



two ways to live

know and share the gospel

LEADER'S MANUAL

Two ways to live

Know and share the gospel

Phillip D. Jensen and Tony Payne

 **MATTHIAS MEDIA**

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Matthias Media
(St Matthias Press Ltd. ACN 067 558 365)
PO Box 225
Kingsford NSW 2032
Australia

Telephone: (02) 9663 1478; international: +61-2-9663-1478
Facsimile: (02) 9663 3265; international: +61-2-9663-3265
Email: info@matthiasmedia.com.au
Internet: www.matthiasmedia.com.au

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Leader's Introduction

Welcome to *Two ways to live: Know and share the gospel*. We hope that you will find the course a valuable way to train people in knowing and sharing the gospel of Christ. We have designed this manual to give you as much help as possible in leading the course, while leaving you with the flexibility to adapt things to your own situation.

This introduction contains some thoughts on the philosophy behind *Two ways to live* as a method, as well as some comments on the aims of the course, your role as the leader, and some practical tips for using this manual and preparing to lead the course. (As an additional resource for introducing you to the course, we recommend that you also view the 'Input for Leaders' material found in Sections L1-L8 of the *Two ways to live* Training Video).

The contents of this introduction are as follows:

1. What is *Two ways to live*?
2. What is *Two ways to live: Know and share the gospel*?
 - a. A way for Christians to learn the gospel
 - b. A way for Christians to share the gospel
3. How the course works
 - a. Five basic elements
 - b. The manuals and the Training Video
 - c. Setting up the training program
 - d. Can the material be done more quickly than in seven sessions?
4. Leading the course
 - a. Your role as leader
 - b. If you're completely new to *Two ways to live*
 - c. How to use this manual
 - d. How to prepare for a session
5. About this new edition

1. What is *Two ways to live*?

At the most basic level, *Two ways to live* is simply a memorable summary of the Christian gospel. Or to put it more accurately, it is the Christian gospel including some of its necessary presuppositions and background.

In the New Testament, the word ‘gospel’ usually refers to the proclamation of Jesus Christ crucified. It is the announcement that God’s kingdom has arrived in the person of his Son, the powerful Messiah, who inaugurates his worldwide reign by dying and rising again so that repentance and forgiveness can be preached to all nations. This Jesus Christ now rules at God’s right hand, from where he will come again to judge.

In other words, Jesus himself is the focus of the Christian message or ‘gospel’. However, Jesus does not arrive in a vacuum. He arrives as the culmination of God’s plans, and their outworking in history. He comes and dies and rises, “according to the Scriptures”. He arrives in the context of all that God has already revealed about himself and humanity.

For example, his coming as the Christ possessing God’s authority assumes that God has authority; that God is the ruler of this world and has the right to command our obedience. That Jesus comes to rescue us by dying as our substitute on the cross assumes that we need rescuing—it assumes, in other words, that we have sinned and are under God’s judgement, having rebelled against his rightful rule.

All this is part of the background or ‘world view’ that the biblical authors took for granted, but which many modern (or postmodern) people do not share. If we are to know and tell the gospel in a world where these basic assumptions about God and human guilt are no longer shared, or even common, then we need to fill in some of the rest of the story. We need to provide some of the background.

This is what *Two ways to live* seeks to do. It fills in some of the wider story of the Bible, some of the biblical theology, so that the message about Jesus makes sense.

If you are completely new to *Two ways to live*, you may like to pause at this point and read through the basic text of the outline as found in Appendix iii of the Participant’s Manual, or view the *Two ways to live*

presentation on the Participant's CD ('Rote presentation.mov') or in the 'Input for Leaders' material on the Training Video (Section L2, 'What is *Two ways to live*?').

1. God the creator; humanity ruling under his authority.
2. Humanity rebels, wishing to run things its own way.
3. God judges (and will judge) humanity for this rebellion.
4. In his love, God sends Jesus to die as an atoning sacrifice.
5. In his power, God raises Jesus to life as ruler and judge.
6. This presents us with a challenge to repent and believe.

Notice that there is a clear and easy-to-follow movement through the six points, not only logically but historically. At one level it is a set of six ideas or propositions, one leading naturally and logically to the next. However, these propositions are not abstract or removed from history. They represent in miniature the whole history of the world.

In other words, for those in these postmodern times who share very little with us in terms of Christian assumptions, *Two ways to live* provides a simple way to tell the whole story, to communicate (in brief) the whole Christian worldview.

The drawings that accompany *Two ways to live* are designed to make this communication process easier. They serve at one level to help Christians learn and remember the *Two ways to live* gospel outline. At another level, they can also be useful in making the message clear and memorable as we share it with someone. The drawings may not be used in every circumstance, but they are an important part of the overall package.

