

Kingficher

materials

inglis 2014

Case Study for Individuals

1. What must change inside yourself? (Modelling)

2. A Plan for yourself (Mobilising)

2.1. Destination :

After you have attended this training – what picture started forming in your mind – what can

- your own life
- your context

look like in 3 years from now? How can you be involved in

- Believers using their everyday jobs as platform for transformation
 - Evangelism
 - Community Development
 - Church Planting
 - Crosscultural Missions

2.2. Point of departure :

What does it look like right now?

- The context
- In which ways are you currently Involved in / Impacting of the need of the world?

2.3. Route Plan : Draw up action steps : (For the next 6 months)

Which ones of these bases do you have to cover?

- Building a stronger Prayerbase
- Listening to God
- Having a Kingdomvision for your life : Downloading it from God
- Disciplemaking

How would you integrate the disciple making process into your own life. Think about all the people God has put around you – at home, at work, neighbours.

What specific people does God lay on your heart?

Do you have a mentor? If not – is there anybody that the Holy Spirit lays on your heart whom you can invite into your life as a mentor?

- Transformation : Practical involvement in
 - Believers using their everyday jobs as platform for transformation
 - Evangelism
 - Community Development
 - Church Planting
 - Crosscultural Missions

Design a What / Who / When – plan for each one of the Action steps listed above.

Case Study for pastors

3. What must change inside yourself? (Modelling)

4. A Plan for your church (Mobilising)

4.1. Destination :

After you have attended this training – what picture started forming in your mind – what can

- your church
- your context

look like in 3 years from now? How can you be involved in

- Believers using their everyday jobs as platform for transformation
 - Evangelism
 - Community Development
 - Church Planting
 - Crosscultural Missions

4.2. Point of departure :

What does it look like right now?

- The context
- In which ways is your church Involved / Impacting of the need of the world?

4.3. Who will be the drivers?

The leadership as well as.....

4.4. Route Plan : Draw up action steps : (For the next 6 months)

Which ones of these bases do you have to cover?

- Constructing a Prayerbase
- Corporate Listening to God
- Having a vision for the church : Downloading it from God
- Kingdom visioncasting : Constantly reminding people of what it can be / must be like
- Disciplemaking

How would you integrate the disciple making process into your own ministry?

Do you have a mentor? If not – is there anybody that the Holy Spirit lays on your heart whom you can invite into your life as a mentor?

- Transformation : Practical involvement in
 - Believers using their everyday jobs as platform for transformation
 - Evangelism
 - Community Development
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Design a What / Who / When – plan for each one of the Action steps listed above.

Block 1 : Chapter 1

Introduction to Kingfisher Mobilising Centre

Welcome to Kingfisher Mobilising Centre!

It is an honour and a privilege to journey with you. We invite you to journey with us in discovering the riches of God's kingdom. We are all pilgrims within God's kingdom. We are all following Jesus in realising God's kingdom in this world.

Let us introduce ourselves.

1. Who is Kingfisher Mobilising Centre?

Kingfisher is an international mobilising movement guided by its vision and values. Kingfisher wants to establish a strong international mobilising movement of leaders, churches, denominations, organizations and individuals in all spheres of life to realise its vision.

KMC is strategically placed in the body of Christ by God to help and reinforce the body in all its forms. We want to help people to build a greater capacity for realising the kingdom in their lives.

1.1. Vision

A movement of God's people, realising His kingdom worldwide

People who

- *Transform all spheres of life*
- *Address the total need of the world*
- *Disciple nations*

1.1 Strategy

- To train and mentor leaders to mobilise others in a strategic Kingdom movement

1.2. Values

We are guided by the following values:

- Flexibility
- Selflessness
- Interdependence
- Multiplying
- Servanthood
- Relational

2. History

Kingfisher Mobilising Centre – named after the Kingfisher-bird – who catches fish with this special long beak – started in 2000 in Cape Town, South Africa, as an international, interdenominational Missions Mobilising Centre.

In the past years the Holy Spirit used them to train mobilisers in several parts of the world – some of them are fulltime and others are parttime mobilisers. The work in the Russian speaking countries started in 2003, with fulltime mobilisers working from the Ukraine since 2008.

This photo was taken in 2006 when the tsunami hit Sri Lanka. While some people are in great need – searching for the possessions and possibly loved ones – others are on holiday. They only care for themselves and are in no way involved with the need of the world. The result of Kingfisher’s work is that Christians get up from the pews and become involved with the need of the world – outside of the church.

We dream about a new world – a different world – where people without Jesus will receive Him and people and situations that does not look like the kingdom of God – experience that their need is addressed.

3. What is mobilising?

Suppose that you come home at night and your house is on fire.

But there are 10 firemen sleeping on the lawn – and there is only one bucket of water. What is the most strategic thing you can do with the one bucket of water?

Who says : “Throw it on the fire?” It will make a difference!

But a more strategic thing to do is to throw it on the firemen. Then you wake them up and you have ten people fighting the fire! This is what mobilising means. Releasing the potential of the church.

The church (individual, family, cell group or local church) has got an enormous lot of potential. The Bible calls it the Body of Christ. They have the Holy Spirit inside of them – the presence of the Almighty God! It can be compared with a big dam filled with water. The farmers on the other side of the dam wall need this water. All that is needed are that the sluices be opened and the life giving water will flow.

Mobilising the church means to help him discover where these sluices are and to give him practical tools or instruments to help him open these sluices.

The result is that people, communities and countries will be changed .

4. Why do we mobilise?

The burden to mobilise the body of Christ to take up and fulfil its calling and task is overwhelming. On the one hand a mobiliser sees the overwhelming need of people and the world. On the other hand a mobiliser sees the potential within the body of Christ to

make a difference to the need. We want to stand in the gap in order for the potential to meet the need.

A mobiliser is driven by God's love for the world. John 3:16 - 17 clearly states

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him.”

God's love for the world has led to the birth, life, suffering, death, resurrection and ascension of Jesus Christ. God's heart is to save the world. God's love for the world in need is the driving force.

5. What do you mobilise people for?

Leaders are empowered and equipped to :

- Discover or strengthen a vision for a missional church. This is a church where the energy is focussed on

Bringing emotional healing to woundedness

A lifestyle of evangelism

Bringing transformation to people and situations in the marketplace

Community development

Church planting

Cross cultural missions / Unreached people groups

Reconciliation

Children in need

Ecology

- Leaders are provided with practical strategies how to grow into a missional church.

The dream is to serve the church by empowering them to change the rest of the world. They don't need many more missionaries from outside. The secret lies in mobilising the local church.

This is more than a manual. It is an invitation – an invitation to journey with others from different parts of the world in discovering or rediscovering God's kingdom and its purposes in this world.

Welcome to the Kingfisher family and movement! We pray that it will not only enrich your life and ministry, but also through you, other people that you don't even know of at this stage!

Block 1 : Chapter 2

From where to where?

This chapter want you to meet the following outcomes :

1. To understand the different shifts that has to take place in order for the church to become a missional church.
2. To understand the purpose of the church.
3. To start downloading a vision for yourself, family, cell group or local church.

God has a specific purpose for the church (individual believer, Christian family, cell group or local church).

Through the church He wants to :

Bring transformation to the world

Bring the Kingdom of God where the kingdom of darkness is.

Change people and situations to what He originally intended them to be.

This purpose asks for a specific type of church – a church that moves away from one position – and towards another position.

1. From Cats to Dogs

The nature of a cat

A cat is a very selfish animal. When I get home in the evening my - cat lies on the chair and if I want to sit in the chair myself to watch television, I will tell the cat: “Get up”. What does the cat do? He opens one eye, looks at me, takes the message , closes his eye and goes back to sleep.

A cat exists :

- For their own sake;
- Will only do what is in their own interest;
- Live only to fullfill their own needs: “What is in it for me?”;
- Will never put their life at risk;
- Are loyal only to themselves;
- Think that the master owes them something.

A cat has a mindset of : “The master feeds me, loves me, cares for me:

“I MUST BE GOD!”

What do you use a cat for? Nothing. But it takes a lot of attention to care for a cat but you cannot use it for any purpose.

Cats have staff to care for them!

Is it possible to get catchristians?

Cats pray : “Give me, bless me, care for me, my children, my parents, my finances, my problems.... Miaau, miaau, miaau!”

Cats tithe : They will give a very small percentage of their income - just to keep his conscience clear. This offering or tithing is like subsidies they pay to remain a member of the church. In exchange for this they have certain rights, e.g. the right to be pampered, the right to be visited in their homes, to be cared for, the right to be taken notice of etc.

A cat will see the church as a place where he goes to on a Sunday. And in this special place, somebody, usually the pastor or another leader does something for him, entertains him and for that he normally gives an offering - a so called price for the services that he received. But in a cat church members have very little responsibilities.

A cat church is concerned with itself, its identity, structures and survival. The perception is that the gospel is primarily directed to meeting individual needs

- Cats always want to stay in their comfortzones. They serve God – but it is like choosing a mobile phone network – you see where you can get it the cheapest – where you can get what you want – but at the lowest possible price.
 - Cats always ask : “What do I need?” how can I get the most out of it.
 - Cats are very critical – always aware of their rights – and are very easily offended..
 - Cats always moan and groan because they can't have it their way.

Is it possible to get catpastors? They

- Think about themselves as on the top of the hierarchy of the church. They are below God – and the other leaders and members are below them.
- The members are there to support their vision for the church
- Like it when people call them pastor
- Always sit in the front of the church
- See the church as their “business” – their own sphere of influence and the members are there for the sake of them
- Want members to get permission from them for what they want to do
- Are very aware of the authority they have
- Want to rule and have control

Even in the bible we find catdisciples

Mark 8 : 31-33 : Jesus tells His disciples that He will be killed for the sake of the gospel. He is teaching them that the gospel is not about what you can receive from it. It is not about you – it is about what the gospel asks from us – to sacrifice – even your own life. Peter reprimands Him. Jesus tells Peter that he is a devil – because he does not think about what God wants, but about what people want. Peter is following Jesus for what he can get out of it. The leader of the disciples is a big, fat cat!

Mark 9:31-34 : Jesus announces His death for a second time. The gospel asks your whole life! While Jesus is teaching them this they are quarrelling amongst one another over which one of them is the most important! They are following Jesus for what they can get out of it. They don't understand the gospel at all. They are big, fat cats!

Mark 10:33-37 : Jesus announces His death – that the gospel asks sacrifices - a third time. James and John approaches Him with a question : “ In heaven – can we sit next to you- one on your

right and the other one on your left hand?" They don't understand the gospel at all – and are following Him for what they can get out of it!!! Big, fat cats!

Let us admit it – there is a bigger or smaller cat in each one of us!!!

The nature of a dog

A dog has a completely different mindset. When I get home in the evening, my dog is extremely happy to see me. He jumps up and down, licks my face, he is so glad to see me because a dog lives for the one who feeds him. If someone would attack me, and the dog is present, the dog would immediately risk his own life to protect me – whatever sacrifice it asks from him – the price to pay can never be too high.

Faithful dogs

- Exist for the sake of the master;
- Will do anything that the master requires of them;
- The master's wish is their command;
- "whatever it takes - whatever it asks - whatever it costs, even if they have to lay down their own lives;
- Are loyal to the master;
- Think that they owe the master everything.

A dog has the mindset of: "The master feeds me, loves me, cares for me:

"HE (the master) MUST BE GOD!"

Dogs have owners – cats have staff.

- Dog Christians know that they exist for the sake of the kingdom of God. Whatever it asks. If God asks from me to purposefully start a relationship with unbelievers where I work or live so that I bring them into the kingdom I'll do it. If I must serve unbelievers who don't deserve it and meet their practical needs – I'll do it. If I must start a church in a village where there is no church – I'll do it. If I must become a missionary in India – I'll do it – because He is God!
- Dogs don't see the church as a place where they can get something for the week ahead – the church is the place where to go to be equipped to bring transformation to society.
- Dogs pray: "Let Your kingdom come, let Your will be done".
- Dogs tithe – in abundance – out of gratitude for what God did for them. They know that they can never outgive God.
- Dogs don't see the resources in the church (Time of the pastor, the budget etc) as being there for their own sake – so that they can receive ministry – they see themselves as the resources – arrows in the Spirit's quiver to target the world.
 - Dogs know it is not about what the gospel offers, but about **what the gospel asks** of us.
 - Dogs are prepared to leave their comfort zones and do anything that God asks us to do – whatever it takes. No sacrifice is too big for them. They are constantly willing to change the way they think, their values or their habits. As long as they can please the Master – that is their biggest desire. Their own safety and happiness is not our biggest priority.
 - Dogs don't ask what they need themselves – but "what do others need"

- Dogs have no rights – only duties and responsibilities.
- Dogs don't always moan and groan because they can't have it their way.
- Dogs ask in all situations : “What would Jesus do?” and then they do exactly that!

In the Kingdom of God – cats can become dogs!

In Acts 4 Peter and John are threatened by the Jewish leaders not to preach anymore. Peter – who denied Jesus at His trial – now courageously say ; “We shall not remain silent about what we saw and heard”. (4:13)

In Acts 4:29, Peter, who was accused by Jesus that he only focus on what people want says when he was persecuted : “We must obey God rather than men! Whatever it takes...

Assignment

1. Describe the average church to somebody else. Would you regard it as a “dog” or a “cat”.
2. What dog characteristics and which cat characteristics are visible in your own church?.

2. From Sheep to Shepherds

In a cat church members see themselves as sheep that must be cared for. They attend church meetings to be fed by someone else – usually a theologically trained professional. Their needs must be addressed – they must get attention. They come and sit in church with an attitude of : Please help me to grow spiritually, give me food for the week, help me to survive in this rat race in the world. They reckon that the church is there for their sake. An oasis in the desert where you can replenish your resources for the journey that lays ahead – a nourishment station to have energy for life.

They are there for what they can get out of the system – redemption or material or other types of blessing. Sheep with no responsibilities of their own. Only there to receive.

Cat churches are defined by what their members want.

In a dog church they will see themselves as shepherds who must come to church – but to be equipped to take care of people outside the church. They see themselves as shepherds who are responsible for other people. Their sheep is their colleagues where they work, the pupils with them in school, the people staying in the apartments around them. They realise that they have a spiritual responsibility towards these people – to love them and bring transformation to them.

