



SESSION
ONE

TEACHER EDITION

GLOBAL CHURCH TRAINING CURRICULUM

Billion Soul Network® | Global Church Learning Center®

Global Church Training Curriculum

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Billion Soul Publishing
Orlando, Florida
www.billionsoulpub.com

INTRODUCTION

You hold in your hands the very first Global Church Training Curriculum. It represents the circumference of Christianity in the twenty-first century. The Gospel that has been sent to the four corners of the earth has now come back to the places where it originally was sent out. The mission field has become a mission force. We are witnessing an unparalleled move of God throughout all the nations of the world. Truly, these are the greatest days of Gospel advancement and Kingdom establishment since Jesus Christ came out of the grave more than two thousand years ago.

In January of 2002, the Billion Soul Network was launched in Orlando, Florida. More than five thousand pastors and leaders came from all fifty states, every province in Canada, and more than twenty nations around the world. We established a God-sized goal to help plant five million new churches for a billion soul harvest in our generation. The spine of this vision was to pull together the finest teachers and training and make it available worldwide through Internet technological devices. We said that this training must be online, on-ground, and on-time! We are watching today as that vision is becoming a reality. I remember, as if it were yesterday, sitting in the back of a Bangkok city bus with several U.S. pastor friends. We were watching a choppy video, *Red Sky in the Morning*, by the late Dr. Bill Bright, on a PalmPilot handheld device. At that moment I heard the Holy Spirit whisper to me, “They will study like this one day.”

As the Billion Soul Network was launched, it was released and unfolded in several different phases. The first phase is what we called the **Discovery Phase**. Dr. Elmer Towns, cofounder of Liberty University and dean of the Global Church Learning Center, has often said, “You’ll never know something new until you learn something new.” When we think of synergy being the summation of all the parts having greater value than its individual parts, we think of this in terms of the global nature of the Body of Christ. We decided to go out and host Billion Soul Summits in every major world region. More than ten thousand leaders joined us in these summits. Leaders were not invited to participate in the summits unless there were at least fifty pastors or churches underneath them. We chose not to just have summits for the sake of having meetings; rather, we invited decision makers to come so that real synergy and strategy could be developed. At Billion Soul we often say, “If your movement is not moving, it is not a movement. It’s a monument.”

On the heels of the discovery phase came the **Development Phase**. In the development phase we began to listen to key men and women as they articulated the training subject needs throughout the Body of Christ. This was not *the West going to the rest*; it was *the best around the world going to the rest of the world*. Out of this development phase

came what is called the Global Church Learning Center (www.gclc.tv). The Global Church Learning Center is comprised of five major categories: leadership development, global missions, church multiplication, evangelism and discipleship, and visionary networking. For this Global Church Training Curriculum, we chose the top thirty nonnegotiable courses that every pastor and Christian leader needs to study for effective ministry today.

But what good is great content if you don't have a channel of distribution? As we continued in the development phase, we moved into the **Distribution Phase**. The distribution phase was the streaming technology and the relationship development that took place over a long period of time, so that the training content is now made available online, on-ground, and on-time.

At the time of this writing, more than forty thousand pastors and leaders are taking courses in the Global Church Learning Center. Each course is designed to have fifteen sessions of approximately six to seven minutes each. We did not ask each of the teachers to tell us everything they knew about a particular subject, but rather to tell us the best they had learned about that particular subject. In the future, more than 100,000 pastors and leaders will take the training courses offered through the Global Church Learning Center.

In 2013, we began to execute the **Deployment Phase**. The deployment phase is what we call the *Global HUBS of Christianity*. In 2004 I was in a public park in Springfield, Missouri, with my oldest daughter, Olivia, who at the time was three years old. I remember holding her up over my head while she was laughing. It was in this divine moment, as I looked into her Asian eyes, that I sensed the Holy Spirit say, "Look at what I've raised up all over the world." If you want to know what God is up to, just look at what He's raised up! From that point until today, we have determined to seek out those leaders whom God has raised up throughout the earth and do our best to tie relational knots with them and others for the largest harvest possible. The Global Church Training Curriculum and the Global HUBS of Christianity go hand in hand as we march forward into the future.

There are three overarching outcomes for a Global HUB. First, a HUB *synergizes the best relationships*. Second, it *systematizes the best training*. Third, it *strategizes for the unreached people groups in the area*. A HUB is a real place where men and women come together to synergize, systematize, and strategize in their region. In the years ahead there will be more than eight hundred HUBS throughout the Global HUBS of Christianity. There will be one HUB for every ten million people on the planet. For example, in India we will need 130 HUBS. (This takes into account future growth.) In China we will need approximately 125 HUBS. In North America, the country that I come from, we need thirty-five HUBS.

Every two years, a new group of pastors and leaders register for the training that will be taught in the HUB. Every six months, they return to that location to be taught ten courses from the top thirty courses in the Global Church Learning Center. In less than twenty-four months, they will have been taught thirty courses and will be empowered to go and start their own HUB in their village, town, or city.

Never before in the history of the Global Church has there been such a willingness to synergize efforts together, moving beyond egos and logos, to help finish the Great Commission. I'm often asked, "James, do you really believe that we can finish the Great Commission in the twenty-first century?" My response is always the same: "It is the only century I have!" Let's believe our beliefs and doubt our doubts, instead of doubting our beliefs and believing our doubts. Together we can make it a lot harder for people to live on this planet and not hear the glorious Gospel of our Savior, Jesus Christ!

A handwritten signature in black ink that reads "James O. Davis". The signature is written in a cursive, flowing style.

Dr. James O. Davis
Cofounder/Billion Soul
Founder/Cutting Edge International

TEACHING STRATEGIES

- ❖ **Preview:** Always preview the course as a whole with the students. This means reading through the explanations of the course features and giving a simple outline of the course.
- ❖ **Activator:** Use activator questions to activate students' prior knowledge. Asking a question at the *beginning* of teaching elicits the natural wonder that leads to good concentration. Due to the uniqueness of your environment, altering the activator questions might be necessary.
- ❖ **Interaction:** There are many opportunities for students to do listening, writing, and speaking tasks, as well as small and large group discussion. Minimal teacher direction has been given, to allow for the variety of settings in which these courses will occur. Whenever time allows, and whenever appropriate, encourage discussion, either between partners or in the whole group.

Important: Always give a time limit for discussion or a limited number of responses you will take from the group.
- ❖ **Questions:** Ask questions as the Holy Spirit leads, during the course. Be clear about the response you are looking for. Do you want students to write it in their personal notes? Do you want a certain number of individuals to respond? Do you want a showing of hands? Is it a rhetorical question that requires no immediate response?
- ❖ **Fill in the Blanks (Knowledge for Insight):** Some of the "Knowledge for Insight" boxes have blanks for students to fill in. *Always* have students guess before you tell them the answer.
- ❖ **Share Your Stories:** Your own narratives and examples will bring value to the experience. Whenever appropriate, and time allows, share from your heart as the Holy Spirit leads.
- ❖ **Effects:** Use this for written responses, oral responses, or both. Sometimes students are explicitly asked to write something down. However, it is ultimately up to your discretion, depending on the environment and time available.

- ❖ **Review:** Always summarize what has been taught. For increased interaction: build an oral summary as a group by asking students what important points were discussed.
- ❖ **Time:** Skipping some of the longer narratives may be necessary to finish the course on time. In most cases, they should be considered optional. It should be understood that their purpose is to enhance a main idea with a personal story or example. Read them ahead of time, to determine which ones you will read during the course.

Explanations:

- ❖ **Objectives (The Purpose):** The learning objectives are not specified, but left open, to be determined by the teacher in each environment. For example, in a lecture environment, learning objectives would differ drastically from potential learning objectives in a small group environment. “The Purpose” is intended to replace objectives, by communicating what will be *provided for* the student, not *expected of* the student.
- ❖ **Narratives:** (In italics) You may notice these are much more conversational in nature. This is meant to keep the quotes authentic, and as close to the original oral narrative as possible. Narratives not included in the student book (included only in the teaching notes) are optional.

Expansion Activities:

- ❖ **Problem Solving:** Relay a challenging scenario (related to the topic) from your ministry experience. Ask students to get into groups, or partners, and decide how they would respond. Then, share how you responded. Note: there will generally not be only one right answer, but this will serve to promote useful thought for future experiences.
- ❖ **Feedback Groups:** Ask students to get into groups and discuss: what was most valuable about the course, what they found most practical, and what points they will be teaching to others. Have the group report on one—three in each category. (This is one way to get quick feedback, and to help students remember what they learned.)
- ❖ **Developing homework, practical assignments, or reflection assignments:** Teachers with experience are encouraged to use their own ideas, by the leading of the Holy Spirit, to develop subsequent teaching and learning experiences out of this content.

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THE GLOBAL CHURCH TRAINING CURRICULUM

LEADERSHIP DEVELOPMENT

1. **Character Formation** *by Stan Toler*
2. **How to Cast Vision** *by Elmer Towns*
3. *Strong Families by Paul Cole and Joann Cole Webster*
4. *Winning My Race by Ben Lerner*
5. *Becoming a Kingdom-Minded Leader by Eddy Leo*
6. *Stewarding Your Life's Mission by Jack Hayford*

GLOBAL MISSIONS

1. *Unreached People Groups by Alex Abraham*
2. **Developing a Global Christian Worldview** *by Philip Jenkins*
3. *Funding the Mission by Kenneth Ulmer*
4. **The Making of a Missional Church** *by Leonard Sweet*
5. *The Strategic Church by Frank Damazio*
6. *Turning Members into Missionaries by Ronnie Floyd*

CHURCH MULTIPLICATION

1. **Principles of Church Planting** *by Ed Stetzer*
2. **How to Plant a Church in a Village** *by Alex Mitala*
3. *The Healthy Church by David Dykes*
4. *How to Plant a Church in a Global City by David Sobrepeña*
5. *Doing Church in Multiple Locations by Greg Surratt*
6. *The Five Core Commitments by Mark Balmer*

EVANGELISM & DISCIPLESHIP

1. *How to Share Your Faith by John Sorensen*
2. **Understanding the Great Commission** *by James Hudson Taylor IV*
3. *Prayer and Fasting by David Mohan*
4. *How to Study the Bible by Howard Hendricks*
5. *Everyone in Ministry by John Ed Mathison*
6. *Knowing the Whole Bible by Walter Kaiser*

VISIONARY NETWORKING

1. **Essentials of Networking** *by James O. Davis*
2. Developing a Synergy Plan *by Doug Beacham*
3. Crafting a Global Networking Church *by Suliasi Kurulo*
4. Synergizing Apostolic Movements *by Glenn Burris*
5. Climbing Visionary Mountains *by Peter Mortlock*
6. Synergizing Across Generational Lines *by George Wood*

ELECTIVES

1. How to Lead a Church *by Joel Hunter*
2. The Seven Organizational Shifts *by Jo Anne Lyon*
3. Conflict and Resolution *by Ademola Ishola*
4. How to Preach to Any Audience *by James Merritt*
5. How to Coach a Winning Team *by Tom Mullins*
6. Godly Women Who Helped Shape the World *by Kimberly Tibbs*

CHARACTER FORMATION

Stan Toler

Dr. Stan Toler is a General Superintendent Emeritus for the Church of the Nazarene, a denomination of two million members headquartered in Lenexa, Kansas. He served for forty years as a pastor in Ohio, Florida, Tennessee, and Oklahoma. As an author, speaker, and teacher, Dr. Toler has trained over one million church, organization, and corporate leaders both nationally and internationally.

Course Summary

Developed from a video teaching by Stan Toler, this course explores six challenges of leadership, and how they relate to character formation. In doing this, we will consider our personal responses to these challenges.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses your thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: Challenge #1 - Courage

Now then just as the Lord promised, he has kept me alive the 45 years since the time he said this to Moses, while Israel moved about in the desert. Here I am today, 85 years old; I'm still going strong, still as strong today as the day Moses sent me out. I'm just as vigorous to go out to battle now as I was then. Now, give me this mountain that the Lord promised me that day. (Joshua 14: 10-12, NIV)

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: How would you define what it means to be a courageous leader?

The Purpose: To identify the attributes of courage, and its effect on leaders.

🔑 **Key One:** Attributes of Courage

- Courage is **contagious**. People connect with the courage they find in their leader.
- Courage is **risk taking**. There are times when leaders need to lead their congregations to step out in faith.
- Courage is **belief in action**. It's the realization that God is in charge of this universe, and He will lead us as we lead our congregations.
- Courage in the leader **encourages others**. A leader encourages people to have enough faith to believe that all things are possible with God.

🔑 **Key Two:** Courage Like Joshua

- Ask God to give you courage, like He gave to Joshua.
- Begin to exemplify courage in the Almighty; believe that you can take new mountains for God.

When I was a young preacher, we sang a song in church that went like this, "Got any rivers you think are impossible? Got any mountains you can't tunnel through? God specializes in things thought impossible and He can do the things that no other power can do." —Stan Toler

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Do people think of you as a courageous leader? In what ways are you courageous? Write down the attributes of courage that you would like to see manifested in your life. Keep them as prayer requests before God.

Notes:

Part Two: Challenge #2 – Perspective

I often say that the Church that's really moving forward has the ability to focus on what God wants them to do, and that is our biggest challenge, getting that perspective.
—Stan Toler

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What affects perspective the most?

The Purpose: To highlight the factors involved in having the right perspective.

Key: Determining Perspective

Who you are, determines what you think.
What you think determines what you are.
Where you sit determines what you see.
What you see, determines what you get.
—John C. Maxwell

- “I can do all things through Christ who strengthens me.” (Philippians 4:13)
- Work on the inner person; the inner being.
- Ask God to help you develop the right mind-set.
- Associate with people who have a right mind-set.

- Take advantage of every learning opportunity, and go for the “front row” experience.
- Visualize a harvest of souls.
- Believe that God will help you capture your community for Christ.
- Focus on what God wants you to do.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How does your current perspective line up with the verse, “I can do all things through Christ who strengthens me”?

Prayer: God, I want to give you my willingness. I want to get a perspective that says “God’s in charge” and that “He’s going to help my church grow,” and then I want to be able to say to the community, “Come grow with us.”

Notes:

Part Three: Challenge # 3 – Trust

The way we earn trust is by understanding the qualities of leadership. —Stan Toler

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What are some ways other leaders have been able to earn your trust?

The Purpose: To identify the ten qualities of leadership based on Romans 12: 9-18 that will help a leader to earn trust from the people he or she leads.

🔑 Key: 10 Qualities of Leadership

TEACHER: Ask students to try to identify qualities of leadership in this passage.

Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord's people who are in need. Practice hospitality.

Bless those who persecute you; bless and do not curse. Rejoice with those who rejoice; mourn with those who mourn. Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited.

Do not repay anyone evil for evil. Be careful to do what is right in the eyes of everyone. If it is possible, as far as it depends on you, live at peace with everyone. (Romans 12:9-18, NIV)

- Sincerity
 - People want to know that you are sincere, and seriously interested in ministry, in the name of Jesus Christ.
- Spirituality
 - People need to know that you have a walk with the Lord.
 - People need to know that you are in tune with God.
 - Make sure to invite God's presence to every church gathering.
- Loyalty
 - People will be loyal to you when they know that you are loyal to them.
- Empathy
 - People don't care how much you know, until they know how much you care. (John C. Maxwell)
 - Say "I love you" often with your words, expressions, and acts of kindness.

- Fervency

- People need to know that you operate with boldness and power.

And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness.... And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all. (Acts 4:31)

- Flexibility

- Teach people to be flexible in ministry.

Not long after I became pastor of Trinity Church of the Nazarene, we did a survey. I was delighted to discover that 98 percent of the people said they were willing to be inconvenienced for any reason in order to see God's church grow. That really told me something about the makeup of our congregation. —Stan Toler

Wisdom: Great churches are more interested in inventing than copying.

- Generosity

- People need to see you being generous.

“If you ask for a dollar, give a dollar.” —Dr. Melvin Maxwell

- Proximity

- Being easily accessible builds trust.
- People need to know that they can approach the leader.
- Shake hands with your people, pray with them, linger after the worship service.

- Stability

- People need to see you as stable and consistently present.

- Humility
 - Be humble before God.
 - People need to see there is no conceit or arrogance in the pulpit.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Refer back to the 10 Qualities of Leadership. Inserting each one in the blank, as yourself, "Do people see _____ in me?"

Which ones do you need to cultivate in your life? Keep them as prayer requests before God.

Notes:

Part Four: Challenge #4 – Discipline

"Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles and let us run with perseverance the race marked out for us. Let us fix our eyes on Jesus, the author and perfecter of our faith, who for the joy set before Him endured the cross, scorning its shame, and sat down at the right hand of the throne of God." (Hebrews 12:1,2)

Those words, "and the sin that so easily entangles," or ensnares, "us," deals with a couple of issues. I think it deals with the sin of unbelief, not having enough faith to believe that God can do anything. But I think it also deals with us having the discipline, the intestinal fortitude, and the courage to do what is right in the sight of God and in the sight of man. —Stan Toler

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What are the obstacles for a leader who is trying to do what is right?

The Purpose: To identify three challenges to being disciplined, and how to overcome them.

🔑 Key: Three Challenges

- The challenge of giants
 - Giants can come in many forms: people, finances, etc.
 - Step forward and focus on what God wants you to do.

I was fourteen years of age and was preaching a citywide youth crusade in Newark, Ohio. Just barely in high school. At the conclusion of the service, when I had slipped out into the small vestibule of the church to shake hands with people, a man stepped out in that area with me.

You've got to understand, I'm five feet seven and three quarters inches tall, and this man was probably about six feet eight inches tall and probably three hundred pounds. He shook his great big family Bible at me and then pointed his finger, stuck it under my nose, and said, "Son, you need to go home and quit. Don't come back here tomorrow night. You have no business telling adults what to do, much less teens, so go home and quit."

That night, I went home and couldn't sleep. I knelt beside my bed and I prayed and cried and really examined whether or not I had a call to preach, whether or not I should go back another night. About three o'clock in the morning, I picked my Bible up from my bedside, put it under my arm, stood up with resolve and said this prayer, "God, if no one else goes with me, I'm going with You. If the whole world chooses to be lost and go to Hell, I choose to be saved and go to Heaven. I will go back tomorrow night, but I will need Your help." —Stan Toler

- The challenge of criticism
 - There will always be people who will criticize their leader.
 - Determine: Is it constructive or destructive? Is it fair? Is it honest? Does the person who gave it have the best interests of the Kingdom at heart?
 - If the person has right interests, take careful heed to it.
 - If the person is wrong, and trying to be destructive, sift through the criticism for any truth, and then move forward.

- The challenge of personal growth
 - Keeping reading, studying, praying.
 - Be a person who is ever growing.

*All leaders are learners. The moment you stop learning, you stop leading.
—Rick Warren*

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion, if time allows.

Effect:

Which of the three challenges are most significant in your life right now?

Notes:

Part Five: Challenge #5 – Mentoring

It's important that we never do ministry alone. I've learned over the years that if I want spiritual vibrancy in the church, I have to take people under my wing and work with them. —Stan Toler

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What role does mentoring have in the ministry of a leader?

The Purpose: To highlight important areas for mentoring to occur between a leader and church members.

🔑 Key One: Mentoring to Multiply Your Ministry

- Mentor others in pastoral care: compassion, visiting the sick, and encouragement.

- Model, and mentor witnessing.

Example: Teach your church to witness with the ABCs

Admit that you have sinned. (Romans 3:23)

Believe that Jesus Christ can save you. (John 1:12)

Confess Him as Lord. (Romans 10:9)

🔑 **Key Two:** Mentoring in the Spiritual Disciplines

- Teach people how to pray:
 - Teach them to pray daily.
 - Teach them the Lord’s Prayer.
- Teach people the principles of giving:

Malachi 3:10

“Bring all the tithes into the storehouse,
That there may be food in My house,
And try Me now in this,”
Says the Lord of hosts,
“If I will not open for you the windows of heaven
And pour out for you such blessing
That there will not be room enough to receive it.”

- Teach people to use their spiritual gifts to the glory of God.
 - Encourage them to use their vocation to help the church.

Examples: A mechanic helps to fix the church van. A custodian helps to clean the church. A schoolteacher helps to teach a Sunday school class or small group.

- Call them to places of leadership.

If we can influence people through mentoring, we can fulfill the destiny of God’s kingdom. —J. Oswald Sanders

*A great man shows his greatness by the way he treats little men.
—Thomas Carlisle*

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Consider the areas of mentoring above. Which areas do you want to become more intentional about?

Write down your ideas about how you might begin to mentor in those areas.

Notes:

Part Six: Challenge #6 - Passion

Leaders would rather work with people than paper. People are dynamic. They have the capacity to give as well as receive. People need to be led. They are incomplete without direction. Institutions stifle leadership. Real leaders are dreamers. Real leaders are risk takers. Real leaders are passionate. They want to see movement. Reports, committees, and department leaders, all of this is necessary, but leaders have a real passion, and that's people. They delight in helping their coworkers reach their destinations. They are fueled by the smiles of accomplishment. They take joy in the "yes" moments with their associates. —Stan Toler

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: How does a leader maintain their passion?

The Purpose: To highlight the importance of passion, and how a leader can maintain it in his or her life.

🔑 Key One: Principles of Passion

- Followers need passionate leaders.
 - Cultivate the apostle Paul mentality:

“Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead....” (Philippians 3:13)

- Allow the Holy Spirit to fill you daily with His passion.

We have to realize that if we ignore the role of God in our lives and if we ignore the role of God in the supernatural, then we’re going to get lost in the maze of ministry. —Bill Bright, Living Supernaturally

- Acknowledge God as your strength, until passion comes into being.

“Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O Lord, my strength and my redeemer.” (Psalm 19:14)

- Purpose to be wholly devoted to God.
- Passion is the birthplace of the vision.
 - Take time away from the ministry. Find a place alone with God and pray until the fire falls on your soul and you find your passion.
- Passion turns dreamers into doers.
 - Passionate leaders want to see something through to the end.

“But he that shall endure unto the end, the same shall be saved.”
(Matthew 24:13, KJV)
 - Trust God to turn your dreams into victories.

- Passion ensures resolve.

Let the fire of God burn in your heart again, that you might be the most passionate leader the world has ever known. —Stan Toler

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion, if time allows.

Effect:

How would you describe your passion for ministering to people right now?

How would you describe your passion for your vision?
How would you describe your resolve in difficult situations?

Take time to write down the areas you would like to become more passionate. Keep them as prayer requests before God. Take time to be alone with Him until your passion is ignited.

Notes:

TEACHER: Challenge the students to recall, from memory, the Six Challenges of Leadership. Encourage them to write down any questions that have emerged from this course. Allow time for them to complete the section below.

Review:

The Six Challenges of Leadership are:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

HOW TO CAST VISION

Elmer Towns

Dr. Elmer Towns is cofounder of Liberty University in Lynchburg, Virginia, and Dean Emeritus of Liberty Baptist Theological Seminary. He has published over two hundred books, many of which have become standards in Christian college classrooms. As one of the Church's best-loved elder statesmen, he travels worldwide, teaching preaching and leadership principles to pastors and church leaders.

Course Summary

Developed from a video teaching by Elmer Towns, this course explores how to cast vision. In doing this, we will consider how to receive a clear vision from God, as well as how to communicate it to others. Also, we will read and learn from several stories of men and women of great vision.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses your thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

TEACHER: Skipping some of the narratives in this course may be necessary to finish the course on time. Read them ahead of time, to determine which ones you will read during the course.

Part One: Introduction

God has a plan for your life...you need to find that plan and you need to do it. I am a very privileged man; I have been part of some great works of God that have to do with vision. I want to help you see what I see, learn what I've learned, and perhaps go out and do what I've seen others do. —Elmer Towns

TEACHER: Tell students that testimonies and stories, as told by Elmer Towns on his video teaching, will be a major part of this lesson. In that way, students will see what he saw God do through leaders over the last part of history. It is his desire that the stories inspire each student to have great vision.

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Think of someone you know of who has great vision. What were they able to accomplish through their vision?

The Purpose: To highlight Proverbs 29:18, and what it teaches us about vision.

Key: Proverbs 29:18

“Where there is no vision, the people perish:
But he that keepeth the law, happy is he.” (KJV)

- Vision is absolutely necessary.
 - Without vision, the *people* perish.
 - A vision gives life, movement, and vitality to your work.
- Vision is for everyone.
 - A pastor transfers his faith to the people, so they can join him in faith, prayer, and building a church.
 - A vision is meant to be communicated.
 - A vision leads to church members reaching more people for Jesus Christ.

- Vision originates from obedience to Scripture.
 - “He that keepeth the law....” The Word of God is a key factor.
 - God will speak from His Word, and show you how to reach people for Jesus Christ.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

As we begin the course, write down your questions about casting vision. Review them at the end of the course, to see what questions remain.

Notes:

Part Two: Leaders with Great Vision

TEACHER: The next section will briefly highlight leaders with great vision. These are edited versions of full narratives in the video teachings by Elmer Towns. These are meant to highlight the power of a God-given vision. Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you know about Jerry Falwell, Bill Bright, Billy Graham, and Yonggi Cho? What have you heard about their lives?

The Purpose: To identify leaders with great vision from God and to provide brief highlights from their life stories.

Jerry Falwell, Cofounder of Liberty University (with Elmer Towns)

Conversion and Early Ministry:

Jerry Falwell was converted 1952 by listening to Charles E. Fuller on the radio. He attended Baptist Bible College, where he attempted to teach his first Sunday school class with just one boy named Darryl in attendance.

When he was told by a Sunday school superintendent that he would not be a good teacher, he decided to commit to prayer. He got a key to an empty room on the third floor of the dormitory where he was living. He disciplined himself and spent every afternoon in prayer. He began to know God more intimately. He began to intercede for the superintendent, Darryl, and the future of the Sunday school class. He read one or two Christian books a day.

As he met with God, he began to get vision, and soon went door to door to invite boys to his Sunday school class. He organized rides for Sunday mornings. That year, he averaged fifty-six students in his Sunday school class. When he organized a picnic, a thousand students attended.

The Vision for Liberty University:

Originally, Jerry Falwell and Elmer Towns, cofounders of the university, set a vision of having five thousand students one day. But, in the university's second year, Jerry Falwell felt that God had told him to set the vision at fifty thousand students. Today, Liberty University has 103,000 students.

