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INTRODUCTION

UNIT 1 INTRODUCTION

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****MISSION STATEMENT****

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ACTION PLANS

ACTION PLAN

SCP VISION

UNIT 1 LESSON 1

ACTION PLAN

- ◆ Develop a strategy for saturation church planting that includes prayer, unity, love, vision, giving, preaching, and church planting and present it to the Lord and at least two other close brothers.
- ◆ Think about your neighborhood, village, city, region, or country. Consider your answer to the question, "What does God want for _____?" List three things that you will do to help see "Z" happen in your area.

UNIT 1 LESSON 2

ACTION PLAN

- ◆ Develop and disciple a group of people to pray for your own and other nations, give money to national and foreign missions, and begin the first steps of church planting with a vision for reaching all the nations.

UNIT 1 LESSON 3

UNIT 1 LESSON 4

ACTION PLAN

- ◆ Begin by drawing a map with the circled target zone. Start your research of the harvest field. After researching the harvest field, begin research of the harvest force. Be prepared to present your findings of the harvest field and the harvest force at the next training.

ACTION PLAN

CHURCH

UNIT 2 LESSON 1&2

ACTION PLAN

- ♦ How is God at work in your country to fulfill His promises? What has God done in the past year, 5 years, or 50 years, that reveal His faithfulness to build His Church? Write at least 10 observations to show God's faithfulness in your country context.
- ♦ See Church Appendix 1A; "Study on Matthew 16:18". Study this passage, and interact with the implications for you and your ministry. Share your responses with someone on your leadership team or core group.

UNIT 2 LESSON 3

ACTION PLAN

1. Paul describes his vision for the church principally in the epistle of the Ephesians and Luke chronicles Paul's example in the book of Acts. Look at the worksheet below (Figure 3.5). Read through Acts 20:17-38 then Ephesians 4:1-16 and respond to various categories listed in the worksheet.

Figure 3.5. The Apostle Paul's Vision for the Church
PAUL'S VISION FOR THE CHURCH

Acts 20:17-38	Ephesians 4:1-16
Purpose of the church (v. 24):	Purpose of the church (v. 16):
Motivation for ministry (v. 22):	Motivation for ministry (vv. 12-13, 16):
Principle goals (vv. 21, 24):	Principle goals (v. 12)
Concept of leadership (vv. 27-32):	Concept of leadership (vv. 11-12):
Success (v. 21):	Success (v. 15):
Structures (v. 17):	Structures (v. 11):

End result (v.32):	End result (v. 13-16):

1. Review and deepen your understanding of the Great Commission by doing the worksheet in Appendix 3B. Share your thoughts with your mentor and church planting team members.

UNIT 2 LESSON 4

ACTION PLAN

- ◆ Figure 4.2 contains a worksheet "Developing A Church's Purpose Statement". Break up into small groups (preferably church planting teams) and using the worksheet as a guide, write out a simple purpose statement for your emerging church plant. Why should this new church exist? Be prepared to share your purpose statement with the other participants.

Figure 4.2. Developing a Church Purpose Statement

DEVELOPING A CHURCH'S PURPOSE STATEMENT

1. Read the following passages. What observations can you make that might help you develop a broad statement of purpose for your church? Are there other biblical references you believe are important?
 1. Mt 28:18-20
 2. Ac 1:6-8
 3. Eph 2:1-9
 4. 2Co 4:3-4
 5. Col 4:5-6
 6. Heb 10:24-25
 7. 1Pe 2:1-5, 9-12
 8. Mt 16:18
 9. Eph 4:11-16
 10. Ac 2:42-47
 11. Col 3:12-16
 12. Other
2. Take a separate sheet of paper and list 30 reason why people should be involved in your church. This is a very important step.
3. Why should this church exist? What will be its unique and special place in God's Kingdom work? As God's representatives in this location, what are you here to do? If possible, give biblical reason why you should do these things.
4. A good purpose statement should incorporate the basic statements from Scripture on the church's purpose, yet contextualize them into your specific situation. It needs to

UNIT 2 LESSON 5

ACTION PLAN

- ♦ Look at the worksheet in Figure 5.3. Use this worksheet to think through the kind of church you would start to reach your culture and people group. What is your experience and convictions in these areas?

Figure 5.3. The Kind of Church That Will Reach The World

THE KIND OF CHURCH THAT WILL REACH THE WORLD

In each of the following categories: 1) check the explanation which comes closest to your personal convictions and 2) check the explanation of what has been your experience of the church (not any specific church, but your general impression of the church as you know it).

	Church leaders are chosen after years of experience and demonstrated capacity to govern, preach, and protect the congregation. ___ my conviction ___ my experience	Church leaders are chosen for their capacity to relate and enable each member in performing their ministry. ___ my conviction ___ my experience
Organization	The pastor and deacons establish and approve the programs of the church and all members are urged to become loyal participants in their plans. ___ my conviction ___ my experience	The church program is marked by flexibility and change according to the needs of the congregation and the community. ___ my conviction ___ my experience
Christian Education	Emphasis on preaching and one-way communication. Strong emphasis on Sunday School. ___ my conviction ___ my experience	Emphasis on mutual growth of all persons to their full potential and discovery of their spiritual gifts. Emphasis on small groups and family. ___ my conviction ___ my experience
Church	The building where religious functions take place each week. ___ my conviction ___ my experience	A community of believers (family) who are growing together because of commitment to Christ and each other. ___ my conviction ___ my experience
Worship	A well-structured, orderly church service primarily focused on biblical preaching and good music. ___ my conviction ___ my experience	A living experience of people celebrating God whenever they come together under the Word. ___ my conviction ___ my experience
Evangelism	The activity of confronting the unsaved (usually strangers) with the message of the gospel. ___ my conviction ___ my experience	The process of building bridges of trust with people so they may understand and ___ my conviction ___ my experience
Baptism	A symbol of dedication and commitment reserved for those who have demonstrated a changed life. ___ my conviction ___ my experience	A public celebration of a new spiritual birth into the family of God, the church. ___ my conviction ___ my experience
Lord's Table	A ritualized ordinance to be observed periodically in the church by ordained ministers.	A symbolic and intimate experience of worship where the church is called to remember Christ's work and presence.

ACTION PLAN

SPIRITUAL CHARACTER

UNIT 3 LESSON 1

ACTION PLAN

- ♦ Teach someone else the meaning of justification by faith, and then have them write out the definition on their own. Bring what they have written to the next training session.

UNIT 3 LESSON 2

UNIT 3 LESSON 3

ACTION PLAN

- ♦ Write a paragraph discussing the following questions and be prepared to share this with your instructor.

What is the difference between self-effort and faith?

How does living by faith impact our daily thoughts and actions in life?

UNIT 3 LESSON 4

ACTION PLAN

- ♦ Think about someone you are close to (spouse, parent, or child). How do you love this person? In what ways has your lack of faith in the gospel affected the way you have loved them? What sins do you need to confess to them? Think of concrete ways you want to love this person because of your renewed faith in the gospel.

UNIT 3 LESSON 5

ACTION PLAN

- ♦ Write a description of how you are learning to make the accomplishments of Christ's death and resurrection more of a reality in your life.
- ♦ Describe to one other person what you have learned about growth in holiness and explain to them how you apply the accomplishments of Christ to your daily life. Give a specific example of where you have seen change in your life as a believer as a result of your understanding of sanctification.

UNIT 3 LESSON 6

ACTION PLAN

- ♦ Throughout the church planting training cycle, keep a daily journal for devotions and ministry progress. Be prepared to show this journal to your mentor or trainer.

ACTION PLAN

BIBLE STUDY METHODS

UNIT 4 LESSON 1

ACTION PLAN

- ◆ Think about the authors of the Bible as real men, in real ministries. Select the one who seems the most like you. Write a short summary of how he is similar to you, how his work compared to yours, and what special counsel he could give you in your ministry.
- ◆ Find out what Bible translations are available in your language. Try to find out something of the history of these translations. When was the first one completed, by whom, and under what circumstances? What motivated the following ones, if any? What are the strengths and weaknesses of each?
- ◆ List the specific ways in which you are using the Bible in your current life and ministry. Then list several new ways in which you can give the Bible a more central role than it currently has.

UNIT 4 LESSON 2

UNIT 4 LESSON 3&4

ACTION PLAN

- ◆ Read John 17. Make a list of repeated words. What does this passage say about the world?
- ◆ Answer these questions about the glory of God:
- ◆ What does the word "glory" mean? (If you have a Bible dictionary, look up the definition of this word).
- ◆ When did Jesus' glory begin?
- ◆ How did Jesus bring glory to the father on earth?
- ◆ How do Jesus' followers bring glory to Him?

UNIT 4 LESSON 5

ACTION PLAN

- ◆ Do an inductive study of Philippians 4:4-9 according to the following guidelines:
 1. *Observation:*
Read the passage at least three times and answer the following questions:
What kind of literature is Philippians?

To whom was it written?

Read the context and discover some of the problems which the Philippian church had.

2. *Interpretation:*

Read Galatians 5:22 and determine which examples of the fruit of the spirit are mentioned in the Philippians passage.

What example was given for the believer to follow?

How could they have the peace of God?

3. *Application:*

Notice that both the heart (emotions) and mind play a part in having peace with God. In your spiritual life what part do these play? Do you have balance between your heart and your mind?

UNIT 4 LESSON 6

ACTION PLAN

- ◆ Do a theme study of "love" in 1 John 4:7-21.

ACTION PLAN EVANGELISM

UNIT 5 LESSON 1

ACTION PLAN

- ◆ Pray regularly in your "Prayer Triplet" for the salvation of those whom God has placed on your heart. (See Appendix 1A: Prayer Triplets.)
- ◆ Share encouragement and accountability plans with others in your "Prayer Triplet".

UNIT 5 LESSON 2

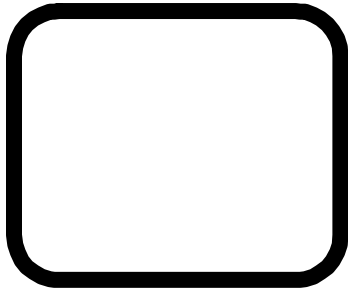
ACTION PLAN

- ◆ Take extra time out several times this month just to thank God for providing this gracious salvation.
- ◆ Share The Bridge Illustration in Appendix 2A with a young Christian and with a non-Christian. Write in your journal or discuss with your mentor how they responded to the illustration. Did they find it a helpful explanation of the gospel? What parts were most helpful? With what parts of the illustration did they struggle or not understand? Can you think of an illustration which explains salvation clearly to others? Share that with your ministry team and mentor or trainer.

UNIT 5 LESSON 3

ACTION PLAN

- ◆ Share your testimony with at least three other Christians who will see if you are clear in your presentation.
- ◆ Be prepared to share your testimony during the next training session



UNIT TITLE

LESSON **1**

LESSON TITLE (GENERIC)

OVERVIEW

- ☞ Context in C.P.T.
“Foundations/Winning/Establishing/Equipping/Multiplying” Phase (icon)
- ☞ Lesson Purpose
The Purpose of this lesson is to . . .
- ☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .
 - ◆ Understand how to . . .
 - ◆ Know the principle of . . .
 - ◆ Participate in . . .
- ☞ Lesson Outline
 - 0 **I. Main Point One**
 - 1 **II. Main Point Two**
 - 2 **III. Main Point Three**
- ☞ List of Figures **(as needed)**
 - 1.1 Figure Title
 - 1.2 Figure Title
- ☞ Appendixes **(as needed)**
 - 1A Appendix Title
 - 1B Appendix Title
- ☞ Suggestions to Trainers
 - ◆ Creative ways to communicate and accomplish the desired outcomes during contact time.

UNIT TITLE

1

LESSON

LESSON TITLE (GENERIC)

LESSON TITLE (CREATIVE)

LESSON CONTENT

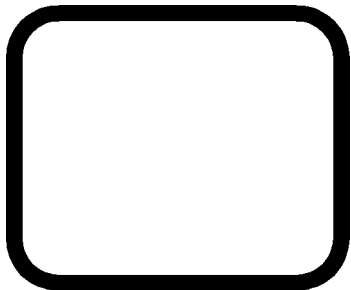
- ◆ Written in complete sentences with biblical, historical, cultural support as needed. Outline format with occasional bulleted text.
 - ◆ Normal pagination
 - ◆ All diagrams, figures and worksheets numbered for easy identification
 - ◆ Index and explanation of all diagrams at end of section
 - ◆ All new terms listed in glossary at end of section
- I. HEADING 1 - FIRST POINT
- A. Heading 2 - First Sub-Point
- B. Heading 2 - Second Sub-Point
- .. *Bullet Item 2*
- .. *Bullet Item 2*
1. Heading 3 - First sub-sub-point
2. Heading 3 - Second sub-sub-point
- ◆ Bullet Item 3
 - ◆ Bullet Item 3
 - a) Heading 4 - first sub-sub-sub-point
 - b) Heading 4 - second sub-sub-sub-point
 - ◆ Bullet Item 4
 - ◆ Bullet Item 4
- II. HEADING 1 - SECOND POINT
- A. Heading 2 - First Sub-Point
- B. Heading 2 - Second Sub-Point
1. Heading 3 - First sub-sub-point
2. Heading 3 - Second sub-sub-point
- III. HEADING 1 - THIRD POINT

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Integrating and relating key paradigms, attitudes, values and concepts to life

ACTION PLAN

- ◆ Applications to be made prior to next training session or module.



UNIT TITLE
APPENDIX

1A

APPENDIX TITLE

AUTHOR/SOURCE

HEADING A

Normal

SCP VISION

LESSON 1: "Z" THINKING

- 0 I. Introduction to "Z" Thinking**
- 1 II. Saturation Church Planting**
- 2 III. The "A" Through "Y" Essentials**
- 3 IV. The Focus of "Z" Thinking**

LESSON 2: THE GREAT COMMISSION AND CHURCH PLANTING

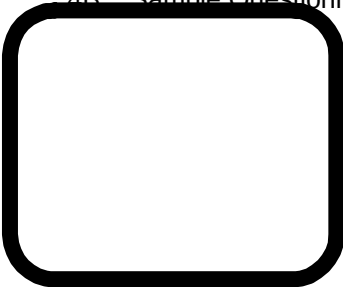
- 0 I. Introduction**
- 1 II. The Authority Behind the Great Commission**
- 2 III. The Great Commission: Go and Make Disciples**
- IV. The Great Commission and Saturation Church Planting**
- 0 2A. Great Commission Parallel Passages**

LESSON 3: THE CHURCH PLANTING CYCLE

- 0 I. Introduction**
- 1 II. Models Aid Understanding**
- 2 III. The Church Planting Cycle**

LESSON 4: PRINCIPLES OF RESEARCH

- 0 I. What Is Research?**
- 1 II. Who Should Do Research?**
- III. Where Should Research Be Done?**
- IV. When Should Research Be Done?**
- V. Why Should Church Planters Do Research?**
- VI. How Should Research Be Done?**
- 4A. What Facts Should Research of the Target Area Cover?**
- 4B. Sample Questionnaires**



SCP VISION

LESSON 1

“Z” THINKING

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose
The purpose of this lesson is to emphasize the role that vision plays in the church planting cycle.

☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .

- ◆ Have a vision for reaching the world, their nation, their region, city, village and neighborhood with the gospel.
- ◆ Know that it is God’s will that every man, woman, and child hear and understand the gospel and have the opportunity to accept Jesus Christ as their personal Lord and Savior.
- ◆ Do church planting with “Z” Thinking, or end result vision.

☞ Lesson Outline

- 0 I. Introduction to “Z” Thinking**
- 1 II. Saturation Church Planting**
- 2 III. The “A” through “Y” Essentials**
- 3 IV. The Focus of “Z” Thinking**

☞ Suggestions to Trainers

- ◆ “Z” Thinking communicates the idea of a vision for what God ultimately wants for a nation, region, city, village, or neighborhood; that is, that every man, woman, and child hear and understand the gospel and have the opportunity to accept Jesus Christ as their personal Lord and Savior. Consider how to most clearly communicate the idea of end result vision in your cultural context.



"Z" THINKING

WHAT DOES GOD WANT?

LESSON CONTENT

I. INTRODUCTION TO "Z" THINKING

If Christian leaders were to ask themselves the question, "What does God want for the people in the place where I serve Him?" how would it affect the way they minister there? The answer to that question should describe the vision and define the tasks of their ministries.

The Bible clearly states that God wants all people to be saved. This can be called "Z"—the end result of what God ultimately wants for a nation, region, city, village, or neighborhood. To work towards that end means knowing clearly what "Z" is. Paul writes to Timothy, "This is good and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth" (1Ti 2:3-4). Peter writes, "He [the Lord] is patient with you, not wanting anyone to perish, but everyone to come to repentance" (2Pe 3:9).

If God wants all people to be saved, shouldn't this be our desire as well? Can we possibly be used by God to mobilize others toward this end? What would happen if all the Christians in a country, region, city, village or even a neighborhood were completely convinced that God wanted everyone there to know Him and see Christians living like Jesus in their midst?

Before going further, ask yourself these questions:

- ♦ What does God want for _____? (my nation, region, city, village, or neighborhood) Write the answer in one paragraph.
- ♦ How does my answer above affect my ministry? Is what I am currently doing reflect what I believe God wants?

It is easy to see how "Z" thinking can effectively describe the vision and defines the tasks for any ministry.

II. SATURATION CHURCH PLANTING

In order to see "Z," saturation must happen. Saturation can be defined as the church's ministry reaching out to "every person," "anyone," "and everyone" as stated in 1 Timothy and 2 Peter. These passages make it clear that God wants every man, woman, and child to hear and understand the gospel and have the opportunity to believe in Jesus Christ as their Lord and Savior. An important part of the Christian life is being a part of a local church where God's Word is believed and taught.

Saturation church planting is the biblical way to accomplish this end. Quite simply, it is the vision, strategy, and ministry of filling nations, regions, cities, villages, and neighborhoods with churches that will take the gospel to every person in their language and through their culture.

A. Is It Realistic to Expect "Z" from God?

Besides the fact that God wants "Z" more than we do, it is exciting that Scripture clearly promises that "Z" will happen. The promise that God will saturate the world with knowledge of Himself and His glory is stated in Isaiah 11:9, "For the earth will be filled with the knowledge of the glory of the Lord as the waters cover the sea."

B. What Does God Say about "Z"?

In one of his most intimate moments with the Father, Jesus prayed for "Z" when He asked that there be unity among those who believe in Him, ". . . to let the world know that You sent Me and have loved them even as You have loved Me" (Jn 17:23b). He repeated this request twice (Jn 17:21-23). Imagine! God the Son in conversation with God the Father discussing "Z"! "Z" is clearly important to God.

C. Jesus Taught the Disciples about "Z"

Jesus taught the disciples "Z's" saturating, end result, promising that "... the gospel must first be preached to all nations" before His return (Mk 13:10). He also promised that the gospel would saturate the nations in Matthew 24:14 and Luke 24: 45-47.

III. THE "A" THROUGH "Y" ESSENTIALS

"A" through "Y" are the things we do in ministry so that "Z" may happen. Scripture gives us some essentials for the "A" through "Y" stage that must take place before "Z" can effectively happen. Notice that these all deal with the elements of "Z." Having "Z" always in mind allows us to make strategic choices as we do "A" through "Y."

A. Prayer

- " *If God's people pray the way they should, "Z" will happen (2Ch 7:14).*
- " *God's people are commanded to pray so that workers may participate towards "Z" (Mt 9:38).*
- " *God's people are to pray so that conditions for "Z" may exist. Paul told Timothy that churches should pray for leaders in society to create favorable conditions for the spread of the gospel (1Ti 2:1-4).*
- " *"Z" is the result of "the prayers of the saints" (Rev 5:8-10).*

B. Unity

"That the world may know" requires that believers be united as Jesus and the Father are united. As Jesus talks about His unity with the Father He always points to a love relationship and an inseparable connection. He prays that our unity would be a model of that unity between Jesus and the Father, and that we should maintain an inseparable connection with Him (Jn 17:21,23).

C. Love

When Jesus said, "By this all men will know", He referred to love among Christians (Jn 13:35). He made it clear that "Z" requires quality relationships. Only when believers love one another, will people know that we belong to Christ. Growing in numbers only causes the world to see us as another religious movement if we lack love.

D. Vision

As the verses below show, "Z" is a global task and includes all people of all nationalities from all places. "Z" thinking for one area requires seeing the whole world as God does.

- " *Because God loves all people, He sent His Son so that "... whoever believes in Him shall not perish, but have eternal life" (Jn 3:16).*
- " *Jesus is the atoning sacrifice "... for the sins of the whole world" (1Jn 2:2).*
- " *The Holy Spirit "... convict [s] the world of guilt" (Jn 16:7-11).*
- " *The Holy Spirit gives Christians power to witness "... to the ends of the earth" (Ac 1:8).*
- " *Jesus commands his followers to "... go and make disciples of all nations" (Mt 28:18-20).*

E. Preaching

- " *The church has to send preachers where there are few or no believers. For all people to have a chance to believe in Jesus through the preaching of the gospel, someone must be sent to preach to them. "Z" requires that people go to those who have not heard the gospel and deliver the message of salvation. If not, Paul writes, "... how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Ro 10:14-15).*
- " *Christians must continue to discover where the Gospel has not been preached, and who has not yet heard, in every village, city, region, and country. Then, as they preach the gospel and plant churches in and among those places and people, "Those who were not told about Him will see and those who have not heard will understand" (Ro 15:21).*
- " *Referring to the task of preaching the gospel, the Lord spoke to the apostle Paul in a vision, "Do not be afraid; keep on speaking, do not be silent. For I am with you ..." (Ac 18:9).*

F. Giving

- " *"Z" thinking requires "Z" giving. The Bible teaches that those who provide the material needs of a ministry receive the same reward as those performing the ministry. Jesus recognized the material provider on an equal status as the person ministering when he*

said, "Anyone who receives a prophet because he is a prophet will receive a prophet's reward" (Mt 10:37-42).

- “ Paul quotes Jesus' words when he exhorts the Ephesian elders at Miletus, “It is more blessed to give than to receive” (Ac 20:35).
- “ Giving is an important ministry of the church. As Paul, speaking with apostolic authority, commanded the church in Corinth, “. . . see that you also excel in this grace of giving” (2Co 8:7).
- “ The giving church not only heaps for itself credit in a heavenly account, but God provides the church's present needs “according to His glorious riches.” By blessing the act of giving in heaven and on earth, God will release the “Z” thinking church to provide the finances for the task (Php 4:15-19).

G. Church Planting

- ◆ For “Z” to happen the church has to be everywhere, on display to everyone. Through the church, both the invisible (the spiritual realm) and the visible world will know the manifold wisdom of God (Eph 2:8-11). As the body of Christ, the church is the literal presence of Jesus Christ on earth. As Jesus Christ takes first place in the life of the church, the world will know that He is “head over everything” (Eph 1:22-23).
- ◆ By “the blood of the cross” people are reconciled to God. In His Church, Jesus Christ brings people together who would otherwise be separated by a “dividing wall of hostility.” Among people who formerly lived in hate, “His purpose was to create in Himself one new man out of the two, thus making peace . . .” (Eph 2:13-16).
- ◆ In the same way that the love and faithfulness of a husband and wife can be witnessed by others in the community in which they live, the relationship between Jesus and His church is on display (Eph 5:22-23).
- “ In the church, as in a body, members are joined to serve “as each part does his work”. The work of the body is always for the purpose of making Jesus known. When this happens the church “grows and builds itself up.” The full-grown body is one that has members from every nation (Eph 4:11-13).

IV. THE FOCUS OF “Z” THINKING

Saturation church planting is the focus of “Z” thinking because only through the church can the other tasks of praying, unity, loving, vision, sending preachers, and giving happen all over the world. Because the church must reach everyone, saturation church planting must drive “Z” thinking. God wants “Z,” and when the church works in accordance with God’s will, the work of saturation church planting will accelerate. The saturation or filling of nations with churches works toward the goal of all people hearing the gospel.

Illustration: An Example of “Z” Thinking in Romania.

Nelu Sofrac, a church planter in the city of Alba Iulia, Romania saw that God wanted more for his county, also called Alba Iulia, than the four churches he had already planted. He could have been occupied and secure in accomplishing the remarkable feat of planting, leading, and pastoring these four churches but “Z” thinking spurred him on.

He saw that it was impossible for him to reach his county alone, but he knew God wanted to fill Alba Iulia County with churches that teach from scripture and preach the gospel. To accomplish this effectively, there needed to be five hundred churches planted.

Nelu began training fifteen young people from his home church and the new churches he planted. His wife Dorina began a prayer group with three women. He shared his vision with other pastors who were reluctant to accept his message at first. With persistence, and believing that because God wants “Z” for Alba Iulia He would be with Nelu to work for this end, Dorina now leads fifteen cell groups of women who are praying for new churches, and Nelu leads a multi-church interdenominational outreach called EVANGALBA. This outreach is growing and planting new churches in the county of Alba Iulia by mobilizing existing churches to get involved. Their main activities are prayer, training and evangelizing, and church planting.

The congregations of Alba Iulia are praying, uniting, growing in love and vision, sending preachers and planting churches in their county. The issue of giving is beginning to take its place and though they see themselves as very poor, some are committed to giving as well.

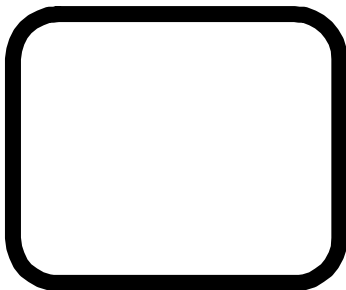
Nelu's "Z" thinking has given him a nationwide platform. He trains church planters and infuses Christian leaders in other counties of Romania with vision for saturation church planting. He also hopes to be sent out as a cross-cultural missionary outside of Romania.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Do you pray for whole nations? Regions? Cities? Villages and neighborhoods?
- ◆ Do you pray for more workers for God's harvest? If Jesus commanded us to pray for this will He be faithful to answer if we are faithful to pray? Why are there too few workers?
- ◆ Are you willing to work with and love brothers of different denominations and opinions in non-essentials toward "Z"? Will Jesus' prayer for unity be answered or did He pray in vain? Will you be a part of the answer to His prayer?
- ◆ Do people on the outside see your church as just another denomination or religion, or as people who love?
- ◆ Is your vision to plant one church or to be part of a movement that will fill the world with gospel preaching churches?
- ◆ Do you excel at financial giving? Does your church excel at giving? Do you teach on giving? If not, if giving is taught in Scripture, why do you not teach it?
- ◆ Is the goal of your evangelism only to make your church bigger, or is it also to plant new churches?

ACTION PLAN

- ◆ Develop a strategy for saturation church planting that includes prayer, unity, love, vision, giving, preaching, and church planting and present it to the Lord and at least two other close brothers.
- ◆ Think about your neighborhood, village, city, region, or country. Consider your answer to the question, "What does God want for _____?" List three things that you will do to help see "Z" happen in your area.



SCP VISION

LESSON 2

THE GREAT COMMISSION AND CHURCH PLANTING

OVERVIEW

☞ Context in C. P. T.
All phases

☞ Lesson Purpose

The purpose of this lesson is to communicate the vision for the mobilization of saturation church planting movements, in obedience to The Great Commission.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Know why Matthew 28:18-20 is known as The Great Commission.
- ◆ Understand how the church will go and make disciples of all nations as it multiplies.
- ◆ Develop a vision for a saturation church planting movement in his or her nation.

☞ Lesson Outline

- 0 I. Introduction
- 1 II. The Authority Behind the Great Commission
- 2 III. The Great Commission: Go and Make Disciples
- 3 IV. The Great Commission and Saturation Church Planting

☞ Appendix

- 2A Great Commission Parallel Passages



THE GREAT COMMISSION AND CHURCH PLANTING

SATURATION DISCIPLE MAKING

LESSON CONTENT

I. INTRODUCTION

In Matthew 28:18-20 we learn that there is an ambitious task facing us: the Great Commission of Jesus to the church. As Jesus departed from His disciples He said to them, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (Mt 28:18-20). The Great Commission is a command that is to be obeyed by every generation of Christians. With this command, He promises His presence until the task is completed. This command is called the *Great Commission* because of the magnitude of the task Jesus commissions His followers to fulfill.

The church is not alone in this task. As the church is obedient to the Great Commission, Jesus promised His presence until the task is complete. Only as the church recognizes the authority of Jesus Christ and is obedient to the Great Commission, will it fully experience His presence.

It is this presence of the Lord that gives us hope that a task this large could even be attempted. However, if Jesus' authority and presence are guaranteed, those who obey the Great Commission by doing their part will participate in its completion.

II. THE AUTHORITY BEHIND THE GREAT COMMISSION

Jesus declared His supreme rank in the universe before commissioning His disciples. When someone with authority declares his rank before giving an order, it is to emphasize the importance of the command. Therefore, the Great Commission must be obeyed by all those who acknowledge Jesus Christ's authority. Jesus Christ is the head of the church. Those people who acknowledge His headship are those who comprise His body, the church. The task of discipling the nations is not only the task of the evangelist, it is the task of the whole body of believers, in other words, all who submit to the sovereign authority of Jesus. The Great Commission drives this body of people forward with a great sense of purpose.

III. THE GREAT COMMISSION: GO AND MAKE DISCIPLES

A. The Church Will Go

The most accurate translation of the Greek word, *poreuomai* is "as you are going". This implies that, "going" is assumed. Jesus will use His sovereign authority to cause the church to go to the nations.

Several times Jesus made it clear that He intended the good news to reach all nations. He commanded the disciples to "go and make disciples of all nations" (Mt 28:19). Just before His ascension He said to His disciples, "you will be my witnesses in all Judea and Samaria, and to the ends of the earth (Ac 1:8). He also stated that the gospel would be, "preached in the whole world as a testimony to all nations" (Mt 24:14), and that, "repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem" (Lk 24:47).

However, it seems that the early church only understood the words, "beginning at Jerusalem". While the very apostles whom Jesus commissioned remained in Jerusalem, the early church, by Acts 8, had very little missionary outreach.

After a time of persecution and the death of Stephen, the church began to take the gospel further out. Acts 8:1 records, "On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria." Some of those persecuted Christians fled to neighboring regions where they continued to proclaim the good news. Acts 11:19-20 says, "Now those who had been scattered by the persecution in connection with Stephen traveled as far as Phoenicia, Cyprus, and Antioch,

telling the message only to Jews. Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.” Jesus allowed persecution to cause Christians to do, in response to a crisis, what they should have done on His command.

In Acts 13:1-3 the church in Syrian Antioch was obedient to the Great Commission. As instructed by the Holy Spirit, they sent Paul and Barnabas to Cyprus, where “they proclaimed the word of God in the Jewish synagogues” (Ac 13:4-5). From Cyprus, Paul and his companions traveled extensively before returning to Syrian Antioch (Ac 13:6ff).

God has given the church the responsibility of proclaiming the good news. As Paul writes to the church in Corinth, “All this is from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to Himself in Christ, not counting men’s sins against them. And He has committed to us the message of reconciliation” (2Co 5:18-19). Like the church in Syrian Antioch, the church should reach out to the nations in obedience, but if the church is not obedient, Jesus has used crises to accomplish His work.

B. The Church is Commanded to Make Disciples

In order for a person to become a follower of Jesus Christ, he or she must repent and believe (Mk 1:15; Ac 20:21). Baptism is a sign and seal of regeneration, of forgiveness of sins and of new life in Christ (Tit 3:5; Mk 1:4, Ro 6:3-4).

Upon conversion, new disciples must be trained concerning whom they will follow. Conversion represents a relationship with a personal God. We are commanded to train people to be “followers,” or “learners” of Jesus, by teaching them to obey His commandments (Mt 28:20).

In Matthew 10, Jesus sends His disciples out, giving them authority to drive out evil spirits and to heal the sick (Mt 10:1). However, Jesus gave His disciples thorough instructions before sending them out (Mt 10:5ff). As people are trained in both theoretical and practical issues they become well equipped for ministry.

After disciples are trained, they must be released. This means releasing followers of Jesus into ministry even though they may be ridiculed or rejected. Quite often it is our tendency to shelter people, rather than release them. Church leaders often become so preoccupied with carrying out a ministry themselves that they neglect to train others to do it. However, training results in ministry being carried out by many, rather than by only one. Before His ascension, Jesus entrusted His message and His ministry to His disciples, and in doing so, multiplied the impact of His work.

Timothy was a disciple of Paul. Paul instructed Timothy to remain in Ephesus to preach and teach and to guard the church against false doctrine (1Ti 1:3; 4:13). Paul also instructed Timothy to be an example to the Ephesian believers, “in life, in love, in faith, and in purity” (1Ti 4:12). In 2 Timothy 2:2, Paul gives Timothy the following charge: “And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others.” As Jesus taught His disciples and Paul taught Timothy, the process of making disciples requires teaching, training, and releasing people to serve.

IV. THE GREAT COMMISSION AND SATURATION CHURCH PLANTING

Saturation church planting fulfills the directives and goals of the Great Commission. According to Matthew 24:14, Mark 13:10, Luke 24:45-47 and Acts 1:8, the Great Commission will be fulfilled when there are disciples in every nation. As churches are planted in every nation, disciples are made in that nation.

What is a nation? The Greek word for nations in this text is the word *eqnos*. This is the word from which “ethnic” comes. An ethnic group is a people group united by their language, culture, and customs. A country may contain several ethnic groups within its borders. In order for a saturation church planting movement to be successful, often several nations must be reached within a single country. Discipling a nation requires that there be a movement underway to reach every ethnic group, in their language, culture and customs.

A nation tends to be nationalistic, acting in its own interest. Wars are evidence of one nation using its military strength to further its own interest—even if that means killing members of other nations. Unlike the nations, the church is commissioned to look outward, organizing its gifts and

resources to minister to others—especially to reach the nations with the gospel. While nations, and unfortunately, many churches often act to conserve their resources and protect their interests, the energy and activity of God's people is supposed to launch ministry outward. Imagine it as a shepherd's sling spinning to launch a stone outward with great force!

According to Matthew 16:18, it is Jesus Himself who builds His church. Church planters are partners with Jesus in the work that the Lord Himself is doing! Working together with Jesus surely ought to give us confidence that we are not only involved in a great task because of its magnitude, but because the Great Church Builder is with us as we do it. If Jesus does the work it will get done. Philippians 1:6 states that He is faithful to complete His work. Seeing that this work started with only 11 men and has reached the many nations where the gospel is preached today, He will surely continue to help church planters.

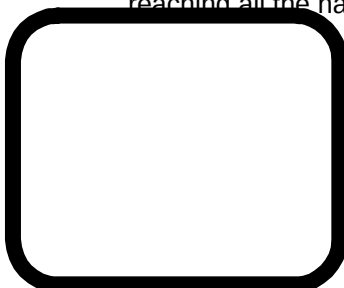
This requires, however, that church planters must start congregations that from the beginning have a vision to reach all of the nations in the world. This is not only an ideal, but a serious command to be obeyed. As soon as the church was born it began to reach out to the nations in their own languages with the glory of God (Ac 2:4-12). Following the pattern set by the Holy Spirit on the day of Pentecost, the Great Commission should be taught immediately to new churches.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ Have you accepted the authority of Christ by carrying out the Great Commission? Does your church understand the authority of Christ's command to "go and make disciples of all nations"? Are they driven by this purpose?
- ♦ Do you sometimes find it hard to believe the great impact Jesus wants you and your church to have on your city, your nation, and the world?
- ♦ Are you and your church(es) first and foremost driven by this sense of purpose?
- ♦ Do you believe that you can help mobilize your church for this purpose?
- ♦ Does your church respond to the Lord's authority by discipling your own and other nations?
- ♦ Will Jesus still use persecution, economic crisis, and/or obedience to fulfill the "Great Commission?"
- ♦ By which of these three circumstances do you, your church, your denomination, and the Christians in your nation want to fulfill the Great Commission?
- ♦ Have you chosen to go out of obedience, or do you wait for a crisis?
- ♦ Are you focusing your church planting work on making followers of Jesus, or growing your denomination?
- ♦ Do you and those you train have a vision to reach all the nations?
- ♦ Do we train people for practical obedience or are we too theoretical?

ACTION PLAN

- ♦ Develop and disciple a group of people to pray for your own and other nations, give money to national and foreign missions, and begin the first steps of church planting with a vision for reaching all the nations.



SCP VISION

LESSON 3

CHURCH PLANTING CYCLE

OVERVIEW

☞ Context in C.P.T.
Foundations

☞ Lesson Purpose

The purpose of this lesson is to introduce the “Church Planting Cycle”, emphasizing the critical phases involved in a local church plant and a church planting movement.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Understand the course of church planter training and the church planting process.
- ◆ Be able to identify five critical phases in the reproduction of churches.
- ◆ Understand that the goal of saturation church planting is not just one new congregation, but multiple churches and a church planting movement in each country.

☞ Lesson Outline

- 0 I. Introduction**
- 1 II. Models Aid Understanding**
- 2 III. The Church Planting Cycle**

☞ List of Figures

- 1.1 Church Planting Cycle

☞ Suggestions to Trainers

- ◆ *Make a transparency from figure 1.1 and refer to it at the beginning of each training session to remind church planters where you are currently in your instruction and where you are headed in the church planting process.*



CHURCH PLANTING CYCLE

GETTING THE BIG PICTURE

LESSON CONTENT

I. INTRODUCTION

- A. The Need to See the Big Picture—the Story of the Blind Men and the Elephant
- Five blind men were brought to experience an elephant. Each desired to understand what an elephant was, and so, each in turn was brought into contact with the animal. Bumping into the massive body, the first perceived the elephant as a wall. Seizing the trunk, the second perceived the elephant as a snake. Wrapping his arms around a leg, the third perceived the elephant as a tree. Nearly impaling himself on a tusk, the fourth thought the elephant resembled a spear. Grasping the tail, the fifth thought the elephant was much like a rope.

They argued with one another for hours about the essential nature of the elephant. Each blind man thought the others were quite mad. Though each had encountered and partially understood a facet of the truth, none had fully understood the complex nature of an elephant.

- B. The Need to Understand the Process
- Church planting is not a randomly connected series of events and activities; it is a goal-driven process. The goals of the saturation church planting process can be stated on several different levels, depending on your vantage point to the process. The goal is that people be won to faith in Christ. The goal is that those won to faith be nurtured and established in communities of believers. The goal is that leaders be trained to assume the direction and development of the church. The goal is that maturing churches multiply themselves in new church planting efforts and congregations. The goal is that your region and nation be filled with vibrant, reproducing churches. Indeed, the ultimate goal is that the bride of Christ be prepared for eternity with Him. To see these things happen requires the coordination of activity, the combination of skills, a commonality of philosophy, and competence in leadership. Development in these critical areas is the goal of church planter training.

II. MODELS AID UNDERSTANDING

- A. Models Communicate Ideas
- Engineers often use models to communicate an idea. A blueprint is an example of a model an engineer might use. By looking at a blueprint an engineer is able to see how the various aspects of a building work together and relate to one another before the building is actually constructed. It is also used as a guide for how to construct the building. It allows the engineer to more easily visualize in what order the separate components of the building should be assembled. For church planting, models are also important to visualize an effective way to plant multiplying churches.
- B. Definition of the “Church Planting Cycle” Model
- The “Church Planting Cycle” model (Figure 1.1) is a functional diagram of the church planting process that visualizes, from a particular point of view, the interrelationship of the key principles and practices at work within that process.

