorama of the Bible story which lets them see where it is headed.

**How is Fast-tracking helpful? First,** it can be used to test for interest and potential response to the Gospel. It moves quickly and does not give time for hardening against any one story to really set in. If well done the listeners are usually willing to stay tuned even if they do not agree with what they are hearing or if it is challenging their beliefs. If the listeners are moved by the stories or interested to hear more, then arrange for a normal storying strategy.

**Second,** Fast-tracking is helpful for testing worldview assumptions when putting together a model set of stories. It keeps one from having to use many weeks or months in working through a set of stories to see if they are hitting home.

**Third,** Fast-tracking over a day or several days can be used with people who are inaccessible for longer periods of time for whatever circumstances.

**Fourth,** Fast-tracking can be used to redeem the time if asked to spend some time in a community following some ministry activity. One typical example is to story while waiting for food to be cooked and served when asked to stay for a meal after praying for a family or community members.

Always use the opportunity to tell the people that someone could come and tell more of the stories so they could understand them better. The people generally like to hear the stories repeated so they can relax and *hear* them better.

**Fifth**, Fast-tracking the Old Testament is an excellent way to prepare a people to view the Jesus Film. Even better is to Fast-track on into the Luke stories following the Jesus Film storyline so they are prepared to hear and understand the film better.

**And sixth**, Fast-tracking in a modified short session can be used bedside in a hospital or shared while traveling, or used in a home visit.

**Using Bible pictures when storying**—The old adage says that a good picture is worth a thousand words. This is true up to a point. Pictures have their advantages and their disadvantages. A good set of Bible teaching pictures can be a great asset in telling Bible stories and in qualifying someone who may not be accepted otherwise as a teacher except that the person possesses pictures (and hopefully a good working knowledge of the stories).

### **Advantages:**

Pictures help to clarify story settings, relationships and any activities not common known to the listeners. (Altars and sacrifice, the tabernacle, anointing, the crucifixion)

Pictures are very helpful in reviewing earlier stories as the visual is associated with the story and triggers the recall.

Pictures may help to preserve the flow of the story as they are displayed in a sequence.

Pictures may help to illustrate the main truth in a story or climax of the story.

Pictures may give courage (and focus) to an otherwise fearful beginning storyer.

Contextualized pictures may ease some culture shock in presenting the stories.

Many pictures have powerful emotional content in certain cultures—prodigal son at the father's feet, woman wiping feet of Jesus with her hair.

Pictures, especially color pictures, are necessary to illustrate cer-

tain story items like shed blood in the OT sacrifices and of Christ on the cross.

**Disadvantages:**

Cost and availability.

Introduction of pictures may say to new storyers that one must have pictures in order to tell the stories. (Think before you leap!)

May introduce things in the pictures that are culturally inappropriate—length of women’s clothing, Jesus and Samaritan woman alone at the well, etc.

May focus on wrong instant of the story—Noah and sons building the ark, etc.

If produced by non-evangelicals may picture inaccurate observance of baptism.

Wear out from constant use and poor storage and transport conditions, needing periodic replacement.

Pictures of prophets are generally unacceptable to conservative Muslims.

Contextualized pictures may ease culture shock by identifying with clothing, race and features but are historically inaccurate. (It is a toss-up between accuracy and effectiveness in teaching the lesson point.)

***Always test pictures before using them to determine which ones are unacceptable and which ones do not communicate well.***

Training of Bible storying workers is essential. Bible stories are themselves a good source of teaching good leadership principles and contrasting with poor leadership principles. Practice makes perfect. Every Bible storyer will have their own style. It takes a lot of time and perseverance to become proficient at storying without having to rely constantly upon notes. It is worth the effort. The FIRST PERSON who will be changed by the stories is YOU the storyer. God’s Word will never again be the same for you. You will LIVE the stories. You will make mistakes, we all do. Remember, even a child can tell a story and so can you. The stories you tell are for adults with adult themes and will help to determine where the listeners will spend eternity.

There are Bible storying trainers like myself who are available to give counsel

as time permits and give direction for helping to develop an effective Bible storying strategy. May God bless you as you TELL THE STORY.

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## **XII. BIBLE STORYTELLING**

**by Jackson Day**

Bible stories include the historical accounts narrated in the Bible and the parables told by Jesus. Stories are the most common type of literature in the Bible. Of the thirty-nine Old Testament books, thirty-four contain stories of events. The following Old Testament books primarily contain historical stories: Genesis, Joshua, Judges, Ruth, I and II Samuel, I and II Kings, I and II Chronicles, Ezra, Nehemiah, Esther, Daniel, Jonah and Haggai. Large portions of Exodus, Numbers, Job, Isaiah, Jeremiah, and Ezekiel contain historical stories. The twenty-seven New Testament books contain a mixture of stories, teachings, exhortations, discourses, warnings and prophecies. Each New Testament book contains stories. The greatest portions of the gospels of Matthew, Mark, Luke and John are historical stories; almost all of Acts is narrative. Bible stories are God's major tools **Use Bible Stories with those who are predisposed to reject Bible teaching**

Stories are the best approach to modify the viewpoints to those who are predisposed to reject Bible teaching. Bible storytelling may gain a hearing with people groups who are hostile to a direct confrontation of the gospel truths. A child named Billy couldn't swallow a pill. No matter what his mother tried, it wouldn't go down. Threats of spankings or promises of candy made no difference; the pill always ended up right on the tip of his raisin open, inserted the pill and gave it to Billy. He was able to swallow the raisin with its hidden pill, but was never able to swallow the pill alone, even though alone it was much smaller. Bible stories are excellent raisins to wrap truths in that are hard to swallow. Where frontal attack would certainly fail, the story becomes a raisin which contains the truth that is hard to for teaching man His truths.



swallow.

Bible stories are helpful to gain listeners among those disinterested in the gospel. Some have no desire to hear the gospel because they are indifferent, not because they are hostile. They seek entertainment, but have no interest in God's truths. One may need to entertain them with Bible stories to draw them to be present to hear God's Word. The Bible story becomes a delicious raisin. While swallowing the story, God's truth may transform the listener who came only to be entertained.

## **Use Bible stories in a storying track, in a series, or as a solitary story**

### **In a storying track**

One of the best methods to teach divine truths is to follow the historical order. God progressively revealed the Scriptures within the structure and context of history. The Bible has a historical sequence and it will be transmitted with greater clarity when it is presented following its historical order of Genesis through Revelation. A storying track begins with the creation in Genesis, continues through the Old Testament, treats the life, death, resurrection and ascension of Jesus, continues through the book of Acts, places the Epistles in their chronological order within Acts, and finishes with stories related to the end times.

**A Storying Track** is highly effective in evangelizing those with little biblical knowledge. Narrate selected Old Testament stories that emphasize the character of God and the sinful nature of man. Then present New Testament stories from the gospels about the life of Jesus, people who followed Him, His crucifixion and resurrection. Conclude with stories from Acts about those who were converted.

**The Multiple Storying Track** is a plan for a group of stories to be told and retold to the same group of listeners for different purposes. It is cyclic in that some narratives are repeated more than one time. Each storytelling cycle has its own distinct purpose. Stories emphasized in each of the tracks are chosen to meet the needs of the listeners whose spiritual condition places them with that track. The Multiple Storytelling Track develops several tracks. I emphasize three: the Evangelistic Storytelling Track,

the Discipling Storytelling Track and the Leadership Equipping Storytelling Track. Multiple Storytelling Track plans are usually used with pre-literate tribal people or people groups that are hostile to Christianity. However, there are other possibilities for Multiple Storytelling Tracks.