Insights:

- Jerry Falwell received his vision as a result of meeting God in prayer.
- Prayer is relationship. Relationship turns to fellowship. Fellowship turns to intimacy. Intimacy turns to worship, and worship turns to answers to prayer.
- If you want a vision, start by knowing God. Start where you are with the burden God has given you, and start immediately.
- If you get your vision from God, you can change the world.

Part Three: Leaders with Great Vision (Continued)

Bill Bright, President and Founder of Campus Crusade for Christ

Conversion and the Beginning of the Vision:

Bill Bright was a businessman living in Dallas, Texas, with a small sandwich company. He and his business partner would sell and deliver wrapped sandwiches to truck stops to be sold to truckers.

One day, as he was driving, he picked up a hitchhiker. The hitchhiker told him, "God loves you and has a wonderful plan for your life." This man told him about Jesus Christ. At their very next stop, Bill Bright prayed to receive Christ as his savior.

The hitchhiker told Bill Bright that he would move to Hollywood, California, and that he needed to seek out Henrietta Mears when he arrived. Though Bill had no plans to move to Hollywood, the hitchhiker assured him that he needed to go, and that through his relationship with Henrietta Mears, he would be prepared for God's plans for his life. The hitchhiker told him, "You are going to impact the world." Bill thought the man was crazy.

Shortly afterwards, Bill came to find out that his partner had stolen the sandwich company from him. So, he searched, went through a list, and found that the only place he could go where he didn't need capital to buy a company was in Hollywood, California. He relocated there, just as the hitchhiker had said he would.

When he arrived in Hollywood, he was driving down a street and saw First Presbyterian Church. The next Sunday he attended, and discovered that the pastor and the director of Christian Education was Henrietta Mears. He sought her out and told her his story. She invited Bill and his wife, Vonette, to visit her at her home the very next day.

Henrietta Mears was unmarried and lived in big, old, Victorian house on the edge of Beverly Hills, California. Bill and his wife moved into her house for the next eleven years. It was during his time at Henrietta Mears' house that Bill received his vision for reaching the world.

The Vision for Campus Crusade for Christ:

It was in Henrietta Mears' 400-seating capacity dining room that Campus Crusade for Christ had its beginnings. It was from that place that Bill Bright went on to teach soul

winning, and the Four Spiritual Laws that would transform how evangelism would be done all over the world.

Today, people work for Campus Crusade in universities all over the world. There are over 250,000 paid and volunteer workers involved in the ministry, making it one of the biggest Christian evangelical organizations in the whole world.

Insights:

- Bill had a vision of reaching the world. He didn't have a vision to build great buildings, but simply to reach people.
- If you focus on people—reaching people, changing their lives, and saving them—God can use you to change the world.

TEACHER: Tell students that Henrietta Mears' story is not covered in this teaching, but that her vision is worth noting at this point in the lesson, as she had great influence in the lives of both Bill Bright and Billy Graham.

A Note about Henrietta Mears, Christian Educator:

Henrietta Mears had great vision, and was one of the most influential Christian women between the years 1900–2000. She was the Christian Education Director, and had a Sunday school class of four hundred. She wrote *Gospel Light* and *What the Bible Is All About*, which sold 6 million copies. She built a retreat center called Forest Home in the mountains of California. Billy Graham credits her as one of the biggest influences in his life.

Part Four: Leaders with Great Vision (Continued)

Billy Graham, Evangelist

Modesto Manifesto:

Billy Graham, along with Cliff Barrows, George Beverly Shea, and other leaders, were part of a crusade in Modesto, California, when they decided to take a day of prayer and fasting to seek God's power and blessing on their ministry.

At the time, Billy Graham was not a well-known evangelist. But he and his friends wanted to do something for the world. As a result of their time of prayer, they decided

on five key points for moving forward in God's plan. They identified four areas that were often snares to ministers, and made a commitment to have accountability.

1. Immorality: They decided they would never be in a situation alone with a woman. They would commit to being completely pure, completely apart from the lust of the flesh, and make sure their reputations would remain clear.
2. Money: They would never take an offering. They would work in their organization and receive regular salaried pay.
3. Exaggeration: They would never count salvations or release figures to the media. They wanted to save souls, and not become tempted to promote an organization with the numbers. (Many evangelists of that day would exaggerate the number of salvations.)
4. Criticism: They would never attack another brother in Christ. And, they would never answer anyone who would attack them.
5. They agreed to be accountable to one another. Anyone on their team could ask another member about these commitments at any time.

Out of this time of prayer and this Manifesto came a real commitment to preach the Gospel around the world.

The Vision for Amsterdam:

Billy Graham and his committee were planning how to reach people for Christ in the Amsterdam 2000 Crusade. He decided he wanted to bring in eight thousand evangelists from around the world; he wanted to bring in men who evangelized the way he did, for the same cause—preaching Jesus Christ and nothing else. He wanted to pay their way. He said, "It'll cost \$35 million. I'm going to write a letter to all my friends and ask each one of them to give me \$1,000." In a month, \$35 million came in, and the event was under budget.

Insight:

- Billy Graham's commitment and vision was solely to reach the world for Jesus Christ. God used him to change the world.

Part Five: Leaders with Great Vision (Continued)

Yonggi Cho, Pastored the World's Largest Church

Yonggi Cho began the church from a small house. It grew to a bigger house, then to a 2,500-seat auditorium. When his church met in the 2,500-seat auditorium, everything changed.

He was baptizing after preaching three times one hot Sunday, and he had a heart attack in their baptistery. People prayed over him. He got up and walked home. He thought he was going to die. The next week, he came back, did the same thing, and had a second heart attack. As a result, he took six months to convalesce to try to get well. He felt he had “lost face” to be sick in front of his people and not to be healed. (It was only years later that he was healed.)

At the end of six months he came back and talked to his board. He told them of a vision to plant house churches in homes all over Seoul, South Korea. He wanted to begin with one hundred homes. He knew that he could not physically care for the church body, but that they would be cared for in the house church environment. The board was not supportive, and he was discouraged.

But the women in the church caught the vision and began small groups called “cell groups” all over Seoul, South Korea, with ladies teaching ladies. The power of God was there, and eventually men began to get saved. Even in Yonggi Cho's highest day, 50 percent of the groups were led by women. The women reached men, and men came, and men began coming to the church. The church began to grow.

The church now has a large auditorium that seats 25,000, with about eight or nine services each Sunday. The church also has fifty multisite places, with churches all over Seoul, South Korea. There are now about 35,000 cell groups. The church is so large that Sunday school meetings are held in a stadium. The total number of members is now approximately 760,000.

Dr. Cho describes cell groups as the best picture of church in the Bible. He uses the example of a single cell:

What does the body come from? The semen of the man touches the egg of a woman. All the life of a man and all the life of a woman touch each other and they form a cell. If the cell grows, it's dangerous; it's called cancer, but a healthy cell splits. One cell, becomes two; two become four. You can never tell which cell was the original cell. Then four become eight. The body grows by the division of cells.

We reach people in their neighborhood. In an apartment building (thirty stories) we start one cell, then we cut it into two—fifteen stories and fifteen stories—then we cut it into four cells, etc. We grow by the cells. (Paraphrased)

Insights:

- The phrase that built the largest church in the world: “The body grows by the division of cells.”
- Vision has a methodology and methods change. Methods are many; principles are few. Methods may change, but principles never do.
- Reaching people always counts, regardless of how many.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which leader do you find the most inspiring? Why?

In your own words, what do these stories communicate about being a man or woman of vision?

Notes:

Part Six: What Characterizes a Person with Vision?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do leaders with vision have in common? What characteristics do they share?

The Purpose: To identify characteristics of a leader with vision.

🔑 Key: Characteristics

- A person with vision sees first what God can do.
- A person with vision sees most; he or she sees all the details of the vision.
- A person with vision sees farthest into the future.

Elmer Towns tells the story of his time as preacher at Westminster Presbyterian Church in Savannah, Georgia. The church was very small, with just seventeen people in attendance. The majority of the locals had no interest in attending because of the church's appearance—it was in need of a paint job.

Sunday morning, I came to the church and said, "People are criticizing us...because we need to paint the church." I began to talk about painting the church. I tried to embarrass them. I could tell by body language, they weren't listening to me.

I took up the offering, and as the offertory (song) was being played on an old, upright piano, I got an idea. I went charging to the pulpit (with the only piece of chalk from the Sunday school class in hand) and said, "See this piece of blue chalk? With this blue chalk, I'm going to paint the whole church on Saturday!"

Brother Miller, the man sitting on the front row, had been the biggest drunk in town. I said, "Brother Miller, on Saturday, meet me at the front door of the church. I'm going to walk ten feet, I'm going to draw a blue line, and I'm going to (write) 'Miller' on the bottom board. I want you to start at the top, scrape it down, and paint it." He said, "I can do that."

(Addressing another lady, Mrs. Hare) "I'm going to walk another ten feet. I'm going to draw a blue line. I'm going to write 'Hare.' I want you and your two high school boys to scrape it." She said, "We can do that." "I'm going to walk another ten feet; I'm going to draw another line, and write 'Smith'" (and so on.) They bought into my idea. The blue chalk was credible. I said, "Meet me Saturday." (There were about fifteen adults there at the time.)

(On Saturday) I drove up to that church...there were seventy adults from all over the community: grandpas, aunts, and uncles. People showed up, painting clothes on, ready to paint. One man got all the paint donated. We needed twenty ladders to reach to the top; we got up. As a matter of fact, everybody was buzzing around, saying "All right, preacher. We're burning sunlight. Let's get started."

I didn't understand the power of vision. I thought it was the chalk. It wasn't the chalk; it was the vision. —Elmer Towns (Edited Version)

TEACHER: Ask students which characteristics Elmer Towns displayed in his vision to paint the church. What contributed to the people's enthusiasm about painting the church?

Wisdom: When people buy into your vision, they buy into your leadership.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion, if time allows.

Effect:

What similar experiences have you had to this story about painting the church? Were people able to buy into your vision?

Which of the three characteristics of a leader with vision do you need to receive from God?

Notes:

Part Seven: Questions Every Leader Needs to Answer

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you think holds most leaders back from embracing a vision?

The Purpose: To identify the questions about vision that will inspire and challenge a leader.

Key: Life-Changing Questions About Vision

- What would you try if you thought you might succeed?
- What goals would you set if you knew you could not fail?
- What price are you willing to pay?

- What sacrifices are you willing to make?

The following is the story (as told by Elmer Towns) of what happened when Jerry Falwell first considered these four questions. Though still young and just beginning his ministry, he came to realize that if God would use him to build a successful Sunday school class, God could use him to build a great church. He returned home to Lynchburg, Virginia, to begin building his vision.

The story begins with his challenge of finding a place for the church to meet. He had just arrived at a building on Thomas Road, where a failed bottling company had existed.

The building was surrounded by weeds and plywood at the window. He looked around and thought, "Could I build a church there? It doesn't look like a church. It's not what I want."

He and one of the deacons in the church were sitting in a pickup truck. They saw, about noon, a big, black thunderstorm coming in. They cranked up the pickup truck, turned on the windshield wipers, and sat there and prayed. They said, "Dear God, it's not the building I want. God, I want to build a great church."

He began making one hundred calls every day, starting at 9:00 a.m. going until 9:00 p.m. He took the city map of Lynchburg and the surrounding counties and drew circles, every mile. The next few months, he went to every house, winning people to Jesus Christ; saturation evangelism, using every available means to reach every available person, at every available time. He used visitation.

That first Sunday, people came; they filled that little auditorium. (The little church would seat about two hundred.) He began with about 107 charter members in the first ninety days, in this little church in a bottling plant.

He built an auditorium...and built, and built, and built. Out of Thomas Road came The Old-Time Gospel Hour; out of Thomas Road came Liberty University. It all started with a man who had a vision for building a church. It all started with questions.

(Edited Version)

Note: Many people came to Christ through the Thomas Road Church and through its ministries. Some of those powerful stories are included in the book, *Church Aflame*, by Elmer Towns.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion, if time allows.

Effect:

What would you try if you thought you might succeed?
What goals would you set if you knew you could not fail?
What price are you willing to pay?
What sacrifices are you willing to make?

Notes:

Part Eight: What Is Vision?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What comes to mind when you think about the word “vision”? How might you define it?

The Purpose: To provide four definitions of “vision,” along with explanations and direction for your personal vision.

🔑 **Key One:** Four Definitions of Vision

- Vision is a bridge from the past to the future.
 - Anchor to the past (who you are, your background), but also reach to the future. Vision helps you to cross over into the future.

Wisdom: If you don't have a vision, you don't have a future. If you don't have a future, people are not going to follow you.

- Many churches are staying the same from week to week, program to program. But God is looking for people who will capture the world.
- Vision is an eye of faith to see the invisible, a decision to make it happen, and a burden to share it with others.
 - The eye of faith to see; you need to be able to see the invisible.

- A decision to make it happen; you have to act on your vision.
- A burden to share it with others; you need to communicate it to others.
- In other words, *see a vision, own a vision, and share a vision!*
- Vision is a clear mental image of a preferable future imparted by God to His chosen servants, and is based on an accurate understanding of three things: knowing God, knowing yourself, knowing your circumstances. (George Barna, *Power of Vision*)
 - It's clear.
 - It's what you want; it's a preferable future.
 - It's from God, not something you figure out.
 - It's based on an accurate understanding of who *God* is and what He wants to do.
 - It's in keeping with your spiritual gifts.
 - It's in keeping with the circumstances; where you live, and the people you can reach for Christ.
- Vision is painting a portrait of what does not yet exist, so you can make things happen to give existence to a vision.
 - It needs to be given substance: Can you write it out in words? Can you paint it in a portrait?

🔑 **Key Two: Your Vision**

- Realize *who* your partner is; when you carry out your vision, you are partnering with *God*.
- Have a vision for your family.
- Have a vision for your own personal walk with God.
- Have a ministry vision.
- Have a vision for character. What kind of a person do you want to become?

Vision is important; it's is a bridge to take you from where you are to where you're going to be. We deal with the future because we deal with God. Because we deal with God and the future, we ought to be people of action that act on the vision that God has given us. —Elmer Towns

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

In your own words, how would you summarize the four definitions of “vision”?

What is your vision:

For your family?
For your walk with God?
For the ministry?
For your character?

Notes:

Part Nine: Painting a Picture of Your Vision

The vision is “within” you. You’ve got to put it “without.” —Elmer Towns

TEACHER: Ask students what they think the above statement is meant to mean. If needed, explain that in this case, “without” means “outside” (not “in the absence of”).

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What are some methods a leader can use to fully develop their vision?

The Purpose: To describe how to fully develop a vision by comparing it to the steps involved in painting a landscape.

🔑 Key One: The Elements in Your Painting

TEACHER: Ask students what they think the “horizon” represents in a vision. For each component below (mountains, path, flowers, birds, people, self) ask students to consider what they represent. The explanations provided are not exhaustive.

- Paint a horizon. A horizon painted near the bottom of the canvas will provide for a lot of sky. A horizon painted near the top of the canvas will provide for a lot of earth.
 - Your vision needs to be about Him and what He wants to do, not about you. Set your “horizon” so it includes God.
- Paint mountains. They might be steep, sharp mountains. They might be small, rolling mountains. Mountains can be close by, or far away.
 - You will encounter problems and barriers. Some problems will be big and some will be small. Some problems will be encountered right away, and some will be encountered far into the future. You’ve got steep, sharp mountains, snow on the top, rocks. Some problems are small and you’ve got rolling mountains out there. Some problems are close; some problems are going to happen a long time away.

You will need to deal with problems. If you don’t deal with problems in your vision, you aren’t being realistic. (Circumstantial problems, personality problems, historic problems, city problems, civic problems, ethical problems, etc.)

- Paint a path. It should head towards the mountains and be a winding path. You can paint in rocks, potholes, or puddles. It must provide a sense of life and movement.
 - You will need to determine action. Life is not like an expressway, but like a winding path, with movement through and around life’s problems.
- Paint flowers, bushes, or trees. Put some growing details in the painting. Put some flowers along the path, and some bushes with the flowers. Paint some trees close by and some trees far away.
 - You will see beauty and growth. You will notice the minutia at times, and at other times you will be focused on details far into the future.

- Paint birds in your sky. Paint a whole flock, or just one. You can paint large birds or small ones. The birds need to be detached from the earth.
 - People need to be able to soar above circumstances. Your vision helps their spirits to soar.

Example: A vision, like a prayer tower, can encourage people's spirits to soar in prayer.

- Paint people. Put them on the path, moving towards the mountains.
 - People need to know they are going somewhere. You need to help them see clearly where they will go when they join in your vision.
 - Consider utilizing the church announcements to communicate your vision. They communicate where the church is going.

Vision is important. I quite often say, "Sometimes the announcements you make in church are more important than the sermon itself." For the announcements communicate vision: who you are, what you're going to do for God, (how) you're going to step out in faith for God. The announcements are action, and people can identify. —Elmer Towns

- Paint yourself.
 - Your vision must include you.
 - Make a practice of testifying about what God is doing for you, to you, and through you.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Think about these seven elements, and how they relate to your vision. How would you paint the picture of your vision?

Horizon:

Mountains:

Path:

Flowers, bushes, trees:

Birds:
People:
Self:

Notes:

Part Ten: Insights from Habakkuk

Video Sessions 10-14

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you think is the best way to “get” a vision from God? What is the best way for a leader to cast a vision?

The Purpose: To reveal important insights on getting and casting vision from Habakkuk 2:1-4.

I will stand my watch
And set myself on the rampart,
And watch to see what He will say to me,
And what I will answer when I am corrected.

Then the Lord answered me and said:
“Write the vision
And make it plain on tablets,
That he may run who reads it.
For the vision is yet for an appointed time;
But at the end it will speak, and it will not lie.
Though it tarries, wait for it;
Because it will surely come,
It will not tarry.
“Behold the proud,
His soul is not upright in him;
But the just shall live by his faith.
(Habakkuk 2:1-4)

🔑 Key One: Vision Comes to the Spiritually Alert

TEACHER: Ask students to identify which part of this passage demonstrates alertness.

- Habakkuk set himself on the rampart, the wall.
 - That is where people would look for the enemy to be coming.
 - That is where people would look for sunrise to come, for the future.
 - Habakkuk trusted God, and watched to see what God would have him to do.

- Every leader needs to find their rampart, their wall, and meet God.

The following is a story about Billy Graham's determination to get clear vision (as told by Elmer Towns). He was planning a great crusade in Los Angeles. But before the crusade, he went to the Forest Home retreat center built by Henrietta Mears for an educational conference. The story begins with Billy Graham sitting at a table with Henrietta Mears, J. Edwin Orr, and a well-known evangelist.

There was a big evangelist, as a matter of fact, the biggest-named evangelist in America, who had gone on and gotten his PhD at a secular university. He was deriding Billy Graham.

He said, "Billy, you're still preaching that old butcher shop religion about blood and all of that. You've got to preach the power of positive thinking.... You've got to give people reason. You've got to get practical. You've got to tell them how to live. You've got to help them where they are. You've got to help them overcome those problems. You've got to help overcome their marriage problems."

Billy came back and he said, "But the Bible says...." The evangelist said, "Oh no. There are mistakes in the Bible." And so Billy listened....

That night, Henrietta Mears came in and said to Billy, "God's Word changes lives. I've seen it change people, and, if you will preach the Bible, you can change lives." Then J. Edwin Orr began to talk about the great revivals....

That night everyone went to sleep except Billy. Way up in the San Gabriel Mountains he found a rock, and he prayed all night. He came to the conclusion, "I believe the Bible. Lord, I don't know much. I'm not brilliant. I don't have a PhD, but I will stand upon the Bible. I will preach what the Bible says. I believe the Bible can change lives, can change homes. Everything that evangelist wants to do can be done through meeting you in the Bible." (Edited Version)

TEACHER: Ask students how this story shows the importance of being alert. Ask for specific examples.

🔑 **Key Two: Vision Gets Stronger and Clearer When You Have Communication with God**

TEACHER: Ask students how Habakkuk 2:1-4 demonstrates communication with God.

- Your communication with God needs to go two ways.
- When God shows you the vision, say "yes" and surrender to what God has called you to do.

TEACHER: Tell students that they will be reading a story about a great revival. Ask them to underline the parts of the story that support the importance of two-way communication with God.

The following is a story, as told by Elmer Towns, about a great revivalist, Duncan Campbell, who was the man responsible for the New Hebrides Revival. (New Hebrides are a series of islands off the Scottish coast.) Duncan Campbell had been invited to preach in New Hebrides because the Christians there were not seeing any young people coming to Christ. They had heard that Duncan Campbell had been a fiery evangelist who saw people come to Christ.

There were two ladies in this presbytery (of New Hebrides). They said, "We need a revival. There are no young people on our island getting saved. There are no young people on all the islands getting saved. They're given over to dance; they're given over to everything, drunkenness and whatever."

So they called in their pastor and said, "Pastor, would you get Duncan Campbell to come and preach a revival? We've been praying and we see this vision of many young people coming to Christ." The pastor said, "My wife knows that man, and she, too, says the same thing." So he sat down and wrote a letter. "Duncan Campbell, come. We're going to have a revival here in New Hebrides."

(Duncan Campbell was much older by then.) When he got the letter, he had just accepted an invitation to go and speak where he had always wanted to speak, Keswick. So, he wrote back to the New Hebrides people, "I can't come. I've got another engagement."

The pastor told these two ladies that Duncan would not be able to come, but they were not discouraged. They said, "No, we believe God is going to do something great. You go ahead and print the posters and put them up. He will come. We will pray him here."

A few days before going to Keswick, Duncan Campbell was in his study when his granddaughter came in. She said, "Papa, I hear you tell the stories about preaching on the streets and people falling down and getting saved. Why doesn't that happen anymore?" He was embarrassed and he put her out, locked the door, and got on his face. He said, "God, if You will do that again, I will go anywhere. I will do anything. I will obey Your voice."

Later, he was sitting on the front row at Keswick. There were two thousand people waiting to hear him preach. Then, all of the sudden, God spoke to him and said, "Go to New Hebrides." He got up, went out, and off he went. He got on a ferry to New Hebrides.

When he got there, the postman was waiting for him. He said, "We knew you were coming, and this was the last ferry of the day."

He arrived at church and preached a nice sermon. (The church could hold about three hundred and it was almost filled.) He gave an invitation, and there was little response.

He walked to the back door, opened the door, and looked out. There were three hundred young people in the backyard. A girl at a dance—in the middle of the dance—fell to the floor under conviction. She began weeping and crying. They stopped the dance, and all three hundred of the young people had come to the church.

About the time that happened, one of the deacons in the church, who had been praying, stood up and said, "I can feel it. I can hear it. The angels are here. God is going to pour out revival tonight." The young people came in; they packed the place full. He preached from nine o'clock at night to two o'clock in the morning, and that was the beginning of a great revival. Night after night, the church was filled.

The revival swept the region, and 50,000 young people came to know Jesus Christ. (Edited Version)

TEACHER: Ask students how this story shows the importance of having a two-way communication with God. Ask for specific examples.

🔑 **Key Three: Vision Becomes the Person**

TEACHER: Ask students how Habakkuk 2:1-4 tells them that the vision and the person become one in the same.

- When you get your vision from God, you become the vision. In other words, your identity begins to align with the vision.
 - If you have a vision of soul winning, you must become a soul winner.
 - If you have a vision of prayer, you must become a prayer maker.

TEACHER: Tell students that you will be reading a story about a great revival. Ask them to underline the parts of the story that support the importance of aligning identity with God's vision.

The following is an excerpt from a story, as told by Elmer Towns, about Evan Roberts and the great Welsh Revival. It is sometimes called the "Edwardian Revival," because Edward was King of England at the time. It was the Great Revival of 1904 and the years following in Wales. Evan had been a coal miner but had gone on to Bible school.

Evan Roberts was a typical young man, but God began to give him a burden, a burden for all the young people of Wales to come to know Jesus Christ. This is just after the turn of the 1900s. So, he began to pray.

At night he would go into his bed and hunker down. He'd get under the covers, get down on his knees, pull his knees and elbows up under him, and pray for two hours. He would pray for the young people and for revival. He would pray for two hours, sleep for two hours, and pray for two hours.

He wrote to his pastor, "Pastor, God has given me a vision for the young people of Wales. If I come home, may I share my vision with the people?" The pastor wrote back in October of 1904, "Yes, come home. You may share the vision."

He got home, expecting to be called to preach Sunday morning. The pastor said, "Young Evan Roberts is here. He has a message from God. You will hear from him later." (This went on for a few more days. Finally, the pastor allowed Evan to preach on a Monday night after a prayer meeting, at 9:00 p.m.)

Seventeen people stayed. Evan began to preach and walk the aisles. He walked the aisles and pleaded with the people, exhorted the people, and motivated the people as he preached. (Something we see preachers do today—which has its roots in the Welsh Revival.)

Revival broke out. People began to get saved. People began to turn to God. The very next day, the rows were filled with people. People were walking to the revival from all over Wales because of the presence of God.

(The newspapers of that time reported that crime came down, houses of prostitution closed, and almost every saloon closed. The policemen didn't have anything to do. They were used to keeping order at soccer matches, but the people had begun to sing hymns there too. Even the judges had no cases to hear.)

Out of Wales, the revival sprang across to England, to Norway, and to Manchuria. Out of that revival, Korea started a revival that lasts to this day.

We think it was dependent upon Evan Roberts. Yet, he said, "I'm going to show you, in forty days, that the revival is not me, but God." He fasted; he went into a room, shut the door, and didn't come out, just to show that the revival would go on. He was the man, but God was the power, the source of the Great Revival. (Edited Version)

Note: Elmer Towns wrote more about the Welsh Revival, which he considers the greatest revival, in his book, *The 10 Greatest Revivals Ever*.

TEACHER: Ask students how this story shows the importance of having a two-way communication with God. Ask for specific examples.

Key Four: Write the Vision

TEACHER: Review Habakkuk 2:2 Ask students how it communicates the importance of writing the vision.

- Writing the vision is like putting your vision on a billboard.
- Writing the vision is how you communicate what God is doing, and what you are going to do for God.
- Writing the vision is a faith statement; it's important for following through and accomplishing the vision.

