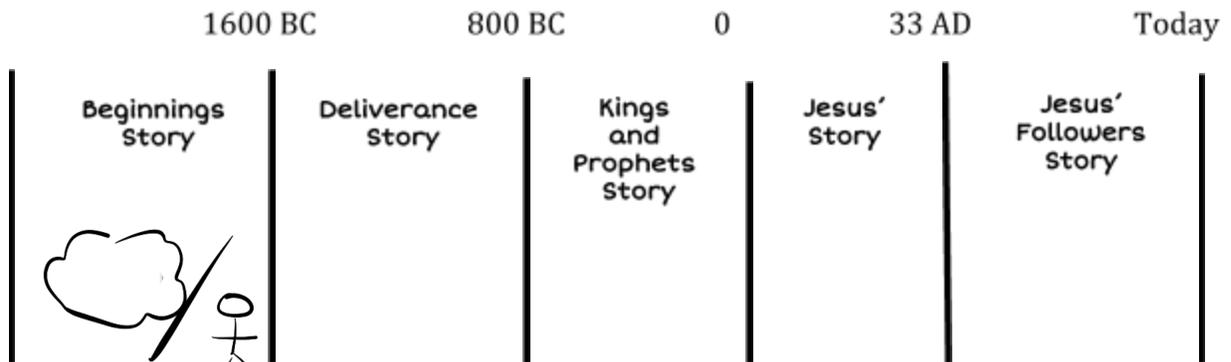


FOUNDATIONS

FOR

EMERGING LEADERS



A Guide for Long Term Discipleship in New Churches
Compiled by Charlie H. and Jared H.
Forward by Nathan S.

Revised 8-25-2015

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Forward—Introduction and History

The Need for Long-Term Discipleship

The Five Parts of a Church Planting Movement plan include a focus on Long-term discipleship. Yet the pursuit of reproducible tools in the area of long-term discipleship has not been simple. The ongoing care and instruction of churches and disciples was clearly a concern within the Pauline pattern (Col. 1:28). Yet either through his apostolic band, empowerment of local leaders or his open letters Paul maintained discipleship beyond his own relationships through a process of responsible delegation and the expected empowerment of emerging leaders and churches (Titus 1:5/Acts 20:25-30).

As churches multiply, church planters pursuing movement will face a constant strain on their calendars. Multiplication, when genuine, is dependent on discipleship chains in the order of 2 Timothy 2:2. Each of the 'Five Parts' of a CPM plan are held in balance by infusing these chains with responsibility and authority for tools designed to bring health. This is the case for short-term discipleship which aims to set a 'DNA' of obedience and a foundation of knowledge of Christ as personal Savior and Lord. It is our suggestion that laying this foundation is the task of the church planter. Long-term discipleship however begins the process of building on that foundation (1 Corinthians 3). Paul's example among the Corinthians offers a model of transition to local, and or alternate leaders. As is the case with any discussion of reproduction, the transition to local, indigenous responsibility and authority is essential in the transition from short-term to long-term discipleship. In this way, long-term discipleship is as much about empowering local leadership as it is training every disciple.

It has been a privilege to work with Jared and Michelle H. over several years. During that time we have seen several 'streams' of Church planting mature to fourth generation and beyond. In each case the concern for long-term discipleship is appropriate. In fact, reproduction beyond personal follow-up brings a heightened level of fellowship with Paul whose apostolic pursuits led him beyond face-to-face instruction and investment in the churches he started and catalyzed (2 Corinthians 11:28/Colossians 1:9/Philippians 2:19/Titus 1:5).

The *Foundations* program presented here builds on several strengths. First, the need to disciple beyond literacy is a given in pioneer fields.¹ Second, *Foundations* rightly focuses on genuine empowerment of local leaders as the long-term discipleship plan. *Foundations* provides an Old and New Testament overview and introduction coupled with intense workshops in hermeneutics. While we remain dependent on chains of discipleship for character examination and development the tools provided and practiced within *Foundations* meets the most illusive aspects of Elder/Overseer qualification – the ability to teach and refute false teaching (1 Tim. 3:2/Titus 1:9).

Nathan S. 2013

¹ Beyond the ability to read or write, patterns for processing information in media heavy cultures beg the need for oral tools. *Foundations* builds on principles offered by the 'orality' community.

Objectives

***Foundations* is designed as a tool for long-term discipleship.** When fully utilized it offers a basic introduction to the ‘meta-narrative’ of scripture, Old and New Testament survey and an intense mentorship in responsible, text driven hermeneutics. *Foundations* is designed in concert with tools provided through the *Four Fields of Kingdom Growth* for short-term discipleship and the personal discipline of abiding. The ‘Sword’ Drill Bible study method provided by the initial discipleship is further developed within *Foundations* as the central hermeneutical tool for the development of new lessons. Where alternative short-term discipleship tools are used, adaptation of the *Foundations’* tools are suggested to provide continuity for trainees.

***Foundations* is designed for emerging leaders.** At no point do we suggest *Foundations* as a catalyst to CPM. Rather, we see the *Foundations* program as a significant part of the ‘Five Parts of a Church Planting Movement Plan’. Specifically, the *Foundations* tool is suggested for use among multiplying streams of CPM. We have found its application most useful in third and fourth generation churches beyond the reach of the initial church planting catalyst. *Foundations* assumes an empowerment model that has proven useful in the transition from the church planter’s efforts to the establishment of local emerging leaders.

The application of 1 Timothy 3 and Titus 1 on the local level is a must as this transition takes place. We suggest intimate knowledge of emerging churches and leaders as the prerequisite for a successful *Foundations* program. The life-on-life discipleship chains 2 Timothy 2:2 describes provide this. Movement is dependent on these chains to fuel character development and accountability. In many cases the character transformation expected by 1 Timothy 3 and Titus 1 leaves the ability to teach and refute false teaching as a final qualifier for Biblical leadership.²

***Foundations* is designed as a multiple touch mentorship program.** Typically, over the course of six months to two years *Foundations* provides ongoing mentorship through regular meetings with identified committed leaders. If conducted on a monthly schedule, *Foundations* workshops typically require a two-three day format for accountability to previous lessons and assignments, new teaching and the development of new lessons in groups and a preaching practicum where lessons are retaught among peers for evaluation and cross-pollination.³ Fulfillment of the *Foundations* course includes the development of at least one year of church instruction and expects the re-teaching of lessons developed on a weekly basis.