Another advantage of the presentation is that it leads naturally to challenging someone to become a Christian, then and there. As the great American chess master Bobby Fischer always maintained: the first thing to learn about chess is how to get checkmate.

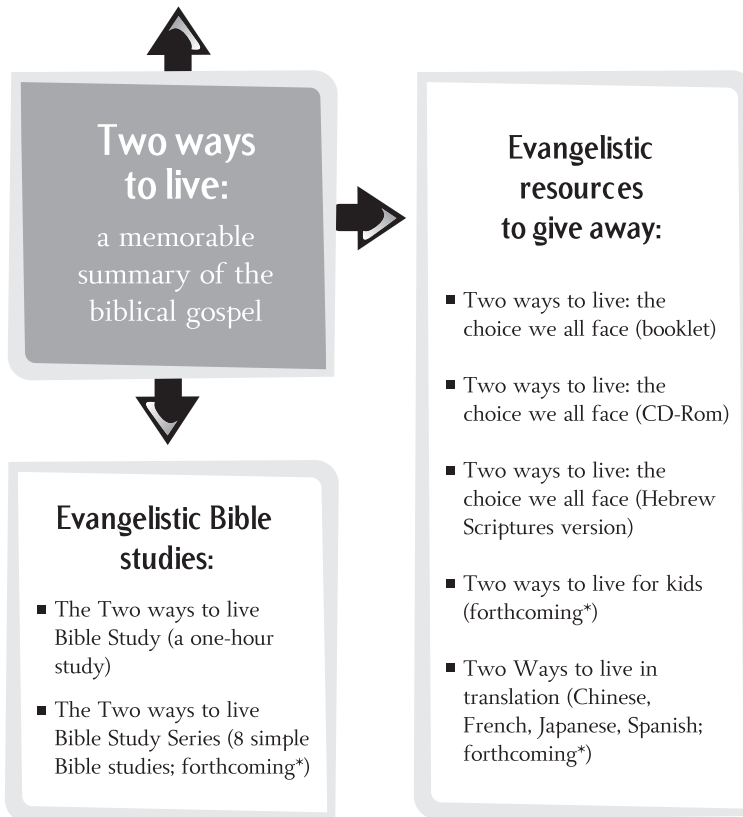
Since it was first devised in the early 1980s, the *Two ways to live* gospel outline has given rise to various tracts, training programs, Bible studies and other resources that utilise the outline.

These various resources fall into three basic categories:

A training course –Two ways to live: Know and share the gospel

A seven-week training program that trains Christians to understand the gospel thoroughly, and be able to share it naturally with others.

i.e. the manual that you are reading is the Leader's Manual for this training program.



* Please check our website for more details as they become available.

2. What is *Two ways to Live: Know and share the gospel?*

The *Two ways to live* training program that you are about to use stems from the conviction that every Christian should know and understand the gospel clearly for themselves, and that every Christian should be able to explain their faith simply and clearly when the opportunity arises. This course, then, is a way for Christians to learn the gospel, and to be equipped to share the gospel.

a. A way for Christians to learn the gospel

As a concise and memorable summary of the gospel, *Two ways to live* has obvious application in teaching Christians the gospel. And the gospel is something to be *learned*. It is a message, or story, with intellectual content. It is a body of knowledge that we need to be taught, and which is in turn passed on to others. This idea is simply assumed in the New Testament, so much so that we often fail to notice it:

Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain. For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures... (1 Corinthians 15:1-3).

Having lost all sensitivity, they have given themselves over to sensuality so as to indulge in every kind of impurity, with a continual lust for more. You, however, did not come to know Christ that way. Surely you heard of him and were taught in him in accordance with the truth that is in Jesus (Ephesians 4:19-21).

Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you (Philippians 4:9).

So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness (Colossians 2:6-7).

But as for you, continue in what you have learned and have become convinced of, because you know those from whom you learned it... (2 Timothy 3:14).

...[an elder] must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it (Titus 1:9).

Notice how these passages assume that the gospel is a body of knowledge that is to be received and learned and passed on. It has certain unchanging content, and in being taught this content, and putting our faith in it, we are saved. In this sense, the gospel is a 'given'; it is something that has been entrusted to us, and which we must not only learn, but cling fast to and defend.

Sadly, our world is marked not only by postmodern confusion among non-Christians, but a high degree of confusion about the gospel among Christians. There are a great many Christians who, in the face of the many alternative gospels that are on offer, simply aren't sure what they believe. And they certainly aren't sure how to articulate it clearly.