Church Planting Cycle

"A church in every village and neighborhood of every city and town."

(Generic Country CP Cycle to be Inserted Here)

Figure 1.1: The Church Planting Cycle

III. THE CHURCH PLANTING CYCLE

A. Phase I—Foundations

Goal: Prepare yourself, your vision and the direction for the church planting mission.

Activities:

1. *Establish the vision with prayer.*
2. *Research the target population. "Draw a circle" around your ministry area.*
3. *Develop personal confidence in your faith.*
4. *Develop personal confidence in Bible study.*
5. *Begin to determine church planting strategy and methods.*

B. Phase II—Winning

Goal: Contact and evangelize key leaders.

Activities:

1. *Contact key leaders and build relationships.*
2. *Evangelize and start evangelistic Cell Group Bible Studies.*
3. *Disciple new converts in obedience to Christ.*
4. *Model leadership for the converts. Involve converts in limited ministry.*
5. *Baptize converts as soon as possible.*

C. Phase III—Establishing

Goal: Identify leaders and recognize their gifts.

Activities:

1. *Work with emerging leaders and develop them through training.*
2. *Gather Cell Group Bible Studies for fellowship and celebration.*
3. *Expand evangelism efforts through the "oikos" of members.*
4. *Define and initiate communion and baptism.*
5. *Assign responsibility for areas of ministry to trained leaders.*

D. Phase IV—Training

Goal: Train leaders to train others.

Activities:

1. *Build a profile of leaders needed in each area of ministry.*
2. *Conduct training on spiritual gifts. Affirm each leader's ministry gifts.*
3. *Conduct Cell Group Leaders Training to train leaders.*
4. *Assign leaders to ministry, mentoring and monitoring their progress.*
5. *Organize the structure and form (ministry positions) you envision for the ministry.*

E. Phase V—Multiplying

Goal: Establish a base of leaders to form church planting teams.

Activities:

1. *Coach trained leaders to form evangelism and church planting teams.*
2. *Do demographic research in new areas where you feel led to start ministry.*
3. *Plan and conduct regional events for all the local church groups.*
4. *Set up and conduct training events for several levels of workers in various ministry skills.*
5. *Establish and appoint leaders for the organizational part of the ministry.*

F. Phase VI—Movement

Goal: Saturate the region, city or nation with churches and participate in overseas cross-cultural church planting.

Activities:

1. *Make sure that the movement is covering all ethnic pockets of the population.*
2. *Establish guidelines for self-government, self-support, and self-propagation of the movement.*
3. *Determine what cross-cultural mission projects the groups will sponsor.*
4. *Conduct prayer and praise rallies for all the groups in a grand celebration.*
5. *Establish higher levels of education for key leaders of the overall movement.*

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

Note: These are key questions to consider for each phase of the church planting process. Many of these questions will be answered throughout the training cycle.

Foundations:

- ◆ What is the mission of God on earth? How does the church fit into that mission?
- ◆ What is my personal harvest field? What does God want from me in my area?
- ◆ Who is a church planter? What is his ministry? What qualities are needed?
- ◆ What kind of church is needed to meet needs? Should it be reproducible?
- ◆ What are the main hindrances to reproductive church planting? Is there a vision?
- ◆ Who is going to help? Who is the harvest force? How do we do research?

Winning:

- ◆ How do we make contacts with key leaders? Who are they? How do we find them?
- ◆ How do we train new converts to be witnesses to their friends and family?
- ◆ How do we begin to disciple them and prepare them for ministry? What and how do we teach them?
- ◆ How do you discover their "oikos" members and begin evangelizing them?
- ◆ How many cell groups do we start before we gather them in a larger meeting?

Establishing:

- ◆ When do we baptize converts? When and who gives them communion?
- ◆ How do we get them to discover their spiritual gifts? Who will train them?
- ◆ How do you determine who are the God-gifted leaders?
- ◆ How do you keep new people from depending too much on the church planter?
- ◆ How do you establish new converts in the assurance of their salvation?
- ◆ When we gather, where do we meet? How do we invite people?

Training:

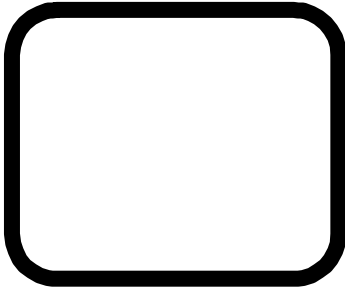
- ◆ Who are the potential key leaders? What are their gifts and abilities? Are they faithful, serving people?
- ◆ What are the areas of training that are needed? Where and how will this training be provided?
- ◆ How will it be financed?
- ◆ Where will those trained have a ministry? What are the basic needs and issues in that area? When will their ministry in that area begin? To whom will they report? What is their job description?

Multiplying:

- ◆ What research still needs to be done? Who will do it? Are there ethnic populations nearby that are still unreached with the gospel? Are there potential leaders among them that can be trained?
- ◆ What goals need to be set and published? Who is heading up the prayer effort to support this ministry?
- ◆ Who assigns and oversees all the workers? Who will train them in continuing education?
- ◆ Are there other ministries that could be included in this effort? Who should invite them to join forces? What special contribution will they make to the overall mission effort?
- ◆ Do we need any higher education ministries to train different levels of leadership for this movement? Who will do the training? How will it be financed?

Movement:

- ♦ Is the movement self-propagating, self-supporting, and self-governing? If not, what needs to be done to make sure that it is?
- ♦ What mission projects is the Lord leading us to initiate? Who are potential leaders for this effort? Do they need training? How will they be supported?
- ♦ Who are the "apostle type" leaders for the movement? How do we work together with them? How can we encourage and support them? What are their needs?



SCP VISION

LESSON 4

PRINCIPLES OF RESEARCH

OVERVIEW

☞ Context in C. P. T.
Foundations and Training

☞ Lesson Purpose
The purpose of this lesson is to study the role of gathering and analyzing information to motivate vision, approach, and practice from a scriptural and practical standpoint.

☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .

- ◆ Be able to identify, train, and empower researchers to collect and use information to fuel vision and compassion for the church planting task.
- ◆ Be able to initiate a research project in a church planting target zone.
- ◆ Know the need for and potential of research to motivate and prepare people for church planting.

☞ Lesson Outline

- 0 I. What Is Research?
- 1 II. Who Should Do Research?
- 2 III. Where Should Research Be Done?
- 3 IV. When Should Research Be Done?
- 4 V. Why Should Church Planters Do Research?
- 5 VI. How Should Research Be Done?

☞ Appendices

- 4A What Facts Should Research of the Target Area Cover?
- 4B Sample Questionnaires

☞ Suggestions to Trainers

- ◆ If possible, have a sample survey, a map and a local case study. These visual aids will help to encourage research.



PRINCIPLES OF RESEARCH

INFORMATION MAKES PEOPLE WILLING AND READY

LESSON CONTENT

I. WHAT IS RESEARCH?

A. Research Is a Way of Gathering Information

Research is gathering information that is necessary for the task of church planting and for extending the kingdom of God in a specific area. It is necessary to gather concrete data about people, their history, geography, and current situation, and why they think, believe, and act as they do. It is necessary to arrange and present the data collected so that church planters can be motivated by the real situation and need for the task of saturation church planting. Research also provides data to make intelligent decisions to plant churches in the most effective manner.

However, research must never undermine “Z”-Thinking. The goal of research is not to determine whether to plant churches, but simply, how to plant churches most effectively after evaluating the opportunities and obstacles. Jesus plants His church through those who venture to do church planting. Since He has commanded His church to grow and multiply, His church must obey in the most realistic and responsible manner, working from realistic and clear data.

Research of the harvest field, the area where church planting will be done, and the harvest force, those who will be active in church planting leads to a conclusion. This conclusion can be called, the “prophetic word.” It is the sum of what research has discovered, interpreted from God’s perspective. For example, the “prophetic word” for Joshua was, “take possession of the land” (Jos 1:1-11).

B. Research Has a Biblical Basis

As the people of God prepare to do a task in an unknown place, information is a bridge from the known to the unknown. Information helps them make the difficult first step of faith.

- ◆ Numbers 1:1-46 is an account of available men to fight in the army. God commanded Israel to fight. God promised Israel victory, but He still demanded that they count the available soldiers to carry on the fight. This allowed Israel to organize their people for possessing the land. For church planting, information obtained from research about those who are available to do the task is a necessary tool for organization.
- ◆ God commanded spies to go out and collect firsthand information on the land that Israel was to possess and saturate as recorded in Numbers 13:1-14:38. Through the spies’ observations, Israel was able to see the land that they would possess and determine what kind of strategy to use and what obstacles they would need to overcome as they invaded the land. For church planting, good research of the area where church planting will take place can indicate what type of people the churches will contain, how to approach these people, and what obstacles will need to be overcome.
- ◆ Nehemiah researched the condition of Jerusalem before ever beginning the task of rebuilding the walls of the city (Ne 1:3-4; 2:1-6). He was able to evaluate the morale of the people who would do the work, he could see what practical steps had to take place to accomplish the task, and he was able to prepare himself for the hard work ahead of him. For church planting, these same principles apply.
- ◆ Jesus went among the people and saw their spiritual needs before sending His disciples out to work among them (Mt 9:35). After firsthand research He then proclaimed a harvest. As He walked among the people and saw their overwhelming needs firsthand, He felt a deep compassion for them based on personal experience. This observation

also motivated Him to mobilize people for prayer and ministry. For church planting, firsthand research generates compassion, mobilized prayer, and ministry.

- ◆ In John 4:35, the Lord Jesus commanded His disciples to “look at” or “investigate” (the term in Greek could also mean, “investigate”) the harvest of men’s souls. Sometimes we forget how God looks at people. How do we look at people? Do we just overlook them, or do we see them as obstacles? We often get caught up in our own work, solving our own problems. It is easy to forget that God wants us to go out to people and bring them to Him. He uses the analogy of the harvest, the time when the reapers go out into the fields, harvest the ripened fruit, and bring it in to the owner of the land (Jn 4:35-38).
- ◆ Before entering into the unknown venture of missionary church planting, Paul and Barnabas went to Cyprus, Barnabas’ home, where he knew and understood the situation firsthand (Ac 13:4-5). The more familiar people are with any area, the more confidence they will have working there. Research gives knowledge, which can become a bridge from the known to the unknown. When doing research it is advisable to practice our research techniques in a familiar place before moving on to study unknown places.
- ◆ As the Lord added to their numbers, the early church kept track of the numerical growth of the churches and reported it (Ac 2:41, 47; 4:4; 5:14; 9:31). This kind of information gives a clue as to where and how God is working in the lives of people in any region.

In each of these cases research was part of God’s plan to do His work in a specific time and place with specific people

II. WHO SHOULD DO RESEARCH?

A. Researchers Must Collect Information

Researchers who collect the information should be people who love gathering facts in a thorough manner. A researcher needs to know how to obtain information and then to verify it from more than one source. Researchers need to know how to ask questions that get information.

- “ *Researchers should be people who are committed to the task of saturation church planting, so that they will know what kind of information to collect.*
- “ *Researchers need to know what kinds of questions to ask in order to get the information they need.*
- “ *Researchers need to know how to obtain demographic and statistical information.*
- “ *Researchers need to be able to organize and categorize their data in a way that reflects the goals of saturation church planting.*

B. Researchers Must Present the Information Collected

Researchers who present information must know how to compile and abbreviate it and explain it to others so that they will get an accurate picture of the harvest field and harvest force to work within the circle. However, they must present it in such a way that inspires compassion and builds confidence for what God wants to do in the circled zone. Those who present the research must be positive and optimistic and avoid being stuck on details. They must find and point out facts that will grab the attention of church planters and encourage their church planting efforts.

Refer to Numbers 13. Only Joshua and Caleb were qualified to present the research even though all 12 of the spies made observations. They all spoke from the facts, but 10 of the spies saw from a negative perspective and focused on the obstacles, forgetting God’s promises. Caleb and Joshua recognized the challenges and problems but never doubted that God was going to accomplish His will and presented a positive picture of what God would do from the facts.

- “ *Those who present research always need to find the significant facts that will correspond to what the church planters are thinking.*
- “ *They must address the negative realities to inspire compassion and organize efforts to overcome the barriers.*
- “ *They must find the open doors that God has allowed in that zone for people to talk about Jesus.*

III. WHERE SHOULD RESEARCH BE DONE?

Research should be done where church planting will take place. The first and most important step toward researching a target area is “the circle”. Find or draw a map of the target area, draw a circle around it, and find out everything possible about who and what is in the circled zone.

- ◆ Decide what will be the target area for church planting and draw a circle around it.
- ◆ Find out about everything possible in that circle.
- ◆ Begin with a manageable area for a prototype. Beginning with a smaller area builds confidence to repeat the task in greater portions and numbers.
- ◆ Map out the area.
- ◆ Modify the map to show important data such as where the churches are located and what types of churches they are, as well as other important places to the task (for example: religious centers, political centers, markets, historical places, etc.).

IV. WHEN SHOULD RESEARCH BE DONE?

A. Before the Church Planting Task

- “ *Israel sent out the twelve spies before entering the land (Nu 13; Jos 2).*
- “ *Nehemiah researched before building the walls (Ne 1:3-4; 2:1-6).*
- “ *Gideon researched to find the courageous men and the morale of the enemy (Jdg 7:1-15).*
- “ *Jesus went to the towns and villages before sending His disciples out (Mt 9:35).*
- “ *Jesus said to look at what is before you before proceeding (Lk 14:25-33). However, for church planting the battle can be won and the resources are available, for He will plant His church and no opposition can prevail (Mt 16:18).*

B. During the Church Planting Task

- “ *It is necessary to chart growth of new small groups as they grow into churches.*
- “ *It is necessary to evaluate the growth and try to determine why the church is or is not growing.*
- “ *It is necessary to chart ministry activity in the new groups.*
- “ *It is necessary to discover how people respond to the methods used to reach them.*
- “ *It is necessary to discover what are the socio-economic levels, ethnic groups, age groups, and religious backgrounds of those who have accepted the Gospel and how they compare to the population at large.*
- “ *It is necessary to discover if the church is reproducing.*

V. WHY SHOULD CHURCH PLANTERS DO RESEARCH?

A. Information Stirs Up Compassion for the People within the Circle

Jesus made the region of Galilee His circled zone. When Jesus went among the crowds He saw their physical and spiritual condition, and He had compassion on them because they were “like sheep without a shepherd” (Mt 9:35-37). Both firsthand information and reporting from personal experience helps mobilize believers in existing churches to plant new churches.

Reports that contain real life stories of people's need for the gospel help bring about unity based on love for lost people. This unity will help everyone do what they can to get involved in saturation church planting. This type of research almost always comes from firsthand experience of going among the people. Demographic or statistical information does not always produce the same results.

- “ *Church planting is a task to do in obedience to the Great Commission, but God gave us feelings. When people feel strongly about church planting among the target people, the emotional motivation will mobilize them even more.*
- “ *What type of things have you seen that can motivate compassion in others to reach the lost?*

B. Information Generates Prayer

When Jesus saw the needs He asked for prayer before anything else. Information causes people to cry out to God and depend on Him to do His work in the circle. Jesus commanded His followers to, “Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Mt 9:38).

- “ *Is this a command for spiritual giants only, or for all followers of Jesus?*

Official demographic data depends on the accuracy of the methods used to gather the data. It also depends on what the intention was for collecting the data by the agency that collected it. It is very valuable however, and provides a general idea of how to compare the situation in your circle with how the data shows the greater population to be.

E. Literature Review

If others have done similar research projects, either from the past and especially recent work, it is a tremendous help. When you find important facts that relate to church planting it is possible to check them and focus research to be more effective because of what others have discovered. Libraries may have books about the region, encyclopedias and even university research projects can give valuable data.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

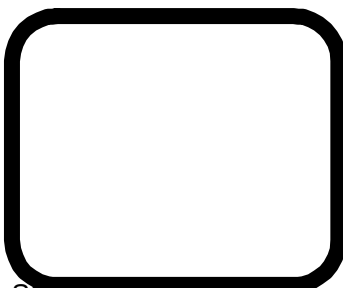
- ◆ What do you think your research will discover about your target area?
- ◆ Are you a researcher?
- ◆ Do you know people who would do well at research after you train them?
- ◆ Do you know who could present the research after you train them?
- ◆ Are those in your harvest field ready to hear the gospel?
- ◆ What are the signs?
- ◆ Is the harvest force ready to take the gospel to them?
- ◆ Where will you do your research?
- ◆ When will you begin?
- ◆ What is the “prophetic word”?

ACTION PLAN

- ◆ Begin by drawing a map with the circled target zone. Start your research of the harvest field. After researching the harvest field, begin research of the harvest force. Be prepared to present your findings of the harvest field and the harvest force at the next training. *** Note: Be sure to study Appendix 4A and learn the questions by heart. Find out through the different methods of research what the answers are. Organize your answers using Appendix 4C and present them at the next session from 4c.***

SOURCES

- ◆ Wingerd, Ray A. Jr. 1992. *DAWN Research Handbook: Principles of Research for a DAWN Project*. N.p.:n.p.
- ◆ *Kui Kristlik on Eestimaa?* (How Christian is Estonia?). Research project of the status of Christianity in Estonia. For information contact Merike Uudam, Kungla 16, Tartu, EE2400, Estonia Tel/Fax: +372-7-428898.

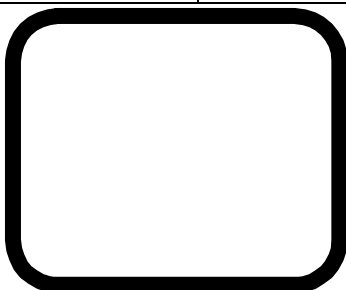


**SCP VISION
APPENDIX**

2A

GREAT COMMISSION PARALLEL PASSAGES

	PREAMBLE	COMMAND	PROMISE
MATTHEW 28	All power has been given unto me in heaven and on earth (18).	Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you (19) (20).	Lo, I am with you always, to the end of the age (20).
MARK 16	(the testimony of the resurrection) (9).	Go into all the world and preach the Gospel to the whole creation (15).	He who believes and is baptized will be saved; but he who does not believe will be condemned (16).
LUKE 24	It is written that the Christ should suffer and on the third day rise from the dead (46).	Repentance and forgiveness of sins should be preached in his name to all nations, beginning in Jerusalem. You are witnesses of these things (47-48).	I send the promise of the Father upon you, but stay in the city until you are clothed with power from on high (49).
JOHN 20	Peace be with you. When he had said this, he showed them his hands and side. Then the disciples were glad when they saw the Lord (19) (20).	As the Father has sent me, so send I you (21).	Receive the Holy Spirit (22).
ACTS 1	He presented himself alive by many proofs... it is not for you to know times or seasons which the Father has fixed by his own authority (3) (6) (7).	You shall be my witnesses, in Jerusalem and in all Judea and Samaria and to the end of the earth (8).	You shall be baptized with the Holy Spirit (5) ...You shall receive power when the Holy Spirit is come upon you (8).



SCP VISION
APPENDIX

4A

WHAT FACTS SHOULD RESEARCH OF THE TARGET AREA COVER?

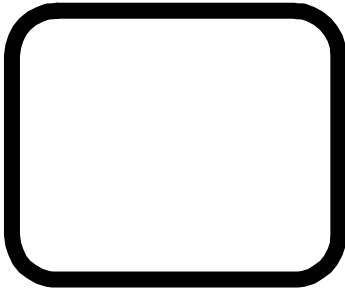
I. INFORMATION ABOUT THE HARVEST FIELD—THE PEOPLE AMONG WHOM AND THE PLACE WHERE CHURCH PLANTING WILL BE DONE

- ◆ How many people live there?
- ◆ What is their socio-economic status?
- ◆ What ethnic groups are there?
- ◆ What geographic markers are significant? For example, Railroad tracks run through a neighborhood of a city where research will be done. On one side of the tracks the people are much wealthier than the other side. Another example may be that because a city is surrounded by beautiful mountains, they usually go out of the city on Sundays.
- ◆ What is the predominant religion?
- ◆ How do people generally view God?
- ◆ How do people generally view the church? Jesus? Heaven and Hell?
- ◆ What are the most positive qualities of the culture?
- ◆ What do they consider beautiful?
- ◆ What brings them joy?
- ◆ What are their major celebrations?
- ◆ What are their hopes and dreams?
- ◆ What are their predominant sins?
- ◆ What are their fears and disappointments?
- ◆ What is family life like?
- ◆ How do people arrive at major decisions?
- ◆ What exists in their own culture, customs, beliefs, or practices that points to the message of Christ as a redemptive analogy?
- ◆ What authorities and media do they seriously respect?
- ◆ What are three of their favorite proverbs? Through proverbs it is often possible to discover ideals and values the people hold as well as their outlook on life.

II. INFORMATION ABOUT THE HARVEST FORCE—THOSE WHO WILL MOBILIZE TO PLANT CHURCHES IN THE TARGET AREA, OR HARVEST FIELD

- ◆ How many Bible preaching (evangelical) churches in the circle are there?
- ◆ What size are those churches?
- ◆ How recently planted are the churches in the circle?
- ◆ What ministries are the churches in the circle presently active in?
- ◆ What types and denominations are they?
- ◆ What is the history of the Gospel inside the circle?
- ◆ What is the growth rate of Evangelical churches and number of believers in the circle? How does that compare with the rest of the country?
- ◆ What relationships exist between the churches in the circle? Are they unified or divided?
- ◆ What is the vision of the churches in the zone for evangelism within the circle?

- ♦ What outside ministries have a vision for the circle?
- ♦ What are the spiritual gifts of the church planting team?
- ♦ What is the position of the mother church toward the new church plant?
- ♦ What is the financial arrangement for planting this church? What is the plan for the church to become financially self - sufficient?
- ♦ How strong is the prayer base for church planting in the circled zone?



**SCP VISION
APPENDIX**

4B

SAMPLE QUESTIONNAIRES

I. SAMPLE QUESTIONNAIRE ONE: LOCAL CHURCH SURVEY

A. Profile

1. *Name of the church* _____
2. *Denomination (Confession)* _____
3. *Church Address / Location* _____
4. *Where the church meets: Owned by church* _____ *Rented* _____
5. *Date Founded* _____ *Date Registered* _____
6. *Name of church pastor/ leader* _____ *Age* _____
7. *Does the pastor / leader work in another profession?* Yes _____ No _____
8. *Main language spoken in the church* _____ *Other?* _____
9. *Present number of members* _____
10. *Average number of attendees* _____

B. People

1.	<i>Attendees</i>		<i>Believers</i>		<i>Members</i>	
Age	M	F	M	F	M	F
0-7						
8-17						
18-23						
24-30						
31-55						
55+						

Assumptions:

- “ *All attendees are not believers and / or members.*
- “ *The number of attendees should be higher than believers and members.*
- “ *A person can attend and be a believer, but not necessarily be a member.*
- “ *A member must be a believer.*

(The number of believers should be less than the number of attendees and higher than the number of members.)

2. *Number of baptisms:* 92 _____ 93 _____ 94 _____ 95 _____ 96 _____ 97 _____
3. *Number of families (husband/wife) who attend the church:* _____

C. Program

1. Check all the activities provided by the church and note participation in them

Activity	Church Provides	Number Who Participate
Sunday School (by age groups)		
Worship		
Youth groups		
Children's groups		
Women's group		
Men's group		
Missions		
Evangelism		
Discipleship training		
Home Bible study group		
New believer training		
Leadership training		
Teacher training		
Prayer Meeting		
Choir		
Army ministry		
New church ministry		
Literature ministry		
TV/radio ministry		
Prison ministry		
Drug/alcohol ministry		
Hospital ministry		
Orphanage ministry		
Elderly care ministry		
Prayer ministry		

2. Is ministry participation according to spiritual gifts? Yes___ No___ Some___

D. Plan

1. Are there specific ministry plans for this year? Yes___ No___

2. What are these plans?

3. Have plans been started for next year? Yes___ No___

4. What are these plans?

5. Is there a leadership team that plans for the church? Yes___ No___

6. Does the church have a purpose statement? Yes___ No___

7. Does the church have a financial plan? Yes____ No____
8. Does the church have a spiritual growth plan for believers? Yes____ No____
9. Does the church cooperate with other churches? Yes____ No____
10. Does the church cooperate with other denominations? Yes____ No____

II. SAMPLE QUESTIONNAIRE TWO: GATHERING INFORMATION IN A TARGET AREA OR "CIRCLE"

A. Who?

1. Are there any special groups of people in the church's "circle of influence"?

2. Is there any one class of society that predominates in the "circle"? Yes___ No___

3. If "yes", which one?

B. What?

1. What are the outstanding characteristics of the church's "circle"?

2. What special events, local holidays or celebrations are practiced by the people in the "circle"?

3. What are the most pressing needs of the people within the "circle"?

Economic___ Spiritual___ Moral___ Social___ Educational___ Cultural___
Family___ Religious___

4. What types of religious groups are present within the church's "circle"?

Orthodox___ #___ Baptist___ #___ Pentecostal___ #___ Roman Catholic___
#___ Lutheran___ #___ Other Protestant___ #___ Nondenominational___
#___ Moslem___ #___ Foreign mission groups___ #___ (please note what
groups these might be:___)

5. Is the church trying to address the needs listed in #3? Yes___ No___

6. If so, what specifically is the church doing to minister to the needs of their "circle"?

7. Does the purpose statement of the church indicate a desire to address the needs of their "circle"? Yes___ No___

8. Does the church's ministry plan show a concern for ministering holistically to their "circle"? Yes___ No___

C. How?

1. Does the church identify with its "circle"? Yes___ No___

2. If "yes", how?

3. If "no", what can the church do to begin identifying with its "circle"?

4. Are the church's activities designed to reach out to its "circle"? Yes___ No___

5. How does the church relate to other evangelical Protestant Christian churches within its "circle"?

Relates well with all___ Relates well with some, but not very well with others___
Does not relate well with any___

D. Resources

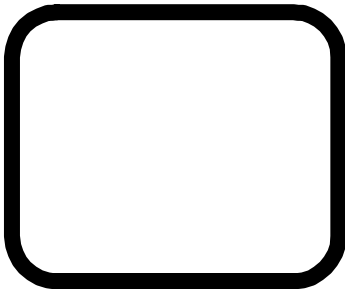
1. What kinds of resources are available to the church in its "circle"?

TV /Radio___ Literature___ Publishing houses___ Official permission for "helps"
ministries___ Other evangelical Protestant Christian groups to partner with in ministry
(other local churches___ foreign mission agencies/organizations___ clubs___
centers___ associations___ educational institutions___)

2. *What groups does the church presently partner with in special ministry projects?*

3. *Have efforts been made by the church to talk with other churches within the "circle" about reaching the unsaved within the "circle" for Christ? Yes___ No___*
4. *Would the church leadership be willing to work with the other churches and organizations to reach everyone within the "circle" for Christ? Yes___ No___*
5. *If "yes", when will they try to gather the "circle resources" to talk about fulfilling the Great Commission within their "circle"?*

6. *If "no", why?*



SCP VISION
APPENDIX

4C

SHARING OF RESEARCH

A FORM FOR ORGANIZING DATA FROM RESEARCH

This exercise is a tool to organize data from research of the target zone for presentation and evaluation. This should be shared with all who will participate in church planting in the zone through prayer, giving, and going to plant churches there. This follows the initial research and precedes its evaluation.

This form of Arranging the data allows those involved in church planting to more clearly understand the context of the target zone. It will look at the data from statistical information, information regarding the harvest force, the harvest field and answers to specific questions regarding the target zone.

- I. DATA FROM STATISTICAL RESEARCH OF THE TARGET ZONE HELPS TO DISCOVER A "PROPHETIC WORD" FOR CHURCH PLANTING IN THE REGION.
 - A. Describe the tools used to collect the statistical data. Note the source, content, where obtained, and how old.
 - Census information
 - Previous Research
 - Books
 - Interviews
 - First hand information
 - B. Produce the data obtained in research.
 - List cities, towns, villages, and neighborhoods in the target zone.
 - List their population in number of residents.
 - List the population broken down into age groups.
 - Number, denominations, and location of churches
- II. DATA ABOUT THE CHURCHES IN THE TARGET ZONE TO CONSIDER HOW TO MOBILIZE CHRISTIANS IN THE TARGET ZONE FOR SATURATION CHURCH PLANTING.
 - A. Describe the numerical size of churches in the target zone by denomination and location.
 - B. Describe the history of Christian ministry in the target zone.
 - The kind of religious work has been done in this zone throughout history
 - Different movements throughout this history
 - Churches started in the last 100 years,
 - 50 years,
 - 25 years,
 - 10 years,
 - 5 years,
 - 2 years,
 - and the present time
 - C. Describe the status of Christian workers in the target zone.
 - List how many pastors, priests, and professional Christian leaders are in the target zone.
 - List how many trained lay leaders are there.
 - List what the churches financial giving practices are like.
 - List what kind of prayer is taking place
 - List what kinds of ministry the churches and their leaders specialize in.
 - D. Describe the tools used to collect the statistical data. Note the source, content, where obtained, and how old.
 - Census information
 - Previous Research
 - Books
 - Interviews
 - First hand information
- III. DATA ABOUT THE POPULATION IN THE TARGET ZONE TO DEVELOP STRATEGIES FOR EVANGELISM IN THE TARGET ZONE.
 - A. Describe their socio - economic situation.

- List their average salary and how it compares the rest of their nation.
- List their professional occupations and trades.
- List their general educational and literacy levels.
- List what kind of homes they live in i.e. large, medium or small houses, apartment blocks, etc.
- List their infrastructure status such as conditions of parks, roads, availability of electric, telephone, and electricity services.
- B. Describe their ethnic diversity
 - List ethnic groups and their percentage of the population.
 - List the languages they speak.
 - List their major celebrations and holidays.
 - List their traditional religions and percentage of the population that adhere to them.
- C. Describe their lifestyle.
 - List what their family life is like.
 - List what they do for diversion, fun, sport, and recreation.
 - List what they prefer in art, architecture, and music.
 - List their strong qualities in character and achievements.
 - List their predominant sins.

- D. Describe the tools used to collect the statistical data. Note the source, content, where obtained, and how old.
- Census information
 - Previous Research
 - Books
 - Interviews
 - First hand information

IV. DATA FROM SPECIFIC QUESTIONS ABOUT THE TARGET ZONE FOR DEEPER ANALYSIS.

- List significant geographic markers. For example, Railroad tracks run through a neighborhood of a city where research will be done. On one side of the tracks the people are much wealthier than the other side. Another example may be that because a city is surrounded by beautiful mountains, they usually go out of the city on Sundays.
- List how people in the target zone generally view God?
- List how do people in the target zone generally view the church; Jesus; Heaven/Hell.
- List what are their hopes and dreams.
- List what their fears and disappointments are.
- List how do people arrive at major decisions.
- List what exists in their own culture, customs, beliefs, or practices that points to the message of Christ as a redemptive analogy.
- List what authorities and media do they seriously respect.
- List what three of their favorite proverbs are. Through a people's proverbs it is often possible to discover ideals and values a people hold as well as their outlook in life.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ After doing and organizing research, do you feel you understand the target zone, the people in it and how to approach them better for evangelism and church planting?
- ♦ Do you have a clearer understanding of how to mobilize Christians to do Saturation Church Planting in the target zone?

ACTION PLAN

- ♦ Study your data and begin to formulate a strategy for Church Planting and evangelism in the target zone.

CHURCH

LESSON 1&2: BIBLICAL FOUNDATIONS FOR THE CHURCH

- 0 I. The Church in God's Plan
- 0 II. God's Plan For the Ages
- 0 1A Study on Matthew 16:18 "I Will Build My Church"

LESSON 3: THE PURPOSE OF THE CHURCH

- I. Introduction
- II. The Purpose-Oriented Church
- III. Paradigms for Understanding the Purpose of the Church
- 0 3A. The Outward Purpose of the Church
- 0 3B. Great Commission Worksheet

LESSON 4: THE PURPOSE OF THE CHURCH

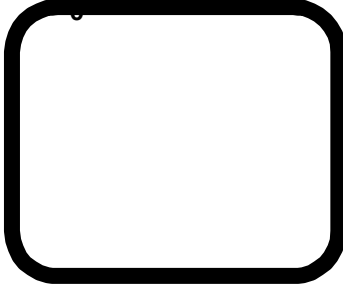
- 0 I. A Purpose Orientation to Church: Why Our Church Exists
- 0 II. Writing A Church Purpose Statement

LESSON 5: FORM AND FUNCTION

- I. Introduction
- II. Form and Function in Culture

III. Form and Function in the Church

05A Form and Function Applied (Inductive Study of Acts 2)



THE CHURCH

LESSON 1&2

BIBLICAL FOUNDATIONS FOR THE CHURCH

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this lesson is to set forth the biblical foundations for the Church, in the light of God's Kingdom and Redemptive purposes.

☞ Desired Outcomes

When he has mastered the content of this lesson, each participant will ...

- ◆ Understand the place of the Church in the light of God's Kingdom and Redemption program, and consider foundational concepts regarding the Church.
- ◆ Be grateful to God for His Sovereign plan for the ages, and for his own personal participation in this plan.
- ◆ Be challenged to consider the role His church planting work has in the bigger picture of God's purposes.

☞ Lesson Outline

0 I. God's Plan For the Ages

0 II. The Church in God's Plan

☞ List of Figures

1.1 Comparison Between Nation and Church

1.2 The Church is God's Plan for World Evangelization

☞ Appendix

1A Study on Matthew 16:18 "I Will Build My Church"

☞ Suggestions to Trainers

- ◆ This lesson requires two hours to teach.



BIBLICAL FOUNDATIONS FOR THE CHURCH

“GOD’S PLAN FOR THE AGES”

LESSON CONTENT

I. GOD’S PLAN FOR THE AGES

A. God’s Eternal Kingdom (Ps 10:16; 103:19)

The Bible describes God as the Eternal King, sovereign over all creation. God’s Kingdom can be described as the realm over which He rules, exercising sovereign and kingly authority. The display of His glory in His rule was the supreme good (Ps 29:10; Da 2:20-21; 4:34-35; 5:21).

B. The Cosmic Rebellion

All of God’s creation was good, but at some point, sin entered into creation. When and how this happened is not clearly stated in the Bible, but certain passages seem to allude to this fact.

The prophet Isaiah, in addressing the king of Babylon, seems to be making an analogy between the pride of the king of Babylon and that of a fallen “morning star” (Isa 4:14:4-21). This morning star tried to make himself like the Most High. Many biblical scholars see this as a reference to the Fall of Satan, a created angelic being who wanted to be like God.

A related passage is found in Ezekiel 28:11-17 where the King of Tyre is being addressed. The description seems to go beyond him to address a guardian cherub who was on the mount of God and was blameless in all his ways. Because of his pride, he was cast down.

C. The Earthly Rebellion

When God created the earth, authority to rule over it was delegated to Man (male and female Ge 1:26). Man, created in God’s image to have fellowship with Him, had freedom of choice (Ge 1:28; 2:7). Because true fellowship involves moral choice, the man and woman were tested by being forbidden to eat a certain fruit in the garden. Tempted by Satan to be like God, they chose deliberate disobedience over compliance. By this deliberate act, Man declared his independence from and opposition to the will of God. Results of Man’s sin were

- “ *Fellowship with God was broken.*
- “ *The image of God in the man and woman was marred.*
- “ *Man experiences physical and spiritual death.*
- “ *The woman experiences suffering in childbirth.*
- “ *The man experiences painful toil.*
- “ *The ground (nature) was cursed (Ro 8:22).*
- “ *Fellowship between the man and the woman was broken.*
- “ *Rule over the earth was usurped by Satan who became “the god of this world” (theological deduction).*

D. God’s Redemptive Plan

In His divine wisdom, love, and grace, God provided the solution for sin’s results:

- “ *The Redemption of Man, restoring him to the image of Christ (2Co 3:18).*
- “ *The Restoration of fellowship between God and Man and between man and woman (1Jn 1:3-7).*
- “ *The Restoration of God’s reign over the earth (Rev 11:15) and man’s reign with him (Rev 22:5)*
- “ *The creation of a new earth (Rev 21:1)*

God announced His solution over sin with His the judgment of the serpent in Genesis 3:15. God’s solution to man’s sin is the redemptive work of Jesus Christ (Col 1:20; 2:9). In Jesus Christ, God is reconciling people to himself, restoring their relationship with Him. This ministry of reconciliation he has given to His church.

II. The Church in God's Plan

Much discussion has centered around the relationship between the Church and Israel. Some emphasize their similarity, viewing them as one people of God in different times. In this sense, Israel is a "spiritual" people, and the Church is the New Israel. Others view Israel and the Church as distinct phases in God's kingdom and redemptive programs, with both being "the people of God." Regardless, the New Testament never confuses Israel and the Church. The Church is a religious Body composed of people from every nation; Israel points to a nation descended from the loins of Abraham. It is important to understand the difference between Israel and the Church, as it relates to church planting and evangelistic strategy.

A. Comparing the Nation of Israel with the Church

1. The Nation of Israel

In Genesis 12:1-2 God promised Abraham that through him He would build a great nation and that through him all the nations of the earth would be blessed. The nation He had promised was Israel. One of Israel's kings, David, was promised that his kingdom would be eternal (2Sa 7:8-16). The New Testament declared that Jesus was the "son of David" through whom these promises would be fulfilled.

One of Israel's purposes was to be the bearer of the Messiah (King). Paul summarizes it like this: "... the people of Israel. Theirs is the adoption as sons; theirs the divine glory, the covenants, the receiving of the law, the temple worship and the promises. Theirs are the patriarchs, and from them is traced the human ancestry of Christ, who is God over all, forever praised!" (Ro 9:4-5).

2. The Church

The Church is the instrument of God chosen to bear the good news of the Gospel to the ends of the earth. "Through the church the manifold wisdom of God is made known to the rulers and authorities in the heavenly realms according to his eternal purposes which he accomplished in Christ Jesus, our Lord." (Eph 3:10-11)

B. Contrasting the Nation of Israel with the Church (Figure 1.1)

1. The Nation of Israel

The orientation of the "Nation" was *centripetal*. God's plan placed Israel as a light to the nations, to which the nations would **COME** to see and hear of His glory. (See Figure 1.1). To participate in His glory meant to come to the Nation.