***Foundations* is designed around three primary objectives.** First, *Foundations* ensures emerging leaders are equipped to rightly handle the Word of Truth. We hold the ability to

² See specifically 1 Timothy 3:2 and Titus 1:9.

³ This format is basic Training for Trainers (T4T). For more information, contact unreachedandunengaged@gmail.com.

teach and guard against false teaching as a central objective for those completing the *Foundations* course. As churches are released to function, the Pauline emphasis on identifiable local leadership includes the ability to protect and lead the flock in truth.⁴ *Foundations* provides multiple intense workshops for the development of sound hermeneutics as a foundational aspect of local leadership.

Secondly, *Foundations* provides an overview of the Bible. Each *Foundations* workshop begins with and builds upon an overview of Old and New Testament survey. In a pattern of 'spiral learning' trainees are led through constant review of the meta-narrative of scripture to ensure a right understanding of context, biblical history and theme development across scripture. Helping emerging leaders understand how the Bible fits together is an essential objective in pioneer fields.

Finally, *Foundations* pursues the objective of empowering local leadership as the facilitators of long-term discipleship. Where Church Planting Movements (CPMs) are the goal, a model capable of empowering and transitioning to local leadership is a must. As churches multiply, simple models for lesson development, teaching and preaching are a must. *Foundations* seeks simplicity through highly intentional workshops for identified emerging leaders. We believe investment in this percentage of emerging leadership carries the potential to keep up with the demand for new leaders as CPM roles forward.

⁴ See Acts 20:29 for reference.

Understanding the Need: The Transition to Emerging Local leaders

The role of Ephesian 4 leaders – ‘APEs’ and ‘PTs’

In Ephesians 4:11-13, Paul mentions different roles for leaders given to the church to help them grow.⁵ The leaders/roles are:

1. Apostles
2. Prophets
3. Evangelists
4. Pastors
5. Teachers

Apostles, prophets, and evangelists (APEs) – Churches begin as leaders engage new places and peoples. God provides these leaders to expand God’s kingdom in new places. They push the needs of the lost (width) to the forefront of the conversation of what the church is and does.

Pastor/Teachers (PTs)—These leaders are long-term encouragers of the church. Their primary task is investment in existing believers. Empowerment of these gifts serves the church as believers grow deeper in their relationship with Christ leading toward maturity (depth). Typically, ‘PT’s’ emphasize the need for personal growth and discipleship and bring it to the forefront of the conversation of what the church should be doing.⁶

Consider this illustration:

Kingdom Growth
Width
Depth

APEs (Apostles, Prophets, Evangelists)
-Advancing the work to new people
and places

PTs (Pastors and Teachers)
-Maturing the work that is on-going

There is no need for struggle between two camps. Each role must seek to understand and compliment each other to benefit the Kingdom. APE’s are incorrect when suggesting the church should only be sharing their faith with the lost and doing missions. Likewise, PTs often suggest the church must develop existing believers through true discipleship before moving on to the next place or person. Neither is mutually exclusive. Both are given to the

⁵ This passage is often referred to as the ‘five-fold ministry’. In fact this is one ministry belonging to the kingdom and its vehicle the church. It is of further note that the pastor-teacher is rightly identified as one role in the original Greek text.

⁶ APEs and PTs are not a rigid set of categories for leaders. Instead, most leaders have a mixture of these gifts and callings on their lives across the seasons of their ministry. It is suggested however, most leaders have a bent toward either the ‘APE’ or ‘PT’ role. This is evidenced in Paul’s ministry as he is seen filling both roles at times. (For example, contrast his activity in Antioch verses his journeys.) Neither role is mutually exclusive.

church to equip the whole church to maturity.⁷ As God's kingdom grows both width and depth require specific attention. Both 'APE's' and 'PT's' must fulfill their roles. The result is balanced growth something like this:

Kingdom Growth

Width

APEs

Depth

PTs

True Healthy Kingdom Growth

-utilizes both APEs and PTs so that the Kingdom grows numerically and in depth of understanding.

It is only when both groups of leaders⁸ work together and compliment each other that true healthy kingdom growth can happen.

As time passes and each church begins to mature, a decision has to be made. Either the church planter becomes the founding pastor or a transition to empowered local leaders must take place. It has been said, releasing churches is as difficult as starting them. This is difficult but vital if your goal is multiplication. Multiplication demands the transition to emerging local, pastoral leadership within new churches. Likewise, the emerging PT's must be equipped and qualified to lead the existing church believers into a deeper understanding of their relationship with Jesus.

Evaluating Leadership Training Programs

⁷ See Ephesians 4:12-13.

⁸ Healthy CPMs must also seek to utilize both sets of leaders for the work to become sustainable.

Non-Traditional Answers

Ph. D./M. Div. Programs
Bible Colleges
Other Formal Trainings

Traditional
Answers

More
than
85%

Leaders never attending formal training

Many of the traditional programs available in pioneer areas do not meet the need for long-term discipleship as it has been described. Most theological training programs readily available are designed for what is perhaps the top 15% of leaders.⁹ These include traditional bible schools and seminaries as well as most Theological Education by Extension programs (T.E.E.). In addition to these programs, a host of training seminars that vary in duration from one month to one year are readily available in most fields. Such programs must be evaluated to ensure complex theological systems and presentation is suitable for the intended audience. While these programs have a place, we suggest a *Foundations* style long-term discipleship course as a primer for their objectives. In such programs two major challenges exist. First, many such programs fail to deal with the issues related to literacy. And secondly, many require extended time away from the ministry field.¹⁰

A first solution is to use these off site educational methods in spite of their shortcomings. A second common solution is scripting lessons for leaders to reproduce. By learning a simple pattern of teaching many networks provide stacks of lessons for trainees to reteach. As compared to the alternative mentioned above, this method works well for new believers.

