A BIBLE SCHOOL MODEL FOR EQUIPPING PASTORS, LAY LEADERS, AND TEACHERS FOR THE WORK OF CHRISTIAN SERVICE IN THE COUNTRY OF JAMAICA.

by

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CHAPTER ONE

INTRODUCTION AND PURPOSE OF THE PROJECT

The Background to the Project

A trip to Jamaica in the Spring of 1997 became for me the catalyst behind this project. Prior to the several weeks I lived and ministered in Jamaica, the Lord had been stirring my heart to consider more seriously the need to teach and train people through discipleship ministry.

As a pastor for the past twenty-five years, my experiences in ministry range from church planting, youth work, building and maintaining churches, to the work of rebuilding following a church split. A number of questions troubled me about what I saw in my experience:

1) Why do there seem to be so many problems in the church?

2) Why do Christians fail to mature in their faith?

3) Why is there so much devastation in individuals and in marriages?

4) Why is there so much backsliding among Christians?

5) Why is there so little interest in prayer, Bible study, and fellowship?

The one central theme that kept coming back to me was that churches have been very busy making Christians but not disciples. The concept of disciple stresses a 'disciplined one.' For the Christian this means one who follows Christ, who is disciplined in knowing Him, not only as Saviour, but also as Lord. The need, as I see it, is to give people a Biblical perspective on discipleship and to encourage them through tools and example to make following Christ the ultimate goal in their lives.

This need showed itself again as I talked with the Jamaican pastor who invited me to speak at the annual convention of *The Independent Assemblies of God of Jamaica,* and again, as I met with over forty of their pastors and lay leaders in separate meetings. They expressed an earnest desire for further education in the Word of God, not only for themselves, but for their young people, some already actively involved in their churches.

As I had observed a large number of youth in their services and had seen the obvious joy and willingness with which they served, my heart was challenged. They did not have the same opportunities that we see in North America to attend Bible school.. Many of them lacked the educational and/or financial resources to make further training a reality. If they could not go to a school, whether it be in Kingston, Montego Bay, or somewhere abroad, perhaps a way could be developed to bring a school to them. When I questioned the leaders as to the receptivity of this idea, the response was an expression of joy in true Jamaican style. The senior pastor[1] later confided to me that he had been praying specifically for the past two years that God would send him help in discipling the growing number of young people in his church. It seemed to me a confirmation of a vision God was putting on my heart.

Out of a burden to see Christians move into discipleship and to make training more readily available especially to those with limited opportunities, the idea of a mobile Bible school was launched. Project L.A.M.B.S., an acrostic for Light Abroad Mobile Bible Schools, has become a joint project with Providence Theological Seminary. The school

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[1]Pastor Neville Hamilton, Senior Pastor of the Ewarton Gospel Lighthouse, Ewarton, St.Catherine, Jamaica, interview by author, April 1997.

has given its blessing and has provided much expertise and students to help in the work and ministry.

The Problem

Education in Jamaica, for the most part, has been confined to certain buildings and locations which has made it very difficult for a number of pastors in this third world country to receive further training. There seems to be a need for a bridge between those who have training and those who desire to be trained: networking resources that will allow quality training to be given. A method of putting in place materials for long-term ministry and for building relationship between the Pauls, who model and teach, and the Timothies, who learn and follow by example, is needed in each local church. One possible solution has been the development of a model school which is currently being tested in Jamaica, while at the same time keeping in mind the need to be relevant to their culture, environment, economic situation, and religious background.

The Purpose

This project is designed to help break down the walls that keep the labourers from going out into the harvest. It should be a bridge in bringing different people together who can train and minister to each other through a "Reader's Digest" type Bible school that is mobile, where people can be discipled and equipped in the places they live and work each day. The hope is to cause believers to deepen in discipline and discipleship and become models of Jesus Christ to others around them. I believe there are enough available resources in schools and churches to meet the needs to train leadership around the world.

Because of many pleas for help, from around the world, I see a definite move among God's people to get deeper into the Word and into discipleship. Could this be the stirring towards a true revival? What this project hopes to present is a handbook and curriculum that will help meet this need in the local church anywhere in the world, but especially at this time in Jamaica.

Experience or Involvement

The project has become important to me because it has provided an avenue to express what has been burning on my heart for a number of years concerning discipleship. Another reason is because of the outcry of pastors and churches for help in getting people more deeply rooted and grounded in God's Word. There is a sense that we are in for challenging times ahead, and people are feeling the need to be rooted and grounded more deeply.

As the vision of Project L.A.M.B.S. is being shared with pastors, many confirm within their heart the same witness, affirming that this type of training is needed in rebuilding the foundation of many of the churches in Jamaica and in Canada. The need is also demonstrated by those in the congregation who state that they too, being called to deeper discipleship, simply do not know how to get there.

This has led a group of people to come together and get involved in producing a broad range of courses that, through a Reader's Digest method, take quality training and material out to where the people are. That way they do not have to leave their jobs or families in order to fulfill the dream of being better equipped as true disciples of Christ. We do not have to convince people of the need; they are calling, writing letters, and e-

mailing from all over the world and asking, "Can you help with this need?" This demand has led to a team of people with like vision and goals committing themselves to this task of discipleship making with three key passages being our motto: Matthew 28:19-20, Matthew 9:37-38, and John 8:31-32.

The following pages contain a handbook and curriculum detailing how one can conduct a short-term school without walls anywhere in the world, which will not only feed people but leave them with resources that will continue to sustain them for years to come.

Relevance to the Church and People

The relevance starts with the people. They are crying out for tools that will help equip them for the work of service in Jamaica. The pastors are crying out because they do not have the time or the resources to develop a practical course that will be broad and clear enough to meet the basic foundational needs of the people of their local church.

Project L.A.M.B.S. endeavours to be practically orientated to the people of the community and tries to be user friendly. It deals with the basic and most important issues under each subject and leaves the fringe issues and doctrines to be worked out by the individual in the local church. We are there to plant a clear teaching of the Word into the hungry heart of the people, with the hope that by the Holy Spirit, the proper inward and outward changes will be accomplished by God. It is designed to build confidence, faith, and hope.

The classes are offered to people sixteen years and up: people who are already in some type of leadership in their church, whether Sunday School teacher, song leader,

deacon, elder, pastor, or in their community, as nurses, teachers, businessmen, or accountants. They have a call to be deeper rooted in the Word of God.

Project Statement

To develop a process for Biblical discipleship that trains and equips people for service in Jamaica through communicating God's Word by teaching and modeling.

Project Verses[2]

MATTHEW 18:19-20

> Again I say to you, that if two of you agree on earth about anything that they may ask, it shall be done for them by My Father who is in heaven. For where two or three have gathered in My name, there I am in their midst.

MATTHEW 9:37-38

> Then He said to His disciples, "The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest."

II TIMOTHY 2:2

> And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.

II TIMOTHY 3:16 -17

> All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

JOHN 8:31-32

> Jesus therefore was saying to those Jews who had believed Him, "If you abide in My word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free."

JOHN 15:16

> You did not choose me, but I chose you, and appointed you, that you should go and bear fruit, and that you fruit should remain, that whatever you ask of the Father in My name, He may give to you.

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[2]All verses are taken from the New American Standard Bible.

Acrostic References (Project L.A.M.B.S.)

LIGHT - Out of a life in Christ must flood forth from our heart light which illuminates our pathway and gives hope to a world that can not comprehend Jesus Christ as God. (John 1:1-3)

ABROAD - Out of a life in Christ we are compelled to move out of our comfort zone and go to our neighborhood, community, country, and world. (Matt:28:18-20)

MOBILE - Out of a life in Christ we are to be anchored in Him being pilgrims and ambassadors in this world, flexible and moveable but firm in His Word. (Matt. 9:37-38)

BIBLE - Out of a life in Christ we have a clear, complete Biblical theology which has been made practical to and from our hearts to others. (John 8:31-32)

SCHOOL - Out of a life in Christ we are compelled to train, model, and equip ourselves and other disciples into a deeper commitment to Christ Jesus as Lord and Savior. (II Tim. 3:16-17)

Philosophy and Rationale

The purpose of Project L.A.M.B.S. is:

To breakdown the obstacles that hinder believers from advancing in the work of the Gospel, which is to introduce salvation through Christ to the unreached.

To be a bridge bringing different people together who can train and minister to one another through a Reader's Digest type Bible school, that has no formal walls, so people can be discipled and equipped where they live and work each day.

To encourage all believers to become actively involved in the work of the Gospel.

To invite believers to deepen in discipline, discipleship, and to model Jesus Christ.

Theology

The theology behind Project L.A.M.B.S. is to give a total overview of both the Old and New Testament so that each course will be Biblically based. An emphasis will be made to differentiate between Biblical culture and the culture of today. Each course emphasizes major teachings of the Bible and thus, time does not allow us to get into the minor fringe doctrines that divide so many believers. If small issues do arise, the student is directed back to their pastor and home church for their teaching and perspective on the subject. We do give a clear stand on many teachings but allow room for the student to have a different option where it comes to fringe doctrine. Core doctrines are clearly taught and strongly maintained.

Distinctives

1. It fills a gap between Sunday school, new converts class, and formal Bible school.
2. It goes out to where people are and allows people to stay in their own setting, keeping their jobs and living with their families.
3. It is either a two-week or a monthly format so that people can afford it and also set aside the time to train in the evening.
4. It is low in cost because the teachers pay their own way. The student only has to pay for books and hand-outs.
5. It leaves students with a small, functional library that will help them to maintain and further their studies.
6. It trains and prepares people to serve with confidence in the harvest field that Christ says is ripe but where labourers are few.
7. It fulfills the great commission of people going out from their Jerusalem to the outermost parts of the world to make disciples. (Matthew 28:19-20)
8. It fulfills a heart call for many people to get some basic overall training so that they can fulfill a desire of serving the Lord with integrity and humility.
9. It brings people into deeper discipline which we believe will cause deeper discipleship in Christ.
10. It helps spread around the world resources and materials that will strengthen and encourage the local church.

11. It equips people for serving in the work of ministry.
12. It teaches people to fish as fishers of men.

Statement of Faith

We believe:

1. In the Holy Bible as the inspired Word of God and as the final authority in all matters of Christian life and doctrine. (II Timothy 3:16, 16)

2. In the One True God, in the Trinity of the Father, Son and Holy Spirit. (Deuteronomy 6:4; Matthew 3:16; John 1:1; Acts 5:3, 4; I John 5:8)

3. In the virgin birth of Jesus the Messiah, being conceived by the Holy Spirit. (Matthew 1:23-25; Luke 1:34, 35)

4. In the bodily resurrection of Jesus Christ, and His ascension to the right hand of the Father. (Ephesians 1:19-23; Acts 1: 8-11; 2:24)

5. In salvation through repentance of sin and faith in Jesus Christ and His blood shed for our redemption. (Acts 4:12; Romans 5:9; Ephesians 2:8-10)

6. In the believer's water baptism by immersion in which a believer identifies with Christ in His death, in His burial, and in His resurrection to newness in Life. (Mark 16:16; Romans 6:1)

7. In the filling of the Holy Spirit (Acts 2:38; 19:1-6), with the gifts (I Corinthians 12-14), fruit (Galatians 5:22, 23), and ministries (Ephesians 4:11ff).

8. In exercising the privilege and authority of believers and in praying in Jesus' name to appropriate the provisions in the redemptive work of Christ for healing and deliverance unto wholeness of spirit, soul, and body. (Luke 4:18; John 14:12; James 5:14; Isaiah 53:4-6)

9. In the life and walk in the Spirit which makes us overcome and able to live the victorious Christian life. (Romans 8:1ff; Galatians 5:16-18)

10. In the resurrection of all the dead--believers to eternal life (I Corinthians 15), and unbelievers to eternal damnation. (Revelation 20, 4, 15)

11. In the imminent Second Coming of Jesus Christ. (Acts 1:11; John 14:1ff; Revelations 22:12)

12. In the great commission to the church to go into all the world and preach the Gospel, making disciples of all nations, baptizing converts in the name of the Godhead, and teaching them to observe all of Christ's commands. (Mark 16:15,16; Matthew 28:19,20)

Definition of Terms

The following words used in the project are defined to give clarity of meaning.

1. Salvation:
   - The process or state of being saved; preservation from impending evil.
   - Deliverance from sin and penalty, realized in a future state; redemption.
   - Any means of deliverance from danger, evil, or ruin.

   Britannica World Language Dictionary

2. Saviour:
   - Deliverer, redeemer, saviour from ruin.
   - A person who rescues someone or something from dire circumstances.

   Britannica World Language Dictionary

3. Lord:
   - One possessing supreme power and authority; a ruler.

   Britannica World Language Dictionary

4. Lordship:
   - The jurisdiction of a lord; domain; manor.

   Britannica World Language Dictionary

5. "Saviour salvation" or "Saved salvation"
   - Seeks to give a title and draws attention to an experience that many people have gone through. It describes a moment in time when they had been delivered from danger or rescued from some type of ruin but following there is often no personal relationship with the person who delivered them.

6. "Lordship salvation"
   - Takes the above definitions and brings them together to create a new way of thinking concerning the believer's relationship to Jesus Christ. We are not adding something to the personal walk but endeavour to bring to light a clearer understanding of what it means to have Christ as personal Saviour. In the book, *Christ's Call to Discipleship* we read:

> But the other front is equally challenging. It is held by well-intentioned but erring Christians who believe that it is possible to have Jesus as Savior

without having Him as Lord and even go so far as to say that "lordship salvation," as they call it, is a false gospel. We who oppose this say that there is only one Savior, the *Lord* Jesus Christ, and that anyone who believes in a Savior who is not the Lord is not believing in the true Christ and is not regenerate. We call for commitment to Christ, the true Christ, and challenge the presumption that claims to be Christian while at the same time disregarding or disobeying Christ's commands.

"Christ's Call to Discipleship" by Boice

7. Discipleship:
   - Means forsaking everything to follow Christ.

"Christ's Call to Discipleship" by Boice

   - Discipleship means "discipline!" The disciple is that one who has been taught or trained by the Master, who has come with his ignorance, superstition, and sin, to find learning, truth, and forgiveness from the Saviour.

"The Disciples of Life" by Raymond Edman

8. Life:
   - That state in which animals and plants exist which distinguishes them from inorganic substances and from dead organisms: characterized by metabolism and growth, reproduction, and internally initiated adaptations to the environment.
   - That which keeps something alive; the source or essence of existence.
   - The course of active human existence; human affairs; daily life in the city.

"Britannica World Language Dictionary"

9. Life-style:
   - A way of life that reflects an individual's preferences.

"Webster's 11 Desk Dictionary"

10. Lifestyle Discipleship:
   - This phrase is seeking to put a new handle on the Jesus' method of teaching as seen in his interaction with his disciples. He taught by more than words, but by his 'lifestyle.' Christ taught and modeled a way of life to his disciples and in so doing created a pattern which was to be passed on to new disciples from one generation to the next, until his return. I believe we as a church have lost, in the last three to five decades, the pattern for discipleship as demonstrated to us by Jesus and his disciples. We have been busy making Christians but not fulfilling Matthew 28:19-20 to go out and make disciples. The church must rise to the challenge of these days and model a clear understanding of lifestyle discipleship. I believe 'lifestyle discipleship' can be defined as a life that is lived under the Lordship of Jesus Christ where the body, soul, and spirit reflects total submission to the disciplines of Jesus Christ and where following Him as Saviour,

Lord and King becomes the preference and priority. Walking in 'lifestyle discipleship' daily will cause the disciple to exemplify the character of Christ and produce fruitfulness in Christlike conduct, conversation, and walk. This is one of the key principles in Project L.A.M.B.S.

11. Reader's Digest:

As practiced by the Digest, condensation is basically different from other methods of reducing the length of a text, every phrase, sentence, paragraph, and chapter, as well as the larger portions or blocks of text, in relation both to the immediate context and to the whole. At the same time infinite care is taken to leave the essential fabric intact. By contrast, abridgment merely eliminates whole books or sizable sections of books, or brings together selected passages.

Reader's Digest Bible p.1X

12. Reader's Digest Style Bible School:

- For the purpose of this paper the above title describes Project L.A.M.B.S. We provide classes which are condensed into one week (15 hours) teaching formats emphasizing major points in each subject taught. We discourage teachers from diverting off into fringe doctrines or trying to answer tangent questions.

Importance of These Terms

It is important for one to see that salvation encompasses more than just making a verbal commitment to Christ. It takes in all of the above definitions. Christ's desire for people was not just to receive Him as Saviour (some type of fire insurance) but as Lord and King. That is why the term "Saved Salvation" or "Saviour Salvation" is mentioned. The definition of save means "to be rescued or to be preserved or rescued from danger or harm; to keep from being spent, expended or lost." One may get out of trouble yet little has changed if that person still remains in control and calling the shots. The truth is we need to be saved from ourselves. The purpose is not to hang on to our lives but to live and work through the life and pattern Christ left for us.

This is why there is a need for "Lordship Salvation." The church has fallen into a

defective theology. "This theology separates faith from discipleship and grace from obedience. It teaches that Jesus can be received as one's Saviour without being received as one's Lord" (Boice,1986 p.15).

In observing the North American Church, one wonders why there is such a falling away, a great deal of backsliding, and a hopelessness within believers and churches. I truly believe it is because we have not come to the clear understanding of what it means to have Christ as Saviour, Lord, and King.

We have been called to make disciples, not Christians, (Matthew 28) and by definition this means we are challenging people with the Good News to come out of the world and willingly submit themselves to the disciplines of Christ as his disciples. The problem with most people is that of desiring the way of least resistance. We are reluctant to surrender all of our personal pleasures or desires, when in reality, we are to release them and ask Christ to take over ownership. Paul Powell states in his book "*The Complete Disciple*":

> Through the centuries millions of people have come to Christ and have found the salvation He promised. But many of them failed to take up the yoke of submission and to find the complete rest He promises. They received Jesus as Saviour, but they did not submit to Him as Lord. (p.11)

Discipleship in the church has become rare. We need to see again that deeper discipline brings deeper discipleship in Christ.

With these definitions and understanding, it is my hope to challenge the people of God to move from a "Saviour Salvation" mentality to a "Lordship Salvation" reality, to move out from under a false sense of security to a sure Biblical theological foundation in

Christ.

There is a need to call the church to become "lifestyle disciples" that model and reflect Christ daily, twenty-four hours a day, in all areas of life. The call of Project L.A.M.B.S. is to be part of meeting this goal in making disciples to help people to be "followers of Christ" and to help them become learned and trained as an equipper of Christ Jesus. The view of discipleship requires a progressive learning experience as shown in the stages in which Christ brought his disciples into a deeper relationship with himself.

> Jesus teaches that His relationship to the disciples is like that of a vine to the branches. The emphasis of this upper room teaching is a fourth phase of their relationship. The "come and see" phase was introductory and four months in length. The "come and follow Me" phase established the twelve in the basics and lasted ten months. The "come and be with Me" stage was twenty months long and was the twelve's specialized training in preparation for taking over ministry responsibility. The fourth phase, called "remain in Me," Jesus explained within the analogy of the vine and branches. (Hull,1988,60)

Statement of Objectives for Project L.A.M.B.S.

1. To get quality Bible education out to where the people live and work.

2. To train people in their home setting with the goal to place them in ministry openings, if not already involved, after the twelve courses have been completed.

3. To help stimulate a hunger in people for the Word of God to the point that they may desire to go for more formal training, according to their abilities and blessing of their home church.

4. To seek to instill hope and confidence in Christ within each student by helping them see that their significance, security, and self-worth comes through Christ.

5. To challenge people to grow in their faith from a salvation experience to being a disciple of Christ, from knowing Him as Saviour to living for and serving Him as Lord and King.

6. To build a small quality library for each student so that they will have resources available to them to keep on studying from, so that they may continue training others for further ministry.

7. To provide opportunity for building and equipping the students through the interaction with other believers who will model for them sound Biblical principles, doctrines, and character.

8. To see believers walk more decisively towards a fuller disciplined lifestyle.

9. To see students go out to bear fruit that will last.

10. To see students trained who will in turn train others until Jesus comes.

CHAPTER 2

ADMINISTRATION, ORGANIZATION, AND QUALIFICATIONS OF THE PROJECT

In regard to leadership positions within Project L.A.M.B.S. most are volunteers from our local area who have a desire and a vision to help serve the church in Jamaica.

There is some overlap of job descriptions because the volunteers work as a team. For example, the director will give approval and advise concerning the calendar or schedule but the assistant director will follow up by confirming the dates with all people concerned. Another reason for overlap is the fact that when parts of the team are out in the mission field those at home must be trained and ready to fill in their positions.

Qualifications for these positions are at this time the same for all of the positions as it relates to character and faith. First of all they must be people who know Jesus Christ personally as their Saviour and Lord and are committed to discipleship not only for themselves but in the training of others.

They must be committed to the great commission as indicated by a willingness to go out as 'salt' in the earth and 'light' in a dark and lost world.

They must be committed to the concepts in 1 Corinthians relating to Body ministry and willing to use freely their God-given gifts for the benefit of the church.

They must be people of vision and prayer, believing that God is directing this ministry and their participation in it. They need to show solidarity and perseverence through difficult times and challenges, keeping in mind this is spiritual warfare.

Leaders must be committed to the training and equipping of God's people as found

in Ephesians 4:12 and 1 Timothy 3:17.

Finally, they must commit themselves to 2 Timothy 2:15,

> Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the Word of faith.

Specific job requirements are explained more fully in each category.

Leadership and Job Descriptions

1. ***Board of Directors:***
   a) Qualifications:
      - To have at least ten years of practical ministry experience
      - To hold an evangelical theology
      - To be committed to a body-life style of ministry
      - To be committed to discipleship training of lay people
      - To have the blessing of their church or school leaders
      - To be approved by the Project L.A.M.B.S. board
      - To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6
   b) Description:
      - To meet approximately every six weeks
      - To give insight and direction to the directors
      - To help in making financial decisions
      - To set the calendar for the upcoming events:
        - when and where each school will be held
        - co-ordinating fund raisers
        - co-ordinating preaching engagements
      - To help set the vision and direction
      - To be a sounding board and prayer support for the director and staff
      - To develop and maintain the school handbook
      - To help in selecting members for various teams
      - To help in selecting teachers for different schools

2. ***Board of Advisors:***
   a) Qualifications:
      - To have at least ten years of practical ministry experience
      - To hold an evangelical theology
      - To be committed to a body-life style of ministry
      - To be committed to discipleship training of lay people
      - To have the blessing of their church or school leaders

- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus l, and Acts 6:1-6
- To be qualified in the course subject designated to them

b) Description:
- Each advisor will oversee one specific course
- They will evaluate and make recommendations on the student and teacher handbooks
- An advisor will have good training and experience in the field he/she is asked to oversee
- All updates and corrections will be sent to them, with the hope that one will be able to return or report on it within the following month
- Twelve individuals will make up the Board of Advisors
- Newsletters and important Board minutes information will also be sent on a regular basis
- director of Project L.A.M.B.S. reserves final decision on materials printed or taught

3. ***Director:***

a) Qualifications:
- To have at least ten years of practical ministry experience
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus l, and Acts 6:1-6
- To be able to write and evaluate curriculum
- To have a broad field of training and experience in ministry
- To share the vision and goals of Project L.A.M.B.S.

b) Description:
- To oversee and give direction to all mobile schools
- To carry out the direction of the board
- To coordinate all calendars and schedules
- To help plan and schedule fund raising
- To make Project L.A.M.B.S. known to the community of believers
- To recruit teachers and staff
- To model and train volunteers and teachers
- To work with board of directors
- To work with board of advisors
- To work in conjunction with Providence Theological Seminary
- To coordinate and carry out the budget
- To establish and equip overseeing pastors and directors of each school
- To help train and establish teachers within each school location

4. ***Assistant Director:***

a) Qualifications:

- To have at least five years of practical ministry experience
- To work on further education training in the field of lay ministry and discipleship ministry
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To communicate and keep open clear lines of communication with director
- To assist the director in all his duties
- To assist in recruiting and coordinating all volunteers for the printing of student notebooks
- To assist in promotion of school and fund raising
- To coordinate the shipping of materials and books
- To verify calender and scheduling
- To oversee the registration of the students at the beginning of each course

5. ***Administrator:***

a) Qualifications:

- To be in gifted in administrative abilities
- To work tactfully with people
- To have five years of practical ministry experience
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To coordinate volunteer office staff
- To work with directors of each school in advertising and promotion of school
- To oversee marking and filing of material for students
- To keep an open rapport with each student through letter writing
- To coordinate the schedule of all volunteers and teachers
- To help coordinate fund-raising campaigns
- To oversee the ordering and printing of material

- To oversee the shipping of material
- To oversee the home base office
- To oversee the carrying out of the budget and paying of staff

6. ***Accounting/Treasurer:***

a) Qualifications:

- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6
- To have a working knowledge of a computer accounting program
- To have a working knowledge of government regulations
- To have at least three to five years of proven experience in this field, a degree in accounting would be preferred

b) Description: (Treasurer)

- To set a budget for the schools
- To keep us within the guidelines of the Charitables Act
- To monitor all costs of textbooks, trips, and salaries
- To balance check books
- To keep a proper perspective on the cost per student
- To keep an accurate set of financial records
- To work in conjunction with Board of Directors
- To send out yearly receipts
- To make up a year-end financial statement to be sent out to all churches and businesses supporting Project L.A.M.B.S. on a regular basis

c) Description: (Assistant Treasurer)

- To assist the treasurer in all his duties
- To post and keep records up to date
- To print and send out all year end receipts
- To keep an up-to-date running balance of the bank account
- To keep accounts current
- To keep all employee deductions up-to-date

7. ***Director of Student Follow-up and Records:***

a) Qualifications:

- To have a working knowledge of computers
- To have good hand writing skills
- To have the ability to organize and keep current records
- To be a good communicator
- To be committed to discipleship training of lay people
- To be committed to a body-life style of ministry

- To hold an evangelical theology
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus l, and Acts 6:1-6

b) Description:

- To keep all student records, grades, application, reference forms, and pictures up-to-date
- To correspond with students at least twice yearly
- To maintain and keep accurate mailing lists
- To inform students of incomplete assignments
- To forward any shortage of materials to the Jamaican students
- To send Birthday cards to students, directors, and staff of Project L.A.M.B.S.
- To keep in close contact with field directors and pastors about their students

8. ***Secretaries:***

a) Qualifications:

- To have a good working knowledge of Corel 8
- To have good skills in typing and English
- To have a pleasant personality and works well with others

b) Description:

- To type up all board minutes
- To type out teacher's manual
- To type out student's manual
- To keep records clean and filed
- To type up letters and correspondence
- To keep an accurate and up to date mailing lists
- To keep an accurate and up to date E-mail list
- To type up reports of ministry and news letters
- To sort all mail
- To send out thank you letters to supporters

9. ***Office Volunteers:***

a) Qualifications:

- To have a heart to serve wherever they are able

b) Description:

- To print and assemble booklets
- To print flyers and newsletters
- To assist in mailings (stuffing envelopes, stamping etc.)

10. ***School Directors:***

a) Qualifications:

- To have at least five years of ministry experience
- To be chosen by the director of Project L.A.M.B.S. and the local participating Pastor
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To place advertisement in bulletins at least one month ahead
- To prepare people for up-coming schools
- To make sure things are set up in the classroom
- To secure a place for teachers to stay and eat
- To collect money from the students at the beginning of each course
- To provide accommodations in the community for the directors
- To collect all assignments and applications and send them to the Director of Project L.A.M.B.S.
- To inform other churches of up-coming schools

11. ***School Pastors***:

a) Qualifications:

- To have a deep burden for training in their area
- To have ten years of ministry experience
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To attend the beginning and end of each class session
- To be a sounding board to teachers and director
- To help review the application of all students in their area
- To provide counselling and follow-up with students when issues arise
- To be an advisor to receive tuition for the schools
- To make sure that area school directors are carrying out the mandate of their job description

12. ***Copy Right Observer:***

a) Qualifications:

- To have at least two years of experience in this field

- To have an up to date copy of *Canadian Copyright Law*[3]
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To go through each course and make sure that all quotes are properly documented
- To write letters to the authors quoted for permission of use of their material
- To file and keep proper records of all correspondence
- To keep current on Canadian copyright laws

13. ***Copy Editors:***

a) Qualifications:

- To have a B.A. in English with a clear understanding of language construction
- To have some creative writing skills
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:

- To go through each course that has been assembled to make corrections to spelling and grammar
- To help in the layout of materials in a logical order
- To make sure all quotes are properly documented and assessed
- To make use of *The Chicago Manual of Style*[4]

14. ***Manager of Procedures Manual:***

a) Qualifications:

- To have practical experience in the field of procedures, bylaws, constitutions, aims, and objects of this organization
- To have an ability to articulate the above items as applicable to this

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[3] Lesley Harris, *Canadian Copyright Law* (Montreal: McGraw Hill-Ryerson, 1992)

[4] John Grossman, *The Chicago Manual of Style* (Chicago: The University of Chicago Press, 1969)

ministry
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To have the blessing of their church or school leadership
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6

b) Description:
- To work in conjunction with the board
- To compile manuals that will help in clarifying to teachers and students, and support staff needed information, policies and procedures
- To keep material up-to-date and published
- To insure that all people read and understand the manual before committing themselves to work in Jamaica

15. ***School Teachers:***

a) Qualifications:
- To have at least a B.A. from a recognized school
- To have three years of practical training
- To have a willingness to abide to the curriculum that is provided
- To hold an evangelical theology
- To be committed to a body-life style of ministry
- To be committed to discipleship training of lay people
- To be approved by the Project L.A.M.B.S. board
- To meet the criteria set out in 1 Timothy 3, Titus 1, and Acts 6:1-6
- They must fill out a teacher's application
- They must submit to a daily evaluation by their peers
- They must read the books selected by the director on Jamaica, missions, and cross cultural communications
- They must keep a journal that will be submitted at the end of the teaching time

b) Description:
- Will be required to teach possibly twice daily at a location determined by the director
- To work in conjunction with an assistant teacher: a Paul and Timothy type ministry where needed
- To assure that key components of the course are taught by the end of the teaching times
- To grade and record all marking of material
- To be a model to the assistant teacher and to the class

c) Field of Expertise:
- It is important that teachers do proper study, preparation, and research of their teaching material

- It is important to take time to research the culture that they will be teaching in
- They have to have either several years of ministry experience or training and a degree in the field that they will be teaching

d) Evaluation:
- All teachers and assistant teachers will be evaluated (see evaluation sheet)
- All teachers will be required to keep a diary that will record both positive and negative records of their teaching time and experience within the context of the culture

16. ***Assistant Teachers:***

a) Qualifications:
- To have completed the twelve courses of Project L.A.M.B.S.
- To have completed the two week teacher's training course
- They must submit to a daily evaluation meeting by their peers
- They must keep a journal of the teaching experience
- They must be recommended by the pastor of the school and the Director of Project L.A.M.B.S.

b) Description:
- They must fill out an assistant teacher's application
- They must read all the extra material pertaining to their course
- There must be at least another thirty hours of preparation time

Sample of the Teacher's Manual

Welcome and Introduction

Welcome to an exciting adventure in the kingdom of God in cross-cultural education. This program is designed as a two-way street where you, as a teacher, will be responsible to disciple others but will also receive many blessings and insights from the people you will be serving. Please read the following information carefully and if there is an interest or you have more questions, please feel free to call Jim or Irene Humphries, Directors of Project L.A.M.B.S.

Preparatory Work and Classes

There will be at least three hours worth of class time and discussion about travel, class preparation, personal assignments, and expectations. You will also be required to read before these classes ***"Communicating Christ Cross-Culturally, Second Edition"*** by David J. Hesselgrave plus two books from Jamaica ***"A Junior Geography"*** by Marjorie Vassal and Wintlett Browne, and ***"Hi-See Social Studies Book 1"*** by Ruby King and Pansy Robinson. After reading these books, you will be required to answer a two-page questionnaire.