**The Single Storying Track** presents one time a group of Bible stories in chronological order. With each story, truths are emphasized that connect with the needs of the listeners. The Single Storying Track is useful when evangelizing and teaching people groups who have a written language and are familiar with Christianity.

### **In a series of studies or sermons**

There are many possibilities to use Bible stories in a series. For example:

- principal characters in Genesis;
- miracles in the Old Testament;
- great prophets;
- parables of Jesus,
- miracles of Jesus;
- people who talked alone with Jesus;
- people praised by Jesus;
- events in the life of the early church;
- events in the life of Paul.

### **As a solitary story**

Solitary Storying isolates a narrative to be presented to a specific group for a specific occasion. Solitary Storying tells a Bible narrative that is not part of a Storying Track or series; it stands alone.

A solitary story can take advantage of situations such as: a funeral, a wedding, an invitation to visit the sick, a birthday party, an anniversary celebration. Tell one or two stories that are appropriate in the situation. For example:

— A young pastor was asked to speak at the funeral of an elderly lady. He told the story of Peter resurrecting Dorcas and stated: “As the widow ladies showed Peter the clothes Dorcas had made; we are here to remem-

ber the deeds of Mrs. Bradford. Peter restored Dorcas to life and we are comforted during our grief because Mrs. Bradford's faith in Jesus will result in her resurrection to enjoy a new life".

A solitary Bible story can be used to resolve a specific question or spiritual need. For example:

— A listener believes that a criminal may not be saved. The storyteller could use the stories of the thief converted while on the cross or of Saul's conversion to explain that Jesus came to seek and save even criminals.

— A new believer returns to drinking and gets drunk. Some church members don't want to give the backslider another chance. The story of Jesus' encounter with Peter after his betrayal could be applied.

## **HOW TO ANALYZE A BIBLE STORY**

Before becoming an effective storyteller, or preacher-teacher who uses storytelling, one must become a story-analyst. The following steps explain how to analyze a Bible story. Read, reread and read the story again and again. Read the biblical passage that contains the chosen Bible story several times. It is helpful to read the same passage, using different translations of the Bible.

### **Identify the structure of the story**

#### **The typical story adheres to the following structure:**

— the initial sequence in which a problem or need is set up, created or identified.

— the episode sequence in which the story develops with its pattern of problem, conflicts and aborted attempts at resolution.

— the climax sequence in which the outcome of the story is reached.

### **Steps to identify the structure of the story**

#### **1. Consider the context of the Bible story**

The context considers the background of the story: who told the story, what was the historical setting for the story, and what episodes took place beforehand that influenced the narrative. Consider what the context (Bible passage before and after the text with the story) reveals about the historical circumstances and the purpose to the story.

### **2. Determine the key person or persons**

Identify the key person or persons in the story. Determine who is the chief character in the narrative. Some narratives only have one chief character; in others more than one person stands out.

### **3. Determine the key location**

Identify the principal location where the events took place. In some narratives it is essential to identify the location where the events took place if the story is to be clearly understood. In others it is not.

### **4. Determine key repetitions**

Words, themes, facts or ideas often tie events in a Bible story together that are repeated either exactly or with minor variations. Repetitions are made in biblical stories in order to emphasize truths, to build a climax or to express strong emotions. Since repetition is done purposely, it is important to determine if there is repetition.

For example: In the story of Joseph in Potiphar's house, there is repetition of the facts:

‣ the Lord was with Joseph (Gn. 39:2, 21, 23);

‣ Joseph was the overseer of all in Potiphar's house (Gn. 39:4, 6, 8, 9);

‣ Potiphar's wife invited him to lie with her (Gn. 39:7, 10, 12).

### **5. Determine the key attitudes expressed in the story**

Stories express attitudes and emotions. A story may express a positive or negative attitude. Resignation, cynicism, hostility, shock, horror, sorrow, pain, love, joy, surprise and wonder are some of the attitudes

expressed through stories. The storyteller needs to express the same attitudes as those expressed in the Bible. He needs to help his listeners feel the same emotions as those expressed in the Bible story.

## **6. Determine the key problem.**

Stories begin with a problem or need which intensifies with a series of episodes until a climax is reached. The beginning episodes of a Bible story usually create or identify the problem that is the key to understanding the story. Examples of problems found in Bible stories: enemies, opposition, conflict, oppression, contradiction, danger, unmet need, more than one seeking a goal that can be obtained only by one, and God's will in conflict with man's desires. One needs to determine the main problem or need presented at the beginning of the story.

## **7. Identify the reference episodes in their chronological order.**

Bible stories are arranged in a series of episodes. One needs to identify the series of episodes from the beginning until the end of the story. Stories begin with a problem or need which intensifies with a series of episodes until a climax is reached. The story develops with its pattern of problems, conflicts and aborted attempts at resolution until there is a final result. Each event that complicates the problem or each attempt at finding a resolution is an episode within the story. Some stories are complex with subdivisions that contain plots within plots. There are many twists and turns of the plot of the more complex story. Each subdivision; plot, plan, turn of events or new development, is an episode within the story. Observe the reference episodes in the order narrated.

After determining the key problem, note the sequence of events until the story reaches a climax.

## **8. Discover the climax of the story.**

Stories begin with a problem or need which intensifies with a series of episodes until a climax is reached. There is a connection between the key problem presented at the beginning of the story and the climax. There is a pattern of problems, conflicts and aborted attempts at resolution until there

is a final result, whether sad or glad. Some stories end with a positive climax, others a negative. Discover what happened as a result of the character seeking to solve the problem or satisfy the need that was the basis of the story.

### **Discover lessons expressed by the story**

Discover important lessons or truths taught by the story and write them down.

Seek the obvious lessons. Try to extract all the obvious lessons taught by the story.

Underline or otherwise mark lessons that are most important to communicate to one's students or listeners. One can discover many important lessons in any Bible story. It is impossible to use all of them in one sermon or Bible study. Select and mark those to be used.

### **EXAMPLE ANALYSIS OF A BIBLE STORY**

**STORY:** Joseph's Temptation

**TEXT:** Gn. 39:1-23

**STRUCTURE:**

**CONTEXT:**

Joseph's brothers sold him to slave merchants (Gn. 37). Joseph was taken to Egypt and sold to Potiphar, an Egyptian officer who was captain of Pharaoh's body guard (Gn. 39:1).

**Key person:** Joseph

**Key location:** Egypt, Potiphar's home

**Key repetitions:**

— "The Lord was with Joseph" (39:2, 3, 21, 23).

— Potiphar put Joseph in charge of everything he owned (39:4, 5, 6, and 8).

— Potiphar's wife invited Joseph to lay with her (39:7, 10, 12).

— Potiphar's wife accused Joseph of trying to have sex with her to the

servants (39:14-15) and to his master (39:17-18).

**Key attitudes:**

- Hope in the mist of despair is expressed:

> Joseph, the slave, becomes a blessing (39:1-5).

> Joseph is tempted but resists (39:9-12).