They come to church with an attitude of : “Please equip me to bring change to my working and living place. I need skills to bring transformation where I am – that is why I am here. They are there to add to the system – they are not consumers – they are producers. They are concerned about people who God brings on their way in their everyday's life.

Dog churches are defined by what God has called them to be and do in their current cultural context. Dog churches are defined by their mission.

2. From Come to Go

Cat churches try to be attractional. “Come to us”. They wait in their buildings for people to come to them. Many Christians would like unbelievers to join them in church. We continually invite them to our church services, our cell groups, our meetings. “Come and join us where we are”.

They will do their very best to organise interesting as possible church services to draw people to church. They try and organise nice concerts on a Sunday – in their clubhouse – that will draw people to them (nicer than the efforts of other churches who are seen as competitors!)

- They reckon : “If we can get our programmes, preaching, children’s activities and our music right, they will come”. The harvest is replaced by the storeroom. The focus shift towards the churchbuilding – to what happens there – in stead of focusing on the harvest outside.
- In a church like this, the buzz word is ‘**come to us**’. We try to lure the world into the storeroom – they must come to us – in stead of going to gather them where they are – in the world.

Evangelism means mobilising church members to attract unbelievers into church where they can experience God.

Slide 4 Dogchurches understand that Jesus said : “Go into the world – go to where the sinners are”. Dogchurches are incarnational – it does not create sanctified spaces into which believers must come to encounter the gospel. It seeps into the cracks of the society in order to be Christ to those who don’t know Him yet . They move out from itself into the community a salt and light.

God took it upon Himself to enter into the sinful depths of our world. Living His life between us. Identifying with people without compromising the truth of the gospel.

The challenge for dogs is to become one of them – the medium is the message! To live with people – to experience all their struggles and problems. To understand their perspectives – their real existence. Live where they live and hang out where they hang out.

Evangelism means that we infiltrate society to give people a God encounter where they are in terms of our love, serving, attitudes and behaviours. In such a church members will have a dynamic set of relationships with unbelievers. Live the gospel under the very noses of those who have not yet embraced it.

A missionary once visited a bar and started talking to Lucy, a prostitute. She told him that the next day would be her birthday. At 22h00 her phone rang – she excused herself but mentioned that she would come back later to continue the discussion. In her absence the missionary asked the barman to help him bake a cake for Lucy’s birthday. When she returned at 01h00 they gave her the cake and sang “ HAPPY BIRTHDAY” to her. She was in tears and mentioned that it was the first time in many years that somebody gave her a cake for her birthday. She asked the missionary : “Are you a Christian? From which church are you”. He replied : “From the church that bakes cakes for prostitutes!”

In a dogchurch the buzz word is “go”.

3. From Dualism to a Biblical worldview

Cat churches have a dualistic spirituality – seeing the world as divided between the sacred and profane. We talk about “us in here’ and “the world out there”.

- They divide the world into holy days (Sunday) and ordinary days (Monday till Saturday)
- Spiritual (Bible reading and prayer) and non-spiritual times (work, children etc)
- Called people (pastors, missionaries) and those with an ordinary job (business men, teachers, builders)
- Holy places (church buildings) and secular places (my office, my apartment, the shop). Usually the building starts to direct the theology presented in it. We build a sanctuary to worship God, and then that building slowly enforces a sacred-versus-secular worldview upon us.

Dogs are messianic – adopting the worldview of Jesus

- See the world and God’s place in it as holistic and integrated.
- You don’t get two worlds. You only get two kinds of people – saved and unsaved. But if you are saved – there is only one world – everything is equally spiritual.
- All days, all jobs, all places, all activities – the whole life is lived in the presence of God. My everyday job is my ministry towards God.

4. From Sunday to Monday

For a cat church, the big word is ‘Sunday’. What happens on a Sunday is extremely important. Sunday is the important God day of the week when God turns up to meet with us. If you want to serve God you serve him in church – you go to a certain place – on a certain day of the week and serve him there.

- Church is a building – a place you go to to serve God. Members start thinking that “church’ means Sundaymorning from 10h00-12h00.

To be involved in a ministry is to serve God as a pastor, an elder, a deacon, an usher, in the worship team or the youth meeting at church. You must support the ministries of the church. You serve God through the church – therefore as many as possible members must be involved in church ministries.

For dogs it is extremely important what happens on Monday to Saturday – where our members are present in every day life situations. Does any transformation happen there where the members live and work? Dogs understand themselves as called and sent wherever they are.

Dogs understand that their everyday job is their ministry – they are called and appointed by God to do what they do – they are purposefully placed there to bring transformation there.

Just as the pastor has a calling as pastor – the teacher, waiter, business man has an absolutely spiritual equal calling to be “pastor” in the working place.

Dogs know that God is equally interested and involved in all aspects of our lives. Dogs are the church themselves in everyday’s situation.

A woman once had a spiritual conversation with a Christian policeman. Afterwards she asked him : “Why did you not become a pastor?” He replied : “I am a pastor. My church has 130 000 members. Some of them are prostitutes and thieves. Some lie, steal and are corrupt. All of them are under my care. I am their shepherd. Hen I drive in my police car through my church – I pray for what I see – and I am allways ready to bring transformation to everyone of my members”.

5. From Numbers to Impact

A catchurch measures its effectiveness on numbers

- How many people attend Sunday worship services?
- How much money does the church has?
- Does the church has its own building?
- Does it have a full time trained pastor?
- Does the pastor has a car?

Cats measure their effectiveness by what you can count – they measure effectiveness by what happens on a Sunday.

A dog church does not measure effectiveness by numbers, but by impact. They ask what is the impact on the society and non church members. They test not on Sundays, but on weekdays by asking : “What is the effect where our members spend their time in their jobs and places where they stay? Does transformation happen there? Does the kingdom of God happen there?”

Any church that cannot get by without buildings, finances and paid experts is not fully being church. It’s not about the effect on the members, but about the **effect on the non-members**.

6. From Church to Kingdom

Catchurches focus on the church itself.

- The big purpose for them is to grow the church – to have a (bigger the better) church which functions well.
- In a cat church, it’s all about managing activities, programmes and ministries in our church. In a dog church it’s about empowering people to transform the world
- People must be kept satisfied at all times.
- They don’t expect anything more from their members than just to attend the meetings of the church, give money to the church and fill the ministry opportunities inside of the church., no problems between the members, attendance is good and the money is enough.
- They ask ; “How can we get more members to fill more chairs”.

- Membership only operates on Sundays and maybe when there are organised church activities. Members do not experience their membership as a sense of commissioning from their church. Membership of a church is reduced to only meaning “being saved”.
- A cat church is a static organisation, with rules and orders and there is a lot of control over members. A member can't do anything what he/she felt the Spirit laid on their hearts – they first have to get permission from the pastor.

Dog churches does not focus on the church – but on the Kingdom of God

- It is all about God and not about the church.
- Members are trained – their gifts are developed to be a missionary where they work, live and play. Membership means you are send out into the community to make a difference. This is the “delivery system” of the church where the gospel is lived out.
- Dog churches do not ask the question, “How can we grow our church?”, but rather “How can we grow the kingdom of God?” “How can we impact the society outside of the church – even if there is no direct advantages for our own church?”
- The question is not, are the people satisfied, but rather, is God satisfied?
- Dog churches does not ask how they can have more members – they ask :”How can we produce more disciple makers?”
- A dog church is a dynamic movement of people around the world. There is little control over members and they act on the Holy Spirit’s guidance and then come back to the church and give feedback of what they have already done. In such a church – the leadership will only be too grateful to support members who come forward with a vision of their own.

7. From Projects to Lifestyle

Cats regards missions as one of the activities of the church.

- They reserve it as an activity for a few individuals – those that are interested in missions – in the same way as other people are interested in the youth, or the old people, or the finances of the church. It is for those that have a gift of evangelism.
- You do it on a certain week of the day on a specific time – like joining the evangelism group of your church that meets on a Tuesday evening at 19h00. Another strategy t have a crusade or an outreach in summer – but after that you continue with other church activities again.
- It is like a train with different wagons – missions is just one of the wagons of the church.

Dogs regard missions as the very heartbeat of the church. The reason for the church’s existence! It is meant to be a lifestyle.

- The whole church itself understands themselves to be sent to the people in places where they work and stay.
- Missions is not a command that they have – it is their whole identity. It is not something they do – it is who they are.
- It is not about a specific act in a certain place – it is a way you understand yourself – we don't send others as missionaries – each believer is sent wherever they find themselves.
- It is not about getting people into church (a building) it is to be the church – to live the lifestyle of Jesus 27/7 in all situations. It is to be Jesus for the need of people.

Missional churches are churches who don't see their task as a specific task to be performed in a specific place – but that they are sent themselves – wherever they are – to live Jesus's life.

If you were to take a cat church away, the believers will miss it. If a dog church was to be taken away – the community will miss it.

8. From Stagnant to Transformational

A cat church is 'boxed- in'.

- Fixed programmes, everything happens weekly in the same way.
- There is very little room for the Holy Spirit to do anything new. They resist any change.
- You often hear the remark : "We have never done it this way before". This is the last words of a dying church!
- They measure any new possibility against their dogma or denomination. "This is not who we are". "We don't do it this way".
- They very often think that they alone are right – everybody else are competitors and must still receive the light.

Dogs don't live in boxes – they are prepared to cross borders (dogmatic, denominational, cultural, language, geographical)

- They are open to do new things they have never done before – under the Holy Spirit's guidance.
- If face with a new possibility they say : "Why not?"
- Their first loyalty is not towards their history or denomination – but towards God.
- They understand that they are only one part of the body of Christ and therefore God is nmuch bigger than their own grip on God.

9. From Entertaining to Equipping

In a cat church the pastor wants to entertain the members.

- He must be like a juggler in the circus – keeping all the balls in the air.
- A Stuntman who must always draw a rabbit out the hat – to keep people interested.
- He is always afraid that people might lose interest and move to another church.

A dogpastor is not interested in entertaining – he see himself as a coach.

- His function is to equip members so that they can bring transformation to the world.
- He must help them to discover and develop their gifts for their own ministries.
- He must disciple them that their fullest potential is realised – sometimes they will grow much bigger than himself – that is reason for rejoicing.
- He believes in them – trusts them – train them – and then send them out.

10. From Rulership to a Servant Leadershipstyle

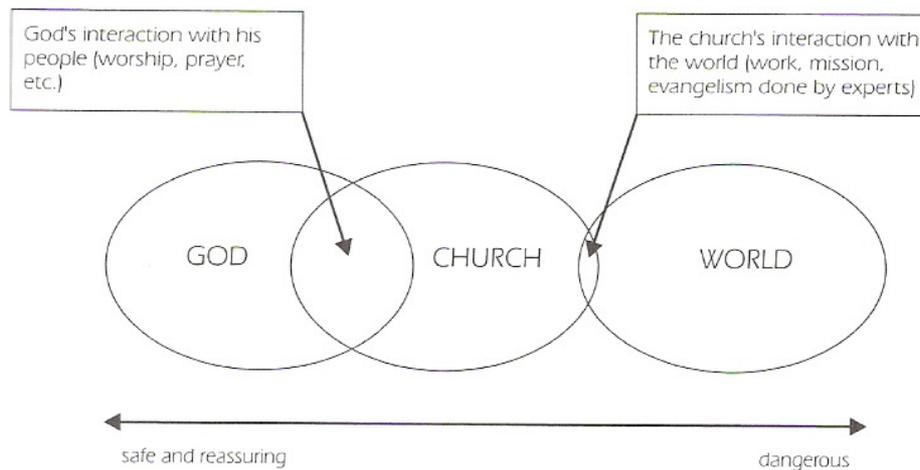
Cats adopts a hierarchical model of leadership. A bureaucratic, top-down model of leadership (archbishops – bishops – pastor – church leadership-members, children)

Dogs embraces a biblical, flat-leadership community that unleashes all the gifts of the Holy Spirit. All members are priests. Such churches await the contribution of all the people of God. Each member has spiritual gifts and must be involved. The pastor's role is to serve his people – as a servant – washing their feet.

VIDEO : Show the Video “ROSA MARY” by Reinhard Bonnke

Afterwards give the participants the opportunity to share their feelings in small groups.

Catchurches can be sketched as in this diagram



Dualistic/Christendom Mode

Figure 6

One enters the church (middle circle). This is a neutral space of like-minded people. It is kind of safe and reassuring to be there. When the music kicks in and the worships starts – you move into the interface between “God” and “Church”. Now one is beginning to experience God. God is especially experienced in the preaching and the sacraments.

After the service you move out again into the middle circle having coffee with Christian friends. Then you have to face going out into the world – which is a dangerous place for Christians. God is not perceived as being “in the world”. It is a harassing experience – you barely make it to midweek cell group where you again encounter God in the same way as on Sunday.

You also have your quiet times when God “turns up”, but other than that you are on your own in a spiritually dangerous place. Life is experienced as fundamentally dualistic.

God is experienced as a church God. Ministry is a churchy thing and is done by experts.