- ◆ Growth by addition (birth, take by force, God-fearers)
- ◆ Centralized plan- "when they come to this House"
- ◆ God's glory temporarily residing in Jerusalem (1Ch 28; 2Ch 6-7)
- ◆ God's plan for Israel was temporary

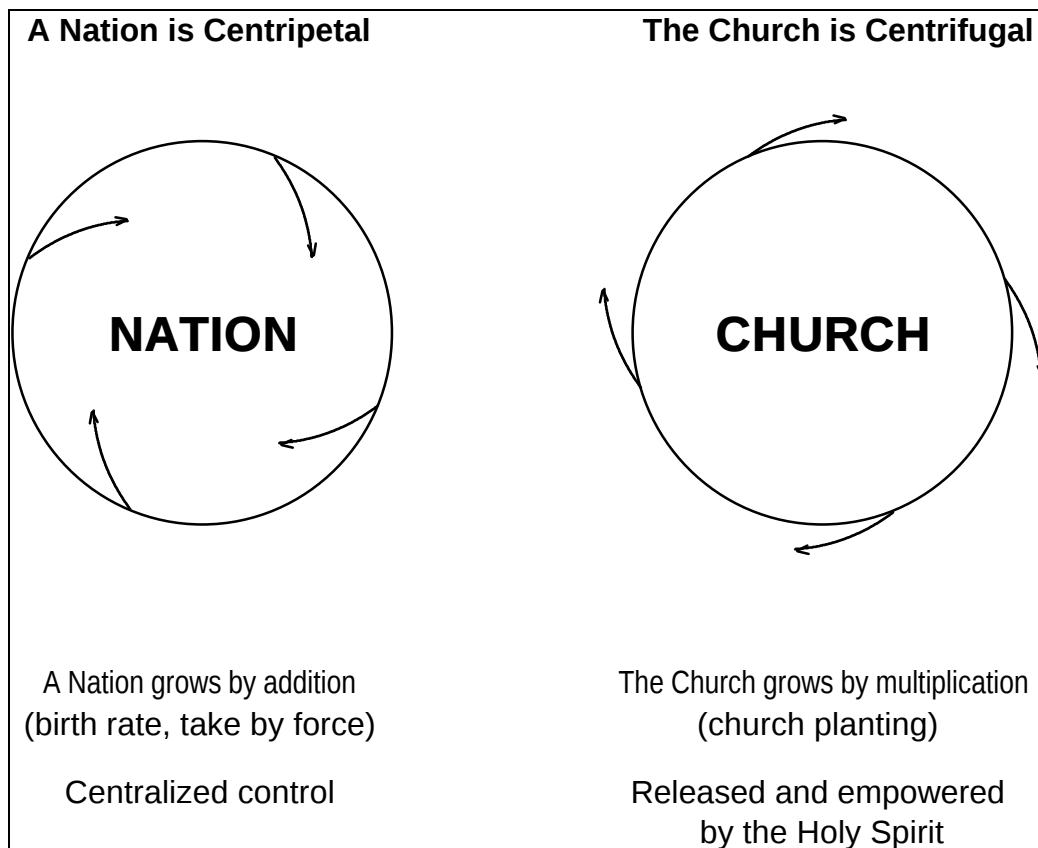


Figure 1.1: Comparison Between Nation and Church

2. The Church

The orientation of the Church is *centrifugal*. God's plan places the Church as a Light to the nations (See Figure 1.1). The people of the Church are to **GO** and be salt and light among the nations (Mt 5:13-14; 28:18-20).

- ◆ Growth by multiplication (conversion, church planting)
- ◆ Decentralized plan - "... into all the world"
- ◆ Released and empowered by the eternally indwelling Holy Spirit (Ac 1-2); God's glory residing in the hearts of men (2Co 3)
- ◆ Eternal Bride of Christ, fulfilling the mandate for fellowship with God in creation.

The Church is God's plan to reach the world today, to manifest His progressive victory over Satan, and to enfold those who would be part of the "people of God." (See Figure 1.2). The Apostle Paul makes it clear that the plan whereby Jew and Gentile alike become members of one spiritual organism called 'The Church' does not mean that the promises to Israel as a nation have been completely nullified. The blindness of their eyes and hardness of heart are partial and temporary. One day "all Israel shall be saved" (cf. Ro 11:25-26), but the Church and Israel are to be distinguished.

- (1) What are the implications of the Church as centrifugal? What might this suggest for evangelism? for ministry in our communities? for worship? for fellowship?
- (2) How has an Old Testament (centripetal) understanding of the Church affected its vitality? its programs? its leaders? its outreach? When is such an understanding of the local church appropriate? Why?
- (3) How does your place as a leader relate to the evangelistic vitality of those you lead? What will you do to consistently set forth before your leaders and core group a model of "going"? Are you expecting of others what you yourself do not practice?

The Church is God's Plan for World Evangelization

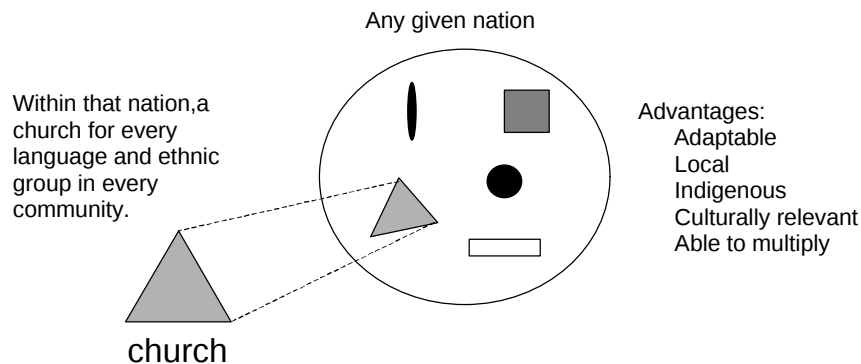


Figure 1.2: The Church is God's Plan for World Evangelization

- C. The Church in this Age- **The Church was not mentioned in the Old Testament. Paul refers to it as a “mystery” (something previously unrevealed- see Eph 3:9; Ro 16:25-26; Col 1:25-26). It began on the Day of Pentecost, and will continue into eternity. Consider the following-**

1. The People of the Kingdom

In Mt 16:19, the Church is viewed as being given the “keys to the Kingdom of Heaven.” Jesus uses the Church to open the doors of the Kingdom. He said He would take the Kingdom from the Jews and give it to a people that will produce the fruit of it (Mt 21:43). This new people is the Church. But what is the Kingdom? It is the dynamic reign or kingly rule of God, over the realm or sphere in which this rule is experienced. The Church is the community of the King, but never the Kingdom itself. The Kingdom is the rule of God; the Church is the community of men and women submitted to this Kingship. The apostle Paul states in 1 Corinthians 15:24-28 that Jesus is presently reigning until He has put all of His enemies under His feet. Then He will hand over the Kingdom to God the Father. He (God) is rescuing men and women from the domain of darkness, bringing them to the kingdom of our God and Christ (Col 1:13-14). Our prayer should be that “your Kingdom come, your will be done on earth as it is in heaven.” Jesus’ message was “From that time on Jesus began to preach, ‘Repent, the Kingdom of God is near’ (Mt 4:17, 23; 9:23; Lk 4:43). It was also His main topic after the resurrection (Ac 1:3). He sent 12 and 70 out to preach the message of the Kingdom (Lk 9:2; 10:9). The early Christians and Paul preached “the kingdom of God” (Ac 8:12; 19:7; 20:25; 28:23). This message of the Kingdom is to be preached in the whole world, and then the end shall come (Mt 24:14).

- a) Do a personal study of 1 Peter 2:9-10. What does this passage tell you about the Church as “the people of God?”
 - b) How do the “Church” and the Kingdom differ? How are they similar?
2. Fulfilling The Purpose of God

The period of time between the first and second coming has been called “the Church Age,” or the time when God is at work to accomplish His Kingdom and Redemptive purposes through His Church.

- ◆ He *promised* that He would build His Church (Mt 16:16-18).
- ◆ He *provided* for the Church, giving Himself in death on the cross, that the Church might be born and grow (Eph 5:25; Jn 12:24). He rose from the dead, victorious over the 2 principle enemies of mankind (sin and death), as the “first fruits” of those who believe (1Co 15:20-23).
- ◆ He is *sanctifying* (calling out) His Church, preparing it for its final presentation and purpose (Eph 5:26-27)
- ◆ He will *glorify* His Church in the presence of the Father and the holy angels (1Th 4:13-18; Rev 4-6).
- ◆ The Church is not a plan “B,” after Israel’s “failure” to accomplish a plan “A,” or an afterthought in the mind of God. He *planned* for it in eternity, provided for it by the death and resurrection of His Son, Jesus (Eph 1:19-23). Christ *prepared* for its formation and development by instructing His followers as to their mission (Jn 16:5-15; Mt 28:18-20). He *created* it on the Day of Pentecost (Ac 2:1-13) and *empowered* (Ac 1:8) it with His forever indwelling Holy Spirit.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Why is the cross so foundational to the Church? (Col 1:20-22)
- ◆ Why is the resurrection of Christ so important to the Church? (1Co 15)
- ◆ In what sense is the Church “new?” How does this idea relate to Rev 21:5?
- ◆ The Church belongs to Christ. What are the implications? Do we exist to serve ourselves?
- ◆ The Church exists for the world (Eph 3:1-10). What are the implications?
- ◆ Christ is the Head of the Church. What are the practical implications of this? (Eph 1:23; Col 1:18)
- ◆ How do we let Him be both Lord and Master on a practical level?
- ◆ Study some of the metaphors, used to describe the church. Which of these is more meaningful to you personally. (Eph 2:15, 19, 21; 1Pe 2:9-10)

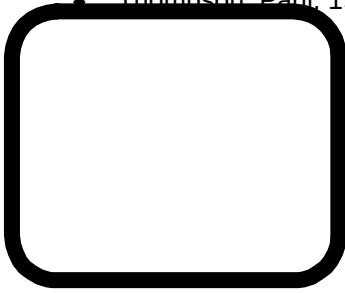
ACTION PLAN

- ◆ How is God at work in your country to fulfill His promises? What has God done in the past year, 5 years, or 50 years, that reveal His faithfulness to build His Church? Write at least 10 observations to show God’s faithfulness in your country context.
- ◆ See Church Appendix 1A; “Study on Matthew 16:18”. Study this passage, and interact with the implications for you and your ministry. Share your responses with someone on your leadership team or core group.

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THE CHURCH

LESSON 3

THE PURPOSE OF THE CHURCH

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this lesson is to set forth the Purpose of the Church and to consider the application of this purpose in the light of the church planting ministry. Church planters are encouraged to develop their own purpose statement for the emerging church plant.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Be aware of the biblical purposes for the Church.
- ◆ Know that God has given in Scripture a clear statement of why the Church exists.
- ◆ Recognize that a clear understanding of the Church's purpose will affect the way the church planter approaches the church planting task and ministry.

☞ Lesson Outline

0 I. Introduction

0 II. The Purpose-Oriented Church

0 III. Paradigms for Understanding the Purpose of the Church

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- ◆ Make overheads of the various church purpose paradigms. Be sure that participants can clearly articulate the inward and outward purposes of the church.



THE PURPOSE OF THE CHURCH

WHY DOES THE CHURCH EXIST?

LESSON CONTENT

I. INTRODUCTION

The West is sick. It has largely embraced the tenants of secular, humanistic culture without acknowledging it. The problems of materialism, hedonism, skepticism, individualism, relativism, pessimism and uncertainty have become part of the fabric of daily life. The love of money, the rush to pleasure and the bent toward personal fulfillment pervades every aspect of modern life. The average Westerner believes that Christianity does not belong (either now or in the future) in their world. With the fall of the Berlin Wall, the West is rushing into the East and many (by choice or by necessity) in these former Communist lands are embracing the black widow of this decadent culture. The sting is very real.

A spiritual need exists today of incredible proportion. Cults and false religions are pouring into this vacuum produced by secular, humanistic culture. The New Age, Hinduism and Islam are rapidly growing. They are following the footsteps of businessmen and politicians to give answers to the heart cries of people. Neo-paganism, new moralities, endangered families and a fresh wave of hopelessness and despair are knocking on the door of the former Communist empire, even as many rush to get rich quick and experience “the good life.”

Many churches in the West are sick. This is a spiritual epidemic, with church attendance dropping throughout America dramatically since the mid-1950's. Nominal Christianity abounds. People segregate their Christian lives from their normal lives, attend church for cultural reasons or on event days only (e.g. Christmas and Easter). There is a clear absence of an abiding, vital relationship with a personal living Savior. For many, Christianity is only a veneer. Inside people are very much in despair. Why such nominality? There are many reasons given—liberal theology, anemic influence, inflexible forms, hierarchical structures, alienated youth and above all, an overwhelming sense of a lack of purpose.

A breakthrough is needed. God is infusing new life and hope into His Church all over the world. Many are leaving behind the parish concept of the Church, to pursue fresh forms and expressions of New Testament faith. They are tired of performance and seeking instead to penetrate the lost man's world where he lives. They are renouncing out-dated forms for contemporary functions. “Survival” is turning into “strategic thinking,” “maintenance” to “multiplication.” Tired of the treadmill of success, they are running after God Himself in true-hearted spirituality. “Doubt” is turning to “dare” and “guilt” into “grace.” New and old churches and denominations in countries around the world are finding a new sense of purpose in a post-Christian World. What characterizes these churches?

- ◆ They are purposeful and expectant.
- ◆ They are faithful and flexible, innovative yet true to Scripture.
- ◆ They are gracious and relational, emphasizing God's love and forgiveness.
- ◆ They are attractive and engaging the growing urban populations.
- ◆ They are joyful and celebrative (and people are looking for this).
- ◆ They are vital and dynamic, equipping people for real life ministry.
- ◆ They are growing and reproducing, planting new churches.

II. THE PURPOSE-ORIENTED CHURCH

For churches to be truly effective in today's world, they must have a clear sense of purpose.

A. The Church Has a Purpose

The idea of purpose might be described as “the end to which our efforts take us.” Any organization has a purpose. A business exists to make money through the sale of goods or services rendered. The government of a country exists to protect its citizens and rule its people. The Lord Jesus serves as a great model in the area of purpose. He knew why He came to earth and where He was going—He had a great purpose. “The Spirit of the Lord is on me, because He has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor” (Lk 4:18-19). He spoke of His sacrificial death often as the reason for His coming (Mt 16:21). He also spoke of establishing His Church (Mt 16:18). He died and rose again, victorious over death and Satan's schemes. He sent His Spirit to eternally indwell men's hearts and to create His Bride for all eternity (Ac 2:1-47). He has established His Church with a purpose in mind. It is a wonderful purpose, fixed in eternity past, destined for a glorious future.

The purpose for the Church is clearly stated in Scripture. It is vital that every church planter understand the biblical purpose for the Church and think through this purpose in the light of his own church planting work and mission.

B. The Purpose of the Church

1. Ultimate purpose: Exalt the Lord

The Bible teaches that there is an ultimate purpose to which all creation moves—it is God's own glory. God's glory represents all that is true of Himself—His nature, attributes, character and actions. God's own glory is His chief aim for eternity and Man's chief purpose for existence. He is working out His eternal purposes toward this end. God's own glory is the final purpose of the Church (Ro 15:6,9; Eph 1:5ff; 2Th 1:12; 1Pe 4:11).

God is glorified (revealed, made known) when we worship Him (Jn 4:23), offer prayer and praise to Him (Ps 50:23) and live a godly life (Jn 15:8). “Whatever you do, do all to the glory of God” (1Co 10:31). This is true for individual Christians and for His Church.

- ◆ What does it mean for you to glorify God?
- ◆ How does the Church glorify God?
- ◆ How is God glorified in our midst?
- ◆ What are some examples of God being glorified in the Old and New Testaments?

2. Outward purpose: Evangelize the lost

The Bible clearly teaches that there is an outward purpose for the Church, to be accomplished in this age. It is a purpose that places the Church's focus and efforts outside of itself. It is the reason Jesus came—to reach a lost and dying world (Lk 19:10). Jesus said, “As the Father has sent Me, so I now send you” (Jn 20:21). This outward purpose of the Church is outreach to the lost - evangelism and mission.

Perhaps no two portions of Scripture better state the outward purpose of the Church than the “Great Commission” passages of Matthew 28:18-20 and Ephesians 2 and 3. (See Appendix 3A)

3. Inward purpose: Edify the laborers

The Bible teaches that the Church also has an inward purpose. It is the edification or building up of its members. The bulk of the New Testament epistles were written to believers to strengthen them in their Christian life and ministry so that they could accomplish the outward purpose of reaching a lost and dying world.

Ephesians 4:11-16 is a study on the inward purpose for the Church—its own edification. The training and equipping of God's people as a gathered community (in worship, teaching, fellowship and nurturing functions) leads to the accomplishment of the outward purpose, making disciples.

- ◆ Leadership is given (v. 11) to equip the saints for ministry (v. 12), not to do the work of ministry themselves. What are the implications of this vital truth for your church planting work? How will this affect how you do what you do?

- ◆ What observations do you make from this passage about planting a church? Write them now.

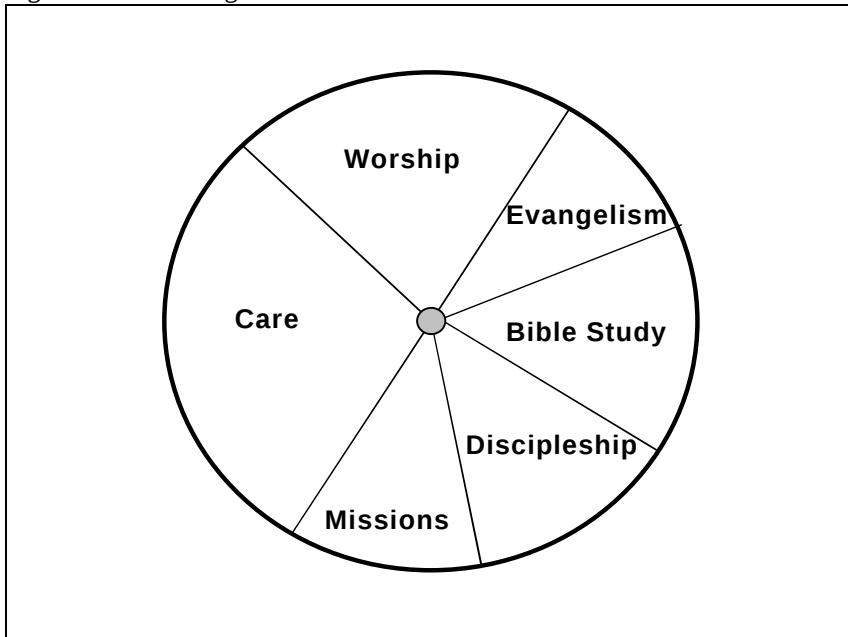
III. PARADIGMS FOR UNDERSTANDING THE PURPOSE OF THE CHURCH

The outward and inward purposes of the church can be simply stated as evangelism and edification. The people of God gather for edification, in order to scatter to do the work of evangelism. These are interrelated purposes. One cannot exist apart from the other. The inward purpose (edification) serves the outer purpose (evangelization of the lost) and both purposes serve to glorify God. As followers of Jesus gather for the inward purpose of edifying one another (Eph 4:11-16), loving one another (Jn 13:34-35), and practicing the functions of the New Testament church (Ac 2:42-43), they are better equipped for the outward task of outreach and ministry to the lost world.

A. The Program-Centered Church

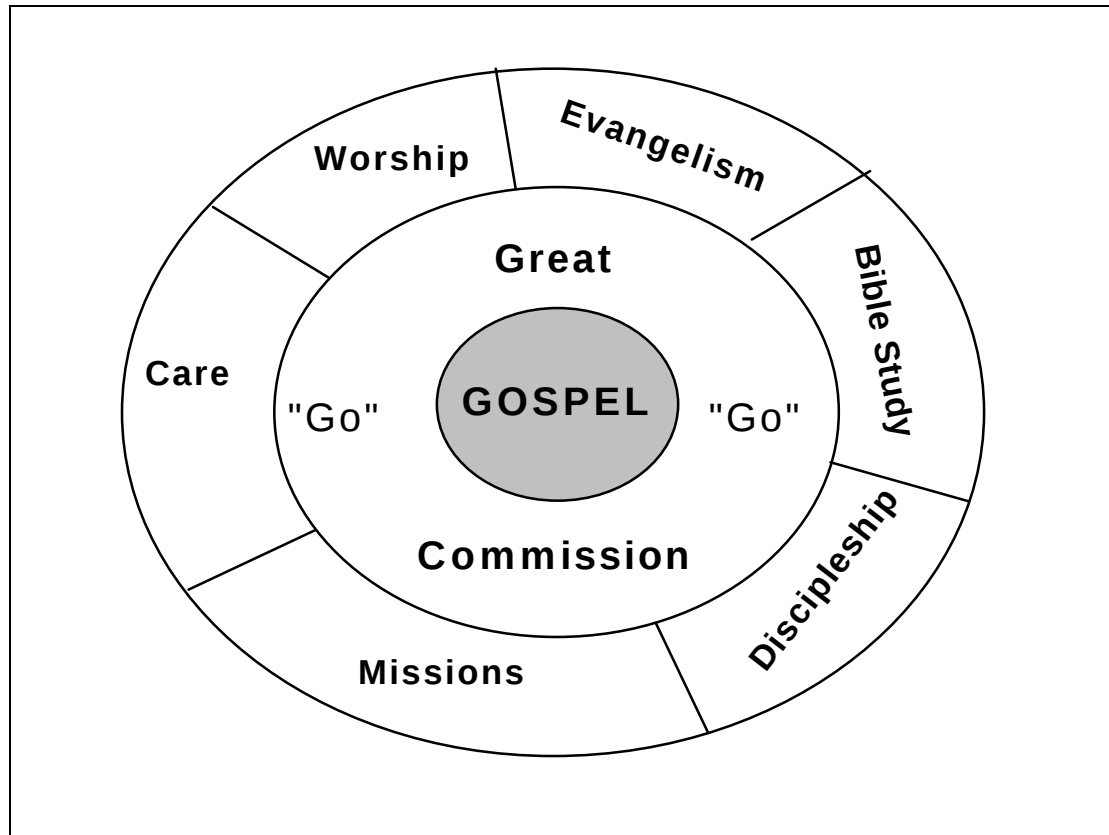
Throughout history churches have struggled in practicing these interrelated purposes of evangelism and edification. A simple dichotomy or segregation of these two purposes leads to a program orientation consisting of various components, each component competing for expression in a quest for balance. (See Figure 3.1 below). In this program-centered view, evangelism is no longer seen as a primary reason for why the church exists. Over time, the church becomes more concerned about itself and less-concerned about the lost, becoming irrelevant to the society in which it exists.

Figure 3.1. The Program-Centered Church



- B. The Great Commission Church
- The biblical view of the Church, shown in Figure 3.2, places the Great Commission at the hart of the Church's purpose, and from it proceeds its programs and equipping energies. In this model, the elements and programs of the gathered church community serve to prepare the believer for the outward task or purpose - evangelism and Great Commission work. The needs of the believers are still taken care of, but in their proper perspective in light of God's; they do not consume all of the resources of the church.

Figure 3.2. The Great Commission Church



- ♦ What are the ramifications for these two approaches to church structures? The mobilization of church members for "church work"? Leadership development?
 - What would happen to a church if its "reason for being" were the spread of the gospel?

1. The Church as a Field and The Church as a Force

The table below (Figure 3.3) shows characteristics of two other metaphors for the church: a field and a force. A field is a stationary, static object. The quality of a field is measured by its crop. All of a farmer's energy is devoted to maintaining and cultivating the field; it becomes the object and focus of his ministry. In contrast, a force is a moving, dynamic source of energy designed to make an impact on something. The strength of a force is measured by its impact on its target. The focus of attention is the target, not the force itself.

Figure 3.3. The Church as a Field and The Church as a Force

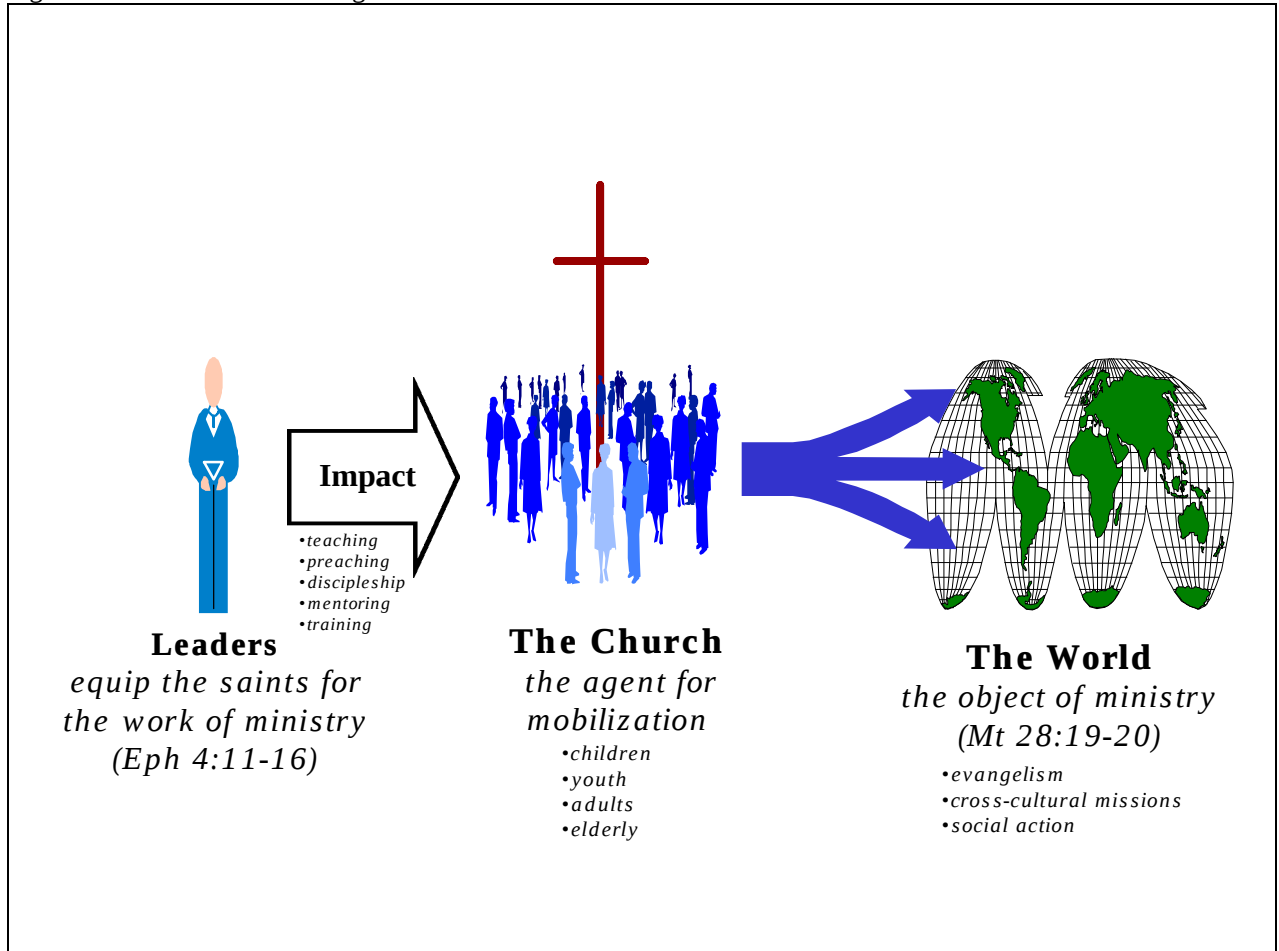
The Church as a FIELD	The Church as a FORCE
Purpose: The place where the work of God is done.	Purpose: Equip people to meet needs in Jesus name.
Basic motivation: Come and attend. Bring people out of world into a protective environment.	Basic motivation: Go and impact. Prepare people to go out into the world to make a difference.
Requirements: Visibility. Program. Promotion.	Requirements: Wholeness. Training. Releasing.
Concept of leadership: Clergy / laity distinction.	Concept of leadership: The laity mobilized each using his/her gifts of the Spirit.
Success: Attendance. Budget. Facilities (buildings).	Success: Reproduction.
Structures: Highly centralized. Controlling. Separation into sub-culture.	Structures: Decentralized. Small groups. Penetration.
End result: A monument. Burn-out, paralysis. Legalism.	End result: A movement, divide and conquer. Motivation. Freedom in ministry.

D. The Church is an Agent for Mobilization

Figure 3.4 summarizes the purpose of the church. The church is not an object of ministry, but rather an agent of mobilization for the gospel into the world.

As shown in the figure, the role of leadership in the church is to equip (to train and to empower) church members for service in the world. This is the edification purpose of the church. Believers gather together to worship the Lord, to grow in their faith, to learn of God's Word, to encourage, pray for, and practically help one another. These church members develop the spiritual character and servant skills needed to evangelize the lost (the outward purpose of the church). Fulfilling the Great Commission is not just the pastor's job, or the job of a few individuals in the church, but it is the function of the entire body of Christ (the church).

Figure 3.4. The Church is an Agent for Mobilization



QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

1. How do you define ministry? Does your definition and understanding of “ministry” help or hinder the accomplishment of the Great Commission through your emerging church?
2. Read 2Co 5:14-21; Eph 4:11-16; 1Pe 2:9-10 and answer the following questions:
 - ♦ *Who are the ministers?*
 - ♦ *What is the desired result of ministry?*
 - ♦ *Where is ministry done?*
 - ♦ *Is ministry a professional occupation? A function of specific training? Degree? Who isn't ready to do ministry?*
3. Buildings are not the goal of church planting. They serve as a means for maximum ministry. What will this mean practically for your emerging church?
4. Established buildings were not a part of the New Testament church until the third century.
 - ♦ *Why do many congregations feel “incomplete” without their own building to call their “church”? When are buildings and building programs necessary?*
 - ♦ *When are buildings necessary for church planting? How can buildings help or hinder the growth of the church? How can they fit into a larger strategy? Can you have a church without having a church building?*
5. For further consideration: other purposes of the church
 - ♦ *Purifying Itself*
 - a) *How do Ephesians 5:26ff; Hebrews 12:10; 1John 3:2; and Matthew 18:17 relate to evangelism and edification?*
 - ♦ *Being Salt and Light in Culture*
 - b) *What does Matthew 5:11-16 mean practically for a local church?*
 - c) *How is the church salt? Light?*
 - d) *When does it fail in these purposes?*
 - e) *How does this relate to social concern?*
 - ♦ *Promoting Good*
 - f) *What does 2 Corinthians 6:14-18 say about the church's role to affect good and moral justice in society?*
 - g) *How does this relate to civil disobedience?*
 - ♦ *Enjoying our King*

We should not forget that our mandate for evangelism and mission is for this life and not for the next. In heaven, there will be no need for evangelism. However, the Church will have a glorious future and an eternity with purpose (Eph 5:25-32; Rev 19:6,9; 21:7,9-10).

ACTION PLAN

1. Paul describes his vision for the church principally in the epistle of the Ephesians and Luke chronicles Paul's example in the book of Acts. Look at the worksheet below (Figure 3.5). Read through Acts 20:17-38 then Ephesians 4:1-16 and respond to various categories listed in the worksheet.

Figure 3.5. The Apostle Paul's Vision for the Church

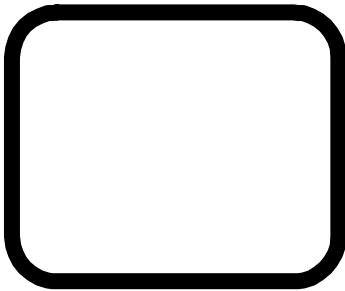
PAUL'S VISION FOR THE CHURCH

Acts 20:17-38	Ephesians 4:1-16
Purpose of the church (v. 24):	Purpose of the church (v. 16):
Motivation for ministry (v. 22):	Motivation for ministry (vv. 12-13, 16):
Principle goals (vv. 21, 24):	Principle goals (v. 12)
Concept of leadership (vv. 27-32):	Concept of leadership (vv. 11-12):
Success (v. 21):	Success (v. 15):
Structures (v. 17):	Structures (v. 11):
End result (v.32):	End result (v. 13-16):

1. Review and deepen your understanding of the Great Commission by doing the worksheet in Appendix 3B. Share your thoughts with your mentor and church planting team members.

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THE CHURCH

LESSON 4

The Purpose of the Church

Developing A Church Purpose Statement

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this lesson is to encourage church planters to develop their own purpose statement for the emerging church plant.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Recognize that a clear understanding of the Church's purpose will affect the way the church planter approaches the church planting task and ministry.
- ◆ Be able to write out a clear and concise local church purpose statement for their emerging church plant.

☞ Lesson Outline

I.A Purpose Orientation to Church: Why Our Church Exists

II.Writing A Church Purpose Statement

☞ List of Figures

4.1 Sample Local Church Purpose Statement - Crossroads International Church

4.2 Developing a Church Purpose Statement

☞ Suggestions to Trainers

- ◆ This is a workshop lesson. Participants should write out their own local church purpose statements and share them with the rest of the participants.



THE PURPOSE OF THE CHURCH

DEVELOPING A CHURCH PURPOSE STATEMENT

LESSON CONTENT

I. A PURPOSE ORIENTATION TO CHURCH: WHY OUR CHURCH EXISTS

Churches that make a difference are driven by a sense of purpose. They have more than a clear understanding of the biblical purpose for the Church in the world; they have a clear conviction and are motivated out of a sense of what God wants for their particular, local church. They are driven and directed by a sense of purpose for this congregation. Many churches today suffer from a lack of purpose and direction. Likewise, many Christians who believe in God have little sense of personal direction and purpose.

Early in the church planting process, it is vital to think through the purpose of the universal Church and the purpose for this particular church. Churches with a sense of God-given purpose should develop a written purpose statement, which unifies members, clarifies goals, motivates action, gives direction and generates energy and power. This statement of purpose is not just a hoped-for target; it clearly states this church's reason for being. A primary task of leadership is to clarify and communicate the purpose and the vision of the emerging church to the people of the congregation.

Priorities of the Purpose-Driven Church:

A. People

People matter to God, but what they want is not the first priority of the purpose-oriented church. We should not base our efforts and energies solely on what people want. The purpose-oriented church asks, "What does God want to happen in these people's lives?"

B. Programs

Many churches rely on endless activity and traditional events to find on-going meaning and significance. These churches are often inflexible, out of date and status quo. A purpose driven church dares to change with the times yet maintains Biblical integrity and focus. The purpose-oriented church asks, "What kinds of programs best help us accomplish God's purpose for this church?"

C. Property

Churches that are dominated by the concerns and issues of buildings and property become in-grown, and maintenance consumes a major percentage of the energy of both leadership and congregation. The purpose-oriented church asks, "What kind of property do we need to facilitate our programs, designed to carry out Christ's purpose in people's lives?"

D. Problems

Churches that bounce from crisis to crisis are forever reacting and responding to the next problem. This produces short pastorates and high turnover. Problems are inevitable, but should not control or devour the hearts of God's people. The Purpose oriented Church asks, "How can we fulfill Christ's purposes for our church through this problem?"

II. WRITING A CHURCH PURPOSE STATEMENT

At some point, it is necessary to think through your own purpose for your local church or emerging church plant. A local church purpose statement answers the question, "Why does this particular church exist?". The purpose statement should be directly linked to the biblical purpose of the Church, but stated uniquely for your church work. Figure 4.1 is a sample local church purpose statement. Notice how the biblical purposes of exalting God, edifying and training the believers, and evangelizing the lost are incorporated into this purpose statement.

Figure 4.1. Sample Local Church Purpose Statement - Crossroads International Church

Crossroads International Church exists to:

1. EXALT God the Father, Son and Holy Spirit through:
 - a. *Praise, prayer, worship and celebration of God's glory, holiness, truth, beauty and love.*
 - b. *Communion with Jesus Christ as the loving, powerful Savior, Lord and King.*
 - c. *Oneness and praise created by the presence of the Holy Spirit and expressed corporately through the Spirit's fruit and gifts.*
2. ESTABLISH a caring community of believers through:
 - a. *Encouraging an environment of love, acceptance and forgiveness.*
 - b. *The development of warm, caring and supportive relationships.*
 - c. *Service and sacrifice to meet each other's needs.*
3. EQUIP believers for effective ministry through:
 - a. *Preaching and teaching that faithfully expounds the Word of God while relating to the issues of the day and the need of the people.*
 - b. *Teaching, discovery, recognition, development and use of the gifts of the Spirit by each believer.*
 - c. *Ministry training and equipping believers to know Christ's will, to experience Christ's power and to do Christ's works.*
4. EXTEND the Good News of Christ to the world through:
 - a. *Outreach into the surrounding community that is imaginative, sensitive and compassionate using creative forms of evangelism and communication, proclaiming that people should repent, confess Christ, put their trust in God through Him, accept Him as Savior and serve Him as their King in the fellowship of His Church.*
 - b. *Concern for the whole person by ministering to emotional, physical, social and spiritual needs and bringing them to wholeness within our community.*
 - c. *Commitment to church planting and the revitalizing of the church throughout the world.*

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Take a moment and think about your church. Why does it exist? Does your church have a purpose statement? If so, what is it? If not, based on your personal experience of church life there, what do you perceive as the purpose of that church. Is it compatible with the biblical purposes of the church discussed in Lesson 3? If not, what is missing? If so, are there elements of the church which can be enhanced to improve the compatibility of the life of the church with its purpose?

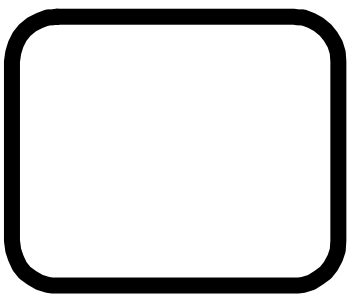
ACTION PLAN

- ◆ Figure 4.2 contains a worksheet "Developing A Church's Purpose Statement". Break up into small groups (preferably church planting teams) and using the worksheet as a guide, write out a simple purpose statement for your emerging church plant. Why should this new church exist? Be prepared to share your purpose statement with the other participants.

Figure 4.2. Developing a Church Purpose Statement

0 DEVELOPING A CHURCH'S PURPOSE STATEMENT

1. Read the following passages. What observations can you make that might help you develop a broad statement of purpose for your church? Are there other biblical references you believe are important?
 1. Mt 28:18-20
 2. Ac 1:6-8
 3. Eph 2:1-9
 4. 2Co 4:3-4
 5. Col 4:5-6
 6. Heb 10:24-25
 7. 1Pe 2:1-5, 9-12
 8. Mt 16:18
 9. Eph 4:11-16
 10. Ac 2:42-47
 11. Col 3:12-16
 12. Other
2. Take a separate sheet of paper and list 30 reasons why people should be involved in your church. This is a very important step.
3. Why should this church exist? What will be its unique and special place in God's Kingdom work? As God's representatives in this location, what are you here to do? If possible, give biblical reasons why you should do these things.
4. A good purpose statement should incorporate the basic statements from Scripture on the church's purpose, yet contextualize them into your specific situation. It needs to be specific about its particular thrust or target. Take time now to write out a Statement of Purpose for your church. It should answer the simple question, "Why Does This Church Exist?"



THE CHURCH

5

LESSON

FORM AND FUNCTION

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this lesson is to set forth the important concept of form and function in the church, from a biblical and cultural perspective.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Recognize how cultural dynamics and traditions affect the expression and forms of the local church in his own context.
- ◆ Know and gain initial understanding into the concept and issues of “form and function.” He shall recognize that the forms churches take reflect some kind of cultural orientation, and that church forms should be based first and foremost on solid biblical principles.
- ◆ Contrast essential church functions and culturally relevant forms. He shall interact with these forms that give definition to church functions in his context, as part of his own growing philosophy of ministry. He will be challenged to establish church forms based on biblical function, and cultural relevancy.