> Joseph is falsely accused but prospers in prison (39:14-23).

Potiphar's wife desires for Joseph to go to bed with her (39:7-11).

Joseph declines sexual temptation (39:8-12).

Potiphar burned with anger when he heard his wife's accusation against Joseph (39:19).

**Key problem:** Potiphar's wife invites Joseph to go to bed with her.

**Reference episodes in their chronological order:**

— Joseph was taken to Egypt and bought by Potiphar (39:1).

— The Lord was with Joseph (39:2).

— Joseph gained Potiphar's favor and became the overseer of all he owned (39:4-6).

— Joseph was handsome, and his master's wife invited Joseph: "Come to bed with me!" (39:7).

— Joseph refused: "My master has entrusted everything in the house to my care.

Everything he owns he has entrusted to my care. My master has withheld nothing from me except you, because you are his wife. How then could I do such a wicked thing and sin against God?" (39:8-9).

— She spoke to Joseph day after day, but he refused to go to bed with her or even to be with her (39:10).

— One day when Joseph was alone in the house with her, she caught him by his garment. He left his garment in her hand and fled (39:11-12).

— The woman called her household servants and said: "This Hebrew came in here to sleep with me, but I screamed. When he heard me scream for help, he left his cloak beside me and ran out of the house" (39:13-19).

When Potiphar returned home she told him, "That Hebrew slave you brought us came to make sport of me. When I screamed for help, he left

his cloak and ran out of the house” (39:17-18).

— Potiphar burned with anger and put Joseph into the jail with the king’s prisoners (39:19-20).

— In prison, the Lord was with Joseph (39:21).

### **Climax:**

Joseph was put in prison but God was with him (39:20-21).

### **LESSONS TAUGHT BY THE STORY:**

1. The one who serves God may suffer injustice. Joseph was sold into slavery (39:1) and later jailed because of false accusations (39:20).

2. God is always present with those who are faithful to Him. God was with Joseph (39:2, 21, 23 // Ps. 46:1-2).

3. When those who do not believe in God are aware that God is blessing His servant, that servant is giving a good witness. Potiphar saw that God was with Joseph (39:3).

4. Those who do not serve God may become blessed because of their relationship with a believer in God. The Lord blessed Potiphar because of Joseph (39:5).

5. The one who serves God is subject to strong temptation. Seventeen year old Joseph was tempted to have sex with his master’s wife (39:7, 10-12).

6. A person may become blind to moral values. Potiphar’s wife was blind to the importance of moral values in the home (39:7).

7. Belief in God gives one reason to resist temptation. Joseph’s belief in God gave him the conviction that betraying his master would be a sin (39:9).

8. Wrong done to a fellow human being is sin against God. Joseph



realized that to betray his master would be to sin against God (39:9).

9. The one who tempts others to sin may resent the person who resists temptation. Potiphar's wife tempted Joseph to have sex with her, then sought revenge against him when he refused (39:13-19).

10. The person who yields to temptation places the blame on others. Potiphar's wife did not assume her responsibility for attempting to seduce Joseph and used the garment he left when fleeing to falsely accuse him (39:13-14).

11. God's servants live in a corrupt world and may suffer injustice as a consequence of doing what is right. When Joseph resisted sexual temptations, he was falsely accused and jailed (39:20).

12. God is present with His servant who suffers injustice. God was with Joseph (39:2-5, 23).

## **METHODS OF COMMUNICATING BY MEANS OF BIBLE STORIES**

Different methods can be used to communicate Bible stories. In some settings the story is told, and that is all; in others the story is utilized as a teaching or preaching tool. The following mentions some of the principle methods used.

### **Storying**

The pure Storying approach tells the Bible story, being faithful to biblical facts. When the story is finished, the storyteller is finished. The storyteller avoids distorting any facts recorded in the Bible, however he takes the liberty to use his own words, and briefly explains facts unfamiliar to his listeners.

This method usually tells the narratives in chronological order, telling one story or a cluster of stories at a time. The phrase Storying the Bible is common among storytellers who follow the chronological order, beginning

with the creation in Genesis, continuing through selective stories in the Old Testament, then telling stories about the birth, life, death, resurrection and ascension of Jesus, and concluding with stories from the book of Acts. The storyteller follows the historical sequence and seeks to preserve each story as recorded in the Bible.

When used in the worship service as the sermon, the sermon begins where the story begins and ends where the story ends. The sermon is the telling of the Bible story!

### **Storying with Dialogue**

The narrator who uses Storying with Dialogue tells the Bible story, then discusses it with his listeners. The storyteller may ask a few questions and encourage his listeners to discuss the story, but the discussion is open-ended and is allowed to take the direction the listeners desire. Storying with Dialogue is widely used with missionaries ministering to tribal people without a written language who have little or no knowledge of biblical teachings. Also, it is the most effective method of gaining an audience among people groups hostile toward Christianity. The storyteller may over a period of time tell a Bible story a week, or he may tell the Bible stories in one setting, taking several hours or several days. After the stories are told, the listeners discuss them.

### **Storying with Teaching (Narrative Teaching)**

The Storying with Teaching approach may also be called Narrative Teaching. The teacher narrates the story and then teaches truths extracted from it. The story is the text for the lesson plan. The Bible narrative is the main thing but it is framed with teaching emphasis. I emphasize two primary methods that may be used for Narrative Teaching.

In Narrative Teaching with Questions, the teacher tells the Bible story and then asks questions designed to help listeners discover truths from the narrative. The storyteller does not explain the story nor explain truths he

discovered in the story. He asks questions that guide the listeners to discover biblical truths for themselves.

There is a difference between Storying with Dialogue and Narrative Teaching with Questions. When using Storying with Dialogue, the discussion is open ended and listeners may take the discussion in any direction they desire. The one who uses Narrative Teaching with Questions selects truths revealed in the story and asks questions that help the students discover those lessons for themselves. He guides the discussion toward those lessons he desires to discuss.

The one who uses Narrative Teaching with a Lesson Plan selects lessons discovered in the story, cites the selected lessons, explains them, and guides discussion by asking questions about the narrative and the chosen lessons.

### **Storying with Preaching (Narrative Preaching)**

Storying may be coupled with preaching. The Storying with Preaching approach may also be called Narrative Preaching. The storyteller tells the story and then uses the story as a basis for preaching. The story is the text for the sermon. The Bible narrative is the main thing but it is framed with a sermon and application. I emphasize two basic methods that may be used for Narrative Preaching.

The storyteller-preacher who uses Storying with Preaching after the Story, tells the Bible story that is the text to his sermon and then develops the lessons discovered in the story as the points of his sermon. The preaching application is delayed until after the telling of the story.

The storyteller-preacher who uses Storying with Preaching Inserted narrates the Bible story; when he comes to an episode that inspires a lesson, he stops storytelling, inserts his lesson and develops it as a sermon point. Afterwards he continues storytelling until he reaches another episode that inspires a lesson he wishes to develop. He continues narrating

and inserting lessons transformed into sermon points until the story is finished.

### CONCLUSION

Bible stories communicate God's messages. It is easier to study and interpret correctly a Bible story than a doctrinal text such as Paul's letters. The easiest sermon or Bible study to prepare has as its text a Bible story. There are less dangers for the new leader to misinterpret the Bible and fall into error when he uses Bible stories. Everyone loves a story. Consequently the listeners or students will pay attention, the Word of God will be transmitted and understood, and lives will be transformed.