⁹ Of the 3.5 million estimated pastors world-wide 85% are uneducated (<http://www.leadershipresources.org/what-we-do/nightmare>). When factoring in South Asia with the rest of the world, I suggest the South Asia percentage is much higher. Among new churches coming from emerging CPMs, it is close to 100% simply because every leader is new.

¹⁰ Many of the local leaders are bi-vocational and simply cannot leave their places for even a week at a time.

One major problem with this method exists. The pattern relies on the missionary (or someone else) giving the next set of lessons. Eventually, the local leader will exhaust the materials without learning to rely on the Holy Spirit to direct him in the activity of self-feeding.

These challenges led to the creation of the *Foundations* program. *Foundations* seeks to:

1. Focus on the high percentage of South Asian Christian leaders who will never attend a Bible school.
2. Teach new leaders in locations that are near as possible to where they live and minister.
3. Blend OT/NT survey and self-discovery together as emerging leaders discern what God is leading him to say to His church.
4. Rely on the Holy Spirit speaking to each emerging leader as they prepare and develop their own lessons toward a self-feeding church.

Target of *Foundations*

Foundations is designed for emerging leaders of 2nd, 3rd, and 4th generation churches. It is designed to be simple enough for them to grasp themes in scripture, concepts of hermeneutics and to facilitate long-term discipleship generationally past the 4th generation.

Characteristics of a Typical Emerging Leader

Man

25-40 years old

New Believer (less than 3 years old in faith)

Semi-literate

Biblically illiterate (knows 20 stories or less from Scripture)

High view of the Authority of Scripture

While these characteristics present some challenges, there are also great opportunities. The typical high view of Scripture can make up for many shortcomings on doctrine and theology. As they keep the Bible as their authority, their worldview is taken captive as they gain a simple understanding of what it says. The ability to reproduce what they are learning is vital to the long-term discipleship process. *Foundations* is intended to sharpen this skill and gifting as leaders and churches are released to function locally.¹¹

¹¹ See Acts 20:18-33 for reference. Paul left the task of shepherding God's people with the local leaders and committed them to God who would build them up.

The Building Blocks of *Foundations*

What is *Foundations*?

Foundations is a series of six courses designed to teach a basic overview of the Bible and a simple hermeneutic in a way emerging church leaders can understand, employ, and teach to others. In Bible school terms, *Foundations* teaches Old Testament and New Testament Survey, Beginning Hermeneutics, and a Preaching Practicum. *Foundations* is more than a set of training materials because it seeks to integrate what our new leaders already know with what they still need to learn. *Foundations* is a process of learning to study any scripture and teach that scripture to others.

Foundations takes its name from 1 Corinthians 3:11 which says: “For no one can lay any other foundation than what has been laid down. That foundation is Jesus Christ.”

Part 1—The Metanarrative (OT/NT Survey)

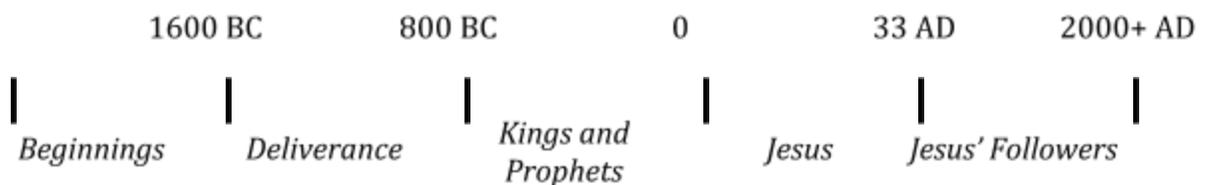
The first of the six courses the *Overview* course is designed to set the stage for the rest of the courses. In this course, students learn the metanarrative of the Bible from Genesis 1 to Revelation 22.¹² Obviously, we don’t expect each student to know all of the details of the Bible, but we do expect them to have a basic understanding of how God has worked and is working through all of history to bring about His end-vision. *Foundations* frame Jesus as the climax of the biblical story. This is accomplished through five stories, one for each of the following sections: Beginnings, Deliverance, Kings and Prophets, Jesus, and Jesus’ Followers (see the chart below). These stories and the associated pictures serve as the foundation for a spiral of learning that happens as the emerging leaders revisit each section of Scripture again and again, each time going deeper.¹³

¹² Similar efforts are referred to as “Creation to Christ” or “Creation to Church”. Our effort is to present creation to final judgment within a simple timeline.

¹³ See Appendix A—Overview Course for these five stories.

The teacher should commit these stories to memory and be able to recite them rather than read them. Significant thought and prayer have gone into what is needed in these general stories so that the students can build on them in subsequent courses. By committing these stories to memory, not only does the teacher provide a good role model, he is also able to retell the story the same way multiple times. For students who are not familiar with the Bible story, it is very confusing to hear different details added and omitted each time.

After learning and understanding all five stories, the teacher can review once again by simply adding time periods to each section. Not only does this add a simple and interesting detail, but it also reinforces the fact that all the stories in the Bible are true, happening during real times in real places. We suggest the following approximate time periods for each section:¹⁴



Each of the follow-up workshops dives in deeper into one of the above five sections. Each course builds on the Overview stories by teaching five additional stories from the selected portion of Scripture for that course. The grouping of a story and 1-3 related scriptures is called a story block. At the end of all the courses, each participant should have 30 stories memorized from God's Word and have studied up to 90 scripture passages.

The schedule for each location may be different. Between each course at least one month should be given for emerging leaders to take what they have learned and teach it in their churches. This gap also provides the necessary time for personal study and homework. Some have taught each course in a three-day block, while others have spread one-day sessions over a set time.

By the end of the six courses, new leaders will have read through the whole Bible and taught numerous sections of Scripture to their churches.

Part 2—The Tools (Basic Hermeneutics)

In areas where *Foundations* has been used, the short-term discipleship method used as churches start is the *7 Commands of Christ* as adapted by Nathan S.¹⁵ This method blends short-term discipleship with tools for studying all scripture. In the short-term discipleship, new believers are given seven commands to learn and put into practice in their lives. The focus is obedience. The basics of these seven lessons are taught by asking four simple

¹⁴ The times outlined here are approximate times. These approximations are meant to give a basic understanding for new leaders. Additional details can be added as opportunity allows.