Requirements During Your Visit and Ministry Time

It will be required that you keep a personal diary and log of each day listing challenges, events, and personal insights and prayer concerns. This is to be handed in at the end of the trip. It need not be typed or in any particular form, point form will be accepted. There will also be the opportunity for other cross-cultural activities in the community and on the streets in nearby towns. Example: Preaching, teaching, visiting, or spending time in the homes learning more about the culture and people of Jamaica. There will also be free time to relax and enjoy this beautiful country.

Post-Reflection Classes

This will be a time of reflection and debriefing and sharing one with another about experiences and lessons learned. A ***five page paper*** on your experiences and what you learned will be handed in to the director, Jim Humphries, and to Dr. David Smith.

Course Evaluation and Grading

Pre-course 25%, ministry time 50%, post-course assignment 25%.

Credit Grading

The number of credits granted for this ministry and time will be determined by the Academic Vice President of the Seminary.

Do's and Don'ts

Do's

- During free time always travel with one other person and tell the directors where you are going and when you plan to be back.
- Bring your passport with you - you will need it to get into this country and for exchanging money. Remember: a man without a passport is a man without a country!
- Do take time to experience the culture, especially the food. Do not be afraid to go to people's homes for a visit or a meal.
- Do buy the best medical plan you can get, e.g., Blue Cross.
- You should also buy cancellation insurance.

Don'ts

- Don't travel by yourself.
- Don't spend and buy in US currency. It can be exchanged at any local bank or at the airport to Jamaican currency.
- Don't give out phone numbers. It is OK to give your address for writing.
- Don't make promises you cannot keep.
- Don't make loans or hand out money. If you see a need and want to do something, talk with the director first

Comments about Food

All water should be boiled and filtered or you can buy bottled water in the local

store. Their main staple foods are rice and beans - with chicken. Pork, goat, and fish are also served. Beef, especially ground beef, is not as available. There are lots and lots of fruits and vegetables. Bring your favourite salad dressing or any other favourite food items as they may be hard to find, or very expensive.

Comments about Dress

Most people wear something cool - white shirts and blouses. Modest shorts are ok in free time and full-length pants and modest length dresses are worn during services. Women on the platform and during Sunday Services wear head coverings. Many women in this culture are pastors and preachers too, and are highly respected. Men on Sundays wear dress pants with a shirt and tie. At night it can be cool so bring jackets and sweaters. The temperature is 25-30 Celsius during the day-time but nights can get down to 10 -15 Celsius (there is no heat in the buildings).

Personal Likes and Dislikes

If you have personal likes, such as a special brand of peanut butter or cereal or some types of tea, bring it with you. You should also bring personal hygiene items and a few rolls of toilet paper. Special mementos that you own and love such as jewellery or keepsakes should stay at home.

Miscellaneous

You must bring your own bedding and pillows. You may also want to bring ear plugs. All clothing is washed by hand so bring detergent and for personal hygiene there is a shower with cold water only. It is ok to bring radios and CD players - they have several Christian radio stations. If you sing or play an instrument, you may want to bring background tapes or the instrument. You may also be asked by the director to carry some school supplies with you. You can bring at least two large suitcases with you. Their power is 110 but only forty cycles which will cause the appliances to heat and run slower. Many people use a King James Bible, and it is the cheapest for them to get, but you can use another translation for preaching and teaching if you prefer.

The Five W's

Where:

Our first Bible School usually begins in Ewarton Jamaica at the Gospel Lighthouse Church. We will be housed at the nearby mission compound. You will need to bring bedding, personal hygiene supplies, medication, etc. Contact director for more info.

When:

Usually January of each year

For students wanting to help teach but who are beginning a semester at college, it may be permissible to miss the first week of January pending permission from the vice-president for Academics, Dr. David Smith. It is cheaper not to book flights on

weekends.

Who:

We need willing, qualified teachers for various subjects. They must be able to work with the lay leaders, pastors, and teachers of the churches. Prospective applicants will be approved through Providence and the directors of the project, James and Irene Humphries.

Why:

Our purpose is to further our Lord's mandate to go into all the world and make disciples, to gain experience in a cross-cultural communications and mission setting and to provide support, encouragement, and resources to fellow believers in remote places.

What:

Project L.A.M.B.S. provides a setting of one-week condensed studies in the evenings between 6 pm - 10 pm. It consists of a term of four weeks. Each week offering a specific subject. After successfully completing the three full sets of January classes or completion of twelve courses, Providence Theological Seminary of Manitoba will recognize the students by granting a Diploma of Ministry (For more information see Project L.A.M.B.S. handbook).

How Do I Get Involved?

Contact James or Irene Humphries (phone 424-5414 or 424-9407) or Dr. David Smith at Providence Theological Seminary.

What is the Cost? And Expectations?

The same credit hour cost applies as to regular classes. Please consult the most recent school catalogue. The number of credit hours granted for this Project will be determined by Dr. David Smith. The candidates must be able to pay for their own airfare to Jamaica from Winnipeg. Room and board during the teaching time will be provided but other extra-curricular activities are the student's responsibility. A willingness to serve beyond the teaching responsibility would be appreciated such as opportunities to do street evangelism, preaching/teaching in nearby towns and/or schools. The ability to do fund-raising for personal support would be an asset but projects must be approved by the director.

How Does This Relate to Providence Theological Seminary?

It works in conjunction with a course entitled "Supervised Cross-Cultural Ministry Experience." Please consult the most current catalogue of the school for more information. The student will be involved in 'hands-on' ministry experience of varying kinds under the supervision of a qualified pastor or missionary in a Third-World Setting. Both preparatory to, and then in the same context and concurrently, a lab will be required,

providing an introduction to the philosophy and practice of clinical education, and reflection upon the ongoing experience of ministry in cross-cultural setting.

Thank You!

Your willingness to come and serve in this ministry is a blessing to us and the people you will be serving. We know that the Lord will bless you for your step of faithfulness in Christ. We trust that the time you spend in Jamaica will bring forth fruit and fresh insights for years to come. Thank you again.

Sample Teacher's and Assistant Teacher's Evaluation Sheet

Canada

The key to evaluation is to help each other as part of the body to grow while working together for a common goal. With this in mind, we are not only in Jamaica to model discipleship in Christ, but to help each other grow as fellow disciples and teachers. Remember that as Paul trained the young man Timothy, so we seek to train in the same attitude of humility. We hope that the teacher will grow not only in cross cultural communication but develop greater skills of communication in their interaction with the assistant teachers encouraging and modelling to them effective communication abilities. Each teacher will be evaluated by each other during the teaching time, and then each day teacher and assistant will meet with the director of the school to go over the evaluation forms, to evaluate the night before class. They will make suggestions and give ideas to each other as a body. After that, they will spend time in prayer for the evening class.

Jamaica

The goal for the Jamaican teachers is to have them complete the twelve courses and to graduate with a Diploma of Ministry from Providence Theological Seminary. From the graduating students we will pick eight to ten students who show mental and spiritual ability in grasping Biblical truth and send them out to teach one of the twelve courses. These students will be required to take an extra two weeks of training where they will have to do extra assignments and reading in their specific field. Following this, they will become assistant teachers for at least two weeks. During that time, they will be evaluated daily by other teachers, assistant teachers, and Project L.A.M.B.S. directors. As an assistant teacher they will teach about five hours out of the fifteen hours of material. The final step will be to help them graduate to a teacher status with assistant teachers under them. They will be evaluated for one more school year as teachers. At this point it will be determined whether they are qualified in a particular subject to go out to a new school or to do a week of teaching for the lecture series.

Evaluation Sheet

This evaluation sheet is used for teachers and assistant teachers who come from Canada. Please note Appendix A for the example.

Sample of the Student's Manual

Introductory Note

It is with great excitement in our hearts that Irene and I launch out in this step of faith to answer a call by many pastors, teachers, and lay leaders for a way to train those who have a sincere desire to grow in a deeper knowledge of the Word of God but with perhaps not the same availability or opportunity to attend a traditional place of learning.

Our desire is *to develop a process for Biblical discipleship that trains and equips people for service in cross-cultural settings by communicating God's Word through teaching and modelling.*

We see that many people want training and want to grow deeper in their own personal discipleship with Christ. We see that in many parts of the world the church of Jesus Christ is growing in leaps and bounds and many people including the pastors are untrained in preaching and teaching skills, with many being college and career age. They desire training but are unable to leave their homes or churches for formal Bible School training. They are unable to come to us, so we feel called to go to them with a *mobile Bible school*. Presently, we aim to provide classes in a night school setting in one week block sessions. Following the successful completion of twelve courses, a student would be granted a *Diploma of Ministry from Providence Theological Seminary.*

We are not simply offering them 'fish' but rather teaching them 'how to fish.' Another goal after the courses are completed is that *each leader will have their own small library of helpful study tools* enabling them to continue to grow and minister effectively for the Lord. We believe that God breathed life into this vision and so it is by faith that we launch out trusting that our King and Lord will receive all glory and praise.

In the fall of 1996, the Lord challenged our hearts to shift from a pastor's view of discipling, to a broader world-view. In January 1997, I resigned as pastor of a local church with a vision to reach further abroad with the Word of God. I shared with Dr. David Smith, and Dr. Chuck Nichols, of Providence Theological Seminary, and they greatly encouraged my wife and me to develop what God was laying on our hearts.

In March of 1997, we travelled to Jamaica where we met several pastors very concerned about the need for training and discipling their young people as leaders in their churches. We made a proposal to come and teach Bible classes as an extension of Providence Theological Seminary. They made a motion (at their annual convention) to accept our proposal, and it was unanimously carried.

From that point of joining our hearts in agreement with our brothers and sisters in Jamaica, we have been working towards developing the courses for the mobile Bible School, as well as for the Project. The fellowship of churches we belong to, The Fellowship of Christian Assemblies in Canada, have shown great interest and support for this work. Borge Langerud, a long-time pastor and missionary to Jamaica, expressed joy and enthusiasm when we shared our vision with him.

Your Servants in Christ,
James & Irene Humphries
BRE., MA., DR.

Mission Statement

To develop a process for biblical discipleship that trains and equips people for service in their cross-cultural and/or home setting which will help them to communicate God's Word by teaching and modelling.

Project L.A.M.B.S. Distinctives and Objectives

- It fills a gap between Sunday School, new converts class, and formal Bible School.
- It goes out to where the people are, and allows people to stay in their own setting, keeping their jobs, and living with their families.
- It is either a two-week or a monthly format so that people can afford it, and also set aside the time to train in the evening.
- It is low in cost because the teachers pay their own way. The student has to only pay for books and hand-outs.
- It leaves students with a small, functional library that will help them to maintain and further in their studies.
- It trains and prepares people to serve with confidence in the harvest field that Christ says is ripe, but where labourers are few.
- It fulfills the great commission of people going out from their Jerusalem to the out- most part of the world to make disciples. (Matthew 28:19-20)
- It fulfills a heart call of many people to get some basic overall training so that they can fulfill a desire of serving the Lord with integrity and humility.
- To bring people into deeper discipline which we believe will cause deeper discipleship in Christ.
- To help spread around the world resources and materials that will strengthen and encourage the local church.
- To equip people for serving in the work of ministry.
- To teach people to be fishers of men.

Purpose

To cause believers to deepen in discipline and discipleship and become a model of Jesus Christ to others around them.

Locations of Schools

Anywhere in the world that has the need for this type of training and has been praying for and desiring it. The school locations in JAMAICA are:

Present: Ewarton Linstead

Future: Kingston Mandeville Montego Bay

Statement of Faith

***We believe*:**

1. In the Holy Bible as the inspired Word of God and as the final authority in all matters of Christian life and doctrine. (II Timothy 3:16,17)

2. In the One True God, in the Trinity of the Father, Son, and Holy Spirit. (Deuteronomy 6:4; Matthew 3:16; John 1:1; Acts 5:3,4; I John 5:8)

3. In the virgin birth of Jesus the Messiah, being conceived by the Holy Spirit. (Matthew 1:23-25; Luke 1:34,35)

4. In the bodily resurrection of Jesus Christ, and His ascension to the right hand of the Father. (Ephesians 1:19-23; Acts 1:8-11; 2:24)

5. In salvation through repentance of sin and faith in Jesus Christ and His blood shed for our redemption. (Acts 4:12; Romans 5:9; Ephesians 2:8-10)

6. In the believer's water baptism by immersion in which a believer identifies with Christ in His death, in His burial, and in His resurrection to newness in Life. (Mark 16:16; Romans 6:1)

7. In the filling of the Holy Spirit (Acts 2:38; 19:1-6), with the gifts (I Corinthians 12-14), fruit (Galatians 5:22. 23), and ministries (Ephesians 4:11ff)

8. In exercising the privilege and authority of believers and in praying in Jesus' name to appropriate the provisions in the redemptive work of Christ for healing and deliverance unto wholeness of spirit, soul, and body. (Luke 4:18; John 14:12; James 5:14; Isaiah 53:4-6)

9. In the Life and walk in the Spirit which makes us overcome and able to live the victorious Christian life. (Romans 8:11ff; Galatians 5:16-18)

10. In the resurrection of all the dead--believers to eternal life (I Corinthians 15), and unbelievers to eternal damnation (Revelations 20-4-15).

11. In the imminent Second Coming of Jesus Christ (Acts 1:11; John 14:1ff; Revelations 22:12).

12. In the great commission to the church to go into all the world and preach the Gospel, making them disciples of all nations, baptising converts in the name of the Godhead,

and teaching them to observe all of Christ's commands. (Mark 16:15, 16; Matthew 28:19,20)

Calendar of Classes

Year 1	Biblical Communication (sermon preparation and preaching) Life of Christ The Church/Christ's Body The Gospel and Counterfeit Gospels
Year 2	OT Book Study (Nehemiah) Biblical Roots and Heritage Spiritual Discipleship (prayer, worship, devotional, spiritual discipline, personal discipleship) Theological Themes
Year 3	Evangelism/Missions Body Life and Care Ministry (counselling techniques) NT Book Study (Romans) Development, Education, and Teaching (for Adults, Adolescents, or Children)

* Each course is a one week course that consists of 15 hours of teaching time.

Possible Future Electives

English
Worship and Praise
Biblical Counselling
Israel: Our Roots and Heritage
Methods of Bible Study
End Times Prophecy
Biographies
Time Management
Children's Ministry

Class Schedule

Monday through to Friday Night

7:00-8:00	class session
8:00-9:00	class session
9:00-9:10	break
9:10-10:00	class session
10:00-10:30	discussion and feed back time on class or books

Some locations will cause the courses to be held during the daytime

All courses will require pre-course and post-course assignments to be completed.

Marking Scale

A	= 95-100	C	= 73-75
A-	= 90-94	C-	= 70-72
B+	= 87-89	D+	= 66-69
B	= 84-86	D	= 63-65
B-	= 80-83	D-	= 60-62
C+	= 76-79	F	= 59 and below (F=Failure)

Sixty percent is the passing average. Anything below will be considered a failure. To obtain a Diploma of Ministry, one must have an average of 60% or higher.

Enrollment Procedures

1. Complete all application forms.
    a. Main application
    b. Pastoral reference
    c. Personal reference
2. Upon approval of application, you will receive further information concerning the syllabus, course times, and locations.
3. Course fees are due before text books and printed literature are sent out. Money may be collected by the sponsor group in your area and country.

Admission Requirements

1. The applicant must be born again and know Jesus as personal Saviour.
2. The applicant must desire to grow spiritually and to increase in the knowledge of God and His Word.
3. The applicant must have a teachable heart and attitude.
4. The applicant must be a graduate of high school, grade twelve or equivalency. Mature students who have not graduated from grade twelve, and who are eighteen years of age or older may apply and will be assessed for admission on an individual basis.
5. The applicant's race, colour, denomination, cultural or ethnic background will not be a consideration for acceptance into Project 'L.A.M.B.S.'.
6. The applicant must properly complete the enrollment procedures for attending Project 'L.A.M.B.S.'.

Financial Requirements

1. Each course will cost $30.00 US (prices subject to change depending on school

locations).
2. Room and board is the responsibility of the student.
3. Transportation to and from class will be students responsibility.
4. Payments are due with registration so text books may be sent out so that the student may prepare for pre-course work. Finances will be collected by the area director in your area or country.
5. Under extreme conditions some sponsorship may be available.

Diploma of Ministry Tracks

Pastoral

As one may see most of the twelve courses are geared towards the pastoral track but it is important to remember that we are all ministers in the church of Jesus Christ and much of the same information taught in one track is also applicable for the others. These courses are designed to build a sure foundation for the Christian leader to help and serve others.

Youth

Through optional electives more specific information and classes on these subjects will be taught.

Christian Education

Through optional electives more specific information and classes on these subjects will be taught.

Course Credit

These twelve courses are *not taught at a level to give course credits* to be directly transferred to a Bible School. They are designed to be practical and to deepen the believer in discipleship.

Course

In each course key information and materials will be taught first and if time allows other sub-topics will be touched upon. There will also be times for discussion of class notes and of the text books. Some classes will also be geared around the practical, where on a few occasions such as Saturday mornings or a Sunday AM or PM time slot, ministry will be required for the purpose of evaluation of the students.

Course Completion

On completion of twelve courses the student will be awarded a Diploma of Ministry Level 1. In the future more levels will be offered for those who desire to go further.

Course Correspondence

There is a possibility of course studies that one can do in the home through Providence Theological Seminary in Canada. For further information speak to the director or write: Providence Theological Seminary at Otterburne, Manitoba, Canada, R0A 1G0, and ask about the IDEAS Program.

Course Descriptions

Life of Christ

A course designed to open to the student the life of the Saviour: the background of the Gospels, the world as it was in Christ's day, the Jewish people and their characteristics, and all the aspects of Christ's life, ministry, death, and resurrection.

The Church/Christ's Body

To present to the student a theology of church or body ministry which will help them to reflect and learn about the many aspects of this ministry, and how Christ, being the head of the church, works through His body which is to be unified and functioning together in purpose, mission, and belief.

The Gospel and Counterfeit Gospels

A look at the belief and practices of the occult and religious cults. Emphasis is given to understanding the truth of Scripture to avoid deceptions and to be equipped to reach these groups with the True Gospel.

Biblical Communications

A study of the preparation and delivery of sermons and the making of a Preacher. Students are required to put into practice the principles they have learned by preaching to the class. Each sermon will be taped or videoed, and evaluated.

Old Testament Book Study (Nehemiah)

This course follows the historical restoration of Israel, the temple, and Jerusalem with many insightful applications about God's Ways, His purpose, and His dealings in the life of the individual. This course highlights principles drawn from history that are applicable for restoration in our lives personally and in the life of the church. Some time will also be given to leadership principles and skills that are portrayed within this book.

Biblical Roots and Heritage

An overview and analysis of the major development and significant events and movements of this century. Special attention is given to linking the past with the present in order to provide a consistent history and historiography concerning church history. Discussion of the relationship of mission and eschatology is also undertaken, as well as the role of the Holy Spirit in the restoration of the church.

Theological Themes

A survey approach to the topical presentation of Christian doctrine. Presented is the 'cream' of the Word on Christian doctrine including the doctrines of God, Christ, the Holy Spirit, angels, man, redemption, and the church.

Discipleship Lifestyle

This covers the basic disciplines that are essential to Christian growth. Covered are such topics as: fasting, faith, and how to study the Bible. Emphasis is given to the student's spiritual development through the practice of these disciplines. Before we can disciple others, we must be a disciple ourselves; a look at the call, the cost, and the conditions of being a disciple of Christ. Emphasis is given to Scriptural injunctions, and the personal discipline that is needed to be a true disciple.

Body Life and Care Ministry (Counselling)

This course is intended to give the student an overview on counselling issues and problems. We will be dealing with topics such as communication, the concept of marriage bonds, self-esteem, self-image, guilt, anxiety, anger, and other relationship-type problems. We will also explore some of the basic skills involved in being a 'people helper.'

Evangelism/Missions

A look at the role of the local church in evangelism and missions. A practical approach to involve your church through training, team ministries, short-term missions, and personal evangelism. Some time will be given to the importance of care or Friendship Evangelism.

Development, Education, and Teaching

A. Adult development - A study of the development and evolvement of adults characteristics, special needs, and aspiration. Particular emphasis will be given on their physical, social, emotional, moral, and spiritual needs.

B. Youth Development - A study of the development, characteristics, special needs, and aspirations of adolescents, with particular emphasis on their physical, social, emotional, moral, and spiritual maturation, and on the principles involved in assisting them in this maturation process. We will also look into the book "The Five Cries of Youth."

C. Children Development - A study of the child's characteristics and needs in order to develop a philosophy of working with children. Included in this study will be the

development of methods and materials that will help people to communicate and instruct this group of people.

New Testament Book Study (Romans)

Romans is one of the best books on doctrine. In it we find what God's divine purpose is: 1) to reveal to both the Jews and Gentiles the only way of salvation - justification by faith; 2) to enlighten believer's concerning the victorious Christian life; and 3) to instruct believers in fulfilling their Christian duties - at home, at work, and in the government. In addition, the 'motivational gifts' are studied in-depth with personal evaluation sheets.

Books to Order for Project L.A.M.B.S.

The books that are used for the twelve courses are listed under Appendix B.

Teachers and Staff

The teachers of these courses will be qualified people in their profession and will be able to give you the most clear and up to date information on the course they will be teaching, or helping in. Many will have a Bachelor of Arts degree or a Master of Arts degree in a specific field of knowledge. The staff and support people will be people of good character and have a vision and burden for this type of ministry.

Providence Theological Seminary Information

Providence Theological Seminary from time to time will be sending students who are working on their Master's program. The students will be under the direction of the school and the director of this program, Project 'L.A.M.B.S.' They will be fulfilling requirements under section 7499, of the school catalogue, entitled "Supervised Cross-Cultural Ministry Experience, which states "The student will be involved in 'hands-on' ministry of varying kinds under the supervision of a qualified pastor or missionary in a Third-World setting. Both preparatory to, and then in the same context and concurrently, a lab will be required, providing an introduction to the philosophy and practice of clinical education, and reflection upon the ongoing experience of ministry in a cross-cultural setting. May be substituted for 7460 and 7519. (Possibility of up to 7 credits)

Directors: James and Irene Humphries

James and Irene have been married for twenty-seven years and have two children.

Joshua lives and works in the city of Winnipeg. Rachel, our daughter, is married to James Hiebert and lives in Winnipeg as well. Both are attending the University of Winnipeg. They have blessed us with two beautiful grandchildren, Adrienna and Jeremy.

They have been in the ministry for over twenty-five years and have experience in a variety of ministries from church planting, children's ministry, street ministry, youth ministry, and pastoring. In addition to a number of special speaking occasions in churches and camps, we have travelled and ministered to some degree in the USA, Mexico, Israel, Jamaica, and across most of Canada.

Irene has taken courses from Ontario Bible College, Prairie Bible Institute, and from Briercrest Bible College. She also completed a Registered Nursing Assistant program, a Production Art Course, has worked for Jesus to the Communist World, Child Evangelism as a summer missionary, and conducted a TV children's ministry called the 'Happiness Club'. She is presently working on her masters in Global Christian Studies, and in addition, has helped to support her husband in all of his different ministries.

James' education has taken him into various types of ministry experiences. He has completed his BRE and his MA from Briercrest. He is in the process of completing his Doctorate of Ministry from Providence Theological Seminary and will graduate in April of 1999. Jim also carries the title and position with Providence called "Director of Equipping Ministries."

Our walk with Christ has taken us down many challenging pathways but we have seen the faithfulness of our Lord and Saviour in every area. His grace has been sufficient.

Our Prayer Needs and Concerns

Because we are stretching out our lives into uncharted territory, we will need your prayers and support to uphold us in fulfilling this call to serve wherever He may lead us. Pray for our family that there will be much protection and discernment in all of our lives. Pray also that God will raise up people to support the needs of the work both financially and will bless us with teachers and staff who will have a real burden for this ministry.

Part of the Ministry of Wilderness Trumpeters

Wilderness Trumpeters was birthed for the first time in a vision back in 1987 out in the countryside of Grunthal, Manitoba. But the vision did not turn into reality until January 1997. The Lord put on our hearts to resign as senior pastor of Full Gospel Chapel in Steinbach, Manitoba and to prepare ourselves for a complete change in ministry from the people to whom we would minister to they way in which we would minister. The vision of discipleship and reconciliation work started to come into clearer focus, involving

ways of helping pastors and lay people overcome challenges and enabling them to deepen in the Word of God. From that desire, Project 'L.A.M.B.S.' was birthed, "Light Abroad Mobile Bible Schools."

The word 'Wilderness' comes from the fact that we live on three acres of pine forest out in the country, in God's beautiful creation, thus the word 'wilderness." Secondly, the word trumpet in the Old Testament is the word 'shofar' which is the blowing of the ram's horn. When it was sounded, it meant a call to the people, "Sleepers awake! Reflect upon your actions! Remember your Creator and turn back to Him in repentance! Do not be among those who, while they grasp at shadows, miss that which is real, and waste their lives in pursuit of empty things that neither bring profit, nor deliver them....sleeper awake! Look after your souls. Reflect upon your actions!" We believe God has called us to sound a trumpet from the wilderness; thus the birth of this new ministry and name. The verses that we have set this ministry upon are Joel 2:1 "blow the trumpet in Zion" and Isaiah 43:19 "Behold, I will do something new, now it will spring forth; will you not be aware of it? I will even make a roadway in the wilderness, rivers in the desert." We pray that the outstretched hands of our Lord Jesus Christ will cradle and strengthen this ministry in His righteousness and grace.

Sample of the Student/Teacher Application

Application example can be found under Appendix C.

Finances

The way this school is financed can be broken down into five categories.

Before the schools are established, there is a meeting held with area pastor, elders, and lay people which is usually held six months to one year before the starting of the school. At this meeting it is determined what is a fair tuition fee for each course. In Jamaica, it was determined that $30 US per week would be charged to every student. This meant that the student would need $120 US per year for three years, totalling $360 US.

This would get them a qualified teacher, their student notebooks, and some text books and study tools. After completion of the twelve courses, a diploma of ministry from Providence Theological Seminary would be awarded to them.

Secondly, each teacher and assistant teacher has to pay his/her own fare to Jamaica. They either pay themselves, or their home church takes it on as a mission project. The teachers are required to come for two weeks and to be prepared to teach the course through twice for two one week periods. The cost of flight can run from $600-$1100 Canadian.

Their housing and food are covered by the people where the school is located.

Thirdly, Wilderness Trumpeters, Director and Board do fund raising or letter campaign throughout the year to raise money for texts, study tools, secretarial work, and printing of the student books.

Fourthly, some of the tuition money from the Canadian schools help subsidise the Jamaican schools.

Finally, the directors of Project L.A.M.B.S. raise their own personal finance as missionaries.

Travel and Housing

Each school is set up in a specific location. An example is Ewarton, Jamaica. There is a mission compound located there that is owned by the Lighthouse church in Jamaica which consists of about fourteen churches.

This compound is made available to the teachers, assistant teachers and staff that help with the school. Over a four week period this could mean housing as many as twelve to sixteen people at a time.

It is the commitment of the over-seeing pastor and directors from Jamaica to provide housing for the Bible School staff, plus to provide one meal a day for each person.

It is also the community's or the host group's responsibility to pick up the people from the airport and to provide transportation to the schools daily. They also need to make sure the staff get back to the airport after completion of their work at the school.

Housing can be very primitive for some, and okay for others, depending on your background. Most of the time we have cold running water for showers, washing and cooling. Again, most of the time we do have hydro. It works on 120 volts but only forty cycles, not like six in Canada so things can run slower and take longer to warm up.

There is a propane stove for cooking, and a fridge to keep things cool. There is also a washing machine for you to do your laundry.

It is encouraged not to bring a lot of valuables and not to wander off on your own (see teachers manual). You will have a private room for you and your family. It will be compact but clean and dry. Over the period of two weeks, you could be staying in different locations. There will be lots of free time to relax and sight see.

You will also find that people will want you to come and preach or share in their church. Take advantage of this opportunity. The directors encourage us not to huddle together, but to get out amongst the people and culture. Remember, this is a growing time for you also.

CHAPTER 3

PRESENTATION AND DESCRIPTION OF THE PROJECT

There are a number of practical considerations one must be aware of before committing oneself to serve in Jamaica as a teacher or assistant.

In Jamaica we have discovered that one must be flexible and willing to deal with the unexpected. It is important that we work as a team when dealing with problems or changes that arise, e.g., in scheduling, illness, etc. All team members must be flexible, open minded, and optimistic. It is our hope to model Christ-likeness and equip others with discipleship principles through example as well as through instruction.

Facilities

Housing

- You will be provided with a place to sleep; usually a room to yourself
- You will need to bring toiletries, bedding and pillows (sometimes)
- Some places only have cold running water for showers and washing
- The school will provide at least one good meal a day
- If there are certain foods you don't like or cannot eat you need to inform the directors

School Facilities

- The amount of equipment available may vary from place to place
- Some places have blackboards, overheads, and sound system
- Some may not have equipment at all and may not even have tables
- You may have to bring lined 8 ½ by 11 sheets of paper and extra pens
- Please speak to the director and they will be able to give you up-to-date information

Training Process and Method

Team Teaching

- One experienced teacher
- One student teacher from Providence or other churches
- Teaching material is given out three months in advance
- To work as a team ministry in co-operation with one another

- Evaluate one another's teaching and communication skills

Lecture/Practical

- Most classes will be given in a lecture format
- Some classes will have class presentations as assignments
- It is important to stay on course with the outline that has been given
- If the overhead is needed, make your own transparencies before leaving Canada as all photocopying is very expensive and bring your own markers

Assignments

- A title page is required
- Center the title page and include:
  - Name of Student
  - School
  - Name of class
  - Assignment number
  - Names of teachers
- All assignments written on 8 ½ by 11 paper
- Assignments will be graded by the class teacher and then handed in to the school director for recording
- All assignments are required within three months following the week of school

Exam

- Both teachers will make up the marking scheme and mark all examinations before leaving for home if possible

Tutoring

- Some students may need extra help so we ask that the teachers would make themselves available by giving extra time if they can

Marking Sheet and Files

- Each course has one follow-up sheet
- Each quarter has a grade sheet that will be sent out to update student

Syllabus for Jamaica Discipleship Training School

This syllabus is designed for the students at Providence Theological Seminary. It lists pre-course work, class time information, and post-course material. To see a sample of this syllabus look under Appendix D.

Sample Information Sheet on Project L.A.M.B.S.

This information is made available to the M.A. students at Providence Theological Seminary to introduce the upcoming course being taught by Project L.A.M.B.S. For reference see Appendix E.

Library and Books

It is also our goal to try to establish a library of books wherever we go in order to provide the students with access to some basic study tools. These libraries consist of dictionary, concordance, commentaries, and other reading material.

We are also collecting used Christian books from across Canada to ship to different countries. Through the help of the Steinbach MCC Thrift Store we have been collecting sets of encyclopaedias, not only for Bible School libraries, but also for school libraries. To date we have gathered close to thirty sets and have sent some to Nigeria, but most have gone to Jamaica.

People are hungry to read but the cost and availability of books greatly limits the students' options. Through the donation of books we are able to set up a small library in various locations. People in Canada also donate finances to help ship these books, which is a great help.

Marking and Grading Process

Each one week course produces about four assignments from each student. Some are done during the week of school and some are done during the three months after the class session.

The teacher and assistant teacher are responsible to correct and record the marks

with Project L.A.M.B.S.

It is important that materials be marked and sent back as quickly as possible. To keep the student well informed regular student updates are sent out.

In the Appendix are samples of individual marking sheets (Appendix F) and an example of update sheets (Appendix G) that review their progress of all four courses that were taken.

Marking Scheme for Assignments

This is a guideline in helping the teacher in grading the assignment of the students they have taught in Jamaica. This way the grading can be a little more consistent within the teaching staff and the various courses. To see a sample of the marking scheme see Appendix H.

CHAPTER 4

SYLLABI AND CURRICULUM OF THE PROJECT

Syllabus

The twelve syllabi have been written in such a way as to keep the teachers on a specific path. Because we have only fifteen hours and the teachers we take are mainly from Canada, we as directors have developed and laid out the specific format for each course. This will help to guarantee that all students in the various locations in Jamaica will receive the same general teaching even if the teachers are different.