The storyteller can trust Bible stories to produce fruits beyond his expectations. One can never predict the results of a well-told story, but the storyteller should expect the results to surprise him with joy. A Bible story is comparable to the seeds of Jesus' parables that grow in their own manner and produce fruits beyond what is expected. A Well-told story will produce fruit. Trust the story! Tell the story! Teach the story! Preach the story!

**Pastor Jackson Day is a recognized specialist in Biblical Storytelling. He and his wife, Doris, are missionaries in Brazil and have developed many materials for Storying. You may contact him at the following address: Jackson Day, IMB/SBC Box 6767 Richmond, Va. 23230 USA.**

### **XIII. THE PIONEER AND THE STEPS OF THE PIONEER EVANGELISM METHOD**

It is very important that each pioneer clearly understands the steps of the Pioneer Evangelism Method. Let us carefully observe these steps. This book will explain in detail each one separately.

**IMPORTANT: It is very important that you understand about the**

**materials used in this program and the references to them used in this training manual. Any good evangelistic follow-up and discipleship material will work. The person presenting the gospel and doing the follow-up work is more important than the materials.**

The following materials have been used:

- Gospel Tract: “How to Have Eternal Life” by Wade Akins.
- Basic Evangelistic Bible Studies: “Good News From God” studies by Waylon Moore.
- Basic Evangelistic Bible Studies: “Good News For You” by Dr. Charles Brock.
- Basic Evangelistic Bible Stories: “Good News of Jesus” stories by Christy A. Brawner. Excellent for non-readers.
- Simplified Evangelistic Studies: “New Life” by Wade Akins. For people who are not good readers. These studies have the same information as the gospel tract above, but have been divided into seven lessons. Excellent for non-readers.
- Immediate Follow-up Sheet: “Six Truths for New Converts” by Wade Akins. To be done within 48 hours after the person’s conversion.
- Discipleship Bible studies: “I’m a New Christian, What Now?” by Dr. Charles Brock.
- Discipleship Bible stories: “Beginning a New Life in Christ” by Christy A. Brawner. Excellent for non-readers.

As you study through this manual you will note references to these materials. However, you can use other materials if you desire. For the purpose of this training we make reference to the “How to Have Eternal Life” gospel tract. Other examples of the same type of material are “The Four Spiritual Laws”, by Campus Crusade for Christ; and “Steps to Peace with God”, by Billy Graham. You may use the gospel tract of your choice every time you see a reference to the one provided in this book. The same principle is applicable to any of the other materials listed above.

### **The process of the Pioneer Evangelism method:**

1. Learn about the city in which you plan to work. Pick out the locations where you would like to start your cell groups and begin to make contacts.
2. Start Bible studies in homes using any of the Good News studies or stories series or New Life series. You are not confined to these choices, use any evangelistic Bible Study you prefer. Remember to use the indirect method.
3. Teach the new “Christians the Six Truths for the New Christian” by Pr. Thomas Wade Akins, or any other study designed for immediate follow-up of conversions. Use the indirect method. This study should be done in the first forty-eight hours following conversion.
4. Begin worship services.
5. Start discipleship groups using the Follow-up studies. Remember to always use the indirect method.
6. Baptize the new converts.
7. Train local leaders using “Discipleship for Local Leaders” by Waylon Moore and Pr. Thomas Wade Akins (this is found in the appendix section). Train these leaders to execute the various ministries of the church such as preaching, teaching, working with children, etc.
8. Let the local leaders lead new Evangelistic Bible Studies groups and the Follow-up material, as well as preach to their people, etc.
9. Assist the local church in finding an adequate meeting place; home, store front, etc. If this requires paying rent or any cost the local church will be responsible for these expenses.
10. Organize the church. In nations where there is religious freedom this can be done. However, **this is extra-biblical** and does not have to be done in any official manner unless culture, a local church, association or convention or union requires this to be done.

These are the general steps. We will present these steps to a fuller extent later on in the section of this manual titled THE PLAN—THE STRATEGY.







# **THE PLAN**

PHASE I in church planting is to go from ground zero to the point you will begin to structure the church. PHASE II you will structure the new work. There are many models of structuring the new church but we are going to mention only four. This chapter also presents a plan for PHASE I.

## **1. THE TRADITIONAL CHURCH**

This model is program based. This will have often have programs such as Sunday School. These are extra Biblical. There is a strong emphasis on having a building and is mostly controlled by the pastor and/or strong group of elders or deacons.

## **2. THE SATELLITE CHURCH**

This model is widely by sponsoring mother churches in which they will have a number of missions and/or congregations. The mother or sponsoring church will control these missions and/or congregations. Each of the congregations will have worship, Bible study, fellowship etc. in homes, storefronts, or a small chapel. Yet, they are still members of the mother church. Often the tithes and offerings are sent back to the mother church. The major problem is that many of these satellite congregations do NOT have the philosophy of reproducing themselves until they become an organized mother church herself. In many cases, the requirements to organize is that she must have land, building and an ordained pastor. However, these are man created requirements and do not come from God.

## **3. THE CELL CHURCH**

This model is when the mother church will have cells that meet in homes, storefronts, offices etc. These cells are organized on geographical or on a homogeneous unit basis such as youth cells, women's cells, men's cells, etc. The emphasis in the cell meetings is community and body life, pastoral and member care and accountability. They often do the Communion

service in the cell and can even do baptisms on the cell level. Each cell is led by a layman who will perform the ordinances. Each week all the cells gather for a joint Celebration service.

### 4. THE POUCH CHURCH

This model was developed by missionary Curtis Sargaent. Small churches are started in homes of new believers. They are ALL lay led and grow to the size of about fifteen people and then they multiply. Each unit is a separate local independent church. POUCH means:

**P= Participating**—all members participate in the Bible studies, worship and body life.

**O=Obedience**—this is the standard of measurement for success and not how large it grows.

**U=Unpaid leaders**—all leaders and pastors are lay people.

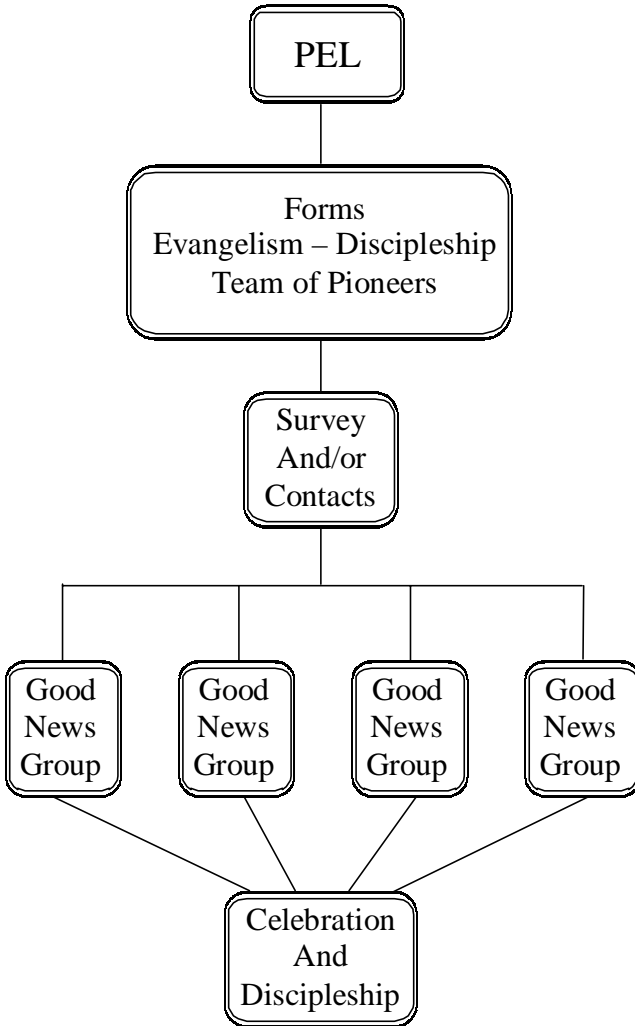
**C=Cells**—they meet in small groups

**H=House** ----worship services in houses or storefronts.

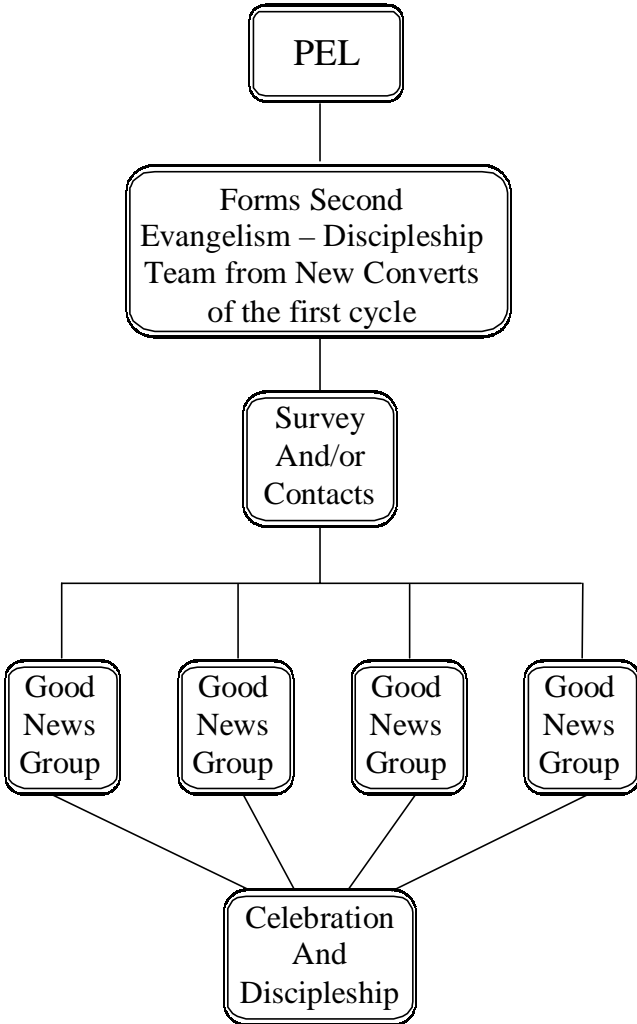
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**THE PIONEER EVANGELISM CYCLES**

**CYCLE 1**

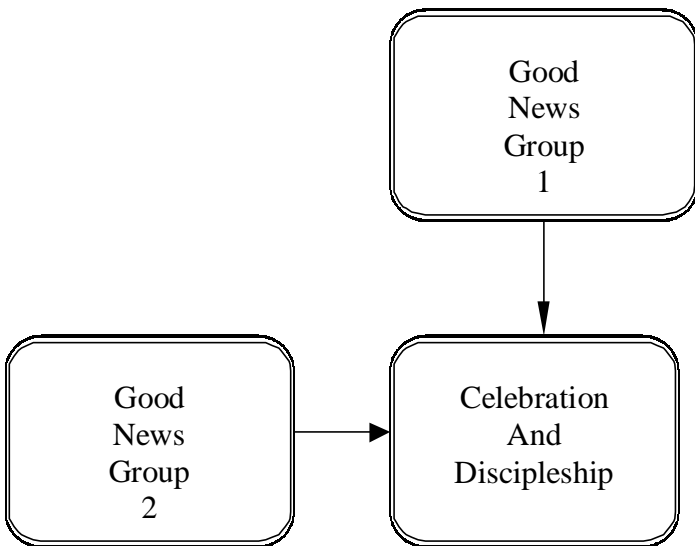


**CYCLE 2**

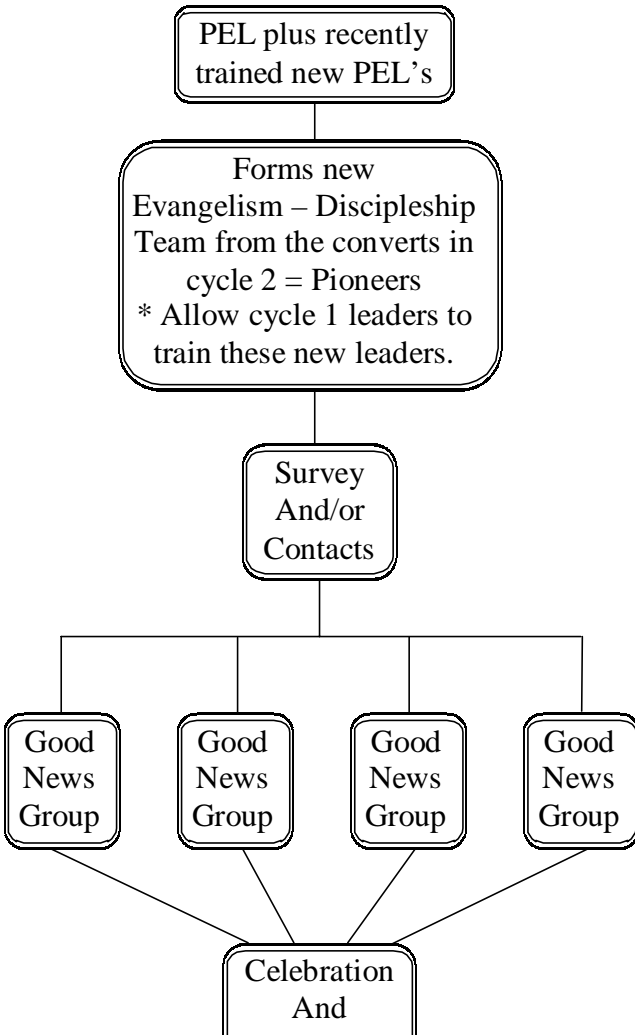


Cycle 2 Continued

This celebration service can be united with the celebration service of cycle 1 or become a separate local church.

