

ENDS Pastor-Training Curriculum

The Module Guides

4 phases • 17 modules • 416 hours • oral-first, in-country, competency-gated

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Contents

1. ENDS Pastor-Training Curriculum — Master Development Guide
2. Module 01 — The Story of God (24 hrs · Phase I)
3. Module 02 — The Gospel of the Kingdom (24 hrs · Phase I)
4. Module 03 — Conversion, Calling & Character (24 hrs · Phase I)
5. Module 04 — Disciplines of the Shepherd (24 hrs · Phase I)
6. Module 05 — Hearing the Book — Oral Hermeneutics (28 hrs · Phase II)
7. Module 06 — Doctrine I — God, Christ & Spirit (28 hrs · Phase II)
8. Module 07 — Doctrine II — Sin, Salvation & the Church (28 hrs · Phase II)
9. Module 08 — Teaching the Word — Storying & Retention (28 hrs · Phase II)
10. Module 09 — Planting the House Church (28 hrs · Phase III)
11. Module 10 — Shepherding God's Flock (24 hrs · Phase III)
12. Module 11 — Worship, Baptism & the Lord's Table (20 hrs · Phase III)
13. Module 12 — Suffering, Persecution & Perseverance (20 hrs · Phase III)
14. Module 13 — The Pastor's Household (20 hrs · Phase III)
15. Module 14 — Training Trainers — 2 Timothy 2:2 (24 hrs · Phase IV)
16. Module 15 — Evangelism on the Frontier (24 hrs · Phase IV)
17. Module 16 — Networks & Accountability (24 hrs · Phase IV)
18. Module 17 — Commissioning — The Sending (24 hrs · Phase IV)

ENDS Pastor-Training Curriculum — Master Development Guide

STATUS: DRAFT v0.1 — 2026-07-15. This directory contains the developed curriculum: one Module Guide per module. **Nothing here is approved for field use or public publication until James Bell completes theological review.** These files are markdown and are automatically excluded from the deployed website (`.vercelignore` excludes `*.md`) — they are private working drafts.

What this is

The public site (`/curriculum`) publishes the curriculum's **architecture**: 4 phases, 17 modules, 416 instructional hours, oral-first, in-country, competency-gated. This directory develops that architecture into a **teachable curriculum** at two levels of depth:

1. **Module Guides** (`module-NN-*.md` , one per module) — the instructional blueprint a mentor works from: session-by-session plans · oral teaching outlines · story sets & memory work · discussion questions · field-practice assignments · competency assessments · mentor notes · doctrinal anchors.
2. **Full Lessons** (`lessons/module-NN-lessons-part-*.md`) — the complete spoken content for every session: the actual oral teaching script a trainer delivers, session by session (Open → THE TEACHING → Practice → Questions to expect → Send), following each guide's own session plan. This is the level a trainer can teach straight from, with no other book.

Scope & sequence

#	Module	Hours	Phase	Guide file
01	The Story of God	24	I — Foundations	module-01-the-story-of-god.md
02	The Gospel of the Kingdom	24	I	module-02-the-gospel-of-the-kingdom.md
03	Conversion, Calling & Character	24	I	module-03-conversion-calling-character.md
04	Disciplines of the Shepherd	24	I	module-04-disciplines-of-the-shepherd.md
05	Hearing the Book — Oral Hermeneutics	28	II — Word & Doctrine	module-05-oral-hermeneutics.md
06	Doctrine I — God, Christ & Spirit	28	II	module-06-doctrine-1-god-christ-spirit.md
07	Doctrine II — Sin, Salvation & the Church	28	II	module-07-doctrine-2-sin-salvation-church.md
08	Teaching the Word — Storying & Retention	28	II	module-08-storying-and-retention.md
09	Planting the House Church	28	III — Shepherd & Church	module-09-planting-the-house-church.md
10	Shepherding God's Flock	24	III	module-10-shepherding-gods-flock.md
11	Worship, Baptism & the Lord's Table	20	III	module-11-worship-baptism-table.md
12	Suffering, Persecution & Perseverance	20	III	module-12-suffering-persecution-perseverance.md
13	The Pastor's Household	20	III	module-13-the-pastors-household.md
14	Training Trainers — 2 Timothy 2:2	24	IV — Multiplication	module-14-training-trainers.md
15	Evangelism on the Frontier	24	IV	module-15-evangelism-on-the-frontier.md
16	Networks & Accountability	24	IV	module-16-networks-and-accountability.md
17	Commissioning — The Sending	24	IV	module-17-commissioning-the-sending.md

Non-negotiables carried into every guide

1. **Oral first.** Every session is teachable without a book. Print supplements; it never gates.
2. **Competency-gated.** A module is passed by demonstration a mentor can verify — never by attendance.

3. **In-country, in-language.** Region-specific content (local religions' specifics, musical forms, objection maps, the mother-tongue confession) is marked [PARTNER INPUT REQUIRED] — it belongs to SLMIF, Mission Impact India, and future partners, not to us.
4. **Module 12 is a framework only.** The published curriculum states it is taught exclusively by senior national pastors who have lived persecution. Its guide provides structure and biblical anchors; every teaching slot is marked [NATIONAL-PASTOR TEACHER] . No outsider content, no operational security detail.
5. **Doctrinal fidelity.** Every guide anchors to the Statement of Faith (Articles I–VIII on /beliefs) and guards the counterfeits the curriculum names: prosperity teaching, syncretism, ritual transfer, charm-trading.
6. **No invented people, stories, or statistics.** Illustrations are biblical narratives, clearly-labeled generic teaching cases, or [MENTOR: local example] slots.

Review & approval workflow (before any field use or publication)

1. **Theological review — James Bell.** Read each guide; mark corrections; approve or return with notes. (Suggested order: 01 → 02 → 06 → 07 first — the doctrinal spine — then the rest.)
2. **Partner contextualization — Dr. Yupho / David Livingstone.** Every [PARTNER INPUT REQUIRED] item: regional distortion maps, objection maps, musical forms, honor-culture applications, the mother-tongue confession, all of Module 12's teaching.
3. **Pilot & revise.** The curriculum's own philosophy: nothing is proven until taught. First cohort feedback loops back into v0.2.
4. **Then decide publication.** Options, in rising order of effort: publish selected guides on /curriculum as expandable module detail; produce a print/PDF mentor's manual; produce a participant (oral-learner) companion. None proceeds without step 1–2 sign-off.

Status ledger

Module	Guide draft	Full lessons draft	Theological review	Partner input	Pilot
01–17	✅ v0.1	✅ v0.1 — 208 sessions, ~429k words (index)	❑ pending James	❑ pending partners	❑

Both layers are drafted: the **Module Guides** (`module-NN-.md`) and the **Full Lessons** (`lessons/module-NN-lessons-part- .md`). See `lessons/oo-lessons-index.md` for the session/word ledger and review notes (including why Scripture-quote exclamation marks were kept).

Honesty note

The public site describes this curriculum as ENDS's **designed** formation, shaped alongside SLMIF's institutions — not as a program already delivered at this scope. Developing these guides does not change that status, and no public claim should suggest otherwise until real cohorts run.

Module 01 — The Story of God (24 hrs · Phase I)

1. Purpose & Place in the Arc

This is the first module of the whole formation, and it lays the ground everything else stands on. Before a pastor can preach the gospel, shepherd a church, or answer an objection, he must know the one story the Bible tells — and carry it in his own memory, in his own tongue, without a page in his hand.

The aim is one connected account from creation to the edge of Christ: God makes a good world; man falls; God makes a promise and keeps widening it — through Noah, Abraham, Sinai, and David — until the whole Old Testament leans forward, waiting. This is not a set of separate lessons. It is one road with one destination. Jesus himself walked two disciples down that road, beginning at Moses and all the prophets, and showed them the things concerning himself (Luke 24:27).

Nothing precedes this module; it opens the door. Module 02 (The Gospel of the Kingdom) steps through it, taking the story to its center in the death and resurrection of Jesus. Because most of the pastor's people will never read this story for themselves, this module also teaches the craft of carrying it: a fixed set of stories, told the same way each time; a habit of checking every telling against the text; and the discipline of retelling until the story is his own and can be handed on unchanged.

2. Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can tell the whole biblical story from creation to the prophets' hope as one connected oral account, in order, in under fifteen minutes.
2. The pastor can name and tell each story in the fixed set, with its one-line handle.
3. The pastor can trace the single promise as it widens — from Genesis 3:15 through Noah, Abraham, Sinai, and David — saying how each stage carries it forward.
4. The pastor can explain the exodus as the pattern of redemption: bondage, a substitute lamb, blood, and deliverance to belong to God.
5. The pastor can show how the story points beyond itself to a coming King and a new covenant, without importing the New Testament or flattening the Old.
6. The pastor can check a telling against the text — naming what was added, dropped, or twisted — and correct it.
7. The pastor can recite the module's memory verses accurately, from memory, in the mother tongue.

3. Session Plan

The 24 hours break into twelve 2-hour sessions.

Session 1 — One Story, and How to Carry It

- **Aim:** Fix the Bible as one story with one Author and one center; teach the craft of carrying it orally.
- **Core text(s):** Luke 24:27; 2 Timothy 3:15–16; Psalm 78:1–7.
- **Oral teaching outline:**
- Many books, many writers, one Author and one story — moving toward one person (Luke 24:27). The Scriptures are God-breathed and enough to make a man wise unto salvation (2 Timothy 3:15–16).
- A **fixed story set:** a chosen number of stories, told in order, worded the same way each time, so they can be memorized and passed on unchanged.
- **Accuracy check:** every telling is measured against the text. A listener who knows the passage confirms that nothing essential was added, dropped, or twisted.
- **Retelling discipline:** the learner tells it back at once, and again, until it is fluent and his own. Teach-back is the test, not listening.
- This is how the fathers were commanded to pass the works of God to their children (Psalm 78:4–7).

- **Practice:** The mentor tells one short story; each trainee tells it straight back. The group runs one accuracy check together, naming anything added or dropped.

Session 2 — Creation: The Good Beginning

- **Aim:** Tell the creation as the work of one God who made all things good, and man in his own image.
- **Core text(s):** Genesis 1; Genesis 2:7, 15–25.
- **Oral teaching outline:**
 - In the beginning God — before anything else, God alone (Genesis 1:1).
 - He made all things by his word: light, sky, land, sea, lights, living things — each one good.
 - He formed the man from dust and breathed life into him (Genesis 2:7); he made the woman from the man. Both were made in God's image, male and female, given work, a garden, and each other (Genesis 1:27).
 - God saw everything he had made, and it was very good (Genesis 1:31). No sin, no death, no shame yet.
- **Practice:** Each trainee tells creation in three minutes, from memory. The group checks one telling against the text.

Session 3 — The Fall and the First Promise

- **Aim:** Tell how sin and death entered, and how God gave the first promise in the same breath as the judgment.
- **Core text(s):** Genesis 3.
- **Oral teaching outline:**
 - God gave one command with one warning; the serpent called God a liar.
 - The man and woman ate, and their eyes were opened to shame — they hid and covered themselves.
 - Sin brought guilt, shame, broken relationship, pain, and death, just as God had said.
 - Yet in the curse God spoke a promise: the seed of the woman would crush the serpent's head, and be wounded in the doing (Genesis 3:15). The whole rest of the story grows from this seed.
 - God clothed them himself — the first death to cover the first shame.
- **Practice:** Each trainee tells the fall and names Genesis 3:15 as its turning point. Mentor listens for both the ruin and the promise.