Two ways to live is a very effective tool for **teaching Christians the gospel**. It embeds in our minds the basic truths by which we are saved, by which we live, and which we can share with others. It is something of a modern-day catechism, although we might not call it so. In this sense, *Two ways to live* offers the kind of foundational training that every Christian needs.

b. A way for Christians to share the gospel

Knowing the gospel leads inevitably to telling the gospel. Once we grasp what God has done for us in Christ, and how great is the salvation and eternal life that we have received from him, we will naturally want to

share the good news with others. In imitation of Christ (and of Paul) we will want to do anything we can to see others saved (1 Cor 10:33b-11:1).

How we do so will of course depend on our particular abilities, circumstances and opportunities. This course does not assume that every Christian will have the same gifts and opportunities to share the gospel. However, it does assume that all Christians should know the gospel, and that all Christians should be able to explain their faith clearly to others as they have opportunity.

It is very important to note at this stage that the exact wording of *Two ways to live* will rarely, if ever, be appropriate to use in an everyday conversation. It is not something that we recite like the Apostle's Creed. **It is a set of ideas which are thoroughly learned by rote before being adapted to our own style of conversation and then used in a variety of ways in different situations.** All three aspects—learning the presentation thoroughly by rote, so that we are completely comfortable and conversant with it; then practising how to say it in a way that feels natural for us; and being ready to utilise the framework in a variety of ways in different contexts.

In this way, when an opportunity arises to talk about the gospel, we have six pegs in our minds on which to hang the conversation. Having this framework provides direction and confidence in talking about being Christian.

For example—you may be talking with someone who takes the common view that being a Christian equals being a 'good' person. Often, the best way to respond to this is to ask the person why they think Jesus died, because if Christianity is really about just being good, it's hard to see why Christ needed to die on the cross. Having chatted about this for a while, you can offer to explain why Jesus really did die on the cross—at which point you can go back to point 1 and show why the need for his death stems from our rebellion against our creator, and the rightful judgement of God that comes upon that rebellion. (For an example of some conversations like this, see the role plays at Sections 5 and 6 of the 'Training Course Resources' on the Training Video.)

3. How the course works

a. Five basic elements

Two ways to live: Know and share the gospel is designed to fulfil the basic aim of teaching Christians to **know** the gospel so that they can **share** the gospel. The course has five main elements which work together to this end:

- i. **Learning the gospel.** Over the first four weeks of the course, participants learn the *Two ways to live* outline thoroughly by rote. This lodges the ideas, categories and logic of the gospel firmly in their minds, and provides a framework for conversation.
- ii. **Understanding the gospel.** Participants not only learn the gospel outline thoroughly, they also spend time reflecting on what the gospel is, and how the different aspects of the message fit together. They listen to two talks (as part of their weekly homework assignment), and then discuss the gospel in the group.
- iii. **Understanding evangelism.** Some time is also spent looking at what the Bible says about sharing the gospel, and at the attitudes, motivations and methods that should accompany it.
- iv. **Learning to share the gospel.** Having thoroughly learnt and understood the gospel, and understood something about evangelism, participants learn how to use the *Two ways to live* outline to share the gospel with others. This involves learning to adapt the basic outline to their own natural patterns of speech, and then practising this in different contexts.
- v. **Prayer.** Throughout the course, participants learn the importance of praying for our non-Christian friends. We may share the gospel flawlessly and compellingly, but in the end it is God who changes people's hearts. All our evangelism must be accompanied by prayer.

These five basic elements are woven together throughout the seven sessions of the course.

b. The manuals and the Training Video

The course materials for *Two ways to live: Know and share the gospel* are as follows:

- i. **The Participant's Manual.** One of these is required for each person doing the course, including yourself as the leader. It includes an enhanced audio CD containing two talks on 'Understanding the gospel', plus other multimedia resources to help in learning the *Two ways to live* outline. The leader also needs a Participant's Manual from which to lead each session (that is, you use the information in this Leader's Manual to write up your own copy of the Participant's Manual).
- ii. **The Leader's Manual.** The manual that you're reading now contains notes, tips and content to enable you to lead the course.
- iii. **The Training Video.** This contains a range of very useful role plays and demonstrations that help participants see different facets of *Two ways to live* in action, such as:
 - *How to do the drawings*
 - *Different examples of how the basic outline can be adapted to someone's natural way of speaking*
 - *Examples of how not to share the gospel*
 - *Role plays of how to respond to the different reactions people might have after you've explained the gospel using Two ways to live*