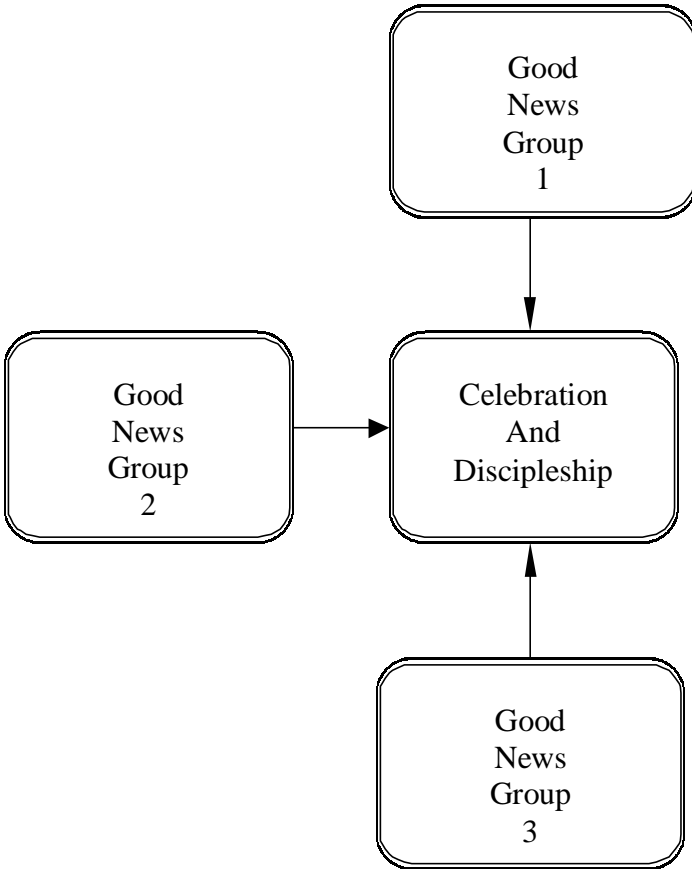


**CYCLE 3**

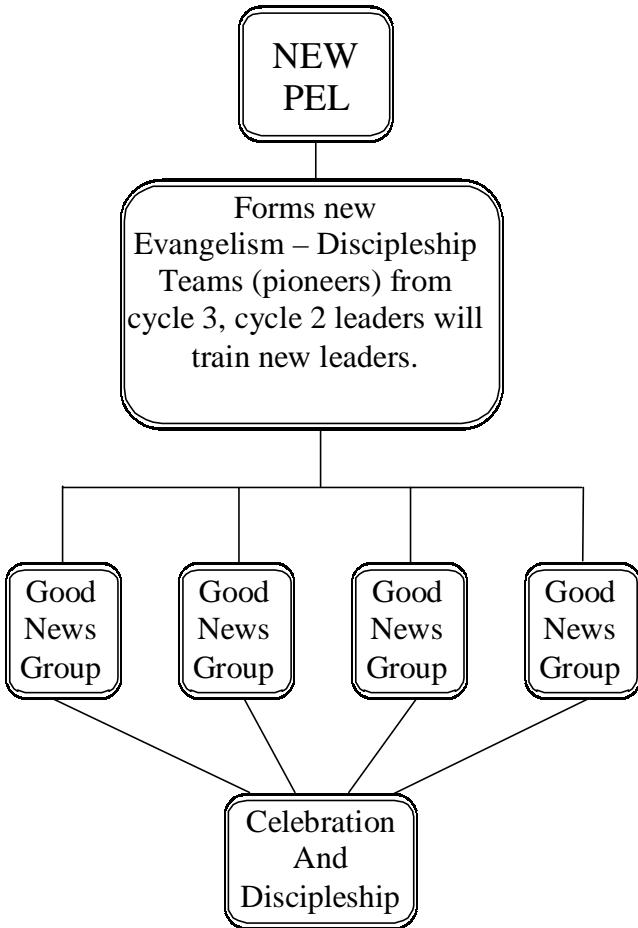


In cycle 3, the Good News Groups, celebration Services and Evangelism- Discipleship training should be led by the new believers won to Christ in Cycles 1 and 2 instead of the original PEL

Cycle 3 Continued



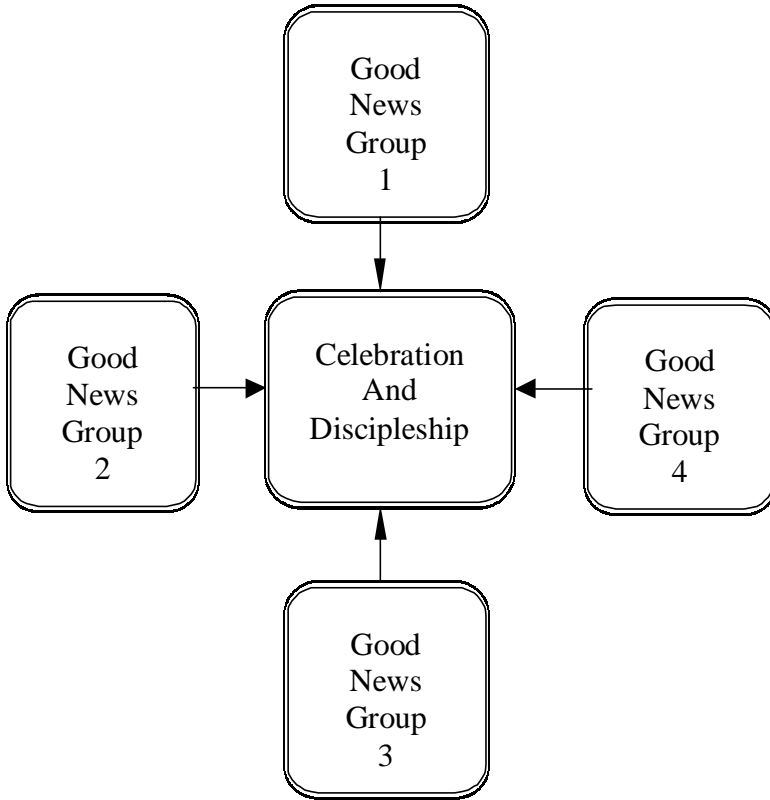
**CYCLE 4**



Local leaders are now leading all the Good New Groups, Celebration and Discipleship groups. The new leaders should now be trained to lead the church.