¹⁵ Contact unreachedandunengage@gmail.com for more information.

questions. A sword, based on Hebrews 4:12, is used as a visual aid so that the students can remember what questions to ask¹⁶ :

What do we learn about God?

Is there a
sin to
avoid?

Is there an
example or
command to
follow?

What do we learn about Man?

These four questions can be asked of any passage from the Bible and the subsequent answers lead believers to understand what to believe and obey from the passage. By doing short-term discipleship this way the foundation for long-term discipleship is also introduced. These same four questions also provide a good place for emerging leaders to begin making observations of the text as they prepare lessons for new congregations.

This method is called the Sword Drill. However, a healthy, mature teacher of the Bible needs to take the sword much deeper. In addition to the Sword questions, *Foundations* introduces additional questions for lesson development that is called the *Say, Teach, Do* method.

The First question is:

1. What does the Bible/passage Say?

By beginning with what the Bible says, many exegetical fallacies can be avoided. A healthy, mature teacher should never begin with a thought from his head or an action that he desires the church to do. Instead, the leader should be in God's Word regularly listening for the Holy Spirit to tell him what to teach. This leads the pastor far down the road to Biblically based messages.



Answer—Use the Sword Bible Study Method

The answer to what the Bible says should be a simple hermeneutic tool. That tool is the Sword Drill Bible Study Method. Leaders identified for *Foundations* training should already be implementing this tool in his own

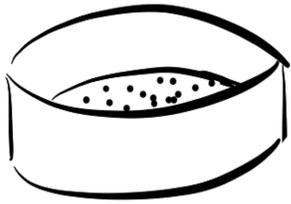
¹⁶ Contact unreachedandunengage@gmail.com for more information.

personal disciplines.¹⁷ The leaders should read the passage and give every answer to the questions they can find from the passage.

After every answer has been found, a healthy mature teacher should ask:

2. What do I Teach my church?

As stated in our objectives, *Foundations'* intention is to facilitate the transition from outside to local leadership. It is the responsibility of the emerging leadership to lead, guide and shepherd the new congregation long term. He should be given the freedom and flexibility to listen to the Holy Spirit on his own and teach his church as his skills grow through practice.



Answer—Filter to find the main point and sub-points

Time should be given for the leader to filter through all the answers he has found from the Sword. He should look for major themes or ideas that are repeated over and over. After he determines the main point that he wants to teach his church, he should then look for supporting points that illustrate the main point. Together the main point and these sub-points become the outline for teaching his church this passage.

After the teacher has found the main points and sub-points, he should then ask:

3. What do we Do with this information?

Lastly, the teacher should ask how this information can and should impact lives. Not only is he looking at how it can impact his church members' lives, but he should also consider what he should do in response to his own message. No pastor is above the Bible nor is it something we graduate and move on from.



Answer—List one action plan to put into place this week

Obedience is the key to long-term discipleship. Every time God's Word is opened and taught, it should call people to conform their lives to Christ's. For a new leader, these action plans need to be simple enough for his congregation to understand but also practical enough that he can hold them accountable to obeying what is taught.

Together these three questions, *Say, Teach, Do* is an outline for producing biblically based lessons calling people to obedience. In *Foundations*, we call this the *Say, Teach, Do* Method.

¹⁷ The field reality is that many leaders begin using the Sword as they start short-term discipleship and then they often replace the method with other more popular styles or models of preaching. We strongly suggest a standardized tool developed with continuity across short-term and long-term discipleship as necessary in the development of teaching and preaching giftings.

How do we use the Say, Teach, Do Method?

We have found a simple chart can help in personal study and in preparing to teach or preach using the Say, Teach, Do Method. Our chart will look something like this:

 <p>Say</p>	 <p>Teach</p>	 <p>Do</p>	
<p>God</p>	<p>Man</p>	<p>Sin</p>	<p>Command/ Example</p>

Normally, we use chart paper, tear-off sheets, or a white-board for our study. Divide the page into two sections on top and bottom. The top section should be about one-third of the page and the bottom is about two-thirds. Divide the upper section into three parts (the center portion should be larger than the two outside parts) and divide the lower section into four equal sections.

Labeling the top section of the chart: Each of the three boxes on the top are labeled “Say”, “Teach”, and “Do”. Be sure to leave room in the “Teach” box to place your Main and Sub-points. Leave enough room in the “Do” box to enter the action plan for the group being taught. The additional, small box in the “Say” area is where we place the reference for the scripture we are studying.

Labeling the lower section of the chart: Even though we have already drawn the Sword in the “Say” box in the top section of the chart, the bottom portion of the chart is used to give more room to record what we learn about the scripture. The four bottom boxes are labeled, from left to right as “God”, to remind us of the question, “What do we learn about

God from this scripture?” The second box is labeled “Man”, to remind us of the question, “What do we learn about man?” The third box is labeled “Sin”, to remind us of the question, “Are there sins we should avoid?” The fourth box is labeled “Command/Example” to remind us of the question, “Are there commands or examples we are to follow?”

Using the chart: Divide the class into small groups of 3-4 people. The scripture should be read out loud in each small group at least two times by different people. Then using the four boxes at the bottom, the group begins listing the items they learn about “God”, “Man”, “Sins to avoid”, and “Commands/Examples to follow” from the scripture passage. As each point is written on the chart, make a note of the verse where it is found. This makes sure the point is really in this passage of scripture and later, makes it easier to find. Once all the information is recorded, the group decides on a main point for the upcoming teaching/preaching. This point is *circled* at the bottom and placed in the “Teach” box at the top and noted as the “Main Point.” Other points that are also important are underlined and listed at the top as your “Sub-points”.