☞ Lesson Outline

0 I. Introduction

0 II. Form and Function in Culture

0 III. Form and Function in the Church

☞ Appendix

5A Form and Function Applied (Inductive Study of Acts 2)

☞ List of Figures

5.1 The Components of Culture - Worldview Model

5.2 The Lens of Culture

5.3 The Kind of Church That Will Reach the World



FORM AND FUNCTION

A BIBLICAL AND CULTURAL PERSPECTIVE

LESSON CONTENT

I. INTRODUCTION: LIFE IN THE CAVE

A story is told of a tribe of people who lived deep inside the earth. Their entire existence revolved around life in a cave. It was a dark and damp place. Their only light was a torch which they kept alive with wood found in the surrounding passageways. Their food consisted of roots, small animals and insects. Their talk was only of life in the cave, for it was all they had ever known. One day, a boy ventured far away from the tribal dwelling, seeking more wood and more food. He climbed through previously unknown passageways, until he saw a distant light. Thinking it to be the torch of another clan, he pressed on. To his amazement, the passageway became wider and lighter, until he was in a different world. If it was a cave, it was a very big cave. It was a world with a bright light up above, with white floating objects above his head. There was flowing water, lush green grass, colors beyond description, and many animals he had never seen before. The smells and sounds were all new, and very different from life in the cave. He walked for the longest time, speechless with wonderment. Then it dawned on him. He had to tell his people of this place. He couldn't wait to go back, and tell the others. He must return. They had to know that life existed outside of the cave. And it was wonderful!

And so he returned. Down, down deep into the passageway he descended, until he again found the clan in the heart of the earth, in the dark and damp cave. He excitedly told them of all he had seen. He described in detail the bright light up above, and how warm it felt to the skin. He spoke of the cool fresh running water, and how good it tasted. He drew pictures for them of the animals in the air and on the ground. He explained the sounds, and told of the new and different smells in the air. After describing in detail his experience, to his astonishment, they didn't believe him. They didn't believe a word of it. After all, it couldn't exist. Life only existed in the cave. It was all they had ever known. Then he remembered a small colorful plant from the grass he had put in his pocket. It had white and yellow colors and it smelled good. He pulled it out, and showed it to them. What do you think happened?

This story highlights a truth about life. We interpret and explain it out of our own experience. We see it, smell it, and speak of it out of our own context. It is the way we have known it, and therefore it is our reality. The story serves to set the stage for a most important principle for church planting—the principle of form and function.

II. FORM AND FUNCTION IN CULTURE

A. Cultural Dynamics

Wherever you have people, you have activity. And wherever you have activity, you have form. Forms consist of patterns, traditions and structures among a given people group or culture. They are expressions of life, giving substance to our ideas and convictions. Where there is life, there is organization and application. These forms which give expression to life's functions differ from people to people. These differences are based on several key factors or dynamics of culture which constitute how people view themselves, and the world in which they live. (See Figure 5.1)

1. System of beliefs

At the very core of every people group or culture is a system of beliefs. This includes the way they view God, and how reality is understood. Do they believe God exists? In what form? Do they believe He is good? Will He help them in times of need? Has He done so in the past? Will He hurt them? Is He a singular Being, or are there many gods? What controls their environment? Fatalism? Spirits? Ancestors? Hedonism? Individualism? What is the primary basis for reality? A culture's belief system is grounded in the way people find ultimate meaning and purpose in life. The belief system answers the essential questions, What is real? What is true? Belief is driven by what is perceived to be real. Animists see themselves as constantly battling cosmic forces for good or bad luck. Western cultures tend to analyze and test, in order to prove something is true. Oppressed cultures believe their fate lies outside their control.

2. System of values

What a people value is driven by their core belief system. One's values answer the essential question, What is important? A nation's values are seen in their orientation to time, judgment, handling crises, setting goals, expressing emotion, and relationships. For instance, when a culture values time, this will be seen in the entire fabric of society. A culture that has a belief in a Supreme Being, will likely place a high value on religious practices. Cultures that do not believe in God may place a high value on accumulating possessions. A culture that values relationships may view another culture which differs in this regard as uncaring and impersonal. Some of the elements of culture considered of "value" are ideologies (socialism, nationalism, freedom), people (family, personalities—like royalty), and religion (holy relics). "We do not love a thing because it is good; it is good because we love it," observed Plato. It is indeed a culture's decision to esteem something, that makes something valuable. Societies and cultures are formed through shared values, and serve as unifying elements in group and national identity. From such values emerge common policy, social identity and customs.

3. System of customs

Cultures express their beliefs and values outwardly (e.g. how people dress) and relationally (how they relate to one another). What is acceptable dress on the job? In church worship? Moscow and Miami are very different in this regard. In some cultures, dishonesty is an acceptable pattern in relationships. A culture's customs answer the questions, What is acceptable? What is practiced? How do men relate to other men? Women? Children? Other cultures? What is the acceptable way for someone to find a person to marry? What controls are exerted to maintain order? When is something a mistake? Rude? A sin? Illegal?

4. System of institutions

The final component of culture is the systems of institutions, which give formal expressions to a people's beliefs, values, and customs. They include church, schools, police and fire departments, local and federal government, and stores. This is the component that generates laws that govern society.

Illustration: These four components can be compared to a building. The beliefs are the foundations, which must be established first. The values are the building's framework and basic structure. The customs are the siding and roof, completing the perspective from the outsider's viewpoint. The institutions represent the furnishings inside the building, and its decorations. This allows the inside to be functional to all who enter, and live there.

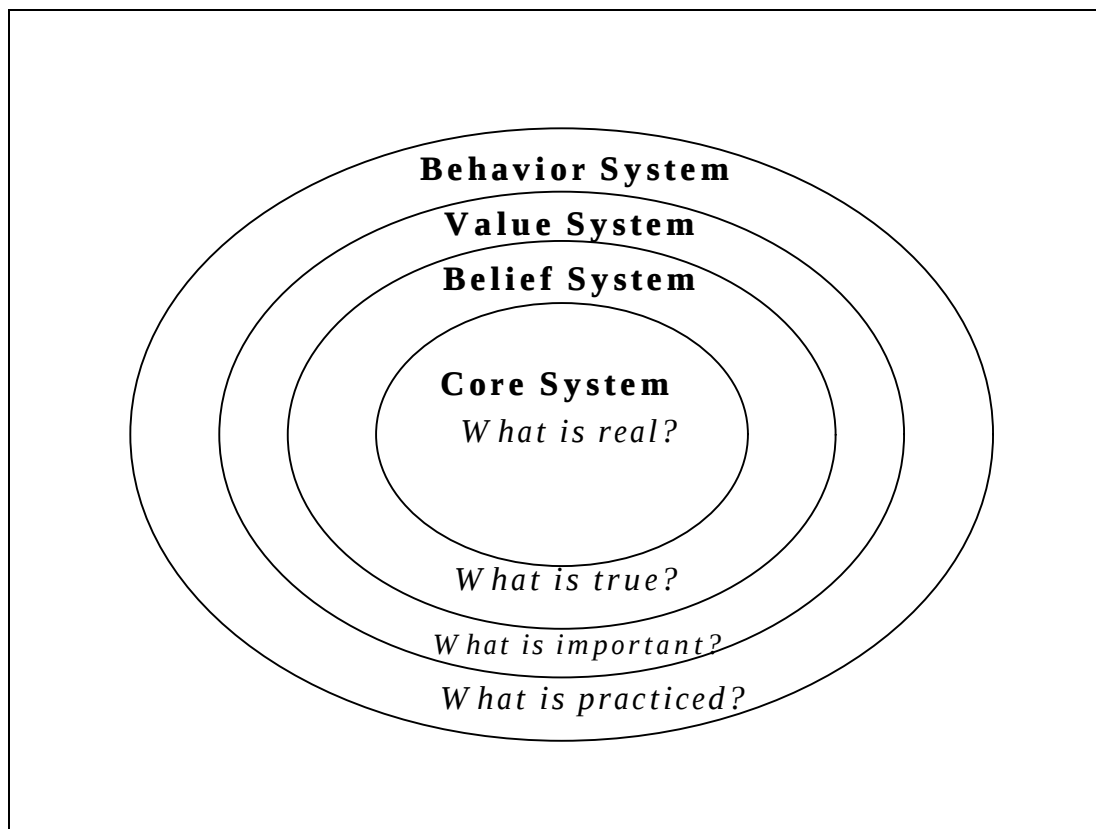


Figure 5.2. The Components of Culture - Worldview Model (Lloyd Kwast, Biola University)

- .. *What are the beliefs held by your culture? List at least ten.*
- .. *What are the values held in your culture? How do they relate to certain core beliefs? List at least ten.*
- .. *What are the customs practiced by your culture? How do they relate to values and beliefs? List at least ten.*
- .. *What are the institutions established in your culture? How do they relate to customs, values and beliefs? List at least ten.*

III. FORM AND FUNCTION IN THE CHURCH

A. General Statements

The life of any local church cannot be taken out of its cultural context. Our “experience” of church is not purely biblical. The way we “do” church, is based upon a mix of historical traditions, cultural (and sub-cultural) practices, and biblical convictions. When we speak of biblical functions (such as worship, prayer, fellowship, teaching, sacraments, evangelism and ministry), we cannot do so without describing the forms, traditions, methods, structures, and organizations in which these functions find expression and life. Though the Bible does describe function without form (the authors of Scripture did it all the time), the outworking of these functions were always in some kind of cultural form. The way we live largely shapes our understanding of, appreciation and respect for, and dedication to the forms our churches take. The challenge is to forge church forms first from a biblical basis, then in the light of culturally relevant practices.

In the context of church planting, we must understand what the Church is as defined in the Scriptures (biblical foundations), and how it works (its purpose, its nature, its New Testament functions), before settling on certain forms. God has not called us to plant churches that perpetuate forms with meaning or establish new forms to be strictly counter-cultural (unless components of culture are in direct opposition to God’s Word). He desires us to be transformation agents in the midst of the people groups we live and work (Ro 12:1-2). And so, fundamental to church planting is an understanding of form and function. We must be challenged to ask why we do what we do, (the forms), in order to accomplish the mission God has given His Church. And we must do so without fear.

Gene Getz, in Sharpening The Focus Of The Church, describes three components that shape our forms of the church: biblical convictions, history and tradition, and culture. One can think of these as “lenses” (as in a pair of glasses) through which we view the church. (Refer to figure 5.2) In order to have a healthy and proper view, these “lenses” need to be placed in the proper order. Otherwise, like binoculars turned around, the view is obscured and out of focus.

1. The Lens of Scripture

The lens of Scripture is the beginning place in viewing the church. Our forms must be solidly based on God’s Word, the beginning point of an adequate philosophy ministry. Scripture sets forth the functions of the church.

Consider using Appendix 5A with other leaders. It is an inductive bible study on Acts 2:42-47 - regarding form and function in the early church.

2. The Lens of History

The lens of history comes next. One cannot understand the church apart from its historical context. We must view the church through its history, and the events that have shaped it. This includes biblical history, world historical events to the present, and history relating to our country and people group.

3. The Lens of Culture

The lens of culture comes last. The Church was established in a particular culture, in a particular time. We must view the Church through the collective past of our culture and society. It is through culture that forms develop. We should not reject the place of tradition (history) and cultural relevance in our church forms, but always base them firmly on Scripture

- ◆ What happens when we view the church primarily through the lens of history? How will this affect our forms?
- ◆ What happens when we view the church primarily through the lens of culture? How will this affect our forms?

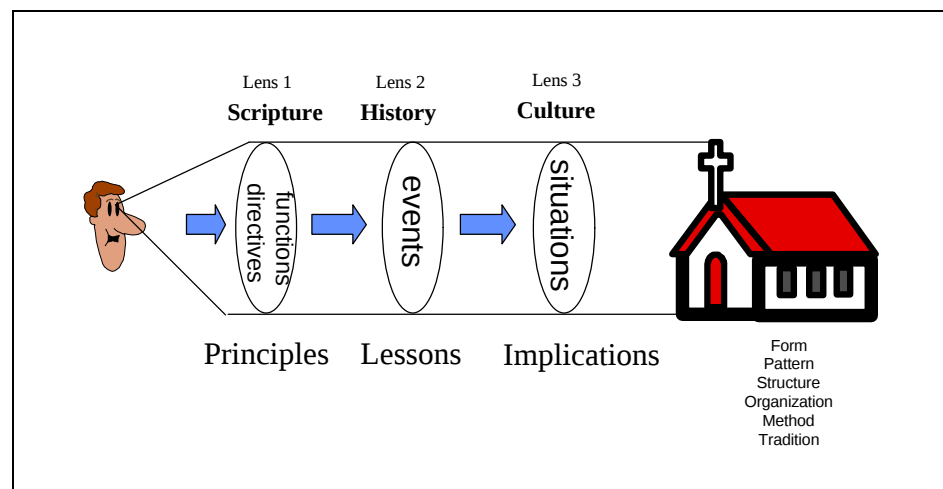


Figure 5.2. The Lens of Culture

B. Definitions of Form and Function in The Church

1. Function

This is the irreducible essence or substance of a truth for every age or culture. These timeless and supra-cultural principles are set forth in God's Word, the Bible. They include commands, laws, instructions, precepts and principles, prohibitions and timeless truths from God for His Church, crossing every culture, race, age and language group. In the planning process, this is God's vision and will for us.

Examples: the Ten Commandments, the Sermon on the Mount, truths for Christian living in Romans 12, Ephesians 4, 1 Peter 3; worship, fellowship, sacraments, prayer, evangelism

2. Form

All structures, traditions, procedures of the church in a particular age and culture. These are developed in order to give expression to the truths as seen and interpreted. They are the means of fulfilling its essence and mission. In the planning process, these are strategies, action plans, and program methods.

Examples: offerings for the Jerusalem saints, the Jesus Film, greeters at the front door, paid preachers, Wednesday evening bible study

Illustration:

Function: Transportation

Forms: bicycle, subway, auto, horse cart

- ◆ What will determine the means of transportation you use? Why?
- ◆ What makes one way better than the others?
- ◆ Can you come up with an example of form and function in your culture?

C. Scriptural Principles Regarding Form and Function

Jesus was more interested in function than in form. Those who gave Christ the most resistance were those who were addicted to form, rituals and traditions.

- “ See Mt 9:14-17. How does Jesus' teaching on clothing and wineskins relate to form and function? What does it mean to start a “new wineskin” kind of church?
- “ What do 1Sa 15:22-23; Hos 6:6; Mt 12:1-8 contribute to this issue?

When New Testament writers do mention form, it is only partial, and at best incomplete. Therefore, to base a present day church form wholly on a New Testament practice is questionable. Functions are absolute and trans-cultural; forms are non-absolute and variable.

- “ How might this relate to Baptism, the Lord's Table, day of worship, place of widows in the care of the local church, church polity?
- “ Are we to go to the rooftops (as they may have done in Peter's day) for Bible study?

The forms that are described in certain passages are changed or left out in others. They vary from situation to situation.

- “ Stewardship (1Co 16:1-2; 2Co 8-9).
- “ Spiritual gifts (1Co 12-14; Ro 12; Eph 4).
- “ Discipline of church members (Mt 18; 1Co 5; 2Co 2).
- “ Baptism (Mt 28; Ro 6; Ac 1ff).
- “ Church government (1Ti 3; Tit 1; 1Pe 5).
- “ How would this principle affect the way you develop forms in your new church, based on Scripture?

D. Evaluating Form and Function in the Church

- ◆ From the following list, which in your mind are form, and which are function?

List	Form	Function
Sunday School	_____	_____
Church Prayer Meetings	_____	_____
Church choir	_____	_____

Passing offering plate	_____	_____
Evangelistic crusades	_____	_____
Church buildings	_____	_____
Special Music in worship services	_____	_____
Order of services	_____	_____
Children's Church	_____	_____
Summer missions programs	_____	_____

- .. *What are the biblical functions of each of the above list?*
- .. *How are the church forms in your cultural context draw from your culture? How are they sub-cultural, or counter-cultural?*
- .. *Look at Romans 12:9-18 and list the functions (unchanging commands). What forms should these functions take in a new church? In a home Bible study?*

E. Implications of Form and Function for The Church

Forms ought to emerge naturally from culture. A church established on imported forms (the way we do it in another country successfully) tends to become stale and not able to reproduce itself easily in that culture. For example, in your region, "westernization" may have negative results when leaders attempt to import forms and seek to make them their own.

People tend to get attached to form, and miss the function. They can perpetuate forms that have lost vitality in their respective cultures (e.g. the way a worship service is run). There is an old story told about a newlywed bride who cooked her first roast for her husband. When she served the roast to him, the prime pieces on both ends were cut off. He asked her why. She replied her mother always cooked the roast this way. When the new husband asked the mother-in-law why she did it this way, her reply was, "I don't know. Mom always did it that way." When the husband asked grandma why she cut off the ends of the roast, her response was, "The pan was too small for it." You get the point.

When we believe there are absolutes governing form, we tend to become legalistic in our approach. We can confuse form and function. Often resistance to the changing form is caused more by insecurity and fear of change than from theological truth. This can be a form of idolatry. We should be equally aware of sub-cultures in the local church, to which we call people in outward conformity as a sign of spirituality or Christian maturity (dress, activities, involvement, certain knowledge, etc). We must always ask "what" are we calling people "to" and "from" (Ro 12:1-2; 6:11-13).

We can equally compromise in our forms key theological truths, convictions and principles in our attempts to be relevant, culturally adaptable and on the "cutting edge." The threat of acculturation (conforming to the culture) at the risk of making a difference is just as real. As Ceasar Molebatsi warned, "When we change the message in the crisis, after the crisis is over there will be no message."

We should guard against pride in our attempts to be both culturally relevant in form, and biblically based in function. Other churches and traditions may not have the "insights" we do, but the Lord loves them too. The Lord is glorified through all kinds of vessels. "If we think of planting the forms, church planting will become very slow, expensive, and difficult," observes Paul Thompson of World Team.

QUESTIONS FOR REVIEW, CONSIDERATION AND APPLICATION

- ◆ How have the forms in your church developed? How have they been maintained?
- ◆ Do the forms in your church experience still serve a purpose/biblical function?
- ◆ How could you improve the forms in your church to fit the culture better?
- ◆ Which forms are a hindrance to bringing the Gospel to the lost? To bringing a new convert into the life of the church?

- ◆ What kind of resistance would you face, if you sought to establish a new church, with forms different than other churches in your culture?
- ◆ In what ways are your forms strange and foreign to new converts?
- ◆ How can cell groups help in the implementation of new forms in older churches?
- ◆ How could you develop forms which would be more comfortable to new converts without compromising biblical principles. Describe how these forms are relevant to your target group culture in worship, fellowship, sacraments, tithing, and biblical instruction
- ◆ For additional study, read Acts 6:1-5, and see how the early church leaders dealt with a structural problem, and how they were able to adjust form to create a structure to better serve the need.
- ◆ Can you think of an example of a new church that is reaching people in your region that is “counter-culture” (e.g. youth pop culture, artist types). What are the cultural forms in these counter-cultural groups?
- ◆ When are forms “sinful”? Why? Give examples and validate with a biblical principle.

ACTION PLAN

- ♦ Look at the worksheet in Figure 5.3. Use this worksheet to think through the kind of church you would start to reach your culture and people group. What is your experience and convictions in these areas?

Figure 5.3. The Kind of Church That Will Reach The World

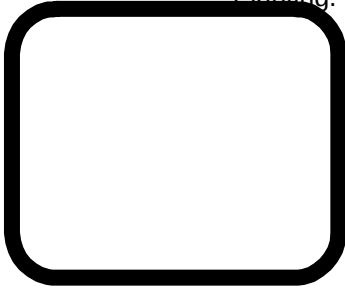
THE KIND OF CHURCH THAT WILL REACH THE WORLD

In each of the following categories: 1) check the explanation which comes closest to your personal convictions and 2) check the explanation of what has been your experience of the church (not any specific church, but your general impression of the church as you know it).

	Church leaders are chosen after years of experience and demonstrated capacity to govern, preach, and protect the congregation. ___ my conviction ___ my experience	Church leaders are chosen for their capacity to relate and enable each member in performing their ministry. ___ my conviction ___ my experience
Organization	The pastor and deacons establish and approve the programs of the church and all members are urged to become loyal participants in their plans. ___ my conviction ___ my experience	The church program is marked by flexibility and change according to the needs of the congregation and the community. ___ my conviction ___ my experience
Christian Education	Emphasis on preaching and one-way communication. Strong emphasis on Sunday School. ___ my conviction ___ my experience	Emphasis on mutual growth of all persons to their full potential and discovery of their spiritual gifts. Emphasis on small groups and family. ___ my conviction ___ my experience
Church	The building where religious functions take place each week. ___ my conviction ___ my experience	A community of believers (family) who are growing together because of commitment to Christ and each other. ___ my conviction ___ my experience
Worship	A well-structured, orderly church service primarily focused on biblical preaching and good music. ___ my conviction ___ my experience	A living experience of people celebrating God whenever they come together under the Word. ___ my conviction ___ my experience
Evangelism	The activity of confronting the unsaved (usually strangers) with the message of the gospel. ___ my conviction ___ my experience	The process of building bridges of trust with people so may understand and ___ my conviction ___ my experience
Baptism	A symbol of dedication and commitment reserved for those who have demonstrated a changed life. ___ my conviction ___ my experience	A public celebration of a new spiritual birth into the family of God, the church. ___ my conviction ___ my experience
Lord's Table	A ritualized ordinance to be observed periodically in the church by ordained ministers. ___ my conviction ___ my experience	A symbolic and intimate experience of worship where the church is called to remember Christ's work and presence. ___ my conviction ___ my experience

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- ♦ Thompson, Paul. 1992. *Planting Reproducing Churches A Basic Course* from World Team Institute of Church Planting.
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APPENDIX

1A

STUDY ON MATTHEW 16:18 "I WILL BUILD MY CHURCH"

The following is a brief study on Matthew 16:18-19. Take some time to review this study, and make application to the principles in your specific church planting situation. How do each of the principles make a difference in your work? What will you do as a result of applying these principles? If possible, work through this study with others on your church planting team.

I. THE CHURCH IS BUILT UPON CHRIST: "UPON THIS ROCK I WILL BUILD MY CHURCH."

- A. Petra "large rock, bedrock" (Mt 7:24-25; 27:55, 60; Mk 15:46)
- B. Petros (Peter) "a detached stone" that might be easily moved
- C. Major interpretations of "the Rock"
 - 1. Jesus the Messiah: Petra used of Christ in (1Co 10:4; Ro 9:33; 1Pe 2:8)
 - 2. The confession of faith by Peter about Christ
 - 3. Peter himself

Implications: What is the foundation of your church ministry? On what do you base your efforts? The setting of goals? The hope and dreams? What happens when Christ is not the foundation of a new church work? Are certain leadership gifts especially suited for church planting? What is the "apostolic" ministry today? How does Ephesians 2:20 relate?

II. THE CHURCH WILL BE BUILT BY CHRIST: "I WILL BUILD MY CHURCH"

- A. Jesus will be glorified by successfully building His Church.
 - 1. What He does will be to the praise of His glory (Eph 1:6, 12, 14)
 - 2. What He does will manifest the surpassing riches of His grace in the age to come (Eph 2:7)
 - 3. What He does through the Church will make known the manifold wisdom of God to the rulers in the heavenly places (Eph. 3:10)
- B. The entire universe is in submission to Christ for this purpose (Eph. 1:22)
- C. He builds His Church by saving, gifting, leading, and empowering leaders who will abide in Him—live in union with and obedience to Him (Eph 4:11-16)

Implications: Is this a promise for all church planting work? How do you apply to your situation? How does failure and disappointment figure into this promise? What assurance does this promise provide for your country? Village? People group? How does this give you hope? Faith? Love?

III. THE CHURCH WILL BE BUILT BY CHRIST: "I WILL BUILD MY CHURCH"

- A. Building the Church is Jesus' major mission on earth today
- B. Jesus uses born again people as His building material (1Pe 2:5)
 - C. Jesus will fit and build these living stones as God's building (1Co 3:9), a dwelling of God in the Spirit (Eph 2:21-22)
 - D. Jesus uses gifted leaders to equip His people to build His Church (Eph 4:11-12; 1Co 3:12).
Jesus calls and commissions men like Paul as Master Builders (1Co 3:10-11). Paul was not only involved in building the Church himself. He also worked as a construction crew recruiter, equipper, and leader. He worked on preparing Christians on church planting teams and in local churches to effectively work together to build up Christ's Body. His calling was as a church planter, and he did not want to build on another man's foundation (Ro 15:20). Paul said he was given authority by Christ to build His Church, not tear it down (2Co 10:8).
- E. Jesus works on building His Church in three principle ways.
 - 1. He adds new stones to the structure; new children to His family; new disciples to His training programs; new soldiers to His army. We are to build up the body by evangelizing (Ac 9:31; Mt 29:18-20).
 - 2. He builds up the fellowship of the body as a whole. He unifies and leads His Church to work in an interdependent way (Eph. 4:16).
 - 3. He edifies or builds up the individual members of His Church. In the context of local churches, He matures His children, teaches His disciples, equips His soldiers.

God is committed to conforming every Christian into the image of His Son (Ro 8:29). Fellow Christians are to build up one another (Eph 4:29; Ro 14:9; 15; Col 2:7; Jude 20). They are to do this through love and the Word of God (1Co 8:1; Ac 20:32).

Implications: What does this say about the importance of leadership development systems? Discipleship? Accountability? Evangelism? What are the implications for team ministry? Spiritual gifts? Planting other churches after the first one?

IV. THE CHURCH BELONGS TO CHRIST: "I WILL BUILD MY CHURCH."

Jesus owns His Church. It belongs to Him. He created the raw materials, He purchased it with His blood. He called His Church out of the world, fit its members together, and is building them for a glorious future.

Implications: How will this help you approach conflict with others in your church? Setting plans for the future? Coping with struggles? Who is in charge of the budget? What does this say about the inner life of the leadership team? What about personal discipline? How does Christ build His Church in your context?

V. THE CHURCH IS THE EKKLESIA OF GOD: "I WILL BUILD MY CHURCH"

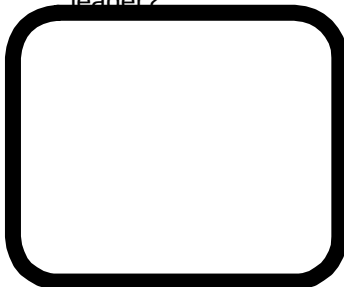
For secular Greek society, "ekklesia" came to mean a society or assembly of free citizens who were called out of their homes or businesses to assemble together and give due consideration to matters of public interest (Acts 19:39). For Christians, it is those who have been set free by Christ and called of God to assemble together as a community of believers to hear from God and serve His purposes. It is a "called out" community (1Pe 2:9-10). The idea of a 'called out people' has its roots in the OT (Ru 4:11; Jer 33:7), with Israel as the called people of God. The fellowship established by Jesus stands in direct continuity with OT Israel. The Church is comprised of both Jew and Gentile (1Co 12:13), and does not nullify the promises specifically given to the nation by Yahweh-God.

Implications: What does it mean to be a "called-out" people in your culture? When can this go too far (extreme separatism?). In what areas are you experiencing a healthy separation from the world in your life? (Ro 12:1-2). What does this say about the "priesthood of the believer?" About Body Life, and the importance of ministry for all? Should the preacher always give the sermons? Why or why not? What are the implications for the church "forms" (worship service, prayer times, etc.) as a unique people in your culture?

VI. THE CHURCH WILL BE TRIUMPHANT: "THE GATES OF HADES SHALL NOT OVERCOME IT."

This important phrase spoken by Jesus is packed with meaning, and is the basis for overcoming faith and hope. It tells us that Christ is building His Church as a military force to storm the gates of Hell, and be victorious over the powers of evil (Gen 22:17-18; 24:60). Even though we struggle now, someday the Church will be completely victorious (Ro 16:20). Until then, we are to put on the armor Christ has provided and depend on His strength for leadership and victory (Eph 6:1-18; 2Co 2:14). The analogy of the soldier is especially appropriate for the church planter (2Ti 2:3-4; Php 2:25). Paul said he fought the good fight (2Ti 4:7) and so should we.

Implications: Colossians 3:1-3 tells us where our focus should be. How does this help you view your present struggles? Your immediate challenges? What are you working toward? How can this help you in spiritual warfare? How does the armor of God (Eph 6) actually work in the struggle? Do you know how it works? Can you teach others? Do you live in present victory as a leader?



**THE CHURCH
APPENDIX**

3A

THE OUTWARD PURPOSE OF THE CHURCH

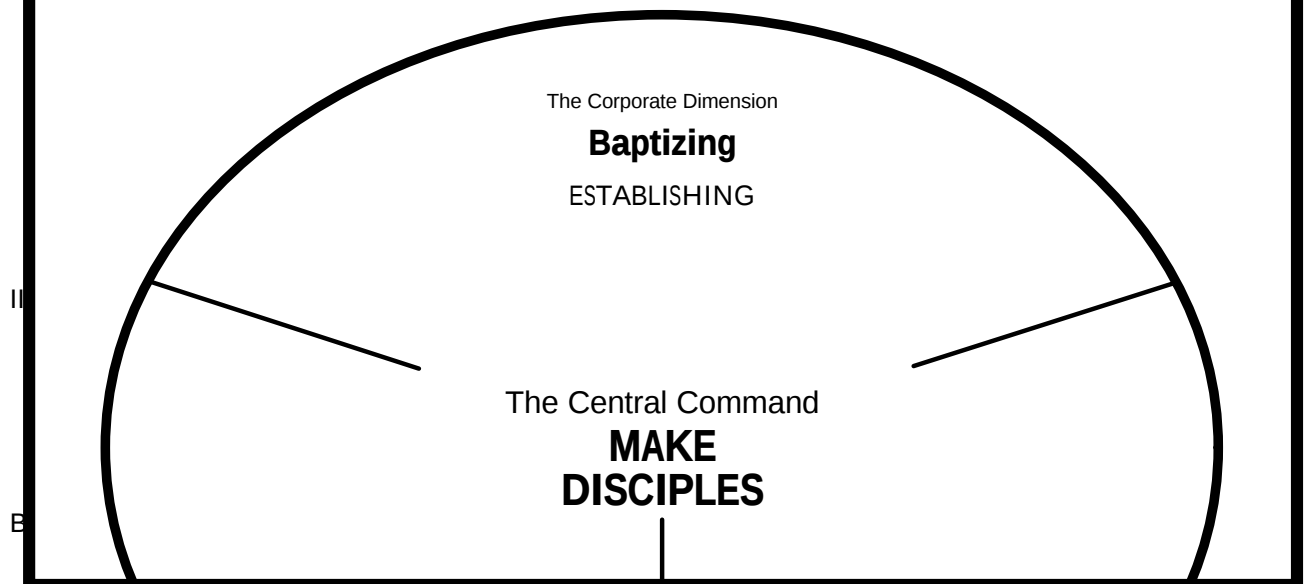
I. MATTHEW 28:18-20 (FIGURE 3A.1)

- A. The basis for the command is Christ's authority. (v. 18)
- B. The essence of the command is 'make disciples'. (vv. 19-20a)
This is the main or leading verb in the sentence. A disciple is an obedient follower of Christ. We are called to make obedient followers of Christ. This involves three broad functions:
 - Going - *In contrast to "coming" to the Jerusalem temple to see God's glory, we go with God's glory within us (2Co 3:18)*
 - ♦ Baptizing - *This is the identifying or incorporating element. The act of baptism identifies a person with the Church and with the Savior.*
 - ♦ Teaching to observe - *The equipping and training element. This is the "edification" dimension, addressing the purpose of Christian growth, instruction and living.*
- C. The scope of the command is "all the nations" (people groups). (v. 19)
- D. The promise of the command is Christ's special presence (v. 20b).

Figure 3A.1. The Great Commission - Matthew 28: 19-20

*"Therefore **go** and **make disciples** of all nations, **baptizing** them in the name of the Father and of the Son and of the Holy Spirit, and **teaching them to obey** everything I have commanded you. And surely I am with you always, to the very end of the age."*
(Mt 28:19,20)

*Note: The translation process from the original language often does not leave the same impact or central focus that the original did. This verse is one example. In the Greek, the focus is on the "**make disciples**" and the other action verbs are "**do this by means of...**" grammar construction.*



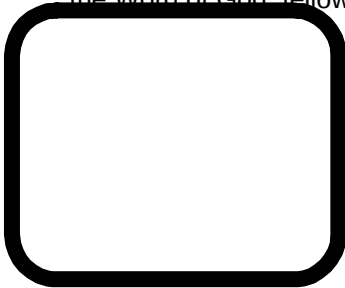
- A Nation - *We are fellow citizens of God's Kingdom (v. 19a)*
 - ♦ A Family - *we share the same blood through Christ (v. 19b)*
 - ♦ A Building - *the chief cornerstone is Christ Himself; the apostles and prophets form the foundation (vv. 20-21, 4:11-12).*
 - ♦ A Temple - *God the Holy Spirit indwells His people (v. 22).*
- C. The Church has a clear divine sense of purpose and mission (3:1-11)
 - ♦ *We are fellow heirs a partakers of the Promise through Christ Jesus (v. 6)*
 - ♦ *God intends to manifest His great wisdom to the world and all creation through the Church (vv. 8-10). It is a purpose that is outside of itself.*

- ◆ *This was ordained before the world began (v. 11).*

Note: What other observations can you make about the purpose of the Church from the Ephesians 2 and 3 passage? Write at least five now.

III. SUMMARY

The outward purpose of the Church is its mission to the world. It does not exist to serve itself, or perpetuate its own programs and forms. The outreach of a church is not one of its many ministries; it is its "reason for being". What are the implications of this for worship, instruction in the Word of God, fellowship, buildings, pastoral leadership, church discipline, persecution.



THE CHURCH APPENDIX

3B

GREAT COMMISSION WORKSHEET

1. READ THE FIVE GREAT COMMISSION PASSAGES:

- ◆ Matthew 28:18-20
- ◆ Mark 16:15-20
- ◆ Luke 24:45-53
- ◆ John 20:19-23
- ◆ Acts 1:1-11

2. MEDITATE ON THESE PASSAGES, LOOKING FOR KEY WORKS AND THOUGHTS:

- ◆ Mathew 28
 1. What comfort is there in the truth that "all authority" has been given to Christ?
 2. Since He is the Sovereign Lord, what has He asked us to do?
- ◆ Mark 16
 3. What warning do you find here for the unbeliever?
 4. What will be the evidence that follows believers?
 5. How did the Lord reveal Himself after His ascension into heaven?
- ◆ Luke 24
 6. What things are the disciples to give witness to?
 7. What promise was Christ making to them?
- ◆ John 20
 8. What did Jesus mean when He said, "Peace be with you"?
 9. How does this relate to his statement in vv. 22-23?
 10. What does it mean to be sent?
- ◆ Acts 1
 11. What is the natural result when we have the Holy Spirit working through us?
 12. How far will the results of the Gospel reach?

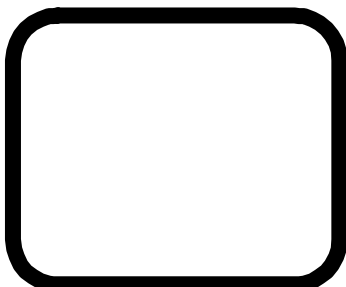
2. APPLICATION

- ◆ *What fears do I have that need to be overcome by the realization of the sovereign authority of Christ? How can I best "make disciples"?*
- ◆ *How should I be motivated by the fact of the judgement coming for unbelievers? How do I build my faith to see the "signs and wonders" as I declare the Gospel?*
- ◆ *Do I minister with the power of God on me? How can I allow His power to grow greater for His glory?*
- ◆ *How concerned am I for the state of the lost? How will this affect how I lead the church I plant? What difference does it make?*

GREAT COMMISSION PARALLEL PASSAGES

Preamble	Command	Promise
----------	---------	---------

Matthew 28	All power has been given unto me in heaven and on earth (18).	Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you (19) (20).	Lo, I am with you always, to the end of the age (20).
Mark 16	(the testimony of the resurrection) (9).	Go into all the world and preach the Gospel to the whole creation (15).	He who believes and is baptized will be saved; but he who does not believe will be condemned (16).
Luke 24	It is written that the Christ should suffer and on the third day rise from the dead (46).	Repentance and forgiveness of sins should be preached in his name to all nations, beginning in Jerusalem. You are witnesses of these things (47-48).	I send the promise of the Father upon you, but stay in the city until you are clothed with power from on high (49).
John 20	Peace be with you. When he had said this, he showed them his hands and side. Then the disciples were glad when they saw the Lord (19) (20).	As the Father has sent me, so send I you (21).	Receive the Holy Spirit (22).
Acts 1	He presented himself alive by many proofs... it is not for you to know times or seasons which the Father has fixed by his own authority (3) (7).	You shall be my witnesses, in Jerusalem and in all Judea and Samaria and to the end of the earth (8).	You shall be baptized with the Holy Spirit (5) ...You shall receive power when the Holy Spirit is come upon you (8).