Session 4 — Judgment and a Covenant Kept: Noah

- **Aim:** Tell how sin spread, how God judged the world in the flood, and how he bound himself by covenant to a preserved line.
- **Core text(s):** Genesis 6:5–8; Genesis 7–8 (summarized orally); Genesis 9:8–17.
- **Oral teaching outline:**
 - Sin spread until the earth was full of violence; God was grieved.
 - Noah found grace; God saved him, his family, and the creatures through the ark. The waters both judged the old world and carried the family through to a new one.
 - Afterward God made a covenant: never again a flood to destroy all flesh, and he set his bow in the cloud as the sign (Genesis 9:11–13).
 - God keeps his promises and preserves a line. The seed of the woman is still coming.
- **Practice:** Trainees tell the flood in four minutes and name the sign of the covenant. Check one telling against Genesis 9.

Session 5 — Abraham: The Promise Named

- **Aim:** Tell God's call of Abraham and the threefold promise — land, seed, and blessing to all nations.
- **Core text(s):** Genesis 12:1–3; Genesis 15:5–6; Genesis 17:1–8.
- **Oral teaching outline:**
 - God called one man out of one nation and made him a promise: a land, a great people, and through him blessing for all the families of the earth (Genesis 12:1–3). The seed of the woman narrows to a seed of Abraham, yet the promise reaches the whole world through one family.
 - Abraham had no child, yet God showed him the stars: so shall your seed be. Abraham believed the LORD, and it was counted to him as righteousness (Genesis 15:5–6).
 - God bound the covenant: to be God to Abraham and to his seed after him (Genesis 17:7).
 - This is where faith and righteousness first meet in the story — a man justified by believing God's promise.
- **Practice:** Each trainee tells Abraham's call and names the three parts of the promise. Mentor checks that faith, not works, is what is counted for righteousness.

Session 6 — The Provided Lamb, and the Promise Carried Down

- **Aim:** Tell the binding of Isaac and how the promise passed through Isaac, Jacob, and Joseph into Egypt.
- **Core text(s):** Genesis 22:1–14; Genesis 28:10–15 (summarized); Genesis 50:20.
- **Oral teaching outline:**
 - God tested Abraham: offer the son of promise. Abraham obeyed, trusting God.
 - At the altar Abraham said God himself would provide the lamb, and God provided a ram in the son's place (Genesis 22:8, 13) — the mount where the LORD provides.
 - The promise passed to Isaac, then to Jacob, whom God met and renewed the covenant with (Genesis 28:13–15).
 - Through Joseph, sold by his brothers, God preserved the whole family in Egypt: what men meant for evil, God meant for good (Genesis 50:20). Nothing breaks the promise — not famine, jealousy, or slavery.
- **Practice:** Trainees tell the provided ram and Joseph's summary, then say in one sentence how each shows God keeping the promise.

Session 7 — Exodus: The Grammar of Redemption

- **Aim:** Tell the Passover and the sea as the pattern by which God saves — bondage, a substitute lamb, blood, deliverance.
- **Core text(s):** Exodus 1:8–14 (summarized); Exodus 12:1–13, 29–32; Exodus 14:13–31 (summarized).
- **Oral teaching outline:**
 - Abraham's family became a nation, and the nation became slaves in Egypt, crying out under the whip.
 - God raised up Moses and sent plagues; Pharaoh would not let them go.
 - The last night: each house killed a lamb and put its blood on the doorposts. Where God saw the blood he passed over; where there was none, the firstborn died (Exodus 12:13). A lamb died so the household would live — a life given for a life owed.
 - God brought them out through the sea on dry ground and drowned the army behind them (Exodus 14). They went in slaves and came out a redeemed people.
 - This is the shape of salvation the whole Bible uses: bondage, a substitute, blood, and a way out to belong to God.
- **Practice:** Each trainee tells the Passover and the sea in five minutes, then names the four parts of the pattern.

Session 8 — Sinai: A People for God

- **Aim:** Tell how God brought the redeemed to himself, gave the law, and bound them as his own people.
- **Core text(s):** Exodus 19:3–6; Exodus 20:1–17 (summarized); Exodus 24:3–8.
- **Oral teaching outline:**
 - God did not redeem them to leave them free of him; he brought them to himself at the mountain and named them his treasured people, a kingdom of priests, a holy nation (Exodus 19:4–6).
 - He gave the law: love and worship God alone, and love your neighbor — the ten words (Exodus 20).
 - The covenant was sealed with blood sprinkled on the people: the blood of the covenant (Exodus 24:8).
 - Redemption came first, then the law — grace before command. The law shows a redeemed people how to live, not how to earn rescue.
- **Practice:** Trainees state which came first, rescue or law, and why that order matters. Each tells Sinai in four minutes.

Session 9 — The Land and the King: David

- **Aim:** Tell the way into the land and the rise of the kingdom, and how the promise widened to an everlasting throne.
- **Core text(s):** Joshua 1:1–6 (summarized); 1 Samuel 8 (summarized); 2 Samuel 7:8–16.
- **Oral teaching outline:**
 - Under Joshua God brought them into the land he had promised Abraham.
 - Through the judges they turned away and were rescued again and again; then they asked for a king. God gave Saul, who failed, and then David, a man after God's own heart.
 - To David God made a new promise: a son from his line, a throne established for ever (2 Samuel 7:12–16). The seed of the woman is now a king from David's house.
 - The promise has widened again — from a seed, to a people, to a kingdom that will not end.
- **Practice:** Each trainee tells the promise to David and connects it back to Abraham and forward to a coming king.

Session 10 — The Kingdom Falls: Exile

- **Aim:** Tell how the kingdom divided, declined, and ended in exile — the great loss, and God's long patience within it.
- **Core text(s):** 1 Kings 11:1–13 (summarized); 2 Kings 25:1–11 (summarized); 2 Chronicles 36:15–21.
- **Oral teaching outline:**
 - Solomon built the temple, but his heart turned; after him the kingdom split in two.
 - King after king led the people into idolatry; God sent prophet after prophet, and they were mocked (2 Chronicles 36:15–16).
 - At last God gave them over: Babylon came, burned the temple, and carried the people away (2 Kings 25:9–11). Land lost, temple lost, king lost — everything the promise seemed to rest on, gone.
 - Yet God set a limit even to the exile (2 Chronicles 36:21). Judgment is real, but the promise is not dead.
- **Practice:** Trainees tell the fall and exile in four minutes, holding both the justice of the judgment and the survival of the promise.

Session 11 — The Prophets' Hope

- **Aim:** Tell how, in and after the exile, the prophets promised a new covenant, a new heart, a suffering servant, and a coming King.
- **Core text(s):** Jeremiah 31:31–34; Ezekiel 37:1–14 (summarized); Isaiah 53:4–6; Micah 5:2; Isaiah 9:6–7.
- **Oral teaching outline:**
 - Into the darkness the prophets spoke a brighter promise than before.
 - A new covenant: God will write his law on the heart and forgive iniquity fully (Jeremiah 31:33–34).
 - A new life: dry bones will live again as God puts his Spirit in his people (Ezekiel 37:5, 14).
 - A servant who suffers: wounded for our transgressions, the iniquity of us all laid on him (Isaiah 53:5–6).
 - A King who comes: born in Bethlehem, ruler from of old (Micah 5:2), a child given, on the throne of David for ever (Isaiah 9:6–7).
 - The Old Testament ends leaning forward — every promise still open, waiting for one who has not yet come.
- **Practice:** Each trainee names the four hopes (new covenant, new heart, suffering servant, coming King) and tells one of them from memory.

Session 12 — Telling It Whole (Integration and Assessment Prep)

- **Aim:** Bring the whole arc into one connected telling and prepare for the competency assessment.
- **Core text(s):** Luke 24:27, 44; the trainee's own telling.
- **Oral teaching outline:**
 - Walk the whole road once, aloud, hitting every beat: creation, fall and the first promise, Noah, Abraham, the provided lamb, exodus, Sinai, the land and David, exile, the prophets' hope — showing how each stage carries the one promise forward.
 - Show how the road runs toward one person — beginning at Moses and the prophets, the things concerning Christ (Luke 24:27) — without yet telling his story; that is Module 02.
 - Warn against two errors: turning the story into scattered lessons, and reading Jesus back into the Old Testament so fully its own voice is lost. Tell it as it stands, but point where it leans.
- **Practice:** Each trainee gives a full oral telling of the whole story to the group and receives one strength and one correction.

4. Story Set & Memory Work

The fixed story set to be mastered orally (reference + one-line handle):

- **Genesis 1** — God makes all things, and they are good.
- **Genesis 2** — God forms man and woman in his image.
- **Genesis 3** — The fall, the shame, and the first promise (3:15).
- **Genesis 6–9** — The flood, and a covenant God keeps.
- **Genesis 12; 15; 17** — Abraham called: land, seed, blessing for all nations.
- **Genesis 22** — God provides the lamb in the son's place.
- **Genesis 37–50** — Joseph: what men meant for evil, God meant for good.
- **Exodus 12** — The Passover: blood on the door, and God passes over.
- **Exodus 14** — Through the sea: slaves brought out free.
- **Exodus 19–20; 24** — Sinai: a redeemed people given the law and sealed in blood.
- **2 Samuel 7** — David's throne, promised for ever.

- **2 Kings 25 / 2 Chronicles 36** — Exile: the great loss under God's just hand.
- **Jeremiah 31; Ezekiel 37; Isaiah 53; Isaiah 9** — The prophets' hope: new covenant, new heart, suffering servant, coming King.

Memory verses:

Reference	Handle
Genesis 1:1	In the beginning, God created
Genesis 1:27	Man made in God's image
Genesis 3:15	The serpent's head will be crushed
Genesis 12:3	In you all families are blessed
Genesis 15:6	Abraham believed; counted righteous
Exodus 12:13	When I see the blood, I will pass over
2 Samuel 7:16	A throne established for ever
Jeremiah 31:33	I will write my law on their hearts
Isaiah 53:6	The LORD laid on him our iniquity
Luke 24:27	The whole Scripture concerns Christ

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. If the whole Bible is one story, not many, what changes in how you teach it?
2. God made man and woman in his own image. What does that give to every person before they have done anything at all?
3. When the man and woman sinned, they hid and covered their shame. What does that reveal about what sin does to us before God and before each other?
4. God spoke a promise in the same breath as the curse. Why does it matter that hope came before the judgment was even finished?
5. God kept his covenant with Noah when the world deserved nothing. What does it mean for your people that God keeps his promises?
6. The promise to Abraham was for all the families of the earth. How does that shape the way a pastor sees his neighbors and the nations?
7. On the mountain God provided a lamb in place of the son. Where else in the story does one life stand in the place of another?
8. God rescued the people first and gave the law second. What is lost if we reverse that and make the law the way to be rescued?
9. The exodus runs in a pattern: bondage, a lamb, blood, deliverance. Where might you meet that pattern again later?
10. Exile took away land, temple, and king — everything that carried honor. How do you speak of God's faithfulness to people who have lost much and feel shamed before their neighbors?
11. The prophets promised a new heart, not just new rules. Why is that a deeper hope than trying harder?
12. The Old Testament ends still waiting. What is it waiting for, and how would you say that to someone hearing the story for the first time?
13. When you retell a story, what are you most tempted to add or leave out — and how will you guard against it?

6. Between-Sessions Field Practice

Assignments carried out in the pastor's own village and context:

- **Tell one beat.** After each session, tell that story to at least one person who has not heard it, from memory, in the mother tongue. Report how it went.
- **Be checked.** Ask a fellow trainee or mature believer to hold the passage and check your telling — what did you add, drop, or twist? Bring the correction back.