Part 3—Lesson Development in the *Foundations* Workshops

The *Foundations* courses are not teaching in the traditional sense but are designed as training workshops. As groups of church leaders gather together to study *Foundations*, they receive some instruction from the teacher. At the same time, a large amount of time is devoted to learning and preparing messages or lessons together in small groups. As such, everything the students do and learn is designed for them to take back and use in their local churches. As the students work together in small groups, they complete *Say, Teach, Do* studies. They are preparing the basic outlines for various sermons/lessons that they can easily use in their local churches. *Foundations* doesn't script which lessons the pastors should teach but it does provide the framework for a year and a half worth of lessons for their new churches. Health is being injected into leaders who can then turn around and inject it into their churches. In a nutshell, they are wrestling with the entirety of God's Word and using it as the basis for what they are teaching their churches. They are learning to study and teach the scriptures for themselves.

The *Say, Teach, Do* method is to be used as a development guide for sermons. First, as the leader preaches or teaches a scripture passage, he or she will tell the people what God's Word says by either reading the passage or telling what the story “*Says*” in their own words. This helps the hearers to understand and helps those who are oral learners. Next, they will *Teach* the people what God wants them to learn from the passage. In the West, we would call this the meat of the passage. This includes the main point of the passage and multiple supporting points that illustrate various aspects of the main point. Finally, the leader will call the people to “*Do*” something by obeying what they heard this week. This application should be very specific and measurable. In South Asia, church members are very good to do what the church leader asks them to do.

Teaching Outline for a *Foundations* Course

This section is a plan or outline for teaching any of the *Foundations* courses. It uses the first, the “Overview” course, as an example.¹⁸

The best presentation of the course materials can be made in 15-20 hours of actual teaching and workshop time. This much time may not always be available, but is a good target for the amount of time needed for the complete training.

The material is broken into five stories from the Bible and 15 related scriptures, which will be studied, based on the *Say, Teach, Do* method of training. Each story and its related scriptures are called a story block. The Overview course is made up of five lessons that together tell the metanarrative of the Bible, the “big picture” story. In the five *Foundation* courses taught later, each takes one portion of the Bible from the Overview course and expands on it by telling five additional stories in more detail.

The same areas of the Bible will be studied more than once, going deeper as the material is studied a second time. For example, the second course, “Beginnings”, has five stories from Genesis, but each of the five has new or expanded material that is not covered in the “Beginnings” story from the Overview course.

As we begin to teach the “Overview” booklet, look at the five stories. Each story with its two or three related *Say, Teach, Do* scriptures, a story block, will require a total of about three hours. This time is needed to thoroughly understand the information and learn how to teach it. The first story block will take longer than the subsequent ones. As the students gain experience and familiarity with the process, each story block will take less time.

Work to be completed before beginning the course:

1. Ensure trainer can competently tell all five stories
2. Learn the *Say, Teach, Do* Method thoroughly.
3. Determine if a 2x3 foot or larger white board will be available.
4. Purchase poster paper, markers.
5. Purchase notebooks and pens if this is the “Overview” course.

Objectives for teaching a *Foundations* course:

1. Learn the metanarrative of the Bible
2. Train in how to use the *Say, Teach, Do* Method
3. Prepare 5-15 lessons from the Bible to be taught in the students’ churches.

¹⁸ See the ‘Foundations Overview Booklet’

Sample Outline of Teaching the *Overview* Course

I. Introduction/Preliminary Issues (2-3 hours)

1. Self introduction:
Introduce teachers and translators, let students introduce themselves: tell where they are from, which church, position in church, & how long they have been a believer.
2. Devotion – Day 1
Give a brief 5 minute devotion on 1 Tim. 3:1-7, emphasizing that one skill a pastor must have is being a teacher (able to teach). The *Say, Teach, Do* method is the method this workshop will use to prepare you to be a teacher of God’s Word.
3. Course Introduction
 - a. Designed for new pastors who are not planning to attend Bible school in the near future.
 - b. This course is not a Bible school; Bible school has a different purpose. The *Foundations* courses are workshops to provide practical information a new church leader can use immediately.
 - c. This will be a “workshop”, not lecture. You will be involved and will be a part of all the work.
4. Two purposes of this workshop:
 - a. *Learn How to Tell the Stories*. The Foundation courses tell the whole Bible story from Creation to Christ to His Coming Again in five stories that cover large sections of scripture.
 1. Beginnings
 2. Deliverance
 3. Kings & Prophets
 4. Jesus
 5. Jesus’ Followers
 - This course is not just to give the student a good way to study the Bible, but also to help them learn and retell the Bible story.
 - After the class, the student should teach their church what they learn.
 - Students should find mentees – other new pastors or future leaders to whom they can teach this information.
 - b. Learn and apply the *Say, Teach, Do* method—To provide a method of studying the Bible and preparing Biblically based lessons. This method will be described on page 20.

II. Storying (How to Tell the Stories)

The story will be presented first:

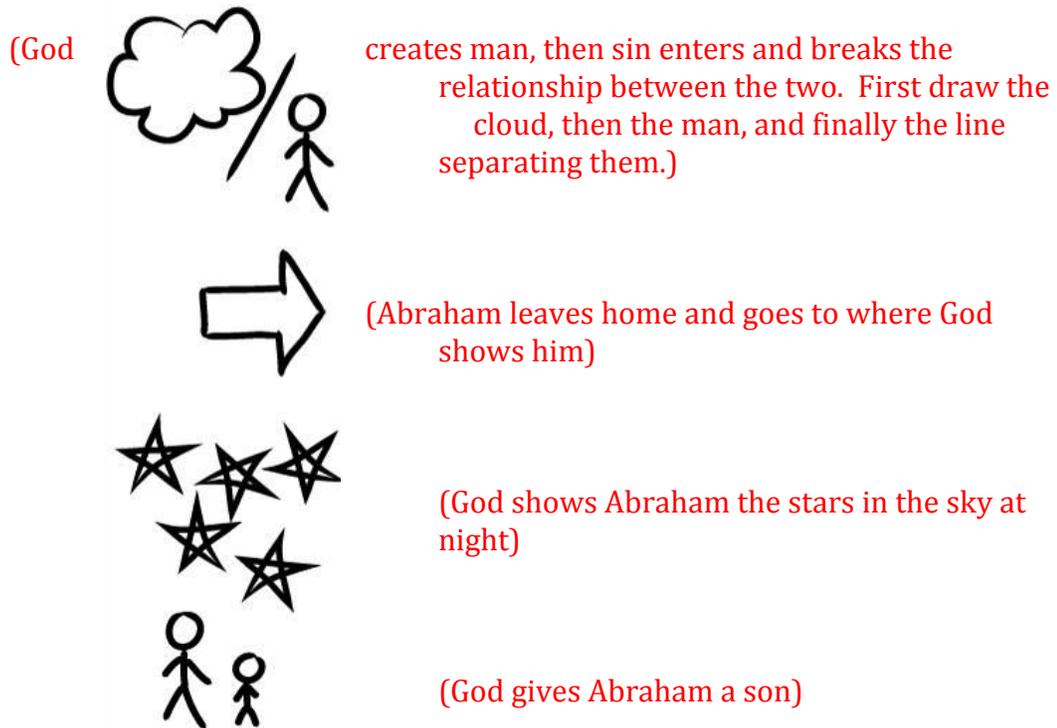
1. The teacher tells the story once. It should be told from memory if possible. It does not have to be word-for-word, but be consistent each time it is told. Several standard drawings are used with each story to serve as “memory joggers” for the students in telling the story. (The pictures for the first Beginnings story are on the next page. Pictures for the other stories in the Overview Course are found in **Appendix A**.) Some prefer to tell only the story the first time, and then use the
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pictures the second time the story is told. Others use the pictures the first time to model what the student should be doing when they are teaching. Either way is acceptable.

2. The first time the pictures are used, each picture should be explained. Allow the students to ask questions about any drawings they do not understand.
3. The teacher should ask questions to help the students recall the story details. Realize that the teacher will often have to fill in some of the blanks along the way and gently correct various parts. The main point is to ensure the students are thinking through the story as they hear it so that they can remember it better.
4. The teacher tells the story a second time.
5. Allow students to ask any questions about the story. Tell the story a third time if needed for understanding.
6. Break the students into teams of 3-4 and have them practice telling the story to one another.
7. A student volunteer should present the story to the class. Others may help if details are missing. There is no need to memorize the story. Only make sure all the basic points of the story are covered. The student may tell the story in whatever language he feels most comfortable.

*** Note: Beginning with the second story, all earlier stories should be re-told before the current story is told. For example, before the "Kings & Prophets" story is told, other volunteers must tell the "Beginnings" and "Deliverance" stories before the "Kings & Prophets" story is told. This repetition will help the students learn the stories and will also reinforce the message that the Bible is one continuing story from beginning to end.

Tell the story of “Beginnings” using the 4 pictures below as a guide:



III. Say, Teach, Do Method

After the story is told, a scripture is given for the students to analyze using the *Say, Teach, Do* Method (See page 14). Explain the three questions leaders must answer to prepare good lessons (Draw the *Say, Teach, Do* Chart). Those questions are:

1. What does the Bible **SAY**? (Draw the Sword) Using this Sword method, we always ask the following four questions (See page 11):
 - a. What do we learn about **God**?
 - b. What do we learn about **Man**?
 - c. Is there a **Sin** to avoid?
 - d. Is there a **Command** or **Example** to follow?
*** Have someone write the questions in the local language on chart paper and hang it in the room where you can always refer to it.
2. What do I **TEACH** my church? Filter to find the main point and supporting points
3. What do we **DO** with this information? What action can our church take based on the information we have learned this week?

The first time the Sword Drill is used, a full explanation of the method should be given. We will use the Sword as part of the *Say, Teach, Do* diagram shown earlier. A completed chart would look something like this:

<p>Gen. 12:1-9</p> <p>Say</p>	<p>Teach</p> <p>MP: Follow God SP: No matter who you are SP: No matter what He says SP: Obedience brings blessings to you and others</p>		<p>Do</p> <p>Write down one thing God has called you to do, do it and share in church.</p>
<p>God</p> <p>Gives promises v. 2-3</p> <p>Comes multiple times to us v. 7</p> <p>Expects obedience v. 1-3</p> <p>Speaks to man v. 1</p>	<p>Man</p> <p>Needs to remember what God has done v. 7-8</p> <p>Called by God v.1</p> <p>Designed to be a blessing v. 3</p> <p>Needs to call to the Lord v. 8</p> <p>Received God's promises v. 1-3, 7</p>	<p>Sin</p> <p>Not obeying v. 1</p> <p>Not leaving everything behind and following v. 1, 4-5</p>	<p>Command or Example</p> <p>Young or old follow Him v. 4</p> <p>Leave everything and follow me v. 1</p> <p>Go v. 1</p> <p>Bless all peoples v. 3</p> <p>Build a memorial v. 7-8</p>

- Initially the *Foundations* trainer may ask the Sword Drill questions to the whole group. As competence grows, this activity may be delegated to small groups. This encourages participation, aids oral learners, and maximizes the percentage of engaged, active trainees.
- Whenever a point from the Scripture is given in the Sword Drill, the verse where it is found should be given to prevent statements from elsewhere in the Bible... or not in the Bible... being included in the analysis and be attributed to the passage incorrectly.

Say, Teach, Do Drill #1 on Genesis 12:1-9: Abraham's Call

- Review Sword Drill - *Say, Teach, Do* Method.
- Have the students work in groups completing the "Say" portion of the drill. Be sure to emphasize writing scripture references for each point they notice from the scripture and give ample time to study the passage.

- c. Together as a class, review what each group answered and write it on the board/paper (review God, Man, Sin, Example/Command and *Say, Teach, Do*) Have someone write in the local language.
- d. After taking answers for all four “*Say*” questions, remind the group of the second question, “What do I “*Teach*” my church?”
 1. This is done by filtering for the main point and for the supporting points.
 2. Ask, What is the main point? What are the supporting points? (May need to encourage the group with questions such as what is repeated in the answers on the board?)
- e. After getting 3-5 points, discuss the third question, what do we “*Do*” with this information?
 1. Write a good, practical application as the last point in the “*Do*” portion of the poster paper.
 2. When finished, the chart would look something like the example on the preceding page.
- f. The teacher should give a 5 minute example of how to “preach” scripture to a church using the *Say, Teach, Do* Method.