The syllabi for the other eleven courses used in Jamaica are found in Appendix I. The syllabus and the curriculum for the book study of Nehemiah is included here.

PROJECT *L.A.M.B.S.*
Old Testament Book Study, Nehemiah
Syllabus

A. Course Description

This course follows the historical restoration of Israel, the Temple, and Jerusalem with many insightful applications about God's ways, His purpose, and His dealings in the life of the individual. This course highlights principles drawn from history that are applicable for restoration in our personal lives and in the life of the church. Some time will also be given to leadership principles and skills that are portrayed within this book.

B. Course Objectives

* Students will examine the nature of true spiritual leadership in the light of the life of Nehemiah and the teaching of the book and make some assessment of the student's own leadership practice and potential in view of these teachings and principles derived from the book of Nehemiah.

* Students will develop positive attitudes toward Christian leadership, attitudes such as humility, dedication to ministry, commitment to integrity, self-discipline, concern for people, dependence on God, and eagerness to serve others and with others in God-given tasks.

* Students will show an ability to identify and discuss the qualities and actions of Nehemiah as a leadership model.

* Students will be able to draw lines of comparison between Nehemiah's leadership and the leadership of Christ and Paul.

* Students will be able to preach or teach from the book of Nehemiah.

* Students will study how to correctly interpret the text, and effectively apply its teaching in today's context.

C. Course Key Verses

Nehemiah 1:5-6 "And I said 'I beseech Thee, O Lord God of Heaven, the great and awesome God, who preserves the covenant and loving kindness for those who love Him and keep His commandments, let Thine ear now be attentive and Thine eyes open to hear the prayer of Thy servant which I am praying before Thee now, day and night, on behalf of the sons of Israel Thy servants, confessing the sins of the sons of Israel which we have sinned against Thee; I and my Father's house have sinned."

Nehemiah 2:17-18 "Then I said to them, 'You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem that we may no longer be a reproach.' And I told them how the hand of my God had been favourable to me, and also about the king's words which he had spoken to me. Then they said 'Let us arise and build.' So they put their hands to the good work."

Nehemiah 4:14 "When I saw their fear, I rose and spoke to the nobles, the officials, and the rest of the people: 'Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, and daughters, your wives, and your houses."

D. Course Texts

Barber, Cyril J. *Nehemiah and the Dynamics of Effective Leadership.* Loizeaux Brothers, 1976.
Campbell, Donald K. *Nehemiah: Man in Charge.* Victor Books, 1984.
Swindoll, Charles R. *Hand Me Another Brick.* Thomas Nelson Publishers, 1978.

E. Course Assignments

1. Read the book of Nehemiah and write a reflection paper on how it personally affected your life.
   25% of final grade.

2. Read all three books and write a reflection paper on ONE of the THREE books describing how it has impacted your life.
   25% of final grade.

3. List three key leadership principles you see from the book of Nehemiah and write how you could carry out these principles in life and ministry.
   30% of final grade.

4. Exam.
   20% of final grade.

F. Course Outline

1. Introduction/Syllabus/Books/Key Verses/Historical Background/Nehemiah as an Introduction to Leadership and Principles

2. The Leader's Heart 1:1-11

3. The Leader's Plan 2:1-16

4. The Leader's Motivation and Communication Skills 2:17 - 20

5. The Leader's Team 3:1-32

6. The Leader's Overall Goal 4:1-23

7. The Leader's Internal Problems 5:1-19

8. The Leader's Vision 6:1-19

9. The Leader's Responsibilities 7: 1-73

10. The Leader's Word 8:1-18

11. The Leader's Relationships 9:1-38

12. The Leader's Giving 10:1-39

13. The Leader's Delegation Task 11:1-36

14. The Leader's Awareness of Giftings in the Body 12:1-47

15. The Leader's Training Manual 13:1-30

16. Exam

G. Bibliography

Barnes, Albert. *Nehemiah*, (The Biblical Illustrator). Grand Rapids: Baker Book House, 1972 (reprint).

Barber, Cyril J. *Nehemiah and the Dynamic of Leadership*. Neptune, NY: Loizeaux Brothers, 1981.

Campbell, Donald K. *Nehemiah: Man in Charge*. Wheaton, IL: Victor Books, 1979.

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Fensham, F. Charles. *The Book of Ezra and Nehemiah*. (NICOT) Grand Rapids: Wm.. B. Eerdmans, 1982.

Gelkey, Charles W. *Exposition of Ezra and Nehemiah*. (The Interpreter's Bible, v. 3) New York: Abingdon Press, 1954.

Getz, Gene A. *Nehemiah: A Man of Prayer and Persistence*. Ventura, CA: Regal Books, 1981.

Hamrick, Emmett W. *Ezra, Nehemiah*, (The Broadman Commentary, v. 3). Nashville, TN: Broadman Press, 1970.

Keil, C. F. And Delitzsch F. *Ezra, Nehemiah, and Esther*. Grand Rapids, Wm. B. Eerdmans, n.d.

Pope, W.B. *Nehemiah*, (Barnes Notes on the Old Testament). Abridged and edited by J.M. Fuller. Grand Rapids: Baker Book House, 1977 (reprint).

Rawlinson, George. *Ezra and Nehemiah: Their Lives and Times*. New York: Fleming H. Revell Co., 1891.

Redpath, A. *Victorious Christian Service*. Westwood, NJ: Fleming H. Revell Co.

Rendall, T.S. *Nehemiah: Laws of Leadership*. Three Hills, AB: Prairie Press, 1980.

Sanders, J. Oswald. *Spiritual Leadership*. Chicago: Moody Press, 1967.

Seume, Richard H. *Nehemiah: God's Builder*. Chicago: Moody Press, 1978.

Swindoll, Charles R. *Hand Me Another Brick*. Nashville, TN: Thomas Nelson Pub., 1978.

Wilson, Charles R. *Nehemiah*, (The Wesleyan Bible Commentary, v. 1, pt. 2). Grand Rapids: Wm. B. Eerdmans, 1967.

Curriculum

What follows is an actual sample of the note book and exam that the Jamaican school would receive on the course called ***Nehemiah: A Leader To Model***.

The courses are all laid out in such a way that they can either be re-taught or preached in their local churches.

Nehemiah: A Leader to Model

Introduction

Syllabus (see Attached sheets)

Key Books (see Syllabus)

Key Verses

Nehemiah 1:5-6 "And I said 'I beseech Thee, O Lord God of Heaven, the great and awesome God, who preserves the covenant and loving kindness for those who love Him and keep His commandments, let Thine ear now be attentive and Thine eyes open to hear the prayer of Thy servant which I am praying before Thee now, day and night, on behalf of the sons of Israel Thy servants, confessing the sins of the sons of Israel which we have sinned against Thee; I and my Father's house have sinned."

Nehemiah 2:17-18 "Then I said to them, 'You see the bad situation we are in, that Jerusalem is desolate and its gates burned by fire. Come, let us rebuild the wall of Jerusalem that we may no longer be a reproach.' And I told them how the hand of my God had been favourable to me, and also about the king's words which he had spoken to me. Then they said 'Let us arise and build.' So they put their hands to the good work."

Nehemiah 4:14 "When I saw their fear, I rose and spoke to the nobles, the officials, and the rest of the people: 'Do not be afraid of them; remember the Lord who is great and awesome, and fight for your brothers, your sons, and daughters, your wives, and your houses."

Historical Background

Nehemiah's name means "The Lord Comforts." Nehemiah was a cup bearer or in modern terms 'a butler.'

Looking at the heart of a leader: to be a leader one must lead people; one must find out first what the real need is, the ***heart-felt*** need. A heart-felt need can come from three areas:

1) the heart of God
2) the heart of people
3) the heart of the believer

The challenge Nehemiah faced was to rebuild the walls to give the people hope and safety once again. Today, our task is to get back to basics; to reset a Biblical foundation and put the gates back in place so that the church of God may be strong on the sure foundation of Biblical doctrines of the Word of God which in turn will cause revival.

We need to focus our attention on what the needs are in our community and church and then we need to keep ourselves from becoming hardened by fear, discouragement, or unbelief, but committed to praying through and acting upon those needs. We will discover that there is no winning without warfare; there is no opportunity without opposition; there is no victory without vigilance. For whenever the people of God say, "Let us arise and build," Satan says "Let me arise and oppose."

Overview

Ezra	Rebuilding the temple (Chapters 1-6)
	Restoration of worship (Chapters 7-10)
Nehemiah	Reconstruction of the walls (Chapters 1-6)
	Re-instruction of the people of God (Chapters 7-13)

Historically, the Jews were taken captive into Babylon. In 530 BC the Babylonian Empire fell under the conquest of the Persians. Immediately some fifty thousand Jews returned to Israel and set about the immense task of rebuilding the Temple which was so vital to the life of the Jewish people in their worship of God. Discouraged by opposition from the people who had settled in that particular country during the years of their captivity, and also by the immensity of the task, the Jews soon abandoned the work with only the foundation of the Temple rebuilt. About sixteen years later, when all the people had settled down to dwell in their own homes, God raised up two men, Haggai and Zechariah, who challenged the people concerning their way of life and pointed out their neglect of the things of God. The people were inspired by the ministry of these two men and the work of

the reconstruction of the Temple once again proceeded. This time it was completed, some twenty years after the first group had returned from captivity.

Sixty more years passed by, and then a further segment of the Jewish people returned to Jerusalem under the leadership of Ezra himself in the year 458 B.C. This man, a priest who traced his ancestry back to Aaron, set about to reestablish the moral and spiritual life of the people who for so long had lived in that land in such a deplorable state. Ezra entered upon that task with a great deal of discouragement from other people; much remained to be done. They were challenged on every hand by the people who lived in the country. The Persian king who had sent them back was unable to send them reinforcements, with the result that for more than ninety years after the first Jews returned from Babylon the walls of Jerusalem remained desolate and the people of God lived in affliction and shame.

It was at this juncture, in the year 445 B.C., that a man was raised up of God to match the need of the hour. Fourteen years after Ezra's return, God spoke to Nehemiah, prepared him for the task and called him to serve the Lord in the rebuilding of the wall of Jerusalem.

I believe that God has not kept the book of Nehemiah for thousands of years so that we would look at it as a good story or use it simply for illustrations in our sermons, but I believe it was preserved for such a time as this to show the church clearly what it needs to do to get back on track and ready for the second coming of Jesus Christ.

It is the proclaiming of God's Word that provides us in this age a Biblical theological foundation. We should heed the call to ***'arise and build,'*** to rededicate the temple which represents the believer, to rebuild the walls of the city which is the church, and to reestablish the Word of God which is revealed to every believer through the power of the Holy Spirit.

I believe the book of Nehemiah is there for the church and for disciples of Christ as Scripture inspired by God, for teaching, for reproof, for correction, for training in righteousness; that the men and women of God may be adequately equipped for every good work so they may be able to lead others with confidence into a deeper, more personal relationship, not only with Christ Jesus our Savior, Lord, and King, but with each other as brothers and sisters in Christ.

Outline

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1 GOD'S WAY OF BUILDING AN INDIVIDUAL (Chapters 1 - 6)

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1. LEADER'S HEART (1:1-11)

Introduction:

Key word: ***Heart***

Outline:

A. The ***heart*** of the man of God:

The work done in the heart forms the foundation for the exterior work and reward. When God takes up a man and uses him in his service the first thing He does is show him his own utter inadequacy, insufficiency, and unworthiness for the task.

B. The ***relationships*** of the man of God:

Nehemiah was moved in his prayer to confession; he included himself in the confession of the sins of his people, and in acknowledgment that they had not obeyed God, and that their troubles were the result of their own disobedience.

- remember their sin (v.6)
- sins of Israel
- sins of family
- personal sins
- the commandments of the Lord not kept

Remember the results of sin. Disobedience scatters the people of God (Deut. 30:1).

- remember thy word (v.8)
- remember thy home (v.9)
- remember thy God (v.10)

C. The ***communication*** of the man of God:

Was Nehemiah moved by the fact that the physical walls around the city were destroyed or deeply affected by the hopelessness, despair, and vulnerability of the people?

We cannot simply put the blame on pastors, leaders, or various other parts of the body, we are all in it together.

Nehemiah's prayer was answered because it was based on

God's purposes and God's promises. Nehemiah's prayer was grounded in the Word, founded on the promises, and rooted in God's past dealings.

D. The ***burden*** he carries as the man of God:

Nehemiah knew what God's intention was. He became aware of how far short they had fallen from it and with that knowledge and with that challenge before him, Nehemiah's outlook was transformed. The burden led him to cry, mourn, fast, and pray. We need to allow our hearts to be burdened for people and for His church. He was burdened for:

1) the Lord
2) the house of God, the Temple
3) the city of God, Jerusalem

You cannot just slip into Christian work as a kind of hobby because you will fail terribly if you do. Before you attempt any service for God, no matter what it may be, or how comparatively small, however much behind the scenes, however apparently insignificant, before you begin any service for the Master, first of all survey the ruins around you.

E. The ***character*** of the man of God:

1. a man informed (v.2-3)
2. a man burdened (v.4)
3. a man of prayer (v.5)
4. a man of conviction (v.6)
5. a man of obedience
6. a man of the Word (v.7-9)
7. a man of service (v.10-11)
8. a man of faith
9. a man of vision

Conclusion:

The heart is transformed (built up) by the Word of God. Christ can rebuild your life, from psychological, emotional, physical, and spiritual ruins, and give you a burden for others. Pray that the hardness of our hearts and the scales that cover our eyes will fall off so we can see the needs of others around us and we will be burdened to see a change.

The book of Nehemiah shows that there is hope for rebuilding anything that the enemy has destroyed. God can build from ruins if only we give him the ruins of our lives by making Him Lord and King of our lives. Die to self and live totally for Christ as

His disciple. He can rebuild ruined friendships, family, and church relationships. The first step is to give that which is broken and crushed to Jesus and with His hand in your hand, arise and rebuild.

"Every farmer knows the hunger of the wilderness. That hunger which no modern farm machinery, no improved agricultural methods can quite destroy. No matter how well-prepared the soil, how well-kept the fences, how carefully painted the buildings, let the owner neglect for awhile his prized and valued acres and they will revert again to the wilds and be swallowed by the jungle or the wasteland. The bias of nature is toward the wilderness never toward the fruitful field." (A.W.Tozer)

Don't just talk about it, start doing something!

2. LEADER'S PLAN (2:1-16)

Introduction:

Nehemiah moved from a burden, to prayer, to a plan, then to action. These should be the steps to everything we do. So often though we become burdened, pray a short prayer, and then act, leaving out the important steps of planning. We have so little patience. Planning takes effort, work, and much thought. If you want to succeed in the Lord, you must patiently plan.

Nehemiah was waiting for God to open the doors rather than be the initiator to open the doors. We see a crack and we try to pry it open. Sometimes we become the Holy Spirit and we do the pushing and shoving instead of letting God do the changing and opening of the doors.

The burden through prayer becomes translated into a God-given plan.

Key word: ***Plan***

Outline:

A. The burden and need for a plan. (v.1-4)
   1. The burden comes to the surface.
   2. He shares with the one who is in authority the burden within his heart.
   3. The door opens.
   4. He prays immediately and takes the next step.

How constantly in those four months Nehemiah must have sought the Lord alone, asking Him either to remove this

burden altogether from his heart and spirit, or so to deepen it that it would be quite impossible for him to do other than respond. It is only the man with a crushing sense of burden and responsibility whom God can trust with His work. If you do not have a heart burdened with an overwhelming sense of conviction you will never be fruitful in His service.

Recognition of need must be followed by earnest, persistent waiting upon God until the overwhelming sense of world need becomes a specific burden in the soul for one particular piece of work which God would have us do. Nobody should begin teaching children in the Sunday school, or preparing for the ministry, or training for the mission field until, as the outcome of prayer, the burden for the particular sphere of service has become so intense that you cannot keep it alone any longer. When that happens, God acts and hopefully so will you!

B. Putting a plan together to meet the need: (v.5-9)

1) The goal was to rebuild the city walls.

2) There was a measurable, definite time.

Many times we fall short in this area by not setting a completion date. This will give accountability and measurability to you and others.

Stepping stones:

(1) letter for protection

(2) letter for wood

(3) army and horsemen

He shared the need and the king had a witness to that need also. There is no private interpretation. There is freedom in the Spirit when you know the limitations, boundaries, and needs of the task that lay ahead of you. The essentials of this task once begun were to be completed.

C. Reviewing the plan and visualizing how it will work out to completion:

1) hearing and seeing the actual need

2) hearing and seeing the exact cost

3) seeing and completing the final goal

He did not start his service for God until, alone with God, he had counted the cost. But once he had put his hand upon the plough, he would never look back, nor take his hand off until he was able to say, 'It is finished.'

D. Waiting for the exact moment to implement the plan: (v.10)

Patience and timing is important. I believe he waited

because he wanted God to move and not man. He did not tell anyone: not the officials, not the Jews, not the nobles, and not the labourers. He took time to set the plan clearly in his thinking.

E. Arise, build, and carry out the plan: (v.17-20)
   (1) vision
   (2) plan
   (3) construction stage

Conclusion:

Many churches and leaders fail because they don't have a plan. If you neglect to plan then you will fail. "If you fail to plan, you plan to fail."

Each plan must have measurable concrete steps that lead clearly to the end goal.

A ***mission statement*** is a vision and plan for the local church sought through prayer, put in place by the leaders, and carried out by the people of that local assembly.

3. LEADER'S MOTIVATION AND COMMUNICATION SKILLS (2:17-20)

Introduction:

Jesus Christ challenges us to ***'arise and build'*** and our response should be that we will arise and build.

It was a former president of Columbia University who said "There are three kinds of people in the world: those who don't know what's happening, those who watch what's happening, and those who make things happen."

Key word: ***Arise/Rebuild***

Outline:

A. They had to see the bad situation: (v.17)
   - getting to the root problem
   - the need to rebuild the walls of our lives
   - the need to rebuild the walls of our ministry
   - holes in the wall give the enemy opportunity for attack
   - some holes come by lack of maintenance (e.g. Golden Gate Bridge)
   - some holes come by enemy attack
   - some come by our own tearing down (disobedient lifestyle or ungodly attitudes)

- some holes come by neglect
- see the state of things
- get a clear picture of the ruins: desolate, burned
- take an honest look at things
- the place was a reproach
- any time the believer has holes in his walls that represent sin, he is a reproach to the church and other believers
- a charge is given to the people
- come let us rebuild the walls of Jerusalem
- Jerusalem was the place of the Temple but it was not protected
- you are the temple of the Holy Spirit, you may have no protection either, that is why we need to put on the full armor of God

B. They had to see the hand of God: (v.18)

What did God have in mind to do?

- getting in step with God's plan
- Nehemiah will help rebuild

He knew what the will of the Lord was and since it was his will then Nehemiah believed God would give him and the people the strength to do it. So they said, "Let us arise and build."

- "us" means helping each other, working together
- they got involved
- they went out and did something
- they put their hand to the plow
- they each had a part in repairing a breach in the wall

So they put their hands to a good work. This shows two types of work: good and evil. Sometimes people's work means doing damage to the walls instead of repairing them. It is all work but with different intent, one is for good and the other is for evil.

The book of Acts is also a book of action in many ways similar to Nehemiah.

C. They had to see how the enemy tries the tactic of discouragement to cause the labourers to lose heart and become disheartened: (v.19)

Anytime you try to build a wall or put up a standard, there will be an attack from the enemy. He wants those holes and cracks to remain in your life so he can throw his finer darts at you. The workers struggled with feelings of rejection and self-worth. The Bible said they were mocked, ridiculed and despised (See Matt. 5: 10-12).

Two Questions:

1. "Are you rebelling against the King?"

Their friends were trying to get the people to believe in lies.

2. "What is this thing you are doing?"

They had not caught the vision yet of what was happening and you could tell that they started to feel left out. They were no longer with the status quo. They were the 'odd man out."

D. They had to see their place before God: (v.20a)

Significance, self-worth, and security come from God. A simple truth, but to the point, for the God of heaven will give us success. Your success is not in yourself, but in Jesus Christ. Throughout the Bible, we are told this over and over again. It is not our power that accomplishes anything, but it is His strength. His name is at stake and because He is leading us to do this, we will have success.

They saw their place before God.

"We, His servants..." This shows that they serve a King or master. A servant is one who obeys and carries out the master's command. The master has commanded us to 'arise and build." They responded "We, as servants, will arise and build."

E. They had to see that God wanted to use every single one of them in His plan of reconstruction: (v.20b)

"But you" (outside the wall)...this is talking about the people outside the wall, people that are like non believers doing the devil's work. They do not get involved in helping to build the wall. Nehemiah has a word for them and that word has not changed from his day until now. This is your lot, you have no portion and no inheritance with those in the land of the living. You have no land inside these walls. You have no rights or privileges as the people inside the walls do. You have no memorial in Jerusalem. Because you did not get involved, your name will be left out of the scrolls of those who rose up and built; you will be forgotten; you will be an out-cast.

"But" here is a key word to bring those who worked on the wall (inside the wall).You have a portion. You have an inheritance in the land of the living. You are God's people. You will be rewarded in heaven. There is a place for you inside the walls. You have rights, all the covenants and promises are ours because we are joined to the Son, joint heirs with Jesus. You have the right to receive the inheritance of God. You have a memorial in Jerusalem. Your name will be recorded; you will be remembered in years to come; you will not be forgotten. Your name is in the Lamb's Book of Life for eternity. Those who accept Christ and serve Him in the

building of the walls.

Conclusion:

How does one start to rebuild?

- take stock and find out where you are
- look at excuses you have established for not repairing the broken walls in your life
- clean the rubble off the foundations
- begin reconstruction through prayer (you cannot afford neglecting time with God each day)

It was said of Hudson Taylor that the sun never rose for forty years in China but God did not find him on his knees in prayer for that great land.

Persevere until the work is completed. Every farmer knows the hunger of the wilderness, that hunger which no modern farm machinery, no improved agricultural methods can quite destroy. No matter how well-prepared the soil, how well kept the fences, how carefully painted the buildings, let the owner neglect for awhile his prized and valued acres and they will revert again to the wilds and be swallowed by the jungle or the wasteland. The bias of nature is toward the wilderness never toward the fruitful field. The neglected heart, the life with crumbled walls, will soon be overrun by the world and chaos will prevail. (A.W. Tozer)

Don't just repent, ***rebuild!***

4. LEADER'S TEAM (3:1-32)

Introduction:

Body ministry is working together by the same Spirit (I Cor. 12,13,14). It involves instilling the vision to others. *It only takes a spark to get a fire going.*

Nehemiah shows himself as a leader. President Eisenhower said: "Leadership is the ability to get a person to do what you want him to do, when you want it done, in way you want it done, because he wants to do it."

B. C. Forbes was right when he spelled success "TEAM WORK." It means pulling together and working together in unity.

Key word: ***Team***

Outline:

A. ***Coordinating*** the team:

(a) next to him, next to them

(b) each person knew where he belonged
(c) the enemy tries to bring confusion and separation
(d) over 'against his house' or 'beside his house' was convenient and within limits
(e) he assigned them work

Important principles for Christian service can be gleaned from this chapter.

The work of God should be carried on in an orderly and organized fashion. Paul wrote to the Corinthians, "Let all things be done decently and in order" (I Cor. 14:40). Few better illustrations of that exhortation in action can be found in Scripture than in Nehemiah 3.

There must be a division of labor in the Lord's work. The leader or leaders simply cannot do it all, nor has that ever been God's purpose. In the church, for instance, it is clear that God gave gifted men so that the saints might be equipped for their work of ministering. (Eph. 4:12)

B. ***Cooperation;*** pulling the team together:

Men from different places and different walks of life worked together on the wall. These included priests and Levites, rulers and common people, gatekeepers and guards, farmers and 'union men,' goldsmiths, pharmacists, merchants, temple servants, and women.

I'm too small, you say, "It doesn't matter about me, I don't count." Oh, yes you do! Without your filling the hole and working to close the gap this then becomes a hole that the enemy could come through.

He worked with those who shared his vision and were willing to cooperate.

He worked with those who were willing to put their backs to the work of the Lord and succeeded in accomplishing what many believed to be impossible.

The Lord's work requires the involvement of all kinds of people from different walks of life. Since we are told that every believer has some spiritual gift or gifts and that these are given for the common good (I Cor. 12:7), sitting in the stands or remaining on the sidelines are not valid options. Rather, we are challenged to be active participants in His service (I Cor. 15:58).

C. ***Commendation;*** exhorting and encouraging the team:

There was a personal interest in the people. Treating people as people and not as things, is seen by commending people for their honest efforts. It is one of the most valuable keys to successful human relations.

The Lord remembers and honors those who serve Him. The Book of Nehemiah is filled with the names of the honored faithful and even includes some who were unfaithful. Perhaps it is a sample of what will be revealed at the Judgement Seat of Christ when the believers' records of service will be examined and some will be rewarded while others suffer loss (see I Cor. 3:13-15).

Verses lay out the "one another" teaching are: I Thess. 3:1; 3:2; 4:9; 4:18; 5:11; 5:13; 5:15.

D. ***Completion;*** getting the team to complete the job:

One of the most universal traits of leadership and success is simplicity. The goals were attainable to each person. No one could be excluded from being involved and in the same way the Gospel is available to all.

In ancient Jerusalem the feat was accomplished by those who were few in numbers, limited in resources, and surrounded by enemies who tried to block their efforts.

E. ***Communication;*** the key to success:

Keep people informed of the big and small picture, the macro and the micro. Make sure that everyone understands clearly what is asked of them. Communication is the only way to make and build a strong work through relationships.

Communication defined:

1.The act of communicating; transmission.
2.a. The exchange of thoughts, messages, or information, as by speech, signals, writing, or behavior. **b.** Interpersonal rapport. **c. communications** *(used with a sing. or pl. verb)*. The art and technique of using words effectively and with grace in imparting one's ideas.
3.Something communicated; a message.
4. communications. A means of communicating, especially:. **a.** A system, such as mail, telephone, or television, for sending and receiving messages. **b.** A network of routes for sending messages and transporting troops and supplies.
5. communications. The technology employed in transmitting messages.

noun, attributive
Often used to modify another noun: *communication systems; communication technology; communications equipment; communications interface.*[1]
(Microsoft Bookshelf, 1997)

Conclusion:

Team or body ministry is the hardest of all leadership responsibilities that a leader will face because it makes him vulnerable. People on the team will be all over the spectrum of positive and negative attributes and attitudes. A leader must realize that people's unique differences are what make us uniquely strong. We are to be of the same spirit but we will have diverse functions,

strengths, and weaknesses.

If you are a team builder or have built a strong team ministry fruit will remain after you leave a certain ministry or location. If it all falls apart within weeks, it was built most likely upon or around you. A strong ministry based on a team emphasis has a better chance of surviving when the leaders leave or are replaced.

Team ministry success comes with a strong leader willing to delegate, communicate, and co-operate with the people in the ministry around him. He has to realize that time is a big factor and one must take lots of time to bring people to stronger discipleship. We are equipping people for the work of service and we need to model for them good leadership principles, a strong commitment to prayer, and an openness to speak the truth in a tactful and loving way which comes through building strong relationships.

Three examples of the acrostic **TEAM**.

Teaching	Training	Tutoring
Each Other	Entrenching	Establishing
About	Accompanying	Accomplishing
Ministry	Maturing	Multiplying

5. LEADER'S OVERALL GOAL (4:1-23)

Introduction:

What to do when '*getting to*' and '*going through*' the half-way point of the work. Nehemiah's task was half-finished and I suggest to you that in any work for God or in any Christian experience this is the hardest place of all.

The world will always be angry at any message which exposes sin and challenges our comfort zone. Whenever a work is attempted for God opposition is always first from without and then from within.

Why are we so afraid as leaders to delegate and let people work? If God provides workers, there must be a place for them to work.

Key word: ***Work***

Outline:

A. They were ridiculed about their work: (v.1-3 mockery)

The attack on self-esteem (the attack of words) shows how the enemy is always trying to point out what we do not have and

mock us about it.

Scorn is one of Satan's biggest weapons.

Dealing with the questions (v.2) they realize they *cannot* but God *can*. It is better to try and fail at trying then not try at all. Do not to let ridicule cause us to quit before we even start.

B. They had a mind to work: (v.4-6 attitude)

God's work depends on everyone with a mind to work who will be on the job seven days a week, night and day for Jesus.

Satan is seeking to quench the desire for a deeper Christian life by making a man believe that because his position in Heaven is eternally secure, nothing else matters.

In the Christian life, if we have no heart to pray, we have no mind to work.

C. They prayed and guarded their work: (v.7-14)

(a) Prayer
- D. L. Moody
- prayer is not a substitute for action

(b) Guarded
- swords, spears, bows

(c) Organization

(d) Remembrance: (v.14)
- builds faith
- today communion causes us to remember what Christ did for us.

(e) Dealing with the rubbish:
- if these walls were to stand, they had to be built on solid foundations, therefore every bit of rubbish had to be cleaned away until the foundations were exposed then building and growth could begin
- many Christians try to build with and around rubbish

f) Driving out fear:
- this comes by spending time waiting on God

D. They had their minds on God during their work: (v.15-20)
- He wants us to have on His armor
- God is using men to sound the trumpets
- people are complacent and are not ready for battle

Sounding the shofar or ram's horn in Biblical times was used for public affairs as well as for religious purposes: it was

sounded as the call to battle and also to bring tidings of peace. It proclaimed the new moon, signifying the beginning of each month in the Jewish calender, and announced the coronation of a new king or the convocation of a solemn assembly. Mainmonides declared that the only reason for the blowing of the shofar in the synagogue was to stress the urgency of individual repentance, sounding a personal clarion call "Sleepers awake! Reflect upon your actions! Remember your Creator and turn back to him in repentance! Do not be among those who, while they grasp at shadows, miss that which is real, and waste their lives in pursuit of empty things that neither bring profit, nor deliver them . . . sleeper awake!! Look after your souls! Reflect upon your actions! (Abraham J. Arnold, Judaism: Myth, Legend, History, and Custom)

Keep close to one another and watch for division and separation:

- the enemy was moving from words to action
- the only reason for the fury of the enemy was the demonstration of the power of God
- whenever our enemy sees a work of the Spirit he concentrates all his forces against it
- one life lived in the power of the indwelling Christ will stir hatred of men whose sinful lives are challenged by the way of contrast

E. They had a total commitment to their work: (vs.21-23)

- a willingness to work long, hard, hours
- a readiness to respond by sleeping with clothes on and weapons nearby
- a faith to believe it was possible and God was in it

Conclusion:

Carry each other's burdens and in this way, you will fulfill the law of Christ (Gal.6:2).

And whatsoever ye do, do it heartily, as to the Lord, and not unto men. (Col.3:23)

There is one question that we all need to answer. If the Lord is really speaking to your heart about your participation in building for God are you serving Him or are you opposing Him? If you are on the wrong side may God give you grace to change sides and get onto the side of triumph and victory. May we all have a mind to work, a heart to pray, and an eye to watch. We see that the word '*retreat*' is never in Nehemiah's vocabulary.

Nehemiah was a builder for God, chosen to supervise the

rebuilding of the walls of Jerusalem. God had laid this on the heart of Nehemiah and he was willing to assume this responsibility. He challenged the people "Let us build up the wall of Jerusalem" (Nehemiah 2:17). The people accepted this challenge, saying, "Let us rise up and build" (v.18). Nehemiah had already prayed about this. Now it was time for action.

Knowing the great magnitude of the work, Nehemiah delegated responsibility to others. The people were divided into many groups. With one vision and one purpose, they had a 'mind to work,' and each one worked in his assigned place.

Now the work didn't progress without opposition. Tobias and Sanballat tried to discourage them. But they went to the one sure source of help. They went to God in prayer. "Nevertheless we made our prayer unto God." And they watched . . . "and set a watch against them day and night."

Today we are building for God. There is a needy world to be reached for Jesus Christ. To be effective builders we must first pray. But it takes more than just prayer. We must then say, "Let us rise up and build." We must have a 'mind to work.' It takes all of us working together to build a strong work for God.

If God's work is to be done, if a lost world is to be reached with the message of Jesus Christ, we must unite in one purpose, with one vision, to build, to work, to pray, and to watch.