THE CHURCH
APPENDIX

5A

FORM AND FUNCTION APPLIED

INDUCTIVE STUDY OF ACTS 2

- I. PASSAGE: ACTS 2:42-47; 2 PETER 1:2-11.
 - II. PROCESS:
Read over the passage twice, once quickly to get an overview, and the second time taking note of key words and concepts. Study the passage again with the following questions in mind.
 - III. MEDITATION:
 - A. What are the primary activities listed?
 - B. These activities are the "form" chosen by the church. What are the "functions" they were doing in this form? What circumstances led them to choose these forms? Do we have similar circumstances today?
 - C. What results came as a result of these activities?
 - D. What definition of a "Healthy, Vibrant Church" could you draw up for this record?
 - IV. APPLICATION:
 - A. What is the main focus and central activity of the church today?
 - B. Have we allowed our "form" to become our "function"? What can we do to get our people to do the function in the most effective form, not just in a form that has always been used?
 - C. How does this relate to revival in the church, and how does it relate to making our church more "friendly and acceptable" to the newcomer or new convert?
 - D. Determine before the Lord what you are going to do to have a strong, healthy, vibrant church that grows, ministers to the needs of others, and is effective in evangelism.
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SPIRITUAL CHARACTER

LESSON 1: JUSTIFICATION BY FAITH

- I. Introduction
- II. Understanding Justification by Faith
- III. The Crucial Issue of Justification by Faith
 - 1A. Exchanged Books

LESSON 2: FOUNDATIONS FOR LIVING BY GRACE

- 0 I. Introduction
- 0 II. The Question of the Grace of God and the Practice of Sin
- 0 III. Description of Our Inner Transformation
- 0 IV. Reckoning By Faith Our New Life in Christ

LESSON 3: UNDERSTANDING FAITH I

- 0 I. Introduction
- 0 II. The Distractions Which Draw Us Away From Christ
- 0 III. The Dangers of Self Reliance
- 0 IV. The Importance of Faith
- 0 V. Learning To Root Our Faith In Christ

LESSON 4: UNDERSTANDING FAITH II

- 0 I. Introduction
- 0 II. A Biblical Picture of Faith Expressing Itself through Love
- 0 III. Application of Faith Expressing Itself through Love

LESSON 5: SANCTIFICATION

- 0 I. Introduction
- 0 II. What is Sanctification?
- 0 III. How Sanctification Can Be Understood in the Believer's Life

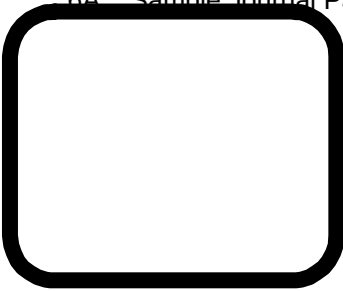
0 IV. Conclusion

LESSON 6: KEEPING A SPIRITUAL JOURNAL

0 I. Introduction

0 II. How to Use a Daily Journal

6A Sample Journal Pages



**SPIRITUAL
CHARACTER**

LESSON 1

JUSTIFICATION BY FAITH

OVERVIEW

- ☞ Context in C. P. T. Foundations
- ☞ Lesson Purpose
The purpose of this lesson is to teach the church planter how to be set free from guilt, denial, and a life compelled to maintain his or her reputation, as Christ's righteousness becomes the foundation for Christian living.
- ☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .
 - ◆ Be able to serve God boldly.
 - ◆ Have a deep appreciation and assurance of God's grace that is rooted in the righteousness of Jesus Christ.
- ☞ Lesson Outline
 - 0 I. Introduction
 - 0 II. Understanding Justification by Faith
 - 0III. The Crucial Issue of Justification by Faith
- ☞ Appendixes
 - 1A Exchanged Books



JUSTIFICATION BY FAITH

THE FOUNDATION OF OUR RELATIONSHIP WITH GOD

LESSON CONTENT

I. INTRODUCTION

Before becoming Christians we were deceived—we thought that we could live without God. Many attractions competed for our attention and we gave ourselves to these deceptive pursuits. But we found ourselves empty, and we finally realized that nothing but God could satisfy our souls. Saint Augustine's prayer expresses what we discovered, "You have made us for Yourself, and we are restless until we find our rest in You" (*Confessions*).

Now our relationship with God is the focal point of our life. For the Christian, nothing matters more than how we relate to God and how He relates to us. But in this relationship we have many questions: How can we know God intimately? What is He like? Does God truly accept us? What happens when we sin?

Thomas Brecks points us in the right direction when he says,

"To make sense and feelings the judges of our spiritual condition
—what is it but to make ourselves
happy and miserable
righteous and unrighteous
saved and damned
in one day, aye, in one hour!
What is this but to toss the soul to and fro
and to expose it to a labyrinth of fears.
What is it but to cast a reproach upon Christ
to gratify Satan
and to keep ourselves upon the rack.
Well, doubting souls,
the counsel that I shall give you is this:
Be much in believing
and make only Scripture the judge of your condition.
Maintain the judgment of the Word
against the judgment of sense and feeling.
If you resolve to make sense and feeling the judge
of your condition,
you must resolve to live in fears
and lie down in tears."

We must not make sense or feeling our judge, but rather, the Word of God. In the Word we discover how God has brought man to Himself. Drawing near to a God who is perfect in holiness is a fearful matter, unless we put our complete faith in the forgiveness and perfect righteousness provided through Jesus Christ. This alone enables us to be honest about our sin, and yet, to draw near to God with an unshakable confidence that He loves us deeply. The New Testament describes this foundation for our relationship with God as "justification by faith." Let us consider what justification by faith means and how this foundation, built upon the righteousness of Jesus Christ, is the only sure foundation for our relationship with God.

II. UNDERSTANDING JUSTIFICATION BY FAITH

A. Defining Justification by Faith: Romans 3:21-24 (NASB)

Romans 3:21-24 is one of the clearest passages that defines the key aspects of justification by faith. Read through this passage, phrase by phrase, noting each aspect of justification by

faith and how Christ's righteousness forms the foundation of our relationship with God. As you read consider the following observations:

1. "apart from the Law"
The righteousness of God is not obtained on the basis of our obedience to God's Law. Why not? Because not one of us keeps the Law of God perfectly -- which is what God requires if we are to be justified by our obedience to the Law (Gal 3:10).
2. "the righteousness of God has been manifested"
The righteousness of God expresses His "perfect purity." Righteousness for us is exact conformity to this perfect purity of God. If we take the context into account and the fact that justification by faith is being explained here, the "righteousness of God" means—a perfect purity that comes from God or is given by God.
3. "being witnessed by the Law and the Prophets"
In the Hebrew mind the two primary divisions of the Old Testament were the Law and the Prophets. In both we find God's revelation speaking of this righteousness obtained apart from our obedience. In other words, the whole Bible testifies to this profound truth.
4. "even the righteousness of God through faith in Jesus Christ for all those who believe"
Faith is the means by which we obtain this righteousness. The object of our faith must be Jesus Christ, because He is the One who died in our place, paying the penalty of sin. He alone was able to pay for our sin in full, because He is the perfect Son of God. This is why it is essential to put our faith in Him.
5. "for there is no distinction; for all have sinned and fall short of the glory of God"
All of us need this righteousness through faith in Jesus Christ. There are no exceptions, because we have all sinned and our sin has caused us to fall far short of God's perfection that reflects His true glory.
6. "being justified as a gift by His grace"
The perfect righteousness required to be right with God is imputed to us when we believe. It is a gift given because of the gracious character of God, not because we deserve it. It is a gift in the truest sense; not deserved, not expected, but accepted.
7. "through the redemption which is in Christ Jesus"
In love God wanted to impart this gift of forgiveness and righteousness to us, but His holiness required that the penalty of sin, which is death, be paid. So Jesus Christ came and died in our place, paying our penalty. As a result, He fulfilled the righteous requirement for God to forgive us and to declare us as righteous in His eyes. The redemption from sin was the price paid to purchase our justification.

B. Summarizing and Picturing What Justification by Faith Means

These are the aspects of justification by faith. In summary, it is the gracious act of God in which He causes a great exchange to take place. As a sinner approaches God in repentance and faith, God removes the guilt of his or her sin and gives it to Christ. He also takes Christ's perfect righteousness and gives it to the new believer. The result is that the new believer's sin is completely forgiven and he or she receives from Christ the perfect righteousness needed to stand righteous before God (2Co 5:21).

Revelation 20:12 speaks of a day when God will open the books that contain the records of our lives and He will judge us according to our deeds. What do you think we will find in our books? The prophet Isaiah explains that under the judgment of a holy God, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags" (Isa 64:6). We may be surprised when we discover that our books contain long records of sins.

However, when we look at Jesus' life we see that He was perfectly obedient to God. Hebrews 4:15 says, "For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin."

When we repented of our sins and accepted, by faith, Jesus Christ as Lord and Savior, God took away our sins and gave them to Christ. He then took Christ's righteousness and gave it to us. The result is that our record of sin was given to Christ, and Christ's record of righteousness was given to us. Justification can be pictured as the exchange of our "book of sin" for Jesus Christ's "book of righteousness." (See Appendix 1A: Exchanged Books.)

III. THE CRUCIAL ISSUE OF JUSTIFICATION BY FAITH

A. The Root Issue

Observing these key aspects of justification as a whole, there is an important truth that is woven through these ideas. When we are told that justification is a righteousness given apart from our obedience to the Law—that it is given through faith in Jesus Christ, that it is given to sinners by God's grace, and that it is paid for by the redemption of Christ—all of these ideas express the truth that man has nothing to do with this righteousness. Explaining the true nature of justification, Martin Luther has rightly described it as a "passive righteousness," because we have nothing to do with producing it. Jesus Christ earned this righteousness for us and we may only receive it by faith. This truth is the crux of man's justification before God—and this is where true Christianity finds its great difference with all other religions, as well as with the false forms of Christianity. This is also where we have the greatest difficulty ourselves, because justification by faith expresses to us the degree of our true sinfulness and our infinite need for grace. It tells us that to be righteous before God we must look outside ourselves because we do not have this righteousness, and we must humbly accept the only means through which we may be right with God—through faith in Jesus Christ.

If we do not understand this focal truth of justification by faith and its implications, then we grossly miscalculate the true holiness of God and our own true sinfulness. This is the watershed issue of justification. If we think that we can stand righteous before God by obeying His Law, then we neither understand what the Law reveals about the awesome holiness of God, nor what it reveals about the terrible disease of sin in the heart of man. Also, we do not understand the righteous hatred God has for our sin. We have made a fatal error in judging the basis of our relationship with God. This is the worst kind of arrogant presumption—we have reduced God to the level of sinful man and we have lifted up our corrupt selves to the level of a perfect God. How can we think that we are worthy in ourselves to have peace with a perfectly holy God?

B. The Key Implication

There is a mistake that many people make who believe in God, yet do not understand or believe in justification by faith. They build their relationship with God on their obedience to Him. The only problem is, their conscience keeps telling them that they aren't doing a very good job of obeying Him, and therefore, it convicts them that they have no right to believe that God overlooks their sin or will pardon it without justice. This creates a crisis, in which they either conclude that faith in God is not that important (unbelief) or that they are not so bad (searing the conscience), or that if they do something that pleases God, God will overlook their sin (compromising the true righteousness of God).

As Christians, we face the same problem. Our conscience tells us that we also do a poor job of pleasing God. As we experience this, we also experience inner conviction. At this point, we are tempted to turn to false cures to soothe our conscience and solve the problem of sin. Sometimes we try to soothe it by thinking that we are not as bad as someone else is, therefore, we must not be very bad. Or we seek to do much better, trying to make up for our failure. This is a very subtle error because resolving to obey God better is not wrong. But what we are inclined to do is base our relationship with God on our performance. We commit a critical error when we shift the basis of our trust that God forgives us and is committed to us, away from the work of Jesus Christ on the cross, and onto our performance. We begin to think that the foundation of our relationship with God is built upon our obedience. This wrong thinking either leads to devices in which we hide from our real sinfulness or it leads to great discouragement, and even depression, because it does not solve the problem of sin which we sense so deeply inside of us.

Illustration: Not fully trusting in the death of Jesus Christ on the cross as the basis of our forgiveness and our relationship with God is like a man who has done a terrible crime, and he is waiting the penalty of death. But as he is waiting, one of his friends goes to the judge and asks for his pardon. The judge replies, "I will let him go, if you give me your son to die in his place." The friend says, "This is ridiculous. How could I ever do this?" But the judge says, "This is the only way that I will let him go free."

Now, somehow the word gets back to the son that his father's friend would be set free, if he would die in his place. So secretly, the son goes to the judge and agrees to die in the place

of his father's friend. The next day the judge executes the son and sets the man free. After the son has given his life, the father finds out what his son has done for his friend.

Soon after this, the father happens to see his friend sitting in front of him on the bus as he is talking with another person, and he overhears their conversation. The person asks his friend, "How were you set free from your penalty of death?" And the man replies, "Well, while I was in prison I kept myself clean, behaved well, and did what the guards asked. Then, they let me go because of my good behavior."

How do you think this man responded to what his friend said? He was extremely angry. How could this man think that his behavior had anything to do with his release after his son had given his life for him?

Application: It is not because of our behavior, or even the greatness of our repentance, that God has decided to pardon our sin. Even though God's word teaches that true faith will be demonstrated by our love for and obedience to God, we should not confuse this with the truth that God has pardoned our sin solely because He is loving and gracious, giving His only Son to die in our place on the cross. Jesus Christ paid the penalty for our sin, and it is His sacrifice that bought our freedom from God's wrath.

As we live the Christian life, we cannot move our faith away from the forgiveness and righteousness Jesus Christ earned for us. Justification by faith must remain the foundation of our relationship with God. The cross is the basis of our relationship with God, and it must always be. It is what paid the penalty for us to stand just before God. It is our only hope for peace with Him. There is no other place that sinners, even justified sinners, can meet God—except at the cross.

Illustration: How does this apply to the way God relates to you? We might better understand how this truth works practically in our relationship with God as we think of three people who are trying to justify themselves before God. The first person is Michael, who says, "If God doesn't want to let me into heaven, I will simply remind Him of the meals I made for the poor." The second person is Marina. When asked if God accepts her, she says, "Yes, because I have tried to lead a good life. I have never broken the Ten Commandments." The third person is you. On Saturday morning you go to a prayer meeting. On the way home you have an opportunity to share the gospel with someone, and so you share Christ and His salvation with him. But the next Saturday morning you wake up late, miss the prayer meeting, and speak unkindly to your neighbor on your way out. While you are on the bus you begin to feel badly about what you have done. But to your surprise, you have another opportunity to share the gospel with someone. Would you pass by the opportunity because you feel like you are unworthy to share the gospel with this person? Do you think that it is possible for God to bless you on a bad day? No? Why not?

Application: We often think that while we are saved by grace, we either receive or lose God's blessing based upon our performance. But we must understand that if justification by faith in Jesus Christ is the basis of our relationship with God, our worst days are never so bad that we are beyond God's grace, and our best days are never so good that we are not in need of God's grace. We are always in need of grace.

Building our life upon justification by faith in Jesus Christ should set us free to serve God in bold ways, not because we always obey God perfectly, but because we have the confidence that our relationship with God is built upon Christ's work for us. Justification by faith puts grace before our obedience, which is the way God relates to us in Christ. As we learn that our relationship with God always has—and always will—be based upon His grace, and as we trust in the finished work of His Son, we realize how truly great His love is. We have been saved by grace, and we can only live by grace.

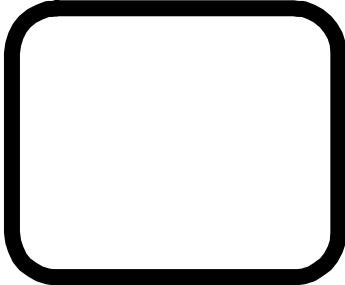
QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Can you simply, yet clearly, define justification by faith?
- ◆ What does it mean when we describe justification by faith as a "passive righteousness"?
- ◆ Why is it so hard, even for Christians, to understand and believe that our relationship with God is based upon God's grace, as we trust in the finished work of Jesus Christ on the cross?

- ♦ How does justification by faith affect the way you relate to God and the way you think He relates to you?

ACTION PLAN

- ♦ Teach someone else the meaning of justification by faith, and then have them write out the definition on their own. Bring what they have written to the next training session.



**SPIRITUAL
CHARACTER**

LESSON **2**

Foundations for Living by Grace

OVERVIEW

☞ Context in C. P. T.
Foundations

☞ Lesson Purpose

The purpose of this lesson is to explain how we were set free from the mastery of sin as we were united to Christ, in His death and resurrection, so that we might experience the power of Christ in our lives as we walk by faith in this new reality.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Understand the significance of union with Christ and the power available to render the flesh dead, no longer mastered by sin.
- ◆ Walk by faith in the personal, spiritual death and resurrection experienced in Christ and in salvation from the power of sin

☞ Lesson Outline

- 0 I. Introduction
- 0 II. The Question of the Grace of God and the Practice of Sin
- 0 III. Description of Our Inner Transformation
- 0 IV. Reckoning by Faith Our New Life in Christ



Foundations for Living by Grace

FREEDOM FROM THE MASTERY OF SIN

LESSON CONTENT

I. INTRODUCTION

In the first lesson the practical implications of justification by faith in Jesus Christ were considered. Justification is the only foundation of our relationship with God and it is easy to make the error of shifting the basis of this relationship off of Christ, placing it upon our own performance. Such a shift is critical in its affect upon us, because, if His love is based upon our obedience, we will never be good enough for a holy God to accept and love us.

However, God's love does not depend upon our performance. From God's perspective, our relationship is built solely upon the foundation of Christ's forgiveness and perfect righteousness given to us by faith. This truth should bring great liberty to our lives to be honest about our sin before God and to be assured of His abundant grace toward us.

When we realize that we stand righteous before God on the basis of our faith in the forgiveness and righteousness of Jesus Christ, our hearts are filled with joy. Because of our sin, we were without hope, alienated from God and alone in this world. We lived for the vain pursuits that never truly satisfied the soul, our consciences were weighed down and we had no peace. However, all of this has changed, because we have been invited by God to accept His grace.

Consider how a young man or woman feels when they first fall in love with that special person who is to become their spouse. In particular, when they discover that they are equally loved by someone who wants to marry them, tremendous joy and energy fills their heart. They feel like they could fly. When we discover in new and fresh ways the true grace that God has shown to us, we should feel the same kind of fullness in our hearts. It is hard to believe that something so wonderful is possible. However, we do believe because we know that it is true.

II. THE GRACE OF GOD AND THE PRACTICE OF SIN

A. The Natural Question

If God's grace is truly this great, if it is abundantly given to those who don't deserve it, but receive it because of their faith in Jesus Christ, it is only natural to ask this next question: If God's grace truly abounds to us, shall we continue in sin? Those who are Christians, but have never asked this question, do not understand the true nature of God's grace. If this question has never been raised in our hearts, we probably have begun building our relationship with God, at least in part, upon our own obedience. Nevertheless, this naturally is the next question which is raised. If God's grace truly abounds beyond all our sin and we are justified by faith apart from our obedience, can we go on practicing sin?

B. The Biblical Answer

The answer to this question, found in Romans chapter 6, also describes the inner transformation of the believer. As we study this passage, we should not only understand why we cannot go on practicing sin, but also discover the new freedom we have from the power of sin. This is a vital part of living by grace. In our salvation God has provided the solution to our two most fundamental needs: He has delivered us from the penalty of sin, reconciling us to Himself, and He has delivered us from the power of sin, that we might live in true freedom to love Him. Romans 6:1-2 instructs us that we cannot continue in the practice of sin, as we did before we were Christians, because we have "died to sin."

Illustration: When we were united with Christ through faith, we went through a death. This death was necessary, because, as in marriage, death is the only event that truly brings a separation to such a union. We had to go through a death if we were to be freed from our sin nature, which we had been united to from conception. Because death causes separation, we

had to die to sin to be separated from it. This is just what happened when we put our faith in Jesus Christ and were saved.

III. DESCRIPTION OF OUR INNER TRANSFORMATION

A. Our Death with Christ

1. How did we die? (Ro 6:3-5)

Romans 6:3-5 explains how this death took place and what happened to our inner man because of this death. We were united with Christ and we were baptized into His death. Before we consider our baptism into Christ's death, we ought to focus on the real issue that brought about our death to sin. It happened through our union with Christ. There are several action statements in this passage, followed by a prepositional phrase, which express the union between ourselves and Christ. In verse 3 we see that "all of us who were baptized *into* Christ Jesus were baptized *into* His death;" in verse 4, "we were . . . buried *with* Him;" in verse 5, "we have been united *with* Him;" and in verse 8, we have "died *with* Christ."

All of these statements make it clear that through our union *with* Christ in His death we have died ourselves. If we want to be free from the sin nature within us, we have to experience death in our inner man. When God supernaturally united us to Christ, He put to death the inner man even though the outer man continues to live.

The term "united" (*sumfutoj* in Greek) in verse 5, ". . . we have become united with Him . . .," is a Greek term that was used to describe the grafting together of two separate plants. When a foreign branch was grafted into a tree, at the time it began to take life from the tree it was said to have been *sumfutoj*, "united" with it. This was a living, organic union. This is the kind of living union that takes place when we believe in Christ. We are supernaturally united to Jesus Christ, and His life gives life to our inner man. But before we can live in freedom, we must first die, so that our inner man can be separated from the sin nature. So, we are united to Christ in His death.

Now the Apostle Paul says that we have been "baptized" into His death. How this "baptism" into the death of Christ actually occurs has been understood in several ways. First, because verse 3 says, ". . . all of us who have been baptized into Christ Jesus, have been baptized into His death," it is understood by some that this death with Christ takes place when we go through water baptism. The primary objection to this view is that we give efficacious power to the act of water baptism in producing our union and death with Christ, and this is a sacramental position that few Protestants agree with.

There are only two plausible interpretations for our "baptism into Christ." Perhaps Paul was assuming that water baptism was the obvious expression of genuine faith, and therefore, our death with Christ is not so much the result of the sacramental work, but the Christ ordained expression of true faith.

The second plausible interpretation is that our "baptism into Christ" does not refer to water baptism, but to our spiritual baptism into Christ. In this view it is understood that Paul is not referring to the ordinance, but to the supernatural work of God who "places us into" Christ when we believe the gospel. The basic meaning of the word "baptism" is "to place into." Therefore, the verse is understood to say, "All of us who have been placed into Christ, have been placed into His death."

In all of this, we must simply conclude that those who are truly in Christ have been united with Him in His death. Our death with Christ caused the separation between our inner man and the sin nature, which resulted in our freedom from the mastery of sin. Though the sin nature still exists within us, and is a very evil force within us, its mastery over us has been broken and we are no longer chained to its power. This is our certain, new reality and we must believe its truth if we are to successfully live the Christian life.

2. What happened because of our death with Christ? (Ro 6:6)

Verse 6 tells us what happened as a result of our death with Christ: our "old self" was crucified. The old self is simply the inner man that existed before we believed in Jesus Christ and were given new life by Him. It is the old man that was enslaved to sin. However, when we were united to Christ in His death, this inner man was crucified with the result that our body of sin was "done away with." The Greek word *katargew*, "done away with," does not suggest annihilation, as though sin has been eliminated from within

us. However, it does mean “to render inoperative or invalid”, in that something is made ineffective by removing its power of control. Paul uses the same word in Romans 3:3 where he says that man’s unbelief does not “render inoperative” the faithfulness of God. In Romans 7:2, he says that a woman is “released” from her husband if he dies. This is the meaning in our context. We have been released from the mastery of sin because it is power to control has been removed. The chains of sin have been broken and we are no longer slaves to it.

B. Our Life with Christ (Ro 6:5, 8-10)

There is one final idea communicated in this passage that explains the transformation our inner man has gone through. We are told that we are not only united with Christ in His death, but also in His resurrection. We have not only died, but we have also been resurrected to new life. Through our union with Christ, because Christ lives, our inner man now lives. Verse 4 tells us that as the power of the Father was demonstrated in raising Christ from the dead, so we are made to walk in newness of life as a demonstration of this same power. The same power that raised Christ from the dead has now also raised us from the dead.

C. The End Result (Ro 6:6-7)

The end result of all this is that something very powerful and supernatural has happened to us, and our inner man is no longer what he used to be. The old man has died and a new man lives. What kind of new man is this? In verses 6 and 7 we learn that this new inner man is free from sin and no longer a slave to it. This is who we now are in Christ.

IV. RECKONING BY FAITH OUR NEW LIFE IN CHRIST

It is imperative for Christians to bring these truths into their everyday lives. We all know that sin still exists within us, and as we continue in our earthly struggle with sin, we can lose sight of our new life that truly exists in Christ. There are times when we don’t feel very free from sin, and we wonder if anything supernatural has happened in us at all.

This is why the closing words of Paul are so important to us. Three times in this passage Paul has commanded us to “know” this truth (vv. 3, 6, 9). He wants us to understand what has truly happened to us in Christ. Then, in verse 11, Paul concludes, “In the same way, count yourselves to be dead to sin but alive to God in Christ Jesus.” In this verse, the Greek word *logizomai*, “count,” was a mathematical term used when someone was calculating a problem or counting numbers. It is used figuratively in this passage to “fully affirm” the truths that are taught here. We are being exhorted by Paul to put our confidence in and fully believe this fundamental truth about us. The old man no longer lives within us. He was a slave to sin, but he has been crucified as we have been united to Christ in His death and resurrection, and we are now transformed into new men and women. We now must affirm and believe that we have been made alive in Christ and that we have been made new creatures inside. Our Christian life is a life in which we walk by faith in this truth. Even though we don’t perfectly experience this all the time, it does not change the reality of what has happened. We must continue every day to repent of our sin and believe that we are one with Christ, and that we now live in union with Him.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ How do you allow your feelings instead of your faith in God’s Word to affect the way that you view your life in Christ?
- ♦ When fighting against sin, which brings more power into your life, trying harder or believing more?
- ♦ How is “count” (*logizomai*) in Roman 6:11 related to faith?



**SPIRITUAL
CHARACTER**

LESSON 3

UNDERSTANDING FAITH I

OVERVIEW

☞ Context in C. P. T.
Foundations

☞ Lesson Purpose
The purpose of this lesson is to help the participant see the importance of faith rooted in Christ as the means for spiritual growth.

☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .

- ◆ Be more aware of his need for Christ and grow in humble dependence upon Him.
- ◆ Understand the difference between living by his own strength and living by faith in Christ and His accomplishments on the cross.

☞ Lesson Outline

- 0 I. Introduction
- 0 II. The Distractions That Draw Us Away from Christ
- 0 III. The Dangers of Self Reliance
- 0 IV. The Importance of Faith
- 0 V. Learning to Root Our Faith in Christ



UNDERSTANDING FAITH I

FAITH ROOTED IN CHRIST

LESSON CONTENT

I. INTRODUCTION

Think of an example in your own life when you were awakened to the greatness of your sin and felt undone before God.

When we experience times like this we understand how Isaiah felt when he saw the Lord sitting on His throne, His glory filling the temple. “Woe to me!” I cried. “I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty” (Isa 6:5). When we realize how unclean we are before God, we are left with only one thing to do—to cry out to God and ask Him to cleanse us and to breathe His life in us again. We discover what God so wants us to see—that we need Christ far more than we imagine.

It is through our need for Christ that God stimulates our faith. But the great problem is that we too often do not sense our need. Where there is no sense of need there is no faith, and where there is no faith, there is no dynamic connection to Christ, and His life in us begins to evaporate.

This is the problem that the Apostle Paul addresses in Galatians 3. These Christians were confused about how they were justified before God, as well as about how they grew as Christians, also known as sanctification. They were losing their sense of joy in Christ (Gal 4:15), they were attacking one another (Gal 5:15). They had been led to believe that they were justified by observing the law and they had turned the Christian life into a state performance rather than a living dependence on Christ (Gal 4:10-11).

Jesus Christ’s accomplishments on the cross can benefit only those who forsake their self-reliance and become men and women of faith rooted in Christ. Galatians 3:1-5 exposes how we shift our confidence from Christ’s accomplishment to our own accomplishments and use rule-keeping to produce a false righteousness. Like the Galatians, we are called back to living by faith.

Galatians 3:1-5 teaches us what the Galatian Christians were doing wrong, and it teaches us the centrality of faith to the Christian life. Read verses 1-5.

II. THE DISTRACTIONS THAT DRAW US AWAY FROM CHRIST

A. The “Bewitching” of the Christian

Paul opens with a strong rebuke for what had happened to the Galatian Christians. He says that they had become “bewitched.” This word expresses the idea of “being fascinated” with something.

Illustration: It is like what happens when you try to talk with a friend while he is watching his favorite TV program. His attention is being drawn away to what is happening on the TV and it is difficult for him to follow what you are saying to him.

B. What “Bewitches” Us?

Like the Galatians, we can be drawn away from Christ and the cross. This is the reason Paul rebuked the Galatian Christians. They were confused about how growth took place in their lives. They became “bewitched” by the rules and rituals of a religious life and their focus came off of Christ and onto their own selves. They had turned to self-reliance, not understanding their ongoing need for Christ.

III. THE DANGERS OF SELF RELIANCE

Why was Paul upset with the Galatians, saying that they had become “foolish”?

Paul understood that the Galatians had stopped living in dependence on Christ. As they did so, they were cutting themselves off from their true source of strength. Like the Galatian Christians, we have life because Christ lives in us and we in Him. If we are not united with Christ, we have

no life. As Jesus says in John 15:5, "I am the vine, you are the branches; if a man remains in me, and I in him, he will bear much fruit; apart from Me you can do nothing."

However, our lives often reflect a lack of dependence on Christ in that we tend to underestimate the power of sin. We wrongly think that we can handle sin in our own strength. For example, a man may think that he can entertain lustful desires in his heart. "After all, he tells himself, 'desires do not dictate behavior.'" He convinces himself that lust is a joy ride he can afford to take because unlike adultery, (a sin he would never commit) lust is a minor offense. He believes that he has mastered the sin within him—until he finds himself lying in bed with another woman. The epidemic of Christians who are unfaithful to their spouses ought to tell us something about the power of sin within us.

Another example of our lack of dependence on Christ is much subtler, yet just as deadly. We turn the Christian life into a performance. We attend all the prescribed weekly church services and outwardly, everything looks good—at least in the eyes of others. But even as we participate in these activities, we can become bored with the preaching of God's Word and our worship can become mere lip service. Inside, there is little faith and love for God, but what is really alarming is that we hardly notice this change taking place within us.

This is the subtle and fatal danger that Paul was directly confronting in Galatians 3. It is deadly, because our life becomes a surface Christianity in which we are concerned only about appearances while we are dying inside. It is like a man who has cancer but does not know it, and the cancer cells are spreading and killing everything that they are coming into contact with. One day he starts to feel badly, and he goes to the doctor only to find out that it is too late.

Like cancer, sin is a deadly disease. We should not be foolish and think that we can ignore this disease or overcome it through self-effort or by outward conformity to the commandments we find in the Bible. If we continue to rely upon these weak means to overcome sin, it will kill us.

IV. THE IMPORTANCE OF FAITH

It is through our failure to live the Christian life in our own strength that we discover our weakness, and the importance of walking by faith in Christ. Five times in Galatians 3:2-5 Paul uses the preposition "by" to express the means through which something is obtained. First, he refers to the beginning of the Christian life and the promise of the Holy Spirit, and he asks, "Did you receive the Spirit by observing the law, or by believing what you heard?" (Gal 3:2). In other words, how did we receive the Spirit? How did our Christian lives begin? According to Paul, it was "by faith" in the gospel (Gal 3:8). He then moves on to how the Christian grows, also referred to as "sanctification". He asks, "After beginning with the Spirit, are you now trying to attain your goal by human effort?" (Gal 3:3). In other words, if we could not begin the work ourselves, but had to believe God and trust in the work of His Spirit, why do we think that we can now perfect the work by our own effort? Then he asks a final, very poignant question. "Does God give his Spirit and work miracles among you because you observe the law, or because you believe what you heard?" (Gal 3:5). We must think about this last question carefully, because the Bible clearly teaches that in our obedience we experience God's blessings.

Notice the contrast Paul is making. He contrasts *obedience* with *faith* as the means through which God works. We were not saved by obedience, but by grace through faith. Furthermore, not only is faith the means through which we are justified, it is the means through which we are sanctified. We grow through faith in the truths of the gospel and as we accept Christ's accomplishments for us and in us through faith. In both our justification and our sanctification we are called to live by faith.

Trusting in our own resources is perhaps the best practical description of unbelief, but we are called to stop depending on our own resources and to live by faith. God calls us to abandon the pursuit of self-righteousness. We do not have any righteousness but that given to us through our union with Christ. Faith humbly admits our need and looks outside ourselves to Christ and accepts the forgiveness and perfect righteousness He has to offer.

Illustration: During the Protestant Reformation, Luther and Erasmus were debating about what best portrays our salvation and our need for grace. Erasmus admitted that sin had made man sick, but he went on to say that our need for grace is more like a young toddler who is learning to walk. A person is able to take some steps to God, but sometimes he also needs His heavenly Father to catch him and help him along. Luther was repulsed by such a little need for grace and told Erasmus that he was most assuredly wrong. He said that our salvation is more like a

caterpillar that is completely surrounded by a ring of fire. Unless someone reaches down and rescues the caterpillar, it will certainly perish.

Our need for grace in salvation is absolute. God's holiness is perfect and demands justice upon man who is full of sin. We must completely abandon any hope in our own righteousness and cling to Jesus Christ or we will surely perish. God must rescue us like the caterpillar. But God also calls us to this same abandonment in our sanctification. We have to keep going to the truth of the gospel and finding our righteousness in Christ if we are going to draw near to God. His holiness will keep exposing our sin to the core, and if we don't believe that we stand justified before God because of our faith alone in the righteousness of Christ imputed to us, we will be devastated with God's holiness. And if we think that we can cure this disease of sin inside of us by our own strength we are deceived in measuring the power of sin. Faith is the complete abandonment of our own resources, because we see our woeful weakness. As we sense our great need, faith clings to Christ and all the benefits He alone can provide for us. The more we grow in faith, the more we will seek to attach ourselves to Jesus and seek the life and power which He alone can give.

V. LEARNING TO ROOT OUR FAITH IN CHRIST

God's solution to our inability to please Him in our own strength is not that we try harder. His solution is that we believe more strongly the truths of the gospel. By believing these truths we begin to root our lives in Christ.

Often, when we face a barrier in life or some difficult responsibility, we begin to strategize and think of ways in which we can accomplish the task. Honestly, we often avoid difficult situations, because we cannot imagine how we can do something. The whole concern here is with our own ability.

What happens to us when we are surprised one day with the true sinfulness of our heart? Although we may prefer that our sin remain concealed, God is working to expose our sin. Now and then, even we are shocked by the greatness of our sin. What do we do when this happens? We might want to do a couple weeks of penance. Or, we might start hating ourselves because of our sinfulness. Not until we have suffered awhile, do we go to God and confess our sin to him.

Do you see what is happening? We are trying to atone for our sin through suffering. This is the principle behind penance. We try to make ourselves worthy of God's forgiveness. When we do this, we are resorting to our own resources.

Illustration: On August 21, 1544, Martin Luther wrote to one of his faithful and trusted friends, George Spalatin. Spalatin had given some advice that he later came to regard as sinful. When he reached this conclusion, he was immersed in grief and guilt. He was convinced that he should have known better and that he, of all people, should not have made the mistake that he had made. He could not be consoled. When Luther learned of his condition he wrote to offer him absolution and comfort, saying, ". . . my faithful request and admonition is that you join our company and associate with us, who are real, great, and hard-boiled sinners. You must not by any means make Christ to seem paltry and trifling to us, as though He could be our Helper only when we want to be rid of imaginary, nominal, and childish sins. No! No! That would not be good for us. He must rather be a Savior and Redeemer for real, great, grievous, and damnable transgressions and iniquities, yea, and from the greatest and most shocking sins; to be brief, from all sins added together in a grand total. . . ." Luther went on to comfort his friend, Spalatin, with the same advice he once received himself. Luther confessed, "Dr. Staupitz comforted me on a certain occasion when I was in the same hospital and suffering from the same affliction as you, by addressing me thus: 'Aha! You want to be a painted sinner and, accordingly, expect to have in Christ a painted Savior. You will have to get used to the belief that Christ is a real Savior and you are a real sinner. For God is neither jesting or dealing in imaginary affairs, but He was greatly and most assuredly in earnest when He sent His own Son into the world and sacrificed Him for our sakes.'" From *Martin Luther Companion to the Contemporary Christian*.

Have we become painted sinners who only need a painted Savior or are we real sinners who need a real Savior? Faith connects us to Jesus, and to be connected to Jesus means that we are disconnected from everything else. We cannot add to what Christ has done for us. As one man has said, "Anything we add to Christ's work pollutes it. It becomes like the smell of a skunk at a beautiful sunset. It is a nice scene, but you just don't want to be there."

This is especially true for those with whom we live and who see our real selves. If we try to add our righteousness to Christ's, we become self-righteous and impatient with others. If we live by our own strength, we never truly change and our relationships are very self-serving.

Our growth comes as we learn how to abandon our own resources and we begin to walk with a faith that is rooted in Christ.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

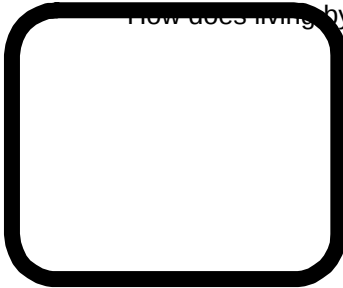
- ♦ Are you losing your sense of joy in Christ? If so, why?
- ♦ How does the gospel apply to us as believers?

ACTION PLAN

- ♦ Write a paragraph discussing the following questions and be prepared to share this with your instructor.

What is the difference between self-effort and faith?

How does living by faith impact our daily thoughts and actions in life?



**SPIRITUAL
CHARACTER**

LESSON 4

UNDERSTANDING FAITH II

OVERVIEW

- ☞ Context in C. P. T. Foundations
- ☞ Lesson Purpose
The purpose of this lesson is to help the participants discover what faith working through love means and how it is expressed in their lives.
- ☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .
 - ◆ Understand that if his faith is growing, his love for others will be growing as well.
 - ◆ Consider himself a sinner in need of grace and, as he experiences God's grace, become more loving and gracious toward others.
- ☞ Lesson Outline
 - 0 I. Introduction
 - 0 II. A Biblical Picture of Faith Expressing Itself through Love
 - 0III. Application of Faith Expressing Itself through Love



UNDERSTANDING FAITH II

FAITH EXPRESSING ITSELF THROUGH LOVE

LESSON CONTENT

I. INTRODUCTION

In Galatians 3 the Apostle Paul wrote some sobering words, warning us of the danger of shifting our trust away from Christ. We saw how important faith rooted in Christ is to the Christian. This is the key ingredient for our growth. But as Paul establishes this truth, he concludes in chapter 5 that as we walk in faith love will also grow in our hearts. Turn to Galatians 5 and read verses 2-6.

In v. 6 Paul says, “For in Jesus Christ neither circumcision nor uncircumcision has any value. The thing that counts is faith expressing itself through love.” Paul is telling us that we can add nothing to Christ and His work on the cross. Whatever we try to bring of our own means nothing. What will truly help us grow in the Christian life and be used of God is not found in ourselves—not our education, not our accomplishments, not our experience, and certainly not some righteousness that we think we have in ourselves.

What is truly important is a growing, dynamic faith in Christ—a faith that leads us to know God more intimately, that sees our sins and weaknesses more clearly, a faith that understands and appreciates the grace of God more deeply, and a faith that is founded in Christ’s accomplishments on the cross, so that His power mightily works in us and through us.

Paul tells us that if this faith is operating within us it will express itself through love. The person who lives by faith is not compelled by the law, but by love. His faith produces in him a genuine love and so we see these inseparable qualities of faith and love working together.

II. A BIBLICAL PICTURE OF FAITH EXPRESSING ITSELF THROUGH LOVE

The Gospel of Luke records an example of faith working through love in the life of a woman. Read Luke 7:36-50.

Jesus used this story to contrast the faith of Simon with that of the woman. The debtor who owed fifty denarii represented Simon. Simon believed his debt was small. Because he believed he was forgiven little, he therefore loved little. The sinful woman was like the debtor who owed five hundred denarii. She knew her debit was large. She believed she was forgiven much and therefore loved much. The relationship between faith and love is clear. The woman believed that she was forgiven much and her faith led her to love Jesus much. Simon wrongly believed that he was forgiven little and his lack of faith led to self-righteousness. His love for Jesus was small in comparison to that of the sinful woman.

III. APPLICATION OF FAITH EXPRESSING ITSELF THROUGH LOVE

Like Simon, we are often unaware of how our lack of faith influences the way we relate to others.