Follow the same pattern as above for the second *Say, Teach, Do* using Genesis 9:1-7. Gradually allow more and more work to be done in the small group setting vs. the large class setting.

IV. Follow-up. What to do next:

1. Follow the same general pattern as above integrating the stories and the *Say, Teach, Do* Drills as found in **Appendix B**.
2. Integrate pictures with each story. The pictures for the other four stories are found in **Appendix A**.
3. Give short devotionals each morning on days 2 and 3.
 - a. Ideas for devotionals
 1. 1 Timothy 3:1-7—Character vs. Education—Which is more important to God?
 2. Ephesians 4:11-13—Leaders’ roles in the church—to equip the saints.
 3. Relationship/Knowledge/Obedience—3 essentials to a balanced life
 4. Other scriptures?
 - b. In each devotion follow the *Say, Teach, Do* pattern to reinforce the teaching methods.
4. Assign Homework each day to give students something to study at night and to show them different methods of teaching other than lecturing.

At the End of Day 1

- Teams will present a skit about Exodus 3, Moses and the burning bush, on the morning of Day 2.
- Any other such homework can be given to provide enrichment in the class.

At the End of Day 2

- Teams are to prepare a pantomime, a song, or a poem about Luke 10:25-37 the parable of the Good Samaritan.
 - Any other such homework can be given to provide enrichment in the class.
-

5. Conclusion

- a. Review all 5 stories again. Be sure to capture all the pictures on one sheet of poster paper on the wall.
- b. After reviewing the stories, draw the timeline on page 10 above and re-emphasize that all these stories are true.
- c. Assign Homework

Before the next course (the Beginnings Course), students should:

- Read the Book of Genesis.
- Practice the *Say, Teach, Do* Method on at least one passage of scripture each week.
- Prepare and Preach/Teach one Sermon/Lesson based on a *Say, Teach, Do* the student prepared either in class or on their own.
- Re-teach what you have learned to at least one other leader.

Student booklets for the Overview course and the five additional two-three day courses are currently available. Each section of the Overview Course is developed in more detail through these additional courses. For more information and booklets including Overview, Beginnings, Deliverance, Kings and Prophets, Jesus, and Jesus' Followers, contact unreachedandunengaged@gmail.com.

Appendix A—Drawings to Accompany Stories 2-5 of Overview Course.

Deliverance Story

(God gives Moses the 10 Commandments and the Law)

(The People wander around for 40 years and then finally enter the Promised Land)

(Joshua commits to serve God only)

(The leaders led the people closer to or further from God)

Kings and Prophets Story

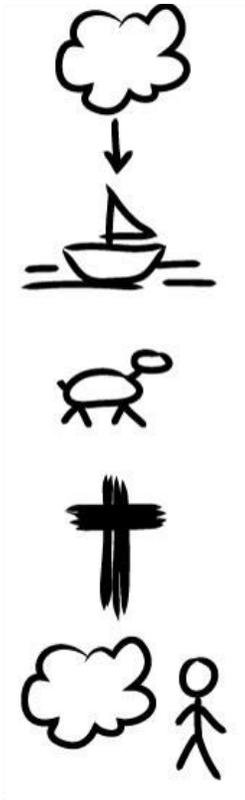
(The people demand a king)

(David, a man after God's own heart)

(Israel and Judah split into two kingdoms)

(Prophets speak God's words)

Jesus Story



(God comes down in the form of Jesus)

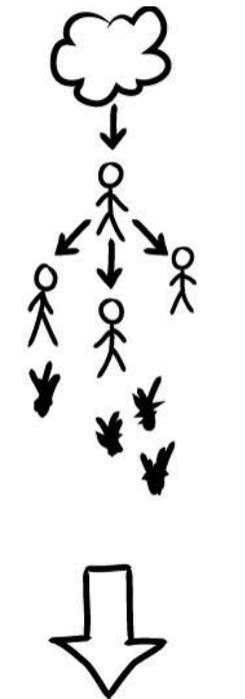
(Jesus calms the storm)

("My sheep hear my voice")

(They nailed him to the cross)

(Through Jesus man is reconciled to God)

Jesus' Followers Story



(The promised Holy Spirit comes)

(Jesus' followers go and tell others)

(Churches multiplied)

(Jesus will come again)

Appendix B- Sword Drills for Overview Course

Beginnings

Cain & Abel	Genesis 4
God's Promise to Noah	Genesis 9:1-17
Call of Abraham	Genesis 12

Deliverance

Moses & the Burning Bush	Exodus 3
God Provides Manna	Exodus 16
God Gives His Law	Exodus 20

Kings & Prophets

Conquest of Jericho	Joshua 6
Saul's Disobedience	1 Samuel 13
Isaiah's Call	Isaiah 6

Jesus

Resurrection Morning	Luke 24:1-12
Parable of the Good Samaritan	Luke 10:25-37
Jesus Commands Us to Go	Matthew 28:16-20

Jesus' Followers

First Christian Martyr	Acts 7:54-60
Paul's Conversion	Acts 9:1-18
Paul Delivered from Prison	Acts 16:16-40

Appendix C- Stories from the Foundation Courses

Course 1 - Overview

- Beginnings
- Deliverance
- Kings and Prophets
- Jesus
- Jesus' Followers

Course 2 - Beginnings

- Creation
- The Fall of Man
- Noah and the Flood
- Abraham's Sacrifice
- Joseph in Egypt

Course 3 - Deliverance

- Exodus
- God's Commands
- The Journey
- The Promised Land
- Ruth

Course 4 - Kings and Prophets

- Samuel
- Three Kings of Israel
- Divided Kingdom
- Jonah
- Daniel

Course 5 - Jesus

- Jesus' Birth
- Jesus' Disciples
- Miracles (from John)
- Jesus' Death
- Jesus' Resurrection

Course 6 - Jesus' Followers

- Church Beginning
- Paul's Journeys
- The Corinth Church
- The Thessalonian Church
- End Times

Appendix D - Assignments Between Foundations Courses

Usually there is about a month between each of the six *Foundations for Teaching the Bible* courses. One reason for this gap between classes is to allow the students to study and apply the material taught in each course. There are specific assignments between each course. Normally, if this material is not completed, the student should not be allowed to continue into the next course.