- **Grow the chain.** Each week, tell the whole story so far from the beginning, adding the newest beat. By Session 12 the full arc is one telling.
- **Recite daily.** Practice the memory verses aloud with a family member until the full set is fluent.
- **Listen for the question.** Notice what listeners ask — where they are confused, where they are moved — and bring one such question back.

Mentors: keep the reporting oral. Do not require written journals; a spoken account is the record.

7. Competency Assessment

A module is passed by demonstration, not attendance.

What must be demonstrated (all four):

1. **The whole story, from memory.** The pastor tells the story from creation to the prophets' hope as one connected oral account, in the right order, in roughly ten to fifteen minutes, no notes.
2. **Every beat present.** The telling includes each stage of the fixed set — creation, fall with the first promise, Noah, Abraham, the provided lamb, exodus, Sinai, the land and David, exile, the prophets' hope — none skipped.
3. **The widening promise.** On the mentor's prompt, the pastor traces the one promise as it widens from Genesis 3:15 through Noah, Abraham, David, and the prophets.
4. **The forward lean.** The pastor shows that the story points beyond itself to a coming King and a new covenant, without collapsing the Old Testament into the New.

How the mentor verifies: The mentor listens to a live oral telling — ideally to a small group or a real listener, not only to the mentor — with the text open for an accuracy check. Checklist: Are all the beats present and in order? Is the exodus told as the pattern of redemption? Is the promise traced as one widening line? Are the facts accurate to the text? Does the telling point forward without importing the New Testament?

What "not yet" looks like:

- Whole beats are missing (commonly Noah, the exile, or the prophets), or the order is scrambled.
- The stories are told as separate lessons with no connecting promise.
- The exodus is a mere rescue with no lamb, no blood, no substitution.
- Facts are added or changed — invented details, a wrong name, a twisted outcome.
- The Old Testament is swallowed by the New: Jesus is read into every scene rather than the story told as it stands and shown where it leans.

Remediation path: Return to the session that grounds the gap — Session 4 for a missing Noah, 7 for a thin exodus, 10 for the exile, 11 for the prophets, 12 for a story that will not hold together. Re-practice orally, run a fresh accuracy check, then reassess only the part that was "not yet." A single weak beat does not require repeating the module.

8. Mentor Notes

Common errors to watch for:

- **Scattered lessons.** The most common failure is telling ten stories instead of one. Keep pressing the single widening promise until the trainee feels the whole as one road.
- **A thin exodus.** Trainees tell the sea and forget the lamb. Insist on the Passover: bondage, substitute, blood, deliverance. This is the grammar the whole Bible will use.
- **Added detail.** Under the pressure of a listening group, trainees embellish — a name, a number, a scene that is not there. Train the accuracy check hard from Session 1.
- **Over-reading Christ.** Zeal to reach Jesus can flatten the Old Testament, making every stone a symbol. Tell the story truly and point where it genuinely leans (Luke 24:27); do not smuggle the Gospels into Genesis.
- **Skipping the exile.** Trainees jump from David to the prophets' hope and lose the loss. Without the exile, the hope has nothing to answer.
- **Print as a crutch.** Literate trainees lean on notes. The competency is oral; wean them onto memory and retelling early.

Contextualization flags — do not invent local content; mark and defer to the partner:

- The mother-tongue words chosen for "God," "create," "covenant," "promise," "redeem," and "sacrifice." A weak or borrowed word can carry an old meaning into the story. [PARTNER INPUT REQUIRED — confirm with translators]
- How covenant, oath, and promise-keeping are understood locally, so the widening promise lands rightly in an honor culture. [PARTNER INPUT REQUIRED]
- Local memory and storytelling forms — chant, call-and-response, sung genealogy — that can carry the fixed set faithfully in the mother tongue. [PARTNER INPUT REQUIRED — do not import forms from another culture]
- Any local flood, ancestor, or origin account that hearers will compare to Genesis. Note it truthfully; do not invent it or its details. [PARTNER INPUT REQUIRED — mentor supplies as local example; do not invent villages, persons, or specific religions' details beyond well-established general knowledge]
- The image and honor language of Genesis 1–3, so the dignity of the image and the shame of the fall are spoken in terms the culture feels. [PARTNER INPUT REQUIRED]

9. Doctrinal Anchors

This module chiefly serves these Statement of Faith articles:

- **The Scriptures (authoritative, sufficient).** The module treats the Bible as one true, God-breathed story (2 Timothy 3:16), sufficient to make a man wise unto salvation. The accuracy check trains the pastor to submit his telling to the text, not the text to his telling.
- **The Triune God.** The story begins with the one God who creates by his word and breathes life; his single purpose runs from creation to the prophets' hope.
- **Humanity and Sin.** Genesis 1–3 grounds both the dignity of man made in God's image and the ruin of the fall — real guilt, shame, and death — against which every later promise is good news.
- **Salvation (justification by faith alone; repentance and faith).** Genesis 15:6 plants justification by faith at the root of the story: Abraham believed God, and it was counted to him as righteousness. The exodus supplies the pattern of redemption by a substitute, and Jeremiah 31 the promise of full forgiveness — all pointing to the gospel of Module 02.
- **Jesus Christ (substitutionary atonement AND victory).** The story leans toward him from the first promise: the seed who crushes the serpent (Genesis 3:15), the provided lamb (Genesis 22), the Passover substitute (Exodus 12), the suffering servant (Isaiah 53), the everlasting King from David's line (2 Samuel 7; Isaiah 9). The module names the leaning without yet telling his story.
- **The Commission.** The promise to Abraham — blessing for all the families of the earth (Genesis 12:3) — sets the whole story toward the nations, and toward a pastor who can carry it to those who have never heard.

Guardrails against the named counterfeits:

- **Against prosperity teaching:** the story's blessing is God himself and his kept promise, not health and wealth. The covenant with Abraham and David is about a Savior and a people, not gain.
- **Against syncretism:** there is one God who made all things (Genesis 1), and the exodus is a turning from bondage to belong to him alone (Exodus 20:3). The story replaces the old altars; it never sits beside them.
- **Against doctrinal novelty:** the fixed set and the accuracy check exist to keep the pastor from adding to or twisting the account. He hands on what is written, unchanged.

The story taught here is the church's one story, held to the text and pointed at Christ. No prosperity teaching, no syncretism, no invention enters it.

Module 02 — The Gospel of the Kingdom (24 hrs · Phase I)

1. Purpose & Place in the Arc

This module gives the pastor the gospel itself — not a topic among many, but the message he will carry for the rest of his life. Everything after it stands on it; everything before it pointed to it.

Module 01 taught how to handle the Scriptures and told the one story of the Bible from creation to new creation. That story has a center, and this module is that center: the life, death, and resurrection of Jesus, and what the announcement about him actually is. Module 03 will move from the gospel to the church the gospel creates. So the pastor arrives able to open a text and tell the big story; he leaves able to say clearly what the good news is, why it is good, and how it differs from the counterfeits pressing in on his people.

On the frontier the danger is rarely open denial. It is drift. Gospel words get borrowed and refilled with old meanings — the cross becomes a stronger charm, Jesus one more spirit to bargain with, faith a ritual that transfers benefit, blessing the point. This module trains the pastor to draw the lines bright, and to teach it all orally: a man with no book and no electricity must be able to tell the death and resurrection of Jesus, explain why it saves, and answer his neighbor's objections — from memory, in his own tongue.

2. Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can state the gospel from memory in under two minutes, naming Christ's death for sins, burial, and resurrection (1 Corinthians 15:3–4).
2. The pastor can tell the death and resurrection of Jesus as a connected oral account, drawing rightly on all four Gospels as one witness.
3. The pastor can explain the cross in both directions — substitution (Christ in our place) and victory (Christ over the powers) — without collapsing either one.
4. The pastor can distinguish repentance and faith from ritual transfer and charm-trading, and say why the difference matters for salvation.
5. The pastor can speak of Christ's authority over the spirits without paganizing him — treating him as Lord, not as a stronger spirit to be managed.
6. The pastor can name at least three counterfeit gospels common to his region and show, from Scripture, where each one departs from the true gospel.
7. The pastor can give a faithful first answer to the five most common local objections to the gospel.

3. Session Plan

The 24 hours break into twelve 2-hour sessions.

Session 1 — What the Gospel Is

- **Aim:** Fix the gospel as an announcement of what God has done, not advice about what we must do.
- **Core text(s):** 1 Corinthians 15:1–8; Mark 1:14–15.
- **Oral teaching outline:**
 - The word "gospel" means good news — a herald's report of an event already accomplished.
 - Paul hands on what he received: Christ died, was buried, was raised, appeared. Four facts, in order.
 - "According to the Scriptures" — this was promised long before it happened.
 - Jesus himself preached a gospel: the kingdom of God has come near; repent and believe (Mark 1:15). Good news first; the response does not create the news.
- **Practice:** In pairs, each trainee says back the four facts of 1 Corinthians 15:3–5 in order, until fluent.

Session 2 — The King Who Came

- **Aim:** Ground the gospel in the real life of Jesus, the promised King.
- **Core text(s):** Luke 1:31–33; Matthew 4:17; Isaiah 9:6–7.
- **Oral teaching outline:**
 - The gospel is about a person before it is about a plan.
 - Jesus was born into a line and a promise — the throne of David that never ends.
 - He lived a full human life: hunger, tiredness, tears, obedience.
 - He announced the kingdom and showed it — healing, teaching, forgiving. A real King, in a real place, at a real time. Not a myth.
- **Practice:** Each trainee names three things Jesus did in his ministry and one thing that shows he was truly human.

Session 3 — Four Gospels, One Witness

- **Aim:** Teach the pastor to use Matthew, Mark, Luke, and John together without confusion.
- **Core text(s):** John 20:30–31; Luke 1:1–4.
- **Oral teaching outline:**
 - Four men wrote, guided by the Spirit, for four groups — but one Jesus.
 - Different order and detail is not contradiction; it is four true witnesses to one event.
 - John tells us why any of it was written: that you may believe and have life (John 20:31).
 - When accounts differ in detail, hold them together; do not pit them against each other. The pastor teaches the whole Jesus, not one Gospel alone.
- **Practice:** Trainees name which Gospel a familiar story comes from; the mentor corrects gently. Aim is comfort, not mastery.

Session 4 — The Road to the Cross

- **Aim:** Tell the last week and the arrest, trial, and crucifixion as one clear account.
- **Core text(s):** Mark 14–15 (summarized orally); Isaiah 53:3–6.
- **Oral teaching outline:**
 - Jesus set his face toward Jerusalem knowing what waited.
 - Betrayed, arrested, tried unjustly, mocked, beaten, crucified.
 - He was not overpowered; he laid down his life (recall John 10:18).
 - Isaiah saw it centuries before: pierced for our transgressions, crushed for our iniquities. It was a shame the world could see and a work only God could read.
- **Practice:** Each trainee tells the arrest-to-cross account in three minutes, without notes.

Session 5 — The Cross as Substitution

- **Aim:** Explain that Christ died in the sinner's place, bearing what the sinner deserved.
- **Core text(s):** Isaiah 53:5–6; Romans 3:23–26; 2 Corinthians 5:21; 1 Peter 3:18.
- **Oral teaching outline:**
 - All have sinned; the debt is real and the judgment is just.
 - God is both just and the one who justifies — he does not wink at sin.
 - Substitution: the righteous for the unrighteous (1 Peter 3:18); our sin on him, his righteousness on us (2 Corinthians 5:21).
 - This is not a fine we pay by works; it is a place taken by another. The exchange is received, not earned.
- **Practice:** Trainees explain substitution to a partner using an image from Scripture (the lamb, Isaiah's servant) — not an invented one.