Illustration: One day a husband and wife wake up and hear an unusual noise coming from the bathroom. The husband quickly walks into the bathroom and sees water gushing from a corroded pipe. He runs to the basement and shuts off the water. When he walks back into the apartment, his wife reminds him that several weeks ago she had pointed out the corroded pipes and asked him to have them fixed before they broke. He gives an excuse that the pipes really didn’t look that bad and says to her, “I will call the plumber and make sure this problem is taken care of”, although he is thinking, “I really should be at work.” The wife thanks her husband, although she is thinking, “He really should have done this several weeks ago. Now we have this mess.”

As so often happens, the plumber is slow in getting to the apartment; while the husband waits and begins to worry that his whole day will be wasted. He is a salesman for the US based firm, Johnson and Johnson. His job is to sell the products his firm makes to hospitals.

Not until late in the morning does the plumber finally show up. After they agree on what will be done, the husband leaves to contact his first hospital for the day.

No one at the two hospitals he contacts that afternoon is interested in making new purchases. Although he knows that it is nearly 5:00 p.m., he decides to make one more contact in hope that he might produce something out of his day. He contacts the Children's Hospital of Novosibirsk. The administrator he talks with shows some interest in his products, but she seems to want to talk about everything else as well. He patiently listens to her, trying to interject how different products will meet the hospital's needs, and in the end, she orders a large amount of hospital supplies. He writes up a contract and hurries home knowing that he is late once again. While driving home he has a sense of satisfaction knowing that while the day started out terrible, he was able to arrange for the plumber to fix the pipes, and even though sales were tough in the early afternoon, he was finally able to make something happen. He feels good about how responsible he is and the way he takes care of his family.

He arrives home about 8:00 PM, thinking that he will be greeted with a hot meal and warm kisses from his wife and children as a reward for his gallant efforts in solving life's problems and providing for his family. As he tells his wife about his success at the Children's Hospital, he notices that she is crying. "What is wrong?" he asks. Through her tears she answers, "Don't you remember? I was supposed to go to the ballet tonight with my girlfriends. You were going to watch the children."

Trying to defend himself, he says, "I'm sorry dear. If the pipes hadn't broken, I would have been able to finish my work on time. And the sales were not going well at first either, so I felt like I needed to try one more contact, and look what happened."

She angrily replies, "This happens all the time. You didn't listen to me when I told you about the corroding pipes. You deserve what happened to you today. But it seems like I am always the one who ultimately has to pay for your irresponsibility."

He retorts, "Well that's great. I try to provide for my family and this is the thanks that I get." He turns away to the kitchen as she flees to the bedroom.

Application: How could the gospel have helped the husband and wife through this day? What truths in the gospel, if understood more clearly and believed more deeply, would have changed the thinking and attitude of each? We will first consider how faith rooted in the gospel could have helped the husband.

A. Applying the Gospel to the Husband

1. The relationship between faith and honesty

The husband sees himself as the victim of circumstances, instead of admitting his failure to care for his family in practical ways. Instead of depending on Christ's righteousness and admitting that he is wrong, he tries to defend himself by maintaining his own righteousness. However, if he were dependent on Christ's righteousness, he could be honest about his shortcomings with others.

2. The relationship between faith and love

The husband sees the morning as a waste of his time, not as an opportunity to demonstrate his love for his wife. Because his identity is based on his productivity, not on the fact that God loves him, he focuses on completing tasks, not loving others. Faith in the gospel knows the depth of God's love from which love for others flows.

3. The relationship between faith and peace

The husband responds to his problems with unbelief. Instead of believing that God provides for the needs of His children, he is acting like an orphan who is alone in the world. He goes on trying to make a sale as he forms a pattern of coming home late and neglecting his family. Faith expresses itself in the certainty that "tomorrow will worry about itself" (Mt 6:34).

B. Applying the Gospel to the Wife

1. The relationship between faith and humility

Although the wife may have been right about the pipes, she self-righteously sees herself as a responsible person and her husband as an irresponsible person. Even if her husband does at times behave irresponsibly, she must recognize that everyone has strengths and weaknesses; her strengths should not be used to judge her husband's weaknesses. Often in a situation, both people are able to see that they are wrong, but because of pride, each one concludes that the other person has committed the more offensive sin. In contrast, Peter writes in I Peter 5:5, "All of you, clothe yourselves with

humility toward one another.” According to the gospel, she too falls short of God’s glory and is in need of His grace.

2. The relationship between faith and forgiveness
The wife is unable to recognize the ways in which her husband demonstrates his love for her. For example, he did not go to work until he had made arrangements for the pipes to be fixed. Pride leads us to fall short of true forgiveness and blinds us to the love of others. She has lost sight of the fact that she is forgiven, and she is therefore having difficulty forgiving her husband.

C. How Should Faith in the Gospel Affect the Way We Relate to Others?

What we see in the example of the husband and wife is how we trivialize the gospel in our own lives. We think, “I am right, they are wrong.” We simply don’t see our own sin and need for forgiveness, so we struggle to forgive. We are also often blind to our weaknesses, so we do not grow to trust more deeply in the Spirit who alone gives us the power to overcome our sin.

On the other hand, as our faith in the gospel grows, we grow to lay hold of how needy we truly are. This kind of increasing faith leads to a life in which we sense no credit of our own righteousness and we see no debt from others.

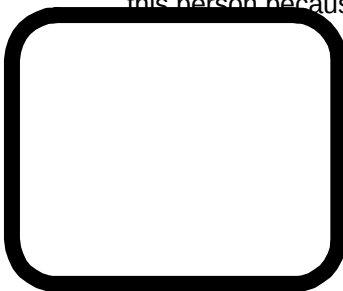
This is the dynamic of faith working through love. May God give us hearts of ever increasing faith in the gospel.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ What is the connection of faith with love? How should our growing faith in the gospel affect the way we love others?
- ♦ What blocks our faith in the gospel from growing?

ACTION PLAN

- ♦ Think about someone you are close to (spouse, parent, or child). How do you love this person? In what ways has your lack of faith in the gospel affected the way you have loved them? What sins do you need to confess to them? Think of concrete ways you want to love this person because of your renewed faith in the gospel.



**SPIRITUAL
CHARACTER**

5
LESSON

SANCTIFICATION

OVERVIEW

☞ Context in C.P.T.
Foundations

☞ Lesson Purpose

The purpose of this lesson is to correct a common misperception of the Christian life, which is void of Christ, and to see that the cross must become the focal point of our life if we are to truly grow.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Become a Christian who glories in Christ.
- ◆ Know that to grow he must focus upon the cross, relating all of life to the work of Christ.
- ◆ Lay his self-reliance at the feet of Christ and by faith lay hold of the power, which only his risen Savior can provide.

☞ Lesson Outline

0 I. Introduction

0 II. What is Sanctification?

0 III. How Sanctification Can Be Understood In The Believer's Life (The Cross Chart)

0 IV. Conclusion

☞ List of Figures

0 5.1 The Cross Chart

☞ Suggestions to Trainers

- ◆ This lesson uses an illustration known as The Cross Chart. It is more effective to draw the chart piece by piece in front of the participants, otherwise they will be trying to figure out the whole diagram instead of listening to you. Do not hand out the diagram or refer to it until after the session.

0



SANCTIFICATION

MAKING THE CROSS THE FOCAL POINT OF THE CHRISTIAN LIFE

LESSON CONTENT

I. INTRODUCTION

In this spiritual character track, we have been seeking to build a foundation for dynamic Christian living. What happens in your personal life and in your personal relationship with God will affect your church planting ministry more than anything you do. Often, our Lord Jesus Christ addressed the issues of the heart as He spoke with the religious leaders of His day, because He knew that when it came to ministry, nothing mattered more than what was happening in the heart of the leader.

This critical area cries out for attention as we see more and more church leaders spiritually shipwrecked because of one sin or another. How can we ourselves, keep from being shipwrecked? How can our love for God grow strong and not become cold? How can we grow in our faith, so that we have a vital, living relationship with Jesus Christ?

In order to lead us into a deeper relationship with God, we would like to take the main truths which we have focused upon this week, and present a picture of how a Christian leader grows to have a greater love for God and a living faith which enables him to spiritually lead the Church of Jesus Christ. First of all, we will consider what the Christian life truly is, and second, we will learn how to make the cross of Jesus Christ the focal point of our life.

II. WHAT IS SANCTIFICATION?

Sanctification is the continuing work of God in the life of the believer, making him or her actually holy. The word holy here is meant "bearing an actual likeness to God". Sanctification is a process by which one's moral condition is brought into conformity with one's legal status before God (we are declared righteous). It is a continuation of what was done in regeneration, when a newness of life was conferred upon and instilled within the believer. (Ericson, pp. 967, 8)

Notice the several facets of our sanctification. We were regenerated by the Holy Spirit so that we might become transformed into the likeness of God. But this transformation is not complete. It is an ongoing process, and this process is advanced through a cooperative work between God and the Christian. We are told in Philippians 2:12-13 - "Work out your salvation with fear and trembling, for God is at work in you, both to will and to work for His good pleasure." Here we see the partnership into which we must enter with God. We cannot be passive and think that God alone will produce His likeness in us. We must be active as well. We must "work". But this work is not to gain God's acceptance, rather it is the expression of our understanding and grateful acknowledgment of the forgiveness of our sins through the blood of Jesus Christ and our adoption as a child of God.

III. HOW SANCTIFICATION CAN BE UNDERSTOOD IN THE BELIEVER'S LIFE

An illustration known as The Cross Chart, can give us a better understanding of the process of sanctification in the life of a believer. (See Figure 5.1).

Note to trainees: Please do not look at this chart until the trainer so indicates.

Note to trainer: It is more effective to draw the chart piece by piece in front of the participants, otherwise they will be trying to figure out the whole diagram instead of listening to you. Do not hand out the diagram or refer to it until after the session.

A. The Aim of Christian Growth: To Know God

The Lord declares through the prophet Jeremiah, "Let not the wise man boast of his wisdom or the strong man boast of his strength or the rich man boast of his riches, but let him who boasts boast about this: that he understands and knows me, that I am the Lord who exercises kindness, justice and righteousness on earth; for in these I delight, declares the Lord." (Jer 9:23,24). Knowledge, power, and riches are the most common pursuits of humankind. But we are told that the noblest pursuit is to know God and to know those things that He delights in. This relates to what Jesus tells us is eternal life. In John 17:3 Jesus says, "Now this is eternal life: that they may know you, the only true God, and Jesus Christ whom you sent." Here Jesus teaches us that eternal life is knowing God as He truly is. Knowing God is the purpose and meaning of eternal life, and therefore, the chief pursuit of the Christian life should be to know God in truth. Therefore, we should continually grow to know Him in all His greatness and grow to be like Him. *(Draw an upward line and write "My Awareness of God's Perfection")*

But as we grow in our knowledge of God in all his perfection, what happens to us? We grow to know ourselves as well. In particular, we come to know our sinfulness as it is magnified by the perfect character of God. *(Draw the line downward and write "My Awareness of My Sinfulness.")* The nearer we draw to God, the further we see that we are from Him. The more glorious we understand He truly is, the more terrible our sin becomes to us. This expanding perspective of the Christian in which we grow to know God's holiness and also grow in the awareness of our own sinfulness is supposed to be the normal Christian experience. It is also a very fearful experience. This is why many people choose to never know much about God. To know Him is to invite self-exposure, and this is a terrifying experience for people who have deep faults to hide.

It is also an unspeakable joy! Can you imagine what it would be like to know the president of a great country, and to be taken into his confidence, sharing his most intimate thoughts? This pales in comparison to the privilege and thrill it is to be brought near to God. The Creator of the universe is inviting us to intimately know Him, His desires, His purposes, and His plans, and He wants to reveal these through a personal relationship with us. He even wants us to become a partner with Him to carry out His purposes.

But as we experience this relationship, we will continually have the feeling that we are not worthy of knowing and being loved by such a Supreme Being. This is where we come to know Christ and the magnitude of what He has done on the cross. The greater we know God the more we feel unworthy, but as this knowledge grows, we see the significance of our forgiveness and reconciliation to God through Jesus Christ. As we discover the greatness of God, as Isaiah did when he saw the glory of the Lord in the Temple or as the nation Israel did when they met God at Mount Sinai, we discover the true glory of our Savior whose blood washes sinners clean and whose perfect righteousness clothes us with white garments so that we may draw even closer to this God of glory. The cross becomes even more important to us as we grow to know God in His greatness. *(Draw 3 crosses starting with a small one inside the angle created by the two lines. Then two additional larger crosses to the right of the smaller cross.)* We learn to feel as the Apostle Paul did when he said, "Yet indeed, I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord" (Gal 6:14a). Or, when he said, "But God forbid that I should boast, except in the cross of our Lord Jesus Christ" (Php 3:8a). Jesus Christ and His work on the cross becomes more and more important to us.

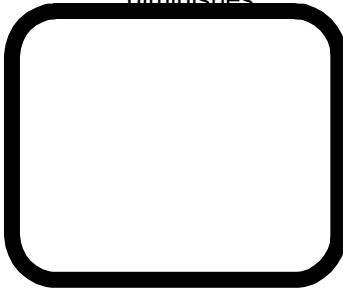
B. Hindrances to Christian Growth

Why do we not experience this kind of growth in our Christian life? One reason we may not experience growth is because our focus has shifted from the work of Christ on the cross onto our service to God. We think that the Christian life consists only of what we do for God. Some Christians don't realize that there are other, even more important aspects of the Christian life than service, such as knowing God and having a personal relationship with Him (Lk 10:38-42). Grateful obedience to God for His gift of salvation is reflected in our works. But it seems that all of us so easily get caught up in what we do and thus fall into the trap of seeking to gain acceptance from God and others through our performance. We are also

prideful and therefore, want to make ourselves look good in the eyes of. Our performance becomes the foundation upon which we build our reputations.

Sin also influences us in other ways. We may think that our sin does not matter to God, *(Erase the middle cross and draw a smaller one in its place, then put a wedge in the top between the cross and "My Awareness of God's Perfection")* and so the importance of the cross diminishes. What we are actually doing here *(point to the wedge)* is that we are reducing God in our minds to be less than He truly is. We are deceived when we have a small view of God.

Sometime we may think, "I'm not really *that* big of a sinner!" *(Put a wedge in the bottom space between the cross and "My Awareness of My Sinfulness".)* Isn't it much easier to see someone else's sin than our own sin? Why is this? Is it true that we have less of a problem with sin than others? If we think this, we are deceiving ourselves. Because we think too highly of ourselves *(point to the bottom wedge)*, again the importance of the cross diminishes.



SPIRITUAL CHARACTER

6

LESSON

KEEPING A SPIRITUAL JOURNAL

OVERVIEW

- ☞ Context in C.P.T. Foundations
- ☞ Lesson Purpose
The purpose of this lesson is to introduce journaling as a practical tool that can help believers focus on personal spiritual growth and ministry growth.
- ☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .
 - ◆ Be able to use a journal as an effective tool to record personal devotional insights, prayer requests and answers, ministry contacts, cell group and notes, and daily reflections.
- ☞ Lesson Outline
 - 0 I. Introduction
 - 0 II. How To Use a Daily Journal
- ☞ List of Figures
 - 0 6.1Daily Devotions
 - 0 6.2Daily Journal
- ☞ Appendices
 - 06A Sample Journal Pages
- ☞ Suggestions to Trainers
 - ◆ You may want to make or order a journal to hand out to participants to use during the training seminar. The Church Planter's Daily Journal from The Bible League is a very simple and useful journal.(See Sources for address information).



KEEPING A SPIRITUAL JOURNAL

A CHURCH PLANTER'S DAILY JOURNAL

LESSON CONTENT

I. INTRODUCTION

In the fast pace of life, few people find the time and place to meditate upon God and his Word, and to reflect upon life, and the application of God's Word to their lives personally. Since a disciple has a desire to grow and change, he continually evaluates his life. Like King David, he asks the Lord to examine his heart and life to reveal all of his faults and sins in order that he may change and grow (Ps 139:23-23). There is a great need for us to take time to be still before God each day and break the bonds of busyness (Ps 46:10; 37:7).

Keeping a regular journal is one of the most effective ways for developing accountability in our spiritual growth and ministry life. A journal forces us to reflect on our lives and adjust priorities. It also helps us to grow in faith by seeing how our knowledge and understanding of God has grown over time as well as seeing how God has answered our prayers. When the Israelites crossed the Jordan river to enter the Promised Land, God commanded them to take twelve stones from the river and to build a memorial. The purpose of that memorial was to serve as a reminder to the current and future generations of Israelites of God's faithfulness and power in their midst. (Jos 4:1-9). In a similar way, when we record lessons the Lord has taught us, or experiences we have had, or prayer requests and answers, they, too, serve as reminders to us of God's love and faithfulness in our lives when we face struggles or discouragement. Over the centuries, Christians have learned much from the journals of famous Christians such as Jonathan Edwards, Hudson Taylor, and Amy Carmichael. They have been a written testimony of how God has lived in relationship to a particular person and an encouragement of the intimate relationship we can have with Him as well.

In addition to being a record of our personal spiritual growth, a journal can be an effective tool in developing our ministry. If God is calling you to plant a church or be part of a church planting team, you will be involved in particular tasks - evangelism, discipleship, small group development, etc. A journal can be helpful for recording contacts made with people, insights and goals for cell group meetings, questions and concerns you are experiencing to discuss with your mentor, etc. It serves as a visible reminder of your ministry and also allows you to see how God uses you in specific ways to bring people to Himself and establish a church. A journal also provides a record which you can review with your trainer or mentor.

Keeping a journal will be a great help to you throughout the church planting process. The following paragraphs describe elements of a church planter's daily journal which you can use in your own journal keeping. If your trainer or mentor does not have a journal for you to use, Appendix 6A contains blank journal sheets, which you can photocopy and use. Otherwise, you can adapt an blank exercise book to suit your purposes. The important thing is that the journal helps you to reflect on what God is teaching you through His Word and prayer and to record progress and lessons learned in your church planting ministry.

II. KEEPING A SPIRITUAL JOURNAL

A. Daily Devotions (Figure 6.1)

Figure 6.1 is a sample form for recording reflections from your daily devotional time in God's Word and then prayer requests and answers to prayer. Note the following on the form:

- ◆ **Today's Passage:** Note the bible passage you are reading during your devotions.
- ◆ **Personal Insights:** Read the bible passage, take time to think and pray about it. Note down any insights the Holy Spirit gives you about this passage. What does the passage say? What do you observe? How can you apply this passage to your own life today?

- ◆ **Promises to Claim:** Are there any promises in this passage? Note them down and then thank God for these truths.
- ◆ **Commands to Obey:** Does this passage note any commands you need to obey?
- ◆ **Prayer:** List any prayer requests for which you have a particular burden and also answers to previous requests. Be as specific as possible. This will help you see God at work through your prayers.

B. Daily Journal (Figure 6.2)

Figure 6.2 is a sample daily journal entry. The daily journal helps you to monitor the progress of your church planting ministry. Note the following topics you can record in your daily journal:

- ◆ **Action Plans:** Note any work you have done on your action plans. List activities accomplished for an action plan or work in progress.
- ◆ **Contacts:** List your evangelistic contacts for that day. Note the results of your time together. Did you share your testimony? How did they respond? Are they open or closed to the gospel?
- ◆ **Meetings:** Make notes concerning any cell group, home group meeting or special functions. When and where was the meeting held? Who led it? What did you do (bible study, prayer group, showed Jesus Film to friends)? How many people attended? How many are regular attendees? Visitors? Did anybody make a commitment to Christ? Note any problems or special concerns needing further attention.
- ◆ **Reflections:** Take time to think about the day. Is there anything that stands out to you? Did you learn or observe anything about your personal life or ministry you want to note down. These reflections are personal notes you make about your own life. **They do not need to be shared with anyone.** They help you to put your day in perspective and note anything the Holy Spirit is teaching you.

Daily Devotions

Today's Passage: 1 Corinthians 13

Personal Insights All of my actions must be motivated by love. I demonstrate love by my actions. Love always perseveres. I need to persevere in my love towards others. I need to be others-centered and not self-centered.

Promises to Claim Now we are imperfect, but in heaven, we will be perfect and will see God face to face as He really is. Now, we only understand in part.

Commands to Obey Demonstrate love according to the attributes listed in this chapter. Make sure my actions are motivated by love. Otherwise, they are meaningless.

PRAYER
 Prayer Requests and Answers to Prayer
R: For opportunity to share my faith with Dr. M.
R: For a ministry team to develop.
A: My mother's health is much better.

Daily Journal

Date: _____

Action Plans:
Established prayer triplet.
Identified target area.
Began inductive bible study of John 17.

Contacts

Name	Comments
<u>Dr. Miller</u>	<u>Shared testimony</u>
<u>Aunt Sally</u>	<u>Showed Jesus Film</u>
<u>Mrs. Jones</u>	<u>Shared testimony. Repented!</u>

Meetings
Cell groups, home meetings, special functions
Jane's house 7 p.m. Prayer triplet met. (Jane, Mary and me) Prayed for two hours. Agreed to meet weekly at Jane's house.

Reflecting on the Day I am so happy about the prayer triplet. I have never really prayed consistently with others and for unbelievers before. I am excited about how God will use our prayers.

Figure 6.1. Daily Devotions

Figure 6.2. Daily Journal

ACTION PLAN

- ◆ Throughout the church planting training cycle, keep a daily journal for devotions and ministry progress. Be prepared to show this journal to your mentor or trainer.

SOURCES

- *The Church Planter's Daily Journal.* The Bible League, 16801 Van Dam Rd., South Holland, IL 60473 USA. E-mail: bibleleague@xc.org

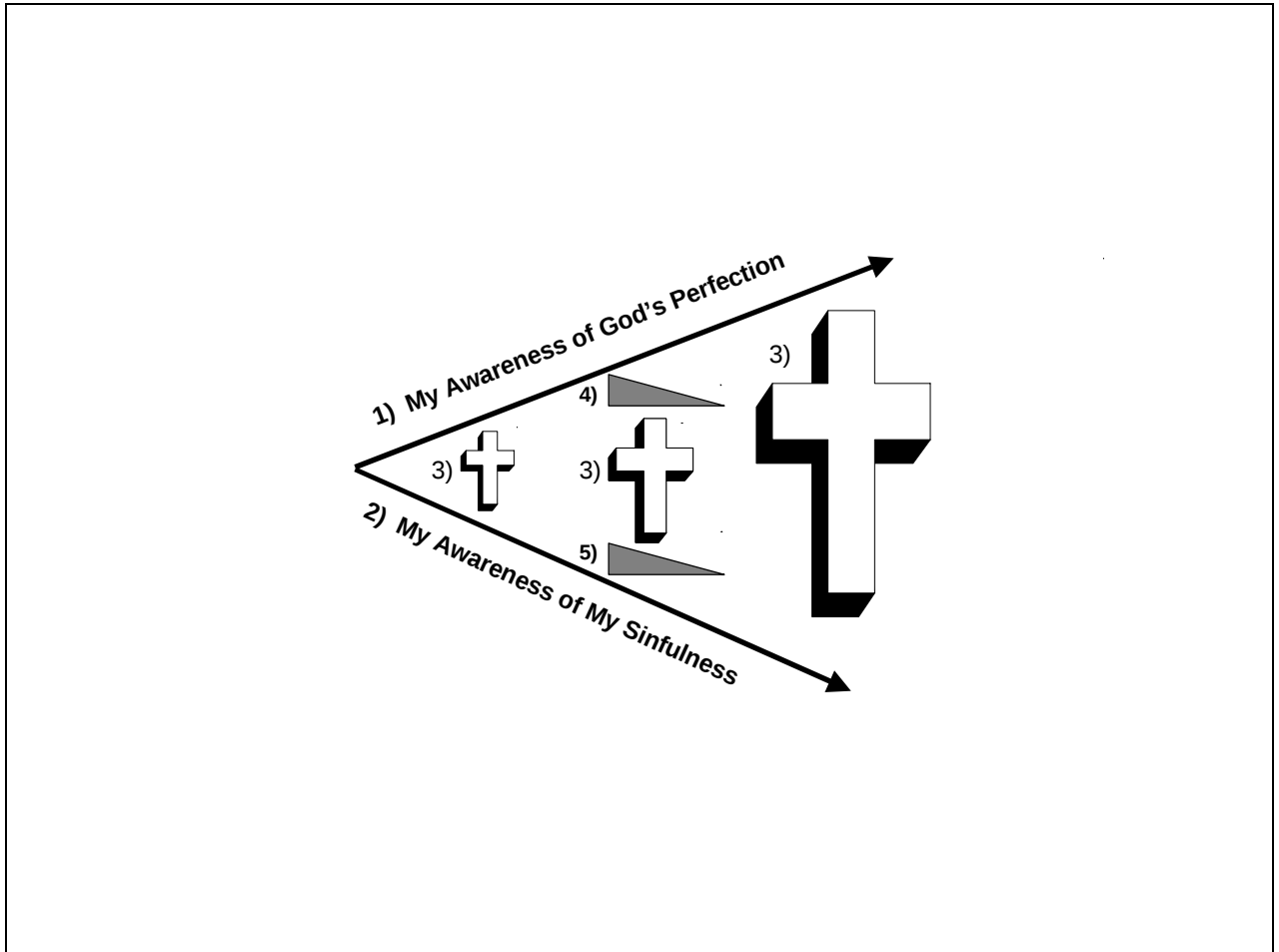


Figure 5.1 The Cross Chart

IV. CONCLUSION

In order to avoid the performance trap, we must grow in God's Word and in our faith so that we understand and believe the true holiness of God and the true sinfulness of our own heart. We must see our need for grace. But we can't stop here in our faith. We must also believe the new realities of our life in Jesus Christ. Though we are big sinners, God is gracious and forgives all our sin. We stand perfectly righteous in Christ. We have become children of the living God and are loved by Him. He delights in us and is committed to making us into the image of Christ..

In order to overcome our sin, our focus should not be on trying harder, but on understanding more fully the realities of Christ's accomplishments on the cross. According to Romans 6, because we are united to Christ, we died and were resurrected with Him. His victory over sin was our victory over sin. Sin is no longer our master. But this great Christian reality does not mean that sin no longer seeks to enslave us. In reality it is not our master, even though it is always striving to regain its authority and power over us. Day by day, and moment by moment, we must remember what Christ has done for us on the cross by taking away our sin and giving us new life. In this view of sanctification, we understand that our flesh remains evil until the day we die. But we also recognize the life of Christ in us

As we grow in knowing God, we are also being changed more and more into His image. Our inability to do this on our own becomes more clear as we realize our total dependence on Christ. the gospel becomes much more relevant to us, and our need for Christ becomes much greater. We understand more deeply what we first believed. We remind ourselves of the truths of the gospel. By faith we are making the accomplishments of Christ's death and resurrection more of a reality in our lives.

The words of Arthur Bennett captures the life we should experience in Christ.

The Valley of Vision by Arthur Bennett Banner of Truth, Edinburgh, 975

“Lord, High and Holy, Meek and Lowly,
Thou has brought me to the valley of vision,
 where I live in the depths but see Thee in the heights;
 hemmed in by mountains of sin I behold Thy glory.
Let me learn by paradox that the way down is the way up,
 that to be low is to be high,
 that the broken heart is the healed heart,
 that the contrite spirit is the rejoicing spirit,
 that the repenting soul is the victorious soul,
 that to have nothing is to possess all,
 that to bear the cross is to wear the crown,
 that to give is to receive,
 that the valley is the place of vision.

Lord, in the daytime stars can be seen from the deepest wells,
 and the deeper the wells the brighter Thy stars shine;

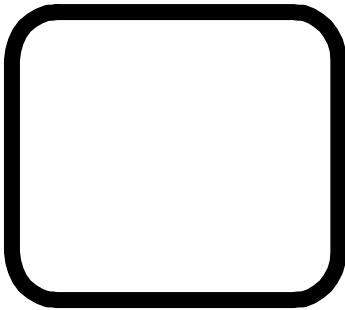
Let me find Thy light in my darkness,
 Thy life in my death,
 Thy joy in my sorrow,
 Thy grace in my sin,
 Thy riches in my poverty,
 Thy glory in my valley.”

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ List the accomplishments of Christ's death on the cross and resurrection from the dead. Write a description of how you make these accomplishments more of a reality in your lives.
- ◆ How do you grow in holiness? Describe the process in daily terms and how you have learned that the accomplishments of Christ apply to this process.

ACTION PLAN

- ♦ Write a description of how you are learning to make the accomplishments of Christ's death and resurrection more of a reality in your life.
- ♦ Describe to one other person what you have learned about growth in holiness and explain to them how you apply the accomplishments of Christ to your daily life. Give a specific example of where you have seen change in your life as a believer as a result of your understanding of sanctification.



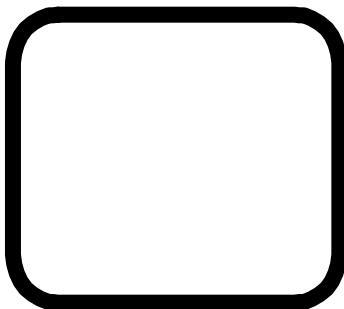
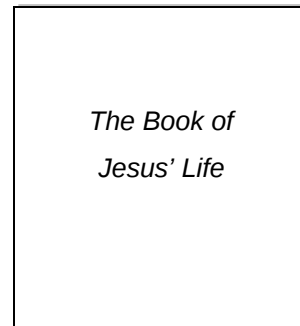
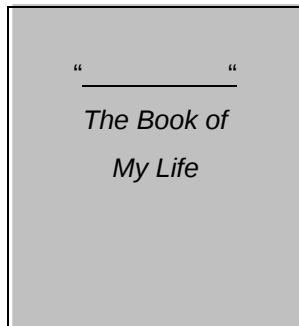
**SPIRITUAL
CHARACTER
APPENDIX**

1A

EXCHANGED BOOKS

The Exchanged Books illustration helps explain justification by faith.

1. Take black or gray construction paper and make a list of sins using a white crayon. The dark construction paper represents uncleanness. Place the list in "The Book of My Life".
2. Take white paper and make a list of godly virtues, e.g., purity, blamelessness, selflessness, etc. and place it in "The Book Of Jesus' Life".
4. Take the list of sins out of "The Book of My Life" and place it in "The Book of Jesus' Life".
5. Take the list out of "The Book of Jesus' Life" and put it in "The Book of My Life".



SPIRITUAL
CHARACTER
APPENDIX

6A

SAMPLE JOURNAL PAGES

DAILY DEVOTIONS

Today's Passage: _____

☐ **Personal Insights** _____

☐ **Promises to Claim** _____

☐ **Commands to Obey** _____

Prayer

Prayer Requests and Answers to Prayer

DAILY JOURNAL

Date: _____

Action Plans:

- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____
- ☐ _____

Contacts

Name

Comments

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Meetings

Cell groups, home meetings, special functions

Reflecting on the Day _____

BIBLE STUDY METHODS

LESSON 1: BIBLIOLOGY

- 0 I. The Bible is Unique
- 1 II. The Bible is Revelation
- 2 III. The Bible is Understandable
- 3 IV. The Bible is Practical
- 4 V. The Bible is Reliable

LESSON 2: UNDERSTANDING THE WORD OF GOD

- 0 I. Understanding the Bible
- 1 II. Understanding the Kinds of Literature in the Bible

LESSON 3&4: INDUCTIVE BIBLE STUDY I

- 0 I. Introduction
- 1 II. Observation
- 2 III. Interpretation
- 3 IV. Application

LESSON 5: INDUCTIVE BIBLE STUDY II

- 0 I. Principles of a Paragraph Study
- 1 II. Guided Study in Small Groups
- 2 III. Application

LESSON 6: INDUCTIVE BIBLE STUDY III

- 0 I. Principles of Theme Study
- 1 II. Practicing Theme Study
- 2 III. Summarizing the Findings of Theme Study
- 3 IV. Application of Theme Study

BIBLE STUDY METHODS



LESSON **1**

BIBLIOLOGY

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this lesson is to explain that the writing of the Bible was directed by God in such a way that the original manuscripts are without error, and that these manuscripts have been carefully preserved and transmitted by the church, with the result that the Bible is the most reliable and useful tool for our church-planting ministry.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Be convinced that the Bible is superior to all other forms of revelation.
- ◆ Be confident that the Bible is reliable for use in ministry.
- ◆ Know that the original manuscripts were inspired by God, and that modern translations are accurate to the degree that they are carefully translated from the original.

☞ Lesson Outline

- 0 **I. The Bible is Unique**
- 1 **II. The Bible is Revelation**
- 2 **III. The Bible is Understandable**
- 3 **IV. The Bible is Practical**
- 4 **V. The Bible is Reliable**

☞ Suggestions to Trainers

- ◆ Avoid going too deep into the details of manuscripts, church councils, and other technical details. Instead, focus on the divine origin and character of the Bible so that the participant is motivated to be a serious student and user of the Word.
- ◆ If possible, bring samples of translations in several languages, including the original languages (or photocopies), to help the participants understand that their own translations are not the only versions.
- ◆ If the Apocrypha is a major issue in your country, bring extra handouts or references that can deal with this issue quickly or outside of class, in order to keep to the purposes of the lesson.



BIBLIOLOGY

CAN I DEPEND ON MY BIBLE?

LESSON CONTENT

I. THE BIBLE IS UNIQUE

The Bible is the most important book ever written. It claims to be the very words of the almighty, infinite God, given to reveal Himself to finite man. Written by over 40 different authors, in three languages, in a span of more than 1400 years, the Bible is the greatest literary undertaking in history. Yet its unity, consistency and lack of contradiction prove that God Himself is its main author, guiding every human author to assure that the product is exactly as He planned.

The Bible is also the most important tool for the modern church-planter or pastor. The “living and active” Word of God is able to penetrate the hearts and souls of those whom we seek to win for the Lord. It equips us for every good work, which certainly describes our ministry of multiplying churches across the land. It serves as a standard by which we measure and evaluate every doctrine, practice, tradition, and every other book. History, tradition and the human intellect may lead astray, but the Bible stands firm as the truth of God. Its teaching is always correct. Its prophecies always come to pass. Its words help us to win the lost and to resist the devil. The Bible is indispensable to our Christian life and ministry.

Despite the clear teaching of the Bible about itself, and the miracles and fulfilled prophecies that have proved its divine nature, the Bible has often been attacked. This is understandable. It is our most powerful tool, and therefore Satan has spared no effort to undermine it. He would like nothing better than for the Lord’s workers to doubt its value, to question its accuracy, to ignore it, or to neglect it. Therefore, understanding the origin and transmission of the Bible from God to us helps us to appreciate this wonderful tool and its centrality to the success of our ministry.

II. THE BIBLE IS REVELATION

A. General Revelation

If finite man is to understand an infinite God, then God must reveal Himself. While we can never understand our Creator fully, we can understand that which God has made known to us. God has revealed Himself in two ways. The first way through which God has revealed Himself is referred to as general revelation.

1. For all men

General revelation is that revelation which is available to all men. Every man is able to see God’s existence, power, glory, and divine nature through creation (Ps 19:1; Ro 1:20). Each man’s conscience also testifies to God’s moral law (Ro 2:15).

2. Limited in effectiveness

Although general revelation is seen by all, it can easily be misunderstood. Men and women can know the divine nature of God through creation, and the moral requirements of God through their consciences. But general revelation is insufficient to explain Christ’s atoning death and resurrection, and concepts such as faith and grace.

B. Special Revelation

Special revelation involves the supernatural intervention of God in the life of man to communicate His truth and His will.

In the past, forms of special revelation have included the lot (Jnh 1:7; Lk 1:9; Ac 1:26), the Urim and Thummin (Lev 8:8), dreams (Ge 37:5), visions (Isa 6:1), angels (Ge 19:1), prophecies (1Ki 22:7), and Old Testament appearances of Christ as the Angel of the Lord (Jdg 6:11).

The two most important forms of special revelation are the Bible, the Word of God, and Jesus Christ, the Word Incarnate (Jn 1:1, 14). The Bible is the only authoritative record of what Jesus did and taught. In addition to the important facts of His life recorded in the four Gospels (Jn 20:30-31), the Old Testament explains why He came (Isa 53:6) and the New Testament epistles tell us how to live as His disciples (Ro 12:1-2).

III. THE BIBLE IS UNDERSTANDABLE

One of Satan's most successful deceptions in history has attacked this very point. For many centuries, religious leaders taught that the common man was unable to understand the Bible. God's powerful Word was withheld from all but a few. Even those privileged few were restricted to particular "approved" language versions. However, it is clear that this was not God's intention.

A. Written in Common Languages of the Time

Three major languages were used by the Bible writers. Most of the Old Testament was written in Hebrew. Hebrew was the common language of Israel. Its use made it possible for each father to teach his children (Dt 6:6-7). Hebrew is also a language that expresses emotion very well. As a result, the feelings of God and of biblical characters are clearly understood by all readers.

Sections of the books of Ezra and Daniel were written in Aramaic. These books were written during and immediately after the Babylonian captivity of Israel. During that exile, many Israelites forgot Hebrew and adopted the Aramaic language of their captors. When the language of the people changed, the Bible authors also changed to use the language that would be most clearly understood by the common man.

The New Testament is written in Greek. Through the conquests of Alexander the Great, the Greek language spread throughout the world. During the days of Christ and the Apostles, it was the language of international discourse throughout the Roman Empire. There existed a literary form of Greek, and also the more common Koine Greek. Koine Greek, as the easiest to understand, was the choice of the New Testament writers, even though many of them were more comfortable in Aramaic or Hebrew. It is clear that the purpose was that the Word be understood by all.

B. Written with Simple Illustrations From Life

The Bible authors make no attempt to impress us with their brilliant learning. Instead, they strive to make the Bible easy to understand by using simple illustrations from everyday life. They talk about husbands, wives, and children, crops and livestock. They use whatever types of writing best communicate their ideas. They tell facts through historical narrative. They show emotion through life stories. They show beauty through poetry. They show wisdom through proverbs. They use prophetic forms to communicate that which is too fantastic or futuristic to understand. The goal remains the same. God wants us to understand His Word.

IV. THE BIBLE IS PRACTICAL

God wants us to use the Bible. It is not meant to be a religious artifact, collecting dust on a shelf. It is a tool, designed by God to be intensely practical. He has taken our limitations into account as He transmitted it to us.

A. Written Progressively

It is a challenge for our minds to comprehend even simple truths about the infinite God. Knowing this, God has revealed Himself and His will for mankind progressively, one step at a time (Heb 1:1). Foundations were laid in the Old Testament before the Gospel was revealed in the New Testament. Laws, forms, and promises are revealed as necessary to teach the next important fact. The Bible becomes clear as its major sections are read in the progressive order in which it was written.

B. Written Historically

The Bible is not merely a historical document, and many major historical events are omitted. However, the Bible reveals how God worked in history with real men and women. God used real people, not fictional characters. The Bible is useful because real men of various professions wrote from real-life experiences that show us how to live in our time.