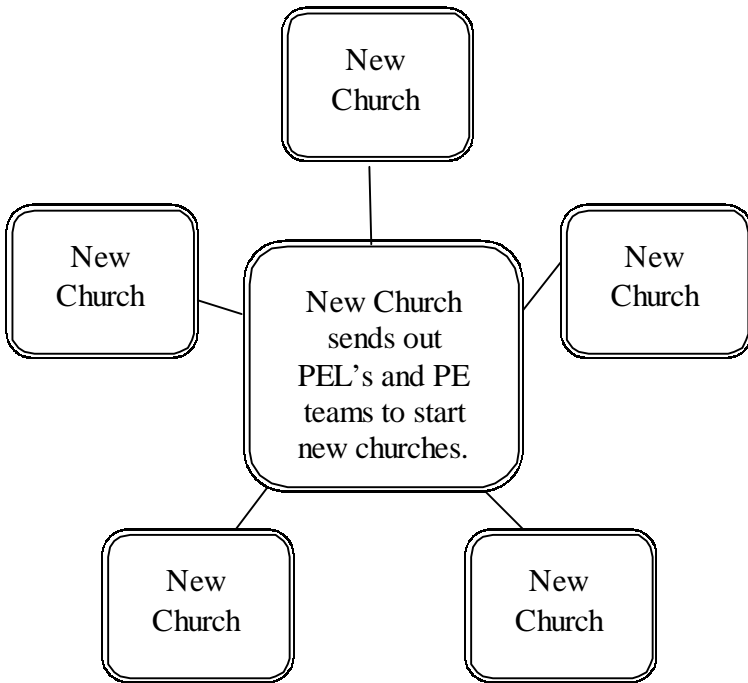


Cycle 4 Continued



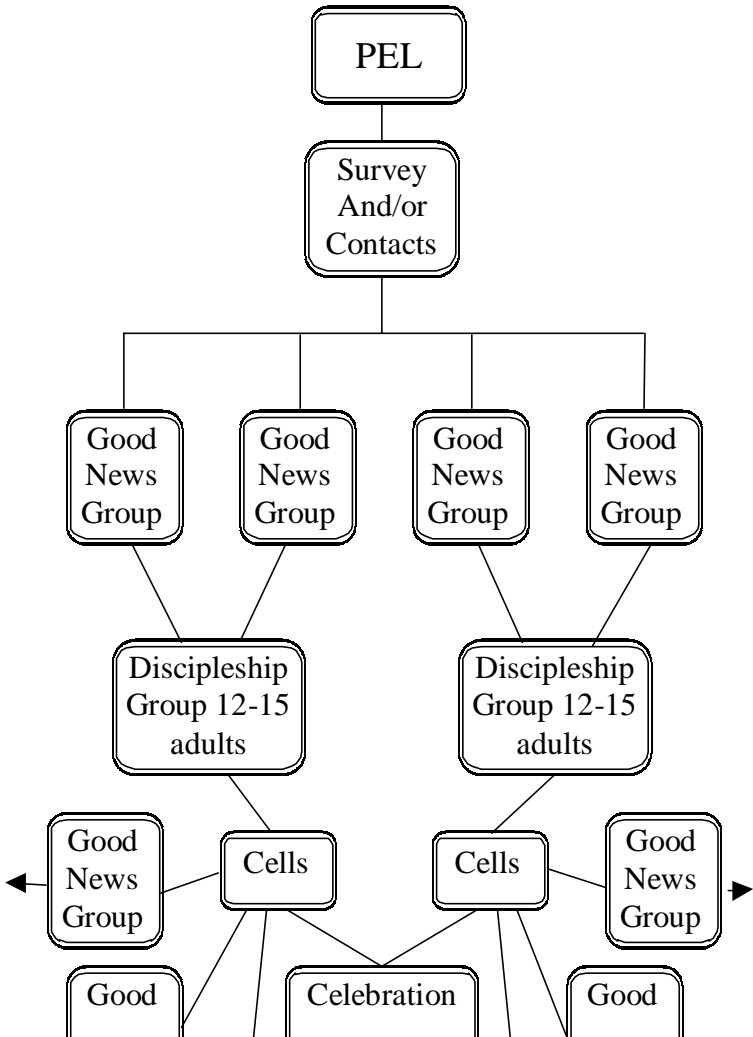
These could be one local church or four different churches depending on your cultural reality. Local leaders should be leading all cycles

CYCLE 5

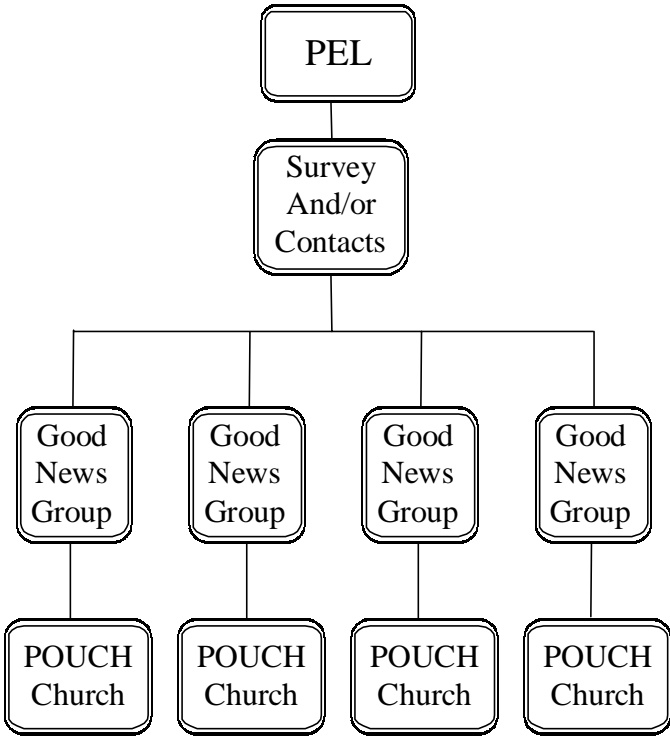


The New Church reproduces itself.

## Using PE Strategy to Start Cell Churches

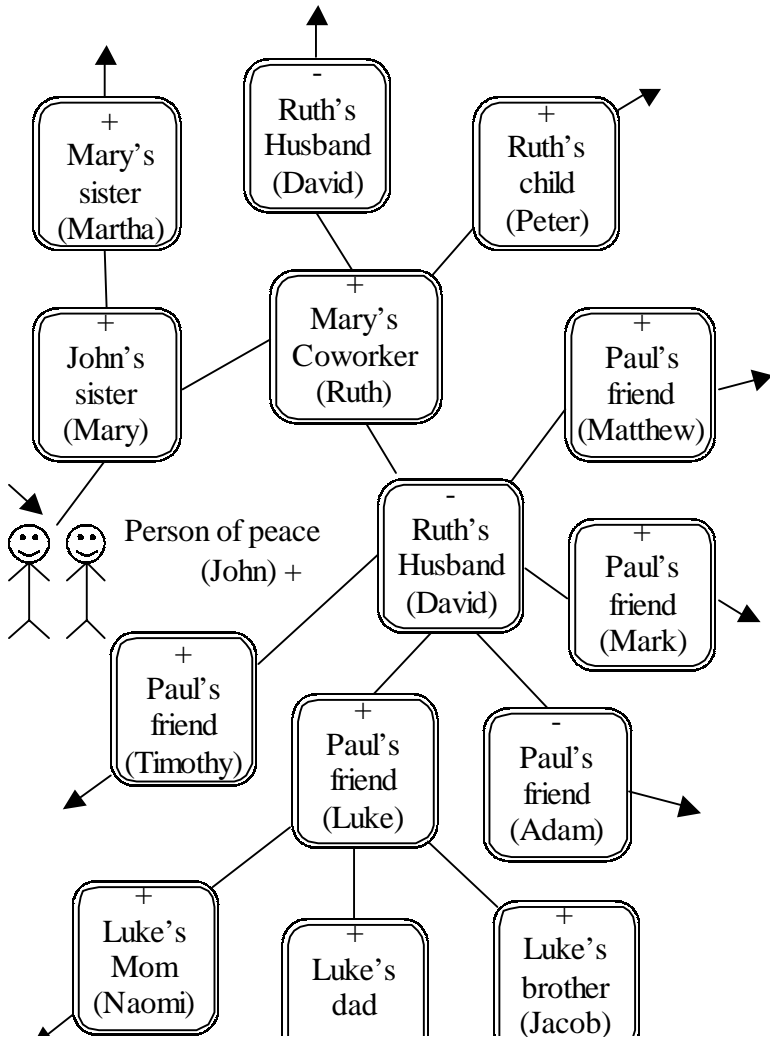


**Using P.E. for P.O.U.C.H. Church**



## The Process of the "OIKOS"

- + People who have accepted Christ because of the conversion of the person of peace
- Not yet a believer



The Process Continues...