6. **LEADER'S INTERNAL PROBLEM:** (5:1-19)

Introduction:

If you want a work of God ruined just let misunderstanding, discouragement, and mistrust arise. The church of Christ which seeks to be build up for the glory of God is going to be attacked far more by internal dissension than by outward opposition. The basis of trouble is usually a general acceptance of a wrong standard of life.

External persecution was not the only threat to the Jews' work; material circumstances and selfishness among the people of God also created problems. The people's complaints were:

1) They could not farm while they built walls and they could not feed their families (v.2).
2) Poor harvests (whether because no one was in the fields, because of the enemies' military threat, or because of weather) had forced many people to mortgage their property, so that now economic ruin was inevitable (v.3).

3) Taxes were aggravating the financial squeeze (v.4).
4) Some people's poverty was so extreme that they were even selling some of their children to feed the rest (v.5).
5) Worst of all, the men who were lending for unpayable mortgages and those buying the children were not strangers at all, but fellow Jews (v.5,7)!

God is calling men and women today to stand firm on His Word.

Key word: ***Standard***

Outline:

A. The priests' standard:
- lowered and compromised (Lev.25:35; Deut.15:7;Gen. 37:27)
- mistreatment of their brethren (Jacob's sons knew that they were breaking God's law when they mistreated Joseph, but chose to sin anyway)

The priesthood was charged to deal with this matter but it seems that they had been won over to the nobles' side. *If you refuse to see it our way, then we will not give our big offerings.* This can be a threat some leaders live under. We give unto the Lord not to churches or men.

If you hold back on what God tells you to do, you lose out.

The priests came back on the scene to be a witness on behalf of God, the people, and the nobles. If we are faithful with the little things, then He will entrust us with greater things.

B. The nobles' and rulers' standard:
- greedy for money
- cared only about themselves

They were not to charge usury or interest. God had given the land as a gift. He had given them everything and they were not to make profit on each other.

Confrontation of sin usually brings people to silence. (v.8)

'Then they were silent and could not find a word to say, '

They were challenged to fear God and not fear man. Nehemiah 9.

C. The peoples' standard:
- disobedient in not obeying the Word of God
- financial mismanagement

They had stopped looking to God, and started devising their own program which created financial problems. They stopped honouring God with their finances (Rom.1:18-23).

- tithing 10% ? (22% for the Jews)

D. Nehemiah's standard:

Notice that Nehemiah did not impose his standard and demand obedience. He lived the standard and because of that others chose to change their standard of living. "But I did not" (v.15); He didn't go the way of the others.

I will tell you about the high standards of God's Word but you have to make the decision to follow it (v.10-11).

- there was a verbal commitment
- then written and witnessed agreement

Nehemiah had a proper fear of God
- challenge to the people (v.9)
- because of the fear of God (v.15)
- asking God to accept his sacrifice and giving (v.19)

Nehemiah cared for his people
- fed and helped the people
- was a man among the people - leaders need to mingle with people/visitation ministry
- a good leader, however, doesn't stop with rebuke

Nehemiah took steps to correct the problem:
- determined to stop it (v.10)
- made specific plans to correct the situation as quickly as possible

When God shows us a particular sin that we are guilty of He doesn't tell us to take our time in dealing with it. No, he says "Deal with it now"(v.11).

- declare your plans for correction in a promise before God (v.12)
- realize the severe nature of your vow to God
- promises to God are to be taken seriously (v.13).

Nehemiah, however, shows us how to handle this kind of Situation. He was prepared to stop and listen. He saw the complainers as people, not as statistics; and they were more important than his production schedule. As he listened he found that they were hurting inside. He knew from long experience that people who are deeply concerned over some personal misfortune or hardship cannot give of their best. He, therefore, encouraged them to air their grievances.

Secondly, Nehemiah probed beneath the surface issues to the real cause of their predicament. Had he not done so he would

have attacked the 'fruit' of the problem and left the 'root' untouched. This would have paved the way for the same kind of trouble to crop up again - only in different ways and in different places. Eventually he would have had to diversify his efforts in order to take care of a multitude of social ills; and this would have resulted in the obscuring of his goals. Only by attacking the real issue was Nehemiah able to rectify the problem.

Thirdly, Nehemiah had the courage to act. Many leaders see clearly what needs to be done, but lack the fortitude necessary to confront those responsible for the trouble. Nehemiah evaluated the problem in the light of the Word of God and called upon the leaders to conform to His revealed will.

Finally, he shows us the need for persistence.

In analyzing what this able executive did we see that the dynamics of effective leadership involve the skills of a task leader as well as a social-emotional expert. The task leader must be able to coordinate the efforts of the group, insure cooperation, commend honest effort, see that each task is completed satisfactorily, and provide for open lines of communication between employee and employer. The skills of a social-emotional expert are not difficult to uncover. Basically, they involve a willingness to listen, the ability to probe the real issues of a problem, the courage to take definite action, and the persistence to see matters through to a fitting conclusion.

E. God's standard for us:

It starts with belief and conversion and secondly is followed by making a covenant of His word. Thirdly we need to be filled and empowered by the Holy Spirit to be led, guided, and directed in the ways He would have us go.

Conclusion:

Having ***"standard'*** as our key word is important because as we know the O.T. word "standard" was the same for banner, or the modern day word "flag." During war time it was important for people to 'raise their colors' so that one would who know it was and what side the people were on.

As leaders it should be evident, or quite clear, who and what we are. People should see the banner of "Lord Jesus Christ" flying high over us. We are to be under His banner, not ours. Leadership is taking the hands of people and putting them into the hands of Christ; helping people to raise the standard of Christ high in their lives which comes by a deep, personal relationship with Christ.

There are many flags flying out there, both in the world and Christian circles, but we, as leaders, must get people looking at the true banner, who is the head of the church, Jesus Christ. He must be seen clearly in our hearts, in our thoughts, and in our walk.

7. **LEADER'S VISION:** (6:1-19)

Introduction:

If a job is worth doing, then it is worth completing. Our world is full of half-completed jobs for two reasons (1) the cost was not counted and (2) people just ran out of steam.

A great problem in our society and our churches is being able to 'stick-it-out;' to complete the job. Usually as the job is being worked on, there comes our way many things that would try to discourage us. As God's people we have to get back to sticking to the goal until completed in spite of the outside and inside attacks. That is what it costs to be on the cutting edge.

Key word: ***Stick-to-it-ness***

Outline:

A. ***Stick-to-it-ness*** in spite of pressure: (v.1-4)

Learning to say ***"No."*** We are not to be like a chicken with its head cut off running all over the place and thereby not fulfilling the God given goals.

The Enemy will use other people to do his dirty work. They will try to infiltrate your territory and are very persistent. At the greatest point of victory, we can make mistakes. He gives us enough hours in a day to do what He has called us to do.

B. ***Stick-to-it-ness*** in spite of slander: (v.5-9)

We need strong self-esteem. True self-esteem does not come through people, ministry, or positive thinking, it comes through seeing clearly who we are in Christ. It is knowing who you are in Christ. Personal security, as Maurice E. Wagner has shown, comes from our relationship to the three Persons of the Godhead. Our relationship to God the Father gives us a sense of belonging. We are members of His family and are secure in our Father-child relationship. Our union with Christ the Son, gives us a sense of worth. God loved us so much that He sent his Son to die for our sins. With our redemption accomplished, God has made us joint heirs with Christ. This shows our value. Finally, the Holy

Spirit's indwelling empowers us. We are made equal to every task (i.e. we are competent). These three things form the foundation of our inner security. This security helps us withstand the subtle innuendos of those who challenge our motives and try to hinder the work that we are doing.

Watch out for rumor traps. Notice in the open letter (v.5) that the enemy wanted Nehemiah to compromise. If you want to save your neck, you had better come talk with us. Who made the authority over life and death?

People, do we flee or do we stand in the gap with Christ? The enemy uses our propensity to believe the worst about others. The enemy tries to discourage the leader and the people of God, but if the focus is clear you will see that standing your ground will come not in your strength, but in His strength (v.9). Notice that prayer is what keeps things in balance.

Nehemiah's strength is in God.

C. ***Stick-to-it-ness*** in spite of trickery: (v.10-14)

Now we see the attack from within. Again Nehemiah is told to flee his enemy. He perceived that God had not sent them (v.12). His enemies tried to trick him into sin (v.13), to turn from his responsibility as a leader to that of a coward. As governor he was responsible for the protection of the people. They dared him to turn his back on the 'Word of God,' because according to Scripture, a lay-Israelite was forbidden to enter the Holy Place under penalty of death (Numbers 18:7). Knowing the Word and having it in your heart keeps you from sin.

D. ***Stick-to-it-ness*** in spite of fear: (v.15-19)

The enemy was now defeated, but he tries to raise his ugly head one more time. This building project needed all the people overcoming fear and sin and when they did the enemy began to tremble because they recognized that this work had been accomplished with the help and power of God.

When you truly discern the moving of God and His work faith will dispel fear. When you come into God's presence things change.

- righteous fear vs. a fear of the unknown
- consciousness of sin
- consciousness of unworthiness
- Tobias does not give up in an attempt to frighten the people (v.19)

When the enemy sees himself on the outside of the wall looking in with no inheritance, he tries to drag as many people

away as possible from the work of the Lord. If he would have just repented he could have had an inheritance but instead he hardened his heart to the things of God.

Conclusion:

The key point to be made here is that you can only have ***stick-to-it-ness*** when you know the will of God and the specific goals to work through to accomplish that particular job. If you are confident in that then whatever happens you cannot be stopped. We have to be serious about God's call. The Lord's work is a serious obligation and not something to be laid down and taken up at will.

How far are we willing to cooperate with the Lord in seeing

His work through to a finish? The Holy Spirit wants to fill us with the love of Jesus, for only then can He use us. He wants us to share His vision, share His burden, regardless of public opinion and/or popularity. He wants men and women who will go all the way with Him. Are you thus finishing the work? Will you be the man or woman who will stay on the cutting edge until the job is finished?

II GOD'S WAY OF BUILDING PEOPLE (Chapters 7 - 10)

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8. LEADER'S RESPONSIBILITIES: (7:1-73)

Introduction:

Just because the wall was finished does it mean that the work was done. Just because you get saved or filled with the Holy Spirit (got walls up) mean that the job is finished. If the guards neglected their watch the enemy would have tried to sneak back in.

Chapter seven is important because it is the transitional chapter of the Book of Nehemiah. It moves the readers' attention from building the walls to the people of God. As you may realize that there is a difference between a group and a *team* of people.

It is important as a church to develop a team spirit, but being part of a team also brings with it responsibilities: delegation, obligation, obedience, and maintenance.

Key word: ***Delegation***

Outline:

A. Delegated to guard the city: (v.1-4)

- Nehemiah's brother is put in charge
- it takes obedience to guard a city
- it takes tremendous responsibility
- it takes much wisdom
- it takes team effort to protect the city
- the gates were open late so everyone would be up
- the doors to the gates are a key part to protecting the city, but gives people freedom to move in and out

Just because the walls are built and the enemy is on the outside does not mean the battle to keep what we have won in Christ is over. People went out to their fields during the day and brought back all kinds of attitudes and thinking.

B. Delegated to serve: (v.5-65)

We can see that with the completion of building the walls, came the job of running the city and operating the Temple. This would take delegation by the leadership and a commitment to service by the people. You need people in the city to comprise a city. The church is people, not a building. It takes people working together with a vision and a goal to be a strong and unified people under God.

	Then	***Today***
7:5-38	general population	church attenders
7:39-42	priests	ministers
7:43-45	Levites	board
7:46-60	temple servants	other leaders
7:61-65	people with genealogies	long term founding fathers of the local church
	singers or worshipers	same today

The church cannot function until God takes a group of people by His grace and turns them into a team that will serve Him and each other. I see the baptism of the Holy Spirit as the mighty empowering for service.

C. Delegated to give: (v.66-72)

There is a need for finances to support the ongoing mission and vision of the Temple and city. As a team it takes all of us

giving and sharing. One man said that if everyone who regularly attends the church would tithe, the church would be so wealthy it would not know what to do with all the money. An average of 25-40% of people tithe; others do not see the need to be part of the team in this area. But we are commanded to give unto the Lord.

The need today is to get involved by giving our time and money. If it costs us very little, then it means very little to us.

D. Delegated to the up-keep:

Just because the wall was finished, does not mean the work is done. Just because you get saved or filled with the Holy Spirit (get walls up) does it mean the job is finished. If we do not continue to guard what we have, the enemy will try to sneak back in and steal it away again. We must be willing to work in the trenches by doing work behind the scenes in vigilant and faithful steadfastness daily.

Conclusion:

We see that to be a team for God, we need to be willing to accept delegation and responsibilities from our coach, the Lord Jesus Christ.

Team players may include guards and forwards working together on defensive and offensive maneuvers. But the biggest part of being on a team is that we need to participate. If we refuse to get involved and accept our responsibilities as a team member then we could find ourselves outside looking in and missing the blessing of being part of the team.

God wants his people to dwell in the city with Him and be part of the army of God (v.73). His team will bring praise, glory, and honor to Him. The reward according to Paul's exhortation, goes to those who complete the race.

9. **LEADER'S WORD:** (8:1-18)

Introduction:

The Word brings change. The Word will keep a man from sinning, and sinning will keep a man from the Word.

Background and setting (v.1-4)

- the people gathered as one man
- the water gate
- the Word brought before the people
- the people listened with understanding
- the beginning of expository preaching

- the seeds of revival are planted here
- the people had a hunger for the Word and a need to be fed.We will see today that the Word brings change which in turn brings joy to the believer's heart. There are six points on revival that can also apply as keys for personal success.

Key word: ***Word***

Outline:

A. Reverence for the Word: (v.5)

The first step of revival must be a reverence for the Word of God that believes this Word is true. Revival starts in one's soul by opening the Word of God. The Word will soften the heart of the hardest man. The Word is a mirror that reflects the real you.

They had just seen the miracles with the completion of the wall against overwhelming problems which demonstrates the fact that manifests His power in order to capture the attention of unbelievers.

We see a cry in the world for the Scriptures. There is a call going out for a different kind of revival, is a revival of discipleship. People are eager to study and be trained in God's Word. Great revivals started when men and women reverenced the Word. They read it and preached it in simple faith.

The key to Spurgeon's success lay in his exposition of the Word of God. He taught it, the people heard it, and applied it to their lives, and the result was a continuous movement of the Spirit in their midst.

The key to success in anything in life is the Word of God applied to one's own heart and life.

B. Worship of God begins because of the restoring of the Word: (v.6)

With lifted hands they indicated their participation with Ezra in his prayer of worship. They 'bowed their heads and worshiped the Lord with their faces to the ground' showing their devotion and adoration for the Lord but also their willing submission to His authority.

The "I" in sin needs to be bent over to make an "O"= Son.

Cyril Barber said "Their palms turned heavenward." This has traditionally been the Jewish way of saying "Lord, I am empty handed. I have nothing. Everything that I need comes from you."

The biggest battle of all times is found in the book of Revelation and centers on one penetrating question. "Who will

you worship?"

The next key to success is to worship the Lord with more than just words but in actions.

C. Comprehension and understanding of the Word: (v.7-8)

It is not just good enough to know the word, but we must understand and comprehend it.

Study to show thyself approved wrote Paul to Timothy (II Timothy 2:15) Not only study God's Word but meditate on it (Psalm 1:2).

Ezra's reading was assisted by the Levites who went out into small groups to explain or give meaning to the Word. We have trouble explaining the Word because we do not take time to dig into it (Romans 10:17).

After hearing one of Moody's sermons a lady commented, "Well, I don't think he is such a great preacher. Why, all he did was explain the Bible."

The next key to success is to study and comprehend the Bible.

D. Remorse in the heart because of the revealing power of the Word: (v.9)

The people were taught and out of that teaching came an understanding of their wayward nature.

When the Bible speaks, God speaks. One main reason why people avoid the Bible is because it convicts them of sin. Probably the hardest thing for us to do is to confess sin and repent. It means turning away from sin. Realization of sin brings remorse over sin - an old fashioned agonizing over sin.

Fall upon the rock and be broken or the rock will fall upon you and crush you.

The fourth key to success is to have remorse over sin.

E. Freedom that the Word brings to one life: (v.10-12)

One other principle showing up here is *outward* vision. With unity achieved they now could go out to encourage and share with others. Be blessed but then go and bless others. They moved from grief to joy. Few Christians really experience the true joy of their Lord. If the cup is full but not flowing out it soon becomes stagnant and repulsive to others. You are unable to take more in until you out pour out what you have already received. This understanding will bring excitement to God's people. *There is Joy In Serving Jesus!*

Another key to success is taking what you have and

sharing it with others.

F. Obedience to the Word of God: (v.13-18)

Be doers of the Word and not hearers only (James 1:22).

They found in the book things left undone for years (v.14). That does not mean they are lost forever but it does means we better get back to doing them (v.17). Obedience is costly.

Success comes through obeying the Word.

Conclusion:

Six Keys to Success for Christian Living

(1) Apply the Word of God
(2) Worship with more than just words, but in actions
(3) Study to comprehend the Bible
(4) Confess and repent over sin
(5) Share with others
(6) Obey the Word

10. **LEADER'S RELATIONSHIP:** (9:1-38)

Introduction:

One key to faith is not forgetting those who have gone before us. Hebrews 11:1-40 provides a list of men and women we need to remember, mighty saints with whom God worked and walked over the years. Theirs is a dynamic testimony to His presence, strength, and love, and affirms to His people today that He has not changed.

The OT is full of memorials, such as piles of stones set up all over the countryside, to cause people to remember the Hand of God. They were roadside markers designed to pique the curiosity of their children. Why are those stones piled up there, Daddy? Parents would give testimony to their children of the power of the outstretched hand of God.

Today, Israel is still big on memorials. They are everywhere. Some of the unusual ones are from the Six Day war. Planes that were shot down and tanks that were destroyed stay where they are to remind the people of Israel of the victory they won and the price that was paid for the miracle that took place. Certain buildings in the center of Jerusalem retain numerous bullet holes on their exterior walls as a reminder of the warfare in recapturing them.

Key word: ***Remember***

Outline:

A. Remembering their Word: (9:1-3)

Bring an attitude of humility

- fasting and sackcloth

Bring confession of their sin and their father's sin

Bring a willingness and commitment to work

- 1/4 of the day

B. Remembrance of their Pilgrimage: (9:4-31)

(1) God our Creator: (v.5-6)

- made the heavens
- made the earth and all that is in it
- made life

(2) The Caller of Abraham:

- You chose Abram
- You brought him out O Lord
- You gave him a name
- You made a covenant with him
- You have kept your promise

(3) The Deliverer of people: (v.9-15)

- You performed signs and wonders
- You delivered the people from their enemies
- You spoke to your people
- You fed and gave them water
- You gave them a land to possess

(4) The Revealer of hearts: (v.16-25)

- man's heart
- man's desire
- God's heart
- God's desire to give them a possession

(5) The long-suffering heart of God: (v.26-31)

- times of the Judges
- times of the Prophets
- times of the Gospel
- times of the Church age

C. Remembrance of the covenant: (v 9:32-38)

(1) We should not lust.

(2) We should not commit adultery.

(3) We should not act immorally.

(4) We should guard against unbelief.

(5) We should guard against murmuring.

Conclusion:

A covenant is made and a memorial document signed.

During the last hours of Christ here on earth again proves the importance of remembering. He gives us the Lord's Supper as a pattern to follow each time we get together for fellowship. Why? So that we will remember His broken body, His shed blood, and His ever present Spirit with us.

I am told that back in the *olden* days some people would set an extra setting at the table to remind the people sitting at that table that there was an unseen guest present with them. They were ever mindful of the presence of Jesus Christ.

We are people who need to be reminded constantly. We should make this a life goal to remember that God is with us at all times. We probably would be very careful, about the things we say and do, knowing and believing He is actually present.

Leaders need to remember: those who have gone before; who is in our hearts; that Jesus, the Chief Shepherd, is going before us.

The Old and New Testament are books of memorials and testimonials that we are to remember and follow. Remembrance always precedes a time of preparation in our hearts. It is a verbal time of prayer, the asking of forgiveness, and the making of covenants. This is expressed even in the Lord's Supper found in I Cor. 11:23-31. The pattern is there for us to follow and Christ's shed blood was the payment of the New Covenant (II Cor. 11:25) that He wants with us.

11. **LEADER'S GIVING:** (10:1-39)

Introduction

It seems that when true revival breaks out that the people of God move into a deeper commitment, and with this deeper commitment comes a desire to give unto the Lord of what we have.

"After confession comes the desire to give." The story of Zaccheus illustrates this truth. As with any true revival, it possessed three essential ingredients:

(1) it was based on the Word of God, not on mere emotion
(2) it involved confession of sin to God
(3) it produced obedience to the Scriptures in the form of practical application of what they had heard

G. Campbell Morgan, summarized these crucial chapters, "In the light of the Law, as it was expounded on the day

of convocation, and in the power of the approach to God on the day of humiliation, the people entered into covenant on the day of dedication" (An Exposition of the Whole Bible [New Jersey: Fleming H. Revell Co., 1959], p. 195).

Key word: ***Revival***

Outline:

A. They committed themselves: (v.1-27)

We know that Nehemiah was concerned about the physical well-being of the people but he was also concerned about the spiritual defense of the people which needed to be repaired as well. The agreement was made because of the confession and prayer. They were willing to sign their name as a pledge toward commitment. A signature always meant a binding agreement between the parties and with witnesses this became official.

B. They separated themselves: (v.28-31)

Why? So the other people would not become a snare (the world will try to get you to worship other gods)

The Old Testament covenant essentially had four provisions:

(1) subjection to the Word of God (v.29b)
(2) separation from mixed marriages (v.30)
(3) Sabbath observance (day of rest) (v.31)
(4) support of the temple (v.32-39)

C. They rested themselves: (v.6-31)

(1) day of rest
(2) to be kept holy
(3) day to reflect

D. They gave of themselves:

(1) they placed themselves under obligation
(2) they looked after the needs of the temple
(3) they looked after needs of the workers
(4) they gave of the First Fruits (e.g. first born sons)
(5) they would not neglect the house of their God

E. They pledged and promised themselves: (v.32-33)

"It is significant to know that by signing this covenant the people surrendered their pocketbooks. Apparently the revival had struck deep." Donald Campbell

Stewardship:

(1) they promised to pay a Temple tax (v.32-33)
(2) they vowed to bring a wood offering (v.34)
(3) they pledged offerings of first fruits to be brought to the Temple (v.35-26)
(4) they committed themselves to bring offerings for the priests and Levites (v.37-39)

F. They delegated and organized themselves: (v.34-39)
(1) a fixed time
(2) the sacrifice could not happen without them
(3) the bringing of first fruits - first born - small to large

In summary, in the final part of the 'sure covenant,' the Jews solemnly affirmed, "We will not forsake the house of our God" (v.39b). Their history taught them that to neglect the Temple meant to neglect the worship of Jehovah which centered there. They seemed determined for the time at least to avoid the consequences of that mistake again and made this total commitment of support for the Lord's house.

Personal stewardship continues to be a reliable index of commitment to the Lord and His work. The believer today is not under the law of the tithe but that does not leave us without instruction in the matter of our giving. In I Corinthians 16, Paul gave the following directions to the believers at Corinth: (1) he stated the need (16:1); (2) he asked them to give (16:1b); (3) he instructed each one to participate (16:2a); (4) he advised them to give proportionately to their income or wealth without specifying a percentage (16:2b); (5) and he counseled the appointment of certain trustworthy men to handle the funds (16:3-4).

G. They planned a way of giving for themselves:

Our giving to the Lord's work should be regular and not sporadic. During the Civil War, just after the second battle of Bull Run, a letter arrived from Stonewall Jackson at the post office in his home town, addressed to his pastor. The telegraph lines were all down and the people had been waiting anxiously for news. They recognized General Jackson's handwriting and pressed the pastor to open the letter. The seal was broken disclosing the following news: "Dear Pastor, I remember that this is the day of the collection for foreign missions. Please find enclosed my check. T.J. Jackson." Even in the midst of battle Stonewall Jackson did not neglect the work of the Lord.

Conclusion:

As we look back over this section, it is gratifying to see the

course taken as the people responded to the movement of God's Spirit in their midst. As we too yield to His will, we will find that He produces in us the same kind of obedience to the Word, high moral standards, genuine concern for the things of the Lord, and a desire to look after the material welfare of those who minister to us in Christ's stead!

III GOD'S WAY OF BUILDING A NATION(Chapters 11 - 13)

12. LEADER'S DELEGATION RESPONSIBILITIES: (11:1-36)

Introduction:

Now they needed to maintain and protect what they had fought for.

Key word: ***Organization***

Outline:

A. Organization:

There were certain strategic areas that had to be held at all cost and men of proven valor were needed to defend them. They needed to recognize the enemy who attacks our souls. The fortification required constant guarding and this imposed additional responsibilities on the citizenry in need of security. Insecurity arises when people, for one reason or another, fail to feel a part of a group, suffer from a poor estimate of their own worth, or lack confidence in themselves.

People on the outside can easily hide, but being on the inside meant you would had to face the enemy and fight. Their marshaling together had an effect not only in the Temple, but throughout the city of Jerusalem and surrounding area.

B. Keeping a diary and records:

A record of the different people, where they lived and what they did, was kept.

C. Kinds of people involved:

leaders, valiant warriors, Levites, gatekeepers,
Temple servants, song leaders, farmers, and priests.

Conclusion:

Sometimes we are afraid of structure or of being organized as a people, but if you use the physical body as an example of how God's people are to work together you find a very complex and fine-tuned body that no machine with all it's complexities can duplicate.

The local church needs to be faithful to foundational responsibilities such as discipleship and not just think numbers. If

the base is not firm, broad, and strong, the structure will be tall and narrow, and be easily knocked down. We need to get away from the numbers' game being the first priority. It should be a fruit or a by-product of what we are and do. We are called to be faithful with the little things and when we are, it is God Himself who gives the increase.

In modern Israel, God first established a nation with a strong structure and then began bringing the dispersed Jews of the world back home.

I believe, if the church would clean up from within and commit to a clear direction, the wandering backsliders who have left the church would return.

13. LEADER'S AWARENESS OF GIFTINGS IN THE BODY: (12:1-47)

Introduction:

Return of the Priests and Levites fulfilling God's Word (Neh.1:9).

Key word: ***Body***

Outline:

A. Delegation: (v.1-26)
- priests ruled the people (political/religious)
- Levites
- singers - (Neh.11:22-23) - ministry of encouraging the praise of God throughout the whole community
- administrators
- Nehemiah divided up the people
- chapter 12 teaches us that there are different kinds of ministries
- the apostle Paul tells us that Christ has given gifts to His church (Eph.4)
- all contributed to the edification of the Body of Christ
- each believer has some gift, each member needs the other members if he is to operate effectively (1 Cor.12,13,14)
- people of different gifts and functions

B. Dedication: (v.27-43)
- committed to the task and responsibility with accountability
- the need to surrender to God's way
- it was time to dedicate the wall

- dedication is giving back that which God has given to us
- same as one dedicating a child unto God
- two choirs go in different directions with one goal
- even the women and children rejoiced so that the sound of their rejoicing was heard from afar (Nehemiah 12:43)
- reminds me of the song, *I've Got the Joy, Joy, Joy, Joy, Down in My Heart!*
- joy is the absence of anxiety
- the joy of the Lord is the secret of our strength (Neh.8:10) we lose our joy when we experience anxiety
- **J**esus **O**thers **Y**ou
- we need to march around and sing joyfully over what God has given to us

They mounted above the problems and got up on the walls. The Bible tells us to mount up as wings of eagles and soar above our trials and circumstances. This can not happen unless you take off the old self and put on Christ Jesus to become a transformed new creation.

C. Deliver: (v 44-47)

- the people now deliver on their commitment
- people are put in place
- tithes of all kinds were brought in

Conclusion:

It is critical for the church, especially the leadership, to see the people around them and how God has gifted the body. We need to get a bigger picture of how God wants to involve people with their unique gifts, talents, and abilities. If they are dedicated to Christ, then we are called upon as leadership to delegate them into different areas of ministry, areas that they are gifted for and capable of doing so in turn they will be able to deliver that which God has placed in their hearts to other believers and out to a lost world.

Making everybody the same shape and size is over. We have to take people's unique differences and release them into the body. We must see that it is our unique differences that make us uniquely strong. Diversity is not a synonym for destruction and anarchy, but for strength, health, and vitality. There is a place for every believer in the body and leadership will be held accountable to God for not encouraging, equipping, and releasing his people for service.

14. **LEADERSHIP TRAINING MANUAL:** (13:1-30)

Introduction:

We can look at these things as a rules or laws to be obeyed or as a meaningful road to restoration which in reality leads to more freedom. People have more freedom when they know clearly where the boundaries are.

Deeper discipleship brings deeper freedom. Restoration comes from reading the Word of God

Key word: ***Rules***

Outline:

A. Restoration of the People of God: (v.1-3)

They needed to deal with their association with the world.

B. Restoration of the Temple: (v. 4-9)

If you open a door in your life (temple), something will always try to come in and take up residence. No matter how good it looks, if it should not be there, it needs to be thrown out.

C. Restoration of the Tithes: (v.10-14)

Leadership and ministers were not being properly paid.

D. Restoration of the Sabbath: (v.15-22)

We as Christians do not hold the day of our Lord as a day for Him but a day for us. We have slipped into *anything goes* on Sunday. How should we serve as *gatekeepers of the Sabbath?*

E. Restoration of Marriages: (v.23-29)

A father in Israel was responsible to oversee who married his children. There was a big problem of being unequally yoked with unbelievers.

Conclusion:

Today it is not *politically correct* to tell people what to do or to lift up a standard, because our society would rather have the philosophy of the god of New Age. Everyone does what feels right for the individual instead of seeking out what is best for the the body.

Leadership should be heavily involved in the restoration ministry. By nature we tend to drift away from what God has called us to do. It is a leader's responsibility to call people to a living restoration and reconciliation between themselves and God.

Our goal should be to a new commitment to faithfulness, to God, and to His Word. Nehemiah's goal was to purify the people as one body under the God of the universe (v.29). Jesus is coming for a church without spot or wrinkle, washed in the blood of the Lamb.

Concluding thoughts on leadership:

I believe that one of the most important foundation stones we must lay as leaders is that of agape love. Everything we do and say should come from a heart full of Christ's love flowing into and out of our hearts. To have this type of love we must get a clear vision of the Lord and of the family of God. Jesus took time to build strong relationships and out of these relationships came people committed to being disciples of Christ. We have to build bridges of trust and communication. People need to see the love Christ in us We need to value one another and in so doing we learn that each person in Christ is significant, secure, and valuable to Him and His Body.

Finally, be liberal with your praise and encouragement. Whatever we plant we will also reap. People need to be loved and encouraged. The church is to be a place of encouragement. A place that allows God to breathe fresh life into every part and is strengthened by the Holy Spirit. Leaders, allow the wind of God to blow through you and into the church.

NEHEMIAH

Name: _____

Date: _____

EXAM

1. Nehemiah was an inspiring leader. What leadership qualities do you most admire in him? (list at least five)
   1. _____
   2. _____
   3. _____
   4. _____
   5. _____

2. When Nehemiah was first informed about the dismal plight of the returned exiles in Jerusalem and that the walls of Jerusalem were broken down, what was his reaction? (chapter1: 4 mentions four things he did)
   1. _____
   2. _____
   3. _____
   4. _____

3. Nehemiah's prayer in chapter one gives us insight into the heart of this great leader. What do we learn about him through his prayer? (list three things)
   1. _____
   2. _____
   3. _____

4. Chapter two shows that Nehemiah believed in preparation and planning. There is a common expression that says, "If you fail to plan, you plan to fail." What negative results do leaders often experience if they fail to plan?
   1. _____
   2. _____
   3. _____
   4. _____
   5. _____

5. "Come, let *us* rebuild the wall of Jerusalem and *we* will no longer be in disgrace" (Neh. 2:17). Write a short paragraph on the importance of using the words "us" and "we" when leading others.