- Writing a vision allows people to see what God is doing and gives them an opportunity to capture the vision.

TEACHER: Tell students that you will be reading a story about a great revival. Ask them to underline the parts of the story that support the importance of writing down a vision.

The following is a story, as told by Elmer Towns, about one of the most influential revivals the world has ever seen, the Azusa Revival in Greater Los Angeles in 1906 and '07.

William J. Seymour was a black man, the son of slaves, who was raised in the Mississippi Valley. He was seeking for the second work of the Holy Spirit and the speaking in tongues. In fact, he began on preaching tongues, and he had never spoken in tongues.

He began in a little church in an old abandoned church building. It would seat three hundred at the most. Eventually, the Holy Spirit came upon him and he spoke in tongues. People began to speak in tongues all over the church.

One night, Seymour predicted that there was an earthquake coming on a Tuesday night—a terrible earthquake—and the earthquake was going to hit California. He said God was going to judge the nation and the state. There was a man present named Frank Bartleman (he was the one who sent out letters and articles all over to tell about that revival.) There was also a reporter there that night who wrote and made fun of these people who were speaking terrible languages.

But two days later, San Francisco was hit with an earthquake and over ten thousand people died. All of a sudden that gave credibility to what God was doing.

The reporter put it on the front page of the Los Angeles Times. All of a sudden, people began to flock from all over the world.

(Why is this called the greatest revival?) Understand the church would only seat three hundred. But Seymour would go to the front porch and preach outside. There would be a thousand people listening in the street.

They had revival meetings from ten o'clock in the morning until four o'clock in the morning. The people stayed in the presence of God. God was doing a great work there.

People who would later impact the world visited that revival. For example, Aimee Semple McPherson, the beginner of the Foursquare Movement, received a touch from God while she was there. Several denominations emerged from that revival. In fact, a large segment of Christianity come out of the Azusa Street Revival.

Have there been other greater revivals? Could be. But there was a man with a pen, Frank Bartleman, who wrote and told the story. (Edited Version)

TEACHER: Ask students how this story shows the importance of writing down a vision. Ask for specific examples.

Key Five: Patience and Flexibility

TEACHER: Review Habakkuk 2:1-4. Ask students how it demonstrates the importance of having patience and waiting on God.

- Realizing a vision requires patience and flexibility.

Example: George Mueller, a great evangelist, had a group of friends that he prayed for to be saved. One friend didn't get saved for three or four months. Another friend didn't get saved for three years. The third friend didn't get saved for fourteen years, and the last friend got saved at Mueller's funeral.

TEACHER: Tell students that you will be reading a story about a great revival. Ask them to underline the parts of the story that support the importance of patience and flexibility.

The following is a story, as told by Elmer Towns, about the Layman's Prayer Revival in 1859.

On the lower end of New York there was a man who worked with the local church, called a City Missionary. His work was not going well, so he called for a Friday Prayer Meeting from noon to 1:00 p.m. (At first, only a few men came, because it was during the lunch hour. The City Missionary then decided to call a fast for the noon meal on Fridays.)

The people began to come, and fast, and God began to work. They filled one room, so they went to a second and third room. Then they went to a larger auditorium, a church auditorium, and then they moved to even a larger church. The revival came slowly.

The editor of one of the largest New York newspapers was standing at his window one day looking out, when he heard the clock of the church chime twelve. Suddenly, he saw men running out of shops, locking their doors. Within a minute, they were all gone off the street. He called a reporter and said, "Go find out what happened and write the story." The reporter came back and said, "They're praying." The editor asked, "Why are they running?" to which the reporter replied, "They have to pray for one hour."

Note: The Great Layman's Prayer Revival of 1859 was motivated by lay people, not preachers. It was motivated by prayer and not sermons. It was not a platform-driven revival; it was a pew-driven revival where people were praying. A man would stand up and say, "I'm unsaved." And people would gather round and pray for him.

Prayer meetings broke out in New York City and it was written about in a big newspaper. All of the sudden, all over the country, revival broke out anywhere they could read the stories: from Savannah, Georgia, to Portland, Oregon, people were closing down for one hour to pray.

It is said that over a million people were saved during that Great Layman's Prayer Revival. (And many of those men would soon lose their lives in the Civil War to follow in 1861.) (Edited Version)

TEACHER: Ask students how this story shows the importance of patience and flexibility. Ask for specific examples.

Key Five: Your Vision Must Be Tied to Faith and the Supernatural

- Don't have a vision of what you can do; get a vision from God and let Him tell you what He can do for you, through you.

TEACHER: Tell students to go back over the stories told in Keys One through Five. Have them find and circle examples of a vision tied to faith and the supernatural. Encourage sharing of specific examples.

TEACHER: Challenge students to recall the keys from memory; then check their answers.

Review:

The Keys learned from Habakkuk 2:1-4 are:

1. _____
2. _____
3. _____
4. _____
5. _____

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which story inspired you most? Why?

Which Keys do you need to implement in your life? Write down thoughts on how you believe God would have you approach each one in your life.

Notes:

Part Eleven: Conclusion

Video Session 15

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What effect do you think it has on someone's life when they have a clear vision?

The Purpose: To identify what having a vision can do for you.

Key: What Vision Does for You

- When you have a vision, you will have a future commitment.
 - When you have a future commitment, you have a purpose in life.

Example: When you get married, you have a wife to live for, or a husband to live for, then children.

- When you have a vision, you have a reason for your actions.

- You know you are going to do something for God.
 - Why do you get up in the morning and seek God's face?
 - Why do you study?
 - Why do you write sermons?
 - Why do you go door to door and knock on doors?
 - Why do you win people to Christ?
- When you have a vision, you will sacrifice to make it happen.
 - When you have a vision and you can communicate the vision, it makes the present purposeful and it gives you the future to live for.
 - You will sacrifice things in the present to see the future fulfilled.
- When you have a vision, you get energy for your dreams.
 - Where do you get the energy to keep going? You can feel yourself energized by the dream of what you want to see fulfilled.

I love to write books. I get energy from a book. I usually work on one, two, or three books. Why? I'm a teacher, and a teacher wants to say something. I want to say it in class, I want to say it on tape, but I also want to say it in print. I get up in the middle of the night to write. Where do I get that energy from? I get it from the dream that this book can make a difference and change the world.

—Elmer Towns

- Moving towards a dream gives you happiness.
 - If you have a dream and you're working towards that dream, you have a happy life. (Everyone wants some happiness in their lives.)
 - People who are most satisfied in life are those who are living for a purpose that God has given to him.

What are you going to do with your life? What are you going to do for God? If you don't give yourself now to accomplish the dream that God has put upon your heart, you'll never realize it.... May God help us to find the vision and do what He has called us to do. —Elmer Towns

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which of the five points do you need to be more active in your life?
How do you believe God wants you to respond?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

- 1.
- 2.
- 3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

DEVELOPING A GLOBAL CHRISTIAN WORLDVIEW

Philip Jenkins

Philip Jenkins is Distinguished Professor of History at Baylor University in Waco, TX, and serves as Codirector for the Program on Historical Studies of Religion. As one of the world's leading scholars on Christian history, Dr. Jenkins has published twenty-four books that have been translated into ten languages, including The Next Christendom: The Rise of Global Christianity.

Course Summary

Developed from a video teaching by Phillip Jenkins, this course explores how to develop a worldview of Christianity as a global faith. In doing this, various perspectives and trends will be presented. We will also consider the history of the church and what the global church looks like today.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses your thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: Overview

If you think about it, it's very strange to think about global Christianity because it suggests that there is a kind of Christianity that is something other than global.

—Philip Jenkins

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you know what is meant by “global Christianity?” Which part of the world do you think will see the most growth in their Christian population in the next fifty years?

The Purpose: To provide an overview of the content of the course.

Terms:

New church: Refers to churches that are rapidly growing around the world today that do not have traditionally western styles and do not follow the typical western format.

🔑 **Key:** Christianity Is a Global Religion

- It is a global faith not limited to one part of the world. (Avoid thinking of it as belonging to a certain country or certain race of people.)
- It was born with global ambitions and directions.
- It was born in Africa and Asia and has now returned there.
- Prophecy of St. Vincent de Paul
 - Context: Approximately 1640 during the Thirty Years' War (Protestants killing Catholics, Catholics killing Protestants, Christians killing Jews), which was the worst point in European history before the time of the Nazis. Many people wondered if Christianity would survive.
 - St. Vincent de Paul prophesied that the church of the future would be the church of South America, Africa, China, and Japan.

- Statistics and predictions
 - In 2000 there were approximately 2 billion Christians in the world, with the largest segment in Europe, followed by Latin America, and then Africa.
 - By the time we reach 2025, Africa and Latin America will be competing for the title of the most-Christian Continent. In the long run, Africa will win.
 - By 2050, Christianity will be, in numerical terms, a religion of Africa and the African Diaspora (people who will move outside their ancestral homeland).

- Christianity in Africa
 - In 1900, African Christians comprised about 1.5 percent of the world's Christian believers, totaling about 10 million (about 10 percent of Africa's population).
 - By 2000, there were 360 million Christians in Africa (just under 50 percent of Africa's population). This is the largest change numerically that has every happened in the history of religion.
 - In 2014, there are 500 million Christians in Africa.
 - By 2050, there will likely be 1 billion Christians in Africa, which will account for one-third of the Christian world. It will be the first time in history that there have ever been 1 billion Christians in any one continent.
 - Why is this happening? The main reasons are:
 - Conversions
 - Family Size: While family size is stable in Europe, it is growing in Uganda.
 - Population growth: For example, Uganda's population is doubling every twenty-five years, from 5 million in 1950 to 23 million in 2000. By 2050, the population will likely be 60-70 million.

- Believers in Africa will migrate, and we will see the patterns from Uganda and other countries become the religious patterns in Europe and North America.
- Prediction: Christian patterns that emerge from Africa and in what we call the “new church” spread around the world and reshape Christianity, and the process is irreversible.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What thoughts or questions do you have after reading this information?

Notes:

Part Two: History of Christianity

Video Sessions 2 and 3

While the apostles are heading to the west, they’re also heading to the south to Africa and to the east to Asia. And if your goal is to be globally minded, to think in a global way about Christianity, one of the most important ways to start is to recognize that history.
—Philip Jenkins

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you know about the history of Christianity? In which regions has Christianity thrived in the last two thousand years?

The Purpose: To outline the history of Christianity as it relates to the locations and people groups who embraced the Gospel in the first two thousand years after Christ.

Key One: Christianity’s Spread to the West

- After the resurrection of Christ, the apostles went west into Greece and on to Italy.

- The book of Acts ends with Paul in Rome and suggests that the church grew into France and Germany.
- Over time those churches would reach America.
- Christianity spread east and south.

🔑 **Key Two:** Christianity's Spread to the South and the East

- The apostles also headed south to Africa and east, to Asia.

TEACHER: Students fill "Asia" in the blank as you read below.

Knowledge for Insight: For the first one thousand years of the faith, if there was a center of the Christian church, it was in _____.

- The first one thousand years of Christianity:
 - One of the greatest kingdoms throughout history is the state of Abyssinia, now known as Ethiopia. History tells us that it was Christian by about the year 300.
 - The greatest Christian center was located in the city we now call Baghdad. The greatest missionary church in history was also located there, and by the sixth and seventh century was sending missionaries into China, India, and Tibet. They eventually spread across Asia.
 - The Christians during that time did not call themselves Christians, but Nazarenes. They did not say they followed Christ, but Yeshua. They wrote in a Syriac language.
 - The symbol for Christianity in Asia was a cross combined with the lotus to signify that Christianity would both trample sin and purge ignorance.
 - A snapshot of the year 800 :
 - The center of Christian faith was in Bagdad, and the patriarch of the time was Timothy. There were Christians in Tibet (which means they were there before the Buddhists arrived). There were Christians in the capital in China.

Note: When Buddhist missionaries arrived in China, they had local Christian bishops convert their texts into Chinese. Most Japanese Buddhism comes from those texts.

🔑 Key Three: Putting It in Perspective

- Around the year 1000, halfway through the Christian story, there were still more Christians in Asia than in Europe.
- Prediction: In the year 2050, the countries with the largest Christian population will be: the United States, followed by (in no particular order) Brazil, Mexico, Nigeria, Congo, Ethiopia, Uganda, China, India, and the Philippines. What countries are not on that list? Britain, France, Italy, Spain, and Germany.
- For only five hundred years of the last two thousand, Christianity was really a “western” religion.
- For a large portion of Christian history, Christians interacted with people of other religions, such as Buddhists, Hindus, and Confucians.

When we look today at Christianity coming to terms with other religions, please remember we have been here before. We have been down this road before. The worst mistake we can make is thinking we are doing something new. We have to remember that history, learn from that history, and learn from the people of all races, all nations, who walked these paths before. —Philip Jenkins

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What did you learn about the history of Christianity?
Did any of the historical details surprise you? Which ones?
What are your thoughts about the predictions for 2050?

Notes:

Part Three: Christianity in Modern Times

Video Session 4

As Christianity has grown in modern times in Africa, Asia, and Latin America...so much of that story has been told in the Western media in terms of conflict. —Philip Jenkins

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you think makes a Christian, in any part of the world, adhere less to the authority of Scripture?

The Purpose: To highlight the variations in attitudes toward Christianity and the scriptures in modern times.

🔑 **Key One:** The Media Highlights Denominational Conflicts

- The Western media has highlighted the conflicts in the Asian, African, and Latin American churches in issues of theology, morality, and sexuality.
- The best-known example of publicized conflict is that within the Anglican Church (the Episcopal Church in the United States).
 - Liberal churches in Great Britain, the United States, and Canada adopted radical policies in terms of sexuality: Noncelibate homosexual clergy were ordained. They were met with furious responses from Anglican clergy in Africa (particularly in Nigeria) and Asia.
- Some Westerners make an assumption that African and Asian churches must be suffering from ignorance, lack of education, or sophistication in order to adhere to the Scriptures on such issues.

TEACHER: Students fill “35 million” in the blank as you read below.

Knowledge for Insight: The Anglican Church in Nigeria has grown rapidly. It had 5 million members in 1975; 20 million members in 2000; and is expected to reach _____ members by 2025.

🔑 **Key Two:** The Fundamental Underlying Difference in Attitude

- Many Western believers find much of the social, economic, and cultural terms in the Bible to be foreign and even irrelevant. For that reason, it seems to be much easier to question the authority of Scripture as a whole.
- For many Asian and African believers, their societies operate in ways in which the social, economic, and cultural terms of the Bible are relevant and make perfect sense. For that reason, there seems to be a more readily accepted and obvious authority of the Scripture.

Examples:

- Nomadic communities, polygamy, and blood sacrifice with animals were part of some cultures in Africa in recent generations.
- In some African churches, pastors find they need to persuade believers to move beyond the Old Testament into the New Testament. So many believers seem to find the answers they need in the Old Testament.

“Komadi Pwanye Messenye (African theologian) says, “If any African finds it hard to identify with the world of the Old Testament, they really need to look at themselves and work out if they might not have lost their Africanness in some way.” Could a European, could an American, really say anything like that? —Philip Jenkins

- Kwame Bediako, an African theologian, wrote a book on the Epistles in the New Testament. He identified Hebrews as “Africa’s Epistle.” Why? Because the epistle to the Hebrews was all about blood sacrifice. Some people think it was written at a time when the ancient Hebrew temple was still in existence, when the sacrificial ritual was still in progress. It speaks to a modern world that revolves around those sacrifices. The message is easily understood: Christ is the sacrifice that is the culmination and the end of all sacrifices.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How much do you connect with the social, economic, and cultural aspects of the Bible? What insights have you gained about the growth of Christianity in certain parts of the world?

Notes:

Part Four: Identification with Christianity

Video Session 5

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Is animal sacrifice practiced in your region? How easily can the people in your region understand the concept of the atonement?

The Purpose: To highlight the effect that identification with the Scriptures can have on believers of different cultures.

Terms:

In this course:

Global South: Generally refers to Latin America, Africa, and most of Asia.

Global North: Generally refers to the United States, Canada, developed parts of Europe, and East Asia. (United States, Canada, and Europe are also referred to as the “West.”)

Note: These are not strictly geographical definitions; they are also related to socioeconomic conditions.

🔑 **Key One:** Familiar Themes

- Martin Luther believed there were certain books which should not have been in the Bible, or at least not respected as much as the other books of the Bible. He named: Hebrews, Revelations, and the epistle of James. All three books do very well in new churches in the global South, and specifically in Africa.
- New churches, particularly in Africa, are able to identify with certain biblical themes which may not make sense or seem relevant to a Western church.

Examples:

- African theologian, Fidon Mwombeki, noted how many familiar African themes he found in the book of Revelation—the throne, the blood, the blood of those unjustly killed crying out for vengeance.
- Hymns: Tukutendereza Yesu is an East African hymn about the blood of Jesus. Originally composed by the great revival movement of the 1930s, it has become the anthem of every revival in east Africa ever since.

🔑 **Key Two: Blood and Sacrifice**

- Consider: The blood of Jesus and Jesus as the sacrificial Lamb are familiar ideas to the Western church and all Christians. But how much more relevant are the themes of blood and sacrifice when they are not ancient ideas but common practices in your culture?
- In the early church, people were very familiar with sacrifice rituals.
- In many parts of Africa animals are sacrificed to initiate an event. The idea of atonement is easily understood and accepted.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What concepts in Scripture do you want to be able to identify with better?

How well do the people in your church understand the themes involved in the atoning sacrifice of Christ?

Which books of the Bible could your church benefit from learning more about and identifying with more?

Notes:

Part Five: Global South and Newer Churches

Video Session 6

There are some things which are truer in newer churches than they are in the older lines of Christianity. One of the most important areas is that of poverty. —Philip Jenkins

TEACHER: Point out that Philip Jenkins is not saying that all newer churches in the global South have the same characteristics. They vary as widely as Christianity varies in the United States and Europe. (He is noting a commonality among some of the churches we will discuss).

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What effect do you think poverty has on a believer's interpretation of Scripture?

The Purpose: To highlight the role of poverty in newer churches in the global South and its effect on the interpretation of Scripture.

🔑 **Key One:** Poverty in Newer Churches

- The fastest growing churches across Africa tend to be associated with the poor and the hungry.
- Christianity is currently a religion of the poorest:
 - Of the world's billion poorest people, living on two dollars a day or less, the largest portion of those are Christian. (Not Muslim or Hindu, as one might assume.)
 - Christianity should not be seen as a religion belonging to rich Westerners.

🔑 **Key Two:** Reading the Bible through the Eyes of Poverty

- When the Bible is read by a person living in poverty, there are certain realities of life they can immediately connect with Scripture:

Examples:

The widow who has lost a coin, searches through every corner of the house to try to find it. (Otherwise it's likely her family wouldn't eat that night.)

On certain roads a traveler could be mugged, and unless someone comes to his aid, he will lie there for days and die.

It's not unusual to go to the market and see a person with a familiar spirit (demon) that needs to be exorcised.

- The meaning of some verses becomes more immediately obvious to those living in poverty.

Example:

Those who sow in tears
Shall reap in joy.
He who continually goes forth weeping,
Bearing seed for sowing,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.
(Psalm 126: 5,6)

Why would a farmer sow in tears? Why was he weeping?

One explanation:

- In times of famine, families have difficult choices to make. They may have only a certain amount of corn and they can only take one of two actions: feed their hungry children and have nothing to plant next year (and become beggars); or take the corn away from their hungry family and sow it in the land.
- In many cultures, the image of a farmer sowing in tears would quickly be recognized as a farmer making a hard choice.
- The Bible speaks to people around the world in ways it can perhaps not speak to people in wealthier societies (where the largest food problems consist of an obesity epidemic or the latest scare story about a particular food).
 - Consider the great day of God: There will be a banquet, a great Marriage Supper, where everybody has enough to eat. Those in poverty can almost not imagine such a feast.

- Consider the book of Ruth: a hugely popular Scripture around the world. What is it about? A society devastated by famine, where individuals and families are saved only by holding close to ties with their family and obeying God.
- Consider how much of the Bible refers to food. How would that read to someone who is hungry as opposed to someone with more than enough food?

Different parts of the Bible speak so clearly to different parts of the world. There is no one reading which is uniformly correct. But what has the new Christianity done? It has revived readings from the Bible which have perhaps lain dormant, lain sleeping for centuries. —Philip Jenkins

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Think of a few examples:

Which passages relate much more to the struggles of someone in a poor society?
 Which passages would be hard to understand when read in a wealthier society?
 How could the insights into poverty be useful for you in your context?

Notes:

Part Six: New Ways to View the Bible

Video Session 7

*As I've looked at the new Christianity that is emerging around the world, it's really changed the way I look at the Christian faith, and also particularly, as I look at the Bible.
 —Philip Jenkins*

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: If you had to choose a portion of the Scripture to introduce someone to the Christian faith, what would it be? What passage would have in impact in a church where the average age is twenty or twenty-five, and the average age of death might be as low as thirty-eight?

The Purpose: To highlight the role of wisdom literature in different parts of the world, and to identify the book of the Bible with the broadest impact around the world.

🔑 **Key One:** Wisdom Literature

- Biblical wisdom literature (proverbs and other passages with words of wisdom) became unfashionable for many years in the Western world.
 - In general, most Western societies don't regard proverbs highly.
 - Someone reciting proverbs may be viewed as lacking in creativity and imagination.
- Around the rest of the world, proverbs have great importance and are taken very seriously.
- Regardless of the different levels of respect given to wisdom literature in different cultures, it should be acknowledged that the Bible is full of proverbs and wise sayings suggesting how you should operate in the world.

🔑 **Key Two:** The Epistle with the Broadest Impact

- The epistle of James contains a wise saying that has been used widely around the world for evangelism and had a surprising global impact:

Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away. Instead you ought to say, "If the Lord wills, we shall live and do this or that." (James 4:13-15)

- Christians have used Scriptures in the epistle of James as a means of bringing the faith to Muslims and Buddhists.

There's a very simple way of knowing if a Scripture is going to do well around the world. If Martin Luther hated it, it goes well. Martin Luther hated the epistle of James. He called it an epistle of straw and thought it should be removed from the New Testament. —Philip Jenkins

- Many global South churches (particularly those in contact with other religions like Islam and Buddhism) are able to reach people with passages like James 4:13-15 with their original power because they are very relevant to the realities of their societies.
- Societies with lower life expectancies or rampant violence understand life being a “vapor.”

Note: The Western world has generally pushed the idea of death out of their thinking all together.

- Challenge: Read the epistle of James twice; once with “Western eyes,” and then try again with the “eyes of the global church.”

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How do you typically interpret James 4:13-15?
Do you see it differently now?
How could these insights be useful in your ministry?

Notes:

Part Seven: Expansion of Churches Worldwide

Video Session 8

As I look at the churches which have expanded around the world, particularly in Africa, Asia and Latin America, there are so many things that separate them from traditional churches in the global North. —Philip Jenkins

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Other than poverty and the authority given to Scripture, what other differences do you think exist between the traditional older churches and the newer churches spreading in Africa, Asia, and Latin America?

The Purpose: To identify differences in the newer churches in the global South from those of traditional churches.

🔑 **Key One:** The Concept of Healing

- Churches in the United States that practice healing, deliverance, and spiritual warfare are not typically mainstream churches.

I've talked to people who have been very excited by what they hear about churches in Africa and Asia and [ask] what they can do to be more globally minded to fit in with these churches. And I say it quickly, "If you are not prepared to take the idea of healing in a very straightforward and serious way, then consider another line of occupation." —Philip Jenkins

- In much of Africa, Asia, and Latin America, the idea of healing, deliverance, and spiritual warfare crosses denominational lines.

Example: If a Nigerian Anglican is asked if they are evangelical, Catholic, or charismatic, they may answer "yes" to all three.

TEACHER: At this point it would be helpful to remind students that churches in Africa, Asia, and Latin America have a completely different map of parties and factions than traditional Western churches. (There is an absence of traditional Western divisions between liberal, conservative, charismatic, and liturgical styles.)

🔑 **Key Two:** Liberation and Deliverance Are Inseparable

- In the United States and much of the West, some churches aim to overthrow social injustices. Others are focused on healing, deliverance, and spiritual warfare.
- In African churches, liberation and deliverance are one in the same. In other words, any church that does not offer the healing of body, self, spirit, and society is only offering a partial message.
- Psalm 23 highlights the major differences in perspectives of Christians from two different parts of the world:

TEACHER: Ask the students what this psalm is about. Is it depression? Is it deliverance?

The Lord is my shepherd;
I shall not want.
He makes me to lie down in green pastures;
He leads me beside the still waters.
He restores my soul;
He leads me in the paths of righteousness
For His name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil;
For You are with me;
Your rod and Your staff, they comfort me.
You prepare a table before me in the presence of my enemies;
You anoint my head with oil;
My cup runs over.
Surely goodness and mercy shall follow me
All the days of my life;
And I will dwell in the house of the Lord.
Forever.

- For the African or Indian churches, this psalm is about declaring God's power over the source of evil, which is the shadow of death. It is a deliverance psalm. It is also used as a psalm against oppression and tyranny.

Example: You live in a country where there is a dictatorship, and the dictator says, "I will look after you like sheep. I will be your shepherd." How do you, as a Christian, respond? "No, the Lord is my Shepherd."

- In the typical American church, this psalm is associated with funerals (sadness and sorrow).
- Challenge: Read Psalm 23 as a resistance to tyranny, resistance against evil, and a deliverance tract.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How have you typically thought about healing, deliverance, and liberation?
Which insights in this section will be most useful in your context?

Notes:

Part Eight: Revolutionary Changes Around the World

Video Session 9

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What kinds of factors would contribute to the global North and the global South interacting more?

The Purpose: To highlight significant changes in the world as they relate to the global church.

🔑 **Key One:** The North Is in the South; The South Is in the North

- Global North is in the south in terms of media and money (persuasion).
- Global South is increasingly part of the global North:
 - In Europe, people are having fewer children, which has resulted in an older society that needs to import younger migrants for work. For example, the median age in Italy is forty. The median age in Uganda is fourteen. There is a natural demand for the migration.
 - The four largest churches in Great Britain are pastored by Africans.
 - The largest churches in France and Belgium are pastored by Congolese.
 - In general, African and Asian Christianity is spreading to the global North.