Missional churches – dogchurches - look like this ;

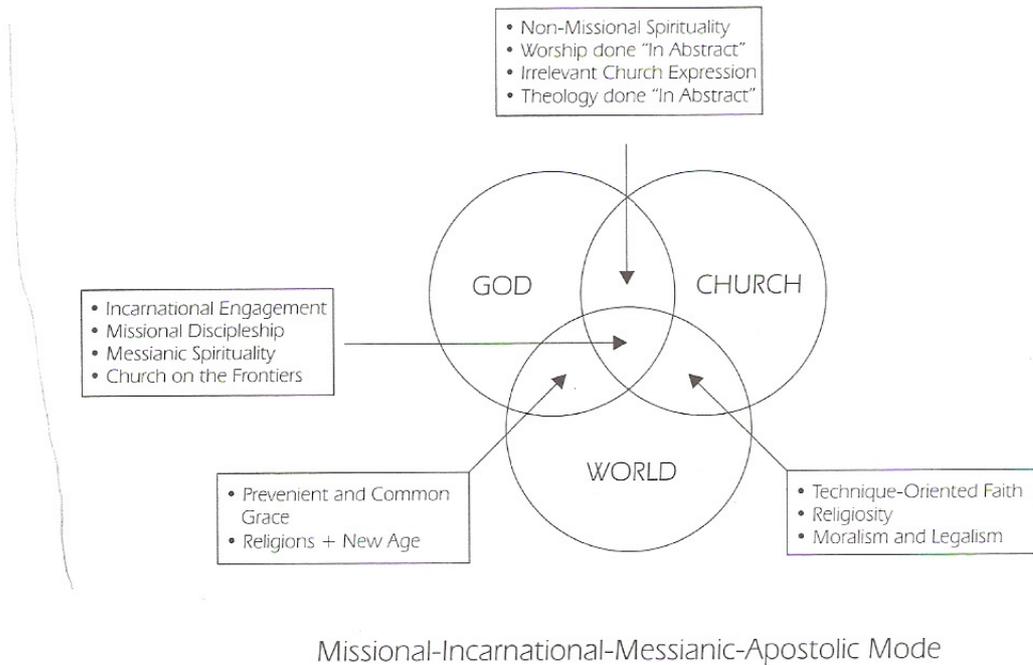


Figure 7

When we conceive of all three circles as coming together at the center, there we have a church that is truly missional, deeply incarnational and acting in a way that extends the ministry of Jesus into the world. We join God in redeeming the world (He is already there).

11. How do you know if you are missional dogs?

Cat Leaders try to make sure that everything in the akwarium is okay. The temperature must be comfortable at all times – the fish must be fed well at all times, the water must be cleaned – everything that threatens the fish must be taken away. Everything is safe, predictable and the circumstances are cared for so that the fish can have a happy carefree life.

Jesus however, called us not into an akwarium but to the deep sea to be fishers of men! The sea can be dangerous and unpredictable – out of your akwarium comfort zone.

Here are two tests to determine if you are an open sea disciple or perhaps a tamed akwariumvisitor.

1. Answer the following questions honestly.

- 1.1. How many nonchristian friends do you have?
- 1.2. Where and how do I make an impact on the physical need of people outside of the church.
- 1.3. How much of my time do I invest in building relationships with people that beliefs, look, speak, think and do differently than I do?
- 1.4. What poor, sick, lonely unbelievers – the lowest in society – know me by name because I serve them practically.

- 1.5. How do I purposefully influence people to transfer their faith into new relationships with unbelievers?
- 1.6. What unique faith initiatives are you busy with – things that are too big for yourself and can only be completed by the power of God?
- 1.7. If you have to make choices – how often are you guided by the question : “Will this bring more people into contact with Jesus?”

2. *Is our church missional or are we static?*

Give each item a point between 1 and 5 – where 1 means that you totally disagree and 5 that you absolutely agree.

- 2.1. Our church rather prays about an issue than to vote about it.
- 2.2. Our leaders are put on a pedestal – they are more important than ordinary members.
- 2.3. Our leadership and members spend equals amount of time in the community than they spend in church meetings.
- 2.4. Our leaders and members are more worried about Jesus Great Commission than about our buildings and infrastructure.
- 2.5. Our leaders and members talk more about the salvation of outsiders than they talk about the problems of the church.
- 2.6. The equipping in our church is focussed on empowering people to serve nonchristians.
- 2.7. Prayer is an integral part of everything that we do.
- 2.8. People leave our services with the idea to bring visitors with next time.
- 2.9. Our vision is central in our church – every decision and contents of every meeting is determined by the vision.
- 2.10 We spend equal or even bigger amounts of money in kingdom activities than on salaries of fulltime personnel.
- 2.10. People that look, speak, think and believe differently from us feel at ease and safe in our midst.

We are not called to get out of the world – or sit at some or other spiritual airport to wait for the next flight to heaven. We are not applicants for heavenly citizenship – asylumseekers. The question is not : “Do you go to heaven?” but rather “Is heaven coming to earth through your deeds and actions?”

12. Definitions of the church

1. “Since God is a missionary God, God’s people are a missionary people” (Bosch)
2. “The church is the only organisation in the world that exists because of those people who are not members of it.” (Archbishop William Temple)
3. “The church is church only where it exists because of others.” (Bonhoeffer)

4. "A church exists through mission the way a fire exists through burning" (Emile Brunner)

INTEGRATION 1

Become quiet before God. Ask the Holy Spirit to help you answer the following questions :

1. What did you hear from God in this session?
2. Which one of these concepts struck you the most? Why?
3. Where on this grid is your church at this moment? Why do you say that?
4. In the light of these shifts that must take place – which one is the biggest challenge for you?
5. What are the implications of this session for your ministry?
6. Try and complete the following sentence : "My/I (cellgroup/church) exists to....."

Share this in a small group.

BLOCK 1 : Chapter 3

The nature of a Missional Church

CHURCH AS SIGN, FORETASTE AND INSTRUMENT

Sign. The church is to be a sign of God's coming kingdom, pointing people to a reality that is right around the corner.

Foretaste. The church is called to be a foretaste of God's kingdom, a place where people can get a taste of the future in the present. When the church is a foretaste, it demonstrates what life is like when men and women live under the rule and reign of God.

Instrument. Creating a missional culture requires not only understanding that the church is called to be a sign and foretaste of God's kingdom, but also an instrument.

“The heart of the church is more important than the shape of the church”

Stuart Murray

Many churches understand themselves as a type of farm where members are cared for and looked after by a leader that is paid to see that everybody is well – like a shepherd caring for sheep. The problem is that this definition does not help us to reach the goats outside the farm.

What a misisonal church is NOT :

- It is more than doing missions cross culturally.
- It is more than just having a few missional outreaches. This understanding still works with the concept of people INSIDE the system running programmes for those OUTSIDE. Here people are objects that must be drawn into church by a programme.
- It is not about church growth – a selfish consumerchurch – where we try to fulfill the needs of people – where we try to market spiritual services and goods better than others – but teh world is still not drawn.
- Only about conversion from sin – it is also about restoring every facet of life that does not look like the world God created. The gospel is good news for every part of God's creation.
- About transforming oldfashioned churches into something relevant and modern – like just changing the music.

A Missional church IS :

A GOOGLE – church that send its members into the world. You start at Google, but end in the rest of the world.

Takes part in God's work in the world – spreading the love of God everywhere where people find themselves.

Read Fillipians 2 : 6 – 11 : What values does a misisonal church portray according to his Scripture?

It is about

- INCARNATION and

- The willingness to be CRUCIFIED for SINNERS. God does not love us because we are good – but He loves us because He is good.
- The PRESENCE of Jesus – a church that rather goes to people than invite them to come to church.
- The VULNERABILITY of Jesus – He came as the Humblest of humble. He says no to all forms of power and SERVED practically.
- RELATIONSHIPS – it is about hospitality. An ingrown church seeks for people’s attention – a missional church gives attention to people.
- Becoming PART OF Others lives – but not on your own conditions.
- Finding yourself in the most UNLIKELY Places
- Brings TRANSFORMATION – because God’s love changes everything.
- DISCIPLESHIP – if you don’t make disciples you fail everything else.
- MULTIPLYING – it is about churchplanting.
- Every member is SENT by God where they are.

“A reproducing community of authentic disciples, being equipped as missionaries sent by God, to live and proclaim His Kingdom in their world” Milfred Minatrea

Question : If you think about your own community – what does this mean very practically?

Being missional means we join this heritage, entering a journey without any road maps to discover what God is up to in our neighborhoods and communities.

We might say, using our own categories, these first-century followers of Jesus were moved from a well-defined attractional way of doing church into a missional imagination of being the church in the world.

The church in Jerusalem was an attractional model of church life because it sought to draw people into the center of a predetermined understanding of what it meant to be God’s people. It was a Jerusalem-centered movement shaped by the assumptions of Judaism. They saw Jesus as the Jewish Messiah who had come to fulfill the promises for the Jewish people. They were not able to grasp the extent to which Jesus’s mission was greater than the imagination that had shaped them to that point. They could not comprehend that the Spirit was about to take them beyond their attractional center and lead them to wander on a mission they did not fully understand.

We simply want to recognize that the Spirit is always shaping something far greater than we imagine and that there is a natural tendency to try to fit the work of the Spirit into old familiar patterns.

Attractional and Missional

Figure 1 illustrates how it can be pictured. Figure 1 The assumption of the attractional imagination is that average people outside the church are looking for a church and know they should belong to one, and therefore, church leaders should create the most attractive attractional church possible. The mission, then, is to get people to attend. This story is still repeated over and over again across North America. It’s not that we shouldn’t be attractive for those looking for a church to attend; it’s that this has become the primary focus of churches, and as a result they miss what the Spirit is up to in the world.

The common theme is that church is about an event (usually the Sunday morning services) and about getting people to attend that event. Those who come to this event expect certain people will provide spiritual goods and services that will help them live better lives.

If the measure of church success is how many people come to an event, the church must meet the expectations of providing excellent spiritual goods and services to attract people.

We are not advocating an either/or imagination that demands that we move from attractional to missional.

We are simply saying that the attractional pattern is not the goal or the primary call of the church.

The Missional Church Is Not about the Church

A missional imagination is not about the church; it's not about how to make the church better, how to get more people to come to church, or how to turn a dying church around. It's not about getting the church back to cultural respectability in a time when it has been marginalized. All of these are good things, but they aren't the focus of a missional imagination. **God is up to something in the world that is bigger than the church even though the church** is called to be sign, witness, and foretaste of God's purposes in the world. The Spirit is calling the church on a journey outside of itself and its internal focus. Rowan Williams, archbishop of Canterbury, summarizes this imagination in this way: "It is not the church of God that has a mission. It's the God of mission that has a church.

God is not interested in getting more and more people into the institution of the church. Instead the church is to be God's hands and feet in accomplishing God's mission. This imagination turns most of our church practices on their head.

Rather than the primary question being, "How do we attract people to what we are doing?" it becomes, "What is God up to in this neighborhood?" and "What are the ways we need to change in order to engage the people in our community who no longer consider church a part of their lives?" This is what a missional imagination is about.

The attractional church where spiritual things happen in spiritual buildings at spiritual times led by spiritual people.

There is wide-scale agreement that this falls short of God's purposes. **Instead we need to see ourselves being called out of the comfort and security of attractional church life onto a journey like Abram leaving Ur of the Chaldees; we are moving into a strange land without maps to guide us on our way to a land God will show us.**

- All the church does and is should live out God's life in the midst of the world; missional people should practice God's life before a watching world.
- The gospel story is about God, not us; it is about what God is doing for the sake of the world, not about meeting the needs of self-actualizing, middle-class, Western people.
- This all may seem obvious, but it's not. We are not focused on God's mission but on how God serves and meets our needs. Jesus is a packaged choice in the spiritual food court
- People go to church looking for words of security, a place of sanctuary. They look for a spiritual enclave, which is only natural, but this is the problem. Churches have chosen to give people what they say they want: a place of danger-free solace, escape, and comfort. But the church is called to be what they really need: a foretaste of God's new creation, a movement of people who change the world, not escape it.

- Instead we must enter the local community and sit with the people to enter and be shaped by their narratives in order to ask the question of what God may be up to in that context.
- Missional Is about God, Not the Church
- This is about getting outside the walls of the church and leaving behind our assumptions about what people need to attend to what is really happening among the people in a neighborhood.
- We are to do this not as a strategy for getting people to church but because that is how God comes to us in Jesus, loving us without putting strings on the relationship

How do we get there?

Start an experimental group :

This is a time when the leadership can talk about what is meant by safe spaces, and they can share that there are no hidden agendas.

It isn't dialogue about change proposals or programs; it is focused on people talking among themselves about what they are learning, seeing, and experiencing in the new space.

It is important to recognize that in this period people need to deepen their understanding by having the time and space for conversations. Some will be tempted to jump to solutions and go on, but what we want to do in this stage is invite each other to go deeper with the issues, exploring the meaning of what they are learning through their interactive engagement with one another.

It is in this space that people are ready to risk dreaming a little about what God might be calling the church to be in their neighborhoods.

People need spaces of security to feel they have permission to experiment, to risk and fail, and to experiment again without betting everything on the results of the experiments.

A young child is willing to take risks and experiment when learning to ride a bike, because Dad or Mom is holding the bike and the training wheels are there to steady the bike. In the context of this security and predictability the child is ready to risk a few yards without the training wheels. Success in those first few yards encourages the child to try even longer times riding the bike without the assistance of training wheels or Mom's firm grip. It is all the security and predictability that creates the environment for risk and experimentation. It's the encouraging words of Dad or Mom when the child falls off that give him or her the courage to get back on and try again. In a similar way, we invite people into simple experiments and risk in missional life while all the time providing security by keeping the regular life of the church basically the same as it has always been.

- It's not a box we fit people into but a way of learning together how to travel into places we have never been before. It allows people to be in different places at different times and yet still create a culture of experimentation and innovation from among the people rather than from the top down.
- The Spirit of God is among the people of God, not in the experts and the ordained, but right in the midst of all the ordinary men and women of the local church. This means that God's very Spirit is in the local church, among the ordinary men, women, and children who comprise this faith community.
- The Work of the Church Board How Do Innovators and Traditionalists Work Together?

Furthermore, the type of person elected to a board is usually someone with the ability to manage the church on the basis of the past. This means the orientation of board members is more to the question, “What are the well-established ways of doing things?” rather than, “What are the fresh expressions of mission and ministry we need to develop?” This is not a criticism of the people on a board; it is only an attempt to realistically assess the current status of most boards. These are gifted people with a certain way of approaching their responsibilities.

The Experiment of Hospitality

Hospitality is about making room in our lives and in the personal space of our homes for those we classify as strangers. To do this we need to create an experiment in which a group of people are empowered and supported in the endeavor of inviting neighbors into their homes for dinner. The group might establish a goal of doing this at least once a month. These acts of hospitality can potentially lead to conversations about life, opinions, and how they view this walk in the current clearing

first neighbors might be skeptical about an invitation to your home. Some have been used in such settings, so they may think that you will spring a multilevel marketing scheme on them. But as friendship develops, it will become more natural to invite them to a simple meal and engage them in sharing a little bit of life together.