6. Rebuilding the wall of Jerusalem required co-operation and teamwork. List four reasons why teamwork is important in the work of the church and in the Kingdom of God.
   1. _____
   2. _____
   3. _____
   4. _____

7. In Nehemiah chapter five, we see that some serious internal problems have arisen. How did Nehemiah handle these problems? List four steps that he took.
   1. _____
   2. _____
   3. _____
   4. _____

8. The Lord's work is a serious obligation and not something to be laid down and taken up at will. We do well to take Nehemiah's example and not come off the wall to negotiate, even under extreme pressure. List three leadership principles that Nehemiah displayed when he was pressured in this way.
   1. _____
   2. _____
   3. _____

9. The key word for Nehemiah chapter seven is "<u>delegation</u>". The people were delegated and accountable for different responsibilities.
   Some were delegated to _____;
   others were delegated to _____;
   still others to _____;
   and finally, some were delegated to _____.

10. List three reasons why the word "delegation" is also an important word for church leaders (and other leaders as well).
    1. _____
    2. _____
    3. _____

11. The key word for Nehemiah chapter eight is "Word". List four things that happened to the people when the Word was read to them.
    1. _____
    2. _____
    3. _____
    4. _____

12. a) The key word for Nehemiah chapter nine is "remembering". Write a short paragraph on the importance of remembering all that God has done for us. Include in your paragraph some important effects that remembering should have on us.

b) What do we remember when we observe communion or the Lord's Supper?

13. a) In Nehemiah chapter 10 we find the people responding to the movement of God's Spirit in their midst. List four promises they made and/or responsibilities they assumed as a result of their renewal.

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

b) As we too yield to God's will, we will find that He produces in us the same _____ to His Word, high _____, genuine concern for the things _____ and a desire to look after the_____ of those who minister to us in Christ's stead.

14. When the wall of Jerusalem was dedicated there was great _____. Everyone, including the _____ and the _____ rejoiced so that their rejoicing was heard from _____. Levites came from different _____. Many were gifted in _____ and playing musical instruments. The _____ came from many different towns around _____.

There is a place for every _____ in the body. Each one with his or her unique _____. Leadership must do their part in seeing that the purposes of God be _____ in every believer.

15. Chapter 13, the final chapter in the book of Nehemiah, illustrates that there is no such thing as a final _____ for the Christian this side of Heaven. _____ is always necessary or we may slip back to the old ways. In this chapter we find that the people have slipped back to the old ways and were in need of restoration. This chapter outlines:
    1. Restoration of the _____ (v.1-3)
       application for today:_____

    2. Restoration of the _____ (v.4-9)
       application for today:_____

    3. Restoration of the _____ (v.10-14)
       application for today:

       _____

    4. Restoration of the _____ (v.15-22)
       application for today:_____

    5. Restoration of the _____ (v. 23-29)
       application for today:_____

16. Give the references of the three key verses of the book of Nehemiah. After you have listed the references you may open your Bibles and write them out in the spaces below. If you are able to write them out without looking in you Bible, please do so.

(Exam was compiled by Pastor Winston Penner of Landmark)

CHAPTER 5

EVALUATION AND RESULTS OF THE PROJECT

Jamaica January 1998

Reflection is an important process in the strategy of Project L.A.M.B.S. especially soon after the classes in Jamaica. What follows is a candid look, both from a positive and a negative perspective, at what happened in the first two years of teaching classes (1998 and 1999) and what we perceive as necessary adjustments and actions to be implemented in preparing for the third semester in January, 2000.

Students

Our first school in Jamaica brought in forty-four students from various types of occupations: nurses, pastors, elders, deacons, Sunday schools teachers, and school teachers. The ages varied from sixteen to eighty. They were always punctual and eager to learn. They worked hard on their assignments and all were able to pass their exams at the end of the week. They showed considerable excitement and enthusiasm in their studies. Some people had to travel an hour one way by taxi or by their own car to get to the school. They were very committed and hungry for the Word of God.

Handout Material

We went down with packages and envelopes of printed material to hand out as a help to them. We also provided pens and lined paper to take down notes from the blackboard. We found out very quickly that taking down all their own notes was time consuming. They were spending more time writing things down than they were able to listen or to participate in the class. Because of this, outline notes are now all bound in a

complete notebook like the book of Nehemiah with space for them to make notes on the opposite pages. We hope that this will speed up the class and also give them more time for interaction. Each course has been written out in the format like the Nehemiah course and will be given out to them at the beginning of each week as they get ready for school.

Text Books

The first year we taught in Jamaica we took from five to six thousand dollars worth of text books and distributed them to the students that were in the class. We found that this was a large financial burden for ourselves mainly because of a shortfall in tuition from the students that were taking the course. Also, we realized that some of the text books were something that people would read once or twice and then probably would not use very often afterwards. We decided rather than handing out approximately forty-five text books over a period of twelve courses we thought it was more important that we chose one book per course making a total of twelve books. These books are specifically chosen to serve more as resource tools than text books. The aim is that these books could be used every week in preparing sermons, devotions, or Sunday school lessons. For example, we can give them a good study Bible, a good concordance, a dictionary, and perhaps a good one volume commentary and theology book. This year when we go to Jamaica we are taking the NIV Application Bible, a Strong's Concordance, and a Revell Bible Dictionary. We believe it would be better to give them tools so that they can keep on learning and growing. In years to come these would be tools that they could use over and over again.

Financial Income

Each student in Jamaica is to pay thirty US dollars per course for tuition. About half of the students have been able to pay this. Tuition provides them with their text books, their student materials, and anything else they may need for learning. The schools themselves are subsidized because thirty dollars does not cover the entire cost for the expenses incurred such as producing the student materials, shipping, correspondence, and the full cost of the books. The pastor and director in Jamaica agreed that this was a reasonable figure to expect from the students and felt that anyone who benefitted from the studies should pay something towards the school each year. If students took all four classes it would cost them $120 US per year. They could pay this monthly over a period of time. As stated this does not cover all the costs and there is a lot of fund-raising that has to happen to keep the school going in Jamaica. This year we will probably spend around ten thousand dollars to direct the school and perhaps only four thousand will be paid through tuition. A considerable amount of money must be raised by individuals and churches to carry on the school and to help assist those who are struggling to make ends meet. We anticipated some problems simply because of the difficult financial situation facing many people in Jamaica. Nevertheless we felt we needed to go ahead in faith with this project because we believe strongly that the Jamaican church wants teaching in discipleship. We consider this an investment in the lives of our brothers and sisters in Jamaica and look to God to produce results that will bring glory to Himself. We are hoping that the other schools we conduct in Canada will help subsidize the schools in Jamaica and other Third World countries.

Assignments

Each course has approximately four assignments that the student must complete three months after the classes. Following the course they are to hand their assignments in to the director of the school or send them directly to us in Canada for grading and evaluation. The problem has been that the students are not in communication with the director during the rest of the year so there is not an accountability factor in handing in the assignments. One half to two-thirds of the students have handed in their assignments and are doing well. The other one-third of the students have not been able to get their assignments in. For some it is difficult for them to buy paper, pens, and other materials which are very expensive. Several people sent in assignments that cost them nearly eight Canadian dollars to mail. Eight dollars can be about half a week's wages in Jamaica. We need to determine how we will work the assignments. Perhaps they could do more assignments while we are there or we could leave a specified amount of money behind with the director in Jamaica to cover the cost of mailing assignments to Canada. We will re-evaluate this more when we go down in January.

Travel

Travel in Jamaica is a bit of a challenge because of the number of people coming and going from the two major airports, Kingston and Montego Bay. There are several factors that compound the problem of travel. The mission is located in the middle of Jamaica high in the mountains and our main means of transportation are two rather old and dilapidated vans. Driving Jamaican roads requires unusual skill, alertness, and courage. If there was ever a time to pray it is while traveling the roads of Jamaica and

even more so if taking a taxi or bus. A round trip to Montego Bay averages about three hours but can take much longer if a sugar cane truck overturns or some other accident occurs which often happens. However, last year the staggered scheduling of flights for teachers and assistants with spouses created the most problems especially if they were scheduled to arrive on a Sunday. The two vehicles are used extensively on Sundays to pick up people for church. This year we were able to coordinate most of the flights to arrive in Kingston on Saturday. It is a little more expensive to fly there but it frees the vehicles for Sunday. Most of the teachers are now flying into Kingston, a journey that is half the time of the trip to Montego Bay. The coordination of the traveling has been a real challenge. Teachers and assistants have been willing to pay their own way for which we are very thankful.

Housing

At this point it has worked out quite well staying at the mission house in Ewarton which can accommodate up to fifteen people. Our goal is to help the fifteen or so whites, who are referred to as 'whities' by some Jamaicans, feel comfortable enough to integrate with the black community. One of the things we work on is that we as whites do not congregate together but we mingle with the Jamaican people. We invite them to share meals or fellowship in the evenings on the mission porch over a fresh glass of orange juice. We live as neighbours to them and try to get involved in their daily activities as much as possible. We do not just huddle together for those two or three weeks and visit among ourselves. We tell people that if they came to visit with us while in Jamaica they will be disappointed. We will probably be less available than we are here in

Canada. Rather, they are encouraged to get out into the community.

A living situation that brings a number of different people together for the first time in a totally foreign environment can present challenges. These are usually described more as annoyances like some of the unconscious habits people have incorporated into their own lifestyles but may shock or aggravate the daylights out of someone unfamiliar with that particular habit or regime. We stress the need for tolerance, co-operation, and flexibility in the mission and for the most part we enjoy good fellowship along with the opportunity to grow in unity with one another. The one thing the mission compound does not guarantee to provide and that is 'peace.' It is situated in a very noisy area of Ewarton and it is hard to get a good rest or sleep. Not only is the mission compound a place where we stay but there are at least five other families staying within the mission compound. There is also a woodworking shop, autobody shop, and a welding shop all working on the same property. It tends to be very noisy. During the daytime we find it very difficult to study, read, or pray because of all the activities going on. They said that this year they will deal with some of these situations and try to reduce the noise level a little.

Because we found some people were coming to the mission to stay just for a holiday while we were conducting the schools we asked that the facilities be reserved exclusively during this time for Project L.A.M.B.S.

School Pastor

At this present time the school pastor of both Bible schools in Ewarton and in Linstead is Pastor Neville Hamilton. He has a vision for Bible schools and for training people. Not only does he get the people to the schools but he himself personally attends

the classes and shows tremendous enthusiasm. Because of that, many of the people come out and we expect that this year the school will run somewhere between eighty to one hundred total. We are thankful for the pastor. It is important to have a pastor that has a vision for the school and who is a part of the school. Without that, I believe the school would not stand very strong on its own.

School Director

We also have seen that the school director is a vital part of the whole ministry in another country. He is the one who collects all the assignments and funds and gets people ready for the sessions. At this time we have Pastor Aldwin Gidden acting as the director of the school. He is the one who coordinates the school when we are not in the country. He has done an excellent job in his area. One thing that we have learned about the pastor and the director is that unless we communicate with them, they will not communicate with us. They do not seem to like writing letters and calling by phone is very expensive. We must always take the initiative and call them regarding any kind of communication. We see it is critical to have a Jamaican director. Last year we had another director working with Pastor Gidden but he moved with his family to the United States.

Local Teachers

The last time we went down to Jamaica, we realized that we need to mentor teachers in Jamaica who will take the courses, study and be able to teach these courses in other communities. One thing that we may not be able to do is continue to go to Jamaica year after year. We have made a commitment for three years but within these three years

we hope to train individual people we see who are gifted to teach. They could be sent to Mandeville, Kingston, or Montego Bay. We have been invited to teach in Montego Bay but we hope to teach these students to teach there. Upon successful completion of their twelve courses they will receive a diploma from Providence Theological Seminary. We hope that the vision we have for discipleship will be able to be continued throughout the island. We see that this is important and during this next year we hope to select about half a dozen teachers from those graduating. They will be considered on the basis of their training, experience, character and ability to communicate to others.

Summary

Over all, we were pleased with the results of our first school and considered it a success. The students attended faithfully for four solid weeks while at the same time maintaining jobs and families. What they gave to us through their dedication and love far outweighed anything we had given them. We saw that when we visited their schools and churches they were using the courses that had been taught previously during the week. It humbles us to know that what is taught is taken seriously, believed, and trusted as the Word of God. It is applied as soon as possible, not only in their churches or Sunday schools, but also in their own personal every day life. It is very exciting to see how the Lord is preparing them for January 1999. We are taking twelve teachers to teach in two schools for the whole month of January and we are anticipating that when we come back, we will have a more precise evaluation of how the schools are functioning.

Jamaica January 1999

Students

The year 1999 saw an increase in student numbers. We now have seventy-four students plus eight people observing the courses. One new school started in Linstead with the original school being held in Ewarton. These students have various occupations: nurses, pastors, teachers, accountants, and business people. The ages range from seventeen through to eighty years of age. There were very few drop-outs and the few who did not come back to the original school had moved out of that location. They came on time and their exam marks varied from forty-seven to one hundred per cent. They showed much excitement, enthusiasm, and commitment to study hard for the glory of God.

Handout Material

The new notebook format proved to be a success. These notebooks contained in-depth notes that the teachers corrected and the format gave students time to interact with the material. Much of the new material has been laid out in a sermon outline format making it easier for the student to re-teach it at another date in their churches. The blank pages on the opposite side allows room to add personal insights and thoughts. (Please see the course of Nehemiah in this work as an example) We also added an appendix to many of the courses for further reading materials and study.

Text Books

This year we have made a change to the text book section. We have moved away from text books that may get read once or twice to building a library of tools that would be used on a weekly basis. You can teach people how to fish but if you give them the necessary equipment, a pole, net, and tackle box, they can teach others to fish as well.

The books we took were very well accepted and were put to use immediately in their school studies and in preparation for Sunday and other services. We believe this change has been for the good and will provide them with valuable tools for many years to come.

Financial Income

We have decided to link tuition fees to the assignments and books so that in order for them to graduate all tuition fees and assignments must be in. When you show the books and say "You will not receive them until accounts are paid up" it is amazing how the money comes in. Books to them are gold and are very hard to obtain. The second key to getting tuition paid up is a strong in-house director and pastor reminding the people of their responsibilities as leaders to show good character in this area. This year we kept good ledgers and receipt books in order to show the students where they stood with their tuition. We also set up a treasurer in Jamaica so students can deposit small amounts throughout the year which will lessen the burden of one large sum all at once. Her name is Diane Walters. She is a manager of a bank in Spanish Town and is a student at the Ewarton school. We have also set up a sponsorship fund where Canadians can adopt a Jamaican student and pay for their text books and materials. The student must apply through a sponsorship application and these must be approved by the school's overseeing pastor and by the director of Project L.A.M.B.S.

Assignments

These have been coming in well and we have made arrangements to help them get delivered to Canada which also motivates the student to complete them all. If the student does not complete the assignment in the allotted three months, they will drop a full grade

each month it is late. For example, if they are one month late, the highest grade they could get is a "B". The second thing we have done is put in place a Director of Records. Her name is Karen Hamilton. Her job is to gather all the assignments, record on the student's file what has been turned in, and once a month send these to Canada where the teachers who taught that course will grade them. Their marks are recorded in the Project L.A.M.B.S. office and sent back. We have left money in the bank account for Diane, the treasurer, and Karen to use to cover the cost for postage. We believe this will get things moving quicker and on time.

Travel

Again this year we ran into problems. We arranged for most of the staff to fly into Kingston, which is only one and a half hours from the mission station, instead of the three and a half hours to Montego Bay. People flying in on different dates creates a problem simply in the number of times we travel to the airport. We will have to give people specific dates and not give them room to come and go whenever they choose. If they do decide to come on the dates of their own choosing there will be an extra taxi fee of eighty dollars Canadian from Kingston one way and $150 Canadian from Montego Bay. Another problem is servicing the mission vans. This proves costly in money and time because they are old and are breaking down quite frequently. This forced us to hire taxis which cost Project L.A.M.B.S. about $600-$700 Canadian dollars. Next year we will require a service charge of $150 per staff person. This money will be used for taxis, gasoline and/or repairs to the mission van.

Housing

This year we faced some problems because unfortunately when you do not have clear policies people push things to the limit. First, we need to make it clear that this is a mission trip and not a holiday where they do a little bit of mission work on the side. People need to have quiet time to study and grade assignments. It is also required each day to meet for a teacher and staff meeting to evaluate the events of the day before at the mission and at the school. Serving is the priority but there is ample free time allotted for sightseeing or other leisure activities. Second, this is not a time to bring small babies or young children. With young children present the staff often become built-in babysitters. The attention they require takes away from the quality time needed to study, prepare, and pray. They have unique needs and problems arise when everyone has a different opinion on how they should be addressed. Thirdly, concerns the area of bringing food. Unless it is something necessary because of medical or diet reasons, the supplies are to be shared and used by everyone. All regular food becomes part of the group's supply to be shared unless it was specifically marked as something for medical or dietary needs. We saw friction arise when people prepared their own meals and/or ate at different times. The normal routine was to eat breakfast and supper together. More information on this subject will be in the Policy and Procedure manual. We found that if everyone at the mission station donated into a pot the amount of twenty Canadian dollars each per week, which includes children one year and up, it seemed to be sufficient to cover the meals for a week. Each time the money ran out, the person in charge of the grocery supply would collect another twenty Canadian dollars. If there was money left over at the end of our

stay, it was to be donated to the mission station.

Laundry and Bathing

Concerning laundry and bathing, at this point all baths and showers are cold water. The boiling of water is only for washing floors and dishes because propane gas is very expensive in Jamaica. You can and will get used to cold showers over a period of time. This became a problem. Many people were boiling pots of water each day. Most of the Jamaicans shower and bath in cold water and so should we.

Holiday Time

Many of the teachers like to add on time after the school for a holiday but this needs to be cleared with the director of Project L.A.M.B.S. With the constant turnover of teachers those who have completed their assignments need to leave as soon as possible. A longer stay in Jamaica at one of the local resorts will cost anywhere from fifty US dollars to $150 US per day depending on the location. They will be required to pay extra costs for transportation to get to hotels and then eventually to the airport. It is important that we keep a certain routine for all at the mission station. Some people may stay longer at the mission station if they are willing to help with domestic chores or are ministering in nearby locations.

Communication

For communication purposes all teachers stay at the mission station when teaching in Linstead or Ewarton. The Ewarton teachers walk to the school while the Linstead teachers take a taxi which is paid for by Project L.A.M.B.S. If the school expands into Spanish Town and Kingston, the teachers will stay in these cities for the

week they are teaching there. One answer to prayer was the decrease in noise on the mission station compound. The body and welding shops have moved three blocks away. Loud music can still be heard on the weekends but it calms down usually before midnight. The mission also has a telephone and a calling card would be helpful.

School Pastors

Pastor Neville Hamilton is the overseeing pastor of all the Bible schools now and in the near future. Project L.A.M.B.S. is responsible to him. Each local school also has an overseeing pastor. In Ewarton it is Neville Hamilton and in Linstead it is Sophia Azan.

School Director

This is a good idea but instead of being selected by the local pastor we may have to do this together with the director of Project L.A.M.B.S. Because the local director plays a key part in advertizing, getting students out, and collecting assignments and finances, he or she needs to be given authority to be aggressive. If he or she is not aggressive, after the first week of school, you start to run into a lot of problems. If the problems do not get solved quickly they can multiply out by seventy students into a big mess. This is why we need to have a group of leaders who will function over all the schools to assure that the local leadership is doing their work. The director of Project L.A.M.B.S. would only have to communicate with the needs and concerns of the smaller board.

Local Teachers

We had our first teachers' meeting with the Jamaicans. Pastor Hamilton and James Humphries selected nine students to be trained as assistant teachers. After a period

of teaching they may become full fledged teachers. First they need to complete their Diploma of Ministry program, and then spend two to four weeks specializing in one of the subjects being trained as a teacher. There will be a two week training course for the assistant teachers only in August of 1999. They have already been assigned their courses and who they will assist. It goes as follows:

Course #1

Subject	Evangelism/Missions
Teacher	James Humphries
Assistant Teachers	Diane Walters/Jackie Williams

Course #2

Subject	Biblical Roots and Heritage
Teacher	Winston Penner
Assistant Teachers	Lois Hamilton/Carl Reid

Course #3

Subject	Development, Education, and Teaching
Teacher	Brad Montison
Assistant Teachers	Lee Williams/Karen Hamilton

Course #4

Subject	Romans
Teacher	Irene Humphries
Assistant Teachers	Kathy Harrison/Aldwin Gidden

They will also be required to do extra study and reading in their specific course field. They will be evaluated during their teaching time by their fellow assistant teachers, main teacher, and director of Project L.A.M.B.S. If they complete all the requirements and their gifting for teaching is clear they then will teach in future schools in Jamaica or be involved in a lecture series we are planning to churches throughout the island.

New School

First, this year saw another new school in Linstead, Jamaica. We had twenty-four

full time students, two auditing, and as many as eight observers. We have been asked for year 2000 to start two more schools, one in Spanish Town, and another in Kingston, the largest city in Jamaica. We were asked to train teachers for a student body already at each school between 100 to 130 students. The problems they face are lack of teachers and curriculum. These people, those especially in Kingston generally have better jobs and a higher standard of living. Both schools would be located in the center of each city. If this was to take place, it would mean by the year 2001 we would have over 300 students being trained in Jamaica alone. There is a hunger for the Word and these schools would impact hundreds of church congregations.

Lecture Series

This is something new being talked about this year where individual churches in Jamaica do not want schools as it were with applications and assignments. They just want the material taught to the congregation as a whole. They want to training and discipleship in key areas. For example, many pastors see cults flourishing in Jamaica and because of this would like our teachers to come for a week and just teach on this subject.

Policies and Procedures

This will be new for the year 2000 schools. This year showed us the need that as schools grow and the amount of teaching staff increases in Jamaica, there will be a need to spell things out more clearly in written form concerning such things as teaching, housing, travel, and food. Ken Penner, a twelve year veteran to Jamaica and a church camp manager in Fosston, MN will work with the director of Project L.A.M.B.S. to complete this policy and procedure manual by June 20, 1999. We hope that it will be a

useful tool in helping people decide if they want to be short term missionary teachers and help guide them in the ministry when they are in Jamaica.

Summary

This year has been an exciting time. We were able to get all teachers, staff, and materials in and out of Jamaica safely. All the students did well on their exams. The Ewarton school has conducted eight of the twelve courses and they are preparing for a graduation celebration at next year's convention with thirty students. Many are pastors, teachers, nurses, business people and are involved in local churches and various denominations. The Linstead school has now completed their first four weeks of school and are excited about continuing on to next year. We have already received a letter from the board of the church on how the teaching has directly inspired board meetings and their church services. There is a lot of work ahead for year 2000 preparing for two new schools, training of assistant teachers, fund-raising, and organizing the typing and printing of the four new courses. These four new courses will complete the twelve course program for the Diploma of Ministry.

Evaluation Questions for New Schools in Jamaica

Several questions have come to mind in reviewing the past two Bible schools and before we begin new schools in Jamaica we need to consult with the local pastoral leadership with these questions needing to be addressed.

1. Purpose of school that you envision?
2. What is your clear goal and view of school?
3. Length of course or the length of stay.

4. How does it relate to other programs in the church?

5. How does it relate to leadership and elders?

6. What about text books, and their purposes?

7. What about assignments?

8. What about cost of tuition and expenses in the local churches?

9. Who should be responsible about dates, cost and short comings?

10. Should it be done as a lecture series instead of school?

11. Year of evaluation - student not returning
    - student not paying
    - problem with calender and program

12. Discipleship only or Bible school emphasis?

13. Should there just be a straight fee to the churches?

14. Do you have a system or procedure for evaluating the school and its effectiveness?

15. Different levels of student and pricing?

16. What is the priority: the diploma or just getting people discipled and trained?

17. What kind of expectations should we have of the schools and pastors and directors?

18. What happens if people sign up and don't show up?

19. How do you feel about the school being interdenominational and does not focus on fringe doctrines?

20. How do you feel about policy and procedure manual?

21. How you feel about Bible school verse lecture series?

22. Is it more important to disciple people than to get people through a diploma program of school?

Closing Remarks

February 1999 marks two years for Project L.A.M.B.S. in Jamaica. Our vision is to bring to the people of Jamaica a call and a challenge: to become disciples who follow Christ and in turn challenge others to become disciples of Christ.

Without advertising this Project we have experienced the "Macedonia" call from various places around the world including eleven countries and five Canadian provinces.

We have been challenged by the work especially having no knowledge of how finances would come in to meet our personal needs. It has caused us to be stretched and matured in many ways as we have ventured into unchartered seas. The Lord has definitely met the need each time one has arisen. Finances remain a challenge but we are encouraged by the promises of God and see things coming together as we proceed ahead.

We have seen over the last little while how the Holy Spirit has been calling people to a revival of discipleship which I have stated above. Often pastors and churches are so overloaded and unable to spend the time in the discipling of people in the basics of Christianity. That was the purpose of these twelve courses that we are teaching: to lay a sure foundation that would be solid, Biblical, and giving guidance to believers so they too can teach others in the work of ministry.

To this date we have over 150 full-time students involved in Project Lambs, with one full-time secretary and one half-time secretary. Numerous volunteers have helped to get the material together and enabled us to accomplish what I believe the Lord has opened to us in Jamaica.

People are hungry for the Word of God but we also see a hunger to serve the Lord.

We hope as the school expands perhaps to other countries and provinces that we will have much wisdom on how to be able to minister to the tremendous need. It seems like each month we are adjusting our curriculum and evaluating the way we do things. We know it will probably take several years of teaching the courses to work everything through to its proper conclusion. This means evaluating the curriculum that is taught in the various locations keeping in mind the people we are working alongside. The whole project of Jamaica is continually influx where certain things get solidified and new ideas come to the floor almost daily.

I pray that somehow the Lord would give us strength to continue on in the work of discipleship training and that the Lord would allow to see how this unfolds over a longer stretch of time. We trust that other people will take up the banner of discipleship and raise it high for His honour and glory. The keys to much of the work we are doing requires committed pastors and directors working within the schools. The success of the schools are usually determined very quickly by the vision that the pastors and director have themselves for discipleship. They have to believe strongly in equipping people not only for ministering to the people of God within their own culture but also cross-culturally and inter-denominationally. We find that those schools grow quickly and are strong. We have learned that it is important to put in place strong leadership wherever we go and to make sure that there are open lines of communication with them. We look forward to see how this project will continue and what impact it will have for the churches involved. This project is not an end in itself but it is really a doorway that has been opened to us. We have completed writing eight of the twelve courses and expect to

complete the next four courses in the program in the summer of 1999. We believe very strongly that "deeper discipline brings deeper discipleship in Christ."

We also look forward to the year 2000 when we trust many of these students will graduate with a diploma from Providence Theological Seminary. We are excited about what God is doing and what He is continuing to do. We commit the Project into God's hands and we are listening to hear what the Spirit would have us do and teach in the days ahead. We are grateful to all the students, the volunteers, and the many teachers, and we look forward to serving with them in the future. Irene and I have received immeasurable insights, wisdom, assistance, and counsel from a number of the professors at Providence Theological Seminary for which we are humbly grateful.

APPENDIX

APPENDIX A

EVALUATION OF TEACHER

Each of the qualities listed below is divided into three sections. Each section is divided into three degrees and numbered accordingly from one to nine, one being the highest degree and nine the lowest. In rating this class session, please draw a circle around the number which best describes the session in your opinion.

TEACHER PREPARATION	1 2 3 *Showed definite preparation*	4 5 6 *Showed some preparation*	7 8 9 *Lacked preparation*
SCHOLARSHIP	1 2 *Showed good knowledge of topic*	3 4 5 6 *Showed average knowledge of topic*	7 8 9 *Lacked knowledge of topic*
ORGANIZATION OF SESSION	1 2 3 *Well organized; material flowed together*	4 5 6 *Some organization; outline somewhat discernable*	7 8 9 *Lacked organization; could not follow teacher's thinking*
CONTENT OF SESSION	1 2 *Had plenty of substance; opened new areas of thought*	3 4 5 6 *Some new ideas were presented and some good content*	7 8 9 *Nothing new; content lacked substance*
TEACHING DEMON-STRATED	1 2 3 *Instructor held my attention well; stimulating*	4 5 6 *Instructor got the material across; communicating*	7 8 9 *Instructor did not hold my attention; boring*
INVOLVE-MENT IN SESSION	1 2 3 *Felt positively involved in session*	4 5 6 *Some involvement in session*	7 8 9 *Lacked meaningful involvement in session.*
METHODS USED	1 2 3 *Good use of methods appropriate to age level*	4 5 6 *Fair use of methods; somewhat appropriate to age level*	7 8 9 *Poor choice and use of methods*

GENERAL SENSE OF SESSION	1 2 3 *Thoroughly enjoyed session; found it stimulating*	4 5 6 *Some good feelings; but found the session rather heavy*	7 8 9 *Thoroughly bored with the session*
CROSS CULTURAL COMMUN-ICATION	1 2 3 *Was very sensitive to local culture*	4 5 6 *Showed some effort in adapting to culture*	7 8 9 *Used only North Americanism (cliches, illustrations, etc.)*
LANGUAGE/ TERMS	1 2 3 *Well adapted L/T appropriate to culture*	4 5 6 *Fair use of L/T somewhat appropriate to culture*	7 8 9 *Poor overuse of L/T ("christianese", cliches etc.)*
WORKED WELL WITH INTERPRETER?	1 2 3 *Good rapport with interpreter*	4 5 6 *Fair rapport*	7 8 9 *Poor rapport*
TIME FOR QUESTIONS & RESPONSES?	1 2 3 *Good interaction; Encouraged questions and responses*	4 5 6 *Fair interaction; Limited questions and responses*	7 8 9 *Poor interaction; Allowed no time for questions and responses*
SENSITIVE TO PEOPLE'S NEEDS IN CLASS	1 2 3 *Showed sensitivity in class*	4 5 6 *Showed some sensitivity in class*	7 8 9 *Lacked sensitivity in class*
SENSITIVE TO PEOPLE'S NEEDS OUT-SIDE OF CLASS	1 2 *Spent extra time mentoring/tutoring students*	3 4 5 6 *Some time was given to outside interaction*	7 8 9 *No extra interaction time with students*

COMMENTS:_____

DATE:_____ LOCATION:_____

NAME OF TEACHER (being evaluated):_____

NAME OF EVALUATOR:_____

APPENDIX B

BOOKS FOR PROJECT 'L.A.M.B.S.' (Semester I)

LIFE OF CHRIST

Anders, Max. *Jesus: Knowing Our Saviour*. Thomas Nelson Publishers, 1995.

Belben, Howard. *The Mission of Jesus*. NavPress, 1985.

Prime, Derek. *Jesus: His Life and Ministry*. Thomas Nelson Publishers, 1995.

THE CHURCH/CHRIST'S BODY

Stedman, Ray C. *Body Life*. Discovery House, 1972.

Whitney, Donald S. *Spiritual Disciplines Within the Church*. Moody Press, 1996.

Smith, David. *All God's People*. Victor Books, 1996.

CULTS, SECTS, AND OTHER RELIGIONS

Carlson, Ron and Ed Decker. *Fast Facts on False Teachings*. Harvest House, 1994.

Martin, Walter. *The Kingdom of the Cults*. Bethany House Publishers, 1996.

Zuck, Roy B. *Open Letter to a Jehovah's Witness*. Moody Press, 1986.

BIBLICAL COMMUNICATIONS

Braga, James. *How to Prepare Bible Messages*. Multnomah Press, 1969.

Robinson, Haddon W. *Biblical Preaching*. Baker Book House, 1980.

Strong, James. *Strong's Concordance*. World Publishing.

Vine, W. E. *Vine's Dictionary of Bible Words*. Thomas Nelson Publishers, 1997.

BOOKS FOR PROJECT 'L.A.M.B.S' (Semester II)

OLD TESTAMENT BOOK STUDY (NEHEMIAH)

Barber, Cyril J. *Nehemiah and the Dynamics of Effective Leadership*. Loizeaux Brothers, 1976.

Campbell, Donald K. *Nehemiah: Man in Charge*. Victor Books, 1984.