🔑 **Key Two:** Shifts in Denominations

- The Roman Catholic Church
 - Two-thirds of the Roman Catholics of the world are based in the global South. By 2050, 80 percent of the world’s Catholics will be people of the global South.
 - Catholic baptisms in the Philippines are equal to the number of France, Spain, Italy, and Poland combined.
 - The typical Roman Catholic today is someone from Brazil, Mexico, or the Philippines.

*There is likely to be an African or Latin American pope in the near future.
—Philip Jenkins*

- Almost every worldwide denomination is seeing a shift to the global South.
- Potential for conflict within denominations lies in the fact that while the believers are increasingly in the global South, the money is in the global North.

Example: The Anglican Church was once an English church, but is now increasingly an African church. The money, power, and media remain in the global North. This could become a real area of debate in the next fifty years.

We are living through one of the greatest ages of change in the history of Christianity, and one that is greater, wider and faster than the era of the Reformation itself. And it would be astounding if an era of such change did not produce tumult and turbulence...turbulence which is a sign of growth and health and birth. —Philip Jenkins

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What do you think about the changes outlined in this section? How do you think they could affect your region?

Notes:

Part Nine: Christianity and Islam

Video Sessions 10 and 11

Today the typical Christian around the world lives alongside people of many other faiths, particularly Muslims, but also Hindus and Buddhists. —Philip Jenkins

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What contributing factors can you think of that cause tension between Christianity and Islam?

The Purpose: To identify some factors involved in the tension between Christianity and Islam.

🔑 **Key One:** Christianity's Growth

- *The Tenth Parallel* by Eliza Griswold identifies a line of ten degrees north of the equator around the world and suggests that is the *critical frontier* between Christianity and Islam. Wherever you find it, it's an area of combat, tension, and persecution.
- The tension is partly (not completely) the result of the growth and success of Christianity around the world.
- Consider this snapshot of Christian growth in Nigeria:

In 1900, the area that would become Nigeria was 28 percent Muslim and 1 percent Christian. If you were a Muslim, you knew that Nigeria, as it grew, would be your territory. There would be some pagans on the fringes, but this was not a factor to reckon with.

In 1970 Nigeria had become 45 percent Muslim and 45 percent Christian. In other words, Christians and Muslims are suddenly equal in numbers. (Today Christians represent a majority in that country.)

- Imagine the perspective of a moderate Muslim:

He wants peace with his neighbors, but is very alarmed to see the growth of Christianity. He sees the enormous power of the Christian tools of evangelism and proselytizing. He sees the great healing crusades and the rallies that would attract 2 million people on a single night.

He begins not only to think that Christianity is growing, but that his son and grandson may forsake the religion of Islam for Christianity.

He begins to see the family members convert and what he has always assumed about the proper role of women and children under threat. It is at this point that he will consider adopting, for the first time, extreme methods.

TEACHER: Students fill “Muslims” in the blank as you read below.

Knowledge for Insight: *The Jesus Film* has been a very effective tool in converting _____ to Christianity.

🔑 **Key Two:** Factors Involved in the Conflict

- Shifts in Islamic families causing destabilization:
 - One member of a family wants to convert to Christianity.
 - Traditional roles of women and children begin to change as they adopt mentalities from another religion.
- New and fanatical kinds of Islamic religion (such as the Islamic extremist groups now in Africa like the Boko Haram in Nigeria).
- New evangelistic styles, new churches emerging in places that used to be predominantly Muslim.
- Media, particularly American media, and technology that now invades spaces that were not invaded before.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion. If time allows, stop and pray for the salvation of the Muslims in the nearby regions.

Effect:

What are your experiences with people of the Muslim faith?
Have you been able to minister amongst Muslims?

Notes:

Part Ten: Will Prosperity Cause Christianity to Fade Away?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Why do you think people wonder if prosperity will cause Christianity to fade away?

The Purpose: To describe the role of prosperity and modernization in the modern church.

Terms:

Christian Arc: Stretches from the Chinese communities of Southeast Asia through the Philippines, South Korea, and through the Asian communities of the United States and Canada.

🔑 **Key One:** Christianity Thrives in Prosperity

- Christianity is not a faith of the poor, uneducated, and illiterate.
- Christianity is a faith that appeals to a wide variety of groups in different forms.
- Some of the most influential areas of Christian growth are in very prosperous areas, particularly of East and Southeast Asia.
- The most successful churches in the “Christian Arc” are those that appeal to professional and technological groups.

🔑 **Key Two:** Christianity Is a Modernizing Faith

- The newer emerging Christianity is already playing a role in modernizing parts of the world where it is growing.

- Women’s roles are not restricting, as some wrongly assume, but are transforming their cultures:
 - In global south churches, women represent key converts. They are the key agents for the conversion of most men. They are often the prophets and the hymn writers. They often do much of the shaping of the doctrine.
 - Scholar Elizabeth Brusco has looked at the growth of Pentecostal and Protestant churches in Latin America. She noticed that social and cultural revolutions happen among families and particularly among women.

When women begin attending church, they are likely to meet men and marry husbands who do not drink alcohol, have work ethics, save money, stay faithful (and don’t consort with prostitutes). Brusco says that “the new churches represent a reformation of machismo.”

(Consider the implications of this in African societies where AIDS is out of control or in Asian societies where substance abuse is rampant.)

- Foundations are being laid for civil societies:
 - In Brazil over the last forty years the number of Protestants has gone from about 1 percent of the population to about 25 percent of the population. The Pentecostal churches have become immensely involved in political activism, far more than Europe or North American churches were involved in the nineteenth century.
- Consider the effect of the sometimes-controversial churches with “prosperity messages” on modernizing and healing a surrounding society.
 - They teach that going into debt is a sinful behavior.
 - They teach seminars on how to manage money so you can avoid debt.
 - They believe being prosperous means both praying and learning practical means to be prosperous: give up drinking, give up drugs, learn to save, learn to pay cash, avoid moneylenders and credit cards.
- Consider the vast implications for a society when a church emerges that believes in healing, purity, and economic and political stability.

Forty or fifty years ago, everyone was predicting the end of the churches, the end of religion. And they would be killed by factors like urbanization, modernization, industrialization. You come back today and it is exactly those factors that have been most responsible for the growth, not just of churches, but of all the major faiths. And in their most fundamental and basic forms, what the religions have done is taught their believers ways of coping in an industrial world for which there really is no competition. They are the ultimate social and cultural revolutionaries. —Philip Jenkins

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Consider the fact that Christianity not only heals societies but brings stability and liberation: What implications does that hold for the potential impact your church could have in your region?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part Two: Asia

Part Three: 35 million

Part Nine: Muslims

THE MAKING OF A MISSIONAL CHURCH

Leonard Sweet

Dr. Leonard Sweet is the E. Stanley Jones Professor of Evangelism at Drew University in Madison, NJ, and a Visiting Distinguished Professor at George Fox University in Portland, OR. The founder and president of SpiritVenture Ministries, he is a preacher, international speaker, and best-selling author who communicates the Gospel with a signature bridging of the worlds of faith, academe, and popular culture.

Course Summary

Developed from a video teaching by Leonard Sweet, this course explores the key components of a missional church. In doing this, the metaphor of the “operating system” is used to represent the original mission of the Christian faith.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor’s voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God’s grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: “Wisdom,” “Understanding,” “Know”, (Knowledge for Insight), “Purpose” and “Effect.” These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

TEACHER: Tell students that in this course, Leonard Sweet addresses many issues plaguing the Western church of today. Not all of the issues may apply to their churches. However, the wisdom and understanding Leonard Sweet provides in this course is relevant for churches all over the globe.

Part One: Rebooting the Faith

What I think God is doing today...is rebooting the church into the original operating system of Christian faith. —Leonard Sweet

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Have you seen the churches in your culture change significantly in the last ten years? In what ways?

The Purpose: To describe how the terms “defragment,” “reboot,” and “operating system,” relate to the Christian Church.

TEACHER: Check for understanding of the terms below.

Terms: Defragment, Operating System (OS), Reboot

Defragment or “defrag”: To reorganize separated fragments of related data (on a computer disk) into a contiguous arrangement.¹

Operating System: The software that supports a computer’s basic functions.²

Reboot: To restart and put into a state of readiness for operation.

TEACHER: Ask students to think of the kinds of things that cause a computer to get slow (shutting it down the wrong way, downloading software, viruses). Ask them what they would do fix a slow computer (“defrag” [short for defragment], system scans to get rid of viruses, etc.).

🔑 **Key One:** The Need to Return to the Original Operating System (OS)

- In some parts of the world, Christianity has become sluggish and needs to be “defragged.”

¹ “Defragment.” *Merriam-Webster.com*. Merriam-Webster, n.d. Web. 3 Sept. 2014. <<http://www.merriam-webster.com/dictionary/defragment>>.

² Operating system. (n.d.). Retrieved August 29, 2014, from [http://www.merriam-webster.com/dictionary/operating system](http://www.merriam-webster.com/dictionary/operating%20system).

- Christianity’s original OS has been affected by “downloads,” “upgrades,” “new software,” and “viruses.”

What are some examples of influences on the original operating system of the church?

TEACHER: Give examples of some things that may be considered “downloads,” “upgrades,” “new software,” and “viruses” into the Christian faith: entertainment, watered-down Gospel, denominational divides, etc. (Leonard Sweet names the Protestant and Pentecostal movement as an “upgrade.”)

TEACHER: Point out that when the computer is cleaned up and the software, upgrades, and original programs are put into right working order, there is always one last step: reboot.

Key Two: The Church Is Being Rebooted into Its Original OS

- God is bringing the church into proper order and relationship; He is “rebooting” His church.

TEACHER: Use the example of the “rebooting” going on in the Western church (according to Leonard Sweet). Point out that many churches are rethinking how they operate.

- Rebooting the church means returning to the early church model: house church, biblical discipleship, and putting an end to competitiveness among denominations.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Before we begin the next section: do you think your church could use a “reboot?”

Notes:

Part Two: The Interface

Interfaces come and go; there's nothing good or bad about an interface. "Interface" just means how you connect that operating system to make it user friendly. —Leonard Sweet

TEACHER: Use the example of Microsoft's interface that went by the acronym WIMP. W-I-M-P, for windows, icons, menus, and pointers. Tell students that the church also has an interface, which you will talk about below.

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What are some ways you try to engage, or interface, with the culture around you as you share Christ?

The Purpose: To contrast the interface of today's digital culture with the interface of the Gutenberg World (print-based culture).

Terms: Interface, Gutenberg world, T.G.I.F.

Interface: The places where a user can connect with the operating system.

Gutenberg world: A time when the primary technology was print and written sources (began in the fifteenth century).

T.G.I.F.: Twitter, Google, iPhone, Facebook.

TEACHER: Students fill "culture" in the blank as you read below.

Knowledge for Insight: Every operating system needs an interface, a means for people to use it and interact with it. In the same way, every church needs a way to interact with the _____ around it.

🔑 **Key One:** The Interface That Works Today

- The world has transitioned out of the interface of the Gutenberg World, into a new interface for the T.G.I.F. culture
- The interface of today's world is E.P.I.C - Experiential, Participatory, Image-Rich, and Connective.

How was the Gutenberg world different from today's culture?

TEACHER: Tell students they will begin to compare the two interfaces in the next Key for Understanding.

🔑 **Key Two:** The Gutenberg World Was Rational; Today's World Is Experiential

- The church in the Gutenberg world was rational; it was very logical and linear. The church encouraged people to “intellectually understand and comprehend that the Lord is good” rather than to “taste and see that the Lord is good.” (Psalm 34:8)
- People today want to *experience* God.
- The Church can better interact with the world today by shifting to become more experiential rather than intellectual.

We are now back in a taste and see world. People want to experience God. They don't just want to have rational thoughts about God and concepts about God.
—Leonard Sweet

🔑 **Key Three:** The Gutenberg World Valued Performance; Today's World Values Participation

- Many people now live in a “karaoke” culture that is centered around interaction.
- The Church can better interact with the world today by shifting from performance to participation.

What's an example of a highly participatory activity in the surrounding culture?

TEACHER: Provide an example or use the following: “Today in the United States, the concert experience has changed. Years ago people wanted to sit in the best seat. Today people don't stay seated. They want to interact with the performers and sing with them.”

🔑 **Key Four:** Gutenberg World's “Currency” Was Words, But Today's “Currency” Is in Images

- Today's world is image-rich; image-driven.

- The advertising industry of today utilizes storytelling with images much more than words.
- The Church can better interact with the world today by transitioning into using more images and stories from the Word (rather than single verses).

Advertisers do not spend billions of dollars a year to give you words. They spend billions of dollars a year to give you images—images and stories. In the church, we’ve memorized the Bible in words and verses rather than in stories. That’s why we have an acute case of what I call “verse-itis” (like a disease). But this is a culture that thinks in narratives and metaphors. —Leonard Sweet

What do most advertisements look like in your culture?

🔑 **Key Five:** The Gutenberg World Was Based on the Individual, but Today’s World Is Centered on Connection

TEACHER: Use the example below (not in student book) about how the Gutenberg world and the print-based world were more focused on the individual:

A book can separate you from everyone else, put you off in a corner by yourself, and have you submit yourself to an unseen author. You read silently. It is very private and individual. (Leonard Sweet)

- Social media has caused a major shift to a connectional society.
- Today’s world is focused on the community of which we are a part.

Do you engage in social media? How important is it in your life?

- The Church can better reach the world today by becoming more focused on community than on the individual.

TEACHER: Give examples on connections in your culture. Ask students, by show of hands, how many embrace social media personally.

You use an interface because you want to reach the culture of which you’re a part, and unfortunately, tragically, by and large...the church has not embraced the culture, this TGIF culture, because we haven’t used the interface that works with that culture. —Leonard Sweet

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Consider this new interface, E-P-I-C: experiential, participatory, image-rich, connective. Does your ministry use this interface? Which of the parts of this interface are more successful/less successful in your context? What insights has the EPIC interface given you into your own ministry context?

Notes:

Part Three: The Right Operating System

Video Sessions 3 and 4

TEACHER: Ask students to recall the acronym for the interface (EPIC) before moving on to the next section.

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared. (Give suggestions, if needed. For example, some churches are much more concerned with programs than with making disciples.)

Activator: Have you seen churches with “operating systems” that were not aligned with the Great Commission? What did they look like?

The Purpose: To highlight the main components of Christianity’s operating system as it appears in the Great Commission, and to contrast that system with today’s typical operating system.

TEACHER: Ask students to underline “go,” “make disciples,” and “all the nations.” These will be the three parts of the Great Commission discussed today in relation to Christianity’s operating system.

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.
(Matthew 28:19,20)

🔑 **Key One:** Jesus Gave us the M.R.I. Operating System

- Missional Component – Go
- Relational Component – Make Disciples
- Incarnational Component – All the nations (embed the Gospel in all cultures)

TEACHER: Students fill “cultures” in the blank as you read below.

Knowledge for Insight: Nations as we know them today did not exist in Jesus’ time. In Matthew 28:19 “nations” refers to _____.

TEACHER: Point out that the operating system below is less about “going” and more about getting people to *come* to our churches.

🔑 **Key Two:** The Church Has Slipped into the A.P.C. Operating System

- Attractional Component – “Come to our church.”
- Propositional Component – Truth is proposition instead of a Person, Jesus Christ.
- Colonial Component – Christians should all have the same culture.

TEACHER: Students fill “person” in the blank as you read below.

Knowledge for Insight: Christianity is unique because it is the only religion where truth is a _____.

Whatever the culture is, we’re to incarnate the Gospel in that culture. —Leonard Sweet

Wisdom: Christianity spreads not as a potted plant but as a seed.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which operating system have you been using, the MRI or the APC?

Notes:

Part Four: The Missional Component

Video Sessions 5 -7

We have both a ministry and a mission. We are both ministers and missionaries. And this missionary consciousness, this missionary call, is one of the loudest voices I'm hearing from the Spirit in the world in which we live today. —Leonard Sweet

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Why do you think believers need to be both ministers and missionaries?

The Purpose: To define the role of believers as ministers and missionaries.

🔑 **Key One:** The Huddle and the Game

What does the church have in common with American football?

- In American football: The key is to score touchdowns. When a touchdown is scored, there is a great celebration.

In order to communicate with each other about how to score a touchdown, the football players first need to get together in a huddle. In the huddle they have rituals, conversations, and most importantly, they make a plan to move down the field to score a touchdown. It is only when the huddle time is over that the plan can be executed and a touchdown can be made.

- Touchdowns = making disciples
 - The church needs to “score touchdowns.” Just as football fans celebrate, the Bible says that there is a great celebration in heaven every time a sinner repents. (See Luke 15:7)
 - In order to “score touchdowns,” we need to get on the offense against evil.

- Huddle = ministry within the body of Christ game = mission to the world.
 - We can train people to understand that they have a place in the huddle, but they also need get into the game.
 - We cannot stay in the huddle forever. The game is not played in the huddle—the game is played by coming out of the huddle. That’s the only way to score a touchdown.

TEACHER: Students fill “ministry” and “mission” in the blanks as you read below.

Knowledge for Insight: Everyone has both a _____ and a _____.

- Staying in the huddle too long results in a penalty: moving backwards!
 - The church will often invest more time and resources in huddle—but not in the game.
 - In order to move forward and accomplish our mission, we must get out of the huddle and get into the game.

🔑 **Key Two:** Rediscovering Our Missional Role

- Pastors and leaders need to train up disciples of Jesus Christ who can answer these two questions:
 - What’s your ministry to the body?
 - What’s your mission to the world?
- Our mission needs to permeate everything we do.
 - Missions should not be trips that we take, but a lifestyle.
- Our identity should be completely missional.
 - We should think of our churches as missionary churches.
 - We should have missionary marriages and raise missionary families.

- Consider: Do you love your mission enough to raise your children to take risks for the sake of the Gospel?
- Let's stop practicing attractional church and begin practicing missional church.

TEACHER: Remind students that attractional church is part of the APC operating system but that missional church is part of the MRI operating system that Jesus gave us. Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What's your ministry to the body?
What's your mission to the world?

How well do the members of your church know the answers to those two questions?
Which points from this section were most meaningful to you?

Notes:

Part Five: The Relational Component

Video Sessions 8 and 9

We have a missional God, but we also have a relational God. We are to create a missional church, but we're also to be a relational church. Just as we're trying to shift from attractional to missional, we're trying also, we need to shift from propositional to relational. —Leonard Sweet

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What makes the Christian understanding of what truth is different from other religions?

The Purpose: To highlight the value of relationship in the Christian faith.

🔑 **Key One:** Truth Is a Person

- Jesus chose His disciples with two words, "Follow Me."

- This was revolutionary: No rabbi in history had ever chosen their disciples before; disciples always chose the teacher they were going to follow.
- This is a paradigm shift: Most other leaders and teachers say, “Follow my teachings.” Jesus was the only one to say, “Follow Me.”
- Truth is Jesus – This means that for the Christian, truth is not a set of principles or practices, rituals or rites, creeds or conducts, like it is for other religions.
 - “I am the Way” – Missional
 - “I am the Truth – Relational
 - I am the Life – Incarnational
- The heart of Christianity is a Person:
 - God didn’t send us a statement; He sent us a Savior.
 - God didn’t send us more rules and regulations; God sent us a Redeemer.
 - God didn’t send us a proposition; He sent us a relationship.

Key Two: We Are Meant to Be Relational

- We live in a relationship-based world, yet people don’t know how to have good relationships—they are hungry.

*The first edition of the 2012 Advertising Age (magazine) announces the dawn of the relationship era. Well, it’s always been a relationship era for Christianity.
—Leonard Sweet*

Wisdom: When people lose focus on Jesus, everything comes apart.

- At the very heart of Christianity (and its operating system) is a relational God: God who exists in relationship.
- We need to introduce people to a living relationship with Jesus (not just thoughts about Him).

- Jesus redeems and restores four broken relationships:
 - Broken relationship with God (the original sin)
 - Broken relationship with ourselves, our true identity (Adam and Eve covered themselves after they sinned)
 - Broken relationship with each other (Adam blamed Eve for his sin)
 - Broken relationship with creation (Adam and Eve were banned from the Garden of Eden)

Everything the Bible presents is couched in relational terms. What a witness and a word for a relationship era culture. [In] The dawn of the relationship age, we have a God for the relationship age. —Leonard Sweet

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How do you share Jesus with others—in a propositional way or in a relational way?

Notes:

Part Six: The Incarnational Component

Video Sessions 10 and 11

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What does “incarnational ministry” mean to you?

The Purpose: To highlight the value of the incarnational component in the Christian faith.

TEACHER: Define incarnational if necessary. The key below will help to elaborate on the meaning.

🔑 **Key One: Incarnational Ministry**

- Make disciples of “all nations” means making disciples of all cultures. Whatever that culture is, God wants Jesus to be incarnated in that culture.
- Christianity spreads not as a potted plant, but as a seed that grows up differently in different cultures.
 - The church should not try to look exactly the same in every culture.
 - There are certain aspects of Jesus that we will only learn when He is incarnated in different cultures.
- An incarnational ministry is a ministry that is focused on revealing Jesus in the community where God has planted it.

TEACHER: Tell the students that incarnational ministry reveals Christ in the culture around it, not separate from the surrounding culture.

- Develop a genuine love and compassion for your community—just as Christ did.
- Note: Jesus only cried twice (that we know of): once over His best friend, Lazarus, and once over *His city, Jerusalem*.

Do you love your city enough to cry over it?

🔑 **Key Two: Artisan Churches**

- The artisan experience:

(Read this short story from Leonard Sweet that highlights the meaning of the word “artisan.”)

A year ago I was speaking at a seminary in Switzerland. [The people] asked me, “Where would you like to go?” And I said, “I’d really love to go to Appenzell.” And they said, “Oh that’s great. It’s not too far from here. Why would you like us to take you to Appenzell?” And I said, “Well, my favorite cheese is Appenzeller.”

... [In Switzerland] every community basically has its own [artisanal] cheese. And every cheese is different because it tastes and reflects the indigenous setting of that village...the unique animals there, the unique weather there, the unique ground that's there, creates its own unique artisanal cheese. My favorite is Appenzell. (It's called Appenzeller cheese, but the community is called Appenzell.)

So I went to Appenzell just to get a flavor of the village...that produced this very unique, wonderful Swiss cheese. —Leonard Sweet

- Everyone wants the “artisan” experience—a unique sense of community.
- The world needs “artisan churches” that reflect the uniqueness of the culture where God has planted them.
- A missional church must be an “artisan church” first:
 - When we have an “artisan church,” we can begin to focus on the global church and eventually become a “glocal (global + local) church.”

A “glocal church” is passionate about its own community but has its focus on the entire world.

TEACHER: Explain to students that a “glocal” church is the essence of a missional church.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How well do you know your community? How much do you love your community?
How well does your ministry connect with the community and the culture around it?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part Two: culture

Part Three: cultures, person

Part Four: ministry, mission

PRINCIPLES OF CHURCH PLANTING

Ed Stetzer

Dr. Ed Stetzer, Vice President of LifeWay Christian Resources in Nashville, TN, has planted churches and trained pastors across the United States and on five continents. A visiting professor at two leading seminaries, he has authored or coauthored more than a dozen books and is a contributing editor or columnist for several national publications, including Christianity Today and The Christian Post.

Course Summary

Developed from a video teaching by Ed Stetzer, this course provides a brief overview of the process of church planting. In doing this, the biblical model will be outlined, as well as the many factors involved in the process.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: Why Plant Churches?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Why should pastors have an interest or a desire to be engaged in church planting?

The Purpose: To identify three reasons why Christians should become engaged in church planting.

🔑 **Key One:** The Response of the Disciples

- Jesus gave the disciples the Great Commission:

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen. (Matthew 28:19)

The disciples responded in two notable ways:

- They spread the Gospel through evangelism and through planting churches.
- They understood that “go to all nations” meant that they were to include all different ethnolinguistic groups.

TEACHER: Point out that Thomas went as far as India, Paul sought to go as far as Spain, and churches were planted throughout the area in between.

- The church today is also commissioned to:
 - Spread the Gospel and plant churches in the way that the disciples planted churches.
 - Spread the Gospel and plant churches so that all the ethnolinguistic groups of the world can hear the Gospel in their own language and have congregations among their people.

🔑 Key Two: Paul's Model

- Churches should be planted based on the model seen in Paul's ministry:
 - God led Paul to go to receptive communities (sometimes not totally receptive), preach the Gospel, form churches, and appoint elders. After that, some members were sent to accompany Paul and continue the mission.
 - Note: The Antioch model (in which Paul and Barnabas were sent out) is replicated throughout the New Testament.

🔑 Key Three: The Church Matters

- God has chosen the church to make His manifold wisdom known.

...the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places, according to the eternal purpose which He accomplished in Christ Jesus our Lord. (Ephesians 3:10,11)
- The church is the instrument through which the Gospel is to advance throughout the world.

“...on this rock I will build My church, and the gates of Hades shall not prevail against it.” (Matthew 16:18)

TEACHER: Point out that Jesus' words show a clear picture—it is the church that advances the Kingdom.

I think with those three reasons we get a picture, and there are many more that God has called us to engage in church planting.... I think the Scriptures clearly point us to a theme and a focus on church planting that we don't want to miss today as we spread the Gospel around the world through planting Bible-teaching and Gospel-focused churches. —Ed Stetzer

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How engaged are you in church planting right now?
Have you considered church planting a focus before?
How involved are you willing to be in planting churches?

What questions do you have about church planting? (Refer back to these at the end of the course)

Notes:

Part Two: Should I Plant a Church?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What characteristics and qualities should a church planter have? How can someone find out if they should plant a church?

The Purpose: To identify ways to be involved in church planting, and steps to take to determine whether you could be an effective church planter.

🔑 **Key One:** What Everyone Can Do

- Everyone can be supportive of church planting.
- Everyone can be praying for the advance of the Gospel through planting churches.
- Everyone can consider being engaged in church planting.

🔑 **Key Two:** How to Know If You Are a Church Planter

- Important: Not every pastor is gifted to be a church planter. A church planter has certain characteristics and gifts.
- Steps to take:
 - Seek the affirmation of God's people. Your desire should be affirmed and not emerge out of dissatisfaction because your church won't let you preach or teach.
 - Meet the qualifications of a pastor. (1 Timothy 3)

- Find out if you are “wired” to be a church planter:
 - Take an informal church planting assessment. (This will help you to determine if you are a self-starter.)
 - Take a formal church planting assessment with your organization (If available).