To help a group do the hospitality experiment, it is essential to allow the Scripture to shape the imagination of the group. It is not enough to simply go and do it. This might result in some good actions, but we are looking for more than actions. We are looking to have our inner being reshaped so that the actions become a part of who we are. Therefore, reflecting on a passage of Scripture as a group is vital to this process. Luke 10:1–12 has proven to be especially valuable in our work with church.

The Missional Change Model is, then, like a process for “building a bridge as we walk on it.” It is not a predetermined bridge that we have sought to give you, a one-size-fits-all template that looks the same in all situations. It’s a process that teaches us to build our own bridges in our own local contexts.

Block 1 : Chapter 4

The Principles and Power of Vision

1. This chapter wants to help you meet the following outcomes :

- 1.1. Understand the importance of vision for a faith community
- 1.2. Understand that each believer was born with a specific vision in mind.
- 1.3. Understand how to develop this vision

“Where there is no vision, the people perish” (Proverbs 29:18)

- ❖ *You cant hit what you cant see*
- ❖ *Vision is the source and the hope of life. No invention, development, or great feat was ever accomplished without the inspiring power of this mysterious source called vision.*
- ❖ *Vision is the key to unlocking the gates of what and was and what is, to propelling us into the land of what could be, and has not been yet.*
- ❖ *It is vision what makes the unseen visible and the unknown possible.*
- ❖ *Vision also makes suffering and disappointment bearable. Vision generates hope in the midst of despair and provides endurance in tribulation. Vision inspires the depressed and motivates the discouraged*
- ❖ *It was the vision of flight that inspire the Wright brothers to invent the airplane. It was the vision of light that possessed Thomas Edison to invent the light bulb it was the vision of giving every person the access to people friendly software that inspire Bill Gates to develop and invent the Microsoft global empire. Vision is the energy of progress.*
- ❖ *Where there is no revelation of the future, people throw self control , personal discipline and restraint. Simply put, vision is the source of personal and corporate discipline.*
- ❖ *The essence of vision: the ability to see farther than your physical eyes can look – to see not just what is, but also what can be and o make it a reality. Vision is seen a future before it comes into being. It is a mental picture of your destiny.*
- ❖ *The most powerful force in life is the force of vision. Your vision determines your destiny. When you can see what is possible and believe that it can come to pass, it make you capable of doing the impossible.*
- ❖ *When God gives the vision – He also gives the strategy to achieve that vision.*
- ❖ **Jos 6:1 – 7** The gates of Jericho were kept shut and guarded to keep the Israelites out. No one could enter or leave the city. The LORD said to Joshua, "I am putting into your hands Jericho, with its king and all its brave soldiers. You and your soldiers are to march around the city once a day for six days. Seven priests, each carrying a trumpet, are to go in front of the Covenant Box. On the seventh day you and your soldiers are to march around the city seven times while the priests blow the trumpets. Then they are to sound one long note. As soon as you hear it, all the people are to give a loud shout, and the city walls will collapse. Then the whole army will go straight into the city." Joshua called the

priests and told them, "Take the Covenant Box, and seven of you go in front of it, carrying trumpets." Then he ordered the people to start marching around the city, with an advance guard going on ahead of the LORD's Covenant Box.

Discussion

1. *Write down the vision that God gave Josua.*
2. *What strategy, commands or plans He gave them to achieve this vision.*

2. God created you with a purpose.

We must understand that God created everything to fulfill a purpose in life.

Every thing and everyone God created serves a unique purpose. That includes you. You may have been a surprise to your parents, but you were not a surprise to God; He has given you a special purpose to fulfill.

The Scriptures say you were chosen in Him before the world began. (See Ephesians 1:4-5.)

Ps 138 /139 : 15-16 says : My frame was not hidden from you while I was being crafted in a hidden place, knit together in the depths of the earth. Your eyes looked upon my embryo, and everything was recorded in your book. The days scheduled for my formation were inscribed, even though not one of them had come yet.

God planned in advance all that you were born to be and accomplish.

Jer 1: 5 says : "I knew you before I formed you in the womb; I set you apart for me before you were born; I appointed you to be a prophet to the nations."

God plans us, forms us and have us born to achieve something specifically through is – calling does not happen somewhere in our lifetime – it happens BEFORE BIRTH.

Purpose is established before production. In other words. God first institutes a purpose, then He creates someone or something to fulfill the purpose.

3. Born with unique vision

- God not only created each person on earth with a distinct design, but He also placed in everyone a unique vision. Fulfilling this dream is what gives purpose and meaning to life. In other words, the very substance of life is for you to find God's purpose and fulfill it. Until you do that, you are not really living.
- Every human being was created to accomplish something specific that no one else can accomplish.
- *You were born to achieve something significant, and you were destined to make a difference in your generation. Your life is not a divine experiment, but a project of providence to fulfill a purpose that your generation needs. I therefore encourage you to believe in your daydreams and to reconnect with your passion; your vision awaits your action. Your future is not ahead of you—it lies within you. See beyond your eyes and live for the unseen. Your vision determines your destiny.*
- *No matter who you are or what country you live in, you have a personal purpose, for every human being is born with one. God created each person with a unique vision. He has tremendous plans for you that no one else can accomplish. The tragic thing is that many people live their whole lives without ever recognizing their visions.*
- Whatever you were born to do, God has assigned a season in which it is to be done - and that season is the duration of your life. The vision God has put in your heart is "a piece of

eternity” that He gave you to deliver in time and space – that is, on the earth during your lifetime.

- When God created you with a purpose, he also designed you perfectly to be able to fulfill it. This means He wired you in a specific way so that you would have all the essential components necessary for fulfilling the vision He gave you. God always gives us the ability to do whatever he calls us to do.
- Purpose, therefore, is the source of your vision. God doesn't create something and then decide what to use it for. He knows what He wants first, and then He assigns someone or something to accomplish it for Him. Vision is what God wants us to contribute in building His Kingdom on earth. No matter what happens in life, you'll never get away from what God has put in your heart to do. Vision possesses you; you don't possess it.
- All the thoughts, ideas, plans, and dreams that remain consistent within you were put there by God. Vision is the idea that never leaves you, the dream that won't go away, the passion that won't subside, the “irritating” desire that's so deep you can't enjoy your current job because you're always thinking about what you wish you were doing. Vision is what you keep seeing, even when you close your eyes.
- You're not saved for the sole purpose of going to heaven; you're saved for to finish your assignment on earth. As a matter of fact, God redeems you because of the vision you are carrying. The Bible says: “ we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do” (Eph. 2:10)
- True vision is also unselfish. Its purpose is to bring about God's kingdom on earth and to turn people to Him. A vision, therefore, always focus on helping humanity or building up others in some way.

Discussion : Discuss in your small groups what God's specific purpose was with the lives of

- ✓ Abraham
- ✓ Josef
- ✓ Josua
- ✓ David
- ✓ Peter
- ✓ Paul

4. Perfect for your purpose

Everything about you is determined by your purpose. God built you, designed you, and gave you the right makeup for it. Your heritage and ethnic mix, the color of your skin, your language, your height, and all your other physical features are made for the fulfillment of your vision. You were built for what you're supposed to do. You are perfect for your purpose.

You potential is determined by the assignment God gave you to do. Whatever you were born to do, you are equipped to do it.

5. No grey colour schemes wanted :

People's success or failure is not dependent on the color of their skin. You can be black, white, brown, yellow, or red, and that won't affect the fulfillment of your vision. The real problem is the color of some people's lives; their lives are "gray." Such people don't have a precise way of living. They're just here. They drift along, allowing life to happen to them.

God doesn't want anyone to live in a gray zone. When someone is living in the gray, it means that person is not saying yes or no, but maybe. He never quite settles on one thing in his heart. There are millions of people who still aren't sure who they are, what they're about, and what they're doing. These people are living in the gray. They have no real intention of doing anything with their lives. What a depressing reality. God has invested so much in us. He hates to see us wasting our lives in wishful thinking. He wants us to place our feet on the solid ground of vision. Is there something you have decided to follow through with, no matter what? Are you committed to the vision that is bigger than your life?

6. You were not born to do everything.

All the needs that you see in your nation cannot be met by you. All the trouble that you see in your community cannot be solved by you. All the problems that you see on your street cannot be addressed by you. This reality is the reason why you must discover your personal vision from God and then stay on track with it. You were meant to meet certain needs, not every need. God created you for a purpose, and that purpose is supposed to be your focus. It is what must motivate you and keep you centered on what is most important for you to be involved in. While you should be open to the various ways in which God may direct you to help others, you must not become sidetracked by a myriad of needs, because there will always be more needs than you can personally handle.

7. Your purpose is greater than your failures and mistakes.

- Don't ever believe that your failures are greater than what God gave you birth to do. God is restorer, a reclamer. This means He will put back in you what that the world took out. He'll put back in you what life took out. Ask Him to restore His purpose and vision within you.
- You are not defined by your past or confined by external factors
- God has a definite plan and purpose for your life in spite of what your background is what mistakes you have made.
- When God gives a gift to someone, he doesn't change His mind about it. Whatever God has invested in you, He wants to see used.

8. Vision ask for passion

You'll never be successful without passion. Passionate people are those who have discovered something more important than life itself.

Are you hungry for your vision? How badly do you want what you're going after? Passion is stamina that says, "I'm going to go after this, no matter what happens. It is easy to get excited about a vision, but it's harder to be faithful to it. If your vision is from God nothing can stop you. If you are going to be what you see in your mind, if you're going to go after what's in your heart, believe me, there will be resistance. The only way to overcome that resistance is to have passion for your vision.

A vision will always be tested by tribulation.

Passion means that no matter how tough things are, what you believe is bigger than what you see.

9. Develop the faith of vision

Sight is a function of the eyes, while vision is a function of the heart.

"what's worse than being blind is having sight without vision".

Never let what your eyes see determine what your heart believes

God told Abraham something that could be seen, believed and achieved only through the eyes of vision: He told him that inside of him was a nation. He and Sarah were already elderly, and Sarah had been barren throughout their marriage. However God said, in effect, "I see a nation in

you. Everyone else is looking at your barrenness, but I see a nation of descendants as numerous as the stars in the sky and the sand on the shore”. (Genesis 11:29 – 30, 12:1-3, 17:1-19.)

Remember that sight is the ability to see things as they are, and vision is the ability to see things as they could be. I like to go a step further and define vision this way: vision is the ability to see things as they should be.

We must keep our visions constantly before us, however, because the visions in our hearts are greater than our environment.

The faith of vision is crucial because the way you see things determines how you think and act and, therefore, whether or not your vision will become reality. Proverbs 23:7 says, “as a person thinks in his heart, so is he” Do you have sight or vision?

Faith sees problems as opportunities.

Great thinking precedes great achievement

The process of vision develops our character and produces responsibility in us.

10. Set the priorities of vision

If you want to be successful you must set priorities for yourself in relation to your vision.

This is why yes and no are the most powerful words you will ever say. God wants you to be able to say them with precision because they will determine your destiny. You will be blessed by saying yes to what is in accordance with your vision and no to anything else.

Just because something is a good thing does not necessarily mean it is beneficial to you.

The key is that the vision itself decides what is good for you. You don't just do good things. You do things which is good for your vision.

Your greatest challenge is not to choose between good or bad but between good and best.

11. Employ the provision of vision

- We must understand the power of provision. People often stop dreaming about what they really want to do in life because they know they have few resources with which to do it.
- Whatever God's purposes, He provides for
- If we believe we have to use our own resources to accomplish God's given visions, then we are small dreamers.
- God often gives us dreams that confound us at first because He wants to make sure we don't attempt to fulfill them apart from Him. If we try to do so, we won't succeed, because the resources won't be available.
- Rest assured that God will never give you a vision without provision. The ability and resources are available for whatever you were born to do. Your provision, however, is usually hidden until you act on your vision. Whatever you were born to do attracts what you need to do it. Therefore, you first have to establish what you want to do, and begin to do it, before the need can be met. Most of us work in reverse. We like to see the provisions before we start, but faith doesn't work that way. When we take action, then God manifests the provision.

12. Stay connected to the source of vision

If you are going to be successful in your vision, you must have daily, dynamic personal prayer life with God. Why? Because you need continual communion and fellowship with the Source of vision.

Of you stay in touch with God, you will always be nourished in both life and vision.

Prayer is the essential resource of vision

Without prayer, you cannot get there you want to go. There will be times when all you'll have is prayer. You won't have any money, people, or resources – just prayer. Yet that is all you need. God will see you though.

God is not only the Author of your vision, but also your continuing support as you progress toward its fulfillment.

You will never achieve your vision without prayer because prayer is what keeps you connected to the Vision – Giver.

Prayer sustains us in the demands of vision. God will bring you through your difficulties and give you the victory through prayer based on his Word.

Integration 4

- 1. What are the specific skills and gifts God has created you with?*
- 2. If you do what – it brings you tremendous joy and a sense of fulfillment?*
- 3. For what has God used you in the past?*
- 4. What do other people tell you are you good with?*
- 5. Are there any things that happened in your life that may have caused you to stop dreaming? Would you like to talk to somebody about it?*
- 6. How do you experience your relationship with God at this moment? Fullfilling – hearing His voice or routine? Anything you can do about it?*
- 7. What is your vision? What have you always wanted to do in the Kingdom of God. What specific form of need touches your heart so much that you want to do something to solve it? What is your dream?*

Block 1 : Chapter 5

A clear picture – The reality of the Kingdom of God

Outcomes

This chapter wants to help you meet the following outcomes :

To be able to understand what God is busy doing right now.

To realize that The Kingdom of God was the main focus for Jesus's ministry.

To understand the principles for the Kingdom of God

To realize that the Kingdom of God materializes in practical situations of need.

To know that the church is the instrument of the kingdom of God.

To be able to distinguish between the Gospel of Salvation and the Gospel of the Kingdom

We are privileged to live in the kingdom-era: the time between the ascension and final coming of Jesus Christ. The Lordship of God came with Jesus and is being fulfilled more and more until the final coming of Jesus. The Holy Spirit is preparing us daily for the fullness of His Lordship that will be brought into full realization with the final coming of Jesus. Jesus showed us the way and we can and should follow His example.