**(The strategy)**

**FIRST CYCLE**

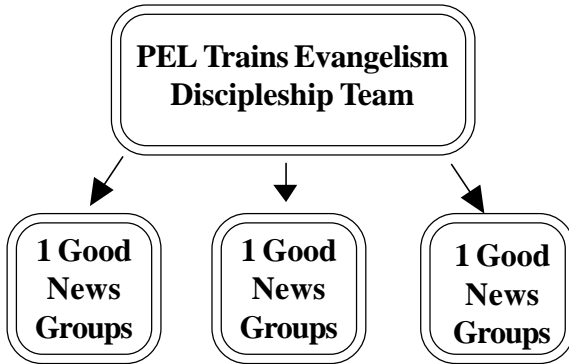
**1<sup>st</sup>. Step- SURVEYS AND CONTACTS (Discover those who are interested)**

1. Find the man of peace (Luke 10: 5-6). Discover those people (non-Christians) who would be interested in having a Bible study and/or worship service in their home. In some cultures, it may be necessary to make in-depth contacts, or rather, friends with those you want to reach in order to motivate their interest in having a Bible study in their home.
2. Ask the six questions stated in chapter seven in the Practical Aspects in this manual.
3. Present the gospel on the first contact only when you believe that you will not return to that particular person or house. Otherwise build a relationship.
4. Determine a target area that you are able to attend. Then update your information about the people who live there.

**2<sup>nd</sup>. Step-GOOD NEWS or NEW LIFE GROUPS, 1<sup>st</sup> cycle**

1. Take all of the necessary materials to the study (lessons, tracts, copies of the Good News Bible Studies or Stories.)
2. Personally do the lessons with the group. Do not let them take them to do at home during the week by themselves. Doing the studies together will build relationships. Begin the evangelistic cell groups following the Good News Bible Studies or Stories with four to ten different groups of families or lost people in different locations. Lead as many groups as you possibly can, but no more than you can successfully manage. You may choose to use the simplified evangelistic study New Life with people who have difficulty reading long texts. Another option would be to create your own culturally appropriate stories use the storying methods by J. O. Terry and Jackson Day found in this book.

### First Cycle of Good News Studies



**OBSERVE:** In some cultures these may become three different local churches.

### 3<sup>rd</sup>. Step- “SIX TRUTHS FOR THE NEW CHRISTIAN”

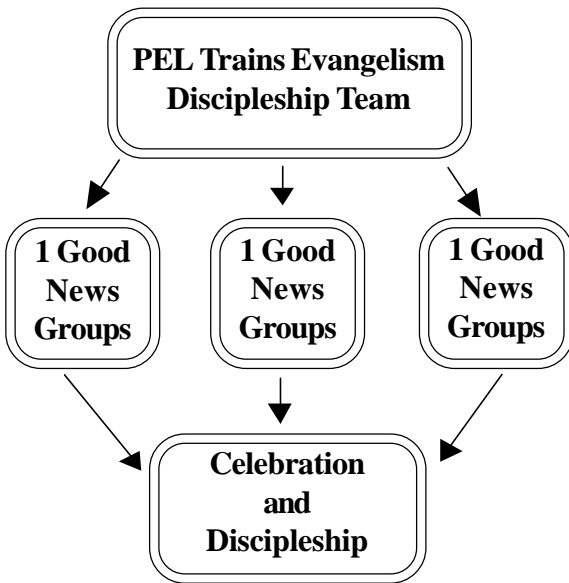
Do the immediate follow-up with the new Christians. You may use “Six Truths for the New Christian” (Appendix 1) or any other follow-up designed to affirm and guide new believers. Follow-up should be done in the first 48 hours after a conversion.

### 4<sup>th</sup> Step - WORSHIP SERVICES AND FOLLOW UP BIBLE STUDIES

1. The pioneer will invite all those who have completed the Good News Bible Studies to join together for discipleship studies and celebration services. The purpose of these studies will be to lead those who have not accepted Christ to understand salvation and then teach the new Christians to practice their faith. For example, a new Christian should understand well about his old and new nature, and the fight that will occur between the

two natures. He should learn how to win over his old nature through the power of the Holy Spirit. If this is not clearly understood by a new Christian, he may have a wrong understanding about the Bible, and may even feel that he has lost his salvation. It is for this reason that the Follow-up material is so important in teaching the new Christians how to exercise their faith. However, the understanding of Christian doctrine without a practical application has no value. Therefore, these six truths of the faith should be taught: assurance of salvation and eternal life, baptism, how to read the Bible, prayer, the need of belonging to a local evangelical church, and how to share the faith (Appendix 1).

2. These discipleship meetings and celebration services will be the beginning of the new church. Use the time of worship to praise the Lord, pray, and informally teach the Bible using indirect methods and/or Storying.



**Those who have completed the Good News studies will now join for worship.**



**OBSERVE: In some cultures it may be a better option to keep the Good News Groups separate and allow each to become it's own local church which will multiply itself.**

3. The pioneer has the option to use the discipleship studies as a part of the celebration service or teach these studies at a different time; perhaps in a cell or before or after the celebration service.

4. Do not allow anyone to begin any other series of studies before completing all of the discipleship material. For example, if someone joins the discipleship study at the fourth lesson, he can complete the studies but should then complete the first three lessons of the discipleship material before beginning the next study.

5. Sometimes you may need to lead the discipleship studies in two-step sessions. In other words, one lesson can be divided so that it is studied in two meetings. Remember to use the Indirect Method in order to promote the learner's involvement.

## **SECOND CYCLE**

**1. Train the new local leaders to help lead the studies using indirect method.** The pioneer will now train those who are potential leaders to lead the Good News studies and the discipleship in the homes. During the second cycle they will accompany the pioneer as he leads the new Good News studies in other homes. The new local leaders will accompany the pioneer through a series of studies before they themselves will lead an entire series. The pioneer should start as many Good News Studies in other homes in the area as he possibly can.

Designate a special time to train small groups of laymen to lead the work (Good News Bible Studies or Stories, discipleship material, children ministries, and others). These leaders cannot be trained in mass.

Make a commitment to God to train the local leaders one on one or in

small groups using a good discipleship program. God will raise up those who the pioneer will want to train individually. Allow one hour to teach the material, and another hour to practice the ministry. For good leadership training to occur, it is imperative that time is invested not just in study, but in the field. Do not let Satan interfere with your practical training.

**Discipleship  
Training  
For  
Leaders**

**2. Begin more Good News Bible studies in other homes in the area with the new converts helping the pioneer.** These studies are not to be done in the meeting hall used for the celebration service but in the homes of non-Christians.

Disciple new believers using good follow-up studies. This manual includes the “Six Truths for the New Christians” by Thomas W. Akins, “Discipleship for Local Leaders” by Waylon Moore and Thomas W. Akins and “Beginning a New Life in Christ” by Christy A. Brawner. If the studies are too long, divide each chapter in two weeks.

**Second Cycle of Good News Studies**  
**The new local leaders will accompany the pioneer in the new studies**

**2 Good  
News  
Groups**

**2 Good  
News  
Groups**

**2 Good  
News  
Groups**

**3. Lead celebration services.** While the pioneer is leading new Good News studies in the home of non-Christians, accompanied by the new local leaders, he will continue leading the celebration service and discipleship