TEACHER: Tell students that they can ask their denomination or network of churches if they have a formal assessment to help determine good candidates for church planting. Tell them there are many online assessments available just by doing a simple search for “church-planting assessment.”

If God’s people have affirmed and you meet the qualifications of pastoring in 1 Timothy 3 and you’ve been assessed, then at that point I think you can begin to say, “What would the next steps be for me ultimately to be a church planter?”
—Ed Stetzer

*Resource: The Church Planter Candidate Assessment at churchplanter.lifeway.com

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

To what extent is your church active in supporting church planting (based on the “what everyone can do” Key above)?

Do you see yourself as a church planter? Why or why not?

Who in your ministry do you think would be a good candidate to plant churches?

Notes:

Part Three: What Kind of Church Should I Plant?

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What characteristics should a newly planted church have?

The Purpose: To define what kind of churches are in alignment with the mission of the Gospel.

🔑 **Key One:** The Right Mission

- A church should be driven by joining Jesus on His mission:

“So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’” (John 20:21)

- Consider: Jesus established His kingdom first, then began adding to His Kingdom. Those who were added to the Kingdom responded by grace, through faith, and became agents of His Kingdom.
- Church planting should emerge from a group of people who are responding in faith and being obedient to God’s call on their lives.

TEACHER: Point out that church planting should not just be a result of a group of Christians from an already existing church who relocate; it should further the Kingdom.

🔑 **Key Two:** Characteristics of a Church with Jesus’ Mission

- Has a passion for serving the hurting

Jesus proclaimed:

“The Spirit of the Lord is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,
To proclaim liberty to the captives

And recovery of sight to the blind,
To set at liberty those who are oppressed;
To proclaim the acceptable year of the Lord.”
(Luke 4:18,19)

- Driven to announce the Gospel to seek and save the lost.

Jesus proclaimed: “for the Son of Man has come to seek and to save that which was lost.” (Luke 19:10)

- It must be deeply convicted that without Christ the world is dead in its sins.
- It must be deeply convicted that the world desperately needs the good news of the Gospel so that men and women can believe and follow Christ.
- It should be focused on transferring people from the power of darkness into the Kingdom of the Son that God loves. (See Colossians 1:13)

Wisdom: The Gospel is not about what you do. The Gospel is about what Jesus did.

TEACHER: Ask students, “If the church isn’t driven by the message of the Gospel, then what message does it really have?”

We’re going to announce the saving message of His Gospel over and over again. The end result is we’ll plant a church that’s a mission-shaped, Gospel-centered, Jesus-focused church. —Ed Stetzer

Teacher: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How well does your church align with Jesus’ mission?

What steps could you take to instill Jesus’ mission in those who plant a church with you?

Notes:

Part Four: The Elements Every Church Should Have

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What elements should be involved in every church's development?

The Purpose: To identify the steps in Paul's missionary journey as they relate to church-planting cycles.

TEACHER: Point out that every church plant will be different, and that there are specific elements that apply in some cultures and not others. The Pauline Cycle below is a biblically based cycle that identifies biblical elements that should be present in churches all over the world.

Key: The Pauline Cycle *(by David Hasslegrave)*

1. Missionaries are commissioned. (See Acts 13)
2. An audience is contacted. (See Acts 13, 14, and 16.)

Example: Paul connected with the audience at Antioch in Pisidia by saying, "Men of Israel," and connected with the audience when addressing the Areopagus, by saying, "Men of Athens."

3. The Gospel is communicated (clear, unadulterated presentation). (See Acts 13:17 and 16:31)

TEACHER: Point out again that gathering a group of Christians in a new location does not constitute biblical church planting. The church must be populated with new believers who have believed the Gospel by grace through faith.

4. The hearers are converted. (See Acts 13:48, Acts 16:14)
5. Believers are congregated. (See Acts 13:43)
6. Faith is confirmed. (See Acts 14:23)
7. Leadership is consecrated. (pastors, elders, deacons)
8. Believers are commended. (exhorted in growth and disciple-making) (See Acts 14:26)

9. Relationships continued.

Example: Paul maintained his relationships in the churches he planted, and those churches eventually sent people to assist Paul in his mission.

10. Sending churches convened. (Acts 15:1-4, Acts 26 and 27)

Note: The cycle would begin again as the churches convene and send out missionaries (step 1).

This needs to be something that's universally applicable in churches that are planted; churches plant churches that plant churches that plant churches, and so on. —Ed Stetzer

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Where is your church in the Pauline Cycle?

Notes:

Part Five: Contend and Contextualize

Video Sessions 5 and 6

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What does it mean to contend for the Gospel? What does it mean to contextualize a church?

The Purpose: To describe the importance of contending for the Gospel, and contextualizing for the surrounding culture.

Terms: Contend, Contextualize

Contend: To stand up for, battle for, essentials in the church.

Contextualize: To take into account the unique area in which the church is being planted.

🔑 **Key One:** The Importance of Contending and Contextualizing

- Certain essential aspects of the church need to be contended for:

Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints. (Jude 1:3)

- Certain aspects of the church need to be contextualized:

...to the weak I became as weak, that I might win the weak. I have become all things to all men, that I might by all means save some. Now this I do for the gospel's sake, that I may be partaker of it with you. (1 Corinthians 9:22,23)

TEACHER: Students fill “contend” and “contextualize” in the blanks as you read below.

Knowledge for Insight: _____ for the Gospel; _____
the ministry.

- When you plant a church, you need to both contend and contextualize: If you contextualize everything, you're not going to preach the pure Gospel. If you don't contextualize at all, you will preach the Gospel only from your own cultural lens, not from the context of the people who are listening.

TEACHER: Provide the example of the churches that are planted on other continents by Europeans, then given European hymns to sing; those churches could be singing music more connected with their culture.

🔑 **Key Two:** Contending for the Gospel

- A church planter should contend for the church to be a biblically faithful, culturally relevant counterculture community.
 - Biblically faithful—direction comes from the Word of God.

- Culturally relevant—engaging in its culture.
- Counterculture community—members live different lives than the culture around them.

Wisdom: If the Bible is not the authority and guide of the church, then it’s not a church; it’s a religious society.

- Marks of a biblical church:
 - Scriptural authority
 - Biblical leadership
 - Ordinances – Lord’s Supper, baptism

TEACHER: Point out that these are all essential marks of a biblical church. For example, if three people gather, they are not automatically “a church” by biblical standards, unless they participate in these essentials.

- Community and accountability
- Mission – a sense of being on and joining in the mission of Christ.

TEACHER: Ask students to think of things that are contextualized in a church. (Type of music, clothing, type of seating, etc.)

TEACHER: Students fill “culture” in the blank as you read below.

Knowledge for Insight: How a church is planted is influenced in many ways by the _____ around it.

Key Three: Contextualizing the Ministry

- In church planting there are preset issues and there are issues that are open for contextualization:
 - Preset:
 - Essential issues – core issues of Scripture that cannot be changed.

- Conviction issues – related to a denomination or particular backgrounds (views of baptism, gifts of the Spirit, gender roles, etc.).
- Open for contextualization:
 - Preferential Issues – not considered good or bad, based on preferences (music, length of service, approach to teaching, approaches to disciple making, small or large classes before Sunday worship, etc.)

TEACHER: Ask students to name some preferences in their churches.

- When contextualizing, ask yourself:
 - Are my preferences driven by personal desires or by Jesus’ mission?
 - What preferences might I need to give up in order to better engage people for the Gospel in my context?
- Keep essentials and convictions in place, but recognize that some choices are preferences.

Church planting is not about me. It’s not about the group of people in the core group that has gone out [to plant the church] with me; church planting ultimately is about the Gospel of Jesus going to a new group of people...preferences may ultimately have to be sacrificed.

Church planting’s not about your preferences; it’s about God’s glory and God’s mission. —Ed Stetzer

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

In what ways are you contending for the Gospel in your setting?
How do you contextualize your church for your setting? What kinds of cultural factors do you take into account?

Answer these questions from above:

Are my preferences driven by personal desires or by Jesus’ mission?

What preferences might I need to give up in order to better engage people for the Gospel in my context?

Notes:

Part Six: Indigenous Churches

Video Session 7

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: How important is it for a church to reflect the culture around it?

The Purpose: To describe indigenous churches.

TEACHER: Point out that the indigenous church is the result of a church that is contended for and contextualized.

Terms: Indigenous Church

Indigenous church: A biblical church planted in its cultural context.

🔑 **Key One:** The Church Should Take Root in the Local Culture

- An indigenous church preaches an unchanged Gospel and expresses it in a way that connects with the local culture.

Illustration:

Mandarin oranges come from China. However, farmers have found that the mandarin tree can take root in soil in many other parts of the world. In other words, the mandarin orange can be grown in different soils, but the correct seed is required.

TEACHER: Check for understanding of the illustration above. You could explain that the main point is that the orange can grow anywhere, but it doesn't need the same exact soil to flourish.

- The Gospel should be communicated in a way that allows people to retain their cultural identity.

TEACHER: Tell students that the narrative below by Ed Stetzer will provide an example of the point above.

I was in Japan not too long ago, a few years ago, and I was teaching Japanese pastors and leaders, and one of the Japanese pastors raised his hand and said, “Dr. Stetzer, how do we advance the Gospel?”

(At the beginning of the last century, Japan was 4 or 5 percent Christian depending on how you count. Now it’s 1 percent Christian, depending on how you count.)

I asked him, “Why do you think that it’s not growing and taking root here?” And here’s what he said that was so important: “Because to become a Christian in Japan means to become an American.” —Ed Stetzer

TEACHER: Point out that this man related becoming a Christian to the idea of completely changing cultures. Tell students this is the opposite of the intended effect of an indigenous church.

Wisdom: People should not feel that they need to become foreigners to become Christians.

- In every culture there will be areas that need to be rejected, adapted, and adopted:
 - The church needs to *reject* sinful practices in the culture.
 - The church might need to *adapt* music or clothing styles of the culture.
 - The church might decide to *adopt* certain values of the culture, such as hospitality and community values.

Key Two: Characteristics of an Indigenous Church

- Indigenous churches are:
 - Self-supporting
 - Self-propagating
 - Self-governing

- Indigenous churches *reflect* their context and *grow* within their context.

TEACHER: Tell students that indigenous churches should not simply mirror their culture, but flourish and grow within the culture while impacting lives for Christ.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Do you consider your church indigenous? Why or why not?
 Consider your current church or a church you are planning to plant in the future:
 What elements of the local culture should to be rejected? Adapted? Adopted?

Notes:

Part Seven: How Do I Develop a Core Church Planting Team?

Video Session 8

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Where does a church leader find a core team for a new church plant?

The Purpose: To identify where and how to gather a core team for a new church plant.

Key One: Where to Find the Core Team

- Sponsor churches can send out “seed families” to assist in the church plant.
- Other believers in the community where the church will be planted can join the core team.
- People from “harvest”: men and women who are not yet followers of Christ but will hear the Gospel as a result of a relationship with you and will become part of the church.

TEACHER: Ask students why new believers would make a good core team for a new church plant. (They bring excitement and enthusiasm and a fresh perspective.)

🔑 **Key Two: How to Gather the Core Team**

- Host home groups or Bible studies that could ultimately create a core team:
 - Cultivate relationships with people who don't know Jesus.
 - Cultivate the new faith of new believers.
 - Note: Follow the Acts 2:42-47 model in home groups/Bible studies:
 - Teaching from the Bible
 - Fellowship
 - Breaking of bread – meal as well as the Lord's Supper
 - Worship and prayer
 - Lead the home group community to plan certain activities that provide opportunities to engage, reach, and connect with others who don't know Jesus.

Examples:

- *The Jesus Film*
- Crusade
- Mailers
- Inviting friends
- Special holiday events

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How does your church develop connections with people who don't know Jesus?

How do you cultivate the new faith of new believers?

Do you have home groups where a community could develop and potentially become a new church plant? If not, where could you begin a home group in your context?

Notes:

Part Eight: How Do I Reach People in the Community?

Video Session 9

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Where should a church planter go to reach people in the community for Christ? Who should he/she try to connect with?

The Purpose: To identify principles for planting seeds and reaching people in the community for Christ.

Key: Farming Principles – How to Plant Seed

TEACHER: Ask students why it would be helpful to connect with leaders in the community.

- Leadership farming – develop relationships with leaders in the community.
- Marketplace farming – hold outreach events and become a visible presence in the community.

TEACHER: Ask for or give examples of outreach events for “marketplace farming”: community picnics, events tied to holidays, etc. Point out that we see examples in the book of Acts in which Paul made himself a visible presence.

- Farming journal – keep track of those you have connected with and how often you are in contact with them.

TEACHER: Tell students that the journal does not have to be a literal journal—it can be any method they choose for keeping track of connections. Point out that it’s also important to share the responsibility of contacting people with the core team so they don’t get overwhelmed.

- The goal is to build community and to identify people who are open and receptive.
- Important: Train your core team to reach out to both 1) new people, and 2) people that they have an existing relationship with.

Wisdom: Always be looking for every opportunity to share Christ in the community and in personal relationships.

TEACHER: Tell students that the end result should be to share the Gospel with as many people as they can.

God is already working in the hearts of women and men in the community where you want to plant a church. Find them; share the Gospel with them. —Ed Stetzer

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How could you engage in leadership farming in your context? Marketplace farming?

What method do you use to keep track of ministry connections? How could you utilize the farming journal concept?

Notes:

Part Nine: Launching the Large Group Worship Service

Video Session 10

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What is the purpose of launching a weekend worship service?

The Purpose: To highlight the purpose of a large group worship service and to highlight what praise and worship should look like in a new church plant.

Key One: The Purpose of a Worship Service

- Exalt God through song, public reading of Scripture, and preaching.
- Edify the believer through the teaching of the Scriptures, equipping for works of ministry, and building up the body of Christ.

- Evangelize the lost.
 - Always give invitations to salvation during worship services.
 - Always be prepared to welcome nonbelievers into your church.
 - Make sure to explain terms that are church specific so visitors don't feel disconnected. (Examples: How's your walk? Are you washed in the blood? Have you backslidden?)

Wisdom: Planting the worship service is not the goal. Planting the Gospel is the goal. The worship service is an expression of the Gospel.

🔑 **Key Two:** Praise and Worship in a New Church Plant

TEACHER: Remind students that some pastors see praise and worship as a “warm-up” for preaching, but it is intended to be more than that.

- Praise and worship is a time for people to encounter God before the preaching of the Word.
- Praise and worship should be biblical, edifying, and integral to the life of the church.
- Authentic and free worship should be modeled by the core team members to help new believers feel comfortable to freely engage in worship.

TEACHER: Tell students that a church planter could consider asking core team members to intentionally position themselves around the worship space. As new people see them worshipping, they will feel more comfortable to engage in worship.

- Remember, nonbelievers can't yet experience worship, but they can see the effects of worship in the lives of others.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Have you made sure that planting the Gospel was the goal rather than planting the worship service?

How could you encourage people to freely engage in worship?

What points in this section do you find significant?

Notes:

Part Ten: Shifts After the Launch

Video Session 11

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What shifts might happen after a church transitions from only meeting in small groups to worshipping together on the weekends?

The Purpose: To highlight ways a pastor can prepare for the shifts within a church after the launch of the worship service.

 **Key:** Preparing for the Shifts

TEACHER: Explain that the “core group” may be larger than the original core team by the time the church has transitioned to the larger worship services.

- Prepare the Core Group:
 - Explain that things will begin to shift—they will begin to spend more time sowing into the lives of new believers and may have less time with each other.
 - Help them to continue to see the vision of the church clearly: to spread the Gospel; see men and women’s lives changed by its power; and see those men and women begin to share the Gospel with others. (The Great Commission)
- Develop the church
 - Set values as a congregation

- If possible, set common values by offering an entry-level membership class that includes:
 - Clear teaching of the Gospel message—what it means to be a follower of Christ.
 - The church’s statement of faith.
 - How to grow in the faith.
 - How to use spiritual gifts to serve others.
- Gather leaders regularly to discuss how the church will be moving forward.
- Continually cast the vision in all church settings.
- Help members to move into small group communities where they will stay connected.

TEACHER: Tell students that Ed Stetzer mentioned in the video teaching that people who are in small groups do better spiritually than those who are not. People in small groups will feel more connected when the church begins to grow.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How well does your core group know the vision for your church?

How often do you cast the vision for your church?

What expectations does your church have for new members?

How could you gather your leaders to keep them connected with the vision and future plans for the church?

Notes:

Part Eleven: Next Steps

Video Session 12

TEACHER: Tell students that this section is developed from an exhortation Ed Stetzer gave in his video teaching. Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What are the next steps after taking this course?

The Purpose: To highlight important considerations for the future (an exhortation).

TEACHER: Point out that this course is only an overview and should not be considered enough training to begin planting churches.

Key: Considerations for the Future

- Find solid, Bible-based resources to help you learn more about what is involved in church planting. Get additional training in areas that are unfamiliar to you.
- Start by creating a church planting culture in your current church:
 - Don't let your church be a dead end on the Great Commission highway.
 - Make church planting a priority in your church.
 - Consider gathering resources and dedicating a portion of the offerings towards the next church plant.
- Caution: Don't plant a church because you are angry about another church experience.
- Support other church planters—the journey can be very challenging.
- Love the church—it is God's instrument of Kingdom advance.

"I will build my church, and the gates of Hades shall not prevail against it." (Matthew 16: 18)

Wisdom: Don't just plant a tree; plant a reproducing orchard.

*Resources: visit www.newchurches.com for church planting training and resources.

TEACHER: Check understanding of the “wisdom” point above. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What next steps do you have in mind?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part Five: contend, contextualize

Part Five: culture

HOW TO PLANT A CHURCH IN A VILLAGE

Alex Mitala

***Alex Mitala** was General Overseer of Uganda's National Fellowship of Born Again Churches, a network of more than 22,000 churches and parachurch organizations, from 2003 to 2013. A highly respected spiritual leader throughout East Africa, Dr. Mitala led GLOVIMO, the world-renowned youth abstinence movement that reduced Uganda's AIDS epidemic from nearly 30 percent of the population to 6 percent today.*

Course Summary

Developed from a video teaching by Alex Mitala, this course outlines the important processes and considerations for planting a church in a village. In doing this, information on locations, methods, preparations, sustainability, and networking will be presented.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: Before Planting a Church

Video Sessions 1-8

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: How do you decide where to plant a church? What factors need to be considered?

The Purpose: To identify important steps to take before planting a church in a village.

🔑 **Key One:** Listen to the Voice of the Holy Spirit

- Learn the discipline of listening to the Holy Spirit.
- Always listen to the Holy Spirit to see if the timing is right to plant a church.

Wisdom: Because the Holy Spirit is in charge, there is no way you can plant churches *for Him* if you don't pay attention *to Him*. He will always guide you on where to go and what to do.

- Let the Holy Spirit be in charge. You may not understand why He says yes or no, but you must obey.
- When the Holy Spirit sends you to plant a church, regardless of the challenges, believe that the church will be planted.

🔑 **Key Two:** Identify the Type of Location

- Category One: The Injured Location – A community that has witnessed a backsliding preacher or was once evangelized by a noncommitted evangelist.
 - The church that was once there has collapsed due to the mistakes of a preacher or the abandonment by an evangelist.
 - The people may struggle to trust a new pastor.
 - The people might be prone to ask, “Are you here to stay?” “Have you really come to plant a church here?” “How long are you going to stay here?”

TEACHER: Remind students that before Jesus came to earth, He knew He was coming to a place that was injured. He said, “I did not come to judge the world but to save the world.” (See John 12:47)

- Category Two: The Virgin Location – A community where no local evangelical church has ever been planted.
 - The people don’t know anything about Jesus.
 - The church planter has the blessing of being the first to tell them about Jesus.
- Category Three: The Slum Location – A community populated by poor and needy low-income earners living in the slum.
 - Usually with poor sanitation and great needs in all aspects of living conditions.
 - The church planted will need to be prepared for the challenges of working with those who are extremely poor.
- Category Four: The Crime-Related Location – A location where most people commit crimes. This could be a lonely hideout community for lawbreakers.
 - It could be known for drug abuse or other practical immorality.
 - It will be important to know the kind of tools you will need and the kind of people you can bring with you.
- Category Five: The Isolated Location – A community isolated by its status. For example, an organized housing estate with only middle-class families.
- Category Six: The Bush and Rural Location – A community with scattered homes due to the culture of dwellers in that area. It could also be a community based on a communal family.
- Category Seven: The Welcome Location – A location where an invitation was given to church planters to preach and to plant a church. It could also mean a free gift of property or a facility with a request for church planting.

In my country of Uganda, the vice president of the country called me. He wanted me to visit his home in the village area. I wondered because he was a Roman Catholic and he had never called me before. I asked a friend of mine who was a

pastor to go with me. So we went there, and after breakfast he took me around and he said, "I want you to see why I called you." So he took us around and showed us a piece of land. He said, "Pastor, I want you to plant a church here."

(The village was surrounded by drunkards and witch doctors, and witchcraft was everywhere.)

I said, "Sir, did I hear you very well?" He said, "Yes, I want you to start a church here." Anyway, today as I speak, we have a wonderful church planted there, and a very good building, with over three hundred people in that church. You see, that was a welcome location. No opposition, the land was there for free, given by the vice president. —Alex Mitala

- Category Eight: The Controversial and Vividly Difficult Location – A location where a majority are hostile to any Bible teachings. It could as well be a location where witchcraft is celebrated or where there are any other occult beliefs.

🔑 **Key Three:** Choose the Right Method

- Open Bible Study

(Example of an effective method in Uganda)

- Take a blackboard and go to the community where you plan to plant the church.
- With a piece of chalk, draw a line on the blackboard: On one side write, "God and Heaven," and on the other side write, "Devil and Hell."
- As you write, people will come out of curiosity and want to know what you're writing and why.
- You tell them, "On one side we see the devil and the sinners. On the other side we see God and His angels. Here we have a line separating them because there is a gap between them. How do you think a sinner can cross over this line to go to God who is Holy? How can a sinner cross over this line to go to Heaven?"
- When you hear wrong answers, this is your opportunity to open the Bible and begin to show the people the right answers. You show them that Jesus is the only mediator between man and God.

“For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time.” (1 Timothy 2:5,6)

- Once you’ve explained that Jesus is the only way to God, draw a line from one side of the blackboard to the other, showing that man can cross over to eternal life with God.
- Note: This method works well because it gives a clear visual of how to cross over from death to life. It gives listeners an opportunity to ask questions and introduces them to the Bible for the first time.
- Church Structure
 - This is the method to be used when people in that particular location will never accept the church unless there is a structure.
 - Some cultures are accustomed to worshipping (idols and false gods) in houses and are not willing to gather outside or under trees. When those people see the structure, they will be much more open to coming to the church.
- House Prayer Meeting
 - Begin the church in a house with the family, and then invite neighbors and others.
- Open-Air Gospel Meeting or Gospel Crusade
 - Remember, the goal must not be to evangelize only, but to also plant a local church.
- Social and Economic Approach of Love and Mercy
 - Especially for the vulnerable communities such as the slum communities

I planted a church in one of the biggest slum areas in Kampala, Uganda, where I come from. It was known for people who smoke marijuana. It was dangerous. The police were even afraid of that area, but I was able to plant a church there. The system I used was this: showing love, showing mercy to the people, talking to them, helping them. I remember we used to cook food for the needy children. As I speak now, there is a very big

church there...over two thousand people in that church today.
—Alex Mitala

- Children’s Sunday School or Children’s Outreach
- Send Church Members Out
 - Send 50-200 members out of your church to start a new church in another location.

🔑 **Key Four:** How to Prepare for a Church Plant

- Church planting is always for tangible results. All planning and all effort must result in planting a local church.
 - Pray specifically
 - Prepare your family
 - Identify tools and methods
 - Identify the source of funding. (Be financially prepared)
- Church planting is a long-term project. All church planters should have a long-term action plan in place.
 - Once a local church has been planted in a certain area, the church should multiply and reach the rest of that area.
 - Consider: Who is going to pastor the church after you have planted it? Are you the church planter as well as the pastor? Are you only the church planter and somebody is coming to take over the church? Have you already made arrangements for them to pastor?
 - Build trust by communicating that the church is there to stay. New converts will want to know they can depend on the church.

Wisdom: When people trust the church planters, the church will grow.

- Church planters should ponder on the following before engaging in a church-planting exercise:
 - There must be a trusted ministry partner (a mission or denomination) to oversee the church.
 - There must first be agreement on the kind of method you are going to use.
 - There must be an identified pastor to pastor the church.
 - The ministry partner must take full responsibility on matters of legality and obtaining the permits if need be.
 - The ministry partner should demonstrate the capacity to grow the church into becoming a very resourceful church.

God has called us to do and to act wisely. The Bible says, "Bear fruit and let your fruit remain." —Alex Mitala

TEACHER: Challenge students to fill in the blanks from memory:

Review:

The categories for identification of location:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____

The methods:

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____

TEACHER: Ask students which points in this section would be applicable for church planting in general (not only in villages). Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Consider the list of categories for identification for location:
How can those be utilized in your next church planting effort?
What methods seem realistic for your next planting effort?
What preparations will you need to make?

Notes:

Part Two: Considerations for Church Planters

Video Sessions 9-12

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Who is qualified to plant churches? What mistakes do you think are common among church planters? Is there such a thing as an “unplanned” church?

The Purpose: To identify some essential considerations for church planters.

Key One: Common Sense

- The resident pastor (the pastor who is going to take care of the newly planted church) should, as much as possible, match with the character of the location.

TEACHER: Ask students what kind of pastor they would think should be in a church plant in a slum area. What kind of personality should he/she have?

- The resident pastor should have the capacity to add value to the lives of new converts, which would gradually demonstrate tangible results (changes in the lifestyle of the newly converted Christians).
 - In areas where there is no sanitation and the people are jobless: How will the pastor add value to the lives of the people? Will he teach them how to work? Will he teach them sanitary habits? Will he teach them how to save the little money they have?

Or is he just going to talk about Heaven?

TEACHER: Point out that while every pastor wants their church members to go to heaven, the resident pastor must add value to the current living situation. Talking about heaven will not be enough.