Jesus started a movement – a **kingdom-movement**. This movement is continued by His followers, following Him in a disciple making manner. This movement grows stronger and bigger as more and more people become part of it.

Question : Have you ever thought what God is busy doing right now? How is He keeping Himself busy?

Note : **Explain the example of the Kingdom circle.**

1. Draw a circle with a pencil on a white paper. (In the beginning God created everything perfect)
2. Make a few marks in the circle with pencil. (Sin spoiled everything. Darkness entered).
3. What practical effect of sin do you see in your community?
4. God loves the creation so much that he immediately decided to reclaim everything that was spoiled by sin.
5. Erase some of the marks in the circle with an eraser.
6. God is busy restoring creation like it was supposed to be.
7. Every time a person comes to God or a specific form of darkness is addressed – a piece of “white” appears.

Exactly this is what God is busy doing right now – bringing His Kingdom – through the lives of His children!

Scripture

What Kingdom principles do you see in this Scripture?

Matt 4 : 13 – 25

13. He left Nazareth and went and settled in Capernaum by the sea, in the regions of Zebulun and Naphtali, (14) in order to fulfill what was declared by the prophet Isaiah when he said, (15) "O Land of Zebulun and Land of Naphtali, on the road to the sea, across the Jordan, Galilee of the Gentiles! (16) The people living in darkness have seen a great light, and for those living in the land and shadow of death, a light has risen." (17) From then on, Jesus began to preach and to say, "Repent, because the kingdom from heaven is near!"

(18) While Jesus was walking beside the Sea of Galilee, he saw two brothers—Simon (also called Peter) and his brother Andrew. They were casting a net into the sea, because they were fishermen. (19) "Follow me," he told them, "and I will make you fishers of people!" (20) So at once they left their nets and followed him. (21) Going on from there he saw two other brothers—James son of Zebedee and his brother John. They were in a boat with their father Zebedee repairing their nets. When he called them, (22) they immediately left the boat and their father and followed him.

(23) Then he went throughout Galilee, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing every disease and every illness among the people. (24) His fame spread throughout Syria, and people brought to him everyone who was sick—those afflicted with various diseases and pains, the demon-possessed, the epileptics, and the paralyzed—and he healed them. (25) Large crowds from Galilee, the Decapolis, Jerusalem, Judea, and from across the Jordan followed him.

One can clearly see the summary of block 1 in this scripture

A clear picture of the Kingdom movement (v 13 – 15)

The strategy of discipling (v 18 – 22)

The result is that the world transformed (v 23 – 25).

3. The dynamics of the Kingdom in and through the life of Jesus Christ.

Jesus's entire ministry was focused on initiating the kingdom of God. He used the word "kingdom" over 100 times, while He used the word "church" only twice.

- His first words in Mark were about the Kingdom ;

Mark 1:14-15 : Now after John had been arrested, Jesus went to Galilee and proclaimed the gospel about the kingdom of God. He said, "The time is now! The kingdom of God is near! Repent, and keep believing the gospel!"

The place where and the words with which Jesus started his ministry show very clearly what God's intention and purpose was with the life and ministry of Jesus. Jesus started in Galilee of the Gentiles – the place where people were living in darkness. In this dark place Jesus declared that the kingdom of heaven has dawned. God's purpose was to bring light into the darkness of this world.

The kingdom is the beginning of a new era. It is something totally new. It is not just the continuation of the known or a few adjustments to how things are done. It is the start of something totally new.

- Matthew 9:35-38 gives a look into God's heart for His world and His people:

“35 Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. 36 When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. 37 Then he said to his disciples, “The harvest is plentiful but the workers are few. 38 Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”

Jesus ministry was about the good news of the kingdom – not only the proclamation but also the realisation of the kingdom. Where the good news of the kingdom was proclaimed and modelled by Jesus there were definite results. Jesus was driven by God's compassion for the harassed, helpless and the lost. Jesus pointed this out to his disciples: the kingdom has come for these people.

Therefore the plea to the disciples: “Ask God to do something about it.” Three important areas must be discovered when God is asked for a solution.

- Jesus central prayer was about the Kingdom in Matthew 6:9-10:

⁹ *“This, then, is how you should pray:*

” ‘Our Father in heaven,

hallowed be your name,

¹⁰ *your kingdom come,*

your will be done

on earth as it is in heaven.

God's will for heaven and earth is the same.

- His central mission was about the Kingdom.

Matt 24 ; 14 And this gospel of the kingdom will be proclaimed throughout the world as a testimony to all nations, and then the end will come."

Everything in history is moving towards this final destination

- “Between His resurrection and His ascension, Jesus spent about six weeks with His disciples. His topic was the kingdom of God. His final teaching was about the Kingdom

Acts 1:3 : “After he had suffered, He had shown himself alive to them by many convincing proofs, appearing to them during a period of 40 days and telling them about the kingdom of God.

- The mission of His disciples was about the Kingdom

Acts 8:12 : “But when Philip proclaimed the good news about the kingdom of God and about the name of Jesus the Messiah, men and women believed and were baptized.”

Acts 19:8 : “Paul went into the synagogue and spoke there boldly for three months, holding discussions and persuading those who heard him about the kingdom of God.

- The closing words in Acts are about the Kingdom

Acts 28:31 : Paul continued to preach about the kingdom of God and to teach boldly and freely about the Lord Jesus, the Messiah.

Conclusion : Christ valued the furtherance of the Kingdom of God as very fundamental and important: The furtherance of the Kingdom of God was non-negotiable.

- Jesus taught it.
- He lived to demonstrate it.
- He died, was resurrected, and taken up into the heaven as the Glorified Christ and He and His Father sent the Holy Spirit to make it possible for the Church to accomplish it.

Discussion

Discuss the following statement in groups of three :

“Jesus knew that if we would get the kingdom (King’s reign) right, we would get church (pastor’s reign) right”.

5. What are the principles of the kingdom of God?

Discussion : Discuss in your small groups what the characteristics of an ordinary earthly kingdom are. Write it down underneath one another.

In a second column : Compare the similarities and differences of God’s kingdom with that of an earthly kingdom.

- The kingdom of God is found where **God is everything in everyone**. It is rooted in God and exists since the beginning of time,.It is indestructible and unconquerable.
- The kingdom of God comes in its fullness when the triune **God is honoured, obeyed and worshipped**.
- The DNA of the Kingdom is to **surrender, submit** and unconditionally **obey** God. His Lordship is recognized, accepted and obeyed.
- Specifically speaking, God’s Kingdom breaks through where Jesus Christ is acknowledged as **Lord**, adored as Lord and obeyed as Lord.
- It is where God reigns through his children’s love and compassion.
- The Kingdom of God was manifested through Jesus’ ministry when He ministered the total Gospel to the **total man in his total need**.
- **The Kingdom of God must transcend and be reflected in all spheres of the life of the world. It must be experienced in all relationships, under all circumstances and everywhere.**
- The Kingdom of God stands **against the kingdom of darkness**, the evil one and Satan with all his subjects.

6. Practical manifestations of the Kingdom of God

The manifestations of the Kingdom of God during the earthly life of Christ were very practical ..

- The gospel was preached to the poor.
- Sick people were healed.
- Lame people could walk
- Hungry people were fed
- The broken-hearted was healed.
- Deliverance was preached to the captives and demons were cast out.
- The sight of the blind was restored.
- Those who were oppressed, were liberated..
- Disciples were encouraged to visit people in prison (Matt 25)
- Give clothes to the needy (Matt 25)
- Water to the thirsty (Matt 25)
- The Samaritan attended to the wounds of the Jew
- The dead were raised
- Lost people were searched for (Luke 15)

With the harvest ready and plentiful, **God has something specific in mind.** The harvest has no effect while it is still in the field – it must feed people. God has something special in mind for the harassed, helpless and lost.

Matthew 10:7-8 gives us direction:

7 As you go, preach this message: 'The kingdom of heaven is near.' 8 Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received, freely give.

The instruction is clear – The kingdom must become a reality in the lives of people. Something specific must happen – the harvest has to be brought in. Something has to change. Things can not stay as they are. The arrival of the kingdom has a specific result. Transformation takes place because lives and circumstances are changed

The temptation for the church is to think about the Kingdom of God only as a future reality, something that will happen in future after Jesus came back on the clouds. In this case the gospel really is “opium for the soul” (Karl Marx). A “pie in the sky”. The breaking through of the kingdom of God has everything to do with alleviating people’s spiritual as well as physical need. **The church has to fight against every situation that prevents people from having life in abundance.**

7. The connection between the faith community and the Kingdom

Note : Ask students to close their books

Question for discussion: Imagine it is Saturday night. You are fast asleep. During the night you have a vision. You see the statement : “The connection between me/my family our cell group / our church and the Kingdom of God”. You immediately know that this is supposed to be the topic of your sermon on Sunday morning. You get out of bed – open your bible and read....

Ephesians 3:10 : “He did this so that now, through the church, the wisdom of God in all its variety might be made known to the rulers and authorities in the heavenly realm “

Divide into small groups and give your partners the main points of your sermon.

- His Church is His chosen instrument to counteract the darkness. By means of His church
- He is building His Kingdom in this wicked and degenerate world.
- The reason for existence of a Christian, of a faithcommunity is only because of God.
- The Church exists to let the Kingdom of God come always and everywhere!

“The Church is the wheel-barrow/ light bearer of the Kingdom of God”.

We shall all be astonished to see a bulldozer next to a Ferrari car in the front line of a Grand Prix starting line-up. Their purposes differ greatly. In the same way the church must not keep itself busy with things that are not directly related to its calling.

If a local church does not understand its reason for existence and practically lives this then the church betrays its essence and character.

8. DISCUSSION

New Slide (with this quotation on it) “Churches bring the gospel of salvation and not the gospel of the Kingdom!” (Landa Cope - YWAM)

Read through the next few paragraphs and discuss the remarks in your small group.

“There is nothing wrong with the salvation part of the gospel. But we talk about the salvation message as though the initial experience of salvation is the only message. Jesus preached that the only way to enter the kingdom of heaven is through Himself, but he constantly put salvation in the context of the broader message of the kingdom of heaven. He never referred to the gospel of salvation!. Jesus taught the GOSPEL OF THE KINGDOM! (including salvation – but also the truth about every dimension of life). We are not only to be born again; we are to grow up into the things of God as they apply to all of life. The truths of the gospel of the Kingdom are to transform us as they teach us how to live every part of life. Our transformed lives are then to be salt and light to the world.

The beginning has become the goal : salvation. We want to get people saved to get them in church.

It is time that we start getting people out of the church!”

Integration 5

1. How will you describe the Kingdom of God to somebody else?
2. What does it mean that Jesus started a Kingdom Movement?
3. The three most important areas of my personal life that must be aligned with the Kingdom vision are.....

4. Have a look at the vision you wrote in Integration 1. Does the reality of the kingdom Movement ask you to change anything in your vision?
5. New practices I want to integrate to bring my ministry in line with the kingdom movement are.....

VIDEO : Show the video “Cave Church
Discussion : What principles for transformation did you see in this video.
Discuss in small groups.

Block 1 : Chapter 6

SEE THE WORLD THROUGH GOD'S EYES

1. Outcomes

This chapter wants to help you meet the following outcomes:

- 1.1. Help you to practically to discover your calling in this world.
- 1.2. Help you to plan the first/next steps of your involvement.

2. Visualizing the needs of the context.

This exercise works best if each of the participants

- 2.1. Will be quiet on his/ her own in the hall where the seminar is presented or
- 2.2. Leave the room, go, and sit on top of a hill or high place to see the town from the top or
- 2.3 A walk through the streets of the community could be beneficial.

3. Phase 1. Local community:

You are in a helicopter with Jesus hovering on a low level above your community. You can see all people and forms of needs. Jesus asks you to look at the community and develop a heart for the world as His heart is for the world. While hovering above your community in a helicopter, you must feel the passion that Jesus has for the creation.

You become aware once again of God's deep love for everybody that you see. What practical forms of need does He want to change? What is on His heart? What is His passion?

The whole process must be conducted prayerfully. Allow enough time for prayer.

- Pray that the Holy Spirit would reveal the heart of Jesus to you so that you can feel, see and experience the needs and problems of the community. Pray for each of the different forms of need.
- Make a list of all forms of needs that you see. Make sure that you list practical forms of need. (e.g. orphans, drug addicts, unbelievers etc.)

3. Phase 2. Surrounding areas, region.

Jesus asks you to see more than just your local community. The helicopter is lifting higher and you see the surrounding villages in your oblist,

Extend your list with all the forms of need you see in your oblist.

4. Phase 3 : The helicopter lifts even higher so that you can see the borders of your whole country.

List every practical form of need that Jesus wants to change.

5. Phase 4 : The world

The helicopter is now hovering next to the moon – you have the whole world in view. What does Jesus want to change? Add to your list.

6. Choose three of the needs:

After completion of the list, choose three of the needs or problems that is the closest to your heart and you believe that Jesus through his Spirit has specifically revealed or talked to you about.

Can you choose one of the needs from this short list?

7. Small group discussion:

- 7.1. Share with each other in small groups what you heard Christ saying to you.
- 7.2. What specifically about this need touches your heart?
- 7.3. What do you think can an individual do to this form of need?
- 7.4. Can the group members advise one another how to go about addressing this form of need. Give one another practical advice.

8. Without brakes: What could be achieved?

Just imagine Jesus Christ telling you:

“My child – I would like to establish My Kingdom in the next 5 years in the specific focus area that you have identified. I want My Kingdom to come.

I shall help you to accomplish this. But you must not take into account factors like your age, circumstances, sex, marriage status, family, literacy, language abilities, finances, denominational background and dogma, your church’s and national, the practicalities as well as all possible opposition that you may encounter. These are all brakes that can slow down or prevent My Kingdom to come in this focus area. When you start dreaming with me – do not come with these brakes. You know that I will provide the way!”

9. Make sketches / play with clay

Ask the Holy Spirit to reveal the different possibilities to you regarding the one focus area that is closest to your heart. Try to picture what the focus area could look like if God’s Kingdom came in 5 years. What do you see?

Make a sketch of what you see or write it down in a few sentences. Alternatively make a model out of clay.

Discuss this in the small groups and give each members of the group the opportunity to explain what they see in the different sketches / models. After each sketch / model was analyzed – the artist may reveal what he/she tried to depict.