1. Patriarchs' stories were recorded by Moses in the Pentateuch
These were heads of families, striving to live godly lives in the midst of ungodly men. They struggled to believe God, and to pass on His truth to their children.
2. Priests wrote the historical books of the Old Testament
The Priests were set apart for service to God. Although many served God faithfully (1Sa 12:23), some turned away from Him (1Sa 2:12). They experienced the joy of His presence and the heartache of offering sacrifices for the sin of the nation, and sometimes they grew weary or bored (Mal 1:13).
3. Kings contributed the Psalms and wisdom books
Kings wrestled with the balance of religion and political life. They were both exalted (1Ki 3:12-13) and humbled by God (2Sa 12:11-12), the King of Kings. Their influence often brought tremendous blessing to the nation of Israel, or devastation (2Ki 20:13-18).
4. Prophets recorded the prophetic books
Prophets delivered the Word of God to the people. When they promised blessings they were revered. When they promised judgment they were often persecuted and even put to death (1Ki 19:14). They had competition from false prophets, who distorted God's message (Jer 28:10-14). They struggled to be faithful in ministry.
5. Apostles passed on their teaching to the church in the New Testament
The apostles and their close associates who wrote the New Testament faced the task of making disciples of all nations with limited workers, finances, buildings, and other resources. They had widely varied educational backgrounds and professions. They faced severe hardship, persecution, and death (2Co 11:23-29). They dealt with administrative problems and sin in the new churches, and endless demands on their time and energy. They learned the power of prayer and the Word of God.

C. Written Honestly

The Bible is unique among literature of ancient times in that it accurately records both the successes and failures of God's people. Whether a man was a shepherd or a king, the Bible presents an honest record of his life and God's dealings with him. Even the sins of those who are models of the faith are recorded accurately (Ge 12:10-20; Nu 20:7-12; 2Sa 11). Furthermore, the Bible writers make no attempt to present the Christian life as easy. Jesus taught his disciples about the high cost of being his disciple on more than one occasion (Mt 10:37-39; Lk 9:57-62; Jn 15:18-21). The Bible is like a faithful friend who tells us the truth rather than withholding information that is unpleasant but necessary for us to hear.

V. THE BIBLE IS RELIABLE

God wants the Bible to be an understandable, practical, and powerful tool for our life and ministry. He has acted, and still acts throughout the process of transmitting the Bible to us. This process began with the original authors, and continues when we open His Word today. What is this process?

A. Inspiration

The term inspiration literally means God "spirated" or breathed out, and affirms that the Bible is the product of the living God (2Ti 3:16). Because the Bible is a divine product, it must be approached as such.

The Bible is not merely the product of human thought, but God's Word, spoken through man's lips or written with man's pen. The prophets and apostles all claimed to speak and write the words of another: God Himself. Even Jesus, the Son of God professed that he spoke only those words given him by his Father. According to 2Pe 1:20-21, "men spoke from God as they were carried along by the Holy Spirit". It is important to note that it is the Bible itself that is inspired, not the human writers of the Bible. Furthermore, inspiration refers not to the literary quality of that which is written, but to its divine origin and character.

B. Preservation

From the beginning, the unique nature of the Bible was understood. Faithful men have always exercised great care in accurately copying the biblical text. They made very few errors, and the massive number of manuscripts discovered have enabled us to find and fix mistakes that were made. The sections in the Bible where we lack enough evidence to positively know the original text are very few and none of these sections involve any significant issues or doctrines.

Considering the multitudes of copyists, the thousands of years of copying, the numerous languages into which the Bible was copied, the wide geographical area, and the numerous attempts to destroy the Bible, it is amazing that we have such a reliable, accurate text. God has clearly worked to preserve it for our use.

C. Canonization

The term 'canon' is borrowed from the Greek word *kanon*, which means rule or standard. Canon has been used by Christians since the 4th century to identify an authoritative list of books belonging to the Old or New Testament by which all other books were measured.

Many early church fathers and church councils contributed to the task of canonization, with God's help. They examined the witness of the books themselves, the credentials of the author, the agreement of the book with other accepted books, and the book's acceptance by the church. The formation of the Old and New Testament Canons was a process rather than an event and transpired under the supervision of the Holy Spirit.

By the time of Jesus, the Old Testament consisted of the law, prophets and writings. By the beginning of the Christian era all 39 Old Testament books were generally accepted, with the oldest surviving canonical list dating about AD 170. The formation of the New Testament canon, with the current 27 books, was completed in the 4th century. There has been general agreement within the church that the Bible is composed of the current 66 books. The exception to this harmony concerns the Apocrypha.

The Apocrypha is rejected by the Protestant Church and accepted by the Orthodox and Roman Catholic Churches. However, there seems to be a significant difference between the Apocrypha and the other 66 books. The Apocrypha does not claim to be scripture, contains obvious errors, and was denied canonical status by the Jewish community. However, the Apocrypha has a devotional style that appeals to the liturgical worship of the Orthodox and Roman Catholic Churches. The Apocrypha contains several works which the Roman Church found helpful during the Reformation in the struggle against the Protestants, which may have influenced the Council of Trent to include them in the Canon of the Roman Church in AD 1548.

D. Translation

Godly men have understood God's desire for each person to hear His Word in his own language, and have labored to make this possible. The task is huge, and not yet accomplished. Modern languages and cultures often vary greatly from biblical times, and constantly change. Translators must choose the best words and phrases to carry as much of the meaning of the original languages as possible, and still be easy for someone of any age or educational level to understand. No translation is perfect, but modern scholarship, discovery of new manuscripts, and growth in biblical understanding help in this never-ending task. Constant comparison with the original language texts is necessary to ensure that any particular translation accurately carries the meaning of the Word of God. God uses talented, educated, capable men, who depend on His direction and wisdom in this ongoing, vital step.

E. Illumination

As the Christian reads, studies, and meditates on the Word, the Holy Spirit reveals the meaning to him. The process of illumination is also never-ending, or should be. It is a joint effort. Man cannot learn without the Spirit (2Co 2:11-14; Ps 119:18), and the Spirit does not teach without a man's effort (2Ti 2:15; Ps 119:97-99; Pr 2:1-5).

Teaching God's Word is a special honor (2Ti 4:17) but also a serious responsibility (Jas 3:1). It should never be undertaken without serious, prayerful preparation. And yet, God has made all the necessary provisions for us to have a reliable text in our language, and has enabled us to understand His Word through the Spirit's help. Nothing is lacking other than our decision to handle it correctly, and faithfully use it to develop our own Christian life first of all, and then our ministry to others. What a privilege to be part of this process of bringing the living Word of God to a needy, perishing world.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ Why do you think God did not preserve the original Bible manuscripts, even though He could easily have done so?
- ♦ God used such a wide variety of men to write the Bible. Was there anything they had in common? What exactly? If God were writing a book today, would He see that quality in you, and choose you?
- ♦ The lesson stated that illumination means that man cannot learn without the Spirit, but the Spirit does not teach without man's effort. Do you agree? Where is the balance between these extremes?

ACTION PLAN

- ♦ Think about the authors of the Bible as real men, in real ministries. Select the one who seems the most like you. Write a short summary of how he is similar to you, how his work compared to yours, and what special counsel he could give you in your ministry.
- ♦ Find out what Bible translations are available in your language. Try to find out something of the history of these translations. When was the first one completed, by whom, and under what circumstances? What motivated the following ones, if any? What are the strengths and weaknesses of each?
- ♦ List the specific ways in which you are using the Bible in your current life and ministry. Then list several new ways in which you can give the Bible a more central role than it currently has.

SOURCES

- ♦ Geisler, Norman L. & Nix, William E. *From God to Us*.
- ♦ Bruce, F. F. *The New Testament Documents: Are They Reliable?*



LESSON 2

UNDERSTANDING THE WORD OF GOD

OVERVIEW

- ☞ Context in C. P. T. Foundations
- ☞ Lesson Purpose
The purpose of this lesson is to present the church planter with a framework for understanding biblical truth.
- ☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .
 - ◆ Know the basic framework for understanding the Word of God.
 - ◆ Be convinced that the Bible can be understood.
- ☞ Lesson Outline
 - 0 I. Understanding the Bible**
 - 1 II. Understanding the Kinds of Literature in the Bible**
- ☞ List of Figures
 - 2.1 Redemptive History of the World in the Old Testament and New Testament
 - 2.2 Chronology of the Bible



UNDERSTANDING THE WORD OF GOD

APPLYING BIBLICAL TRUTH

LESSON CONTENT

I. UNDERSTANDING THE BIBLE

One of the gifts God has given to His church is that of “teacher”. These people have the special job of instructing God’s people. Every church planting team must have some members who are able to teach and preach God’s Word accurately. God has also given every believer the Holy Spirit to be his or her teacher. With the Holy Spirit’s help, every believer can understand the Bible.

Church planters need to be able to study the Bible for their own spiritual growth as well as for the growth of their ministries. Unfortunately, many church planters have few opportunities to receive training and a limited number of resources available in their languages. Nevertheless, it is possible to study the Bible, even if the only book one has is the Bible itself.

In the sessions on inductive Bible study, you will learn a simple method for studying and applying Biblical truths to your life and ministry. Then you will learn how to apply this method in teaching others so that they too can understand God’s Word for themselves.

Although you will learn many approaches to studying the Bible, of primary importance is dependence on the Holy Spirit and openness to obey what you learn. Jesus said that the Holy Spirit would lead us to truth (Jn 16:13). He also taught that He would continue to reveal Himself to those who loved Him and kept His commandments (Jn 14:21). It is not a choice between studying hard or depending on the Spirit—both are important.

II. UNDERSTANDING THE KINDS OF LITERATURE IN THE BIBLE

The different books of the Bible contain several different forms of literature. When reading a particular part of Scripture, knowing the type of literature you are reading can help you understand it better. Do you read the newspaper in the same way that you read a personal letter? Do you interpret a legal contract in the same way that you read a poem? Of course not! These have different purposes, language, and significance. In the same way, we can understand different sections of the Bible better when we know what kind they are.

A. History

The Bible is full of historical accounts and biographies. For example, the book of Judges tells the history of Israel between the time of Joshua’s conquest of the land and King Saul’s reign. The book of Nehemiah is Nehemiah’s diary—his personal account of the rebuilding of the walls of Jerusalem. The gospels are Jesus’ biographies and include His teachings. The book of Acts records the history of the early church.

The Bible’s history is full of good examples that we should imitate and bad examples that we should avoid. Samson is an example of a biblical character whose actions were not based on biblical principles. Historical accounts need to be evaluated in light of principles clearly taught in other sections.

B. Instruction

The Bible teaches; and throughout its pages you will find guidelines, commands, principles, proverbs, doctrines, and practical advice. The major part of the book of Leviticus contains detailed instructions for the Israelite priests. Proverbs gives advice on finances, relationships, and work. Paul's letters to specific churches are full of both doctrine and practical guidelines.

C. Prophecy

Most prophetic literature is a written account of sermons originally preached to God's people. Isaiah, Jeremiah and Ezekiel, the larger prophetic books, are collections of sermons spanning the careers of these prophets. These books were not meant to be read from start to finish as a single unit. The secret to understanding these books is finding the beginning and ending of the individual sermons and reading from one sermon to the next. The chapter breaks and phrases such as, "Hear the Word of the Lord . . ." or, "In that day . . ." or, "The Word came to . . ." are good indicators. Smaller books such as Habakkuk, Amos and Nahum may contain only one or a few sermons.

D. Poetry

In the poetic literature of the Bible, every human emotion is expressed. Many biblical books contain poetry. The Psalms and the Song of Songs are entirely poetry and many of the prophetic books are predominantly poetic.

In many languages, poetry is based on rhyming or repeated sounds. Hebrew poetry is based on the repetition of similar ideas. Psalm 19:7 is an example of these parallel patterns of ideas:

The law of the Lord is perfect,
reviving the soul.
The statutes of the Lord are trustworthy,
making wise the simple.

The two lines are parallel, as both "law" and "statutes" are synonyms which refer to the Scriptures. Both "law" and "statutes" are "of the Lord." Their qualities are both positive, being "perfect" and "trustworthy". Both have an effect on people, restoring their souls and making them wise.

Sometimes contrasting ideas are paralleled, as in Psalm 20:7:

Some trust in chariots,
and some in horses,
but we trust in the name of the Lord
our God.

"Some" and "we" stand in contrast. Trust in the Lord is contrasted with trust in physical power.

E. Apocalypse

Some prophecy is written in a special kind of literature known as apocalyptic. The word apocalyptic means "unveiling" because it reveals events that will take place in the future. Some examples are found in the book of Daniel, Matthew 24, Mark 13, Luke 17 and 21, and the book of Revelation. Apocalyptic passages are highly symbolic. It is necessary to understand the symbolism in order to interpret the message. Apocalyptic passages foretell the second coming of Christ and His ultimate victory over His enemy, Satan. At this time, God's people will be vindicated. Typically, the whole of creation is involved in the coming events (Information taken from Inch and Bullock, eds. 1981. *Literature and Meaning of Scripture*. Baker Book House.)

Figure 2.1: Redemptive History of the World in the Old Testament (OT) and New Testament (NT)

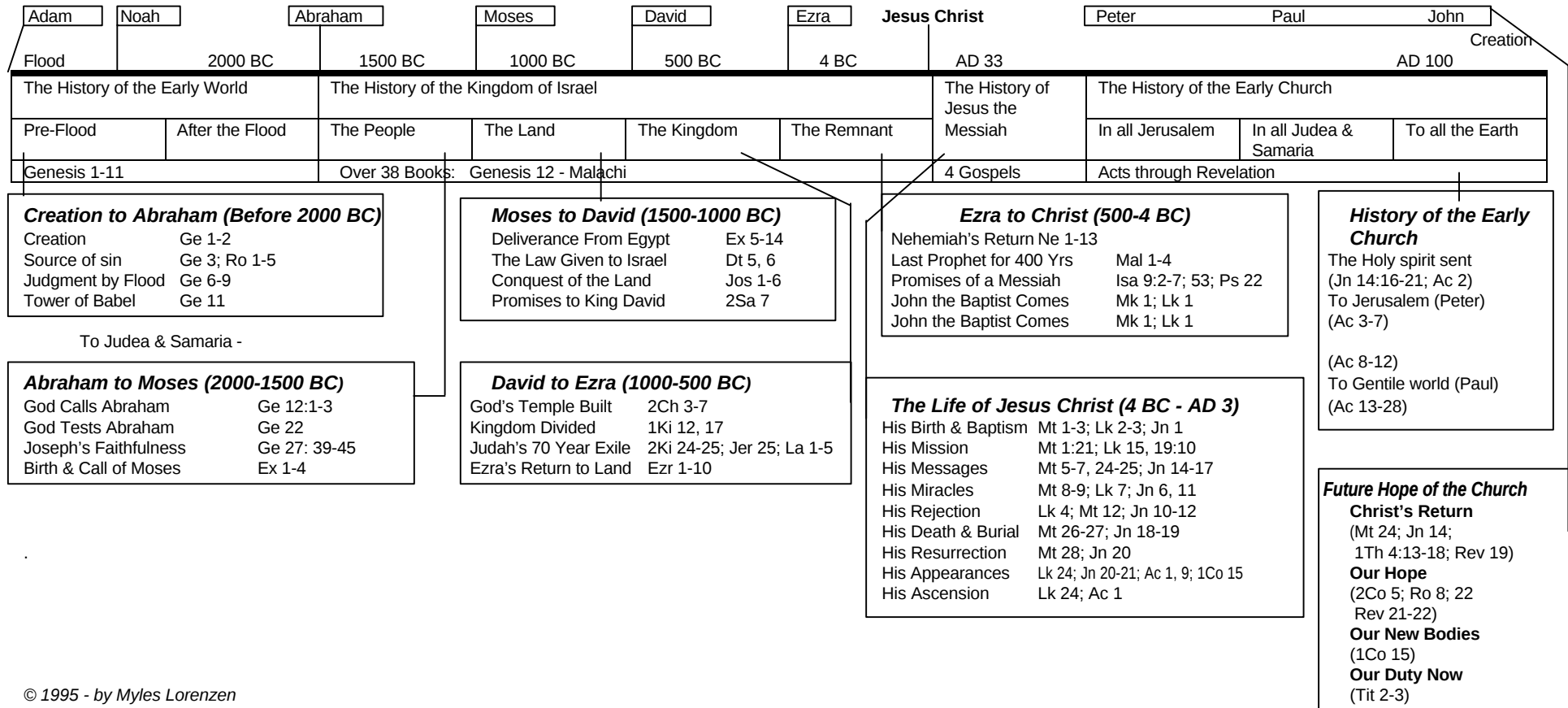
The chart below is intended to give the BIG PICTURE of the Bible by showing that the Old and New Testaments are united in declaring God's Eternal Purpose. Beginning in Genesis, God created Man (male and female) to have a relationship with Him. When Man sinned, that relationship was broken. The account of how God began rebuilding that relationship begins in Genesis 3:15 and ends in Revelation 22. In fact, the Bible is primarily the history of God's redemptive plan.

OT	Creation: Ge 1, 2	Fall/Sin: Ge 3:1-14	Promise of a Redeemer: Ge 3:15, 21	Promise repeated to Abraham: Ge 12	Sacrificial System initiated under Law of Moses/Blood Atonement: Exodus	A chosen people to be His Witness throughout the World
	Man (Male & female) created in <u>IMAGE of God</u> ♦ to have relationship with God, 3:8 ♦ to have relationship with each other, 2:24 ♦ to reproduce, 1:28 ♦ to rule over earth, 1:28 ♦ to receive God's blessing, 1:28	♦ Image Marred ♦ Relationship with God broken ♦ Pain and suffering ♦ Try to rule over each other ♦ All under a curse	♦ 3:15 the "offspring" of the woman would strike the heel of the serpent. ♦ 3:21 made garments of skin.	♦ I will bless you ♦ In you all nations of the earth will be blessed ♦ God chose one nation to be His people & to make Him known throughout the earth.	♦ Isa 53:7 ♦ Ex 12:13 A lamb to be sacrificed for sin. (Picture of the Lamb of God that would take away sins of the world.) ♦ Leviticus	♦ Jos 2:8-14; 4:24 ♦ 2Sa 7:25-26 ♦ 1Ki 8:41-43 ♦ Isa 43:10-12; 54:5; 55:4, 5; 59:20; 60:16 ♦ Da 7:13-14 ♦ Zec 13:1 (plus many, many more)
NT	Jesus: Lamb of God who takes away the sins of the world	Gospels: Jesus the Redeemer Came	Acts: History of story of Redemption taken to ends of earth	A Redeemed people being transformed into image of Christ: "How should we Live?"		Revelation: Ultimate Redemption
	♦ Jn 1:29	♦ Mt 1:21 ♦ Jn 3:16, 17 ♦ Lk 4:18, 19 ♦ Lk 19:10	♦ Jerusalem 2 & 6:7 ♦ Judea & Samaria 6:8 - 9:31 ♦ Palestine & Syria 9:32 - 12:24 ♦ Eastern part of Roman World 12:25-19:20	♦ Ro 3:24; Ro 4:22-25; Ro 6:11-14; ♦ Ro 8:29 ♦ 2Co 3:18 ♦ Eph 4:21-33 ♦ Col 1:15-22 ♦ 1Pe 5:1, 10 ♦ 1Th 2:19 ♦ Jude 24, 25		♦ (Creation of) a New Heaven and New Earth (21:1) ♦ Everything made new (21:5) ♦ His servants will reign with Him (22:5) ♦ Blessed are those who

			◆ To Rome 19:21-25:31		wash their robes (22:14)
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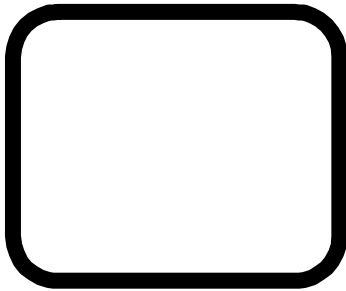
Figure 2.2: Chronology of the Bible

This chart shows how the Bible is broken down into historical periods. Key figures in each of the periods are noted



SOURCES

- ♦ Inch and Bullock, eds. 1981. *Literature and Meaning of Scripture*. Grand Rapids: Baker Book House.
- ♦ Ramm, Bernard. 1956. *Protestant Biblical Interpretation*. Boston: W. A. Wilde Publishers.



BIBLE STUDY METHODS

LESSON 3&4

INDUCTIVE BIBLE STUDY I

OVERVIEW

☞ Context in C. P. T.
Foundations

☞ Lesson Purpose

The purpose of this lesson is to teach the church planter how to study the Bible through the principles of inductive Bible study.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

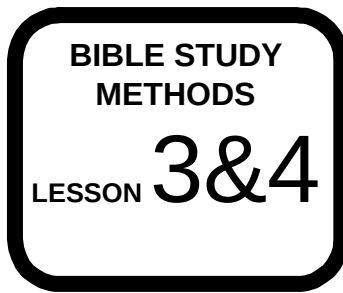
- ◆ Know how to do inductive Bible study.
- ◆ Be committed to study the Word of God
- ◆ Begin to apply the principles in this study.

☞ Lesson Outline

- 0 I. Introduction**
- 1 II. Observation**
- 2 III. Interpretation**
- 3 IV. Application**

☞ Suggestions To Trainers

- ◆ This lesson is intended to take 2 hours.



INDUCTIVE BIBLE STUDY I

PRINCIPLES OF INDUCTIVE BIBLE STUDY

LESSON CONTENT

I. INTRODUCTION

Inductive Bible study is the foundational method which is incorporated in all Bible study. In this session we will follow three steps of inductive Bible study: observation, interpretation, and application.

II. OBSERVATION

Observation is the recording of what may be seen in reading a selected Bible passage. It answers the question, "What does the text say?" The following paragraphs identify procedures that help to determine the meaning of a text.

A. Observation Requires the Right Mental Attitude

Serious study is work. When approaching the Word of God, one must have patience and determination to keep working until the text is understood. A note of caution should be given here. Do not get lost in the details; divide your time proportionately for all parts of the passage under study. Do not stop with a first glance; go on to ask questions and seek meaningful answers. Do not give equal weight to everything; carefully discern what is more important.

B. Use the Basic Questions, Who?, What?, Where?, When?, How?, and Why?

Ask these six basic questions of each verse. You may or may not be able to answer all of them, depending on the passage.

1. Who?

- a) Who wrote this book of the Bible? (If this is not clear in the passage, you may find the answer in the first verses of the book.)
- b) To whom was it written?
- c) List all the people mentioned in the verse or passage.

2. What?

List all the events, objects and actions mentioned in the verse.

3. Where?

- a) Where was it written?
- b) Where is the action in the passage taking place?
- c) List all the places mentioned in the verse

4. When?

- a) When was it written?
- b) When did/does/will this action take place?
- c) List all the references to time. In what tense (past, present, future) was the passage written?

5. How?
How did the action take place?
6. Why?
Does the passage indicate the reasons or motives? (Be careful not to read your own ideas into the passage—instead, read the passage carefully.)

C. Discover the Form or Structure of the Passage

1. Kinds of figurative language

a) Simile

A simile compares two dissimilar things, using words “like”, “as” or “than”. Psalm 1 compares the righteous man to a tree planted by streams of water. Both bear fruit and prosper.

b) Parable

A parable is a simile in a longer story form. Jesus helped the disciples understand His kingdom by telling a parable about workers who were paid equally though some had worked longer than others. He begins with the words, “For the kingdom of heaven is *like* a landowner who went out early in the morning to hire men to work in his vineyard. . . .” (Mt 20:1).

c) Metaphor

A metaphor compares two dissimilar things without using obvious words such as “like” or “as.” When Jesus says to the Pharisees and Sadducees, “You brood of vipers!”, He was using a metaphor to indicate his hatred of their self-righteousness (Mt. 3:7).

d) Allegory

A parable is a long simile; an allegory is a long metaphor. In Judges 9:7-15, Jotham tells a story about a worthless thorn bush being king over the other productive trees to describe a corrupt political leader.

e) Hyperbole

A hyperbole expresses something in extreme terms to make a point. When Jesus says that a judgmental person has a log in his eye and doesn’t know it, he is saying something that is physically impossible. His point, however, is that a person who is unaware of his own sins is totally unable to evaluate another person’s sin.

f) Sarcasm

Sarcasm criticizes by using undeserved or ridiculous praise. Paul criticizes the Corinthians’ pride by writing, “Already you have all you want! Already you have become rich! You have become kings—and that without us!” (1Co. 4:8).

2. Interpreting figurative language

Deciding when the biblical writers were using language figuratively or literally is serious work. It would be a grievous error to ignore one of God’s commands by claiming it to be figurative language. On the other hand, to say that every verse in Bible should be interpreted literally leads to some perplexing problems. When Jesus said, “I am the bread of life,” He obviously could not have been speaking of Himself as a literal loaf of bread (Jn 6:35).

How can we know the difference between literal and figurative language? Consider the following questions:

- a) Does the passage become absurd or impossible if it is interpreted literally?
Example: “All the trees of the field will clap their hands” (Isa 55:12).
- b) Does the passage describe God, who is Spirit, as if He had a physical body and other strictly human qualities?
Example: “Surely the arm of the Lord is not too short to save, nor his ear too dull to hear” (Isa. 59:1).
- c) Does the passage state that it is figurative?
Example: “Listen to another parable: . . .” (Mt. 21:33).

If none of the above is true, interpret the passage literally.

- D. Find the Key Words
Example: In 1 John 2:15-17 the key word is “world” Write down each time the word occurs and tell what is said about it in that place.
- E. Consider Comparisons and Contrasts
Example: In Psalm 1, to what is the righteous man compared? In two columns, show the contrast between the righteous man and the unrighteous man.

Righteous Man	Unrighteous Man

- F. Note the Progression of an Idea or the Flow of Thought
Example: Isaiah 40:29-31
1. “[God] gives strength to the weary” and;
 2. “increases the power of the weak.”
 3. “youths grow tired and weary” and;
 4. “young men stumble and fall” but;
 5. “those who hope in Lord . . . renew their strength . . . soar . . . run . . . walk”
- G. Note Repetition
Example: Read John 17:20-26. What repeated words do you see? (You should see at least four.) List the repeated words and note what Jesus is saying about each one. How are they related to each other?
- H. Visualize the Verbs
Example: Return to Isaiah 40:20-31. As you read these verses again, visualize the actions that are being described.
- I. Picture the Illustrations
Example: Read Matthew 9:36-36. Try to picture the illustrations in your mind.
- J. Examine the Explanations
Example: Matthew 13:31-39
- K. Note Connecting Words and Conjunctions
Example: Galatians 5:19-23
- L. Be Willing to Change your Viewpoint
- M. Mark Your Bible as You Read
Note: Many people do not like to write in their Bible. It might be suggested that they write out the text being studied or that they get another Bible which they can write in.

III. INTERPRETATION

Interpretation is understanding the meaning of what has been observed in Bible study. It answers the question, “What does it mean?”

- A. The Process of Interpretation
1. Determine the author’s purpose
 2. Determine the key thought
 - a) What is the author writing about?
 - b) What is he saying about this subject?
 - c) What is the central idea of the passage? (in one sentence).
 3. Determine the flow of thought
- B. The Basic Rules of Biblical Interpretation
1. General principles of biblical interpretation
 - a) Work from the assumption that the Bible is the authoritative Word of God
 - b) The Bible is its own best interpreter
 - c) Saving faith and the Holy Spirit are necessary for a proper understanding of Scripture

- d) Interpret personal experience in the light of Scripture and not Scripture in the light of personal experience
- e) The primary purpose of the Bible is to change our lives, not to increase our knowledge
- f) Every Christian has the right, the responsibility, and the privilege to investigate and interpret the Word of God with the help of the Holy Spirit
- 2. Grammatical, historical, and theological principles of biblical interpretation
 - a) Interpret words in harmony with their meaning in the historical and cultural context of the author
 - b) It is important to understand the Bible grammatically before trying to understand it theologically
 - c) When two doctrines taught in Scripture appear to be contradictory, accept both as Scriptural in the confidence that in God's sight they are resolvable
 - d) When figurative language is used, one main idea is applicable; do not try to read too many things into the passage

C. The Correlation of Biblical Principles

Correlation is relating what is being studied with other portions of Scripture and within the passage itself.

1. If you have a Bible with cross-references, be sure to check all of these.
2. In one paragraph, summarize the context of the passage
3. Develop an outline
4. Develop a chart

IV. APPLICATION

Application is implementing what has been studied to daily living for the purpose of personal character development and ministry effectiveness. It asks the question, "What does it mean to me personally?" Which of the following areas does it address?

A. Faith

What does this passage teach me about personal faith?

B. Attitudes

What do I learn about good or bad attitudes? What are the results of each of these? How can I change a negative attitude? Is there any help for release from negative or destructive attitudes such as fear, worry, anxiety, hatred, resentment, or jealousy?

C. Actions

What should be my actions? Are there errors to avoid? Actions to be changed?

D. Sins

What sins are pointed out in my life? Do I need to confess them to God? To my fellow man?

E. Examples

What examples should I follow or avoid?

F. Challenges

What are some concrete ways I can apply the challenges in my relationships to family, friends, and my local church?

G. Promises

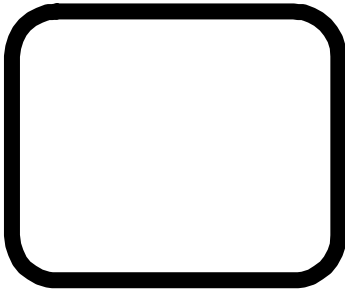
What are some specific promises that I can claim as my own? Are there conditions to be met?

ACTION PLAN

- ◆ Read John 17. Make a list of repeated words. What does this passage say about the world?
- ◆ Answer these questions about the glory of God:
- ◆ What does the word "glory" mean? (If you have a Bible dictionary, look up the definition of this word).
- ◆ When did Jesus' glory begin?
- ◆ How did Jesus bring glory to the father on earth?
- ◆ How do Jesus' followers bring glory to Him?

SOURCES

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BIBLE STUDY METHODS

LESSON 5

INDUCTIVE BIBLE STUDY II

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose

The purpose of this workshop is to demonstrate how to do a paragraph study using the principles of observation, interpretation and application.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Know how to do a paragraph study.
- ◆ Be a faithful seed sower, asking God to show him where to sow.
- ◆ Pray faithfully for a good harvest.

☞ Lesson Outline

0 I. Principles of a Paragraph Study

1 II. Guided Study in Small Groups

2 III. Application

☞ Suggestions to Trainers

Divide the participants into small groups. Each group is to do a paragraph study of “The Parable of the Sower” in Matthew 13:1-9, 18-23. (Cross references: Mk 4:1-28, Lk 8:4-15)

Refer to Bible Study Methods 3 as you study “The Parable of the Sower” and follow the principles of observation, interpretation, and application.

If the total workshop time is sixty minutes, allow 20 minutes for each of the three points above.

**BIBLE STUDY
METHODS**

5

LESSON

INDUCTIVE BIBLE STUDY II

PRACTICE IN PARAGRAPH STUDY

LESSON CONTENT

I. PRINCIPLES OF PARAGRAPH STUDY

A paragraph study is the application of inductive bible study methods to a select passage of scripture. Steps to follow:

- ◆ *Choose the passage of Scripture you wish to study. Make sure it is a unit containing one main topic. In many Bibles, paragraph or unit divisions are indicated by the use of headings.*
- ◆ *Work through the passage using the bible study methods of observation, interpretation and application.*

II. GUIDED STUDY IN SMALL GROUPS

Each group is to do a paragraph study of "The Parable of the Sower" in Matthew 13:3-9, 18-23. (Cross-references: Mk 4:1-28; Lk 8:4-15).

A. Observation

Read the passages, paying careful attention to the details. What kind of literature is this? What are the things being compared?

B. Interpretation

1. What is the seed?
2. Who sows the seed? (Compare with 1Co 3:6)
3. Who is the farmer?
4. What do the different types of soil represent?
5. Describe how the plants grew (or failed to grow) in the different types of soil.
6. What do the "birds" represent?
7. What are the "thorns"?
8. What did Jesus mean by "He who has ears to hear, let him hear"?
9. Read 2 Corinthians 1:18; 2:10-14. What is the role of the Holy Spirit in the process of conversion?

III. APPLICATION

Write down one or two ways that you can apply this lesson in your own life this week

For Further Consideration

1. Should we sow only on good soil?
2. Is there anything we can do to help "break up the soil"?
 - a) Ask God to show you where to sow.
 - b) Spend time praying for God to prepare the soil of the hearts of those you will be witnessing to.
 - c) Pray for those who have already heard the Word, that Satan would not snatch it from them.
 - d) Pray for any you know who are allowing the cares of this world to choke out the Word.
 - e) Pray for a good harvest.

ACTION PLAN

- ◆ Do an inductive study of Philippians 4:4-9 according to the following guidelines:

1. Observation:

Read the passage at least three times and answer the following questions:

What kind of literature is Philippians?

To whom was it written?

Read the context and discover some of the problems which the Philippian church had.

2. *Interpretation:*

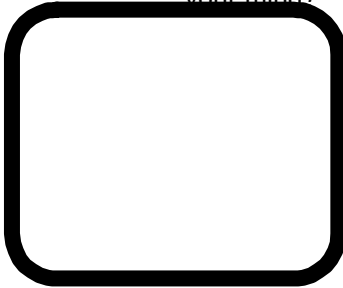
Read Galatians 5:22 and determine which examples of the fruit of the spirit are mentioned in the Philippians passage.

What example was given for the believer to follow?

How could they have the peace of God?

3. *Application:*

Notice that both the heart (emotions) and mind play a part in having peace with God. In your spiritual life what part do these play? Do you have balance between your heart and your mind?



BIBLE STUDY METHODS

LESSON 6

INDUCTIVE BIBLE STUDY III

OVERVIEW

☞ Context in C. P. T. Foundations

☞ Lesson Purpose
The purpose of this workshop is to demonstrate how to do a thematic study.

☞ Desired Outcomes
When the content of this lesson has been mastered, each participant should . . .

- ◆ Know how to do a theme study.
- ◆ Know how to pray biblically.
- ◆ Be committed to pray.

☞ Lesson Outline

- 0 I. Principles of Theme Study**
- 1 II. Practicing Theme Study**
- 2 III. Summarizing the Findings of Theme Study**
- 3 IV. Application of Theme Study**

☞ Suggestions to Trainers

- ◆ Refer to Bible Study Methods 3 and follow the principles of observation, interpretation, and application.



INDUCTIVE BIBLE STUDY III

PRACTICE IN THEME STUDY

LESSON CONTENT

I. PRINCIPLES OF THEME STUDY (5 MINUTES)

A. Definition

A theme study is discovering what God says about a subject (or theme) by tracing that subject through a book, the Old or New Testament, or the whole Bible. This method may be used to study a doctrine, an idea, a phrase, or any subject mentioned in the Bible. It enables one to be systematic, thorough and exact.

B. Steps to follow

Although the steps outlined in Bible Study Methods 3 are to be followed, some additional steps are helpful in studying a theme. Before beginning the observation, choose the theme you wish to study. If you have a concordance, use it to make a list of all the references for that theme plus related words (for example joy, rejoice). If a concordance is not available, list the references you know. You may wish to study a whole book by studying a certain theme in that book, for example "love" in I John.

1. Observation

Make summary notes on each verse.

2. Interpretation

a) Consider each verse individually and in context. What is being said about the theme?

b) Compare the verses. Does one of the verses help to make another verse clear?

c) Categorize.

d) Write a summary paragraph about this theme.

3. Application

II. PRACTICING THEME STUDY

Divide the group into three small groups for practice. Each group will be given sub-themes which they will study, using the principles of observation, interpretation and application. All groups should choose a secretary to record their findings and report back to the large group.

Note to Trainers: Since the participants are not required to have a concordance, they are to list all known biblical references to the assigned questions.

A. Group 1:

Who is to pray?

When is one to pray?

- B. Group 2:
Where is one to pray?
What is one to pray?
- C. Group 3:
For whom is one to pray?
How is one to pray?
Why is one to pray?

Note to Trainers: Divide the workshop in three equal time periods: (1) for work in smaller groups, (2) for reporting back and writing summary, and (3) for application in prayer.

Note: Step c “categorize” has been done (i.e., who, when, where, etc.). For step d) “Write a summary paragraph about this theme”, each group should write one summary paragraph for each sub-theme; i.e. who should pray, when, etc. All groups are to report their findings to the large group.

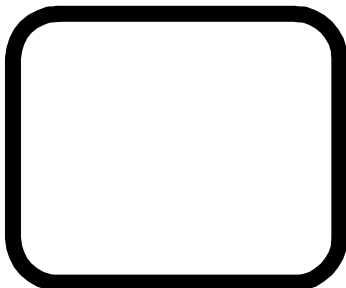
- III. SUMMARIZING THE FINDINGS OF THEME STUDY
Together the group is to write one paragraph summarizing prayer.
- IV. APPLICATION OF THEME STUDY
Spend the last minutes praying specifically about some of the things they’ve learned about prayer.

ACTION PLAN

- ♦ Do a theme study of “love” in 1 John 4:7-21.

SOURCES

- ♦ Duewel, Wesley L. 1982. *Touch the World Through Prayer*. Grand Rapids: Frances Asbury Press/Zondervan.



BIBLE STUDY APPENDIX

6A

INDUCTIVE BIBLE STUDY\

BASICS OF THE CHRISTIAN FAITH

The following passages can be used to learn inductively what the Bible teaches about basic concepts of Christian life and faith. They are given as a resource which the trainee may choose to use as he or she begins discipling new believers in cell groups, one-on-one, etc.

The Authority of the Bible

Re 1:1-3

Lk 24:27-48

Ps 119:94-118

Ps 119:159-168

2 Pe 1:19-21

1 Pe 1:24-25

2 Ti 3:14-17

Evangelism

Mk 5:1-20

1Pe 3:15-16

2Co 3:1-3

Ac 22:1-21

Ac 4:1-20

Ac 18:24-28

Mk 16:9-20

Forgiveness

Ge 45:4-15

Ps 103:2-18

Mt 6:12-15

Lk 15:11-32

Ep 4:31-32

Mk 11:24-26

Mt 18:21-35

Prayer

Ps 55

Mt 26:36-44

Mt 6:5-13

Mt 5:44-48

Jas 5:13-18

Mk 11:20-26

Ro 8:26-28

Giving

2Co 8:1-5

2Co 9:6-11

Mk 10:17-23

1Jn 3:16-18

Mk 4:24-25

Mt 6:1-4

1Co 16:1-2

New Life in Christ

2Co 5:16-21

Jn 15:5-8

Gal 3:26-28

Ro 8:1-11

Phm 3:7-11

Ro 6:3-11

Col 3:1-4

Bible Study

De 17:18-20

Ps 1

Lk 4:1-13

Lk 4:14-21

Jos 1:7-9

Pr 2:1-5

Pr 4:20-22

Temptation

Ro 6:1-14

Lk 4:1-13

He 2:17-18

1Co 10:13

Ga 6:1-11

Rev 3:7-11

Jas 1:12-15

Self Discipline

Pr 6:6-11

1Pe 1:13-16

Jn 14:21

Ro 12:1-3

Col 3:15-17

Jas 1:19-25

Lk 6:47-49

Living According to God's Plan

Phm 4:6-7

Pr 3:5-6

Pr 16

Ec 2:1-26

Mt 4:18-23

Lk 22:39-42

Jas 4:1-10

Repentance

Lk 5:29-32

Lk 13:1-9

2Pe 3:8-9

Isa 1:10-20

1Jn 1:8-10

Ac 26:20

Jonah 3:1-10

Christian Fellowship

1Th 5:11-15

Lk 22:24-27

Heb 10:24-25

Ep 1:15-23

Ro 12:3-16

Ac 12:5-19

Ac 2:38-47

EVANGELISM

LESSON 1: INTRODUCTION TO EVANGELISM / UNDERSTANDING THE GOSPEL

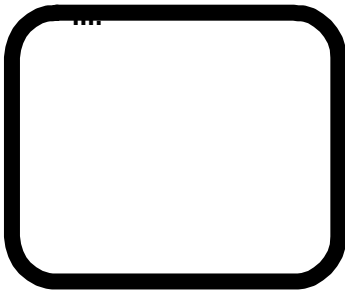
- 0 I. Introduction**
- 1 II. The Nature of Evangelism**
- 2 III. The Need for Evangelism**
- 3 IV. The Motive of Evangelism**
- 4 V. The Place of Evangelism in an SCP Strategy**
- 1A. Prayer Triplets

LESSON 2: DEVELOPING YOUR PERSONAL TESTIMONY

- 0 I. Introduction**
- 1 II.**
- 2 III.**
- 2A. The Bridge Illustration

LESSON 3: SHARING YOUR PERSONAL TESTIMONY

- 0 I.**
- 1 II.**
- 2 III.**

**EVANGELISM
APPENDIX****1A**

PRAYER TRIPLETS

A. WHAT IS A PRAYER TRIPLET?

It is a simple convenient way to win people to Christ. You just link up with two other Christians a pray together regularly for the salvation of nine friends or relatives who do not know Jesus personally. Then rejoice as you see Matthew 18:19-20 fulfilled - "Where two or three are gathered in My name, there am I with them".