Swindoll, Charles R. *Hand Me Another Brick*. Thomas Nelson Publishers, 1978.

BIBLICAL ROOTS AND HERITAGE

Alexander, David and Pat Alexander. *Eerdmans Handbook for the Bible*. Lion Publishing, 1973.

Anders, Max E. *Discipleship: Study Book for Youth*. Pathway Press, 1988.

Vos, Howard F. *Exploring Church History*. Thomas Nelson Publishers, 1994.

THEOLOGICAL THEMES

Erickson, Millard J. *Christian Theology*. Baker Book House, 1985.

Little, Paul E. *Know What You Believe*. Victor Books, 1986.

Milne, Bruce. *Know the Truth*. InterVarsity Press, 1982.

SPIRITUAL LIFESTYLE

Sherman, Dean. *Spiritual Warfare*. YWAM Publishing, 1990.

Torrey, R. A. *How to Pray*. Moody Press.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. NavPress, 1991.

BOOKS FOR PROJECT 'L.A.M.B.S' (Semester III)

BODY LIFE AND CARE MINISTRY (COUNSELLING)

Collins, Gary. *How to be a People Helper*. Vision House, 1976.

Graham, Billy. *The Billy Graham's Christian Worker's Handbook*. World Wide Publications, 1996.

Minirth, Frank and Paul Meier. *The Complete Life Encyclopaedia*. Nelson House, 1995.

EVANGELISM/MISSIONS

Allen, Roland. *Missionary Methods: St. Pauls or Ours?* W. B. Eerdmans Pub., 1962.

Anderson, Neil T. *Rivers of Revival*. Regal Books, 1977.

Dawson, John. *Taking Our Cities for God*. Word Publishing, 1989.

DEVELOPMENT, EDUCATION, AND TEACHING

Gregory, John Milton. *The Seven Laws of Teaching*. Baker Book House, 1988.

Hendricks, Howard J. *Teaching to Change Lives*. Multnomah Press, 1987.

Shultz, Thom & Joani. *Why Nobody Learns Much of Anything at Church: And How to Fix it*. Group, 1996.

Zuck, Roy B. and Gene Getz. *Adult Education in the Church*. Moody Press, 1978.

Zuck, Roy B. and Robert Clark. *Childhood Education in the Church*. Moody Press, 1975.

Zuck, Roy B. and Warren Benson. *Youth Education in the Church*. Moody Press, 1978.

NEW TESTAMENT BOOK STUDY (ROMANS)

Moo, Douglas, *The Epistle To The Romans*. Eerdmans Publishing, 1996.

Stifler, James M., *The Epistle To The Romans*. Moody Press, 1960.

APPENDIX C

Application for Admission

Please read the Admission Requirements and the Enrollment Procedures carefully before filling out the application form.

APPLICANT:

LEGAL NAME:

_____

Surname Given name(s) Pet name

CURRENT ADDRESS:

_____

Street Address/P.O. Box number City Province Postal Code

TELEPHONE: ( ) - ( ) _____

country code area code Phone number

REFERENCES:

List the names, complete address, and phone number of 2 persons (not relatives) who have known you for at least one year. One of these should be your pastor or spiritual leader. Both of them should complete a ***Project LAMBS Reference Form*** and return it directly to the director or the sponsors.

NAME ADDRESS TELEPHONE

1._____

2. _____

PERSONAL INFORMATION:

Birthday: D/M/Y _____Age:_____Place of Birth:_____Sex:____

Nationality/Race:_____Citizenship:_____

___Single ___Engaged ___Married ___Widowed __Separated __Divorced __Remarried

If married: Name of spouse: _____

Children: Name Age Sex

_____

_____

_____

_____

FAMILY INFORMATION:

Name of parents: Father:_____

Mother:_____

Occupation(s): _____

Address: _____

street address/PO Box # city province postal code

Telephone: (home)_____(business)_____
Brothers/Sisters: Name Age

_____
_____
_____

Briefly tell of your family and home:

_____
_____
_____

Health: ___Very good ___Good ___Average ___Below Average ___Poor
Do you have a physical disability or activity limitation?_____ Explain

_____
_____

Are you presently on any form of medication? _____ If yes, explain what and why,

_____
_____

ACADEMIC INFORMATION:
HIGH SCHOOL

1. Name_____City_____Prov.___
Attended from _____to_____
2. Name_____City_____Prov.___
Attended from _____to_____

POST SECONDARY INSTITUTIONS

1. Name_____City_____Prov.___
Attended from _____to_____
2. Name_____City_____Prov.___
Attended from_____to_____
Please give details as to courses taken and degrees (if any)
obtained:_____

_____
_

EMPLOYMENT INFORMATION:
List the last two places of employment:
Name of Employer Address Type of Work Duration

_____
_____

Briefly describe the type of work you were involved with and any areas of trade or specialized training:_____

_____

MISCELLANEOUS INFORMATION:

Hobbies and interests:_____
List any musical instruments you play_____
List any favourite music groups and/or artists_____
_____
List what you feel your spiritual gifts may be_____
_____
Do you own a car? _____ Are you financially able to meet your school expenses?____
How do plan to meet your expenses at Project LAMBS? _____
_____
_____
Have you ever used or been involved with occult activities?_____ If yes, please explain _____
_____
Date of discontinuance: _____
Share briefly why you want to attend Project LAMBS _____
_____
_____
Why did you choose Project LAMBS above other Bible Colleges? _____
_____
_____
Do you plan to attend Project LAMBS until you receive a diploma of ministry? _____
_____

CHRISTIAN EXPERIENCE:
Name of church or fellowship you attend _____
Address_____
street address/box # city province postal code
Pastor(s) name(s)_____ Telephone:( )_____
Do you attend church regularly?_____ If not, explain:_____
Are you active in Christian work? _____ If yes, explain: _____
_____
Rate your devotional life:
____consistent and meaningful, ____fairly regular, ____irregular, ____nonexistent

PERSONAL TESTIMONY

On a separate sheet of paper, please write out your personal testimony. Include the following information:

1. Explain how and when you received Jesus Christ.
2. Give some highlights from your Christian Life.
3. Share how you are growing in your spiritual life at this time.
4. What are some of the goals you would like to achieve while at Project LAMBS? Share how you think project LAMBS will assist you in attaining these goals.

Please give careful thought to writing your testimony. It will help us a great deal as we consider your application.

To the best of my knowledge, all information I have given in this application is complete and true. As a student I will support the ideals and standards of Project LAMBS and seek to live a Christian life that is pleasing to Jesus Christ.

_____ _____

Date of Application Signature of Applicant

OTHER:

Please write any additional comments or information that you think we should know as we consider your application. _____

_____

_____

_____

PERSONAL/PASTOR'S REFERENCE

Dear Reference,

_____ is making application to enter Project L.A.M.B.S. Will you please help us by filling out this questionnaire?

Your opinions are important to us and will be carefully considered. They will be held in strict confidence and any uses we make of them will be keeping with the highest level of Christian ethics.

Thank you for helping us. Please return immediately.

Your servants in Christ,
James and Irene Humphries
Directors

REFERENCE QUESTIONNAIRE

1. How long have you known the applicant?

_____

How well? ☐ casually ☐ well ☐Very well

2. What is your relationship with the applicant? _____

3. Do you believe the applicant is converted? Filled with the Holy Spirit?_____

_____

4. What is your opinion of the applicant's spiritual life and growth based upon what you know of his/her salvation experience, desire for Bible study, prayer, personal witness, etc?

_____

5. Does the applicant participate in church activities or fellowship meetings?

Regularly _____ If not, please explain _____

6. Why do you think the applicant desires to come to our college? _____

_____

_____

_____

7. Please comment of his/her character as follows:

Excellent Good Poor

Diligence	_____	_____	_____
Obedience	_____	_____	_____
Co-operation	_____	_____	_____
Courtesy	_____	_____	_____
Honesty	_____	_____	_____
Dependability	_____	_____	_____
Self-control	_____	_____	_____
General Attitude	_____	_____	_____
Response to Authority	_____	_____	_____

8. Are you aware of any physical weakness, emotional problem, or character trait that might hinder the applicant in school? _____

_____

_____

9. Is his/her influence: ☐ Very Good ☐ Good ☐ Indifferent ☐ Bad

10. Other comments:

_____

_____

_____

Signature: _____

Position: _____

Address: _____

_____

_____

Telephone: ( ) _____

APPENDIX D

PROJECT L.A.M.B.S. JAMAICA DISCIPLESHIP TRAINING SCHOOL
Instructor: James & Irene Humphries

SYLLABUS

COURSE DESCRIPTION

To present to the students an opportunity to have "hands-on" cross-cultural ministry experience of varying kinds under the supervision of a qualified pastor or missionary in a Third-World setting.

COURSE OBJECTIVES

* To instill in the student a foundation of biblically based discipleship that they in turn can communicate, model, and practice in their own personal lives and ministry.

* To help the student think about how to develop a process for biblical discipleship that will help train and equip other people for service in their cross-cultural setting through communicating God's word by teaching and modeling.

* To help the student understand the call to fulfill the great commission (Matt. 28:19-20).

* To help the student prepare to spread resources and materials that will strengthen and encourage the local church.

* To be a vessel that not only can give people spiritual food but to teach how to prepare spiritual food for themselves and others.

* To be in a place where one can be exposed to preaching, teaching, care ministry experience where one may personally hear the call of God upon one's own personal life for future ministry.

TEXT BOOKS FOR THE COURSE

Hesselgrave, David J. *Communicating Christ Cross-Culturally*, Second Edition.
King, Ruby and Pansy Robinson. *Hi-See Studies Book 1*.
Vassal, Marjorie and Wintlett Browne. *A Junior Geography*.

PRE-COURSE ASSIGNMENTS

1. Preparatory Work and Classes - There will be at least 3 hours of class time and discussion about travel, class preparation, personal assignments, and expectations.

You will also be required to read before these classes "Communicating Christ Cross-Culturally, Second Edition" by David J Hesselgrave. Plus read two books from Jamaica, "A Junior Geography" by Marjorie Vassal and Wintlett Browne, and "Hi-See Social Studies Book I." by Ruby King and Pansy Robinson. There will also be a two-page questionnaire to fill out.

2. Requirement During Your Visit and Ministry Time - It will be required that you keep a personal diary and log of each day listing challenges, events and personal insights, and prayer concerns. This is to be handed in at the end of the trip. It need not be typed or in any particular form. Point form will be accepted. There will also be the opportunity for other cross-cultural activities in the community and on the streets in nearby towns. Example: Preaching or teaching or visiting and spending time in the homes learning more of the culture and people of Jamaica. There will also be free time to relax and enjoy this beautiful country.

3. Post Reflection Classes - This will be a time of reflection and debriefing and sharing one with another about experiences and lessons learned. A five page paper on your experiences and what you learned will be handed in to the director, Jim Humphries and to Dr. David Smith.

* This is a 3 hour course credit.*
See attached sheet for more information.

APPENDIX E

INFORMATION SHEET ON "PROJECT L.A.M.B.S."

DESCRIPTION OF "PROJECT L.A.M.B.S." ("Light Abroad Mobile Bible Schools")
This involves short-term Bible school classes made available to people in various cultural settings who otherwise would not have the opportunity to attend traditional places of learning.

GOAL OF "PROJECT L.A.M.B.S."
Our goal is to develop a process for biblical discipleship that trains and equips people for service in their cross-cultural setting which communicates GOD's Word by teaching and modeling.

BACKGROUND AND HISTORY OF "L.A.M.B.S."
In the fall of 1996 our hearts were challenged to expand our vision from a pastor's view of discipling to a broader world-view. In January 1997 I resigned as pastor of a local church with a vision to reach further abroad with the Word of God. I shared my vision with Dr. David Smith and Dr. Chuck Nichols of Providence Theological Seminary and they greatly encouraged me to move and develop what God was laying on our hearts.

In March of 1997 my wife and I traveled to Jamaica where we met several pastors very concerned about the need for training and discipling their young people as leaders in their churches. We made a proposal to come and teach Bible classes as an extension of Providence College. They made a motion (at their annual convention) to accept our proposal and it was unanimously carried.

From that point of joining our hearts in agreement with our brothers and sisters in Jamaica, we have been working towards developing courses for the mobile Bible School as well as support for the Project.

The fellowship of churches which we belong, The Fellowship of Christian Assemblies in Canada, have shown great interest and support for this work. Borge Lagore, a long-time pastor and missionary to Jamaica, expressed joy and enthusiasm when we shared our vision with him.

THE FIVE W'S

WHERE: Our first Bible School will begin in Ewarton, Jamaica at the Gospel Lighthouse Church. We will be housed at the nearby mission compound. You will need to bring bedding, personal hygiene supplies, medications, etc. Contact director for more info.

WHEN: January 4-31, 1998 OR January 4-9, 1998

[For students wanting to help teach but who are beginning a semester of college, the first week of January would be available.]

WHO: We need willing, qualified teachers for various subjects. They must be able to work with the lay leaders, pastor, and teachers of the churches. Prospective applicants will be approved through Providence and the directors of the project, James & Irene Humphries.

WHY: To further our Lord's mandate to go into all the world and make disciples. To gain experience in a cross cultural communications and mission setting. To provide support, encouragement, and resources to fellow believers in remote places.

WHAT: Project L.A.M.B.S. provides a setting of one-week condensed studies in the evenings between 6pm-10pm. It consists of a term of 4 weeks. Each week offering a specific subject. After successfully completing the three full set of January classes or completion of 12 courses, Providence Theological Seminary will recognize the students by granting a Diploma of Ministry. (For more information see Project L.A.M.B.S handbook.)

HOW DO I GET INVOLVED?
Contact James or Irene Humphries (phone 424-5414 or 424-9407) or Dr. David Smith at Providence Theological Seminary.

WHAT IS THE COST? AND EXPECTATIONS?
The same credit hour cost applies as to regular classes. Please consult the most recent school catalogue. The number of credit hours granted for this Project will be determined by Dr. David Smith. The candidates must be able to pay for their own airfare to Jamaica from Winnipeg. Room and board during the teaching time will be provided but other extra-curricular activities are the student's responsibility. A willingness to serve beyond the teaching responsibility would be appreciated such as opportunities to do street evangelism, preaching/teaching in nearby towns and/or schools. The ability to do fund-raising for personal support would be an asset but projects must be approved by the director.

HOW DOES THIS RELATE TO PROVIDENCE THEOLOGICAL SEMINARY?
It works in conjunction with a course entitled "Supervised Cross-Cultural Ministry Experience." Please consult the most current catalogue of the school for more information. The student will be involved in 'hands-on' ministry experience of varying kinds under the supervision of a qualified pastor or missionary in a Third-World Setting. Both preparatory to, and then in the same context and concurrently, a lab will be required, providing an introduction to the philosophy and practice of clinical education, and reflection upon the ongoing experience of ministry in cross-cultural setting.

APPENDIX F

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School_____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course LIFE OF CHRIST
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Books Received
   1. Jesus: Knowing our Savior yes__ no__
   2. Jesus: His Life & Ministry yes__ no__
   3. The Harmony of the Gospels yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No ___
6. Assignments
   1. Attendance Mark_____ ___%
   2. Reflection Paper Mark_____ ___%
   3. Essay Mark_____ ___%
   4. Personal Interaction Paper Mark_____ ___%
   5. Exam Mark_____ ___%
   6. Mark_____ ___%

   Final Grade _____

7. Comments:_____
_____
_____
8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____

Semester in I_____ II_____ III_____
Courses

1. Name of Course THE CHURCH/CHRIST'S BODY
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. All God's People yes__ no__
   2. Spiritual Disciplines . . . yes__ no__
   3. Body Life yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on "Body Life" Mark_____ ___%
   2. Meaning of the Church Mark_____ ___%
   3. Book Report Mark_____ ___%
   4. How to Train & Disciple Mark_____ ___%
   5. Exam Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course BIBLICAL COMMUNICATIONS
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Biblical Teaching yes__ no__
   2. How to Prepare Bible. . . yes__ no__
   3. yes__ no__
   4. yes__ no__
   5. yes__ no__

5. Copy of Notes Yes ___ No___
6. Assignments
   1. Book Report Mark_____ ___%
   2. Sermon Evaluation Mark_____ ___%
   3. Sermon Presentation Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%
   6. Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet
Name_____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses
1. Name of Course CULTS, SECTS, AND OTHER RELIGIONS
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Fast Facts on False Teachings yes__ no__
   2. The Kingdom of the Cults yes__ no__
   3. yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Book Report Mark_____ ___%
   2. Cult paper on what you know Mark_____ ___%
   3. Research Paper Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%
   6. Mark_____ ___%

Final Grade _____

7. Comments: _____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course OLD TESTAMENT BOOK STUDY (NEHEMIAH)
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Nehemiah & Dynamics . . . yes__ no__
   2. Nehemiah: Man in Charge yes__ no__
   3. Hand Me Another Brick yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on Nehemiah Mark_____ ___%
   2. Reflection Paper on books Mark_____ ___%
   3. Leadership Principles Mark_____ ___%
   4. Exam Mark_____ ___%

Final Grade _____

7. Comments: _____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name_____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course BIBLICAL ROOTS AND HERITAGE
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Eerdman's Handbook yes__ no__
   2. Discipleship: Study Book . . . yes__ no__
   3. Exploring Church History yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on books Mark_____ ___%
   2. Testimony of Memorials Mark_____ ___%
   3. Relation between the OT and NT Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course BIBLICAL THEOLOGY

2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Christian Theology yes__ no__
   2. Know What You Believe yes__ no__
   3. Know the Truth yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Worksheets Mark____ ___%
   2. Research on Doctrine Paper Mark_____ ___%
   3. Sermon Outline Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments: _____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses
1. Name of Course DISCIPLESHIP LIFESTYLE
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Spiritual Warfare yes__ no__
   2. How to Pray yes__ no__
   3. Spiritual Disciplines . . . yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments

1. Devotion or Sermon Outline Mark_____ ___%
2. Discipline Diary Mark_____ ___%
3. Discipleship Paper Mark_____ ___%
4. Worksheets Mark_____ ___%
5. Exam Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course BODY LIFE AND CARE MINISTRY (COUNSELLING)
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. How to be a People Helper yes__ no__
   2. Christian Worker's Handbook yes__ no__
   3. Complete Life Encyclopaedia yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper Mark_____ ___%
   2. Outline on Care Ministry Mark_____ ___%
   3. Personal Struggle Paper Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____
Location of School _____
Town or City_____ Country_____
Starting Date of School _____
Semester in I_____ II_____ III_____
Courses

1. Name of Course EVANGELISM/MISSIONS
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. Missionary Methods yes__ no__
   2. Rivers of Revival yes__ no__
   3. Taking Our Cities for God yes__ no__
   4. yes__ no__
   5. yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on books Mark_____ ___%
   2. Personal Mission Statement Mark_____ ___%
   3. Saving Christians Paper Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____
Pet Name _____

Location of School _____

Town or City_____ Country_____

Starting Date of School _____

Semester in I_____ II_____ III_____

Courses

1. Name of Course DEVELOPMENT, EDUCATION & TEACHING
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. The Seven Laws of Teaching yes__ no__
   2. Teaching to Change Lives yes__ no__
   3. Why Nobody Learns Much . . . yes__ no__
   4. Adult Education in the Church yes__ no__
   5. Childhood Education in Church yes__ no__
   6. Youth Education in the Church yes__ no__
5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on books Mark_____ ___%
   2. Teaching Plan Mark_____ ___%
   3. How to Teach Paper Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments:_____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

RECORD SHEET OF MARKS **PROJECT L.A.M.B.S**

Name of Student _____

Pet Name _____

Location of School _____

Town or City_____ Country_____

Starting Date of School _____

Semester in I_____ II_____ III_____

Courses

1. Name of Course NEW TESTAMENT BOOK STUDY (ROMANS)
2. Date Taken _____
3. Teacher(s) Name(s) _____
4. Text Books Received
   1. The Epistle of Paul to Romans yes__ no__

2. Romans: Verse by Verse yes__ no__
3. yes__ no__
4. yes__ no__
5. yes__ no__

5. Copy of Notes Yes ___ No___
6. Assignments
   1. Reflection Paper on books Mark_____ ___%
   2. Romans Road to Salvation Mark_____ ___%
   3. Debate Paper Mark_____ ___%
   4. Exam Mark_____ ___%
   5. Mark_____ ___%

Final Grade _____

7. Comments: _____

_____

_____

8. Material Sent Back (Date)_____
9. Final Mark Sent Out (Date)_____
10. Course Paid For (Date)_____
11. Books Paid For (Date)_____

APPENDIX G

SAMPLE STUDENT UPDATE
PROJECT L.A.M.B.S.

NAME OF STUDENT: _____
SEMESTER: _____LOCATION: _____
DATE:_____

PLEASE NOTE EMPTY SPACES REFLECT THE NEED TO COMPLETE AND SUBMIT ASSIGNMENTS AS SOON AS POSSIBLE TO THE DIRECTOR. THANK YOU!

ASSIGNMENTS

DISCIPLESHIP LIFESTYLE

1. Devotion or Sermon Outline _____ (15)
2. Discipline Diary _____ (25)
3. Discipleship Paper _____ (25)
4. Worksheets _____ (20)
5. Exam _____ (15)

BIBLICAL THEOLOGY

1. Worksheets _____ (30)
2. Research on Doctrine Paper _____ (30)
3. Sermon Outline _____ (30)
4. Exam _____ (10)

OLD TESTAMENT STUDY: NEHEMIAH

1. Reflection Paper on Nehemiah _____ (25)
2. Reflection Paper on one book _____ (25)
3. Leadership Principles _____ (30)
4. Exam _____ (20)

THE CHURCH/CHRIST'S BODY

1. Reflection Paper _____ (15)
2. Meaning of the Church _____ (10)
3. Book Report _____ (25)
4. How to Train and Disciple _____ (35)
5. Exam _____ (15)

Comments:

_____
_____
_____

APPENDIX H

SAMPLE MARKING SCHEME

	Marking Value
Layout/Title: - name - title - course/assignment - neatness - legible	10/10
Spelling and Grammar: - proper tenses - sentence structure - good English - punctuation	10/10
Answered Requirement of Description: - meets syllabus requirements	10/10
Content: - personal reflection - proper introduction - proper conclusion - good interaction with material - references used - enough points made for size of paper	50/50
Effort: - quantity - overall presentation - handed in on time - accomplishment of overall goal of assignment - did they "go the second mile"?	20/20
	Total: 100/100

APPENDIX I

LIFE OF CHRIST Project L.A.M.B.S.

SYLLABUS

A. COURSE DESCRIPTION

A study of the earthly life and ministry of Jesus in the light of the political, social, religious, and literary background of the New Testament. The course gives attention to key themes to which the contents of the four Gospels attest.

B. COURSE OBJECTIVES

* Students will cultivate an increasing awareness of and appreciation for the person and work of our Saviour and Lord Jesus Christ.

* Students will form life-long habits of reading, studying and contemplating the Gospel accounts.

* Students will assess and apply the ministry and message of Jesus our Lord as it relates to life-long Christian discipleship.

* Students will grow in their confidence regarding Jesus as God's Son, and our Saviour and Lord, as well as regarding his/her experience of God's eternal life.

* Students will read supplementary course texts related to the life and teachings of Jesus.

* Students will evaluate their thinking and walk in relationship to Christ's attitude, approach and methods applying to personal discipleship.

* Students will gain a new perspective of the world as they look through the eyes of Jesus and ask the question before making a decision, "What would Jesus do?"

C. COURSE KEY VERSES

Hebrews 3:1 "Therefore, holy brethren, partakers of a heavenly calling, consider Jesus, the Apostle and High Priest of our confession."

(NASB)

Hebrews 12:1-2 "Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside every encumbrance, and sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him, endured the cross, despising the shame, and has sat down at the right hand of the throne of God." (NASB)

D. COURSE TEXTS (CD)

Anders, Max. *Jesus: Knowing Our Saviour*. Thomas Nelson Publications, 1995.

Belben, Howard. *The Mission of Jesus*. NavPress, 1985.

Prime, Derek. *Jesus: His Life and Ministry*. Thomas Nelson Publications, 1995.

E. COURSE ASSIGNMENTS

1. Readings. The gospel of John is to be read in its entirety. The first reading is to be completed prior to class time. Hand in a reflection paper from the book and point out how it changed, or will change, some of your views, attitudes, and methods concerning ministry.
20% of final grade.

2. Read one of either "Jesus: Knowing Our Saviour" or "Jesus: His Life and Ministry" and write a book report or a reflection paper of 2-3 pages.
25% of final grade.

3. Personal Interaction Paper: Prepare a sermon or devotional from a passage of scripture out of the four gospels or one of the parables that Jesus taught or write a 5 page paper on any of the following topics:

Jesus the Teacher	Jesus and the Poor
Jesus and the Rich	Jesus and Forgiveness
Jesus and the Religious	Jesus and Retaliation
Jesus as a Counsellor	Establishment
Jesus - Social Outcast	Jesus on Prayer
Jesus and Hypocrisy	Jesus and Women
Jesus on Hell	Jesus on Heaven
Jesus on Judgement	Jesus and "Lifestyle"
Jesus and Humour	Jesus and Children
Jesus and Social Concern	Jesus on Eternal Life
Jesus on Salvation	Jesus' use of Miracles

Jesus and Discipleship
Jesus on our Mission
Jesus and Violence
Jesus as Servant
Jesus on the Future
Jesus and Politics
Jesus and Social Convention
35% of final grade.

4. Exams: There will be one exam that will be 30 to 45 minutes in length dealing with the reading and in class notes.
20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Historical Background/Jewish Roots

3. Who is He?/Messiah/Other Titles

4. Prophetic Fulfilment/Synoptic Gospels

5. Gospel of John/Pre-Existence/Virgin Conception/Incarnation/Son of God

6. What was Jesus like?/Characteristics/Teacher/Teachings

7. Jesus' Death/Resurrection

8. Jesus, Salvation & You

9. The Attitudes of Jesus (A)

10. The Attitudes of Jesus (B)

11. The Approach of Jesus (A)

12. The Approach of Jesus (B)

13. The Methods of Jesus

14. The Disciples of Jesus

15. Exam

G. BIBLIOGRAPHY

Anders, Max. *Jesus: Knowing Our Saviour*. Thomas Nelson, 1995.

Anderson, Neil T. *Living Free in Christ*. Regal Books, 1993.

Barclay, William. *The Lord's Supper*. Abingdon, 1967.

Belben, Howard. *The Mission of Jesus*. Epworth Press, 1970.

Bosworth, Edward I. *Studies in the Life of Jesus Christ*. International Committee of Young Men's Christian Associations, 1904.

Bruce, F.F. *The Hard Sayings of Jesus*. InterVarsity Press, 1983.

Culver, Robert. *The Life of Christ*. Baker Book House, 1976.

Demarest, Bruce A. *Jesus Christ: The God-Man*. SP Publications, 1978.

Edersheim, Alfred. *The Life and Times of Jesus the Messiah*. Eerdmans, 1965.

Graham, Billy. *Billy Graham's Christian Worker's Handbook*. World Wide Publications, 1996.

Harrison, Everett. *A Short Life of Christ*. Eerdmans, 1968.

Hybels, Bill. *Jesus: Seeing Him More Clearly*. Zondervan, 1997.

Guthrie, Donald. *Jesus The Messiah*. Zondervan, 1972.

Kennedy, Dr. James and Jerry Newcombe. *What if Jesus had Never Been Born?* Thomas Nelson Publishers, 1994.

Maxwell, L.E. *Crowded to Christ*. Eerdmans, 1974, reprint.

McAllister, Dawson. *A Walk With Christ Through the Resurrection*. Shepherd Productions, 1981.

Moswueda, John. *Jesus, Emotions, and You*. Good News Publishers, 1983.

Muncaster, Ralph O. *First Easter Historical Facts*. Mission Viejo, 1997.

Muncaster, Ralph O. *Jesus Historical Facts*. Mission Viejo, 1996.

Murray, Andrew. *Like Christ*. Prairie Press.

Nee, Watchman. *Christ: The Sum of All Spiritual Things*. Christian Fellowship Publishers, 1973.

Ogilvie, Lloyd L. *The Other Jesus*. Word, 1986.

Prime, Derek. *Jesus: His Life and Ministry*. Thomas Nelson, 1995.

Solomon, Charles R. *Counseling with the Mind of Christ*. Fleming H. Revell, Co., 1973.

Stein, Robert. *Jesus the Messiah - A Survey of Life of Christ*. Inter Varsity Press, 1996.

Stein, Robert. *The Method and Message of Jesus' Teachings*. Westminster Press, 1978.

Smith, David. *The Days of His Flesh*. Baker, 1975.

Torrey, R. A. How to Work for Christ. Fleming H. Revell Co.

Trench, R.C. *Notes on the Miracles of Our Lord*. Baker, 1949, reprint.

Trench, R.C. *Notes on the Parables of Our Lord*. Baker, 1949, reprint.

Yancey, Philip. *The Jesus I Never Knew*. Zondervan, 1995.

H. VIDEO SERIES

Loots, Ronnelle. *The Gospel According to Matthew. Volume 1-4*. Visual International, 1894.

Jesus, the Video. Campus Crusade for Christ.

SYLLABUS

A. COURSE DESCRIPTION

To present to the student a theology of church or body ministry which will help them to reflect and learn about the many aspects of this ministry, and how Christ, being the head of the church, works through His body which is to be unified and functioning together in purpose, mission, and belief.

B. COURSE OBJECTIVES

* To instill in the student a foundation of a biblically-based theology of the church and body life that they, as students, can communicate, model and practice in their own personal lives and ministry.

* To help the student see that all aspects of pastoral lay ministries have as their roots pastoral care or body life. As well to show the student that pastoral care must, in all areas of ministry, be biblically and theologically based.

* To present body life in such a way that it is biblically cross-cultural in its mandate and proclamation, knowing that we have a common foundation in Christ.

* To bring to the student a clear understanding of how the body of Christ, which is the church, relates and interacts with the head, which is Christ. This includes His life and works.

* To help the student in developing a biblical leadership model that can be used as a pattern for the church they pastor or attend.

* To make clear what Saviour, Lordship, and Authority in Christ is.

* To help the student to make up a personal, and a church, mission statement.

C. COURSE KEY VERSES

I Corinthians 12:28 "And God has appointed in the church, first apostles, second

prophets, third teachers, then miracles, then gifts of healings, helps and administrations, various kinds of tongues."

Eph. 4:12-13 " For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Colossians 1:18 "He is also head of the body, the church; and He is the beginning, the first-born from the dead; so that He Himself might come to have first place in everything."

Romans 12:1,4,5 " I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another."

D. TEXT BOOKS FOR THE COURSE

Iverson, Dick. *Team Ministry.* Bible Temple Publishing, 1984.
Smith, David. *All God's People*. Victor Books, 1996.
Stedman, Ray C. *Body Life*. Discovery House Publishers, 1972.
Whitney, Donald S. *Spiritual Disciplines Within the Church*. Moody Press, 1996.

E. COURSE ASSIGNMENTS

1. Write a 1-3 page reflection paper on the book "Body Life."
15% of final grade.

2. Write a one or two page paper on what you feel the church, Christ's body, means and represents to you.
10% of final grade.

3. Do a 1-3 page book report or evaluation or a personal reflection on the text called "Spiritual Disciplines within the Church" to be handed in 4 months after class time.
25% of final grade.

4. Write a 3-5 page paper on how you could train and disciple at least 2 other people this year. Put together a small time schedule and a program on what you would train them in.
35% of final grade.

5. *Exam 15% of final grade.*

F. CLASS OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Church Background

3. Church as a Doctrine

4. Church's Mission & Beliefs

5. Church's Purpose

6. Church's Head (Christ Jesus)

7. Church's Body (Believers)

8. Church's Leadership

9. Church's Leadership Structure (Shepherd/Pastor/Elders/Bishops)

10. Church's Leadership Structure (Deacons/Trustees)

11. Church's Form

12. Church's Fruit

13. Church's Gifts

14. Church's Armor and Weapons

15. Church's Life and Ministry

16. Exam

G. **BIBLIOGRAPHY**

Max, Anders. *The Holy Spirit in 12 Lessons*. Thomas Nelson, 1995.