Session 6 — The Cross as Victory

- **Aim:** Show that the same cross defeated sin, death, and the powers of darkness.
- **Core text(s):** Colossians 2:15; Hebrews 2:14–15; 1 John 3:8; Genesis 3:15.
- **Oral teaching outline:**
 - From Eden, God promised the seed of the woman would crush the serpent's head (Genesis 3:15).
 - At the cross, Jesus disarmed the rulers and authorities and shamed them openly (Colossians 2:15).
 - Through death he broke the one who held the power of death and freed those enslaved by fear (Hebrews 2:14–15).
 - The Son of God appeared to destroy the works of the devil (1 John 3:8).
 - Substitution and victory are one cross, not two. He saves us from guilt and from bondage in the same act.

- **Practice:** Each trainee states, in one sentence each, how the cross answers guilt and how it answers fear.

Session 7 — The Resurrection

- **Aim:** Establish the resurrection as bodily, witnessed, and the ground of hope.
- **Core text(s):** 1 Corinthians 15:12–22; Luke 24:36–43.
- **Oral teaching outline:**
 - On the third day the tomb was empty and the Lord was seen — by many, over many days.
 - He was not a ghost; he ate before them and showed his wounds (Luke 24:39–43).
 - If Christ is not raised, faith is empty and we are still in our sins (1 Corinthians 15:17).
 - He is the firstfruits — the first of a harvest; his people will rise too. The resurrection is God's public verdict: the substitute was accepted, the victory is real.
- **Practice:** Trainees answer aloud: "Why does it matter that the body rose, not just the soul lived on?"

Session 8 — Repentance and Faith, Not Ritual Transfer

- **Aim:** Define the true response to the gospel and set it against charm-trading.
- **Core text(s):** Mark 1:15; Acts 2:37–38; Ephesians 2:8–9; Acts 16:30–31.
- **Oral teaching outline:**
 - The gospel calls for repentance and faith — a turning and a trusting, of the whole person.
 - Repentance is a change of mind and direction, not a payment; faith rests on Christ, not on a formula.
 - Ritual transfer says: do the act, get the benefit, no heart required. The gospel says: trust the Savior, and be changed.
 - Salvation is by grace through faith, not works, so no man can boast (Ephesians 2:8–9).
 - "Believe on the Lord Jesus" is trust in a person, not a spell over a power (Acts 16:31).
- **Practice:** In groups, trainees contrast one local ritual pattern [MENTOR: local example] with repentance and faith, naming the difference out loud.

Session 9 — The Gospel and the Spirits

- **Aim:** Teach Christ's lordship over the spirit world without turning him into a managed power.
- **Core text(s):** Mark 5:1–20; Acts 19:11–20; Colossians 1:16–17.
- **Oral teaching outline:**
 - The Bible does not deny the spirits; it declares them defeated and subject to Christ.
 - Jesus freed the man among the tombs by a word and gave him back his mind and his home (Mark 5).
 - At Ephesus, real power turned people from magic — they burned their scrolls (Acts 19:19).
 - Christ is not a stronger charm to be handled; he is Lord to be worshiped and obeyed.
 - We do not bargain with him or add him to old practices. We come under him alone.
- **Practice:** Trainees state the line between "Jesus is Lord over the spirits" and "Jesus is a stronger spirit I can use." The mentor listens for that line.

Session 10 — Naming the Counterfeits

- **Aim:** Equip the pastor to recognize folk religion in Christian words, prosperity teaching, and syncretism.
- **Core text(s):** Galatians 1:6–9; 2 Corinthians 11:3–4.
- **Oral teaching outline:**
 - Paul warns of "a different gospel" that is no gospel at all (Galatians 1:6–7).
 - Folk religion in Christian words: old fears and charms, new vocabulary. Test: does it call for faith in Christ, or for a technique?
 - Prosperity teaching: makes health and wealth the point and faith the lever. Test: is the cross the center, or a means to gain?
 - Syncretism: adds Jesus to the old altars rather than turning from them. Test: is he Lord alone, or one of many?
 - A counterfeit is dangerous because it looks close. Draw the line bright.
- **Practice:** Given three short sayings [PARTNER INPUT REQUIRED for regionally accurate examples], trainees label each as gospel or counterfeit and say why.

Session 11 — Answering the Common Objections

- **Aim:** Give faithful first answers to the five most common local objections.

- **Core text(s):** Acts 4:12; Romans 1:16; 1 Peter 3:15.
- **Oral teaching outline:**
 - Answer with respect and gentleness, not argument for its own sake (1 Peter 3:15).
 - The gospel is not our shame; it is God's power to save (Romans 1:16).
 - Salvation is in no other name (Acts 4:12) — hold this kindly and firmly.
 - Hear the real question under the words before answering. A short, true answer beats a long, clever one.
- **The five objections and their answer frames are region-specific.** [PARTNER INPUT REQUIRED]: build the local objection map with the in-country partner; do not import objections from another culture. Typical categories to fill in: (a) the exclusivity of Christ, (b) the honor of ancestors and the old ways, (c) suffering and God's goodness, (d) the cost of conversion to family and community, (e) why the old powers still seem to work. The partner supplies the local forms; the pastor drafts a two-sentence answer for each, checked by the mentor against Scripture.
- **Practice:** Trainees rehearse answers in pairs, one raising the objection, one answering, then switch.

Session 12 — Telling It Whole (Integration and Assessment Prep)

- **Aim:** Bring the whole module together into one oral gospel telling and prepare for assessment.
- **Core text(s):** 1 Corinthians 15:1–8 (whole); the trainee's own telling.
- **Oral teaching outline:**
 - Rehearse the arc: promised King, real life, cross (substitution and victory), resurrection, the call to repent and believe.
 - Show how to move from the story to the call without a book.
 - Show how to name one counterfeit and answer one objection inside the same conversation.
 - Warn against two errors: all victory and no substitution; all guilt and no freedom. Send them to practice on real listeners before assessment.
- **Practice:** Each trainee gives a full five-minute oral gospel telling to the group and receives one strength and one correction.

4. Story Set & Memory Work

Passages to be mastered orally (reference + one-line handle):

- **Genesis 3:15** — The first promise: the serpent's head will be crushed.
- **Isaiah 53:3–6** — The servant pierced in our place.
- **Mark 1:14–15** — Jesus announces the kingdom: repent and believe.
- **Mark 5:1–20** — The man among the tombs set free by a word.
- **Luke 24:36–43** — The risen Lord eats before his disciples.
- **John 20:30–31** — Written that you may believe and live.
- **Acts 2:37–38** — "What shall we do?" Repent and be baptized.
- **Acts 19:11–20** — Ephesus turns from magic to Christ.
- **1 Corinthians 15:3–8** — The gospel handed down: died, buried, raised, appeared.
- **Colossians 2:15** — The powers disarmed and shamed at the cross.

Memory verses:

Reference	Handle
Mark 1:15	The kingdom near; repent and believe
1 Corinthians 15:3–4	Died for our sins, buried, raised
Romans 1:16	Not ashamed; the power of God to save
2 Corinthians 5:21	He became sin; we become righteousness
Colossians 2:15	The powers disarmed and defeated
Acts 4:12	Salvation in no other name

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. What does it change to say the gospel is news of what God has done, before it is a rule for what we must do?
2. Jesus preached the kingdom of God. In your own words, what is a king, and what does it mean that Jesus is one?
3. Why is it good news that the cross deals with our guilt? Why is it also good news that it defeats the powers?
4. Some feel more shame than guilt. How does the cross speak to the one who feels cast out and dishonored?
5. How would you explain the empty tomb to a neighbor who says the soul lives on but the body does not matter?
6. What is the difference between trusting Christ and using a charm? How would you know which one a person is doing?
7. A ritual can be done with no change of heart. What does repentance ask that a ritual does not?
8. When someone adds Jesus to the old altars, what should the pastor say — and how should he say it?
9. Prosperity teaching promises health and wealth. Where exactly does it turn away from the gospel?
10. How can a pastor honor the memory of parents and elders while calling their old ways to account? [Honor-shame; handle with care.]
11. Why might the old powers still seem to work even after someone turns to Christ, and how do we speak to that honestly?
12. Which of the five local objections [PARTNER INPUT REQUIRED] is hardest in your village, and why?
13. What is one wrong way you have heard the gospel told in your area, and where does it break from the truth?

6. Between-Sessions Field Practice

Assignments carried out in the pastor's own village and context:

- **Tell it once.** Tell the death and resurrection of Jesus to at least one person who has not heard it, from memory, in the mother tongue. Report how it went.
- **Listen for objections.** Remember and report the first two objections real neighbors raise. These feed the local objection map.
- **Spot a counterfeit.** Notice one place where gospel words carry a different meaning — a charm, a bargain, a promise of gain. Bring it to the next session without naming the person.
- **Recite.** Practice the memory verses aloud with a family member each day until the set is fluent.
- **Watch a helper.** Ask one mature believer how they explain the cross, and compare it to substitution and victory as taught.

Keep the reporting oral. Do not require written journals; a spoken account to the mentor is the record.

7. Competency Assessment

A module is passed by demonstration, not attendance.

What must be demonstrated (all four):

1. **The gospel from memory.** The pastor states the gospel in under two minutes, including Christ's death for sins, burial, and resurrection, and the call to repent and believe. No notes.
2. **Both sides of the cross.** In the same telling or on the mentor's prompt, the pastor explains the cross as substitution and as victory, in his own words, without collapsing one into the other.
3. **The line against counterfeit.** The pastor names one local counterfeit (folk religion in Christian words, prosperity teaching, or syncretism) and shows from Scripture where it departs from the gospel.
4. **A first answer to an objection.** The mentor raises one of the five local objections; the pastor gives a respectful, faithful two-sentence first answer.

How the mentor verifies: The mentor listens to a live oral telling — ideally before a small group or a real listener, not only the mentor — using a simple checklist: Are the four facts present and in order? Are both substitution and victory named? Is Christ treated as Lord, not a managed power? Is the counterfeit line drawn from Scripture? Is the objection answered with gentleness and truth?

What "not yet" looks like:

- The telling omits the resurrection, or treats the cross as a defeat rather than a chosen sacrifice.
- Only victory is named and sin goes unmentioned — or only guilt is named and the powers go unmentioned.
- Christ is presented as a stronger charm or spirit to be used, or faith as a technique that transfers benefit.

- The counterfeit is condemned by feeling, with no text.

Remediation path: Return to the session that grounds the gap — 5 or 6 for a one-sided cross, 7 for a missing resurrection, 8 for ritual language, 9 for a paganized Christ, 10 for the counterfeit lines. Re-practice orally with the mentor, then reassess only the part that was "not yet." One weak area does not require repeating the whole module.

8. Mentor Notes

Common errors to watch for:

- **One-sided cross.** Some traditions know victory but not substitution; others the reverse. Insist on both — they are one cross.
- **Skipping the resurrection.** Under pressure, trainees preach the cross and stop. Require the resurrection every time; without it there is no gospel.
- **Charm language.** Listen for words that turn faith into a technique or Christ into a power to be handled. Correct gently but clearly.
- **Argument over gentleness.** Zeal can turn objection-answering into combat. Model respect (1 Peter 3:15).
- **Condemning without Scripture.** Trainees may dismiss the old ways by feeling. Train them to show the departure from a text.