B. HOW TO MAKE A PRAYER TRIPLET WORK

1. Choose two Christian friends or relative to make your triplet.
2. Each of you choose the names of three people who do not know Jesus as personal Savior and Lord.
3. Agree on a time to meet once a week to pray together for your nine. You can meet in your home, workplace, school or before church.
4. Pray together for the nine people by name to accept Christ as personal Savior. Include their personal needs and family members.
5. As much as possible, as God leads, involve yourself with your "three" in a friendly, helpful way. Pray for each other as you seek to do this.
6. When the people you have been praying for become Christians, continue to pray for them as God leads, but in your triplet choose other friends and relative who don't know Jesus to pray for. The focus of the prayer triplet should be friends and relatives who do not know Jesus personally.

You may want to pray as a family using the "Prayer Triplet" concept!

C. PRAYER TRIPLET WORKSHEET

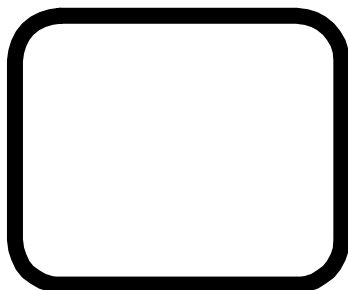
- ◆ My prayer triplet partners are:

1. _____
2. _____

- ◆ We are praying for:

List the names of at least nine unsaved friends for whom your prayer triplet will pray regularly:

My List:	List 2	List 3



EVANGELISM

LESSON **1**

INTRODUCTION TO EVANGELISM

OVERVIEW

☞ Context in C.P.T.
Winning

☞ Lesson Purpose

The purpose of this lesson is to introduce the nature, need, motive and place of evangelism in the SCP strategy.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Know a basic definition of evangelism, understanding that it is more than an event; it is a process.
- ◆ Know that God loves all people and desires that they be saved.
- ◆ Recognize the urgent need of the lost and be increasingly motivated out of unconditional love to evangelize them.
- ◆ Know that skills and experience in evangelism can be developed.
- ◆ Know that evangelism is essential to the SCP process.

☞ Lesson Outline

- 0 **I. Introduction**
- 1 **II. The Nature of Evangelism**
- 2 **III. The Need for Evangelism**
- 3 **IV. The Motive of Evangelism**
- 4 **V. The Place of Evangelism in an SCP Strategy**

☞ Appendix

1A Prayer Triplets

☞ Suggestions to Trainers

- ◆ Have participants read selected verses aloud in Section III.



INTRODUCTION TO EVANGELISM

GOD SO LOVES THE WORLD

LESSON CONTENT

I. INTRODUCTION

There is no doubt about it, evangelism is important work. It is also hard work and it can be intimidating to those without much ministry experience. Jesus' disciples surely felt some of the uneasiness that many of us do about the evangelistic ministry. We can find hope in the gospel of Matthew.

In Matthew 4:19, Jesus challenges and encourages some to follow Him with the words, "Come, follow me . . . and I will make you fishers of men." They had experience as fishermen that He wanted to use and apply differently in their lives—to build His church. That is what we want to see happen in our own lives. As we follow Christ, observe His law and obey Him, we pray that He would make us fishers of men, able to attract and win people to Him. As we begin to discuss this important topic, ask the Lord to do the work only He can do to make you an effective fisherman for souls.

There are many ways to catch fish. We can use large boats, complicated machines and large nets to catch them by the thousands. We can cast smaller nets to catch several. We can use barbed hooks to catch them one at a time. We do not catch fish with every toss or cast, but we can be learning with each experience. We have to go where the fish are to catch them. In some fishing, fish are lured with bait or attractive lures. With others, we go where they school and draw nets around them.

In the same way, there is a multitude of methods to bring men, women, youth and children to Christ. There is, however, only one true gospel. To win people to life-changing faith, we must cooperate with God's Holy Spirit, who convicts the world of guilt regarding sin, and righteousness and judgment (Jn 16:8). Often we combine many methods and strategies to win people to Christ over a period of time. We will be considering some of these methods and strategies in this lesson and in following lessons on evangelism.

II. THE NATURE OF EVANGELISM

Simply defined, evangelism is "telling the good news." The "good news" that salvation is possible and available in Jesus Christ is the best news ever to strike the human ear and heart. The ministry of evangelism is one of assisting those outside of faith in Christ to move toward faith in Him. However, the goal of evangelism does not end with a person's decision to trust Christ. The goal includes establishing a foundation upon which new life in Christ can be nurtured and believing fellowships can be planted and expanded.

This process of evangelism is one important way that the Lord involves Christians, in cooperation with the work of the Holy Spirit, to build the kingdom of God—the church of Jesus Christ. While the work of the Holy Spirit in the hearts of men is invisible, the Christian's efforts in evangelism are both public and private.

Privately, we pray for God to guide us to those He has prepared, we ask Him to prepare hearts for the gospel message, and we ask Him to preserve that planted message. We also ask Him to help us present the gospel in a clear and meaningful way. We involve others in this prayer effort as well. The establishment of "Prayer Triplets" for the purposes of committing ourselves practically to the evangelistic task has been used successfully in this region. Encourage others to pray as you are engaged in the work of evangelism, following Paul's example in Ephesians 6:19-20 and Colossians 4:2-6.

Publicly, we capitalize on divine encounters to share our faith as we go about the ordinary business of our lives. We initiate genuine relationships with people in our communities. We spend time with people so they can observe our lives and we can see theirs. We build bridges of

trust to individuals and families, expanding the testimony and influence of Christ. Evangelism often includes specific activities designed to win a hearing for the gospel. It could be through simple acts of kindness or sharing a tract, or it could be as complex as organizing a regional outreach effort using the *Jesus* film or a gifted evangelist.

In evangelism, we share the gospel message. The most powerful presentation of the gospel message is the one we authenticate with our lives. The way we live brings life to the words being spoken. Our integrity, compassion and transparency are essential tools used by the Lord to make us “salt and light” right where we live. A simple poem challenges us:

You are writing a gospel, a chapter a day,
by the deeds that you do and the words that you say.
Men read what you write, distorted or true.
What is the gospel according to you?

III. THE NEED FOR EVANGELISM

A. We Are Responsible to Represent God to the World

Since the time of Christ, disciples have been charged with the responsibility to represent the Lord and His kingdom in the world. The apostles were the first to receive the charge. They understood that they were to be witnesses—that they were to be spokesmen and ambassadors of Christ. These roles imply a faithful presentation of the truth as we understand it and a faithful representation of the God who has won us and sent us out. Paul understood this responsibility as a debt or obligation that he owed to the Lord and to the lost.

- ◆ 2 Corinthians 5:16-21 ◆ Acts 1:8 ◆ 2 Timothy 2:24-26
- ◆ Matthew 28:18-20 ◆ Romans 1:14-17 ◆ 2 Timothy 4:5b
- ◆ Mark 16:15 ◆ 1 Peter 1:9

B. People Are Spiritually Lost and Forever Separated from God without Jesus Christ

Not only is every person separated from God spiritually, but each person is absolutely unable to redeem himself. Because of sin, the Holy God is inaccessible to him. Whether an individual is aware of his condition or not, he is desperate and doomed apart from receiving the solution offered by Jesus Christ, and no one else.

- ◆ Romans 1:18ff ◆ Acts 4:12 ◆ Romans 6:23
- ◆ Romans 3:9-20,23 ◆ Ezekiel 3:16-21
- ◆ John 14:6 ◆ Ephesians 2:1-3

C. Many are Eager to Hear and Understand the Solution to Their Dilemma

French Philosopher Blaise Pascal noted that there is within man a God-shaped vacuum, which only God can adequately fill. Through the ages, people have sought resolution for their spiritual dilemma. The list below is just a sample of the many in the New Testament who would openly discuss their condition in the hope of resolving their problems. There are others like them who will listen to the gospel if we will go to them and make it plain.

- ◆ Nicodemus—John 3 ◆ The man born blind—John 9
- ◆ The woman at the well—John 4 ◆ Jerusalem crowd—Acts 2
- ◆ Zacchaeus—Luke 19 ◆ Ethiopian eunuch—Acts 8

D. The Gospel Has Both Intensive and Extensive Impact

1. The gospel has spiritual impact

The gospel changes spiritual realities. It moves people from the kingdom of Satan into the kingdom of God, from darkness to light, from death to life. No longer enemies of Christ and slaves to sin, we (and those who come to faith through us) have become a part of the household of God. Col 1:10-14

2. The gospel has global impact

The gospel is changing lives around the world—in huge cosmopolitan areas, in obscure mountain villages, in steaming tropical jungles, among troubled youth, within struggling families, among hard-working businessmen and concerned political leaders.

Throughout every continent, the gospel is having an impact. Families, communities and nations around the world are being changed by the gospel of Jesus Christ.

3. The gospel has societal impact
As people come to Christ and yield themselves to the indwelling Holy Spirit, the community of those who love Christ can exert a moral influence for good felt across the face of your nation.
4. The gospel has personal impact
All who have placed their faith in Christ upon hearing the gospel message have a testimony of how God's grace has profoundly changed them personally, making each one a new creation in Christ. Individuals and families are profoundly affected.
5. The gospel has present impact
Christ's life-giving gospel has delivered us. We have been saved from the penalty of sin! Moreover, we will be saved from the presence of sin. However, right now we are being saved from the power of sin. The gospel makes a difference today. 1Co 15:55-56; Ro 5:8-10
6. The gospel has trans-generational impact
Through those who come to faith because of the work of the gospel in us, we can affect not only our generation but succeeding ones as well. We can become the foundation of spiritual generations in and outside our own families.
7. The gospel has eternal impact
The change brought by the gospel affects not only our temporal life, but our eternal destiny as well. We, as Christ's bride, the church, are an eternal testimony to the spiritual realm of God's mercy and grace. (Eph 3:10, 11)

IV. THE MOTIVE OF EVANGELISM

- A. It Is Possible to Be Involved in Evangelism Out of a Sense of Duty or Obligation to God or Others

Paul wrote in Romans 1:14 that he was a debtor to those who had not heard the gospel message. He sensed an obligation to share that which he possessed, the gospel, with others. Men of God have often referred to themselves as His servants, implying that their activity was at least partially motivated in response to the authority of God, their master.

In Colossians 1:28, the apostle Paul speaks of the goal of his gospel ministry, “. . . so that we may present everyone perfect in Christ.” Often that which motivates God's servants to evangelism is the long-range goal of seeing God's purposes in the world accomplished. That hope and satisfaction itself can powerfully stir us as we serve the gospel.

- B. It Is Possible to Be Involved in Evangelism Out of Fear of God and His Judgment
Perhaps from time to time the feelings of love for God and man are not there, and a sense of duty does not motivate us. Sometimes the fact that we are accountable to God and will one day answer to Him for our service stirs feelings of fear in us. Even that fear can motivate us to service. God warned Ezekiel in strong language to take His message to the people or bear the consequences (Eze 3:16-21).

- C. It Is Even Possible to Be Involved in Evangelism for Totally Inappropriate Reasons
In one of Paul's letters to a young church, he noted that some had proclaimed the gospel “out of envy and rivalry” (Php 1:15). He went on to say that it did not matter! That the gospel of Christ was being proclaimed is what was important to Paul. He rejoiced that the right thing was happening in spite of wrong motives! (Php 1:15-18).

- D. We May Also Be Involved in Evangelism Out of Love for Christ and The Lost
The maturing believer increasingly finds himself growing in his love for Christ and, in turn, for those whom Christ loves—the church and the lost. Paul spoke of Christ's love “compelling” him to persuade men (2Co 5:14).

It seems from reading 1 John that what motivated and stirred the apostle John to proclaim the gospel was a desire to include increasing numbers of people in the fellowship of the church. “The more, the merrier” could describe how his love for people stimulated ongoing gospel ministry.

V. THE PLACE OF EVANGELISM IN AN SCP STRATEGY

The strategy of saturation church planting is largely dependent upon focused evangelistic effort. Saturation evangelism goes hand-in-hand with saturation church planting. The initial and foundational work of evangelism—winning people to faith in Christ—must be succeeded by the ongoing work of nurturing and equipping new converts and disciples. But in that subsequent work, we dare not neglect the critical place of intentional, continuing evangelistic work, building bridges to the lost and moving them toward faith. There is a balance that must be maintained between telling the good news and assisting those who have come to faith. To neglect either jeopardizes the work of God in which we are involved.

We certainly need to help those whom God has given us to disciple, but we must never be satisfied with the number of those who have come to faith. We must not forget the task of evangelism. We must be committed to and diligent in our responsibility to reach the lost with the gospel. Without people continually being won to faith (thinking of the church planting cycle), there is no further establishing, no further developing of leaders, and no hope for on-going multiplication of churches. Evangelism must take the first place in saturation church planting.

Equipping and mobilizing all new believers to do the work of evangelism will be a primary ingredient in any SCP strategy.

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ◆ Do you believe that God could use you to reach others for Him?
- ◆ What is the most important thing that has ever happened to you personally?
- ◆ If that is true, what, then, is the most important thing you can do in life to make a positive impact on the many people you know?
- ◆ What is “the work of an evangelist” (2Ti 4:2)?
- ◆ What most motivates you to share the gospel?
- ◆ Can you think of ten people in your “world” who need a personal relationship with Christ?
- ◆ What plans do you have for increasing your evangelistic efforts?

ACTION PLAN

- ◆ Pray regularly in your “Prayer Triplet” for the salvation of those whom God has placed on your heart. (See Appendix 1A: Prayer Triplets.)
- ◆ Share encouragement and accountability plans with others in your “Prayer Triplet”.



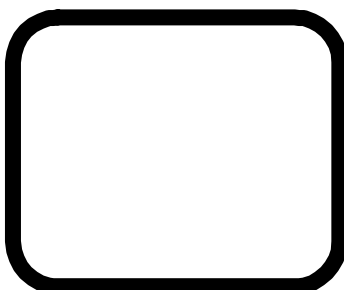
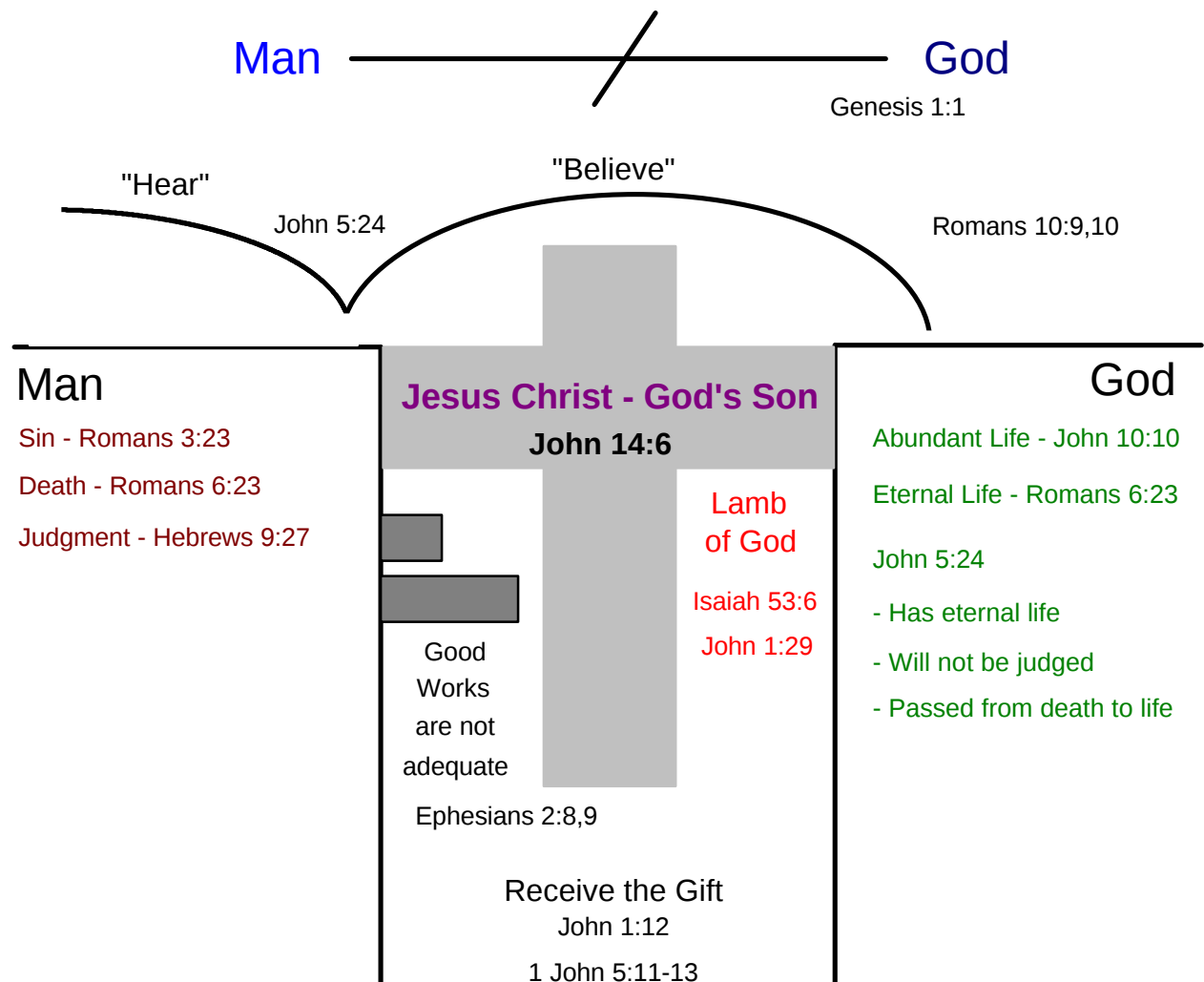
EVANGELISM APPENDIX

2A

THE BRIDGE ILLUSTRATION

THE BRIDGE TO ETERNAL LIFE

The Bridge Illustration is designed to be drawn out on a blank sheet of paper for one or a few individuals at a time. It's an interesting and succinct way to present the basic facts of the gospel. It can easily be expanded upon or reduced to fit the time and situational needs. To be used well, the presenter should be familiar with the progression of the illustration and the selected scripture verse references.



EVANGELISM

LESSON **2**

UNDERSTANDING THE GOSPEL

OVERVIEW

☞ Context in C. P. T.
Winning

☞ Lesson Purpose

The purpose of this lesson is to present the content of the biblical message of the gospel of Jesus Christ.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Have sound biblical reasons to rejoice in the goodness of God as seen in the person and work of Christ on His behalf.
- ◆ Be able to communicate the good news of salvation in Jesus Christ
- ◆ Begin to understand key New Testament concepts such as grace, redemption, faith, and repentance as they relate to the gospel.

☞ Lesson Outline

0 I. Introduction

1 II. The Person and Work of Jesus Christ

2 III. How We Can Know God through Jesus Christ

☞ Appendix

2A The Bridge Illustration

☞ Suggestions to Trainers

- ◆ Refer to The Bridge Illustration in Appendix 2A when discussing the concepts of this lesson.
- ◆ Look for ways to emphasize the message of grace being presented in the Spiritual Character training segments in this lesson on the gospel.

EVANGELISM

2

LESSON

UNDERSTANDING THE GOSPEL

THE POWER OF GOD FOR SALVATION

LESSON CONTENT

I. INTRODUCTION

In a letter to the newly established church at Rome, the apostle Paul wrote these words:

I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. For in it the gospel of righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith" (Ro 1:16-17).

What is this gospel of which Paul was unashamed? Many are confused about the answer to this question. One could answer truthfully that **we** are the gospel. We, as part of the body of Christ, are the visible expression of this good news; this message that people today can both come into a relationship with and be transformed by Jesus Christ. However, while that is true, it isn't the whole truth.

Some believe that the gospel is a set of precepts or principles to be understood and lived by. Some think the gospel involves adherence to a select group or to a code of behavior. They would say, "Join us, and you will be a Christian!"

As we consider the content of the gospel in this lesson, it is important that we understand that true Christianity is not essentially a philosophy to be understood, nor is it a set of rules to live by, nor is it a way of life to be adopted. In its essence, Christianity is about a living person, God, and how one can be personally related to Him through His son, Jesus Christ. The heart of the gospel, then, is Jesus Christ Himself—who He is, what He has done, and how He can be known in personal experience.

II. THE PERSON AND WORK OF JESUS CHRIST

A. He Created and Sustains All Things

The Bible tells us that Jesus Christ is the Creator and Sustainer of all things (Jn 1:2-3; Col 1:16,17; Heb 1:2). Because He made us, He knows what we need to function as He intends. We were created by Him for fellowship with Him.

B. He Took upon Himself Human Nature

Jesus, the Son of God, voluntarily took upon Himself human nature (Jn 1:14). He is the visible image of the invisible God (Col 1:15). The two distinct natures of God and man are inseparably joined in one person (Col 2:9). He is fully God and fully man, yet one person, and the only Mediator between God and man (1Ti 2:5). Because He was human in every way, He can sympathize with our weaknesses—yet He Himself was without sin (Heb 2:14, 16-17; 4:15).

C. He Modeled and Taught a God-Centered Life to His Disciples

The exemplary life of Jesus Christ generated interest in His teachings. He selected a small group of men to follow Him and observe His life, in order that the message of the gospel would be passed on to all men everywhere. Jesus' life also serves as a model for us of how to live in our communities. However, Jesus did not only come only to live among men; He also came to die for them.

D. He Died on the Cross

Jesus willingly submitted Himself to the office of Mediator. He endured physical, emotional and spiritual torment, was crucified, died, and was buried (Php 2:8). In doing so, He made atonement for our sins. He had no sins of His own to atone for. Through His perfect

obedience and sacrifice of Himself, He fully satisfied the wrath of God (Ro 5:19; Heb 10:14). He not only purchased for us reconciliation with God, but an eternal inheritance in heaven (Col 1:19-20; Heb 9:12, 15).

E. He Rose from the Grave

Because He is God, the grave could not contain Jesus. He rose on the third day, in the same body in which He was crucified (Jn 20:25, 27; 1Co 15:4). He appeared to His disciples, as well as hundreds of other witnesses (1Co 15:5-6). His resurrection declares forcefully that His payment for sin was acceptable to God. Christ's resurrection turned the frightening specter of death into a gateway into God's presence. Because He rose again, we have hope of eternal life.

F. He Ascended into Heaven

Christ ascended into heaven and is seated at the right hand of God the Father, where He continues to hold the office of Mediator, interceding for us (Heb 1:3; Ro 8:34). Before His death, Jesus told His disciples that He was going to prepare a place for them and would one day return for them (Jn 14:1-3).

G. He Is Coming Again to Take His Bride Home and Judge the World

When the time has come, Christ will come again in power to receive His bride, the church. Those who have professed Jesus Christ as Lord and Savior will receive eternal life, those who have refused Jesus will receive eternal punishment (1Jn 4:11; Mt 25:31-46).

III. HOW WE CAN KNOW GOD THROUGH JESUS CHRIST

A. Acknowledge Your Condition before God

1. *Acknowledge that you are dead in sin, having inherited (with all Adam's descendants) the guilt of Adam's sin, the same death in sin, and the same sin nature (Ro 5:12, 15-19).*
2. *Acknowledge that you personally have sinned (Ro 3:23).*
3. *Understand that good works do not merit salvation (Eph 2:8,9).*
4. *Understand that without God you are without hope (Eph 2:12).*

B. Believe in Jesus Christ

1. *Understand that salvation is possible only through Jesus Christ, the one Mediator between God and man (Jn 14:6; 1Ti 2:5).*
2. *Do not merely intellectually assent to the gospel, believe the gospel in your heart (Ro 10:9,10).*
3. *Confess Jesus Christ as Lord (Ro 10:9,10).*
4. *Know that you are saved by grace, through faith (Eph. 2:8,9).*
5. *Know that Christ has accomplished all that is necessary for your salvation (Ro 5:15-19; Heb 10:11-14).*

C. Confess Sin and Turn from It

1. *Confess specific sin to God in prayer (1Jn 1:8-10).*
2. *Ask for forgiveness in Christ's name (Ac 10:43).*
3. *Turn away from sin and commit to a life of obedience to God through the Holy Spirit (Ro 6:11-13; 8:5,6).*

D. Be Certain That You Have a New Life in Christ

1. *You are a new creation (2Co 5:17).*
2. *You are reconciled to God (Ro 5:9-11).*
3. *You have eternal life (1Jn 5:13).*
4. *You have assurance of your salvation, not because of who you are or what you have done, but because of who God is and what He has done to reconcile you to Himself (Mt 10:28,29; 2Co 5:18,19).*

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

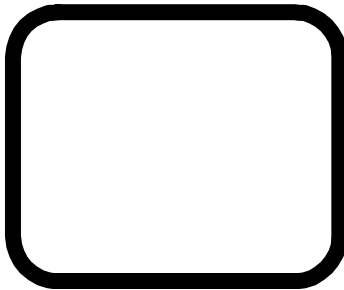
- ♦ Why is the gospel of Jesus Christ good news?
- ♦ What does John 5:24 mean when it says that we "crossed over from death to life" at the moment we believed?
- ♦ Simply stated, Grace means that we receive God's Riches At Christ's Expense. How can you communicate this truth to the culture in which you live?

ACTION PLAN

- ♦ Take extra time out several times this month just to thank God for providing this gracious salvation.
- ♦ Share The Bridge Illustration in Appendix 2A with a young Christian and with a non-Christian. Write in your journal or discuss with your mentor how they responded to the illustration. Did they find it a helpful explanation of the gospel? What parts were most helpful? With what parts of the illustration did they struggle or not understand? Can you think of an illustration which explains salvation clearly to others? Share that with your ministry team and mentor or trainer.

SOURCES

- ♦ Little, Paul E. How to Give Away Your Faith.
- ♦ Coleman, Robert. The Master Plan of Evangelism.
- ♦ McDowell, Josh. More than a Carpenter.
- ♦ Mailsel, John. Is Jesus God?



EVANGELISM

3

LESSON

DEVELOPING YOUR PERSONAL TESTIMONY

OVERVIEW

☞ Context in C.P.T.
Winning

☞ Lesson Purpose

The Purpose of this lesson is to instruct church planters in the value and preparation of a personal testimony.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ♦ Be prepared to clearly and briefly set forth the factors that drew him to Christ, his conversion experience, and the impact his faith has had on his life.
- ♦ Understand the potential spiritual impact of a personal testimony.
- ♦ Develop a three - five minute version of his personal testimony to share with others.

☞ Lesson Outline

I. The Nature of a Testimony

II. The Value of a Testimony

III Examples of Testimonies

IV The Preparation of a Testimony

Suggestions to Trainers

- ◆ Inductively walk through the testimony of the man born blind in John 9:13-34 or Paul's testimonies as set forth in Acts 9, 22, and/or 26 to illustrate and reinforce key aspects of a testimony.



DEVELOPING YOUR PERSONAL TESTIMONY

THIS IS WHAT GOD HAS DONE FOR ME!

LESSON CONTENT

I. THE NATURE OF A TESTIMONY

A. We are Called to be Witnesses

In Acts 1:8, Jesus promises His disciples that they will receive power when the Holy Spirit comes upon them and that they will be His witnesses. But what is a witness? In a legal courtroom, a witness is one who is called upon to tell others what he has observed. He tells the truth about a critical event as he has perceived it. A witness is not expected to know every detail and have various perspectives on truth. He is expected to tell what he remembers accurately and honestly. The content which a witness communicates is his testimony.

B. We are Called to Give Testimony

Each of us who has placed his faith in Christ also has a testimony to share. What has been your experience with Christ? Our testimonies are as individual as fingerprints and snowflakes. Our testimonies provide valuable insight to others concerning the way God works among men. This is vital information unbelievers need to make an informed decision about Christ. Our testimonies also provide encouragement to those who love God. As we tell of Christ's work in our lives, others are stimulated to greater faith and obedience.

II. THE VALUE OF A TESTIMONY

A. Overcoming resistance to the gospel

People listen selectively. The people you want to win to faith may resist a deep theological discussion about salvation. But they will easily and readily hear your personal story of how you came to faith in Christ. People like to listen to interesting stories. Whether they admit it or not, they want you to give them a good reason to believe. Your testimony, shared honestly, briefly and creatively, can be used by the Spirit to open up their eyes and minds to see spiritual truth in a fresh way.

B. Overcoming Satan in spiritual warfare

When we are sharing our faith with others, we are engaged with God in spiritual warfare, assailing the kingdom of the devil. In Revelation 12:10-12, we read the following:

"... Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers, who accuses them before our God day and night, has been hurled down. They overcame him by the blood of the Lamb and by the word of their testimony; they did not love their lives so much as to shrink from death. Therefore rejoice, you heavens and you who dwell in them!"

Note the means by which the accuser of our brethren, Satan, was overcome ... "the blood of the Lamb" and "the word of their testimony". The finished work of Christ and our relationship to Christ are two things God uses to defeat the evil one. Your testimony of faith in Christ and faithfulness to Christ is an important tool God uses to build his church. Even if we have to experience hardship, suffering or ultimately death for our faith, we win and Satan loses! So tell people what God has done in your life!

III. EXAMPLES OF TESTIMONIES

A. From scripture

- ◆ *The woman at the well (Jn 4:28-29)*
- ◆ *The man born blind (Jn 9:13-34)*

- ♦ *Paul's conversion (Ac 9, 22, and 26)*
 1. *Chapter 9 is Luke's account of Saul's conversion.*
 2. *Chapter 22 is Luke's record of Paul's interrupted testimony before the Jerusalem Jews.*
 3. *Chapter 26:2-23 is Luke's record of Paul's testimony before King Agrippa.*In the above chapters, note how Paul emphasizes different aspects of the same experience to impact different audiences.
- ♦ *Paul's testimony about events in Jerusalem (Ac 24:10-21)*

IV. THE PREPARATION OF A TESTIMONY

Please take the remainder of this session to prepare a 3-5 minute version of your personal testimony. Ask God to help you recall your conversion clearly. Make some notes about key ideas or verses you want to be sure to include. In it share three things in the space provided below:

- A. What was your life like before you met Christ?
This will point to areas of need which you believed Christ would meet in your life. It provides a sense of common ground between you and the person you want to win to faith. Why did you need Christ?
- B. How did you come to Christ?
What actually happened? Where were you? When did you trust Christ? What did you do? What scripture did the Holy Spirit use in your life? Did someone help you in this process?
- C. How has knowing Christ changed your life?
What impact has your faith had on your life? In what practical ways was your life changed? Were there changes that surprised you? Were your expectations met?

QUESTIONS FOR CONSIDERATION, REVIEW AND APPLICATION

- ♦ Where are some places and what are some of the times in your day or week during which you could share your testimony? Do you travel on public transportation? Do you take breaks or eat a meal at work? Ask the Lord to arrange "divine appointments" for you to be able to share your testimony.

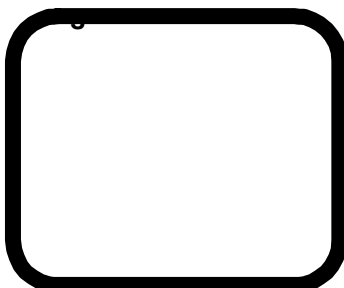
ACTION PLAN

- ♦ Share your testimony with at least three other Christians who will see if you are clear in your presentation.
- ♦ Be prepared to share your testimony during the next training session

PRAYER

LESSON 1&2: CONCERT OF PRAYER

- 0 I. Introduction
- 1 II. Background
- 2 III. Pattern



PRAYER

LESSON 1&2

CONCERT OF PRAYER

OVERVIEW

☞ Context in C. P. T.
Foundations (icon)

☞ Lesson Purpose

The purpose of this lesson is to provide a model for prayer and a structure for praying together in order to help establish regular patterns of praying together.

☞ Desired Outcomes

When the content of this lesson has been mastered, each participant should . . .

- ◆ Understand what Jesus taught His disciples in answer to the request: “Lord, teach us to pray.”
- ◆ Be faithfully engaged in regular prayer.

☞ Lesson Outline

- 0 **I. Introduction**
- 1 **II. Background**
- 2 **III. Pattern**

☞ Suggestions to Trainers

- ◆ This is a two-hour lesson. Use it as an outline for the first concert of prayer.
- ◆ Refer to Bible Study Methods as you study the Lord’s Prayer and follow the principles of observation, interpretation, and application.



CONCERT OF PRAYER

LESSON CONTENT

I. INTRODUCTION

The next two hours are to be spent in prayer, using the Lord's prayer (Mt 6:9-13; Lk 11:1-4) as a model. We will look at each of the six phrases in the prayer, performing the tasks of observation and interpretation before spending most of our time in application—praying.

II. BACKGROUND

In Matthew, the Lord's Prayer is included in the Sermon on the Mount. Preceding the prayer are these instructions: (1) do not be like the hypocrites who pray to be seen; (2) rather, pray to God in secret; (3) do not to keep on babbling like the pagans do; and (4) understand that God already knows your needs.

In the Luke account, Jesus had been praying, when one of His disciples asked Him to teach them to pray as John the Baptist had taught his disciples. Notice that the Lord taught his disciples the Lord's Prayer as a response to their request to be taught how to pray. At the beginning of your own prayer time, ask God to teach you how to pray.

In response to His disciples' question, Jesus gave them the following model:

III. PATTERN

A. "Our Father in Heaven, Hallowed Be Your Name" (Mt 6:9)

1. Observation

2. Interpretation

a) "Our Father"

As a group, we recognize that God is "our" father, not because we are sons of Abraham, but because we are sons of God through faith in Jesus Christ (Jn 1:12; 3:3; Gal 4:7).

b) "in heaven"

This clearly distinguishes this father from our earthly father.

c) "hallowed"

Hallowed (or holy) means "set apart" (Ge 2:3; Lev 10:3; 11:44). What does it mean that God is "set apart"?

(1) He has no equal.

(2) He is different in substance than everyone and everything else.

(3) In all His attributes, He is unique. For example, His love is above all other loves; it is beyond our comprehension.

Give other examples of what God's holiness means to you; in what areas is He set apart?

d) "Your name"

(1) Old Testament declarations

To the Jews, a person's name represented all that person was. Read Exodus 3:14-15. What was God's name?

In the Old Testament, one of the ways God revealed Himself to the nation of Israel was through His names. Ask volunteers to read the following verses:

- (a) JEHOVAH JIREH - I AM the One who provides for you (Ge 22:8).
- (b) JEHOVAH ROPHE - I AM your healer (Ex 15:26).
- (c) JEHOVAH QUANAH - I AM jealous (Ex 34:14).
- (d) JEHOVAH NISSI - I AM your banner (Ex. 17:15).
- (e) JEHOVAH M'KADDESH - I AM the LORD who makes you holy (Ex 31:13).
- (f) JEHOVAH SHALOM - I AM your peace (Jdg 6:24)
- (g) JEHOVAH ROHI - I AM your shepherd (Ps 23)
- (h) JEHOVAH TSIDKENU - I AM your righteousness (Isa 42:6).

(2) New Testament declarations

In the book of John, Jesus declared Himself to be the I AM (Jn 8:58). Through His teaching and miracles, He showed us other facets of who God is: (a) I AM the bread of life (Jn 6:35). (b) I AM the light of the world (Jn 8:12).

- (c) I AM the gate of the sheep (Jn 10:7,9).
- (d) I AM the good shepherd (Jn 10:11).
- (e) I AM the way, the truth and the life (Jn 14:6).
- (f) I AM the resurrection and the life (Jn 11:25).
- (g) I AM the true vine (Jn 15:5).

3. Application

Together, praise Him for who He is. Quote other verses that show His attributes. Praise Him for each. Sing songs of praise.

B. "Your Kingdom Come, Your Will Be Done on Earth as It Is in Heaven" (Mt 6:10)

1. Observation

2. Interpretation

The Jews were looking for a king to rule over a physical kingdom. Jesus was more concerned about ruling as spiritual King in the hearts of individuals. He said to His followers in Luke 17:20-21, "the kingdom of God is within you." But someday He will return to rule over the earth (Rev 11:15).

3. Application

Acknowledge Him as your king. Confess that you are but a servant. Ask Him to reign over your church, your homes and your country. Ask His will to be done in specific situations that face you. Pray for His will to be done as you begin to think about starting a new church.

- C. "Give Us This Day Our Daily Bread" (Mt 6:11)
 - 1. Observation
 - 2. Interpretation
Bread represents the necessities of life. We are to pray for today's needs.
 - 3. Application
Pray for your needs.
- D. "Forgive Us Our Debts, as We Also Have Forgiven Our Debtors" (Mt 6:12)
 - 1. Observation
 - 2. Interpretation
If we want God to forgive us, we must forgive others.
 - 3. Application
 - a. Confess any known sins in your life (1Jn 1:9).
 - b. Release all feelings of anger, bitterness, resentment, frustration, and self-pity (Eph 4:31-32).
 - c. Forgive anyone who has sinned against you, recently or in the past. Ask God to give you a supernatural love for those people.
 - d. Ask God to show you anyone whose forgiveness you need. As soon as possible go to that person and ask forgiveness. If necessary, make restitution.
- E. "And Lead Us Not into Temptation, but Deliver Us from the Evil One" (Mt 9:13)
 - 1. Observation
 - 2. Interpretation
The evil one is the devil, Satan. Although Satan is a defeated foe, he continues to try to entrap God's children through his lies. Our weapon against him is truth and love (Jn 17).
 - 3. Application
Ask God to deliver you from the evil one.
- F. "For Yours Is the Kingdom, and Power and the Glory Forever"
 - 1. Observation
 - 2. Interpretation
The prayer comes full circle as it again focuses on God.
 - 3. Application
Close your prayer time by affirming that it is His kingdom you are working for, His power that will accomplish this work and it is all for His glory. Amen.