Share with the big group and place all the sketches / models in a common place.

Given the fact that there are no brakes realizing God’s dream – which focus area would you like to commit yourself to? It could still be the same one that you chose earlier or it could be a different one that was discussed in the group.

Write it down in this open space.

10. Plan for the focus area (optional):

What is a practical plan to address this focus area?

What could be the possible road to take to fulfill this dream? Forget about the brakes that could be applied and dream about a plan that really address this need. Do it at your own time and in the following process:

- a. Choose the focus area that Jesus has laid on your heart through His Holy Spirit.
- b. Take time to reflect about the need and see again the pictures that you saw when you were in the helicopter.
- c. Pray to God to make sure that this is the focus area that He wants you to address.
- d. Pray continually throughout the process to ask Gods guidance.
- e. Think about the outcome that Jesus would like to see. What would this focus area look like if His Kingdom comes?
- f. Ignore all possible brakes.
- g. Make a practical plan to reach this outcome. You may talk to other people that has more knowledge or experience in this field.
- h. Write down the first three practical steps you are going to take – in order to become obedient to what the Holy Spirit shared with you?
- i. Put a date for completion next to each one of these 3 practical steps
- j. With whom in your own community are you going to share what God has put on your heart? Ask this person to hold ou accountable for comitting yourself to this project.
- k. Keep on praying to God about this need.

Block 1 : Chapter 7

God's dream for my Church

1. Outcomes

This chapter wants to help you meet the following outcomes :

In this session we come to the practical implementation of the kingdom vision. We would like to practically help you to write down a kingdom vision for

- Your own life as a believer
- Your family
- Your cell group
- Your local church

2. The cost of having no vision

- If you haven't got such a vision - it is possible that you may be very excited about the kingdom of God - but in your church you just continue week after week, preaching about all kinds of different topics, running different ministries, doing a lot of separate good things – but with no specific focus. You don't know why you do what you do. There is no focus at all.
- If you do not have a focussed vision in your church, its very difficult to measure your success at the end of the year. How would you know, if you have accomplished what God has set out for you to do, if you are not able to measure your activities against a certain God given vision.
- If you don't have a vision there will be little or no energy in the church. People will be busy with a lot of good things but they will not get the idea that they are part of a bigger picture. The different aspects of church life doesn't fit into a bigger picture.
- If you haven't got a focussed kingdom vision for your church that is written down for everyone to see, you have no criteria for spending your money, utilising your resources, spending your energy, time and prayers. Then you can easily become busy with a lot of good things but not necessarily busy with what's on God's agenda for your church.

Then the good becomes the enemy of the best!

3. Scripture : Jeremiah 29: 11-14.

The situation here is that Israel is in exile. Maybe they thought that God forgot about them. It's been almost 70 years since they've been taken out of Jerusalem to Babel. And now on a good day, a prophet Jeremiah arrives, telling them he's got a message from the Lord for them. This group of people is without hope, destiny or courage.

From the prophet they hear.....

(11) For I know the plans that I have for you,' declares the LORD, 'plans for well-being, and not for calamity, in order to give you a future and a hope. (12) When you call out to me and come and pray to me, I'll hear you. (13) You will seek me and find me when you search for me with all your heart. (14) I'll be found by you,' declares the LORD, 'and I'll restore your security and gather you from all the nations and all the places to which

I've driven you,' declares the LORD. 'I'll bring you back to the place from which I sent you into exile.'

Question : What aspects of a Godly vision can you find in this scripture?

In verse 11 we see that a godly vision is

- A Godly promise. The moment that you receive it from God, you can regard it as a promise from God. This is what you have been created for and what's on His heart for you. You don't need to doubt whether it will happen. It is not 'if' - it is 'for sure' that God wants to achieve this through you. A promise from God you can regard as 'having been fulfilled already'. God will never ever drop you. The character of God, is the evidence that God will cause your vision to realise.
- A vision you receive from God always paints a positive picture. It is a situation that will reflect the love and care of God. He wants to use you to achieve positive results. To make a positive difference to the need of others. You can always look forward to it and be excited about it.
- A vision from God always fills you with an expectation. It paints such a positive picture that you can hardly wait for it to be fulfilled. It tells you of things that are going to happen, that has never happened before. Things that no one else has thought about, its like a dream come true. What you have always thought to be impossible now all of a sudden becomes possible. If a vision doesn't fill you with excitement – it probably is not a vision from God.
- A vision received from God is always addressed to a chosen group of people at a chosen time. The german theologian Bonhoeffer said : “God doesn't have a general pile of crosses for you to just go and pick one up. No, there's certain things that God wants to do through certain people, at a certain time and place. There's a specific cross that has got your name on it”. The way that God wants to use you, is probably different than the way that God wants to use the believers in the next village or town.

On the other hand, how would you determine if you have a God given vision?

- A God given vision is received as a revelation from God. You do not think it out yourself. You don't vote on it, a small group doesn't sit for an hour to produce a sentence or two and then call it a God given vision. It is not the sum total of all your leaders wisdom.
- God reveals his desires over a period of time as you pray and think about it and tell others what you have heard.
- Normally a vision received from God is too big for us to achieve by ourselves. A vision from God is a God sized vision which can only be fulfilled by prayer. It is also by praying that we declare our dependency on God. A vision from God you can never achieve on account of your own abilities. If you don't need anyone else, you don't need supernatural power if you don't need God to achieve this – it probably is not from God. Your own wisdom, insight and resources are never enough for a vision from God.
- It will ask your obedience. It will ask of you to do things that you've never done before and things that no one else does. Things that maybe you have never even thought of doing, things that may cause others to say : “you are stupid”. Something supernatural needs to happen to realise the vision.

4. Examples of visions of Russian speaking churches

Vision of Church A

1. To reach Kiev and all Ukraine with the Gospel of Christ. People from all layers of society bring to Jesus Christ. To build a strong, anointed church in Kiev.

2. To teach, educate and to rise up unknown, rejected, humiliated, simple people; those from whom nothing is waited any more; old and young; unsuccessful and those who failed in life; known and influential, - that all of them became strong in God, in fulfilling their calling and destiny from Lord, in the anointing of Holy Spirit.

3. To give a chance for those who affected; to rescue those who are threatened; to love those whom difficult to love; to reach unreached; to heal the sick, and also those, who is hurt spiritually, emotionally or physically.

To reach the world through such people and to glorify Jesus – the King, Lord and Savior

4. To establish churches in each city, town and village of Ukraine and beyond.

5. To reach with God's Word Europe, Middle East, Asia and North

Discussion : What strikes you, what do you see, what do you like or don't like in this vision?

Vision of church B

Видение:

Достигать людей в мире, показать Христа в своей жизни, подготовить каждого к служению Богу.

Миссия:

По отношению к Богу:

1. Прославлять Бога и поклоняться Ему

По отношению к людям:

2. Проповедовать Евангелие, приводить людей к спасению и личным взаимоотношениям с Богом

3. Помогать людям присоединиться к общению верующих

4. Приводить каждого верующего к духовной зрелости и проявлению характера Христа в своей жизни

5. Привлекать всех верующих к служению

6. Подготовить и направить каждого верующего на исполнение его личной миссии в мире.

Discussion : What strikes you, what do you see, what do you like or don't like in this vision?

5. “Downloading” a vision from God

Does your church have an existing vision that members can recite even if asked to do so in the middle of the night? Can you ask even the children in your church, “ What is the purpose of your church, what does God want to use your church for? And they'll be able to tell you?

If you have such a vision, are you satisfied that it is a kingdom vision? Does it mention anything about the kingdom? From which words in this vision, can you depict that it's about the kingdom, or is it about the church itself?

1. Start praying yourself as a leader that God will give you His vision for your church (individual, family, cell group or local church).
2. After some time – gather your leaders.
Involve them in this prayer strategy
Explain to them the nature of a vision, the different elements of vision discussed in chapter 4 and this chapter as well as the advantages of having such a vision from God. Leaders that make the members part of “downloading’ the vision will experience that there is a much bigger buy-in on the vision eventually. If these members don’t experience personally that they are called and sent by God – a written statement on a wall will not make them part of the process.
3. At the end of the meeting –send them out with these responsibilities.
 - 3.1. For the next week they must pray and ask the Holy Spirit to reveal to them His vision for them.
 - 3.2. Give them specific verses to meditate on. (e.g. verses from the Kingdom section in chapter 5). They must write down what they hear from God.
 - 3.3. Ask them to physically walk through their communities and report back on what God showed them – what practical forms of need He wants to address in their community.
 - 3.4. Invite them to ask the following questions :
 - 3.4.1. What does God want to do in this community?
 - 3.4.2. What is God busy doing in our community?
 - 3.4.3. In which way does God call us to take part in what He wants to do in this community?
 - 3.5. The big question is : “What is God’s vision for this world? What does the future look like that fits in with God’s will for this church? How can we erect signs in this community that fits in with God’s vision for this community?”
 - 3.6. Ask them to read newspapers, watch TV – to get an idea of what is happening in the wider world.
 - 3.7. They are free to bring back any scriptures or ideas that the Holy Spirit laid on their hearts.
4. At the next meeting :
 - 4.1. Give leaders an opportunity to share what they heard the previous week – from Scripture, prayer and also walking through the community.
 - 4.2. Appoint a secretary for this process who writes down all the ideas.
 - 4.3. Share parts of chapter 4 and 5 with leaders.
 - 4.4. Send them out in the same way as in point 3.
5. This process is repeated for a few weeks.

6. The purpose is to end up with a list compiled by input from all the leaders what they reckoned they heard from God.
7. Think how you can you involve your church members? We know of churches who have asked their cell groups to pray about this for months. Is it possible to have a worship service where people can talk about it and give their insights? In this way you'll ensure that they take ownership of it. It becomes there vision – you don't have to convince them to believe that God gave you a vision.

Do you trust people in your church enough that you'll expect the Holy Spirit to work through them? We read in Acts 2:17, that when the Spirit was poured out it was the young people and adults that started to see visions and dreams – those who you do not regularly expect of to see visions. Maybe God gives His plans and purpose for your church to some of these on the fringes of your faith community to reveal it the leaders. The more people you involve in creating the vision, the more will be convinced that you receive easier it will be for them to take ownership of this vision.

8. Give this list to somebody to write a summary of this list – like the two examples we discussed earlier.
 - Try to do it in ordinary language so that people can easily remember it, even the smallest child.
 - The shorter it can be, the better.
 - Dont try to write down everything you can think of, don't try to be supernaturally holy : Things like, we must love one another, care for one another, be more holy” – that is all true but its very difficult to plan for that.
9. Bring this summary back to the leaders group for approval.
10. Try and summarise this vision into one catching sentence. Like Nike's “Just do it”.
11. Try to think about a symbol from your area. A well known metaphor that can serve as logo for your church. A picture or symbol that will remind everybody of the vision the moment they see it. (For example - if your church is located close to the sea where there is a harbour, some churches would say we are a harbour of God. People come in and get refreshed (like a boat), but we also send people out to the world (the sea). If you are in a part of the country where there are many wheat fields, you may say “Bring in God's harvest” because the people can identify with the symbol of a harvest. A church that is close to a river running said “We are the river of life to the world.” People can easily identify with this, they know what it means, they know what God wants to achieve through them, the moment they hear the word “river”.
12. Market your vision. Think what you must do to make sure that everyone inside as well as outside the church knows what your vision is.
 - Constantly speak about it, Don't think that after you've preached about it one Sunday, people will grasp it. No, you have to repeat it and remind people of it.
 - Do it in an inspiring way. The world constantly bombards us with information. You have to be an advocate for the vision.
 - Make sure that everybody can see it clearly
 - Display it visually in the church. If you want to keep it secret, write it down in the church bulletin.

- What about a banner, or fridge magnets, key rings, bookmarks for your bible? Use creative people in your church to display your vision in a 100 different artistic ways.

13. When you have this vision – be a role model of it yourself. Believe in it so much – that you live it yourself. You – as a leader must always be able to tell people, “Follow this vision like I follow it”. Be an example of it. Talk about it, wherever you go.

14. Remember a vision is always written in pencil, because maybe in two years time you might feel compelled to change it as you hear new things from God.

6. Practise :

Try and write down a few sentences as a preliminary “vision”. Have a look at what you wrote in integrations And As well as in chapter 6.

Discuss it with people in your small group.

Listen to one another and give advice to make sure that this is a Kingdom vision.

Block 1 : Chapter 8

A clear strategy : Disciplemaking

1. Outcomes

This chapter want to help you meet the following outcomes :

- 1.1. To understand the definition of discipling.
- 1.2. To know the different principles and concepts of discipling.
- 1.3. To find yourself a mentor.

Slides 1 – 5 We have seen that God's focus and plans were to establish a kingdom movement through the life of his Son, Jesus Christ. The harvest is ready and so the solution – workers must be sent out for the harvest. But there is a problem – the workers are few and the harvest too big.

What is needed is a strategy to call up and equip more workers to bring in the harvest. He gave the strategy in Matthew 28:19. The kingdom movement **strategy is disciple-making**

If the vision for our lives is the Kingdom of God – and the result of our involvement is the transformation of the world – then the strategy – the practice of how to get the desired result – is the strategy of Jesus – that of DISCIPLEMAKING.

Slide 6 2. Introduction

2.1. Discussion: What is disciple making? Write your first response down and share it with the group.

Disciple making is very often seen as:

- the teaching of the first steps of the Christian life
- an extension of evangelism
- part of the pastoral process of spiritual guidance and counselling

Although the above sentiments are all true it conceals the fact that disciple making was at the very heart of the ministry of Jesus and the missionary apostles in establishing the church within the context of the coming of the Kingdom. Disciple making is not an evangelistic add-on to the work of the church –it is the primary task of the church.

Slide 7 3. The roots of disciple making

When Jesus called his disciples to follow him, he did not invent a new way of teaching or training believers, but used the time honoured and well established tradition of the rabbi's of his time, in expounding the Scriptures and training for profound life change. At the same time Jesus changed rabbinical custom and strategy at crucial points, working towards the goal of establishing the Kingdom of God breaking through in the lives of his followers throughout the generations to come.