Contextualization flags — do not invent local content; mark and defer to the partner:

- The regional objection map (Session 11). [PARTNER INPUT REQUIRED]
- Named local rituals, charms, or bargaining practices used as contrast, Sessions 8–10 (mentor supplies as local example; do not invent villages, persons, or specific religions' details beyond well-established general knowledge). [PARTNER INPUT REQUIRED]
- Local prosperity-teaching forms and preachers, if any. [PARTNER INPUT REQUIRED]
- The mother-tongue words chosen for "gospel," "repent," "faith," and "Lord" — weak choices can smuggle in old meanings; confirm with translators. [PARTNER INPUT REQUIRED]
- How ancestors and elders are honored locally, so the honor-shame questions are handled truthfully and kindly. [PARTNER INPUT REQUIRED]

9. Doctrinal Anchors

This module chiefly serves these Statement of Faith articles:

- **The Scriptures (authoritative, sufficient).** The gospel is defined by Scripture, "according to the Scriptures" (1 Corinthians 15:3–4), and every objection is answered from the text, not from opinion.
- **Jesus Christ (fully God, fully man; substitutionary atonement AND victory).** The heart of the module. Sessions 5 and 6 hold substitution and victory together, exactly as the article does.
- **Salvation (justification by faith alone; repentance and faith).** Session 8 guards grace through faith (Ephesians 2:8–9) against every scheme of works, ritual, or merit.
- **Humanity and Sin.** The substitution of Session 5 assumes real guilt and just judgment; the gospel is good news only against the true bad news.
- **The Church (Word).** The gospel rightly told is the Word that creates and feeds the church — the bridge into Module 03.
- **The Commission.** The whole module aims at a pastor who can carry this news to those who have not heard.

Guardrails against the named counterfeits:

- **Against folk religion in Christian words:** faith is trust in the person of Christ, never a technique. Test every teaching: does it call for repentance and faith, or for a method?
- **Against prosperity teaching:** the cross is the center and the goal, not a lever for gain. Blessing is not the point; Christ is.
- **Against syncretism:** Christ is Lord alone (Acts 4:12; Colossians 1:16–17). He is not added to the old altars; the old altars are left behind.
- **Against a paganized power-encounter:** Christ's authority over the spirits is worshiped and obeyed, never managed or bargained with. Power turns people to repentance and worship (Acts 19:19–20), not to a better charm.

No prosperity teaching, no syncretism, no doctrinal novelty enters here. This is the apostles' gospel, handed down and guarded (Galatians 1:6–9).

Module 03 — Conversion, Calling & Character (24 hrs · Phase I)

1. Purpose & Place in the Arc

This module turns the lamp on the man himself. Module 01 gave him the story of God; Module 02 gave him the gospel of the kingdom. Now, before he is trusted to carry that gospel to others, he must answer three questions honestly, in front of a mentor and his peers: Has the gospel happened to me? Has God called me to lead, and how would I know? Is my life the kind a shepherd's life must be?

The order matters. A man may know the Bible's story and still not belong to its God. He may want to lead and never have been sent. He may preach well and live in a way that will one day sink the work. This module refuses to move a man forward on gifting alone. It measures him against the plain lists Paul gave for those who would lead God's people — 1 Timothy 3 and Titus 1 — and it does so line by line, with a mentor, over enough weeks that the truth has time to surface.

This is the module where honesty is most costly and most important. Some men will discover here that they are truly converted and gifted to serve, but not yet called or ready to lead — and that is not a failure of the module; it is the module working. Better a man learns it in the cohort than the church learns it after the collapse. The aim is not to disqualify but to form: to send forward men whose call is confirmed and whose character can bear weight, and to redirect, with love, those who are not yet ready.

One line runs underneath the whole module and must never be lost: character is fruit, not root. A shepherd's holiness does not earn his standing with God; it flows from a salvation already given by grace through faith. We examine a man's life not to see whether he has earned the office, but to see whether the grace he claims has begun to remake him.

2. Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can tell his own conversion honestly — what he was, what God did, and what changed — and ground his assurance in Christ's finished work, not in his feelings or his performance.
2. The pastor can explain, from Scripture, the grounds of assurance and the difference between true assurance and both false peace and needless doubt.
3. The pastor can describe the marks of a genuine call to lead — inward desire, evident gifting, spiritual fruit, and the confirmation of a church — and can say honestly where he stands against each.
4. The pastor can walk through 1 Timothy 3 and Titus 1 line by line and apply each qualification to his own life without flinching or excusing.
5. The pastor can name his own besetting sins and the specific guards he is placing around money, purity, and pride — the three that most often destroy a shepherd.
6. The pastor understands that a leader's private life and public life must be one life, and can describe how he will stay accountable where no peers are near.
7. The pastor's spouse, where culturally possible, has been heard — and the pastor can speak honestly about the state of his home as the first test of his fitness to lead.

3. Session Plan

The 24 hours break into twelve 2-hour sessions.

Session 1 — Has the Gospel Happened to Me?

- **Aim:** Move the man from knowing the gospel to examining whether he has received it.
- **Core text(s):** 2 Corinthians 13:5; John 3:3–8; 2 Corinthians 5:17.
- **Oral teaching outline:**
 - Examine yourselves to see whether you are in the faith; test yourselves (2 Corinthians 13:5).
 - Unless a man is born again, he cannot see the kingdom (John 3:3); the new birth is God's work, not the man's decision alone.
 - If anyone is in Christ, he is a new creation; the old has gone, the new has come (2 Corinthians 5:17).
 - Knowing the story is not the same as being in it; a man can teach a gospel that has never saved him.

- **Practice:** Each trainee names, aloud and briefly, one change in his life that only God could have made — or names honestly that he is unsure, which the mentor receives without shame.

Session 2 — Telling Your Conversion

- **Aim:** Help each man tell his own testimony truthfully, centered on Christ and not on himself.
- **Core text(s):** 1 Timothy 1:12–16; Acts 26:9–20; Mark 5:19.
- **Oral teaching outline:**
- Paul tells his story plainly: I was a blasphemer, I was shown mercy, Christ came to save sinners of whom I am the worst (1 Timothy 1:13–15).
- A testimony has three parts: what I was, what God did, what changed — with Christ, not the sinner, as the hero.
- "Go home and tell them how much the Lord has done for you" (Mark 5:19); the healed man's whole message was what God had done.
- Guard against two errors: glorying in the old sin for its drama, and inventing a dramatic story a man does not have. A quiet, early conversion is no lesser grace.
- **Practice:** In pairs, each tells his conversion in three minutes — what I was, what God did, what changed — and receives one word of encouragement and one honest question.

Session 3 — The Ground of Assurance

- **Aim:** Anchor assurance in the finished work of Christ, not in the fluctuations of feeling.
- **Core text(s):** 1 John 5:11–13; Romans 8:15–16; John 10:27–29.
- **Oral teaching outline:**
- God has given us eternal life, and this life is in his Son; these things are written that you may know you have life (1 John 5:11–13).
- Assurance rests first on Christ's promise outside me, then on the Spirit's witness within, then on the fruit of a changed life (Romans 8:16).
- My sheep hear my voice, and I give them eternal life, and no one will snatch them out of my hand (John 10:27–29).
- Assurance is not arrogance; it is a child resting in a Father's grip, not the child's grip on the Father.
- **Practice:** Each states aloud the ground he would stand on if his feelings told him God had left him — and is corrected gently if he stands on his own performance.

Session 4 — False Peace and Needless Doubt

- **Aim:** Teach the man to tell true assurance apart from presumption on one side and crippling doubt on the other.
- **Core text(s):** Matthew 7:21–23; 1 John 2:3–6; Psalm 51:12.
- **Oral teaching outline:**
- Not everyone who says "Lord, Lord" enters; some will hear "I never knew you" (Matthew 7:21–23). False peace is real and deadly.
- We know we have come to know him if we keep his commands (1 John 2:3); obedience is assurance's evidence, not its purchase.
- A true believer can still lose the joy of his salvation without losing the salvation itself; David prays, "restore to me the joy of your salvation" (Psalm 51:12).
- The pastor must learn to comfort the doubting believer and disturb the presuming unbeliever — and to do both first in his own heart.
- **Practice:** The mentor gives two short scenarios — a man at false peace, a true believer in needless doubt — and each trainee says, aloud, what he would say to each.

Session 5 — What Is a Call to Lead?

- **Aim:** Lay out the biblical marks of a genuine call to the pastoral office.
- **Core text(s):** 1 Timothy 3:1; Acts 20:28; Jeremiah 1:4–9.
- **Oral teaching outline:**
- Whoever aspires to oversight desires a noble task (1 Timothy 3:1); holy desire is a real part of a call, but only a part.
- The Holy Spirit makes men overseers to shepherd the church of God (Acts 20:28); no man appoints himself.

- A call has four marks that must agree: inward desire, evident gifting, spiritual fruit in his life, and the outward confirmation of a church.
- Desire alone is ambition; gifting alone is talent; fruit alone is maturity without office. The call is where all four meet and the church says yes.
- **Practice:** Each trainee says aloud which of the four marks he is most sure of and which he is least sure of, and the mentor records it for later.

Session 6 — Called to Serve or Called to Lead?

- **Aim:** Make room, honestly and without shame, for the man who is gifted to serve but not called to lead — yet.
- **Core text(s):** Romans 12:4–8; 1 Corinthians 12:14–20; Acts 6:1–7.
- **Oral teaching outline:**
- The body has many parts with different gifts; not all are the same, and none is worthless (Romans 12:4–8; 1 Corinthians 12:14–20).
- In Acts 6 the church set apart seven godly, gifted men to serve tables so the apostles could give themselves to word and prayer; both callings were honored, and one man (Stephen) went on to great things.
- To find you are called to serve and not to lead is not to be rejected; it is to be rightly placed. Some who serve now will be called to lead later.
- The mentor's task here is honest love: never crush a true servant by treating "not yet a leader" as "not wanted."
- **Practice:** The cohort discusses, in the abstract, why the church is stronger when men are rightly placed than when every gifted man is pushed to lead — and each reflects silently on his own place.

Session 7 — The Mirror: 1 Timothy 3, Part One

- **Aim:** Begin the line-by-line examination of the overseer's qualifications, with a mentor.
- **Core text(s):** 1 Timothy 3:1–3.
- **Oral teaching outline:**
- Above reproach — not sinless, but with no open, unrepented sin that would discredit the gospel (1 Timothy 3:2).
- The husband of one wife — a one-woman man, faithful in heart and body. [PARTNER INPUT REQUIRED where polygamy or its history is present in the culture; the pastoral application is for James Bell's review — see Mentor Notes.]
- Temperate, self-controlled, respectable, hospitable — a life that is ordered, welcoming, and not ruled by appetite.
- Able to teach — the one gifting in the list; the others are character, this one is competence, and both are required.
- Not given to drunkenness, not violent but gentle, not quarrelsome (1 Timothy 3:3).
- **Practice:** Slowly, each trainee hears the mentor read the list and, in private with the mentor afterward or in the circle if trust allows, names the one line that convicts him most.

Session 8 — The Mirror: 1 Timothy 3 and Titus 1, Part Two

- **Aim:** Complete the qualification lists, with weight on the home and on reputation outside the church.
- **Core text(s):** 1 Timothy 3:4–7; Titus 1:6–9.
- **Oral teaching outline:**
- He must manage his own household well; if a man cannot manage his own family, how will he care for God's church? (1 Timothy 3:4–5). The home is the first test.
- Not a recent convert, or he may become conceited (1 Timothy 3:6); maturity takes time.
- He must have a good reputation with outsiders (1 Timothy 3:7); the watching village is part of the examination.
- Titus adds: not overbearing, not quick-tempered, not greedy for gain; loving what is good, upright, holy, disciplined; holding firmly to sound doctrine so he can encourage and refute (Titus 1:7–9).
- **Practice:** Each trainee names one qualification he already sees God growing in him and one that needs real work, and states one concrete step for the second.