Anderson, Neil T. *Setting Your Church Free*. Regal Books, 1994.

Arn, Win and Charles Arn. *The Master's Plan for Making Disciples*. Church Growth Press, 1982.

Boehme, Ron. *Leadership for the 21st Century*. Frontline Communications, 1989.

Colson, Charles. *The Body*. Word Inc., 1992.

Cosgrove, Francis M. Jr. *Essentials of Discipleship*. NavPress, 1980.

Dunkin, Steve. *Church Advertising, A Practical Guide*. Abingdon Pres, 1982.

Eims, Leroy. *Disciples in Action*. Victor Books, 1981.

Fisher, David. *The 21st Century Pastor*. Zondervan, 1996.

Fortune, Don and Katie. *Discover Your God-Given Gifts*. Fleming H. Revell, 1987.

Freeman, Dr. Hobert E. *Charismatic Body Ministry*. Faith Publications.

Gangel, Kenneth. *Feeding and Leading*. Victor Books, 1973.

Getz, Gene A. *Sharpening the Focus of the Church*. Moody Press, 1974.

Graham, Billy. *The Holy Spirit*. Warner Books, 1978.

Hiltner, Seward. *The Christian Shepherd*. Abingdon, 1975.

Iverson, Dick. *Team Ministry*. Bible Temple Publishing, 1984.

Kemper, Robert G. *Beginning a New Pastorate*. Abingdon, 1978.

Mac Arthur, John Jr. *Body Dynamics*. Victor Books, 1977.

MacDonald, William. *True Discipleship*. Walterick Publishers, 1975.

McGavran, Donald, and Win Arn. *How To Grow Your Church*. Regal Books, 1973.

McGavran, Donald, and Win Arn. *Ten Steps for Church Growth*. Harper & Row, 1977.

Murray, Dick. *Strengthening the Adult Sunday School Class*. Abingdon, 1981.

Nee, Watchman. *Spiritual Authority*. Christian Fellowship Publishers, 1972.

Palmer, John M. *Equipping for Ministry*. Gospel Publishing House, 1985.

Sanders, J. Oswald. *Spiritual Leadership*. Moody Press, 1980.

Shelley, Bruce L. *The Church: God's People*. Victor Books, 1978.

Smith, David L. *All God's People*. Victor Books, 1996.

Stedman, Ray C. *Body Life*. Regal Books, 1972.

Stedman, Ray C. *Body Life. Revised and Expanded*. Discovery House Books, 1995.

Strauch, Alexander. *Biblical Eldership*. Lewis & Roth Publishers, 1995.

Stowell, Joseph M. *Shepherding the Church into the 21st Century*. Victor Books, 1994.

Swindoll, Charles R. *Spiritual Gifts*. Insight for Living, 1986.

Swindoll, Charles R. *The Church: Purpose, Profile, Priorities*. Insight for Living, 1988.

Thiessen, John C. *Pastoring the Smaller Church*. Zondervan, 1975.

Tillapaugh, Frank R. *Unleashing the Church*. Regal Books, 1982.

Vos, Howard F. *Exploring Church History*. Thomas Nelson House, 1994.

Whitney, Donald S. *Spiritual Disciplines within the Church*. Moody Press, 1996.

CULTS, SECTS, AND OTHER RELIGIONS Project L.A.M.B.S.

SYLLABUS

A. COURSE DESCRIPTION

An introduction to the histories, theologies, and practices of the most prominent Western Protestant sects, including Mormons, Jehovah's Witnesses, Islams/Muslims, and New Age Movement.

B. COURSE OBJECTIVES

* Students will become familiar with contemporary cult/occult-based religions.

* Students will be aware of the historical roots of modern cults/occultism.

* Students will develop a methodology of discerning truth from error.

* Students will be given an opportunity to assess local new age teachings.

* Students will evaluate their response to the spiritual needs of people involved in cults/occult-based religions.

* Students will consider ways to detect, identify, and refute with the use of Scripture, the heretical teaching of such cults as: Jehovah's Witnesses, Mormonism, Occult, New Age Movement, Spiritualism, Islam/Muslims, Christian Science, and Rastafarians.

• Students will be aware that the touchstone that exposes cult error is invariably the authority of the Bible as the Word of God coupled with the essential deity of the Lord Jesus Christ as the sole Redeemer of lost mankind.

* Students will observe the spiritual welfare of cultists and actively seek their conversion by sharing with them the Gospel of the grace of God.

C. COURSE KEY VERSES

2 Timothy 2:15; 24-26 "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth. And the Lord's bond servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will."

D. COURSE TEXTS

Carlson, Ron and Ed Decker. *Fast Facts on False Teachings*. Harvest House, 1994.

Martin, Walter R. *The Kingdom of the Cults*. Bethany Fellowship, 1977, reprint.

Zuck, Roy B. *Open Letter to a Jehovah's Witness*. Moody Press, 1986.

E. COURSE REQUIREMENTS

1. Reading - To read and give a one to two page point form outline of things that interest you or that you learned from the book "Fast Facts on False Teachings."
   Reading: 20% of final mark.

2. Research Paper
   To develop a comparison paper on either Jehovah's Witnesses or Mormon's or Seventh Day Adventist with regards to what they believe and then from scripture refute their teachings.
   Example:

What the Jehovah Witness Says	What the Bible Says
1. On trinity	"
2. On Holy Spirit	"
3. On Christ	"
4. Etc.	"

   Research Paper: 30% of final grade.

3. To write a 1-2 page paper on what you feel a cult or sect or false religion would be.
   Class Presentation: 30% of final grade.

4. Exam - It will be taken from texts, class notes, and presentation.
   Exam: 20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses/Background to Cultic thinking

2. The Occult

3. New Age Movement

4. Jehovah's Witnesses

5. Video on Jehovah's Witnesses

6. Islam/Muslims

7. Mormons

7. Mormons

8. Video on Mormons

9. Roman Catholicism

10. Video on Roman Catholic Church

11. Seventh Day Adventists

12. Scientology

13. Miscellaneous

14. Rastafarians (with cassette tape) or Buddhism or Brahamism

15. Exam

G. BIBLIOGRAPHY

General Works

Bach, Marcus. *Strangers at the Door*. New York. Abingdon Press, 1971.

Boa, Kenneth. *Cults, World Religions, and You*. SP Publications, 1977.

Broden, Charles Samuel. *These Also Believe*. New York: MacMillan, 1957.

Clark, T. Elmer. *The Smaller Sects of America*. Nashville: Abingdon Press, 1947.

Ellwood, Robert S. Jr. *Religions and Spiritual Groups in Modern America*. Englewood, N.J:. Prentice-Hall Inc, 1973.

Gauss, J.H. *God's Truth Versus Man's Theories*. St. Louis: Faithful Words Publishing.

Gerstner, John J. *The Theology of the Major Sects*. Grand Rapids: Baker, 1960.

Hoekema, Anthony A. *The 4 Major Cults*. Grand Rapids: Eerdmans, 1963.

Irvine, William C. *Heresies Exposed*. New York: Loizeaus.

Lewis, Gordon R. *Confronting the Cults*. Philadelphia: The Presbyterian and Reformed Publishing Co. 1966.

Martin, Walter R. *The Kingdom of Cults*. Minneapolis: Bethany Fellowship Inc. 1965.

Martin, Walter R. *The Christian and the Cults*. Grand Rapids: Zondervan, 1956.

Martin, Walter R. *The Rise of the Cults*. Grand Rapids: Zondervan, 1955.

McCarthy, James G. *The Gospel According to Rome*. Eugene: Harvest House, 1995.

Robertson, Irvine. *What the Cults Believe*. Chicago: Moody Press.

Sanders, J. Oswald. *Heresies and Cults*. London: Marshall, Morgan, and Scott,

Van Baalen, J.K. *The Gist of the Cults*. Grand Rapids: Eerdmans 1944.
Van Baalen, J.K. *Christianity Versus the Cults*. Grand Rapids: Eerdmans, 1958.

Armstrongism

Anderson, Stanley E. *Armstrongism 300 Errors Exposed*. Nashville: Church Growth Publications.

Armstrong, Herbert W. *The Autobiography of Herbert W. Armstrong*. Pasadena: Ambassador College, 1957.

Benware, Paul N. *Ambassadors of Armstrongism*. Nutley, N.J.: The Presbyterian and Reformed Pub. Co. 1975.

Chambers, Roger R. *The Plain Truth About Armstrongism*. Grand Rapids: Baker, 1972.

De Loach, Charles F. *The Armstrong Error*. Plainfield N.J.: Logos International, 1971.

Sumner, Robert L. *Armstrongism*. Brownsburg, Indiana: Biblical Evangelism Press, 1974.

British Israelism

Darms, Anton. *The Delusion of British Israelism*. New York: Loizeaux Bros, Bible Truth Depot, n.d.

Christian Science

Broden, Chas. S. *Christian Science Today - Power - Policy - Practice*. Dallas: Southern Methodist University Press, 1969.

Dixon, A.C. *The Christian Science Delusion*. Chicago: Bible Industries Institute Colportage Assoc., 1903.

Eddy, Mary Baker. *Science and Health, With Key to the Scriptures*. Boston: The Christian Science Publishing Society, 1906.

Lefroy, Dean. *Christian Science Contrasted with Christian Faith and with Itself*. London: Society for Promoting Christian Knowledge, 1906.

Martin, Walter and Norman Klann. *The Christian Science Myth*. Grand Rapids: Zondervan, 1955.

Milmine, Georgina. *The Life of Mary Baker G. Eddy and the History of Christian Science*. 2nd Edition, Grand Rapids: Baker, 1971.

Pollock, A.J. *Christian Science Briefly Tested by the Scriptures*. New York: Loizeaux Bros.

Wertheimer, Max. *Why I Left Christian Science*. Findlay, Ohio. Dunham, Pub. 1934.

Jehovah's Witnesses

Dencher, Ted. *The Watchtower Heresy Versus the Bible*. Chicago: Moody Press, 1961.

Dencher, Ted. *Why I Left Jehovah's Witnesses*. London: Lakeland Pub. 1966.

Gruss, Edmond Charles. *Apostles of Denial*. Philadelphia: Presbyterian and Reformed Pub. Co. 1970.
Magnani, Duane. *The WatchTower Files: Dialogue with a Jehovah's Witness*. Minneapolis: Bethany House, 1985.
Martin, Walter and Norman Klann. *Jehovah of the Watchtower*. New York: Truth Pub. Society Inc. 1953.
McKinney, Geo. D. Jr. *The Theology of Jehovah's Witnesses*. Grand Rapids: Zondervan, 1962.
Reed, David A. *Index of Watchtower Errors*. Grand Rapids: Baker Book House, 1990.
Reed, David A. *Jehovah's Witnesses Answered Verse by Verse*. Grand Rapids: Baker Book House, 1986.
Schnell, W.J. *Thirty Years a Watchtower Slave*. Grand Rapids: Baker, 1956.
Schnell, W.J. *Into the Light of Christianity*. Grand Rapids: Baker, 1959.
Stevenson, W.C. *The Inside Story of Jehovah's Witnesses*. New York: Hart Pub. Co. 1957.
Thomas, F.W. *Masters of Deception*. Grand Rapids: Baker, n.d.
Thomas, Stan. *Jehovah's Witnesses and What They Believe*. Grand Rapids: Zondervan Pub. 1967.

Mormonism

Anderson, Einar. *I Was a Mormon*. Grand Rapids: Zondervan, 1964.
Brodie, Fawn M. *No Man Knows My History*. New York: Alfred A. Knopf, 1971.
Budvarson, Arthur. *The Book of Mormon. True or False*. Grand Rapids: Zondervan, 1959.
Jonas, Larry S. *Mormon Claims Examined*, Grand Rapids: Baker, 1961.
Martin, W.R. *The Maze of Mormonism*. Grand Rapids: Zondervan, 1962.
McKeever, Bill. *Answering Mormons Questions*. Minneapolis: Bethany House, 1991.
Morey, Robert A. *How to Answer a Mormon*. Minneapolis: Bethany House, 1983.
Whalen, Wm. *The Latter Day Saints in the Modern Day World*. New York: John Day Co. 1964.

The Occult

Barnhouse, Donald G. *The Invisible War*. Grand Rapids: Zondervan, 1965.
Koch Kurt. *Christian Counselling and Occultism*. Grand Rapids: Krugel Pub.
Koch Kurt. *Between Christ and Satan*. Grand Rapids: Krugel Pub.
Koch Kurt. *The Devil's Alphabet*. Grand Rapids: Krugel Pub.
Lindsay, Hal. *Satan is Alive and Well on Planet Earth*. Grand Rapids: Zondervan, 1972.
Lyons, Arthur. *The Second Coming: Satanism in America*. New York: Dodd, Mead, and Co, 1970.

Lyons, Delphine. *Everyday Witchcraft*. New York: Dell Pub. Co. 1972.
McDowell, Josh and Don Stuart. *Understanding the Occult*. Campus Crusade for Christ, 1982.
Unger, Merrill F. *Demons in the World Today*. Wheaton: Tyndale, 1971.
Wright, J. Stafford. *Christianity and the Occult*. Chicago: Moody Press, 1971.

Spiritualism
Buttersworth, G.W. *Spiritualism and Religion*. London: Society for Promoting Christian Knowledge, 1944.
Ernest, Victor H. *I Talked With Spirits*. Wheaton: Tyndale, 1970.
Gasson, Raphael. *The Challenging Counterfeit*. (Can We Really Communicate With The Dead?) Plainfield, N.J.: Logos, Books, 1966.
Kernaham, Coulson. *Spiritualism*. New York: Fleming H. Revell Co. 1920.

Seventh Day Adventists
Bird, Herbert S. *Theology of Seventh Day Adventism*. London: Society for Promoting Christian Knowledge, 1944.
Canwright, D.M. *Seventh Day Adventism Renounced*. Grand Rapids: Baker, 1961.
Doutym, Norman, F. *Another Look at Seventh Day Adventism*. Grand Rapids: Baker, 1962.
Martin, W.R. *The Truth About Seventh Day Adventism*. Grand Rapids: Zondervan, 1960.

Rastafarianism
Makeda, Barbara and Blake Hannah. *Rastafari: The New Creation*. Masquel Ltd., 1980.
Owens, Joseph. *Dread: The Rastafarians of Jamaica*. Sangster, 1976.
Tafari, I. Jabulani. *A Rastafari View of Marcus Mosiah Garvey*. GreatCompany JA., 1995.

SYLLABUS

A. COURSE DESCRIPTION

The course of instruction in the principles and practices of sermon analysis and structure. Attention will be given to such areas as sermon structure, motivation,

posture, voice, and gestures. There will also be practical hands on evaluation of individual sermons.

B. COURSE OBJECTIVES

* To analyse sermons and their delivery.

* To develop an understanding of and growth in basic sermon preparation and delivery skills.

* To strengthen specific weaknesses in one's personal preaching style with the aid of constructive critique and evaluation from the class.

* To reflect a growing concern for effective preaching to contemporary congregations the timeless truths of biblical Christianity.

* To evidence a desire for one's preaching to be evaluated by one's peers.

* To evaluate and understand of the three basic ways of sermon preparation.

* To show how to develop a complete biblical Expository sermon.

* To show that these principles and procedures are also strong foundation stones to communication in all ways of expressing one self.

C. COURSE KEY VERSES

I Timothy 1:5 "But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith."

II Timothy 2:1-2 "You therefore, my son, be strong in the grace that is in Christ Jesus. And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."

II Timothy 4:1-4 " I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction. For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away ears from the truth, and will turn aside to myths."

D. COURSE TEXTS

James Braga. *How to Prepare Bible Messages*. Multnomah Press, 1977.
Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. Baker Book House, 1980.
Strong James. *Strong's Concordance*. World Publishing.
Vine, W. E. *Vine's Dictionary of Bible Words*. Thomas Nelson Publishers, 1997.

E. COURSE ASSIGNMENTS

1. Write a reflection paper on "How to Prepare Bible Messages" by James Braga stating how this book spoke and challenged your heart and what changes you will implement in your sermon preparation.
Completed Study Questions: 20% of grade.

2. Read "Biblical Preaching." Hand in a note stating you have completed it.
Reading: 10% of final grade.

3. Sermon Evaluations: You are to evaluate 3 sermons (outside of class) using the evaluation form which you will be given. Do not evaluate more than one sermon from any particular preacher. These evaluations will be graded based on your information, and written comments on the form reflecting the knowledge you are gaining in this course. List in point form any information on strengths and weakness' of each speaker.
Sermon Presentations: 20% of grade.

4. Sermon Presentations: Depending upon the size of our class, you will be expected to present at least one 15-minute sermon or lesson during the semester. The sermon will be from either the Old Testament; or from the New Testament. The passage(s) must be approved by the professor. You are required to turn in an expository outline one day before your sermon is to be preached in class. Your sermon will be taped or video-taped, and you are to view (and critique) your own tape. The characteristics which we will look for in your sermons will be explained in class.
Sermon Presentations: 40% of grade.

5. Exams: One exam will be given in this course. This exam will cover class/lecture material and text books.
Exams: 10% of grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses/Background & History to Biblical

Communication

2. Key tools to the trade

3. Philosophy

4. Preparation of the Communicator's Heart

5. The Call of the Communicator

6. Topical Sermon

7. Textual Sermon

8. Expository Sermon

9. The Mechanics of Sermon Construction (A)

10. Mechanics of Sermon Construction (B)

11. Mechanics of Sermon Construction (C)

12. Revival

13. Communication Diet

14. Power of the Spoken Word

15. Exam

G. BIBLIOGRAPHY

Adams, Jay E. *Essays on Biblical Preaching*. Zondervan, 1982.

Adams, Jay E. *Pulpit Speech*. Baker, 1971.

Bailey, Raymond H. *Hermeneutics for Preaching*. Broadman and Holman.

Bailey, Raymond H. *Paul the Preacher*. Broadman and Holman.

Baumann, J. Daniel. *An Introduction to Contemporary Preaching*. Baker, 1972.

Bennitt, Bill. *Thirty Minutes to Raise the Dead: How You can Preach Your Best Sermon Yet - This Sunday.* Thomas Nelson, 1991.

Berkley, James D. *Preaching to Convince*. Words, 1986.

Brada, James. *How to Prepare Bible Messages.* Multonah Press, 1977.

Bryson, Harold T. *Expository Preaching.* Broadman and Holman.

Bryson, Harold T and James C Taylor. *Building Sermons People to Meet People 's Needs.* Broadman and Holman.

Burghardt, Walter. *Preaching: The Art and the Craft.* Paulist Press, 1987.

Bugg, Charles B. *Preaching From the Inside Out.* Broadman and Holman.

Chapell, Bryan. *Christ-Centered Preaching: Redeeming the Expository Sermon.* Baker, 1994.

Chartier, Myron R. *Preaching as Communication: An Interpersonal Perspective.* Abingdon, 1981.

Duduit, Micael, ed. *Handbook of Contemporary Preaching.* Broadman and Holman.

Fasol, Al. *A Complete Guide to Sermon Delivery.* Broadman and Holman.

Galli, Mark and Craig Brian Larson. *Preaching That Connects: Using the Techniques of Journalists to Add Impact to Your Sermons.* Zondervan, 1994.

Green, Michael P. *Illustrations for Biblical Preaching.* Baker, 1982.

Greidanus, Sidney. *The Modern Preacher and the Ancient Text; Interpreting and Preaching Biblical Literature.* Eerdmans, 1988.

Hamilton, Donald L. *Homitetical Handbook.* Broadman and Holman.

Hybels, Bill, Stuart Briscoe and Haddon Robinson. *Mastering Contemporary Preaching.* Multnomah, 1989.

Jones, D. Martyn Lloyd. *Preaching and Preacher*. Zondervan, 1971.

Kaiser, Walter C. Jr. *The Old Testament in Contemporary Preaching*. Baker, 1973.

Kaiser, Walter C. Jr. *Toward an Exegetical Theology: Biblical Exegesis for Preaching and Teaching*. Baker, 1981.

Koller, W. Charles. *Expository Preaching Without Notes plus Sermons Preached Without Notes*. Baker, 1962.

Lewis, Ralph L. and Gregg Lewis. *Learning to Preach Like Jesus*. Crossway, 1989.

McDill, Wayne. *The Twelve Essential Skills for Great Preaching*. Broadman and Holman.

Miller, Calvin. *The Empowered Communicator*. Broadman and Holman, 1994.

Morgan, G. Campbell. *Preaching*. Baker, 1974.

Perry, Lloyd M. *A Manual for Biblical Preaching*. Baker, 1965.

Perry, Lloyd M. *Biblical Preaching for Today's World*. Moody Press, 1973.

Perry, Lloyd M. *Biblical Sermon Guide*. Baker, 1970.

Perry, Lloyd M. and Faris D. Whitesell. *Variety in your Preaching*. Fleming H. Revell Company, 1974.

Ragoonath, Aldwin. *How Shall They Hear? : The Art of Effective Biblical Preaching*. Bridge-Logos, 1996.

Robinson, Haddon. *The Development and Delivery of Expository Messages*. Baker House, 1980.

Wiersbe, Warren W. *Preaching and Teaching with Imagination : The Quest for Biblical Preaching*. Victor Books, 1994.

SYLLABUS

A. DESCRIPTION

An overview and analysis of the major development and significant events and movements in this century. Special attention is given to linking the past with the present in order to provide a consistent history and historiography concerning church history and the O.T. Discussion of the relationship of mission and eschatology is also undertaken, as well as the role of the Holy Spirit in the building, maintaining, and restoration of the church.

B. COURSE OBJECTIVES

* Students will become familiar with a clear, complete overview of the Bible as a whole unit, from chronicling the birth of the church and its growth throughout the centuries to the present day.

* Students will trace the lineage of Christ and examine how historical events and people effect the child of God today.

* Students will broaden their view of the church as it is seen from the perspective of the local assembly to a worldwide view.

* Students will consider the cost of Christian discipleship and missions as a relevant requirement for following Christ.

* Students will examine John 15 and will consider the implications these scriptures have in bearing spiritual fruit.

C. COURSE KEY VERSES

Isaiah 11:1,2 10-13 "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. And the Spirit of the Lord will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the Lord. Then it will come about in that day that the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and His resting place will be glorious. Then it will happen on that day that the Lord will again recover the second time with His hand the remnant of His people, who will remain. From Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. And He will lift up a standard for the nations, and will assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth. Then the jealousy of Ephraim will depart, and those who harass Judah will be cut off; Ephraim will not be jealous of Judah, and Judah will not harass Ephraim."

Romans 15:12 "And again Isaiah says 'There shall come the root of Jesse, and He who arises to rule over the Gentiles, in Him shall the Gentiles hope.'"

Revelation 5:5 "And one of the elders said to me, 'Stop weeping; behold, the Lion that is from the tribe of Judah, the root of David, has overcome so as to open the book and its seven seals.'"

Joshua 4:4-7 "So Joshua called the twelve men whom he had appointed from the sons of Israel, one man from each tribe and Joshua said to them 'Cross again to the ark of the Lord your God into the middle of the Jordan, and each of you take up a stone on his shoulder, according to the number of the tribes of the sons of Israel. Let this be a sign among you, so that when your children ask later, saying 'What do these stones mean to you?' then you shall say to them, 'Because the waters of the Jordan were cut off before the ark of the covenant of the Lord; when it crossed the Jordan, the waters of the Jordan were cut off.' So these stones shall become a memorial to the sons of Israel forever.'"

D. COURSE TEXTS

Alexander, David and Pat Alexander. *Eerdmans Handbook to the Bible*. Lion Publishing, 1973.
Anders, Max E. *Discipleship: Study Book for Youth*. Pathway Press, 1988.
Vos, Howard F. *Exploring Church History*. Thomas Nelson Pub., 1994.

E. COURSE ASSIGNMENTS

1. Read both text books "Discipleship: Study Book for Youth" and "Exploring Church History." Write a reflection paper on one of the two books.
20% of final grade.

2. Write a 7-10 page testimony of memorials that you have seen or been part of that have shown you God's grace, strength, and love in your life. Give dates and locations, and write it in such a way your children can read it and give praise to Jesus for your testimony and roots.
40% of final grade.

3. Write a 3-5 page paper on how you feel the O.T. and N.T. relate to each other and to you in today's times.
25% of final grade.

4. Exam

15% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Creation/Patriarchs

3. Exodus/Conquest

4. Judges/Kingdom

5. Exile and Return

6. Gospel

7. Church (Acts)

8. Epistles

9. Early Development

10. Middle Ages

11. Reformation

12. Europe

13. America

14. Contemporary World

15. Exam

G. BIBLIOGRAPHY

Anders, Max. E. *Discipleship: Study Book for Youth*. Pathway Press, 1988.

Bright, John. *A History of Israel*. The Westminster Press, 1972.

Cairns, Earle E. *Christianity Through the Centuries*. Zondervan, 1981.

Cohen, M.J. *Pathways Through the Bible*. The Jewish Publication Society of America, 1946.

Coleman, William L. *Today's Handbook of Bible Times and Customs*. Bethany House, 1984.

De Haan, Richard W. *Israel and the Nations in Prophecy*. Zondervan, 1968.

Eerdmans' Handbook to Christian Belief. Ed. Robin Keeley. Grand Rapids, 1982.

Eerdmans' Handbook to the History of Christianity. Ed. Tim Dowley. Grand Rapids, 1978.

Freedman, David Noel. *The Unity of the Hebrew Bible*. University of Michigan Press, 1991.

Freeman, Hobart E. *An Introduction to the Old Testament Prophets*. Moody Press, 1977.

Geisler, Norman L and William E. Nix. *A General Introduction to the Bible*. Moody Press, 1968.

Golb, Norman. *Who Wrote the Dead Sea Scrolls?* Scribner, 1995.

Good, Joseph. *Rosh HaShanah and the Messianic Kingdom to Come*. Hatikva Ministries, 1989.

Great Leaders of the Christian Church. Ed. John D. Woodbridge. Moody Press, 1988.

Gundry, Robert H. *A Survey of the New Testament*. Zondervan, 1970.

Halley, Henry H. *Halley's Bible Handbook*. Zondervan, 1965.

House, H. Wayne. *Chronological & Background Charts of the New Testament*. Zondervan, 1981.

Juster, Dan. *Jewish Roots*. Destiny Image, 1995.

Kaiser, Walter C. Jr. *Toward Old Testament Ethics*. Academie Books, 1983.

Koester, Helmut. *History and Literature of Early Christianity*. Walter De Gruyter, 1982.

Lightle, Steve, Eberhard Muhlan, and Katie Fortune. *Exodus II: Let My People Go!* Hunter Books, 1983.

Pfeiffer, Charles E. *Old Testament History*. Baker Book House, 1973.

Pfeiffer, Robert H. *The Hebrew Iliad*. Harper & Brothers Publishers, 1957.

Rambsel, Yacov. *Yeshua*. Frontier Research Publications Inc, 1996.

Rostovtzeff, M. *Rome*. Oxford University Press, 1975.

Silva, Moises. *Biblical Words and Their Meaning*. Zondervan, 1994.

The Ancient Near East. Volume I: An Anthology of Texts and Pictures. Ed. James B. Pritchard. Princeton University Press, 1958.

The Ancient Near East. Volume II: An Anthology of Texts and Pictures. Ed. James B. Pritchard. Princeton University Press, 1958.

The Early Christian Fathers. Ed. Bettenson, Henry. Oxford University Press, 1956.

Vos, Howard F. *Exploring Church History*. Thomas Nelson, 1994.

Walton, John H. *Chronological & Background Charts of the Old Testament*. Zondervan, 1978.

Wight, Fred H. *Manners and Customs of Bible Lands*. Moody Press, 1953.

Wilson, Marvin R. *Our Father Abraham*. Wm B. Eerdmans Publishing, 1989.

Wood, Leon. *A Survey of Israel's History*. Zondervan, 1976.

Wright, N.T. *The New Testament and the People of God*. Fortress Press, 1992.

Yamauchi, Edwin. *The Stones and the Scriptures*. InterVarsity Press, 1972.

A. DESCRIPTION

This course is to give a quick overview of the major doctrines of the Bible showing the relevance of the Bible from cover to cover. Using the analogy of a tree we see the O.T. as the root, the Gospel representing the main trunk and the letters to the NT churches, the branches. Within this framework we will examine doctrine in the light of the authority of the Scriptures and the fruit that it bears.

B. COURSE OBJECTIVES

* Students will consider their faith in the authority of the canonical Scriptures as their ultimate source of Christian creed and conduct.

* Students will contemplate the sufficiency of divine revelation as it works in both the faith of the individual believer and the Christian church as a whole.

* Students will become familiar with the technical 'terminology' that has in the process of time become associated with theological studies as well as the meanings of basic Biblical terms that express divine truth.

* Students will understand basic Christian doctrine that will enable them to share their faith intelligibly with others. Upon the completion of this course, the student should have an intelligent grasp of the following specific areas of theology:
  A. The concepts of divine revelation, inspiration, and spiritual illumination.
  B. The eternal existence and infinite nature of God as Creator, Sustainer and providential Ruler of the universe, who has revealed Himself both in His works, and His Word as Sovereign Lord and Redeemer.
  C. The marvellous divine-human Person of Jesus Christ in His incarnation, passion, present exaltation at God's right hand, and second coming.
  D. The nature and relationships of the beings of the spirit world - angels, demons, and Satan.

* Students will appreciate the need to develop a clear Biblical theology as foundational to ministry anywhere.

C. COURSE KEY VERSES

II Timothy 3:16-17 "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.

D. COURSE TEXTS

Erickson, Millard J. *Christian Theology*. Baker Book House, 1995.
Little, Paul E. *Know What You Believe*. Victor Books, 1986.
Milne, Bruce. *Know The Truth*. IVP, 1982.

E. COURSE ASSIGNMENTS

1. Please answer all questions found in your attached workbook on Biblical Theology.
   30% of final grade.

2. Research and write a 3-5 page paper on one of the major doctrines of the Bible, using Scripture to form the foundation of your work.
   30% of final grade.

3. Prepare a sermon or a Sunday School lesson in an outline form and on one of these doctrines:
   1. Jesus Christ
   2. Man and Sin
   3. Salvation

   30% of final grade.

4. Exam
   10% of final grade.

F. COURSE OUTLINE

1.Introduction/Syllabus/Books/Key Verses (Page 1)

2. The discipline of the Bible (Page 6)

3. The discipline of God (Page 8)

4. The discipline of Jesus (Page 12)

5. The discipline of Christ's death (Page 16)

6. The discipline of the Holy Spirit (Page 22)

7. The discipline of man and sin (Page 30)

8. The discipline of the Church (Page 37)

9. The disciplines of angels, Satan, and demons (Page 47)

10. The discipline of salvation (Page 51)

11. The discipline of things to come (Page 59)

12. The discipline of discipleship (Page 80)

13.

14.

15. Exam

G. BIBLIOGRAPHY

Barth, Karl. *Evangelical Theology*. Wm. B. Eerdmans, 1963.

Bilezikian, Gilbert. *Christianity 101*. Zondervan, 1993.

Cambson, Mark G. *Bible Doctrines*. Zondervan, 1954.

Carson, D. A. *The Gagging of God*. Zondervan, 1996.

Chafer, Lewis Sperry. *Systematic Theology*. 8 Vol. Dallas Seminary Press, 1947.

Erickson, Millard J. *Christian Theology*. Baker Book House, 1985.

Erickson, Millard J. *Where is Theology Going?* Baker Book House, 1994.

Evans, Charles Lee. *The Great Doctrines of the Bible*. Moody Press, 1949.

Finney, Charles G. *Lectures on Systematic Theology*. Wm. B. Eerdmans, 1878.

Friesen, Garry. *Decision Making & the Will of God*. Multnomah Press, 1980.

Hodge, Charles. *Systematic Theology*. 3 Vols. Wm.B. Eerdmans, 1946.

House, H. Wayne. *Charts of Christian Theology and Doctrine*. Zondervan, 1992.

Kaiser, Walter C. *Toward an Old Testament Theology*. Academie Books, 1978.

Kelly, J.N.D. *Early Christian Doctrines*. Harper and Row, 1978.

Little, Paul E. *Know What You Believe*. Victor Books, 1986.