- The resident pastor should introduce transformation of some kind in order to attract the general public to the goals and the visions of the local church in the community.
 - Examples (especially for a slum area):
 - Clean up the village with a team of a church members.
 - Teach the people to boil their water before drinking it.
 - Show people how to dig latrines.
 - Teach farming techniques.
 - Teach people how to generate income.
- The newly converted Christians and the entire community need to build trust in the new pastor and the church.

Every newly planted church must be a transforming force in the community. That comes from the pastor himself. The people need to know that “this church has come here to transform us.” —Alex Mitala

🔑 **Key Two: What to Avoid**

- Church planters should avoid promising too much. Limit yourself to what you can fulfill within a limited amount of time.
 - Remember, if you are only the church planter, you will not stay forever. Don't create problems for the resident pastor who will be coming in to the situation to stay for the long run.
 - Some church planters may get carried away with their excitement and promise clinics, schools, sponsorship, etc., that they cannot provide in reality.
- Don't make promises on behalf of the new pastor.
 - Some church planters may want to tell the people what the new pastor is going to do when he arrives. Leave that to the pastor.
 - If the pastor cannot fulfill what you promised, the people may think you left money with the pastor and he has kept it for himself.

- Avoid appointing new leadership among novice converts.
 - The Bible does not make allowance for a novice to be a leader.
 - Novice believers should not be given the responsibility to lead. Their true character is not yet known and they could cause great harm to the church.
 - Let the pastor teach the people and choose his/her own leaders.
- The new pastor should avoid being inconsistent in their availability.
 - The pastor must be available.
 - New converts want a pastor who is consistent and available to them.

🔑 **Key Three: Finding Church Planters**

TEACHER: Ask the students where church planters are found.

Wisdom: All ministries are born from Heaven, but all ministers are born from the local church.

- Born-again church members
 - Church planting is not a profession. Any born-again believer could potentially plant a church.
 - The born-again members in your church can plant churches. They only need training, encouragement, and spiritual empowerment to begin flowing in the gifts of the Holy Spirit.

TEACHER: Ask why a businessperson would make a good church planter.

- Marketplace believers (Businesspeople)
 - They go where pastors don't go, own properties which pastors don't own, have good mobility, and have funding.

TEACHER: Students fill “pastor” in the blank as you read below.

Knowledge for Insight: A church planter does not need to know how to _____ a church. Planting and pastoring are not the same.

- God can use the businesspersons’ elite status, education, position, influence, and property to plant churches.
 - Local churches could be planted next to businesses in communities where they command influence.
 - They may have more influence in their community than a pastor would have.

TEACHER: Ask why a government or company-employed worker would make a good church planter.

- Government or company-employed workers
 - They move from place to place, often getting transferred by their employer.
 - They could plant churches wherever they are sent for work.

TEACHER: Ask for examples of professions that fit this description. Share the example of a teacher or nurse who is sent to a new location.

Key Four: Unusual Occasions

- God has many means of planting churches. He sometimes goes beyond our own methods of church planting. On such occasions, a lot of flexibility will be needed.
- People may get saved after hearing a message at a Christian wedding, burial, or other ceremony, and the sudden and unexpected need for a church plant may arise.

I remember there was a brother who was in a wedding. He called upon me and said, “Alex, I want you to come and celebrate with me.”

The wedding was to take place on Saturday. I went on Thursday with a team of five evangelists and we took our accordion. We started singing and talking to

people (not preaching), and the people got interested and they started getting saved. On Friday, more people got saved. Saturday was the wedding day.

*You know what I told the people? As a church planter, I told them, “Well, Sunday morning we are having services here” (in the very place where we had the wedding). And guess what? Forty people came and they started studying. And as I speak now, we have got more than seventy churches out of that one church.
—Alex Mitala*

- Christian workers retire from bigger towns or cities and return to their ancestral home villages to find that no churches have been planted. When they begin to witness and spread the Gospel, a church will naturally emerge.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which points were most useful for you in the first two Keys (Common Sense, What to Avoid)?

Who are you raising up to plant churches?

Have you ever been part of an “unusual occasion” in which a church was planted?

Notes:

Part Three: Healthy Churches

Video Sessions 13-15

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What helps to sustain a church plant? What is the benefit of networking and partnering with others when planting a church?

The Purpose: To identify important steps to sustaining a newly planted church and to identify the importance of networking and partnering.

🔑 Key One: How to Sustain the Newly Planted Church

- The entire body of Christ should share in the responsibility for supporting newly planted churches and their pastors.

- Financial support to pastors of newly planted churches could be slow in the beginning. The church people need to be taught about giving and tithing.
- Several of the members may be schoolchildren and widows who cannot support the pastor.
- Pastors should be hard working and help to provide some of their own income.
 - The apostle Paul was a tentmaker and a church planter.
- Denominations and organizations need to support the resident pastor in a new church plant.
- Structures (even temporary structures) are important for sustaining a new church plant.
- Bibles and training resources are needed as soon as the church is planted (many new believers may have never seen a Bible before).

🔑 **Key Two:** The Importance of Networking

- Networking defeats competition and promotes completion.
 - If you believe God is leading you to plant a church in a certain location, ask, “Who lives there? Is there a church nearby or any mission interested in planting a church in that area?”
 - If there is a mission or denomination nearby, find out if they are willing to partner with you.

I have planted 147 churches in Uganda through this kind of networking, and they are very powerful churches up to now. I don't pastor them; they are pastored by different people. Actually, many of them are under different denominations. I've been doing this for the last thirty-nine years, and God has blessed it. —Alex Mitala

- Networking quickens the church-planting work and discourages duplication (starting a church where there is already a church).
- Networking discourages denominationalism and promotes Christianity.
 - Paul said, “I don't want to build on somebody's foundation.”

- Note: Don't take people from an already existing church of a different denomination. That is not church planting.
- Networking can help you determine church-planting locations.
- Networking introduces true discipleship and it reduces cultism.
 - A church plant that is left on its own, with no partners or denomination to help it grow, can turn into a cult. New believers (especially if put in leadership) don't know enough about the Word of God and can develop wrong ideas/cultlike practices.

TEACHER: Ask students to give reasons why networking and partnering would result in the next four points. (Ask for a reason for each one separately.)

- Networking is more economical and effective.
- Networking provides the opportunity to share talents and gifts among churches.
- Networking attracts more trust and generates stability.
- Networking makes it easier to reach out to the unreached and to the unengaged communities.
- Networking promotes unity of work and spiritual maturity in the mission field.
- Networking opens doors to many different missions and mission boards to provide for the needs of the genuine indigenous church planters who might not be known to them.

Church planters, we have to network with others, first of all church planters with their fellow church planters, [secondly] church planters networking with other missions. You can't say, "I'm a church planter of only this mission." No. You're a church planter for the Kingdom of God. Learn how to network with other people.

When you hear of a certain mission and people are struggling in their ability and the capability to plant more churches, will you avail yourself, saying, "Here I am, I am willing to help"? —Alex Mitala

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How could you help to sustain a newly planted church?

What needs does your church have that could be alleviated by networking and partnering with other churches?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part Two: pastor

UNDERSTANDING THE GREAT COMMISSION

James Hudson Taylor IV

Dr. James Hudson Taylor IV, great-grandson of the renowned missionary who took the Gospel to China in the mid-nineteenth century, speaks to churches around the world about global missions and spearheads numerous ministries throughout China and Southeast Asia. He continues to work with OMF International, formerly the China Inland Mission and Overseas Missionary Fellowship, founded by his great-grandfather in 1865.

Course Summary

Developed from a video teaching by James Hudson Taylor IV, this course provides an overview of the trends and challenges affecting the Great Commission in modern times. In doing this, it also presents a foundation, explanation of the Great Commission, and real-life scenarios in global missions. Throughout the course, we will also give consideration to how we might respond to these challenges individually and corporately.

Course Outline

Introduction: The Foundation for the Great Commission—Working While It Is Day

- Partnership with Jesus
- Necessity
- Urgency
- Missional
- Work of Salvation
- Work of Transformation
- Work of Proclamation

The Ten Challenges in Global Missions

- Reaching the Unreached
 - 10/40 Window
 - Specific People Groups
- Creative Access Ministry
 - Creatively Accessed, Not Unreachable
 - Getting Involved
- Urbanization
 - Globalization
 - Population Trends
- Diaspora Ministry
 - Mission Field on Our Doorstep
 - Shift in Vision
- Postmodernity
 - Dynamics
 - Attack on Evangelism
 - The Church's Response

- Holistic Ministry
 - The Gospel that Changes Lives
 - Ministries for Changed Lives
- Long-Term Missions
 - The Role of Short-Term Missions
 - Long-Term Missions and the Great Commission
- Cross-Cultural Missions
 - Cultural Identification
- Raising Up Indigenous Churches
 - The Right Objectives
 - Characteristics of an Indigenous Church
- Going from a Mission Field to a Mission Force
 - The Role of the Majority World in Missions
 - The Paradigm Shift in Missions

What Can We Do?

- Considering the Challenges
- Moving Forward

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBs of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Part: Unless otherwise noted, each “Part” is numbered to correspond with the original video session on the Global Church Learning Center website.

Activator: Engages and focuses your thinking before instruction. Often accompanied by a quote from the original instructor or a Bible verse.

The Purpose: Communicates the intent of the instruction in that “Part,” and whenever possible, the objectives of the original video instructor.

Term: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Key for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (Seen as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, this is an example or story from the original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, it is marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: The Foundation for the Great Commission “Working While It Is Day”

Video Sessions 1 and 2

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What images come to mind when you think of doing the works that Jesus did?

The Purpose: To describe the foundation of the call of the Great Commission.

TEACHER: Tell students that they will be looking at ten challenges and trends in global missions. They will also be considering how to respond to those challenges and trends. Explain that before they move into the main part of the course, they will review the scriptural foundation for global missions, which is the Great Commission.

🔑 **Key One:** Partnership with Jesus

TEACHER: The NIV version says, “We must do the works.” (John 9:4) Some other versions do not include “we.” However, our partnership with Jesus is made clear in other Scriptures such as, “Very truly I tell you, whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father.” (John 14:12)

- “As long as it is day, we must do the works of Him who sent me. Night is coming, when no one can work.” (John 9:4, NIV)
 - Jesus invited His disciples to partner with Him.
 - “We must do the works.”
 - Jesus is inviting you and me to partner with Him.

🔑 **Key Two:** Necessity of the Work

- “We *must* do the works.”
- A command to be obeyed, not an option to be considered. Jesus invites with a sense of necessity.

TEACHER: Students fill in the blank with “imperatives” as you read below.

Knowledge for Insight: G. Campbell Morgan (1863-1945) first identified the ten “musts” in the gospel of John. He called them the divine _____.

Key Three: Urgency of the work

- “Night is coming.” Jesus invites with a sense of urgency. We can only do the work “as long as it is day.”

TEACHER: Ask students to consider the urgency expressed in this narrative from J. Hudson Taylor IV about his great-great-grandfather J. Hudson Taylor, a missionary to China in the mid-nineteenth century.

There was a phrase that occurred over and over again in some of his (J. Hudson Taylor’s) writings and in his letters. As he thought of the 400 million Chinese in China, especially those in the inland parts of China, the phrase that he used over and over again was, “These souls are racing toward a Christ-less eternity.” It was that vivid picture that [he] had, as well as many other missionaries that painted a picture of the urgency of the task. —J. Hudson Taylor IV

Key Four: Missional Basis

- “We must do the works of Him who sent me.” (NIV).

TEACHER: Students will fill “sixty” in the blank as you read below.

Knowledge for Insight: The word “sent” appears _____ times in the gospel of John. It communicates the sense that Jesus was being sent on a mission.

- God has given us a mission and a vision that should lead to direction. Direction should lead to action.

Key Five: The Work of Salvation

“For all have sinned and fall short of the glory of God.” (Romans 3:32)

- All men are born with spiritual blindness.

- Illustration: The miracle of John 9 (A man born blind receives his sight) “Now as Jesus passed by, He saw a man who was blind from birth.” (John 9:4)
- In 2 Corinthians 4:4 Paul himself speaks of the fact that the “god of this age has blinded the minds of unbelievers, so that they cannot see the light of the gospel that displays the glory of Christ, who is the image of God.” (NIV)
- All men are born with spiritual lameness (without the ability to walk with God).
 - Illustration: The miracle of Acts 3

And a certain man lame from his mother’s womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms from those who entered the temple. And fixing his eyes on him, with John, Peter said, “Look at us.” So he gave them his attention, expecting to receive something from them. Then Peter said, “Silver and gold I do not have, but what I do have I give you: In the name of Jesus Christ of Nazareth, rise up and walk.” And he took him by the right hand and lifted him up, and immediately his feet and ankle bones received strength. So he, leaping up, stood and walked and entered the temple with them— walking, leaping, and praising God (verses 1-8).

TEACHER: Point out that the lame man wasn’t misunderstanding how to walk, being lazy, or unwilling. He simply did not have the ability.

The problem of humanity is not a problem of education. It’s not a problem of economics. It’s not a problem of culture. It’s not a problem of other things. Rather it’s a problem of the ability to live in a way that honors God. And that is the basic definition of sin. We have all sinned and fallen short of the glory of God and that work of salvation needs to be taken forward. —J. Hudson Taylor IV

🔑 **Key Six: The Work of Transformation**

- In the miracles of John 9 and Acts 3, the Gospel both healed and transformed.
- The Gospel is not only for souls to be saved, but lives to be changed.
- We are commissioned to take the Gospel of salvation *and* transformation forward.

🔑 Key Seven: The Work of Proclamation

TEACHER: Tell students to underline “revealed in him” as you read below.

- In the miracle of John 9, the disciples asked, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither this man nor his parents sinned, but that the works of God should be revealed in him.”
- *In and through* our lives the Gospel of Jesus Christ is proclaimed.

TEACHER: Challenge students to fill in the blanks from memory.

Review:

The seven scriptural foundations for the Great Commission are

_____, _____, _____,
_____, _____, _____,
and _____.

TEACHER: Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Do you believe you have fully partnered with Jesus Christ in the Great Commission?
Which of the seven foundations do you feel you have embraced the most?
Which of the seven foundations do you want God to help you embrace more?
How do you want to see the Gospel of Christ go forward *in* and *through* your life?

Pray and ask God to make you even more effective in raising up others who will also fulfill the Great Commission.

Notes:

Part Two: The Challenge of Reaching the Unreached

Video Session 3

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Which people groups come to mind when you think about those who have not heard the Gospel?

The Purpose: To identify the largest unreached people groups, and to become aware of challenges and trends among those groups.

Terms:

People Groups: A distinct, homogeneous tribe, caste, or group of people with the same cultural and ethnic background and using the same language (in other words, the largest group of people through which the Gospel can flow without encountering significant barriers of understanding or acceptance).

Unreached People Group: Groups that have less than a 2 percent Christian population.

TEACHER: Students will fill “7 billion” in the blank as you read below.

Knowledge for Insight: In 2011, the world population reached _____.

🔑 **Key One:** The 10/40 Window

- “10/40 Window” is the area of North Africa, the Middle East, and Asia, between (approximately) 10 degrees and 40 degrees north latitude.
- Less than 2 percent of money and resources given to the Great Commission go to outreach in this part of the world.
- Consider: How can we focus more on this area?

🔑 **Key Two:** Specific Unreached People Groups

TEACHER: Ask students if they have personally ministered to any of these groups. Tell students that these groups have not been given the focus they need yet.

- Muslims
 - The largest unreached group: 1.6 billion
 - One of the greatest challenges for the church of the twenty-first century.
 - Consider: How do we take the Gospel to the Muslim people? How can we befriend and gain trust in this population? How can we share the message of hope in humble, loving ways?

- Chinese
 - The second largest unreached group: 1.3 billion in China alone
 - Many Chinese live outside China.
 - Consider: How we can reach the Chinese with the Gospel of Jesus?

TEACHER: Tell students that this narrative is a good example of migration of the Chinese people.

Not long ago, a Kenya pastor asked us whether we could bring Chinese missionaries to Kenya who could reach out to the Chinese who are found in Kenya. There in Kenya, this pastor saw many, many Chinese around him and he had a burden to be able to reach out to them, but he didn't understand their language and he didn't understand their culture. And so he prayed that we would be able to send people there to help him.
 —J. Hudson Taylor IV

- Buddhists
 - The third largest unreached people group: 1 billion
 - Residing in many parts of Asia including: Thailand, Hong Kong, Taiwan, Japan, and China
 - Consider: How can we effectively take the Gospel to the Buddhists? How can we build bridges?

- Hindus
 - 700 million
 - Many Hindus are living outside of India today.

Not long ago I was in Toronto, Canada, and on my way from the airport to the city I saw a huge Hindu temple. My friends told me that actually it was built by Indians right there in Toronto. And all of the supplies that went into the building of this Hindu temple were actually all imported from India. I turned to my friends and I told them, "Well, you don't have to go to India to reach the Indians. God has brought them to Toronto, Canada." —J. Hudson Taylor IV

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which unreached people groups do you believe God has highlighted to you?
 Has God brought anyone from among one of these people groups across your path?
 How have you/are you responding?
 How are you investing in reaching the unreached?

Notes:

Part Three: The Challenge of Creative Access Ministry

Video Session 4

The second challenge that we see in global missions today is what I've called the challenge of creative access ministry. Perhaps for some people that phrase is an unfamiliar phrase...in the past we've often referred to creative access ministry as "tent-making ministry" or perhaps even using the phrase, "bi-vocational." —J. Hudson Taylor

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Are you familiar with the term "Creative Access Ministry?" What do you understand it to mean?

The Purpose: To provide an overview of potential impact of Creative Access Ministry.

Terms:

Creative Access Ministry: Christians using their professions to engage in missions/evangelism/discipleship.

TEACHER: Point out that some countries restrict missionary access/visas.

🔑 **Key One: Creatively Accessed, Not Unreachable**

- Countries that deny missionary access are not completely closed countries, but creatively accessed in other ways.
- Christians can utilize various profession platforms to go to a country to live, work, and witness.

Example:

Asia: 80 percent of the population, or 1.7 billion, lives in places where missionaries cannot go freely. However, this population is not outside the reach of the Gospel of Jesus Christ because Christians can go and witness there via their profession.

About fifteen years ago I had the opportunity of going to a communist party school in China. I went there with the express purpose of finding out if we could establish a partnership with this school. It was a medical continuing education school devoted specifically for communist party members. I talked to the principal because we wanted to be able to place English teachers in the school and we wanted to be able to place medical practitioners in this school. I'll never forget that day I sat in the principal's office. Just as we began to talk he suddenly paused and asked, "I'd like to know whether all the teachers, all the medical professionals that you're going to bring to my school—are they all Christians?"

I remember when he asked me this question, initially there was a great struggle in my heart because here was a communist party school for communist party members. All communist party members had to be atheists. They could not believe in Jesus Christ. They couldn't have any kind of religious background or religious faith. I thought back to how the Chinese communists had always accused Christians of being spies of imperialism.

I had to respond to this man quickly, so I took a deep breath and I said to him, “Yes, all the English teachers, all the medical practitioners that we are going to bring to your school—are all Christians.” I’ll never forget how he responded to me. He very simply said to me, “Good. I hope you only bring Christians to my school.” —J. Hudson Taylor IV

Key Two: Getting Involved

- Creative Access Ministry means Christians via their professions have a unique and strategic opportunity to be involved in the Great Commission.
- Opportunities: In the medical field, education, teaching languages, community development, business.
- Consider: How can we mobilize Christians to use their professions in the furtherance of the Gospel?

TEACHER: Use narrative below (not in student book) if it can be understood in the language of instruction (this example language specific).

(“Profession” has two meanings. 1. Job or vocation. 2. The act of proclaiming/professing one’s faith. Combining those two meanings together: it makes perfect sense for your job to be a platform to be a witness for Christ.)

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How might this be useful in your context?

Notes:

Part Four: The Challenge of Urbanization

Video Sessions 5 and 6

There are twenty-six megacities (population over 10 million) in the world today; eleven of these megacities are in Asia itself. In just a number of years, the population of China will be nearly 60 percent urbanized. In other words, out of every ten people, six live in cities. —J. Hudson Taylor

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What percentage of your friends and family lives in a city? How do you see urbanization affecting your country? How do you think it affects the rural communities in your country?

The Purpose: To describe the impact of urbanization on the Great Commission.

TEACHER: Tell students that you will be talking about urbanization, but first will consider how urbanization is an intricate part of globalization.

🔑 **Key One:** Globalization

- Components:
 - Economy: The world is economically interlinked. What happens in one country economically has an impact across the world.
 - Migration: The world has never been on the move as it is today. People are moving for jobs, schooling, and even persecution.
 - Travel: Travel is much more convenient than ever before in history. A traveler can get to almost any place in the world in twenty-four to thirty hours.

Example: Robert Morrison (first missionary to China) and William Carey (first missionary from England to India) would have traveled for close to a year from their homelands to the mission field.

- What took one year of travel time in the early missionary days, we can now accomplish in one day.
- Short-term missions are a development in recent years.

- Advancement of Information Technology

Example: The Internet has opened up doors for online training and has aided in the advancement of the Gospel.

TEACHER: Tell students that the overall convenience of travel has had a tremendous impact on global missions and the Great Commission.

🔑 **Key Two: Population Trends**

- World population becoming increasingly urbanized
- Urban to rural population ratio has reached a critical juncture:
 - Prior to 2007, a larger percentage of the world population lived in rural areas.
 - Since 2007, a larger percentage live in cities.

Example: In China, approximately 300 million people have gone into the city to find jobs. The countryside residents (in the rural parts of China) are predominantly women, children, and the elderly.

TEACHER: Ask the students to consider what the implications might be for the rural church and for the urban church in China.

- World population now includes twenty-six megacities (cities with a population over 10 million)
- Consider: How do we reach people with the Gospel within these urban centers?

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What have you learned today about globalization and urbanization?
How are you currently responding/would you like to respond to the need in urban areas?

Ask God to give you wisdom on how to reach friends, family, and the general population in these growing urban areas.

Notes:

Part Five: The Challenge of Diaspora Ministry

Video Session 7

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you have a large population of people originally from another country currently living in your region?

The Purpose: To provide an overview of the impact of Diaspora ministry on the Great Commission.

Terms:

Diaspora ministry: Reaching people who have left their home countries and now are residing in other parts of the world.

TEACHER: Ask students to consider how this challenge is related to the previous challenge.

🔑 **Key One:** Mission Field on Our Doorstep

- Christians have a strategic opportunity to reach individuals who may not have been easily reached due to restrictions in their home country.

Example: In Malaysia, some Chinese churches are reaching out to the Muslim people of Bangladesh who work there as industrial workers. Sharing the Gospel with a Muslim in Malaysia is illegal; you could be arrested or expelled from the country. And, sending a missionary to Bangladesh, which is also a Muslim country, was not possible. However, it is legal to share the Gospel with a Bangladesh Muslim in Malaysia.

TEACHER: Use narrative below as an example of Diaspora Ministry.

Several years ago I was in Germany in the city of Hamburg in the northern part of Germany. I lived with a German couple, and the first evening that we were together they shared their burden for the Japanese. Actually, for a number of years they had sought to apply to a variety of mission organizations to go to Japan, but each application, for a variety of reasons, was turned down. They were very, very discouraged.

One day, in the morning, they were looking at the local paper and suddenly realized that there were literally several thousands of Japanese right there in Hamburg, the third largest harbor port city in all of Europe. Suddenly their eyes and their hearts were opened.

God was calling them to the Japanese, but not the Japanese in Japan. Rather He was calling them to the Japanese right there in Hamburg, Germany. So, they began to befriend the Japanese. They started teaching them classes on German culture and on learning German. Through those friendships they shared the Gospel of Jesus Christ. They slowly saw a Bible study come into formation that grew to the point of being able to start a church, and even being able to invite a Japanese pastor from Japan.

Today in Hamburg, there is a Japanese church that has well over two hundred members. You would probably have a difficult time finding a Japanese church in Japan with so many people.

I'll never forget what this couple said to me that evening. They said, "Do you know that it is actually easier to win a Japanese to Christ outside of Japan than it is to win a Japanese to Christ inside of Japan?" —J. Hudson Taylor IV

- Consider: How can we effectively reach a particular people group living outside of their home country?

Key Two: Shift in Vision

- Remember: Globalization and local outreach are becoming interlinked.
- Pray for a "glocal" vision (global + local) to reach nationalities and ethnic groups God has brought to your doorstep.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What opportunities do you see among different people groups in your own local context?

How are you currently responding?

How would you like to respond?

Notes:

Part Six: The Challenge of Postmodernity

Video Session 8

People have their own religion and believe that, in a sense, their own religion has a degree of divine revelation to it. —J. Hudson Taylor IV (giving an example of anti-Christian postmodern thought).

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you sense people thinking differently about truth and religion than they used to? What changes have you noticed in your society?

The Purpose: To provide an overview of the impact of postmodernity on the Great Commission.

TEACHER: Point out to students that this challenge is more philosophical in nature. Check for understanding of the term “postmodernity.” Tell students that the definition will become clearer as they read below.

🔑 **Key One:** Dynamics of Postmodernity

- Truth is relative.
 - Absolute truth is not recognized.
 - People have no right to superimpose their ideas of truth on each other.
 - “A Truth” is acceptable, but not “The Truth.”
- Faith is personal.
 - Faith is not something we should take into the classroom or the office.
 - Keep faith between you and your God.

- Religion is private.
 - Religion is not discussed in a public forum.
- Salvation is consumer-focused.
 - People look for a religion that can satisfy their needs and wants.
- Salvation is earned.
 - Gain salvation through merit or good works.

TEACHER: Ask students to consider how the dynamics described above would affect evangelism.

🔑 **Key Two: Attack on Evangelism**

- Postmodernity has attacked world missions in unprecedented ways.
 - Missionaries accused of having no right to talk to people of other religions about Jesus Christ.
- Modern view:
 - People have their own religion and therefore their own degree of divine revelation.
 - “All roads lead to Rome” mentality.

TEACHER: If students are unfamiliar with this phrase, explain that it suggests that no matter what a person believes, they will find their own personal truth, and in their own personal idea of heaven.