The Training Video also contains extra information and input for you as the leader about the course as a whole. At different points throughout the course, a small icon (📺) in the Leader's Manual indicates that there is material on the Training Video that can be utilised at that point. If you don't have access to facilities for showing the DVD or video, then the course can still be run successfully without it. However, we recommend that, if at all possible, you utilise the extra dimension that the video material provides—for two main reasons:

- *It lightens the load for you as the group leader, by giving you some backup at key points, and by providing interest and variety in the presentation.*

- *It improves the learning experience of the participants by them being able to see and hear some of the concepts in action, and by allowing them to see other examples (apart from your own) of someone using the Two ways to live framework to share the gospel.*

c. Setting up the training program

How you choose to set up a *Two ways to live* training program in your church or fellowship will be affected by the practical nature of the training. There are a number of ways of transferring knowledge or skills to someone else. Two of the most common are the ‘shop-front’ and the ‘pyramid’.

The ‘shop-front’ involves setting up a public gathering point—a shop—and inviting all and sundry to come and buy your goods. Our large church meetings function as shop fronts—the most we might do is a little advertising to try to encourage people along. Teaching *Two ways to live* by the shop-front method would entail setting up a group or class, and inviting people to come along to be trained.

Pyramid selling, by contrast, starts with the individual. You personally approach someone and offer them your wares. Having found someone who is willing to buy, you then ask them to join with you in selling the goods to other people, and personally train them to do so. There are now two of you selling the goods—the pyramid has begun. It expands geometrically as more people buy the goods and are trained to sell the goods to others, and are trained to train others to sell the goods...and on it goes. Training people in *Two ways to live* by the pyramid method would mean starting with just one or two people, training them in how to use *Two ways to live*, and then getting them to work with you to train others, who could train others, and so on.

Where a practical skill (like sharing the gospel) is concerned, the pyramid method has a lot to recommend it. An academic or knowledge-based discipline can perhaps be taught best in a lecture class, but a practical skill can only be mastered through personal instruction, modelling, and practice.

For this reason, we recommend that in conducting *Two ways to live: Know and share the gospel* in your church or fellowship, you don’t start by inviting everyone to do the course, and end up with 20 or 30 people

(or more) being trained at once. The best way to start is to invite no more than half a dozen key people to do the training with you. You will then have a team of fellow trainers, who can subsequently help you lead small groups of participants through the course, giving them the personal attention and training that they really need.

This is a slightly slower way to proceed, but in the end is much more fruitful.

d. Can the material be done more quickly than in seven sessions?

We are often asked whether it is possible to do *Two ways to live: Know and share the gospel* more quickly. Could it not be done over a weekend church camp? Or over four weeks rather than seven?

Having conducted and refined the course over 20 years, our experience is that seven weeks is a minimum. In many situations, it may be profitable to take eight or nine sessions to cover the material, and this is done quite commonly. However, less than seven weeks does not give the participants time to learn the material thoroughly, and then have time to practise adapting the *Two ways to live* outline to their own style of speech. Cramming the material into a weekend conference or a short series of seminars may seem more time efficient, and more attractive to participants, but in the end it is counter-productive—the result is that participants do not learn the material well, and it quickly fades from their memory. They neither gain the benefit of really coming to know the gospel well, nor the confidence that comes with practising speaking the gospel in their own words.

4. Leading the course

a. Your role as leader

Your role as leader is in many ways similar to any other small group you might have been involved with: to provide direction to the discussion, to summarize and give answers, to deal with questions, and so on.

However, unlike a Bible study or prayer group, in this instance you have gathered some people together to learn some specific content, and to master a specific practical skill. You want your participants to come to

know the content of the gospel thoroughly for themselves, and to learn the practical skill of being able to explain the gospel to someone else.

It is to achieve this latter goal—of equipping participants with practical skills in being able to share the gospel—that an expectation of ‘practical training’ is built into the course.

In the structure of the course, this starts slowly and safely, and then builds up as the participants become more familiar with the material and more confident in their ability to share it. It starts with them simply practising the outline with a Christian friend or family member at home, and then progresses to them looking for an opportunity to share it with a non-Christian friend or colleague. If your situation allows it, the final stage of ‘practical training’ is to take your participants out with you, in pairs, to share the gospel with someone. Some churches do this by visiting newcomers or fringe members of their church. Others go to shopping malls, or university campuses, or any other place where people gather and are willing to stop and talk. See the notes in Session 2 for detailed suggestions on how to get started with this. (If you have never done anything like it before, give it a try with a friend before you start leading the course.)