Like any rabbi of his time, Jesus used the tools of memorising and interpreting Scripture, telling stories or parables and internalising the teaching into the lives of his disciples by real life practical experiences transforming and shaping their lives to become disciple makers in the same style and approach as their teacher.

4. Definition of disciple making

Slide 8

Mat 28:18-20 Then Jesus came to them. He said, "All authority in heaven and on earth has been given to me. (19) So you must go and make disciples of all nations. Baptize them in the name of the Father and of the Son and of the Holy Spirit. (20) Teach them to obey everything I have commanded you. And you can be sure that I am always with you, to the very end."

Question : What can we learn from this passage about discipling?

Slide 9 Kingfisher defines discipling as :

"Disciple making is a **lifestyle** of entering into a **relationship** with someone and through a **targeted process** acting as **role model** for Christ"¹

Discussion : Discuss this definition in your small groups. What is new? What strikes you/ What is vague?

Disciple making is nothing else than proclaiming, modelling and teaching the message of the Kingdom of God. Mathew 28 is not only the great commission. It is in short describing the total scope and aim of ministry.

Understanding disciple making therefore means more than intellectually grasping a synthesis of New Testament doctrine – it means following in the footsteps of the Rabbi of Nazareth, observing how Paul and others did the same in different contexts and doing the same today in your ministry.

- Teaching conveys the idea of transferring knowledge. Discipling conveys the idea of changing behavior.

Disciple making is first of all teaching by example. It is in living a Christ-like life amongst others in such a way that the character of Christ shines through from the inner relationship with the Lord. It is by teaching what you practise, being transparent, that the lessons taught will have real impact.

This is only possible by spending time together so that the Christian life can be observed.

- Spending time in a small group setting being taught
- Spending time in discussion
- Spending time in ministry
- Spending time praying together
- Spending time in sharing life with the family, going to sports events or in pursuing joint interests like hiking, camping etc.
- Exploring the different discipling concepts that Jesus used

VIDEO : IN THE DUST OF THE RABBI

Discussion : Describe the concept of Discipling to your group after you saw this video

5.1 Selection

5.1.1. Jesus did not just choose anybody. The reason why He called these nobodies was not because He decided that they will be the right , it is because his Father told them who they must be. That’s why He spent the night in prayer prior to inviting His disciples to follow Him. He received his directions from his father. We don’t chose our disciples – we disciple those that He gives us.

Luk 6:12 - 16 Now it was in those days that Jesus went to a mountain to pray, and he spent the whole night in prayer to God. When daylight came, he called his disciples and chose twelve of them, whom he also called apostles: Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James (the son of Alphaeus), Simon (who was called the Zealot), Judas (the son of James), and Judas Iscariot (who became a traitor).

There is no other starting point than to start with a prayer strategy!

Unlike the rabbi’s, Jesus chose the most unsuitable characters without any sign of potential and laboriously changed their understanding, character and identity, to become the body of Christ, having his character, doing his ministry. Through the discipline and process of disciple making, Jesus started a movement that transformed history.

- Who would have chosen the Gerasene demoniac/ yet he proclaimed the gospel to 10 cities. (Mark 5:20)
- Who would have chosen fishermen for apostles? Yet they rocked the Roman world and changed history.
- Who would have chosen a hardened jailer or a possible widow or single woman Lydia? Yet the movement that began through them reached the city of Philippi (Acts 16)

In Jewish tradition in Jesus’s time a Jewish boy of 6 years would be taken to the synagogue and trusted to a rabbi who would try and teach him as much as possible from the Old Testament. He would have to memorise the Old Testament by heart. After a few years the rabbi would make a selection. The best of the best could stay – the rest had to leave the class and go back home to join the family business. If your father as a builder, you would become a builder, if your father was as a fishermen you would become a fisherman.

After another few years the rabbi would make another selection. The best of the best could stay, but the others were sent home to join the family business.

With this in mind – why were the people that Jesus called fishermen when he called them? At several times in their lives they experienced rejection – that some other rabbis reckoned they were not good enough for the team. They haven’t got what it takes.

And here the Son of God comes – and reckons they are good enough. They have what it take to resemble Him in this world. This is part of the reason why they immediately decided to leave their boats – their whole existence, financial security and identity – to follow Jesus.

We do not only believe in Jesus. He also believe sin us!!!

5.1.2. Jesus see people for who they can become and not for who they are:

John 1:42 He led Simon to Jesus. Jesus looked at him intently and said, "You are Simon, John's son. You will be called Cephas!" (which is translated "Peter").

He calls Peter a "rock". Peter was no rock at the time when Jesus called him – but Jesus knew Peter had the potential to become a rock. He saw him for the victories he would achieve in the future and not for his mistakes in the past or even his iniquities of the present.

John 1:47 : Jesus saw Nathaniel coming toward him and said about him, "Look, a genuine Israeli, in whom there is no deceit!"

He sees Nathaniel for who he could become.

There's a beautiful story about the sculptor Michelangelo. He looked at a piece of cracked marble and asked the owner : "*May I have this marble?*". The owner asked, "*What do you want to use it for?*" Michelangelo said, "*I want to sculpture a horse from it.*" The owner said: "*Why a horse?*" and Michelangelo said: "*I can see a horse, there is a horse trapped inside this marble.*" The owner said "*How on earth will you turn this marble into a horse?*" And Michelangelo replied: "*It's very easy, I just chisel away what that doesn't look like a horse and the horse remains*".

Exactly this is what happened when Jesus looked at this group of nobodies in society - He saw agents of transformation, fishers of men. He would apply the process and techniques of disciplinmaking to bring out His purposes and dreams for them. He would literally sculpture them according to His image.

The most fruitful disciples tend to be ordinary, usually more recent, believers, not currently ministry leaders.

- Current leaders tend to be overly committed already.
- Current leaders may be less open to new ideas because they have had so much training already.
- Current leaders have more to lose since they are vested in the existing system.
- Current leaders don't know many lost people, or have much time to get to know them. Their main mission is to the saved.
- The longer a parson has been a believer, the fewer contacts he has with non-believers.
- (Put in diagram on p 198 T4T in here as a powerpoint)

5.2. See Potential

Slide 10 - 11 Illustration : Draw three black spots on a piece of white paper. Ask the audience what they see. Many will answer "three black spots". Give them time to think about it. Now draw the same black spots on another piece of paper – this time grouping it into one corner of the paper. Ask them again what they see. Give them time to answer.

Very often this is how we see one another, our spouses, parents, fellow believers, pastors etc. we only see black spots – that what is wrong with them

Jesus however – sees the white and not the black. Actually there is much more black than white on the paper.

Jesus sees potential – what we can become. He sees us through His eyes and not through our own eyes or the community's eyes.

Jesus sees potential! – not for who we are at this moment – but for who we can become in His hands.

5.3. Vision casting

Mar 1:16 – 18 While Jesus was walking beside the Sea of Galilee, he saw Simon and his brother Andrew. They were throwing a net into the sea because they were fishermen. Jesus told them, "Follow me, and I will make you fishermen of people!" So immediately they left their nets and followed him.

Jesus gave them a vision for their lives. He told them that if they trusted Him and followed Him – he would mold them in something they never thought was possible.

He gave them a vision for their lives that was much bigger than their own vision for themselves.

5.4. Relationships

Jesus invited them to enter into a deep relationship with Himself. He never put them into a classroom to teach them, but taught them by means of a deep relationship with Himself. In this way not only knowledge would be transferred but Jesus would also model the truths and principles of the Kingdom of God for them.

It is important to realize that it is impossible to have such deep relationships with many people. There is a very real danger of “spreading the butter too thinly on the bread”. Jesus had these relationships with only 12 people. It looked like He spent 50% of his time with the crowds but 50% he spent with only 12 people.

The secret is :

“TO SPEND MORE TIME WITH FEWER PEOPLE FOR GREATER KINGDOM IMPACT”

Question : With how many people do you reckon is it possible to spend such lifesharing relationships with?

Very often in a faith community that is only focussed on their own needs, their method of pastoral care will look like this:

You have one person – normally the pastor – who is responsible to care for all the members – he has to carry the burdens and look after all the other members, the so called shepherd-sheep model. If you take this leader away, the whole structure may come to a standstill.

Can you think what this does to the spiritual lives of the people who are cared for in this way? They become empty and shallow. They just follow Jesus in a so called general way. Can you imagine what it does to the spiritual life of the shepherd doing the caring? Of course he becomes burnt out. He has no energy left for His own relationship with the Lord. Later he is so tired of running around to fulfill all the needs of the people that he may even start to doubt his calling. This was never Jesus’ strategy for ministry!

The strategy of disciple making means that you disciple two other people who disciple two others each who disciple two others who disciple two others. The whole process is not dependent only on one person. In the first model you apply adding members. In this discipling model you implement the concept of multiplication. Over a period of time the results are enormously better than in the first model. This is exactly what Jesus did.

Discussion : Have an honest discussion in your group :

- Which of the two strategies are prevalent in your ministry right now. And what are the fruits you are reaping from following this specific model. Where will you end up in 10 years from now just continuing your current strategy?
- What are the pro’s and cons of Jesus’s strategy of discipling. If you were to follow Jesus strategy what will the results be? Which of the two strategies will be the most

efficient if we really want to transform the world? Where may disciplemaking leave us ten years from now? Which of these 2 strategies is going to be the most helpful in starting a kingdom movement?

5.5. Share your life

Jesus shared his life with his disciples. They walked the streets of Palestine, ministered together, had meals together and discussed everything he did over and over. By combining teaching and modelling through a Kingdom lifestyle in one experience, they were prepared for a life of ministry.

In short, Jesus became a model of what he taught. Paul, being trained as a rabbi himself, followed exactly the same principles.

1Th 1:6-8 You became imitators of us and of the Lord. In spite of a great deal of suffering, you welcomed the word with the joy that the Holy Spirit produces. (7) As a result, you became a model for all the believers in Macedonia and Achaia. (8) From you the word of the Lord has spread out not only in Macedonia and Achaia, but also in every place where your faith in God has become known. As a result, we do not need to say anything.

Jesus took them with him everywhere He went – to weddings, walking through the harvest fields, they slept where He slept. The purpose is that they could be exposed to all different kinds of ministry situations. They had to see how he handled different situations – he had the Holy Spirit inside of Him – and by spending time with Him in all these situations they were exposed to how the Spirit leads Him to react in every situation.

To follow Jesus then meant literally to imitate him in character and ministry and to teach others to do the same. In order to make this possible.

This ask for more than just a good time together. It requires a disciplined and targeted approach where disciples learn by growing through a well structured discipling process and curriculum.

5.6. It was a honest, transparent relationship

Jesus loved them so much that He even rebuked them some times. He did not hesitate to call Peter a “satan” when people reacted in a way opposing the kingdom of God (Mark 8:33).

To love people is to care enough for them to even reprimand them if they need it. If you don't do this with your disciple – you give the devil carte blanche in his life. Love enough to speak directly into their lives.

5.7. Develop their gifts

The purpose for Jesus was to develop their gifts. He literally had to take the potential they had and mould it into something that could be of more use to the Kingdom of God.

5.8. Create opportunities

People only grow when they have practical opportunities to minister according to their gifts. Jesus created such opportunities for them. He sent them out from time to time to see how they did – and then discussed it with them when they came back. (Luke 10) .

Jesus began by probing them with small requests or statements and watched how they responded. He gave them small things to obey (stay with me tonight, go get your brother). When He probed them with larger requests (Take Me in your boat, let down your nets on the other side, leave your nets to follow Me) they repeatedly obeyed.

5.10 Serve them to grow bigger than you.

In disciplinmaking it is very possible that the disciple sometimes grow much further and bigger than the disciplinmaker. The disciple sometimes have a ministry that reach more people than that of the disciplinmaker. He might end up spiritually more advanced than the mentor – because of the input of other disciplinmakers into his life.

That is normal and something to rejoice about. This is how the Kingdom of God works.

5.1 Concepts of disciple making

At the root of the disciplin making ministry are three crucial concepts that helps us to understand the outcomes in practical terms.

Slide 12 5.11.1. Top quality

The Lord want every believer to become mature in character and ministry. He did not intend any believer to function below his expectation. He gives the Holy Spirit in His fullness so that his calling on every believers 'life can come to fulfilment. Therefore we have the expectation and plan for every believer to realise his full potential in Christ though the process of disciplinmaking.

Slide 13 5.11.2. Maximising

Producing a great harvest of converts is not the result the Lord wants. He want disciples who's potential had been maximised. The full potential of Christ is available to be realised in the life of every disciplin. All the riches in Christ is available for every believer. Pauls letter to the Ephesians testify to that abundantly.

Spiritual growth unto the measure of Christ is the goal!

Slide 14 5.11.3. Multiplication

The multiplication of believers is the inevitable results of the disciplin making process. Even if one person should disciplin only one other every year, and all of his disciples do the same, the whole world will be disciples within our lifetime.

An old fable tells the story of a king who wanted to reward the person who invented the game of chess as a substitute for war and wanted to give him great wealth. The wise inventor said that he

only want one grain of rice for the first square of the chess board, double that on the next continuing until the number of rice grains had been multiplied on ever one of the 64 squares. And then the king discovered that there would not be enough rice in all the world to pay the man his due.

You can do the same calculation – even today it would represent more than a hundred years of the total rice production of the whole world!

The same principle applies with disciple making.

The Lords desire is a harvest thirty, sixty and a hundred fold.

5.2 The process of disciple making

The whole process can be divided into three stages:²

Slide 15 5.13.1 Look and Learn process.

It is important to keep in mind that during this first stage the disciple is still a spiritual infant. Although chronologically he might be an adult, spiritually he is still a baby and needs spiritual milk (Hebrews 5:12-13 and 1 Peter 2:2). At this stage the disciple observes and learn:

- *How to pray*
 - *How to read and understand the Bible*
 - *How to overcome sin*
 - *Basic teaching about salvation, baptism and the reality of the Holy Spirit in his spiritual life.*
 - *Developing his own first testimony of salvation*
 - *Being part of a new spiritual family, the household of God and discovering his brothers and sisters in Christ*
- The disciple should spend much time with the disciple maker and other mature Christians, being integrated into the body of Christ preferably by being welcomed into a cell group. He should be able to observe closely how mature Christians live their daily lives.