Session 9 — Besetting Sins and the Three That Sink Shepherds

- **Aim:** Bring the man's habitual sins into the light and focus on money, purity, and pride.
- **Core text(s):** Hebrews 12:1; James 1:14–15; 1 Corinthians 10:12.
- **Oral teaching outline:**
- Lay aside the sin that so easily entangles (Hebrews 12:1); every man has a besetting sin, and the pastor must know his own.

- Sin grows by stages: desire, then the deed, then death (James 1:14–15); it is fought earliest and cheapest at the first stage.
- Three sins sink shepherds most often: the love of money, sexual sin, and pride. Let him who thinks he stands take heed lest he fall (1 Corinthians 10:12).
- To name a sin honestly to a trusted brother is the beginning of killing it; the sin that stays hidden stays strong.
- **Practice:** In a setting of trust the mentor has built, each trainee names one besetting sin and one guard he will place around it. [Handle with great care; honor-shame aware — see Mentor Notes.]

Session 10 — Money, Purity, and the Private Life

- **Aim:** Build concrete guards around the three sins, and teach that private and public life must be one.
- **Core text(s):** 1 Timothy 6:6–10; 1 Thessalonians 4:3–7; Luke 12:2–3.
- **Oral teaching outline:**
- Godliness with contentment is great gain; the love of money is a root of all kinds of evil (1 Timothy 6:6–10). A pastor handling others' gifts must be transparent and content.
- It is God's will that you be holy, that you avoid sexual immorality, each learning to control his own body (1 Thessalonians 4:3–4).
- There is nothing concealed that will not be disclosed (Luke 12:2–3); the man who lives as if God sees everything has no double life to hide.
- Guards, not just good intentions: never alone with money or with a woman not his wife, never unaccountable, never entitled. [Looks ahead to Module 13, The Pastor's Household.]
- **Practice:** Each trainee states one specific guard for money and one for purity that he can actually keep in his own setting, and how another person will know if he breaks it.

Session 11 — The Spouse's Voice and the State of the Home

- **Aim:** Hear from the pastor's wife where culturally possible, and test fitness by the health of the home.
- **Core text(s):** 1 Timothy 3:4–5; Ephesians 5:25–33; 1 Peter 3:7.
- **Oral teaching outline:**
- The home is the first congregation; managing it well is a stated qualification for office (1 Timothy 3:4–5).
- Husbands, love your wives as Christ loved the church and gave himself for her (Ephesians 5:25); a wife's testimony about a man's love is weighty evidence.
- Live with your wife in an understanding way, showing honor, so that your prayers are not hindered (1 Peter 3:7).
- Where it is culturally possible and safe, the mentor hears the spouse — not to accuse the man, but because no one knows better whether his public face and private life are one. [PARTNER INPUT REQUIRED on how, whether, and by whom this is done appropriately in the culture.]
- **Practice:** Where possible and appropriate, a female mentor or the mentor's wife speaks with the trainee's wife; the trainee separately describes the state of his home honestly. [See Mentor Notes for safeguards.]

Session 12 — Confirmation, Redirection, and the Way Forward (Integration & Assessment Prep)

- **Aim:** Draw the module together, confirm those ready to go forward, and redirect others in love.
- **Core text(s):** 1 Timothy 4:16; 1 Timothy 5:22; Galatians 6:1.
- **Oral teaching outline:**
- Watch your life and your doctrine closely; persevere in them (1 Timothy 4:16). Both were examined in this module.
- Do not be hasty in the laying on of hands (1 Timothy 5:22); the church and the mentor must not rush a man forward.
- If a brother is not yet ready, restore him gently (Galatians 6:1) — redirection is a form of shepherding, not rejection.
- Three outcomes are all honorable: confirmed to go forward, held back to grow in a named area then reassessed, or rightly placed in service rather than lead.
- **Practice:** Each trainee states aloud where he believes he stands and why; the mentor confirms, or names the specific area to grow and the plan to revisit it. No one leaves without a clear, loving next step.

4. Story Set & Memory Work

Passages to be mastered orally (reference + one-line handle):

- **Jeremiah 1:4–9** — God calls and equips the one he sends; "I have put my words in your mouth."
- **Mark 5:18–20** — The healed man is sent home to tell what the Lord has done.
- **Luke 12:1–3** — Nothing hidden will stay hidden; live as one wholly seen by God.
- **Acts 6:1–7** — The church sets apart godly, gifted men to serve; both callings honored.
- **Acts 20:28** — The Spirit makes overseers to shepherd the church of God.
- **1 Timothy 1:12–16** — Paul's testimony: the worst of sinners shown mercy.
- **1 Timothy 3:1–7** — The overseer's qualifications, the mirror of character.
- **1 John 5:11–13** — Eternal life is in the Son, written so you may know.

Memory verses:

Reference	Handle
2 Corinthians 13:5	Examine yourselves — are you in the faith?
2 Corinthians 5:17	In Christ, a new creation
1 Timothy 3:1	To desire oversight is to desire a noble task
1 Timothy 3:5	Manage your own household, or you cannot care for God's church
Hebrews 12:1	Lay aside the sin that so easily entangles
1 John 5:13	Written that you may know you have eternal life

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. What is the difference between knowing the gospel and having the gospel happen to you? How could a man teach a gospel that has never saved him?
2. When your feelings tell you God has left you, what will you stand on? Why is standing on your own performance a trap?
3. False peace and needless doubt are both dangers. Which are you more prone to, and how would you know?
4. A call has four marks — desire, gifting, fruit, and the church's confirmation. Which do you trust most in yourself, and which do you most need others to test?
5. Why is it an honor, not a shame, to be found gifted to serve but not yet called to lead? [Handle gently; some in the room may be here.]
6. Read 1 Timothy 3 slowly. Which single line most convicts you, and what would it cost you to face it honestly?
7. "If a man cannot manage his own household, how will he care for God's church?" What does the state of your home say about your readiness?
8. Every man has a besetting sin. Why does a hidden sin stay strong, and what happens when it is brought into the light? [Honor-shame aware; build trust first.]
9. Money, sexual sin, and pride sink more shepherds than persecution does. Which of the three is nearest to you, and what guard can you actually keep?
10. What does it mean that a leader's private life and public life must be one life? Where is that hardest for you?
11. Why should a mentor hear from a pastor's wife where it is possible? What might she see that no one else can? [PARTNER INPUT REQUIRED on how this is done appropriately here.]
12. If the cohort told you honestly that you need more time before leading, how would you want to receive it — and how would you want it said to you?

6. Between-Sessions Field Practice

Assignments carried out in the pastor's own village and context:

- **Write nothing, tell truly.** Refine your three-minute testimony — what I was, what God did, what changed — and tell it to one trusted believer, then report how it landed.
- **Examine one line.** Take the single 1 Timothy 3 qualification that convicts you most; watch your life against it for the weeks between sessions and bring back what you saw.

- **Set one guard.** Put one concrete guard around money and one around purity into actual practice, and tell your mentor who will know if you break it.
- **Ask your household.** Where appropriate, ask your wife and, if old enough, your children one honest question: where does my public face not match my private life? Receive the answer without defending yourself.
- **Find your confessor.** Name one trusted brother to whom you can confess a besetting sin, and if possible begin. [Looks ahead to Modules 04 and 16.]
- **Pray your call.** Ask God plainly to confirm or redirect your call, and to make you willing for either answer.

Mentors: keep the reporting oral and confidential. What is confessed in trust stays in trust, within the bounds of safeguarding — see Mentor Notes.

7. Competency Assessment

A module is passed by demonstration, not attendance. Here the "competency" is unusual: it is not a skill performed but a self known truly and a character that can bear weight. The mentor is verifying honesty, self-knowledge, and fitness — not polish.

What must be demonstrated (all five):

1. **A credible testimony.** He tells his own conversion — what he was, what God did, what changed — with Christ as the hero, and grounds his assurance in Christ's finished work, not his feelings or performance.
2. **Sound assurance.** He can explain the grounds of assurance and tell true assurance apart from false peace and needless doubt, first in himself and then for others.
3. **An examined call.** He can name the four marks of a call and say honestly where he stands against each, receiving the church's and mentor's assessment without defensiveness.
4. **The mirror faced.** He has walked through 1 Timothy 3 and Titus 1 with a mentor, naming without excuse the qualifications that need growth, and can show real steps on at least the sharpest one.
5. **Character guarded.** He names his besetting sins and has put actual, keepable guards around money and purity, with a person who will know if he breaks them — and, where possible, his home has been heard from.

How the mentor verifies: The mentor hears the testimony live, hears the man reason about assurance, walks the qualification lists with him personally, and gathers — where culturally possible and safe — a word from the household. The decisive question is not "Is he impressive?" but "Is he honest about himself, and can his life carry the office?" This assessment may rightly end in one of three outcomes, all recorded plainly: **confirmed** to go forward, **held** to grow in a named area with a set time to reassess, or **redirected** to a calling of service rather than lead.

What "not yet" looks like:

- The testimony centers on the man's drama or is inflated beyond the truth, or assurance rests on feelings and performance.
- He cannot tell false peace from true assurance, or he treats all doubt as proof of lostness.
- He resents examination, excuses the qualifications he lacks, or insists on leading against the counsel of mentor and church.
- He cannot or will not name a besetting sin, or his "guards" are vague intentions with no one to hold him.
- The state of his home plainly contradicts the qualification to manage his own household well.

Remediation path: The gap determines the path. A weak grasp of assurance returns to Sessions 3–4. Confusion about the call returns to 5–6. Unfaced character issues return to 7–10 and, crucially, to real time and accountability, not merely more teaching — character grows by grace over months, not by a repeated lecture. Where the home is in genuine trouble, the man is held (not shamed) and supported before any question of office proceeds. Redirection to service is not remediation to be overcome; it may be the right and final answer, received as honor.

8. Mentor Notes

Common errors to watch for:

- **Gifting mistaken for calling.** The most common error in the whole curriculum: a man who teaches well is pushed forward though his character or his call is unconfirmed. Hold all four marks together.

- **Examination heard as rejection.** Zealous men can hear "not yet" as "not wanted" and be crushed. Say the hard word inside a plainly stated love, and offer a real path forward every time.
- **Confession forced too soon.** Sessions 9–11 require trust that must be built, not demanded. A mentor who pries before trust exists will get performance, not honesty, and may do harm.
- **The inflated or the buried testimony.** Watch equally for the man who glories in his old sin and the man with a quiet, early conversion who thinks he has no story. Both need correcting toward Christ-centered truth.
- **Character examined as merit.** Never let a man think his growing holiness earns his standing with God. Character is the fruit of grace received, not the price of the office.

Contextualization flags — do not invent local content; mark and defer to the partner:

- **Polygamy, its history, and "husband of one wife" (Sessions 7, 11).** How this qualification applies where a man was married to more than one wife before conversion is a real and serious pastoral question with several faithful positions. [PARTNER INPUT REQUIRED for the local reality] and [FOR THEOLOGICAL REVIEW by James Bell] — this guide states the qualification and defers the hard application deliberately.
- **Hearing the spouse (Session 11).** Whether, how, and by whom a wife may be heard varies enormously by culture and safety. [PARTNER INPUT REQUIRED.] Default safeguards: a woman speaks with the wife where a man should not; the wife is never put in danger by what she says; her word is used to help her husband grow, never as a weapon; her confidences are protected.
- **Confession and accountability where leaders must appear strong (Sessions 9–10).** In honor-shame cultures, confessing sin can feel like destroying oneself. [PARTNER INPUT REQUIRED on culturally wise forms of confession that are honest without being reckless.]
- **Assurance against the surrounding religion.** The specific false assurances the local religions offer (ritual, lineage, merit) that must be distinguished from assurance in Christ. [PARTNER INPUT REQUIRED — describe honestly, without mockery, and invent no specifics beyond well-established general knowledge.]