- It doesn't make any difference what people believe, as long as they believe it sincerely. Meaning: right and wrong are not measured with truth, but sincerity.
- The Church has been increasingly aware of the challenge of postmodernity to world evangelism.

🔑 **Key Three:** The Church's Response

- We are called to take the Gospel to the ends of earth.
- Truth is not relative; truth is absolute.
- Jesus is THE way.
 - “Jesus said to him, “I am the way, the truth, and the life. No one comes to the Father except through Me.” (John 14:6)
 - “Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved.” (Acts 4:12, NIV)
- Emphasize three important aspects of Christianity:
 - Uniqueness of Jesus Christ
 - Supremacy of Jesus Christ
 - Sufficiency of Jesus Christ

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How have you encountered postmodernity in your own context?
How have you responded to this type of thinking?
How do you think your church/ministry should respond?

Notes:

Part Seven: The Challenge of Holistic Ministry

Video Session 9

The Gospel of Jesus Christ is not only a gospel that saves souls, but also it is a gospel that transforms lives. —J. Hudson Taylor IV

TEACHER: Encourage students to consider the statement above when thinking about how to define holistic ministry. Ask, “Are you familiar with the term ‘holistic ministry?’” Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you think that most churches are effective in helping people to transform their lives?

The Purpose: To provide an overview of the impact of holistic ministry on the Great Commission.

🔑 **Key One:** The Gospel That Changes Lives

- Biblical example: The Samaritan Woman in John 4
 - Jesus, on His way to Galilee, stopped by Samaria and had a conversation with the Samaritan woman at the well.
 - Jesus was able to communicate His message to the woman using her own context saying, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst.” (verse 14)
 - At the conclusion of that dialogue the woman went back into the city and invited the people to come back and see Jesus.
 - Before the woman went into the city, she left her water bucket by the well. What did that water bucket mean to that woman?

TEACHER: If time allows, ask the students to consider what the bucket meant to the Samaritan woman.

- Remember: The woman went to draw water in the middle of the day, which is the hottest part of the day. Why? She was likely ostracized by her neighbors. Why was she ostracized? Her lifestyle was the issue. She was not just married once, but five times, and was living with a person that she wasn’t married to at all.

- The water bucket symbolized all of the woman's past failures and past disappointments. It symbolized all of the pain and suffering, heartache, and guilt that came from each of those broken marriages.
 - Jesus not only saved her soul, but the power of the Gospel transformed her life and enabled her to leave her water bucket at Jesus' feet.
- We are not merely concerned with seeing souls saved. We want to see lives changed.
- The desire to see lives transformed will affect how we reach out to people and how we share the Gospel.
- Consider: How can we be more effective in holistic ministry?

🔑 **Key Two: Ministries for Changed Lives**

- Recovery Ministries
 - Reach out to people addicted to drugs, alcohol, pornography.
 - People experience the power of God and the deliverance that unshackles them.
- Mercy Ministries
 - Reach out to the poor, marginalized, and other people in desperate need.
- Justice Ministries
 - Seek to free and to protect those whose rights are being violated
 - Note: The church has traditionally been silent on the issue of human trafficking. Needs much more focus.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How would you want to be used in holistic ministry?

How do you want to see your church approach holistic ministry?

Notes:

Part Eight: The Challenge of Long-Term Missions

Video Session 10

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you think makes a long-term mission trip effective? What do you think makes a short-term mission trip effective?

The Purpose: To describe the role of short-term missions in supporting long-term missions, and the impact of long-term missions on the Great Commission.

TEACHER: Review. Remind students that the convenience of travel has made short-term mission trips much more popular. Tell students that before considering long-term missions, you will talk about the role of short-term missions in the longer-term picture.

Key One: The Role of Short-Term Missions

TEACHER: Students will fill “million” in the blank as you read below.

Knowledge for Insight: In America, 3-4 _____ people are involved in short-term missions every year.

- Short-term missions have a strategic impact on the mission field and a strategic impact with the individual. (Many missionaries refer back to the effect short-term missions had on their eventual pursuit of long-term missions.)
- Important: Think about short-term missions from a long-term perspective.
 - Think of it as “nonresidential long-term missions.”
 - *Do not* consider it spiritual tourism with the goal of traveling the world.

- Aim to return back to the same place over and over again.
- Consider: Are we helping or hurting the mission field and the missionaries?
- Goal: Learn the needs of the people and meet them.
- Evaluate progress based on needs.
 - Consider: How has our teaching really affected the local people? How have the supplies and materials really benefited them?

Key Two: Long-Term Missions and the Great Commission

- The church needs a renewed emphasis on long-term missions.
- Commitment: Many mission fields require Christians who are willing to go and live among the people. This means learn the language, culture, and worldview of the people.
- Strategy: Many people groups (including the Muslim world) require long-term mission contact and cannot be reached with short-term missions.

TEACHER: Ask students if they have ever heard this quote before (it's a well-known phrase in the USA), "There are many places in the world where people don't care how much we know until they know how much we care." —John C. Maxwell

- Missionaries will need to build enough trust and friendship to share the Gospel

TEACHER: Students fill "disciples" in the blank as you read below.

Knowledge for Insight: Jesus did not call upon us to take the Gospel and make believers out of everybody, but rather to make _____ out of everybody.

- Church planting requires long-term commitment and a commitment to discipleship.
- Consider: How can we gain a better perspective between the role of short-term missions and the need for long-term missions?

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How do you believe God wants to use you (or is already using you) to support missions work?

Notes:

Part Nine: The Challenge of Cross-Cultural Missions

Video Session 11

TEACHER: Begin with this narrative in which J. Hudson Taylor IV talks about his great-great-grandfather, or use another example of a cross-cultural interaction from your own experience.

When Hudson Taylor first went to China in the middle of the nineteenth century, he went very much still wearing his Western garb, his Western clothes. After he arrived in China he had a very interesting experience. He was sharing the Gospel with some Chinese and he noticed a Chinese man looking at him very inquisitively, wondering why he had two buttons on the back of the jacket that he was wearing, right in the small of his back. After he had shared the Gospel, this Chinese man asked him, “Teacher Taylor, could you please tell me what those two buttons are doing in the back of your coat?”

Of course Hudson Taylor didn't know how to respond because he really wasn't even sure why he had those two buttons. It's sort of similar to a suit that we wear today where we have three or four buttons on the sleeve, and no one is really quite sure why we have those buttons. But that experience for Hudson Taylor was a catalyst for helping him think through the importance of cultural identification when we're engaged in cross-cultural missions. —J. Hudson Taylor IV

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Think about a time you have immersed yourself in another culture. What was the most challenging? The least challenging?

The Purpose: To provide an overview of the main principles of cross-cultural missions.

🔑 **Key:** Cultural Identification

TEACHER: If time allows, read entire passage of 1 Corinthians 9:19-23.

“I have become all things to all people so that by all possible means I might save some. I do all this for the sake of the Gospel, that I may share in its blessings.” (1 Corinthians 22b, 23)

- Seek in all ways possible to identify with the people that you are serving.
- Earn trust, gain confidence.
- Put aside your own culture and some practices.
- Consider: On the mission field, how can we better identify with different cultures we are serving amongst?

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How is God calling you to engage with other cultures (locally or on the mission field)?
How would you like to see your church involved in cross-cultural missions?

Notes:

Part Ten: Challenge of Raising Up Indigenous Churches

Video Session 12

I remember John Stott once made this observation. He said, “In many parts of the world while Christianity might be a mile wide, it is only three inches deep.”

— J. Hudson Taylor IV

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What do you think causes shallow Christianity in churches today?

The Purpose: To identify important factors in planting indigenous churches.

🔑 **Key One:** The Right Objectives

- Support people in becoming followers of Christ, not just converts.
 - Bible translation to their native language
 - Discipleship training material
- Support the local culture in the church.
 - For example: God has not called us to take a Western church and plant it in China, or to take a Korean church and plant it in Africa, etc.

🔑 **Key Two:** Characteristics of an Indigenous Church

TEACHER: Tell students these are critical challenges in planting indigenous churches.

- Self-supporting
 - Local believers give toward maintenance of ongoing ministry and don't have ongoing dependency on money from the outside.
- Self-governing
 - Missionaries need to be careful that their presence does not squelch local leadership.
 - Leadership training to help local Christians to become leaders
- Self-propagating
 - Trained and equipped on how to share the Gospel with those around them
- Self-theologizing
 - Be able to think through how to interpret Scripture

- Not thinking from Western theological perspective but rather from an indigenous theological perspective
- Self-missionizing
 - Great commission entrusted to them
 - Take the Gospel outward
 - Involved in cross-cultural missions

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How do you believe God wants to use you (or is already using you) to support healthy church plants?

Notes:

Part Eleven: Challenge of Going from Missionary Field to a Missionary Force

Video Session 13

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you know how your nation or region first received the Gospel?

The Purpose: To describe the paradigm shift in the majority world as it relates to missions.

Terms:

Majority World: The three major geographical areas in the world today: the Latin American world, the African world, and the Asian world.

Missionary Force: A church or organization of churches that sends out missionaries.

🔑 **Key One:** The Role of the Majority World in Missions

- There has been tremendous growth in the number of Christians in the majority world.
- Areas that were originally mission fields have now matured enough to send out their own missionaries.
- The task of missions today no longer rests only in the hands of the Western church.

TEACHER: Students will fill “West” in the blank as you read below.

Knowledge for Insight: In 1910, a large mission conference was held in Edinburgh, Scotland. The slogan of the conference was “Evangelization of the World in This Generation.” There was another slogan that came out of the conference, “The _____ to the Rest.”

TEACHER: Explain to students that the Western Church wanted to evangelize the world and this paradigm has shifted today. Ask students if they have identified a shift.

🔑 **Key Two:** The Paradigm Shift in Missions

- See that God has provided a strategic opportunity for regions of the world to move from just merely a mission field to a mission force.
- Aim to send out missionaries cross-culturally to people beyond your own people group.
- Majority world: Accept the challenge to take the Gospel to the same population who initially brought it your nation.
 - Up until a hundred years ago, Western missionaries were bringing the Gospel to China. Now, Christianity is on the decline in Western areas (North America and Europe).

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Does this challenge your thinking about missions? How so?

Notes:

Part Twelve: What Can We Do?

Video Session 14

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Have you gained understanding about global missions during this course?

The Purpose: To review the challenges in global missions and to consider how to move forward in the Great Commission.

TEACHER: If time allows, ask students to list all ten challenges without referencing the previous sections.

Key One: Considering the Challenges

- Reaching the Unreached
- Creative Access Ministry
- Urbanization
- Diaspora Ministry
- Postmodernity
- Holistic Ministry
- Long-Term Missions

- Cross-Cultural Ministry
- Planting Indigenous Churches
- Going from Missionary Field to Missionary Force

TEACHER: Ask students which challenge inspired them the most.

Key Two: Moving Forward

- Attempting all ten challenges is not a reasonable expectation.
- Consider which challenges God is calling you to tackle.

Wisdom: While we can't do everything, we must do something.

TEACHER: Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Write down thoughts about how you will respond to what you have studied in this course. Also ask God to highlight the areas He wants you to give your attention to in this season.

Notes:

Lord, help us to be obedient to the Great Commission in making disciples of all nations.

In Conclusion:

What are the three most valuable insights you gained from this course?

1.

2.

3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part One: imperatives, sixty

Part Two: 7 billion

Part Eight: million, disciples

Part Eleven: West

ESSENTIALS OF NETWORKING

James O. Davis

Dr. James O. Davis is the cofounder of Billion Soul Network and the founder of Cutting Edge International. Over the last decade, Dr. Davis has been considered to be the leading networker in the Global Church, with more than two thousand Christian organizations and 475,000 churches working together through Billion Soul to plant 5 million new churches for a 1 billion soul harvest.

Course Summary

Developed from a video teaching by James O. Davis, this course identifies the essential principles for developing a network, using biblical passages as foundations for these principles. In doing this, we will also explore obstacles to networking and how to overcome them.

Course Content

This course was developed from a video course from the Global Church Learning Center (www.globalchurchlearningcenter.com). The core of the content contained in this course originates from the original videos. As much as possible, the instructor's voice, passion, and flow of thought are maintained. Any differences are intended to be for the benefit of those taking the course in the Global HUB environment, or other training-related setting.

Course Features

Guiding Passage:

In Him we have redemption through His blood, the forgiveness of sins, in accordance with the riches of God's grace that He lavished on us. With all wisdom and understanding, He made known to us the mystery of His will according to His good pleasure, which He purposed in Christ, to be put into effect when the times reach their fulfillment—to bring unity to all things in heaven and on earth under Christ. (Ephesians 1:7-10, NIV)

This passage refers to the heart of the Global Church Learning Center, and the Global HUBS of Christianity: the work of salvation by His grace, the pursuit of His will and good pleasure, and the resulting unity of all things under Christ Jesus.

In this passage we can identify powerful terminology for the basis of the main features of this course: "Wisdom," "Understanding," "Known" (Knowledge for Insight), "Purpose," and "Effect." These terms are most fitting for the training of global leaders to expand the Kingdom across all denominations, borders, cultures, and languages.

Parts: Unless otherwise noted, these are numbered to correspond with the original video sessions on the Global Church Learning Center website.

Activator: Engage and focus your thinking before instruction. Often accompanied by a quote from the original instructor or bible verse.

The Purpose: Communicates the intent of the instruction in the “Part,” and whenever possible, the objectives of the original video instructor.

Terms: Provides understanding for a term that is specific to the topic, and therefore may not be easily understood, or is used in a unique way during the course.

Keys for Understanding: The main organizing principle for the course content. The Keys may be represented by one word, a phrase, or a useful generalization. (See as “Key” “Key One,” “Key Two,” etc. in the course).

Narrative: Printed in *italics*, these are examples or stories from original instructor. As much as possible, the original wording has been maintained, and has not been significantly edited for syntax (word order) or word choice, to maintain the voice of the original instructor. If significant editing has occurred, they are marked [Edited Version].

Knowledge for Insight: Explanations, helpful facts, and conclusions based on the original instructor’s vast ministry experience.

Wisdom: Spiritual wisdom passed on from the original instructor.

Effect (Outcome): Promotes thought about the potential effect of the ideas presented when applied in real life. Occasionally it includes a prayer.

Review: Connects main ideas from the previous section, or the entire course.

In Conclusion: Provides a space for identifying valuable insights, reflecting, and writing questions that have emerged as a result of the course.

*Not all of the features are present in every course.

Part One: Introduction

Seems like it was yesterday. In October 2002, key leaders had gathered together to celebrate Dr. Bill Bright's eightieth birthday. Key leaders had come literally from all over the world. We were talking about networking, training, and synergizing.

Dr. Adrian Rogers, who has now also gone to be with the Lord, was teaching on the elements of a healthy church. He was teaching on networking. So while I was listening with all I could to Dr. Rogers, something he said really intrigued me. And it has caught me in the midst of excitement until this very day.

"A net is a lot of little nothings tied together." I never forgot the statement. He said, "What can you catch with a little nothing? Not very much. But what can you catch when they are all tied together is something quite significant." —James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What key words come to mind when you think about networking?

The Purpose: To introduce the content of the course and present the value of networking.

🔑 **Key One:** What Does a Networker Do?

- A networker learns how to tie knots.
- A networker knows how to work.
- A networker stays focused on the Great Commission.
- A networker gets people together who normally would not get together in order to achieve something they could never do as individuals.

🔑 **Key Two:** Why Don't We Want to Network?

- Luke 5: 4-7 gives insight on this issue:

TEACHER: Tell students to notice what Simon (Peter) did after he got his catch.

Answer: he signaled others to come.

When He had stopped speaking, He said to Simon, “Launch out into the deep and let down your nets for a catch.”

But Simon answered and said to Him, “Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.” And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

Note: Peter called others over for his catch. That meant some of his catch was going to end up in another man’s boat, and another man’s house, and another man’s family. Peter could be trusted with that size harvest, knowing that he was willing to share it with others.

- Fear: Losing members and their money to another church.
- Truth: Regardless of our fears, we must all measure our lives by the Great Commission and the judgment seat of Christ; we must give account for our days.

I submit to you that this is one of the greatest journeys that you and I could ever take in this lifetime: helping to get the right people together in order to finish what is in God’s heart.

We all have a part in God’s heart. We all have a role in God’s goal. Our role is to finish the Great Commission and we’ve got to be about the Lord’s business.

—James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Honestly examine your heart: Are you willing to share the harvest with other leaders? Write down any fears, concerns, and questions about networking below. (If they are not answered by the end of the course, be sure to seek out a teacher who can help you to find the answers.)

Notes:

Part Two: Establish Your Cause

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you think most pastors have a clear sense of their cause?

The Purpose: To explore the validity and value of establishing your cause in ministry.

🔑 **Key One:** The Greatest Cause

- Consider: If we network people and help the body of Christ get to know one another, what would we be able to achieve in our lifetimes?

What purpose is common to all of us?

This passage gives us insight:

TEACHER: Encourage students to read the entire chapter 24 of Genesis in their free time.

Now Abraham was old, well advanced in age; and the Lord had blessed Abraham in all things. So Abraham said to the oldest servant of his house, who ruled over all that he had, "Please, put your hand under my thigh, and I will make you swear by the Lord, the God of heaven and the God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my family, and take a wife for my son Isaac." (Genesis 24:1-4)

Answer: Just as Abraham wanted a bride for his son, we are here to prepare a Bride for the Bridegroom.

Example of an established cause: Why is the Billion Soul Network here? To help double the size of the church. Why? To get ahead of population growth so that we can finish the Great Commission in this century.

🔑 **Key Two:** Your Cause

- Establishing a cause answers questions.
- Establishing a cause motivates people.

- A great vision will attract great people.
- You will attract who you are, not what you want.
- Establishing a cause gives you a specific purpose that is unique to you and your ministry.
- Write your cause in clear language.

Establish your cause. Get it down really clearly. Write it down on paper, fifteen words or less, and you will find great clarity in your life. —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Are you establishing a network in your village? In your town? In your city? In your nation?

Write down key words that come to mind when you think about the cause God has given you.

Notes:

Part Three: Examine Our Conditions

Just because there are obstacles does not mean there are not opportunities. Just because you have problems doesn't mean there are no solutions. In fact, we're talking about one of the greatest problems in the history of the world. The population is exploding; 80,000 babies were born last night in India.... Not too far down the road they are going to come to the age of accountability. —James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Have you found it challenging to make your visions into reality? What are some obstacles you have encountered?

The Purpose: To discuss the importance of examining conditions and identify practical steps involved in turning visions into goals based on those conditions.

🔑 Key One: Eliezer's Conditions

TEACHER: Review with students the task given to Eliezer.

- In Genesis 24, Eliezer dealt with unique conditions: traveling to a land he had never been to; attempting a mission no one else had ever done before; and taking an oath to Abraham that he would complete his mission.
 - *Eliezer was traveling to a land he had never been to. As with us today, the world is changing rapidly, especially in the last ten to fifteen years. A principle for networking: Old maps will not work in a new land.*
 - *Eliezer was going to accomplish a mission no one else had ever done before. As with us today, the Great Commission has never been done before; it has never been finished. The vision is for every tongue, tribe, and nation to stand before the Throne of God.*
 - *Eliezer had to get started in order to get where he needed to go. As with us today, we need to get started and focus on tackling one task at a time, yet have a God-sized vision.*

🔑 Key Two: Knowing Where You Are

- Find out where you are:
 - Relationally
 - Politically
 - Geographically
 - Financially
 - Positionally
 - In your development
 - Spiritually

TEACHER: Use the narrative below (not in student book) or another example appropriate for your context.

(If you were going to take a flight to visit me, the first question I would ask you when you got off the plane is, “Where are you?” If you couldn’t tell me where you are, then it would be very hard for me to get you from where you are to where I am.)

- Take the time to assess, “Where am I on the journey that the Lord has for me?”
- Utilize G.O.A.L.S.
 - G – Gather the facts; do homework; ask a lot of questions; talk to several people; get the information that you need.
 - O – Organize a plan.
 - A – Act on the plan.
 - Do the best you can in your planning, but don’t try to make it perfect. The world is changing rapidly and plans will change. Don’t get stuck in plan mode—get started.

Wisdom: You can’t organize what you don’t have. You can’t teach what you don’t know. You can’t lead others to a place where you have not been.

- L – Look back, review, and assess. What was a good idea? What was a bad idea? Should you repeat the plan?
- S – Set new goals. Set a target: Turn a vision into a measurable goal by assigning a date on a calendar. Assess whether you are ahead of schedule or behind schedule.

Important: Build in buffer time for unplanned interruptions or new developments. Building in transition time protects you against frustration or discouragement.

Cast your vision to the stars and it will land on the moon. Cast your vision at the trees and it will hit the ground. Cast vision with an arch, knowing that it takes time for the pieces to come together. —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Where are you on the journey the Lord has for you?

Relationally
Politically
Geographically
Financially
Positionally
In your development
Spiritually

Write down the vision heaviest on your heart. Commit to turning it into a goal as the Lord leads.

Notes:

Part Four: Embrace Our Commission

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you think most Christians in your context feel a personal responsibility for participating in the Great Commission?

The Purpose: To highlight the importance of embracing your role in the Great Commission.

 **Key:** Ownership

- Embrace ownership of the Great Commission – Realize that *you* are essential to the cause.
- Don't: deflect the responsibility of sharing the Gospel or resort to excuses.
 - Don't quit because you haven't been successful yet.
 - Consider whether you are relying on methods that lack true attraction to the Gospel.

A number of years ago, I was sitting in Dr. Bill Bright's condominium in Orlando, Florida. He was equipping me and he was teaching me....

He said, "James, can I ask you a few questions?" I said, "Well of course you can." He said, "What is the greatest privilege in your life?" And I said, "That's easy. The greatest privilege in my life is knowing Jesus Christ is my personal savior." He said, "You've answered correctly."

Then Dr. Bright asked me another question. He said, "What do you consider to be the second greatest privilege in your life?"

(Have you ever been asked a question for which you didn't know the answer and you tried to spiritualize it? Try to cover it up because you didn't want to show your ignorance? Well, that's what I did on that occasion, I must admit.)

I'm not proud of it, but this is what I said to him. "Let me go home and pray about that." I didn't know the answer. I know the answer now, but I didn't know the answer then.

He said, "James, you don't need to pray about it. You've already said the greatest privilege in life is knowing Jesus. The second greatest privilege in life, James, is leading somebody to the Great Privilege."

Then Dr. Bright said, "I have a third question." And I noticed that each question was getting a little harder.

He asked, "Is your life a reflection of the two great privileges in life, knowing Jesus Christ and leading others to Him? If it's not, you need to readjust who you are and what you are about."

Then he said, in essence, "For over fifty years I've been a bond slave of Jesus Christ. If it did not help me to fulfill the Great Commission, I did not write it; I did not speak it; I did not spend it; I did not do it, lest I was wasting my life on trivial matters." —James O. Davis

- Two main unchangeable principles: Your greatest privilege in life is knowing Jesus Christ. Your second greatest privilege is sharing Jesus Christ with others.

Wisdom: Our mission is not about egos and logos. It's about finishing the Great Commission.

- Biblical examples:

In Genesis 24, Eliezer took ownership of the mission given to him by Abraham.

The early church responded to the command, “Go.” They took ownership and went out and did what the Lord asked them to do.

- Taking ownership of the Great Commission brings:
 - Clarity
 - Compelling and convincing vision that attracts others

Life is just too short to be wrapped up in trivial matters. So let's embrace our commission and work together to finish the Great Commission. —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

How will you respond to the call to take ownership?

How are you willing to let God use you in His Great Commission?

Notes:

Part Five: Engage Our Creativity

I believe any networker has to engage his or her creativity. I believe that engaging creativity is a key piece because we're dealing with relationships. We're not dealing with hardware or software, but people-ware. People come in different sizes and they have different worldviews. —James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Who do you know that uses real creativity in ministry? Are the leaders around you creative? Do you think you are very creative?

The Purpose: To identify the factors involved in engaging your creativity in networking.

🔑 **Key One: The Way People Think**

- People all over the world, regardless of culture, will think in some similar ways: One side of the brain deals with principles (words), and the other side of the brain deals with perception (images).
- Understanding the way people think helps to connect with people.

Suggested resource (book): Gutenberg to Google by James O. Davis, which addresses the laws of communication.

🔑 **Key Two: Our Definition of Creativity**

- Creativity in the context of networking is not:
 - Fantasy
 - Irrelevant ideas
 - Wishful thinking
- Creativity in the context of networking is:
 - Imagination
 - Looking at the needs of the world
 - Relevant for today's world

🔑 **Key Three: How to Engage Your Creativity in Networking**

- Important note: Bringing attention to Jesus should take priority over building bridges to people; He is the greatest magnetic force.

“And I, if I am lifted up from the earth, will draw all peoples to Myself.”
(John 12:32)

- The Lord will put people in your life at the right time.
- The Lord will put thoughts in your life at the right time.

- Become a student of:
 - How people think
 - Where the Lord is taking the body of Christ
 - How to connect people
- Find out what God is doing by finding out what He is raising up.

I believe that the Lord raised up every major denomination and fellowship in the world. Not only do I believe the Lord did that, I believe that the Lord sent people out of these organizations all over the world. I believe the Holy Spirit, by divine design, has sent people out all over the world. Now He desires to connect them.
 —James O. Davis

- Rest assured, if you have an idea inspired by God, He is also putting it in the hearts of other people.
- Remember: Your creativity in networking comes from your God-given ability to think, reason, and connect with people to create something that you could never achieve alone.
- Ask God to help you to get larger and larger in your thinking processes in the days ahead

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What creative ideas has God placed in your spirit that seem too big for you alone?

Notes:

Part Six: Explore Our Core

Every great organization has core values—principles that they operate on, principles that they do not compromise. I believe that is also true in networking. I believe that there are some principles and some practices that really work. So if we're going to make our net work, we need to find out what really works. —James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What practices or attitudes might isolate a leader? What attitudes or practices might a leader engage in that would hinder networking?

The Purpose: To identify core principles for networking.

🔑 **Key One:** Move from Being a Competitor to Being a Collaborator

- Being a competitor will hinder you from networking for the Great Commission.

Consider this scenario:

A pastor moves into a city. His church is beginning to grow. His church is beginning to mature. Some of the people in the church say, "You know, Pastor, we think it's time for us to start a Christian school." The pastor agrees and begins to plan for the Christian School.