It must be emphasized that this level of practical training—that is, going out and talking to people ‘cold’—is not the goal of the course. The aim is not simply to evangelize strangers and then rest content. ‘Stranger’ or ‘cold contact’ evangelism is not a particularly effective strategy for reaching people—much better to work through our friends and contacts. But going out and talking to people about the gospel is a means to this end. By doing this practical training, we become used to talking about Christianity; we encounter arguments and difficulties and are forced to deal with them; we learn to listen to people and share the gospel according to where they are at; we develop our own style and way of speaking the gospel in a real situation, rather than trying to act it out in a role play. **It is the people who do the practical training who end up talking to their friends.** There is only one way to learn a practical skill—by doing it.

This element of the practical training can evoke some opposition within the group (not to mention within the leader!). It is a frightening business to talk to people about the gospel, and our natural insecurity and fear is only added to by Satan not wanting us to do it. Most people are surprised to find that non-Christians usually have far less objection to being talked to than the Christians have in wanting to talk to them. We need to trust God (he can look after us) and take heart from the thousands of others who have tried it and come back alive. In fact, the vast majority come back excited and enthused at the experience.

b. If you're completely new to *Two ways to live*

If you have never been personally trained in *Two ways to live*, you will obviously need to do some work on your own before you can train others in your church or fellowship. Here's what you'll need to do:

- *Teach yourself how to present the outline rote, including the drawings. The homework assignments for Sessions 1-3 contain the steps for doing this, and show you how to use the material on the Participant's CD to assist in the process.*
- *Practise adapting the outline to your own style of speech until you can do it comfortably and naturally.*
- *Gain some practical experience in sharing *Two ways to live* with a non-Christian.*

Most of the rest of the material in the course you should be able to handle by preparing thoroughly for each session.

c. How to use this manual

The layout of this guide is fairly straightforward. For each session, you'll find material on:

- *the aims of each section;*
- *comments on the mechanics of leading;*
- *answers and summaries for the Bible studies and discussions;*
- *a guide for timing each section (based on a 60-minute session).*

Look on these notes as a guide, not as a set of infallible rules to follow. Adapt your methods to the size and nature of your group. The answers comprise the important points that should be communicated, but feel free to add your own insights and ideas. It is important that you understand and are convinced of the material you are teaching. There is little value in simply parroting off the answers in the book.

Where the section is very straightforward (e.g. in just reading through the assignment for the following week) or is a repeat of a previous section (e.g. Assignment review), you will find no comments or notes.

d. How to prepare for a session

- *Pray for your group members and for the session you are preparing.*
- *Do your own thinking about the passages or discussion questions.*
- *Refer to the notes in this Leader's Manual for comments and suggestions.*
- *Work out how to use any Training Video material for this session.*
- *Write up your notes and answers in your copy of the Participant's Manual, including how long you plan to take for each section, any supplementary questions you'd like to ask and so on. (NB. When writing in your timing, it's a good idea to record it as the time past the hour so that you can see at a glance how you're progressing.)*
- *When leading the group, don't refer to this manual. Have everything you need written up in your copy of the Participant's Manual.*

Writing up your notes not only helps you to prepare more thoroughly, but improves your relationship with the group. You are a leader who has done the work and thought about it, not someone who is simply reading somebody else's answers out of a book.

5. About this new edition

The *Two ways to live* course has been developed over two decades by the team at the Anglican Chaplaincy at the University of NSW, Sydney. The author of *Two Ways To Live*, Phillip Jensen, has had significant input into the training course, as has Colin Marshall, the director of the

Ministry Training Strategy. Our thanks go to the many other people who have contributed over the years, most notably John Chapman, Steve Abbott, Bronwyn Partridge, Owen Chadwick and Dominic Steele.

In this new edition, we've gone back over the whole course, and done some rearranging, rewriting and redesigning. The goal in all of this has been to make the concepts easier to grasp, and the course even simpler to run in a wide variety of ministry contexts. The main new features are as follows:

- *the Training Video, which provides input for the leader and very useful role plays and examples to use throughout the course;*
- *the Participant's CD, which not only contains material to help participants learn the outline, but also provides extra input on the content of the gospel (among other things, the CD contains two talks that are listened to, and then discussed in Sessions 2 and 3);*
- *a clearer and more comprehensive introduction to the goals of the course and to the nature of the Two ways to live method (in Sessions 1 and 2);*
- *a more gradual introduction to the 'practical training' element, and more flexibility in how it can be implemented;*
- *some changes in terminology; the 'Endgame' scenarios, for example, are now called 'Which Way'.*

Our hope is that in this new edition, *Two ways to live* will continue to be a valuable resource for training Christians in the gospel, to know it and to share it.

Tony Payne

Revising Editor

Matthias Media

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