Marshall, I. Howard. *Pocket Guide to Christian Beliefs*. InterVarsity Press, 1978.

McComiskey, Thomas Edward. *The Covenants of Promise*. Baker Book House, 1985.

Milne, Bruce. *Know the Truth*. InterVarsity Press, 1982.

Muller, Richard A. *The Study of Theology*. Zondervan, 1991.

Oden, Thomas C. *Pastoral Theology*. HarperCollins Publishers, 1983.

Packer, J. I. *A Quest for Godliness*. Crossway Books, 1990.

Pearlman, Myer. *Knowing the Doctrines of the Bible*. Gospel Publishing House, 1981.

Pink, A. W. *The Sovereignty of God*. I. C. Herendeen, 1976.

Ryrie, Charles C. *Dispensationalism Today*. Moody Press, 1965.

Schaeffer, Francis A. *The Great Evangelical Disaster*. Crossway Books, 1984.

Spencer, Duane Edward. *Tulip: The Five Points of Calvinism in the Light of Scripture*. Baker Book House, 1979.

Strong, Augustus H. *Systematic Theology*. Fleming H. Revell Co. 1907.

Studies in Old Testament Theology. Ed. Robert L. Hubbard Jr., Robert K. Johnston., Robert P. Meye. Word Publishing, 1992.

Theological Wordbook of the Old Testament. Volumes 1 & 2. Ed. R. Laird Harris, Gleason L. Archer Jr. and Bruce K. Waltke. Moody Press, 1980.

Thiessen, Henry Clarence. *Introductory Lectures in Systematic Theology*. Wm. B. Eerdmans Publishing, Co., 1977.

Thiessen, Henry. *Lectures in Systematic Theology*. Wm. B. Eerdmans, 1979.

Torrey, R.A. *What the Bible Teaches*. Fleming H. Revell, 1898.

Wenger, John Christian. *Introduction to Theology*. Herald Press, 1956.

Westminster Confession of Faith. FPP, reprinted 1995.

DISCIPLESHIP LIFESTYLE Project L.A.M.B.S.

SYLLABUS

A. DESCRIPTION

This covers the basic disciplines that are essential to Christian growth. Covered are such topics as: prayer, fasting, faith, and how to study the Bible. Emphasis is given to the student's spiritual development through the practice of these disciplines. Before we can disciple others, we must be a disciple ourselves; a look at the call, the cost, and the conditions of being a disciple of Christ. Emphasis is given to Scriptural injunctions and the personal discipline that is needed to be a true disciple.

B. COURSE OBJECTIVES

* Students will contemplate the meaning of walking as a disciple in a deeper commitment to Christ.

* Students will form an overall picture of the ways a disciple matures in their faith.

* Students will examine what factors create a strong foundation for the believer to be properly anchored in their faith and remain balanced.

* Students will study themes such as: the call, Godliness, prayer, worship, devotional life, serving, fasting, and stewardship and consider how they interact one with another and by what key Bible principles they are governed.

* Students will learn to recognize Spiritual warfare and the necessity of being clothed with the full armour of God.

* Students will reflect on the ability of Christ Jesus to impart boldness and confidence to his servants and consider the personal implications as a believer.

C. COURSE KEY VERSES

James 1:22-25 "But prove yourselves doers of the word, and not merely hearers who delude themselves. For if any one is a hearer of the word and not a doer, he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks intently at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man shall be blessed in what he does."

II Timothy 2:15 "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth."

II Peter 3:17-18 "You therefore, beloved, knowing this beforehand, be on our guard lest, being carried away by the error of unprincipled men, you fall from your own steadfastness, but grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory, both now and to the day of eternity."

Philippians 1:27 "Only conduct yourselves in a manner worthy of the gospel of Christ; so that whether I come and see you or remain absent, I may hear of you that you are standing firm in one spirit, with one mind striving together for the faith of the gospel."

Colossians 2:6-7 "As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude."

D. COURSE TEXTS

Sherman, Dean. *Spiritual Warfare*. YWAM Publishing, 1990.
Torrey, R. A. *How to Pray*. Moody Press.
Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. NavPress, 1991.

E. COURSE ASSIGNMENTS

1. Read all 3 books. Write a reflection paper on one of the three books.
   15% of final grade.

2. Discipline Diary for 30 days. See example sheet.
   25% of final grade.

3. Write a 2-3 page paper on a Discipleship discipline that you are weak on and how you plan with God's help to strengthen that personal area in your life.
   25% of final grade.

4. Complete the worksheets on each chapter enclosed in your notes.
   20% of final grade.

5. Exam
   20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Disciple's Call

3. Disciple's Walk in Godliness and Holiness

4. Disciple's Stewardship

5. Disciple's Authority and Power

6. Disciple's Relationships

7. Disciple's Grace and Law

8. Disciple's Warfare

9. Disciple's Education and Training

10. Disciple's Worship and Praise

11. Disciple's Communication Life

12. Disciple's Discipline

13. Disciple's Clothing

14. Disciple's Service

15. Disciple's Outreach

16. Exam

G. BIBLIOGRAPHY

Abraham, Ken. *Stand Up & Fight Back*. Vine Books, 1993.

Anderson, Neil T. *The Bondage Breaker*. Harvest House, 1993.

Basham, Don. *Deliver Us from Evil*. Chosen Books, 1972.

Bubeck, Mark I. *The Adversary*. Moody Press, 1975.

Cosgrove, Francis M. Jr. *Essentials of Discipleship*. NavPress, 1985.

Damazio, Frank. *The Vanguard Leader*. Bible Temple Publishing, 1994.

Foster, Richard. *Celebration of Discipline*. HarperCollins Pubishers Inc., 1998.

Getz, Gene A. *Praying For One Another*. Victor Books, 1978.

Hammond, Frank and Ida Mae. *Pigs in the Parlor*. Impact Books, 1970.

Kauffman, Milo. *The Challenge of Christian Stewardship*. Herald Press, 1955.

Keller, W. Phillip. *A Layman Looks at the Lord's Prayer*. WorldWide Pub., 1976.

Lea, Larry. *The Weapons of Your Warfare*. Creation House, 1989.

MacArthur, John Jr. *How to Meet the Enemy*. Victor Books, 1992.

Marr, Ron. A *Christianity that Really Works*. Whitaker House, 1982.

Martin, Glen and Diane Ginter. *Power House*. Broadman & Holman Publishers, 1994.

Martin, Grant L. *Counselling for Family Violence and Abuse*. Word Publishers, 1983.

Minirth, Frank. *How to Beat Burnout*. Moody Press, 1986.

Murray, Dr. Ed. *The Handbook for Spiritual Warfare*. Thomas Nelson, 1996.

Nee, Watchman. *Spiritual Authority*. CFP, 1972.

Nee, Watchman. *The Release of the Spirit*. Sure Foundation, 1965.

Ravenhill, Leonard. *Revival Praying*. Bethany Fellowship, 1962.

Rush, Myron D. *Richer Relationships*. Victor Books, 1983.

Sanders, J. Oswald. *Prayer Power Unlimited*. WorldWide Pub., 1977.

Seamands, David A. *Healing for Damaged Emotions*. Victor Books, 1981.

Seamands, David A. *Putting Away Childish Things*. Victor Books, 1982.

Sherman, Dean. *Spiritual Warfare*. YWAM, 1990.

Spurgeon, Charles. *Grace Abounding in a Believer's Life*. Emerald Books, 1994.

Torrey, R. A. *How to Pray*. Moody Press.

Wagner, C. Peter. *How to Have a Healing Ministry in Any Church*. Regal Books, 1988.

Wagner, C. Peter. *Warfare Prayer*. Regal Books, 1992.

Warner, Timothy M. *Spiritual Warfare*. Crossway Books, 1991.

White, Tom. *Breaking Strongholds*. Vine Books, 1993.

Whitney, Donald S. *Spiritual Disciplines for the Christian Life*. NavPress, 1991.

SYLLABUS

A. COURSE DESCRIPTION

This course is intended to give the student an overview on counselling issues and problems within the church and community. We will be dealing with topics such as communication, the concept of the marriage bonds, self-esteem, self-image, guilt, anxiety, anger, and other relationship type problems. We will also explore some of the basic skills involved in being a 'people helper.'

B. COURSE OBJECTIVES

* Students will become more aware of the needs around them not only in the church, but in their community, country, and world.

* Students will study the many sides to communication and relationship building opportunities that come their way each day.

* Students will consider the term 'care giving' as it relates to fulfilling the great commission of evangelizing and discipling people in their church and community.

* Students will examine small group or care group models as a plan for church growth and for church planting.

* Students will develop a better understanding of themselves in order to be better equipped to understand the needs of others. Materials to help in dealing with current trends through personality and temperament testing will be introduced

* Students will learn skills relating to body life and how they are expressed in crises intervention, the prevention and treatment of abuse, and helping people in time of grief.

* Students will develop a strategy that encourages others to be involved in a caring ministry through encouragement, counselling, discipling, teaching and worship.

* Students will examine the attitudes of Christ as our model in counselling and ministering to people's needs noting his dependence on God for direction.

C. COURSE KEY VERSES

Gal. 5:13-14 "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."

II Corinthians 1:3-4 "Blessed by the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforts us in all our affliction so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God."

I Thessalonians 5:11, 13, 15 "Therefore encourage one another, and build up one another, just as you also are doing. And that you esteem them very highly in love because of their work. Live in peace with one another. See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men."

D. COURSE TEXTS

Collins, Gary. *How to be a People Helper*. Vision House, 1976.
Graham, Billy. *The Billy Graham's Christian Worker's Handbook*. World Wide Publications, 1996.
Minirth, Frank and Paul Meier. *The Complete Life Encyclopaedia*. Nelson House Publishers, 1995.

E. COURSE ASSIGNMENTS

1. Read the book "How to be a People Helper" and write a reflection paper on how this book spoke to your heart.
10% of final grade.

2. Write a 1-3 page paper outlining how you and your church could do care ministry within your community; listing at least 5 areas where you could reach out, plus how you could help train others to care.
25% of final grade.

3. Write a 3-5 page paper reflecting on some of your personal struggles you face. List at least 5-10 weak areas plus 5-10 strong areas. Explain what Scripture has to say about these areas and give a small plan how you will work your way through these personal challenges.
45% of final grade.

4. Exam.
20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses/Key Words/Biblical examples of body life and care ministry/the Cost of Caring

2. Body life and care ministry

3. History and development of body life and care

4. Biblical theology of body life and care

5. Body life and care for those who do care ministry in the body

6. Body life and care ministry opportunities

7. Body life and care training

8. Body life and care through group ministries

9. Body life and care in Jesus and through His body

10. Body life and care directed and guided by the Holy Spirit

11. Body life and care as disciples

12. Body life and care for those who do care ministry to the body

13. Body life and care and evangelism

14. Body life and care resources

15. Exam

G. BIBLIOGRAPHY

Adams, Jay A. *The Use of the Scriptures in Counselling*. Baker, 1975.

Clinebell, Howard. *Basic Types of Pastoral Care & Counselling*. Abingdon, 1984.

Cobb, John B. Jr. *Theology and Pastoral Care*. Fortress Press, 1977.

Collins, Dr. Gary. *How to be a People Helper*. Vision House, 1976.

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Crabb, Lawrence J Jr. *Basic Principles of Biblical Counselling*. Zondervan, 1975.

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Crabb, Dr. Larry. *Inside Out*. NavPress, 1988.

Criswell, W.A. *Criswell's Guidebook for Pastors*. Broadman Press, 1980.

Davidson, Glen W. *Living With Dying*. Augsburg, 1975.

Deinhardt, Carol. *Foundational Issues In Christian Counselling*. ProvPress, 1997.

Graham, Billy. *Billy Graham's Christian Worker's Handbook*. World Wide Publications, 1996.

Grollman, Earl A. *Suicide: Prevention, Intervention, Postvention*. Beacon Press, 1988.

Hulme, William E. *The Pastoral Care of Families*. Abingdon, 1962.

LaHaye, Tim. *Your Temperament: Discover Its Potential*. Tyndale, 1984.

Larson, Bruce, et.al. *Mastering Pastoral Care*. Multnomah, 1990.

Martin, Grant L. *Counseling for Family Violence and Abuse*. Word, 1987.

McGee, Robert S. *The Search for Significance*. Word Publishing, 1990.

McGinnis, Alan Loy. *The Friendship Factor*. Augsburg, 1979.

Minirth, Frank. *The Complete Life Encyclopaedia*. Thomas Nelson Publications, 1995.

Oates, Wayne E. *The Christian Pastor*. The Westminster Press, 1964.

Parad, Howard J and Libbie G. Parad. *Crisis: Intervention. Book 2*. Parad & Parad, 1990.

Peel, Donald. *The Ministry of Listening*. The Anglican Book Centre, 1980.

Robertson, Pat. *The Christian Counselor's Handbook*. Tyndale House Publishers, 1987.

Seamands, David A. *Healing for Damaged Emotions*. SP Publications, 1984.

Seamands, David A. *Putting Away Childish Things*. SP Publication, 1982.

Solomon, Charles R. *Counseling with the Mind of Christ*. Fleming H. Revell, 1973.

Sunderland, Ron. *Getting Through Grief*. Abingdon, 1993.

Swindoll, Charles R. *Improving Your Serve*. Word Books, 1981.

Tan, Siang-Yang. *Lay Counseling*. Zondervan, 1991.

Ward, Waylon O. *The Bible in Counseling*. Moody, 1977.

Wiersbe, Warren W. and David W. Wiersbe. *Comforting the Bereaved*. Moody, 1985.

Wright, H. Norman. *Communication: Key To Your Marriage*. Regal Books, 1974.

Wright, H. Norman. *More Communication Keys For Your Marriage*. Regal Books, 1983.

EVANGELISM/MISSIONS Project L.A.M.B.S.

SYLLABUS

A. DESCRIPTION

A look at the role of the local church in evangelism and missions. A practical approach to involve your church through training, team ministries, short-term missions, and personal evangelism. Some time will be given to the importance of care of friendship evangelism.

B. COURSE OBJECTIVES

* Students will have an understanding of the role of the local church in world evangelism.

* Students will consider what characterizes a real 'missionary church.'

* Students will know the role of a missionary-minded pastor, and understand the pastor's leadership responsibility in the church's involvement in missions.

* Students will know the function and duties of various organizations for missions promotion within the local church, and understand some of the problems with regard to such groups.

* Students will study ways to pray effectively for missionaries.

* Students will be able to initiate and/or develop a vital missionary program as the pastor and/or lay leader in the church.

* Students will know how to set up a missionary budget for the local church.

* Students will be able to set up effective communication between your church and its missionaries.

* Students will be able to set up a program for an Evangelistic thrust in your own community.

* Students will share in a deeper measure the concern of world evangelism and discipleship expressed by our Lord.

* Students will sense keenly the need for vital personal participation in the missionary program of your local church.

* Students will appreciate the role of prayer in the worldwide program of the local church.

C. COURSE KEY VERSES

Matthew 28:18-20 "And Jesus came up and spoke to them, saying 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.'"

D. COURSE TEXTS

Allen, Roland. *Missionary Methods: St. Pauls or Ours?* W.B. Eerdmans Pub. Co., 1962.
Anderson, Neil T. *Rivers of Revival.* Regal Books, 1977.
Dawson, John. *Taking Our Cities for God.* Word Publishing, 1989.

E. COURSE ASSIGNMENTS

1. Read all 3 books, and write a reflection paper on one of them.
   20% of final grade.

2. Write out a personal one page mission and evangelism statement.
   20% of final grade.

3. Write a 3-5 page paper, using Scripture, on a method on how to lead someone to a saving knowledge of Christ. Plus, write out a sinner's prayer that they could pray.
   40% of final grade.

4. Exam
   20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Mission and Evangelism defined in past and present history

3. Theological basis for mission and evangelism

4. Are we a mission field or a missionary?
   Saviour/Lordship or self-rule or God-ruled

5. The heart of Jesus concerning

6. The heart of Paul concerning

7. The heart of Paul concerning

8. The Holy Spirit work in mission and evangelism

9. The mission of the church in evangelism

10. Keeping a balanced, holistic approach to mission and evangelism

11. Programs: friendship, care, lifestyle

12. Tools for mission and evangelism

13. Personal mission and evangelism statement

14. The call to make Christians or disciples

15. Exam

G. BIBLIOGRAPHY

Allen, Ronald. *Missionary Methods: St. Paul's or Ours?* Wm. B. Eerdmans, 1962.

Anderson, Neil T. and Elmer L. Towns. *Rivers of Revival*. Regal Books, 1997.

Barna, George. *Evangelism that Works*. Regal Books, 1995.

Boer, Harry R. *Pentecost and Missions*. Wm. B. Eerdmans, 1961.

Cooper, Clay. *Your Home Church and Its Foreign Mission*. Moody Press, 1963.

Dawson, John. *Taking Our Cities for God*. Word Publishing, 1989.

Downey, Murray W. *The Art of Soul-Winning*. Baker Book, 1957.

Ellison, Craig, Ed. *The Urban Mission*. Wm. B. Eerdmans, 1974.

Evans, William. *Personal Soul-Winning*. Bible Inst. Colportage Ass'n., 1910.

Gager, LeRoy. *Handbook for Soul-Winners*. Zondervan, 1956.

Garrett, Willis E. *A Successful Missionary Program in Your Church*. Back to the Bible Broadcast, 1965.

Glover, Rev. Robert Hall. *The Progress of World Wide Missions*. Harper & Row, 1952.

Graham, Billy. *Christian Life and Witness Course*. Billy Graham Evangelistic Association, 1979.

Harner, N. C. & Baker D. *Missionary Education in Your Church*. 1950.

Hesselgrave, David J. *Communicating Christ Cross-Culturally*. Zondervan, 1991.

Huston, Sterling W. *Crusade Evangelism and the Local Church*. World Wide, 1984.

Jowett, J. H. *The Passion for Souls*. Fleming H. Revell, 1905.

Kane, J. Herbert. *Understanding Missions*. Baker Book House, 1974.

Kennedy, D. James. *Evangelism Explosion, 3rd Ed.* Tyndale House, 1970.

Kraft, Charles H. *Christianity in Culture*. Orbis Books, 1995.

Lawrence, J. B. *The Holy Spirit in Evangelism*. Zondervan, 1954.

Lindsell, Harold. *Missionary Principles and Practices*. Fleming H. Revell, 1955.

Little, Paul E. *Guide to Evangelism*. InterVarsity, 1977.

Little, Paul E. *How to Give Away Your Faith*. InterVarsity, 1980.

Longenecker, Richard N. *The Ministry and Message of Paul*. Zondervan, 1971.

Meacock, Ron. *The Evangelism Handbook*. Welch Publishing, 1983.

Packer, J. I. *Evangelism and the Sovereignty of God*. InterVarsity, 1961.

Ratz, Calvin, and Frank Tillapaugh. *Mastering Outreach and Evangelism*.

Multnomah, 1990.

Rusthoi, Ralph W. *Soul Winning Course*. Soul Winning Publications, 1960.

Sjogren, Bob and Bill and Amy Stearns. *Run With the Vision*. Bethany House, 1995.

Stoner, John K. *Life to Share*. Faith & Life Press, 1991.

Sweeting, George. *How to Witness Successfully*. Moody Press, 1978.

Torrey, R. A. *How to Work for Christ: A Compendium of Effective Methods*. Fleming H. Revell, 1901.

Torrey, R. A. *Personal Work*. Fleming H. Revell.

Wagner, C. Peter. *Stop the World! I Want to Get On*! Regal Books, 2973.

Wagner, C. Peter. Ed. *Church. Mission Tension Today*. Moody Press, 1972.

Watson, David. *I Believe in Evangelism*. Wm. B. Eerdmans, 1976.

Webber, Robert E. *Common Roots*. Zondervan, 1978.

Wimber, John. *Power Evangelism*. Hodder & Stoughton, 1985.

Yohannan, K.P. *Revolution in World Missions*. Creation House, 1992.

DEVELOPMENT, EDUCATION AND TEACHING Project L.A.M.B.S.

SYLLABUS

A. DESCRIPTION

A course designed to introduce students to teaching within a church or church-related setting. Areas of study include teaching philosophy, teaching principles, and teaching methods. The course will include opportunities for observation and will require practice exercises. Plus a reader digest overview on the development of adults, youth, and children.

B. COURSE OBJECTIVES

* Students will become familiar with the process of development that takes place in a person from childhood to adulthood as it relates to knowledge and learning.

* Students will formulate a clear philosophy, principles, and methods when it comes to the field of training and learning.

* Students will examine Matthew 28 as it relates to teaching and making disciples.

* Students will consider the responsibility of teaching as it relates to equipping God's people for the works of service (II Timothy 3:16-17).

* Students will recognize what it is to be called and gifted for teaching.

* Students will be aware of tools and practical patterns for teaching that enhance the ability to communicate and model to their students the Word of God.

* Students will compare the principles of teaching and how they relate to other areas of communication in their life, whether it be at home, in the church, or on the job site. Clear communication is the foundation stone to relationship building and training.

C. COURSE KEY VERSES

I Timothy 1:5 "But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith."

II Timothy 2:2 "And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."

II Timothy 3:16-17 "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work."

D. COURSE TEXTS

Gregory, John Milton. *The Seven Laws of Teaching*. (Baker Book House, 1988)

Hendricks, Howard J. *Teaching to Change Lives*. Multnomah, 1987.
Shultz, Thom & Joani. *Why Nobody Learns Much of Anything at Church: And How to Fix it.* Group, 1996.
Zuck, Roy B. and Gene A. Getz. *Adult Education in the Church*. Moody Press, 1978.
Zuck, Roy B. and Robert E. Clark. *Childhood Education in the Church*. Moody Press, 1975.
Zuck, Roy B. And Warren S. Benson. *Youth Education in the Church.* Moody Press, 1978.

E. COURSE ASSIGNMENTS

1. Read "Teaching to Change Lives" and "Why Nobody Learns Much of Anything at Church", and write a reflection paper on one of the books.
20% of final grade.

2. Set out a teaching plan for either a Sunday School class or for a mid-week meeting for adults, or a home care group. This should be at least 3 minutes in length. Include theme/Title, goals, purpose for each class with a small outline of the lesson.
35% of final grade.

3. Write out a plan how you could teach 1-5 others on how to teach, and show an outline of what you trained them in.
25% of final grade.

4. Exam
20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Teaching goal and purpose

3. Teachers heart, call, and gifts

4. Teaching philosophy

5. Teaching principles

6. Teaching methods

7. Communication transistor and receiver (Tuning in, finding real need)

8. Block causes to learning

9. Teaching tools

10. The "A" "B" "C's" of teaching

11. Development of adults (how adults develop and understand)

12. Development of youth

13. Development of children

14. To think or not to think

15. Exam

G. BIBLIOGRAPHY

Bolton, Barbara J. *Ways to Help Them Learn*. International Center for Learning, 1972.

Christenson, Larry. *The Christian Family*. Bethany Fellowship, 1970.

Collins, Gary R. *Give Me A Break*! Fleming H. Revell, 1978.

Gangel, Kenneth O. *Building Leaders for Church Education*. Moody Press, 1981.

Gangel, Kenneth O. *Leadership for Church Education*. Moody Press, 1970.

Gregory, John Milton. *The Seven Laws of Teaching*. Baker Book House, 1988.

Hendricks, Howard J. *Teaching to Change Lives*. Multnomah, 1987.

Iverson, Gerald D. *Ways to Plan and Organize Your Sunday School - Adults*. International Center for Learning, 1971.

Kilinsky, Kenneth K, and Jerry C. Wofford. *Organization and Leadership in the Local Church*. Zondervan, 1973.

Ludwig, Glenn E. *Building an Effective Youth Ministry*. Abingdon, 1979.

Parents & Children. Ed. Jay Kesler, Ron Beers, and LaVonne Neff. Victor Books, 1986.

Reed, Ed and Bobbie Reed. *Creative Bible Learning*. Regal Books, 1977.

Shultz, Thom & Joani. *Why Nobody Learns Much of Anything at Church: And How to Fix it*. Group, 1996.

Smith, Charles T. *Ways to Plan and Organize Your Sunday School - Children*. International Center for Learning, 1971.

Spurgeon, C. H. *Lectures to My Students*. Marshall, Morgan, & Scott, 1954.

Strommen, Merton P. *Five Cries of Youth*. Harper & Row, 1979.

Wright, H. Norman. *Ways to Help Them Learn - Adults*. International Center for Learning, 1971.

Zuck, Roy B. and Gene A. Getz. *Adult Education in the Church*. Moody Press, 1978.

Zuck, Roy B. and Robert E.Clark. *Childhood Education in the Church*. Moody Press, 1975.

Zuck, Roy B. And Warren S. Benson. *Youth Education in the Church*. Moody Press, 1978.

NEW TESTAMENT BOOK STUDY (ROMANS) Project L.A.M.B.S.

SYLLABUS

A. DESCRIPTION

Being one of the best books on doctrine, we find the Divine purpose is to: 1) reveal to both Jews and Gentiles the only way of salvation - justification by faith 2) enlightenment concerning the victorious life, and 3) instruction in fulfilling Christian duties - at home, at work, and in the government. In addition, the 'motivational gifts' are studied in-depth with a personal evaluation sheet. Some

attention is given to the interpretation and application of the Old covenant Scriptures in the light of God's new covenant with His people.

B. COURSE OBJECTIVES

* Students will be able to identify and understand the major themes of Romans.

* Students will be able to identify and explain important terms in Romans such as sin, faith, righteousness, justification, grace, law.

* Students will be able to follow Paul's outline of the gospel and identify its major points.

* Students will consider the role of the Holy Spirit and motivational gifts in the life of a believer.

* Students will be aware of the practical commands in Romans and their applications as Christian duties.

C. COURSE KEY VERSES

Romans 1:16-17 "For I am not ashamed of the gospel for it is the power of God for salvation to every one who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, 'But the righteous man shall live by faith.'"

Romans 5:1-2 "Therefore having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God."

Romans 6:22-23 "But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Romans 10:9-10 "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation."

D. COURSE TEXTS

Bruce, F.F. *The Epistle of Paul to the Romans*. Eerdmans Publishing, 1963.
Newell, William R. *Romans: Verse by Verse*. Moody Press, 1978.
Stiffler, James M. *The Epistle to the Romans*. Moody Press.

E. COURSE ASSIGNMENTS

1. Read both text books, and write a reflection paper on one of the books.
   20% of final grade.

2. Write a paper on Romans Road to Salvation and how one could use it in witnessing to others.
   30% of final grade.

3. Write a paper discussing grace/righteousness and law/legalism.
   30% *of final grade.*

4. Exam
   20% of final grade.

F. COURSE OUTLINE

1. Introduction/Syllabus/Books/Key Verses

2. Righteousness from God (1:16-17)

3. The unrighteousness of all mankind (1:18-3:20)

4. Righteousness inputted through faith in Christ (3:21-4:25)

5. The Fruit of righteousness

6. Righteousness freedom from: sin, law, death (6-8)

7. Righteousness power (8)

8. God's righteousness vindicated (9-10)

9. Righteousness - two sides (11)

10. Righteousness- practice (12-15)
    In the body (12)
    In the world (13)
    Amongst believers (14)

11. Grace versus law debate

13. Christ's righteousness the only way, truth, and life

14. Exam

G. BIBLIOGRAPHY

Barclay, William. *The Daily Study Bible.* G. R. Welch Co., 1975.

Bruce, F.F. *The Epistle of Paul to the Romans.* Wm. B. Eerdmans Publishing, 1963.

Calvin, John. *The Epistle of Paul to the Romans.* Wm. B. Eerdmans Publishing.

Epp, Theodore H. *Romans. Vol. I. Saved by Faith.* Good New Broadcasting Association, 1966.

Epp, Theodore H. *Romans. Vol.II. Saved by Faith.* Good News Broadcasting Association, 1966.

Exell, Joseph S. *The Biblical Illustrator, Vol. I.* Fleming H. Revell.

Exell, Joseph S. *The Biblical Illustrator, Vol. II.* Fleming H. Revell.

Godet, F. *Commentary on the Epistle to the Romans.* Zondervan.

Henriksen, Wm. *The New Testament Commentary - Romans.* Baker Book.

Hodge, Charles. *Commentary on the Epistle to the Romans.* Wm. B. Eerdmans.

Ironside, H. A. *Lectures on the Epistle to the Romans.* Loizeaux Brothers.

Johnson, Allen F. *The Freedom Letter.* Moody Press.

Jones, Martin Lloyd. *Romans.* Zondervan.

Lange, J. P. *The Epistle of Paul to the Romans.* Zondervan.

Longnecker, Richard N. *The Ministry & Message of Romans.* Zondervan.

Maxwell, L. E. *Through Romans. Section I.* Prairie Press, 1974.

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McLain, J. J. *Romans, The Gospel of the Grace of God*. Moody Press.

Moule, Handley C. G. *The Expositor's Bible*. A. C. Armstrong and Son.

Newell, William R. *Romans: Verse by Verse*. Moody Press, 1978.

Ockenga, Harold J. *Proclaiming the New Testament, Vol. III*. Baker Book House, 1963.

Schaeffer, Francis A. *How Should We Then Live?* Fleming H. Revell.

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Allen, Ronald. *Missionary Methods: St. Paul's or Ours?* Grand Rapids: Wm. B. Eerdmans, 1962.

Anderson, Neil T. and Elmer L. Towns. *Rivers of Revival*. Glendale: Regal Books, 1997.

Arn, Win and Charles Arn. *The Master's Plan for Making Disciples*. Pasadena: Church Growth Press, 1982.

Arnold, J. Heinrich. *Discipleship*. Robertsbridge: Plough Publishing House, 1995.

Boice, James Montgomery. *Christ's Call to Discipleship*. Chicago: Moody Press, 1986.

Bonhoeffer, Dietrich. *The Cost of Discipleship*. New York: Macmillan, 1966.

Bruce, Alexander Balmain. *The Training of the Twelve*. Grand Rapids: Zondervan, 1963.

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Gregory, John Milton. *The Seven Laws of Teaching.* Grand Rapids: Baker Book House. 1988.

Hendricks, Howard and William. *As Iron Sharpens Iron.* Chicago: Moody Press. 1995.

Hendricks, Howard J. *Teaching to Change Lives.* Portland: Multnomah. 1987.

Henrichsen, Walter. *Disciples are Made - Not Born.* Wheaton: Victor Books. 1976.

Hesselgrave, David J. *Communicating Christ Cross-Culturally.* Grand Rapids: Zondervan. 1991.

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_____. *The Disciple-Making Pastor.* Grand Rapids: Fleming H. Revell. 1988.

Iverson, Dick. *Team Ministry.* Portland: Bible Temple Publishing. 1984.

Kane, J. Herbert. *A Global View of Christian Missions.* Grand Rapids: Baker Book House. 1975.

_____. *Christian Missions in Biblical Perspective.* Grand Rapids: Baker Book House. 1976.

_____. Kane, J. Herbert. *Understanding Christian Missions.* Grand Rapids: Baker Book House. 1978.

Kraft, Charles H. *Christianity in Culture.* New York: Orbis Books. 1995.

Kuhne, Gary W. *The Dynamics of Discipleship Training.* Grand Rapids: Zondervan. 1978.

Lee, Mark. *Leadership/Followship*. Beaverlodge: Horizon House Publishers, 1983.

Little, Sara. *Learning Together in the Christian Fellowship*. Virginia: John Knox Press, 1966.

MacDonald, William. *True Discipleship*. Kansas City: Walterick Publishers, 1975.

Mayes, Howard and James Long. *Can I Help it if They Don't Learn?* Wheaton: Scripture Press Publications: 1980.

McIlwain, Trevor. *Building on Firm Foundations, Volumes 1-3*. Sanford: New Tribes Mission, 1988.

Murren, Doug. *Leader-Shift*. Venture: Regal Books, 1994.

Ortiz, Juan Carlos. *Disciple*. Orlando: Creation House, 1975.

Pentecost, J. Dwight. *Design for Discipleship*. Grand Rapids, Zondervan, 1971.

Powell, Paul W. *The Complete Disciple*. Wheaton: Victor Books, 1982.

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