He and his team find a piece of land and they build a Christian school. They begin to enroll students and the school begins to flourish. But just down the street, less than five minutes away, is another Christian school. That school has been there for a while and is also successful.

What has the pastor done in that scenario? What should he have done?

TEACHER: Answer: The pastor, probably by accident, has become a competitor to the other Christian school down the street. Ask the students if they have any ideas about what the pastor could have done. Suggestion: He could have networked with an existing school and expanded both of their ministries.

- Take time to assess the ministries that already exist, their doctrinal position, and their level of success.

- Explore ways to network with ministries that you believe God has already raised up.
- Consider how to network to reach more people than your ministry could reach alone.
- Be realistic: A single church cannot accomplish alone what God has asked you to do in the Great Commission.

TEACHER: Point out that if the Great Commission is the goal, then collaborating is the fastest way to move toward your goal.

TEACHER: Students fill “multiply” in the blank as you read below.

Knowledge for Insight: Our New Testament model is for Christians to plant churches. Why? We are called to disciple. Why? So we can _____ so that everybody may hear the Gospel.

- Important: Collaborating does not mean compromising doctrine or giving up your uniqueness.

🔑 Key Two: Move from Criticism to Complimenting

- Being critical of other leaders will hinder you from networking for the Great Commission.

Consider this scenario:

Two or three pastors get together for lunch and they begin talking about another pastor from across town. They’ve never invited him to lunch. They’ve never spent much time with him. But as they eat, they’re talking about all the things they think he is doing wrong.

One pastor says to another, “He must be a liberal because his church is growing and our church is not growing. He must not be telling them about Jesus. If he told them about Jesus like we tell them about Jesus, he’d be having as many problems as we’re having. He probably doesn’t preach the Bible. He probably doesn’t even give an altar call.”

What is the result of their behavior? What could they be doing differently?

TEACHER: If time, ask students what they think the pastors should be doing. Suggestion: They could learn about him and think of him as a coworker rather than an enemy.

- Find ways to get to know and encourage the leaders in your community and city.
- Suggestion: Go visit other leaders in your area. Ask them for fifteen minutes of their time.

You will find that the Lord has put people everywhere for divine purpose. Just like He sent you, He sent them. You will find that together you are better, and you can achieve more in a community, and in the world. —James O. Davis

🔑 **Key Three: Move from Complaining to Connecting**

- Nobody is attracted to complaining.
- Negative people don't have large networks.
- Focus on promoting the Great Commission over your own organization or ambitions.
- A principle of connecting: Develop an interwoven network, not a linear one.

TEACHER: Give the example of a TV broadcast. While it does network you to an audience, you only have a linear network—focused on you. It is not collaborative in nature. The kind of networking we are discussing is an interwoven network. (Mention there is nothing wrong with a TV broadcast, but it does not fit the model here.)

🔑 **Key Four: Move from Centerness (Being Self-Centered) to the Center**

- Don't – Try to build a network on extreme theological stances and opinions that alienate other Christian groups.
- Do – Build networks with core doctrine: Scripture, who Jesus Christ is, and the role of the body of Christ.

TEACHER: The wisdom point below refers to the fact that some people will not be willing to forgo some of their extreme opinions and it will hinder their networks.

Wisdom: Everyone is redeemable, but not everyone is teachable.

- Develop a *circumference* in your life where you learn to connect people by their various strengths.

Nail down the nonnegotiables and build a foundation that is rock solid that will outlive your life. —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Which of the Keys is most significant to you in your ministry right now?
Which areas do you think you need to embrace? (Collaborating, complimenting, connecting, moving to the center.)

Notes:

Part Seven: Equip Our Circle

When I grew up I was taught a principle that I have come to understand was in need of a little fine tuning. I was taught, when I practiced my sports or did my homework, whatever it may have been, that “practice makes perfect.”

*I don’t think that is an accurate statement. I think it’s “the right practice that makes perfect.” It is important that we equip our circle (with the right practices).
—James O. Davis*

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Are you equipped with what you need for the Great Commission? How do you think a network of leaders could equip each other better than they could equip themselves?

The Purpose: To highlight the importance equipping the people God has connected in ministry.

🔑 Key One: The Circle

- Providence: When we get on God’s path, we get God’s Providence and we become connected with God’s people at the time that we need them.

In Genesis 24, When Eliezer got on the path to find a bride for Isaac, he received the Providence of God.

Knowledge for Insight: “Providence” comes from the Latin word “vida” (from which we get the English word “video”), which means “to see.” The “pro” added to the front of the word means “ahead of.” What is Providence? With God, it is the ability to see and orchestrate ahead of time.

- Important: A networker needs to sense the uniqueness of the people whom the Lord is bringing around him or her.
- Ask God who He has placed you in connection with (who He has placed in your circle) by His Providence.

🔑 **Key Two:** Being Reproductive

- Equipping the circle God has given you with right practices leads to a powerful and maturing network.

TEACHER: (In regards to their network) ask students if they have ever asked themselves, “Would I rather be productive or reproductive? Would I rather add or multiply?” after you read below.

A few years ago during the holidays, I was praying a simple prayer. I prayed, “Lord, make me productive next year.” And the Lord whispered to me and said, “Don’t ask me to make you productive again. Ask me to make you reproductive.”

Then He said this to me, “And don’t produce anything else anymore that is not worthy of reproduction.” That really captured my imagination. Because a lot of times, I [wrongly] felt that—if you’ve got activity, then you’ve got accomplishment. If you’ve got busyness, then you’ve got business.
—James O. Davis

- Move from addition to multiplication. Move from production to reproduction.

Illustration:

Imagine that you were asked to drain out all the water of the Pacific Ocean, which averages 13,000 to 15,000 feet deep.

Now your responsibility is to refill it. How would you do that?

One method would be to refill it one drop at a time. How many drops of water do you think it would take for you to refill the Pacific Ocean?

Another method would be to double each drop. With each drop you would double it again. On the eightieth drop of doubled water, you would have refilled the entire Pacific Ocean. On the eighty-first drop of doubled water, you would have two Pacific Oceans. On the eighty-second drop of doubled water, you would have four Pacific Oceans.

Which way would you choose?

🔑 **Key Three: Strengthening Your Circle**

- Your chain will be no stronger than its weakest link.
- Equipping your circle will protect it from breaking under pressure.
- Utilize meaningful resources to strengthen your circle:

Available through the Global Church Learning Center: The Seven Shifts

Wisdom: The more you equip the ones the Lord has put around you, the more productive and reproductive your life will be.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Have you ever asked God who He has placed around you?
In what areas could you move from being productive to being reproductive?

Pray and ask God to give you wisdom for equipping your circle so that all the “links” are strong.

Notes:

Part Eight: Encourage Our Confidence

We need to encourage our confidence. A networker, if he or she is not careful on his or her journey of building something that has never been built before, can get discouraged.
—James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What kinds of things attack a leader’s confidence in the vision God has given him or her? What kinds of things might discourage a leader from attempting to form a network?

The Purpose: To highlight the need for encouragement and identify ways to encourage confidence in God’s plan.

🔑 Key One: The Need for Encouragement

- A networker is susceptible to discouragement because they are going out into unknown territory.
- Naysayers will always doubt the call.

Example: “We can’t finish the Great Commission. It’s just too big. We just can’t finish in this century. It is just not possible.”

- The Truth: We have enough money, men and women, methods, and models. Motivation is all that we may lack.

TEACHER: Students fill “120,000” in the blank as you read below.

Knowledge for Insight: There are 1.3 billion Christians, and counting, with about _____ being added each day. There are close to six million churches in the world, and that number is expanding faster now than ever before.

The other day somebody walked up to me and asked, “Do you really think we can finish it [the Great Commission] in the twenty-first century?” My response was, “This is the only century I’ve got.” —James O. Davis

- In Genesis 24, Eliezer needed encouragement. “Perhaps the woman will not be willing to follow me to this land.” (Verse 5) The Lord used people and circumstances to encourage him.
- Networkers need to be encouraged— to be renewed in their spirits and renewed in their hearts.
 - Networking is work.
 - Networking means emotional investment in people.
 - Networking means always trying to read people and knowing you may not always read them correctly.

🔑 Key Two: Four Ways to Encourage

- The right promise
 - God’s promises are greater than any problems. There are no problems in Heaven, only plans for our lives.

In Genesis 24, Eliezer received a promise through Abraham. “The Lord will send His angel before you.” (Verse 7) Why? To help his path to be successful. God had already gone ahead of him.

 - God has gone ahead of you and made your path straight.
 - God has already begun whispering to other people about the same idea, and He wants to connect you with them.
 - Spend time in God’s promises.
 - Realize that if it is God mission, God will see to it that it’s fulfilled. It may not be easy, but will always be doable.
- The right people
 - Begin with an assessment: Make a list of the closest friends in your life. They will determine where you are headed and where you will be five years from now.
 - If you don’t like where your friends are taking you, then get on a different path.

- If you have friends who are driving you off the right course or distracting you, your success will be affected.

Wisdom: If you spend time with the right people, in the right places, you will become the right person.

- Be willing to make a “relationship exchange”: an exchange of relationships in the past for what God is giving you today.

Note: Don’t “burn bridges” with old relationships. But recognize their value, or lack of value, to the call on your life.

- Ask yourself, *Is this friendship a deposit or a withdrawal on my life? Am I depositing or withdrawing on the lives of others?*

If we spend more time with the people who make withdrawals than the people who make deposits, one day we’ll get up and we will be overdrawn. —James O. Davis

- The right process.
 - If the process is bad, the product will be bad.
 - If the process of our lives is complicated, it will wear us out.
 - Mass production (multiplication) is not done in the complexity, but in the simplicity.
 - Networkers learn how to simplify their lives; to pull the right people together and learn to share responsibility.
- The right profit.
 - Assess your bottom line (your outcomes): those will promote motivation in tough times.
 - Ask yourself: What is the bottom line if your net works? What will be achieved as a result of people synergizing together? Will your village be won to Christ? Will your city have an adequate witness of the Gospel? Will your world region have churches planted where they have never been planted before? Will our world hear the Gospel of Christ that they have never heard before?

- Remember: Sometimes the toughest times come right before the breakthrough. Don't quit prematurely.

The darker the night, the brighter the sunrise. Right before the sun comes up, it is darker than any other time. A lot of people stop too soon. I encourage you to have a clear bottom-line understanding.
—James O. Davis

🔑 Key Three: The Confidence of Joseph

- Joseph had great confidence in the plans of God for His people.

Joseph wanted his family to ensure his bones would make it to the Promised Land:

And Joseph said to his brethren, "I am dying; but God will surely visit you, and bring you out of this land to the land of which He swore to Abraham, to Isaac, and to Jacob." Then Joseph took an oath from the children of Israel, saying, "God will surely visit you, and you shall carry up my bones from here." So Joseph died, being one hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt. (Genesis 50:24-26)

- Joseph's great confidence in God's promise for the children of Israel pleased God.

"By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones."
(Hebrews 11:22)

TEACHER: Students fill "Joseph" in the blank as you read below.

Knowledge for Insight: More is said about _____ in the Book of Genesis than about Abraham, Isaac, and Jacob combined.

- Joseph persevered through tough times:
 - He was in the pit, the prison, and then the palace.
 - He was falsely accused, alienated, and rejected.

- Joseph believed that since God had spoken to Abraham, that the promise would be fulfilled.
 - Our lesson: We need to remember the *unbreakable promises* of God.
- Joseph was confident in the power of God to accomplish His promises; he was not concerned about who would become pharaoh or how strong the Egyptian empire would be.
 - Our lesson: We need to rely on the *unshakeable power* of God. Denominations, spiritual movements, and economic conditions will change, but God’s Kingdom will continue advancing.
- Joseph’s instructions were followed: his bones were carried out of Egypt over a century after his death.

So God led the people around by way of the wilderness of the Red Sea. And the children of Israel went up in orderly ranks out of the land of Egypt.

And Moses took the bones of Joseph with him, for he had placed the children of Israel under solemn oath, saying, “God will surely visit you, and you shall carry up my bones from here with you.” (Exodus 13:18, 19)

- Joseph’s faith was ultimately honored. (The book of Joshua tells us that Joseph’s bones reached their final resting place.)

The bones of Joseph, which the children of Israel had brought up out of Egypt, they buried at Shechem, in the plot of ground which Jacob had bought from the sons of Hamor the father of Shechem for one hundred pieces of silver, and which had become an inheritance of the children of Joseph. (Joshua 24:32)

- Our lesson: We need to rest in the *unmistakable peace* of God. God can even raise up a generation to accomplish His purposes. We, like Joseph, can rest in His faithfulness. We must stay faithful until the end.

I encourage you to stay in it, tie those relational knots, and don’t care who gets the credit. God will bless you in a way that you have never imagined in this life and in the life to come. —James O. Davis

Review: Ways to encourage our confidence:

1. _____
2. _____
3. _____
4. _____

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Based on the four areas above, what changes do you need to make in your life?
How would you compare your faith to Joseph's?
Which area do you need to grow in the most (remembering God's unbreakable promises, relying on His unshakable power, resting in His unmistakable peace)?

Notes:

Part Nine: Exemplify Our Commitment

Dr. Bill Bright used to share this with me. If I heard him say it one time, I heard him say it at least a hundred times. He said, "Small dreams never inflame the hearts of great people." —James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What qualities do you see in the lives of great people with great dreams?

The Purpose: To highlight the importance of living and leading by example.

🔑 **Key One:** Attracting Who You Are

- You attract who you are, not what you want.
- Assess the kind of people you are attracting.
 - Are they people of integrity?

- Are they positive or negative people?
- Are they people with big dreams?

TEACHER: Use narrative below (not in student book), to highlight the earlier quote by Dr. Bill Bright, “Small dreams never inflame the hearts of great people.”

(Imagine asking the richest man on the planet for five dollars to invest in a project. Would you do that? No! You would know that person would be way beyond thinking about five dollars. Their thoughts and interests would be much bigger.)

Wisdom: People cannot follow a commitment that is not modeled by their leader. To attract the right kind of people, you must first become the person God desires you to be.

🔑 **Key Two:** Leading By Example

How do we become the leaders God wants us to be?

Illustration: In the number 1,000,000,000: Which zero has the most value?

TEACHER: Answer: The last zero holds the most value.

- Model humility—be willing to serve in the last place.
- Trying to move ahead of others causes you to miss all of the value.

“But many that are first shall be last; and the last shall be first.” (Matthew 19:30)

“He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much.” (Luke 16:10)

“His lord said to him, ‘Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into the joy of your lord.’” (Matthew 25:23)

- Determine that you don’t care who gets the credit; only that God gets the glory.

TEACHER: Use the examples below of leaders who exemplify their commitment (not in student book) or another example from your own experience.

(Suliasi Kurulo in Suva, Fiji: Over twenty years ago the Lord told to him to start a church, which is now called the World Harvest Center. Today it is the strongest church in all of the South Pacific. Thousands and thousands attend every weekend. They have also planted over three thousand churches, primarily among the unreached people groups of the world. Suliasi Kurulo serves as part of his team, not just as a director.

Alex Mitola in Kampala, Uganda: In Central Africa, AIDS continues to accelerate, but not in Uganda. It's gone from over 30 percent down to 6.5 percent, primarily through the leadership of Dr. Mitola, who lives his life with an attitude of servitude.)

*Networkers need to have the kind of ability, skill set, and humility that says, "I want to pull the right people together." Humility is the doorway to teach-ability.
—James O. Davis*

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What examples are you demonstrating in your life right now?
How would the people around you describe your commitment?
How would you like it to change or grow?

Notes:

Part Ten: Making Our Messages Memorable

As we were beginning the [Billion Soul] Network, we really had to get our messaging down right. Just because it's longer doesn't mean it is better. Just because it's bigger doesn't mean it is better. We kept refining it and working on it, because we have to make our message memorable. —James O. Davis

TEACHER: Share with students that this section is just a brief overview. In the video teaching, the book, *Gutenberg to Google*, by James O. Davis, is suggested as a resource on the subject of communication.

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Think about the messages you are bombarded with in your culture. What makes them memorable?

The Purpose: To highlight important factors involved in memorable communication.

🔑 **Key One: The Need for Good Communication**

- Good communication skills are more essential in this digital age; people are constantly bombarded with information.

TEACHER: Students will fill “50,000 to 60,000” in blank as you read below.

Knowledge for Insight: People think an average of _____ thoughts per day.

- Communication skills are essential for building a network.
 - Cross-cultural communication
 - Communication through media

🔑 **Key Two: Evaluating Your Communication**

- Is it clear?
 - Listeners should be able to articulate your message back to you.
 - Interpreters should easily understand your message.
 - Humor should be cross-culturally transferable.

Note: Test humorous stories and jokes before using them.

- Elicit feedback before you communicate to a large group (don't assume your message is clear).
- Is it convincing?
 - Answering “Why?” convinces people to listen to your explanation of “How?”.

Example: The Billion Soul Network – *Why?* Do we exist? To double the size of Christianity. *Why* do that? To get in position to finish the Great Commission in this century.

- If people are convinced by your cause, they will be motivated to join your cause.
- Is it compelling?
 - A compelling message encourages people to participate in a mission beyond their natural abilities.

Example: The apostle Paul said, “but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead.” (Philippians 3:13) He was compelled, no matter what the consequence. And others were compelled with him.

We got it down to one simple sentence. It did not happen overnight. Everything we send out, whether it be an e-mail, whether it be a communication, whether it be a newsletter, you will see this line that says, “Five million churches for a one billion soul harvest.”

We say it over and over and over again. To the point now that people around the world in organizations are saying, “Let’s double our church in Australia.” “Let’s double the size of our church in North America.” “Let’s double our size in Africa.” Why? Because it causes people to say, “We can do it. There is a greater cause at stake here. Let’s finish the Great Commission in our lifetime. Let’s get the church in position that it can finish in the next generation.”

Let us evaluate our communication and become masterful communicators. —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

Do you consider yourself a clear communicator? Why or why not?
Write down some areas you would like to improve.

Notes:

Part Eleven: Enlist Our Comrades

We've got to get over timidity and fear and invite people. Do what Jesus did. Invite people to become followers of Him, of something bigger than themselves.

—James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: Do you think most leaders are comfortable enlisting help from others?

The Purpose: To highlight the need for leaders to enlist each other in the Great Commission.

Key: The Need to Enlist

- You can accomplish very little without help from others, but with help you can achieve great things.

Illustrations:

Snowflakes: In North America it snows in the wintertime. However, you will never see a report on a single snowflake on the evening news, “By the way, tonight we spotted one flake falling in New York.” No one records that one flake, because it’s not newsworthy.

When a trillion snowflakes fall, they can say and do something that one flake can’t. They can say, “School is out tomorrow.” They can say, “No planes take off today.”

TEACHER: Point out that we are just like individual snowflakes who can’t achieve much by ourselves but together can achieve something newsworthy.

Sand: How many grains of sand do you think there are on just one beach? They are countless. Have you ever watched what happens when a group of children get together and begin to shape those grains of sand into a sandcastle? One grain of sand could not build a castle. But if they get enough grains of sand together, they can make a masterpiece.

TEACHER: Point out that there are 1.3 billion Christians on the planet. Ask students to think about what we could do if we would unite together for the sake of the Gospel.

- In Genesis 24, Eliezer needed people to help him on his journey—taking care of the camels, the marriage proposal, and safely returning with Isaac’s bride.

- You must invite people to join you in your journey:
 - Socially – Learn about their lives; go to visit them.
 - Systematically – Develop a plan.
 - Spiritually – Ask for a sense that the Lord is leading you to invite someone to participate.

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

What could you accomplish if you had more help?
Who might you enlist to help you in your vision?

Notes:

Part Twelve: Enforce Our Character

Moral earthquakes are the result of secret faults in one's life. Once pressure is applied, the life can disintegrate and fall apart. It is important that we enforce our character.
—James O. Davis

TEACHER: Ask activator question(s). If appropriate, allow 3-5 answers to be shared.

Activator: What disciplines do you think are lacking in the church today?

The Purpose: To identify ways to enforce character through disciplines using the Eliezer's assignment in Genesis 24.

Key One: Discipline Your Desires

- In Genesis 24, Eliezer took time to fast and pray on his journey to find a bride for Isaac.

TEACHER: Point out that many people only fast and pray to get out of a bad situation or in times of crisis.

- Fasting and prayer should be a regular discipline to stay focused on the right things

🔑 **Key Two: Discipline Your Decisions**

- Eliezer gave Rebecca an assignment before he decided she was the right bride for Isaac. Her faithfulness in the assignment indicated she would be faithful in greater issues of life (relocation and marriage).

“Now let it be that the young woman to whom I say, ‘Please let down your pitcher that I may drink,’ and she says, ‘Drink, and I will also give your camels a drink’—let her be the one You have appointed for Your servant Isaac. And by this I will know that You have shown kindness to my master.” (Genesis 24: 14)

TEACHER: Point out to students that taking care of the camels would have required hours.

I hear people say sometimes, “Well, the reason I don’t surrender my whole life to Jesus Christ is because if I really surrendered my all to Him, He may call me to some distant land.” If you can’t find the time to share the Gospel with your neighbor, you don’t have to worry about distant lands, He’s not going to call you there.... You’re not up to the task. —James O. Davis

- Giving people assignments before you make decisions will allow you to see if they will be faithful in the small things. If they fail in the small assignments, don’t give them important assignments

🔑 **Key Three: Discipline Your Direction**

- Eliezer stayed focused on the Master’s plan

But her brother and her mother said, “Let the young woman stay with us a few days, at least ten; after that she may go.” And he said to them, “Do not hinder me, since the Lord has prospered my way; send me away so that I may go to my master.” (Genesis 24:55, 56)

- Eliezer’s discipline in his direction resulted in a marriage that would produce the nation of Israel, eventually connected to the Messiah Himself.
- Your discipline is important to God and may result in great things for the Kingdom.

Dr. Bill Bright...within a few weeks of his graduation for eternity:

We were having a conference call; leaders were on the call and we were praying for him and for others.

One of the key leaders said to Dr. Bright, "Hey, I heard that you got a phone call from the President of the United States of America this morning. That's a pretty big deal." Dr. Bright said, "Well, I told Mr. President that I didn't understand how he had time to call me. He had so many things going on in the world."

He said to all of us on the phone, "Gentlemen, when I began this year, I had eighty-one projects that I needed to get done, and fifteen of those eighty-one projects were books. I'm thankful to be able to tell you that I got all the books done; I got all the projects done. Now I'm just getting ready. I'm preparing my life...." When you're getting ready to meet the King of the Universe, getting a phone call from the President is just not that big of a deal." —James O. Davis

TEACHER: Review main points. Allow time for students to complete the section below and take note of their thoughts. Encourage discussion.

Effect:

In what area would you like to practice more discipline?
What steps could you take to become more disciplined?

Notes:

Conclusion

TEACHER: Tell students that you will conclude this course with a special message and invitation from James O. Davis.

What a journey we've been on! It's hard to believe how much ground we've covered. We began with Peter fishing. That is where I want to end because it is a pregnant story.

It is a story for our time. I don't know of any organization that is not praying for harvest. I don't know of one Great Commission leader who is not praying for harvest.

I remember some years ago hearing a key leader who has now graduated for eternity make a statement that was like barbed wire in my spirit then, and it still is today.

He said, "We're praying for great harvest, but are we preparing for it?" He said, "If the Lord were to give us millions in a matter of days, could we get the harvest in? And if we couldn't get the harvest in, then why would the Lord give us the harvest in the first place?"

Here's Peter: He has toiled all night long with his attempts but didn't catch anything. The Lord says, "Throw the nets on the other side." And Peter replies, "I'm going to do it only because You asked me to."

He does so and the Bible says that the nets are beginning to break. Is that the kind of harvest you want? Do you want the kind of harvest in your life and ministry where you could say the nets are starting to break? Catch the urgency of the moment.

Peter is saying, "Guys, we've got to hurry up. The nets are starting to break." He couldn't sit down and have a committee meeting, "How are we going to take care of the nets that are about to break?" It was a crisis. May we pray for that kind of harvest?

I think about what the Lord is doing in Indonesia: Over 20 percent of the society is Christian. I think about Africa: by 2035, Africa will be the very first Christian continent.

I think about the churches that have been planted in Latin America over the last fifty years and the untold millions of people who have come to Christ. I think of India; 15,000 a day coming to Christ; 45,000 a day in China coming to the Lord.

On any given day, somewhere between eight hundred and a thousand churches are being planted every day. What I am saying to you is, the nets are beginning to break. God is giving us harvest in an unparalleled way.

The Lord has raised up people all over the world and He is dispersing them all over the world. They are coming to my land; they are coming to your land; they are coming from all over the world. In the past it was the West going to the rest, but today, it is the best around the world going to the rest. The nets are beginning to break.

And now we have to get to the place where we don't care if some of the fish end up in somebody else's boat. They are not my fish anyway. If the Lord doesn't give His harvest, there won't be harvest. When He gives His harvest, He expects us to get it in.

There is not one single church large enough to take care of the harvest. There is not one single organization large enough to take care of the harvest. There are going to be fish in all kinds of boats. That's all right.

Some will be poor fish; some will be rich fish; some will be big fish; some will be small fish. But what I've learned, if we will sow, we will reap.

What made Peter so different was that he was willing to share what God had given to him. May you cultivate that in your life? That we can share, we can synergize, and still maintain our uniqueness.

What an opportunity. May the nets begin to break in your life to the point that you realize that you have to give it to others. May that be our prayer. May that be our invitation to as many as possible.

Come and be a part of filling the boats. Come and be a part of filling the churches that are being planted all over the world.

*We will be thankful to God that He chose to use us in this generation.
—James O. Davis*

Effect:

We're praying for great harvest, but are we preparing for it?

Do you want the kind of harvest in your life and ministry where you could say the nets are starting to break?

Will you cultivate the willingness that Peter had to share his harvest?

Notes:

In Conclusion:

What are the three most valuable insights you gained from this course?

- 1.
- 2.
- 3.

Write down any questions you still have. Pray and ask God to reveal the answers as you seek Him.

Knowledge for Insight Answers:

Part Two: Joseph

Part Six: multiply

Part Eight: 120,000

Part Ten: 50,000 to 60,000

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