Slide 16 5.13.2. Learn and Serve.

During this phase Jesus begins to involve the disciples into His ministry bit by bit. He exposes them to different ministry situations to demonstrate and then gives the disciples the opportunity to test their own wings within a controlled situation. In short they learn by starting to serve.

By carefully observing the development of the disciple and taking into consideration his emerging spiritual gifts he shapes the first ministry experience by teaching, modelling and providing a safe environment for the disciple to test his own wings. As time goes by, the disciple maker moves back a step so that the disciple can minister freely, but within the reassuring presence of the disciple maker. This would include:

- *Exposure to different ministry situations*
- *Helping in teaching new believers in the first stage under supervision*
- *Teaching about spiritual gifts and practical help in developing these gifts for ministry*
- *Overcoming temptation and attack from Satan*

- *A thorough study of the Bible and spiritual principles, but always with a view of practical application first in his own life and then in his developing ministry.*

Slide 17 5.13.3 Serve and Lead process.

The disciple establishes his/her ministry and begins to multiply independently. At this stage leaders are identified and equipped to train other leaders.

At this stage the disciple maker acts more and more as mentor.

- *Leadership skills should be taught and practised*
- *Spiritual maturity by reading the Bible and applying it in his own life, learning how to hear the voice of the Lord in different situations*
- *Practical and theoretical help in developing his own ministry according to his gifts and calling*
- *A thorough understanding of the disciple making process*
By now the disciple often ministers on his own and is being mentored up to the point where he can be released into taking full responsibility of his own ministry.

6. Case study

Please read through the case study below, use your imagination creatively and share your ideas with others in discussion before continuing to the next section.

Andrey is a pastor of a growing church, whom you met at a conference, and you had been exchanging emails about challenges in your ministry for some time. Although most of the members of his church are adequately disciplined through the first stages of their spiritual journey, many are afraid to take personal responsibility for evangelising others or reaching out into the community to minister to the diverse needs that are abundant in the community. Andrey has a dream that every believer will be disciplined to reach out to the people where he lives and works.

Prayerfully give advice to Andrey about an approach that will be in line with how Jesus understood and practised disciple making and write it down below.

7. Who can be disciple makers?

The answer is obvious. Every believer according to his gifting and maturity. That implies that not every disciple maker will be able to take a specific person or group through all the stages of disciple making. Especially during the third stage of learn and serve, it would be those with pastoral gifts that would disciple the councillors and those in some or other pastoral ministry, the evangelists will be responsible for training up and coming evangelists and those with an apostolic ministry will train the missionaries and churchplanters. The same goes for those who's gifts are prophetic, the teachers, the administrators, those who are serving by helping those in practical need etc.

A small beginning with those who are ready for change can have big results, like in the story of the mustard seed. Jesus started with three, who became twelve, who became seventy two, a hundred and twenty, and eventually thousands and millions of people. The exponential multiplication of a few hands of seed that increases thirty, sixty or even a hundred fold is to be expected within the Kingdom. Although Jesus preached to thousands, it was the few that were ready for change that brought the harvest.

Mat 13:31-32 He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field.32 Though it is the smallest of all your seeds, yet when it grows, it

is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches."

Find a mentor yourself

The biblical pattern is that every believer should not only be a disciplemaker, but be a disciple of somebody else himself. The purpose of our lives is to have a mentor to whom I can be accountable. Somebody who can be a soundboard to me – to whom I open my life, regularly check my motives, strategies and spiritual growth. Somebody who can encourage me, but also who is honest enough with me to sometimes say “no” to me.

8. Summary

Ira (Please put these sentences in brown) – also in the original document)

Slide 18 The wrong strategy : very often leaders follow the wrong strategy : One person cares for everybody else.

Question : What happens to the leader after a period of time? And to the followers?

Slide 19 Jesus’s strategy : training others to train others to train others.

Question : What are the advantages of this strategy?

- ❖ Disciple making is the will of the Father. This is what the Father wants us to do.
- ❖ It's what the life of Jesus was all about. If we read through the New Testament, we see how Jesus was a disciple maker in every small detail of his life.
- ❖ Disciple making is the work of the Holy Spirit. It's Him discipling the people through us and it happens through the lives of ordinary everyday people.

New Side Integration 7

1. How will you explain disciple-making to somebody else?
2. How would you integrate the disciple making process into your own ministry?
3. Where would you start?
4. Do you have a mentor? If not – is there anybody that the Holy Spirit lays on your heart whom you can invite into your life as a mentor?
5. When would you do that?

Block 1 : Chapter9

A clear result :Transformation of the World : Seen and experienced

1. Outcomes :

This chapter wants to help you meet the following outcomes

To have a clear understanding of the nature of Kingdom transformation

To understand important paradigms for transformation

To learn how kingdom transformation can be realised in and through the lives of believers.

To be able to describe tangible results for Kingdom transformation

A lot of people, churches, organizations etc. live with a vision but without a destiny. They just carry on doing good things without really knowing what they want to achieve. The result must be clear.

What happens when people become part of the kingdom movement as disciple- makers? The answer is: God wants to change people, transform communities and disciple nations.

The result of the kingdom movement through disciple-making is the **transformation** of the world.

God's children see the kingdom as a reality and not only as one day in heaven where He will be everything in everybody, but here and now. Today is the day. The kingdom time is now. The harvest is ready. It must be brought in now. Jesus realised it in His time. We are called to realise it in our time.

9. A definition of transformation

“In a literal sense, “transformation” happens when something is substantially changed in its nature or character. “Biblical transformation” refers to the restoration of all that was broken when man rebelled against God. Biblical transformation – an activity of the Kingdom of God – occurs as God's intensions are carried out by individuals, families, communities, societies, cultures, and nations.”

Transformation is not our work but the work of God. God has a condition for transformation to take place – it is not merely coming to faith in God, but **to do the will of God**.

10. Scripture

Romans 12:2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is his good, pleasing and perfect will.

Discussion : What perspectives does this scripture bring about transformation?

11. Key paradigms for sustainable transformation

Ed Silvano identifies some key paradigms for sustainable transformation to take place. This will help us to further unlock the nature of Kingdom transformation.

1. The Great Commission is about discipling nations, not only people.

The *ultimate* goal of the Great Commission is not simply making disciples of people, but also discipling, teaching and baptizing *nations*. The Early Church was not driven by church planting but by a mission to disciple nations. Church planting in the New Testament was the *by-product* of discipling and impacting cities, regions and nations, and not the other way around.

When Jesus gave his disciples the Commission in Matthew 28:19, He wanted them to understand that “nations can and will be disciplined.” Therefore they must be taught to practice everything that Jesus taught. To disciple someone means to turn that person into a follower of the teachings you adopt. In the case of a nation, it means to impact its life so that it will conform to a set of specific values and develop a corresponding behaviour.

This means our goal must be nothing short of transformational development, which impacts both man's spirit and body. God intends for cultures to be redeemed. Discipling nations (ethnos) means —laying kingdom principles and biblical worldview as the founding order or ethos of a people.

11.1.1 2. The marketplace (business, education, politics -the heart of the nation) has already been redeemed by Jesus and now needs to be reclaimed by His followers.

God's point of entry for His kingdom is obviously the individual, but as soon as that person experiences salvation, he or she is expected to expand his or her focus to his or her sphere of influence in order to use it as a launching pad to reclaim *everything* that was lost, including cities and eventually nations. This is shown in Jesus' ministry which mostly took place in the marketplace.

The individual's heart needs to be transformed. This is also true in the case of cities and nations. Their "hearts" need to be transformed because Jesus redeemed them. According to Silviso the "heart" of a city or nation is the marketplace. In the same fashion that a person cannot live without a heart, cities and nations cannot exist without the *marketplace*. The marketplace is the place where people spend most of their lives, make their decisions – if we don't introduce salvation here, the nation will never be disciplined.

3.If the heart of the city – the marketplace – is touched, the city is impacted).

The Target Is the World, Not the Pew.

11.1.2 4. Our primary call is not to build the Church, but to take the kingdom of God to where the kingdom of darkness is still entrenched, in order for Jesus to build His Church.

Paul clearly indicates in Ephesians 6:12 that the reality of the powers of the dark world, the evil, is still a reality.

¹² For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms.

The enemy still holds on to much of what our Lord purchased with His precious blood.

This why the kingdom of heaven must be taken to where the kingdom of darkness is. The church has been sent to reclaim what Jesus has already redeemed.

11.1.3 5. The premier social indicator that transformation has taken place is the elimination of systemic poverty.

Ed Silviso describes need in terms of poverty. Poverty is "*lacking our daily bread*" and systemic poverty is "*the structure that perpetuates such deficiency.*"

According to Silviso you will find four kinds of poverty:

- *Spiritual poverty* afflicts those who do not know that God is their father.
- *Relational poverty* encompasses those whose focus is on themselves at the expense of the community they are a part of.
- *Motivational poverty* is a state of hopelessness that engulfs those who have no adequate way or means (or the confidence) to tackle tomorrow's challenges.
- *Material poverty* impacts those who lack the basic necessities to sustain themselves.

12. The results of kingdom transformation

When kingdom transformation takes place there will be clear results. It will be shown in the lives of God's people when they are transformed. This transformation is taken into the world.

It will be realised through:

- People transforming all spheres of life through their lifestyle.
- People addressing the total need of the world.

12.1

12.1.1 People transforming all spheres of life.

12.2

The kingdom must break forth in all spheres of life. We have discussed this earlier in the chapter. There are no spiritual and secular parts of society. There is not a spiritual gospel and a social gospel – only one gospel coming to people living in one world. No part of it is excluded from God's kingdom and therefore from the coming of the kingdom.

Landa Cope identifies eight spheres or domains of life in which the kingdom of God should come, and in which believers should live as disciple makers.

Government

Landa Cope identifies five basic principles of government:

- Government is ordained by God and essential to the life of a nation.
- Government gets its authority from the people.
- The character of a political leader is important and to be weighed by the people in their choices.
- Government is to be representative of all people.
- One of government's primary purposes is to provide a source of just resolution to disputes and conflicts of the people.

Economy

“The Hebrew mind could not grasp a concept of blessing without a tangible, as well as intangible, manifestation. The goodness of God was tied in part to having enough food, clothing, and shelter. The word “shalom” itself contained the concept of material blessing. Most of the earth's population today is desperate for this gospel.”

Themes to consider in the Bible: ethics and principles of finance, loans, agricultural, the worker, labour, the manager, inheritance, wages.

Great issues include: honest gain, enablement of the poor, integrity of the work force, stewardship of resources and community conscience.

Science

Landa Cope says that God still wants to reveal new things about the material world to us.

There is so much more: teaching about ecology and our responsibility to steward His creation, about cures, about the priestly role in primary health care, about the pharmaceutical properties of plants.

Great issues include: Prevention of disease, discovery, and stewardship.

Family

“Family’s influence touches everyone and everything. For God the family is sacred and the most important block of all He has created. The family is responsible for His most cherished of all attributes: Love!

Themes to consider when studying the subject of family in scripture: wives, husbands, sons, daughters, children, widows, orphans, principles and ethics of relationships, sexual conduct.

Great issues include: Love, discipline, modelling God’s thinking, preparation for vocation of the children and the husband’s love setting the tone of the home.

Communication

Landa Cope says that God is Communication:

“The Bible is made up of books, poems, and letters, which God intended, along with everything else He made, to communicate Himself. He is the Word. Everything God does is communication. We are communicators made in the image of a communicating God.”

The challenge is to provide truthful, objective information of importance to the community-at-large so that citizens can make informed decisions.

Art and entertainment

“Everything that God has made is beautiful! Nothing in the universe is without colour, form and design The arts reveal the creator through music, words, colour, design, balance, movement, harmony, rhythm.”

Themes to consider when studying and colouring the subject of the arts and entertainment in scripture: music, design, sport, dance, culture, dress, poetry, literature, crafts, colour, sculpture, and beauty.

The challenge is to provide rest, relaxation and restoration of the soul through beauty and joy.

Education

“Everything in Scripture is about learning. The Bible is a book inspired by God for our education and understanding of His ways. It is clear that God is a God of knowledge. He wants and can to be known.”

Themes to consider when studying and colouring the subject of education in scripture: teaching, learning, remembering, mind, thought, reason, nurture, wisdom.

The challenge is to provide for the development of the God-given gifts in every child for service to their fellow-man and society, believing every child is gifted by God and has the right for those gifts to be developed to their highest potential.

Church

From the earliest days in the wilderness God made it clear that government and the priesthood were two different and distinct institutions, both with clear Kingdom purpose and function.

Believers are the priesthood, the body of Christ – the church. They are called to be holy as God is holy (1 Peter 1:16).

Themes to consider when studying and colouring the ecclesiastical order in scripture: religious rituals, prayer offerings, sacrifices, priests, worship, tithes, feasts, idolatry, covenants, the Tabernacle, the Temple.

The ecclesiastical order is called to represent God to the people, and the people to God, providing for the discipleship of all believers. Great issues include: Calling society to accountability to the word of God.

12.2.1 People addressing the total need of the world

Total need refers not only to people's spiritual needs, but also their physical, psychological and social needs. It also includes the needs in their specific context and surroundings. We wish to identify seven faces of need. Although we distinguish between them, they are often interrelated. They are the following:

Least-evangelized people: These people are living without Christ or have not heard even once in their life time something about Him.

Unchurched people: These people may have once been part of the church or have no religion of any kind.

People with physical, psychological and social needs: People whose circumstances leave them in utter despair and in darkness.

Decline in virtues and values: The decline in the virtues and values of a society influences its morality.

Divided and torn apart communities: People and communities who are divided by factions or war.

Destruction of the environment: The abuse and destruction of the environment.

Children at risk: Worldwide children are affected by their environment and circumstances.

13. Integration

1. How will you explain kingdom transformation to somebody else?
2. If you continue with your current ministry practices – which of these abovementioned results of kingdom transformation will be achieved?
3. In order to achieve these Kingdom results :
 - 3.1. Which of your current practices must be continued?
 - 3.2. Which of your current practices must you stop doing?
 - 3.3. What must you start doing that you have never done before?