After the Overview Course and before the Beginnings Course:

- Teach/preach at least **four** times using the STD Method.
- Share the material in the Overview Course with at least **one** church leader from another church.
- Read at least **one** chapter from the book of Genesis **each day** between the two courses.
- **Learn** the names of the books of the Old Testament from Genesis to Job.

After the Beginnings Course and before the Deliverance Course:

- Teach/preach at least **four** times using the STD Method.
- Share the material in the Beginnings Course with at least **one** church leader from another church.
- Read at least **one** chapter from the book of Exodus **each day** between the two courses.
- **Learn** all the names of the books of the Old Testament.

After the Deliverance Course and before the Kings & Prophets Course:

- Teach/preach at least **four** times using the STD Method.
- Share the material in the Deliverance Course with at least **one** church leader from another church.
- Read at least **one** chapter from the books of 1 & 2 Samuel **each day** between the two courses.

After the Kings & Prophets Course before the Jesus Course:

- Teach/preach at least **four** times using the STD Method.
- Share the material in the Kings & Prophets Course with at least **one** church leader from another church.
- Read at least **one** chapter from the New Testament books of John and Mark **each day** between the two courses.
- **Learn** all the names of the books of the New Testament.

After the Jesus Course before the Jesus' Followers Course:

- Teach/preach at least **four** times using the STD Method.
 - Share the material in the Jesus Course with at least **one** church leader from another church.
 - Read at least **one** chapter from the New Testament book of Acts **each day** between the two courses.
-

Appendix E—Adapting *Foundations* for an Oral Audience

Adapting *Foundations* for a more Oral Audience

While *Foundations* is designed for a semi-literate audience, it can easily be adapted for less literate audiences. The following principles are suggested:

1. Keep the *Overview* stories the same. Use the pictures as suggested. Repeat the stories 5 times instead of 3 using different methods (dramas, songs, volunteers, groups, etc.).
 2. Teach the Sword Drill using the pictures. In effect, this means teach Say, Teach, Do using a picture of a sword, a filter, and an action. Illiterates are not stupid but simply don't read and write. They can still determine what the main point from a passage is and think through several supporting points. Teach the same pattern.
 3. The major change would need to come with how they receive God's Word. Instead of reading each passage for themselves, they would need to hear it from someone else. Perhaps someone reads the whole passage to the group or they listen to it from a player. Some have also suggested storying the Bible to them and helping them memorize these stories. However they receive God's Word, they still need to process it and learn to teach it to others.
 4. For homework between courses, Scripture would need to be provided along with accountability. Scripture is available in MP3 form for many South Asian languages and these are easily downloadable to a mobile phone or player. Many times illiterate leaders have family members who read and write. Providing Bibles to those participants who will commit to listen to someone read it to them daily can also aid in the work.
-

Appendix F—Hints for Teaching in Asia for Volunteers

Your Students

Your students are usually new workers in small churches. They may be pastors, elders, teachers, women's workers, youth workers, worship leaders, or other workers. These workers may have limited opportunities to obtain additional Bible training. Your instruction may be the only Bible training many of these pastors will ever receive. You will soon realize the need to approach your training with much prayer and preparation. Your students are very dedicated. You will find they will work harder and longer than many US students. They come from various backgrounds. Some may not be able to read; others may be reading a Bible in a language that is not their heart language; or others may not have their own Bible. To help them learn the maximum amount, teaching methods should use oral, reading, pictures, and other effective methods.

There may be various languages in the classroom. Some students will be hearing the translation of your teaching in a language of which they have a limited understanding. You will want to make sure everyone understands what is being taught. Make sure they also understand any Bible passages. Encourage students to read the Bible passage to each other to better understand the message. You will want to encourage your students to begin or continue a consistent Bible study program.

Some of your students will have limited education, so they will be unfamiliar with the classroom and learning assignments. They will enjoy and learn more when activities and demonstrations are used instead of lectures. Plan on taking much time to review, practice, and make sure everyone is grasping the material. These are the leaders who are going to be teaching this same material in their churches.

Using a Translator

If you have never worked with a translator before, you will find it to be a unique experience. Translating is difficult work. Before you begin a training session, you will want to explain to your translator generally what you are going to say. Try to make sure they are aware of any scripture passages you will be reading. You will want to rephrase any sentences they are having trouble understanding or translating.

Speak slowly and try to use as few slang expressions as possible. Speak in complete sentences before pausing. Word order is different in other languages, so the translator may need to hear the complete sentence before they can translate it correctly. Pause after each sentence to let them translate.

You will have to work hard to understand classroom discussions. Encourage your translator to tell you what is being said in all discussions. Many translators may be excellent with translations, but will not have the background to answer many of the Bible questions raised. You will want to assure all of the students questions are answered correctly and completely. You will need to understand all discussions. (Many translators who are very good at translating from English to another language will have more trouble translating back into English. Encourage them, and help them if they struggle.)

Time in Asia

Asians are “event” oriented, not “time” oriented. None of your classes will ever start on time, and that’s OK. That’s how things are in Asia. First, there is no rush to start exactly when the program says you should start. They are coming for the event, not to make sure it starts on time. Also consider that many of your students will be coming in from out of town and transportation is sometimes limited and frequently not operating on time, just assume your class will not start on time. Students may have to leave early to get home. A full class day will be six hours and many times even less. Relax and enjoy the slower pace of Asia.

Teach What Can be Reproduced

One of the key purposes of this training is to empower your students to go and teach this material to others. While you may want to make the information exciting to them and show them many methods of teaching, be sure to only use methods that they also can use. Using a multi-media presentation on an I-Pad may be exiting and maintain the interest of your students. But you will find that they will not be able to teach the same material because they will assume they cannot teach it without the Western technology you used. So be prepared to use “chart paper” or poster board, white boards, and Xerox copies and demonstrate methods they can reproduce