A safeguarding note: If confession in this module surfaces present danger to a child or another person, the confidentiality of the cohort does not cover it; the mentor follows the ministry's safeguarding policy. Make this boundary clear to trainees before Session 9, not after. [PARTNER INPUT REQUIRED / cross-reference the ministry's safeguarding lead.]

9. Doctrinal Anchors

This module chiefly serves these Statement of Faith articles:

- **Salvation (conversion; justification by faith alone; assurance; perseverance).** The spine of the module. Sessions 1–4 teach the new birth, justification received by faith, the grounds of assurance, and the perseverance of the saints — and guard against both false peace and needless doubt.
- **Humanity & Sin.** Sessions 9–10 take sin seriously as an entangling, growing power in even a converted man, requiring vigilance, confession, and concrete guards.
- **The Church.** Sessions 5–6 and 12 teach that no man appoints himself; the Spirit calls and the church confirms (Acts 20:28), and the body needs every gift rightly placed, not every man leading.
- **The Scriptures (authoritative, sufficient).** The examination is conducted by Scripture's own lists (1 Timothy 3; Titus 1), not by our preferences; the word measures the man.
- **The Commission.** The module exists to send forward shepherds whose call is confirmed and whose character can bear the weight of the mission — and to lovingly hold back those who cannot yet, for the protection of the churches they would plant.

Guardrails against the named counterfeits:

- **Against works-righteousness:** character is examined as the fruit of grace, never as the price of God's favor or the office. A man is saved by faith alone; his holiness is evidence, not payment.
- **Against prosperity teaching:** the love of money is named as a shepherd-sinking sin (1 Timothy 6:9–10); the call to lead is a call to serve and suffer, not to gain.
- **Against false assurance / syncretism:** assurance rests on Christ's finished work and the Spirit's witness, not on ritual, lineage, dramatic experience, or merit — and the local religions' counterfeit assurances are named and refused. [PARTNER INPUT REQUIRED]

- **Against self-appointment:** no man makes himself a shepherd; the call is confirmed where inward desire, evident gifting, spiritual fruit, and the church's yes all meet.

No prosperity teaching, no syncretism, no doctrinal novelty enters here. This module forms honest men who know whether the gospel has saved them, whether God has called them, and whether their lives can bear the weight of the office — and it redirects, in love, those who are not yet ready.

Module 04 — Disciplines of the Shepherd (24 hrs · Phase I)

1. Purpose & Place in the Arc

This module tends the shepherd's own soul. The modules before it filled his hands — the Scriptures and the story of God (01), the gospel (02), his conversion, calling, and character (03). This module gives him the daily habits that keep those things alive for life. It closes Phase I by turning from what the pastor knows to how he lives.

The danger on the frontier is not only false teaching. It is a slow drying-up. A man may plant a church, carry the gospel a hundred kilometers, and be the only believer for a day's walk in any direction — and quietly starve. With no peers, no elders, and no Sunday under another man's preaching, he must feed himself from God directly, or he will feed others out of an empty store until nothing is left. Song of Solomon 1:6 names the peril: "they made me keeper of the vineyards, but my own vineyard I have not kept."

So this module trains five habits that keep a man alive — prayer, oral meditation on Scripture, fasting, sabbath rest, and family worship — and teaches him to build a rule of life he can keep without a community of peers. It is taught orally, because he will pray, meditate, and lead his family with no book in his hand.

One line runs under the whole module and must never be lost: these are not works that earn God's favor. They are means of grace — ordinary channels through which a man already saved by faith alone keeps drinking. The disciplines flow from the gospel; they do not buy it.

2. Learning Outcomes

By the end of this module, a mentor can verify that:

1. The pastor can explain, from Scripture, why the disciplines are means of grace and not works that earn salvation.
2. The pastor keeps a daily habit of prayer, and can pray aloud using the Lord's Prayer and a psalm as his scaffold.
3. The pastor can carry one text through a whole day without a page — reciting, muttering, praying, and obeying it — and describe biblical meditation as filling the mind with the word, not emptying it.
4. The pastor can distinguish Christian fasting from the merit-earning or spirit-appeasing fasting already present in his culture.
5. The pastor can explain sabbath rest as an act of trust in God who sustains the work, not in the shepherd who labors.
6. The pastor leads simple family worship in his own household — a reading or telling, a song, and prayer — teachable without a book.
7. The pastor has built a personal rule of life he can sustain in isolation, and knows how to guard his soul and stay accountable at a distance.

3. Session Plan

The 24 hours break into twelve 2-hour sessions.

Session 1 — The Shepherd Must Be Tended

- **Aim:** The man who feeds the flock must first be fed — and this is grace, not law.
- **Core text(s):** 1 Timothy 4:16; Song of Solomon 1:6; Luke 5:16.
- **Oral teaching outline:**
 - Watch your life and your doctrine closely, all life long (1 Timothy 4:16).
 - A shepherd is himself a sheep; the keeper of vineyards can lose his own (Song of Solomon 1:6).
 - Even Jesus withdrew to lonely places to pray (Luke 5:16).
 - The disciplines are not a ladder up to God; they are how a man held by grace keeps drinking.
- **Practice:** Each names aloud one way his soul could dry up while his ministry looks busy.

Session 2 — A Rule of Life Without Peers

- **Aim:** Build a simple, repeatable daily rhythm the pastor can keep alone.
- **Core text(s):** Daniel 6:10; Psalm 1:1–3.
- **Oral teaching outline:**
 - A rule of life is not a heavy law; it is a trellis a living thing grows on.
 - Daniel prayed three times a day, giving thanks, as he had always done (Daniel 6:10).
 - The blessed man meditates day and night and is like a tree by water (Psalm 1:2–3).
 - With no crowd to carry him, better a small rule kept than a large one abandoned.
- **Practice:** Each sketches aloud a first draft of his daily rhythm — a time to pray, a text to carry, a moment with his family.

Session 3 — Prayer, the Shepherd's Breath

- **Aim:** Ground prayer in the practice of Jesus and give a scaffold to pray by.
- **Core text(s):** Mark 1:35; Luke 6:12; Matthew 6:9–13.
- **Oral teaching outline:**
 - Very early, while it was still dark, Jesus rose and went to a solitary place to pray (Mark 1:35).
 - Before choosing the Twelve, he spent the whole night in prayer to God (Luke 6:12).
 - He gave a pattern (Matthew 6:9–13): God's name, kingdom, will; then bread, forgiveness, rescue.
 - Prayer is not bending God's arm; it is a child speaking to a Father who already knows and loves.
- **Practice:** In pairs, each trainee prays aloud through the six parts of the Lord's Prayer in his own words.

Session 4 — Praying the Psalms and the Flock

- **Aim:** Teach honest, persevering prayer and intercession, using the Psalms as a school.
- **Core text(s):** Psalm 63:1; Luke 18:1; Colossians 1:9–12.
- **Oral teaching outline:**
 - The Psalms pray the whole heart — even weariness and fear: "earnestly I seek you; I thirst for you" (Psalm 63:1).
 - Always pray and do not give up (Luke 18:1) — persistence that is trust, not nagging.
 - Paul prays that a church be filled with the knowledge of God's will and bear fruit (Colossians 1:9–12).
 - The pastor carries his people to God by name — the sick, the wavering, the lost neighbor.
- **Practice:** Each prays one psalm back to God aloud, then names three people from his village and prays for each.

Session 5 — Carrying a Text All Day (Oral Meditation I)

- **Aim:** Teach biblical meditation as filling the mind with the word, without a page.
- **Core text(s):** Joshua 1:8; Psalm 1:2; Deuteronomy 6:6–9.
- **Oral teaching outline:**
 - Keep this book on your lips; meditate on it day and night, so that you obey it (Joshua 1:8).
 - The Hebrew picture is muttering — saying the word low and often, like chewing food for its goodness.
 - This fills the mind with one true word; it does not empty the mind.
 - Keep the words on the heart, talked of when you sit, walk, lie down, and rise (Deuteronomy 6:6–7).
- **Practice:** The mentor gives each trainee a short verse; each recites it until fluent and says how he will carry it tomorrow.

Session 6 — Chewing the Word (Oral Meditation II)

- **Aim:** Give a repeatable method — memorize, mutter, pray, obey.
- **Core text(s):** Psalm 119:11; Psalm 119:97; Luke 2:19.
- **Oral teaching outline:**
 - Hide the word in your heart, that you might not sin (Psalm 119:11); meditate on it all day long (Psalm 119:97).
 - Mary treasured up all these things and pondered them in her heart (Luke 2:19).
 - Four steps: memorize the text, mutter it through the day, pray it back to God, then obey it before dark.
 - Guard against a formless quiet borrowed from the old religions; Christian meditation always has a word in it.
- **Practice:** Each takes yesterday's verse through all four steps aloud, naming one act of obedience it calls for.

Session 7 — Fasting Before the Father (Fasting I)

- **Aim:** Teach biblical fasting and mark it off from the fasting already common in the culture.

- **Core text(s):** Matthew 6:16–18; Isaiah 58:6–7.
- **Oral teaching outline:**
- Jesus said "when you fast," not "if"; fast in secret, before the Father who sees, not to be seen (Matthew 6:16–18).
- The fast God chooses is bound to mercy and justice — loosing chains, sharing bread with the hungry (Isaiah 58:6–7).
- Many cultures fast to earn merit, purify the self, or appease a spirit; Christian fasting does none of these.
- Christian fasting seeks God himself: I hunger for you more than for food.
- **Practice:** In groups, trainees state the difference between fasting to earn merit and fasting to seek God. [PARTNER INPUT REQUIRED for the local forms being contrasted.]

Session 8 — Fasting and Prayer Together (Fasting II)

- **Aim:** Show when and how to fast, joined to prayer, with wisdom and without display.
- **Core text(s):** Matthew 9:14–15; Acts 13:2–3.
- **Oral teaching outline:**
- The guests do not fast while the bridegroom is with them; they will fast when he is taken (Matthew 9:15).
- In Antioch they worshiped and fasted, the Spirit spoke, and they sent Barnabas and Saul (Acts 13:2–3).
- Fasting sharpens prayer at weighty moments — sending, decision, danger, grief, repentance.
- Use wisdom: the nursing, the sick, and the hard-laboring must not harm the body, and none fasts to be admired.
- **Practice:** Each names one real occasion ahead when he might fast and pray, and what he would seek from God in it.

Session 9 — Sabbath as Trust

- **Aim:** Teach rest as trust that God sustains the work, held as gift, not new law.
- **Core text(s):** Genesis 2:2–3; Mark 2:27; Hebrews 4:9–10; Matthew 11:28–30.
- **Oral teaching outline:**
- God rested on the seventh day and made it holy (Genesis 2:2–3).
- The sabbath was made for man, not man for the sabbath (Mark 2:27); to stop confesses the harvest is God's.
- A sabbath rest remains for God's people, a rest finally found in Christ (Hebrews 4:9–10).
- Jesus calls the weary to come to him, and he gives them rest (Matthew 11:28); the deepest rest is a person, not a day off.
- **Practice:** Each describes aloud an unhurried rhythm of rest in his real week, and what fear stopping would expose.

Session 10 — Leading Family Worship First

- **Aim:** Train the pastor to shepherd his own household before, and as, he shepherds the church.
- **Core text(s):** Deuteronomy 6:6–7; Joshua 24:15; Ephesians 6:4; 1 Timothy 3:4–5.
- **Oral teaching outline:**
- Teach the word to the children at home — sitting, walking, lying down, rising (Deuteronomy 6:6–7).
- "As for me and my household, we will serve the Lord" (Joshua 24:15).
- Bring up children in the training and instruction of the Lord, not provoking them (Ephesians 6:4).
- A man who cannot manage his own household cannot care for God's church (1 Timothy 3:4–5); the pattern is simple — tell a passage, sing a song, pray.
- **Practice:** Each leads a mock family worship for a small group — one passage told, one song, one prayer — in five minutes.

Session 11 — Guarding the Soul in Isolation

- **Aim:** Prepare the pastor to fight sin, resist despair and pride, and stay accountable when no peers are near.
- **Core text(s):** 1 Kings 19:4–18; James 5:16; Ecclesiastes 4:9–12.
- **Oral teaching outline:**
- Elijah, alone and afraid, said "I am the only one left"; God fed him and let him sleep (1 Kings 19:5–10).
- Then God corrected the lie: seven thousand had not bowed (1 Kings 19:18).
- Confess sins to one another and pray for one another (James 5:16).
- Two are better than one; a cord of three strands is not quickly broken (Ecclesiastes 4:9–12). [Looks ahead to Module 16.]
- **Practice:** Each names one temptation isolation brings him (despair, pride, hidden sin, giving up) and one concrete guard against it.

Session 12 — Building the Rule of Life (Integration & Assessment Prep)

- **Aim:** Draw the five habits into one sustainable rule and prepare for assessment.
- **Core text(s):** Acts 6:4; Psalm 1:1–3 (whole); the trainee's own rule.
- **Oral teaching outline:**
 - The apostles gave themselves to prayer and the ministry of the word (Acts 6:4).
 - Draw the five together — prayer, meditation, fasting, sabbath, family worship — into a rhythm he can keep.
 - Warn against two errors: a rule so heavy it collapses, and a rule so vague it never happens.
 - Make it a means of grace, never a scorecard; a missed day is not a lost soul. Live it before assessment.
- **Practice:** Each states his full rule of life aloud — daily, weekly, and how he stays accountable — and receives one strength and one adjustment.

4. Story Set & Memory Work

Passages to be mastered orally (reference + one-line handle):

- **Genesis 2:2–3** — God rests on the seventh day and makes it holy.
- **Deuteronomy 6:6–9** — The word on the heart, talked of all day, taught to the children.
- **Joshua 1:8** — Keep the book on your lips; meditate day and night.
- **1 Kings 19:4–18** — Elijah, alone and spent, fed by God and told he is not the only one.
- **Psalm 1:1–3** — The blessed man meditates day and night, a tree by water.
- **Daniel 6:10** — Daniel prays three times a day, as he always had.
- **Matthew 6:9–13** — The Lord's Prayer, the scaffold for prayer.
- **Matthew 6:16–18** — Fast in secret, before the Father who sees.
- **Mark 1:35** — Jesus rises before dawn to pray in a solitary place.
- **Acts 13:2–3** — Worship and fasting before the church sends its missionaries.

Memory verses:

Reference	Handle
Psalm 1:2	Delight in the law; meditate day and night
Joshua 1:8	The book on the lips, meditated and obeyed
Psalm 119:11	The word hidden in the heart against sin
Mark 1:35	Rose early to a solitary place to pray
Mark 2:27	The sabbath made for man, not man for it
1 Timothy 4:16	Watch your life and your doctrine closely

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. What does it mean that a shepherd is himself a sheep? How can a busy pastor still be a starving one?
2. Why call these habits "means of grace" and not "works"? What goes wrong if a pastor forgets the difference?
3. Jesus, with all his work, still rose before dawn to pray. What does that say to a pastor who feels too busy?
4. Is it right to tell God you are weary or afraid? What do the Psalms teach about honest prayer?
5. Biblical meditation fills the mind with a word; other kinds empty it. Why does that difference matter where you live?
[PARTNER INPUT REQUIRED for the local practice being contrasted.]
6. How can a man with no book carry a verse through a whole day of hard work, and obey it before dark?
7. Your culture already fasts. What makes Christian fasting different from fasting to earn merit or please a spirit? [Honor the local practice; do not mock it.]
8. To stop and rest is to say the harvest belongs to God. What fear in you would rest expose?
9. Why must a pastor lead his own family in worship before he leads the church? What could that look like in your home?
10. Elijah felt he was the only one left. When have you felt alone in the faith, and what did God use to sustain you?

11. Confession is hard where a leader must appear strong. To whom could you honestly confess, and what makes that hard here?
[Honor-shame; handle with care.]
12. If you kept only one of these five habits for the next year, which would keep your soul most alive, and why?

6. Between-Sessions Field Practice

Assignments carried out in the pastor's own village and context:

- **Keep the rhythm.** Pray daily at set times, using the Lord's Prayer and a psalm; report where it held and where it broke.
- **Carry a text.** Each day take one verse through the four steps — memorize, mutter, pray, obey — ready to say what it asked of you.
- **Lead your house.** Hold simple family worship — a passage, a song, a prayer — and report how your household received it.
- **Try a fast, with wisdom.** If health allows, set apart one occasion to fast and pray for a matter; tell the mentor what you sought.
- **Find one brother.** Name, and if possible speak with, one trusted person to whom you can confess and who will pray for you.
- **Guard a rest.** Take one unhurried span of rest, notice what it exposes, and bring that honestly to the next session.

Mentors: keep the reporting oral. Do not require written journals; a spoken account to the mentor is the record.

7. Competency Assessment

A module is passed by demonstration, not attendance. Because these are habits, the assessment looks for a rhythm being lived, not a lecture about rhythms.

What must be demonstrated (all five):

1. **Grace, not works.** He explains, from a text, why the disciplines are means of grace and not a way to earn God's favor.
2. **Prayer in practice.** He prays aloud with evident habit, using the Lord's Prayer and a psalm, and intercedes for named people from his flock.
3. **A text carried without a page.** He recites a passage from memory and shows the four steps — memorize, mutter, pray, obey — with one real act of obedience it produced.
4. **Family worship led.** By credible report from the household, and where possible direct observation, he has led simple family worship — a passage, a song, a prayer.
5. **A sustainable rule.** He states a personal rule he is actually keeping — daily and weekly — including how he fasts with wisdom, guards rest, and stays accountable.

How the mentor verifies: The mentor hears the pastor pray and recite live, hears him explain the grace-basis from Scripture, and gathers a credible account of the home — ideally a word from the household. Checklist: Is prayer a habit or a performance? Is a real text carried and obeyed? Is fasting seeking God, not merit? Is rest framed as trust? Is the rule small enough to keep and real enough to matter?

What "not yet" looks like:

- The pastor treats the disciplines as a ladder that earns favor, or a scorecard that condemns him.
- Prayer is only a public performance, with no evidence of daily habit.
- He can define meditation but cannot carry one text through a day or name any obedience.
- Fasting is understood as merit-earning or spirit-appeasing, not as seeking God.
- There is no family worship, or the "rule" is so heavy it has collapsed or so vague it never began.

Remediation path: Return to the session that grounds the gap — Session 1 for the grace-basis, 3–4 for prayer, 5–6 for meditation, 7–8 for fasting, 9 for rest, 10 for family worship, 11 for isolation. Re-practice the habit for more days, not merely re-explain it, then reassess only the part that was "not yet." A single weak habit does not require repeating the whole module.

8. Mentor Notes

Common errors to watch for:

- **Works-righteousness.** The gravest error: turning means of grace into merit. Listen for a man measuring his standing with God by his performance, and return him to faith alone.
- **All talk, no habit.** A trainee can speak beautifully about prayer and never pray. Assess the practice, not the speech.
- **The heavy rule.** Zealous men build rules no one could keep, then despair. Insist on a small rule kept.
- **Neglecting the home.** Some pour into the church and starve their family. Hold Session 10's order: the household first.
- **Formless "meditation."** Guard against a wandering emptiness borrowed from surrounding religions; Christian meditation always has a word of Scripture in it.

Contextualization flags — do not invent local content; mark and defer to the partner:

- Local forms of fasting contrasted in Sessions 7–8 (merit-earning, purification, spirit-appeasing). [PARTNER INPUT REQUIRED — describe the actual practice honestly and without mockery; invent no specifics of a religion beyond well-established general knowledge.]
- Local meditation or quieting practices that Christian meditation must be distinguished from (Sessions 5–6). [PARTNER INPUT REQUIRED]
- Local musical forms and songs for family worship (Session 10). [PARTNER INPUT REQUIRED — the song belongs to the mother tongue and the partner's tradition.]
- How rest and labor are shaped locally — planting and harvest seasons, market days, who may stop work — so sabbath is taught as trust and wisdom, not an imported timetable. [PARTNER INPUT REQUIRED]
- How confession and accountability can work where a leader is expected to appear strong (Session 11). [PARTNER INPUT REQUIRED — honor-shame aware.]
- The precise doctrine of the Lord's Day / Christian Sabbath is left for James Bell's review; this guide teaches sabbath as a rhythm of rest and trust grounded in creation and fulfilled in Christ, and defers the confessional detail. [FOR THEOLOGICAL REVIEW]

9. Doctrinal Anchors

This module chiefly serves these Statement of Faith articles:

- **The Scriptures (authoritative, sufficient).** Oral meditation (Sessions 5–6) rests on the sufficiency of the word: a man with one memorized text has enough of God to live on.
- **Salvation (justification by faith alone; perseverance).** The spine of the module. Every discipline is a means of grace, never a work that earns favor (Ephesians 2:8–9 stands behind Session 1). The habits are how the justified persevere, not how the unsaved get saved.
- **The Holy Spirit.** Prayer, fasting, and meditation are not techniques that work on their own; they keep the pastor in step with the Spirit who sustains him (Acts 13:2).
- **The Church (Word, love).** Family worship (Session 10) makes the home the first congregation, and the call to confess and stay accountable (Session 11) keeps the isolated shepherd tied to the body.
- **The Commission.** The whole module exists so the frontier pastor does not burn out or dry up — so he lasts, and the work lasts with him.

Guardrails against the named counterfeits:

- **Against works-righteousness:** the disciplines flow from grace and are received by faith; they never purchase God's favor. This is the module's central guardrail.
- **Against prosperity teaching:** fasting and prayer seek God himself, not health, wealth, or advantage over him. The reward of the secret fast is the Father, not gain (Matthew 6:18).
- **Against syncretism:** Christian meditation fills the mind with the word of God, not the mind-emptying or spirit-quieting of surrounding religions. Fasting is not appeasement of a power but seeking the living God.
- **Against a driven, faithless striving:** sabbath rest confesses that God, not the shepherd, holds the harvest (Genesis 2:2–3; Matthew 11:28). To rest is to trust.

No prosperity teaching, no syncretism, no doctrinal novelty enters here. These are the ordinary means by which God keeps his shepherds alive — grace received, not favor earned.

Module 05 — Hearing the Book — Oral Hermeneutics (28 hrs · Phase II)

1. Purpose & Place in the Arc

Phase II is the guard-rail against error in movements that multiply faster than any school can keep up. A frontier pastor is often the most-trained believer for many days' walk, with no shelf of commentaries — only the text, the Spirit who gave it, the gathered church, and whatever he has been taught to do with a passage he has never seen. This module trains that.

It follows Phase I, which settled the man himself. He already loves the Book; now he must handle it rightly, so that what he preaches is what the text says, not what a proverb or a visiting teacher told him. It sits first in Phase II on purpose: Modules 06–08 teach doctrine and storying, but doctrine is only as safe as the reading that produces it, so we teach the method before the content. The whole phase gates here — a pastor passes only when he can take an unseen passage and teach it accurately before his cohort. Module 05 builds that muscle.

2. Learning Outcomes

By the end of this module:

1. The pastor can ask any passage the three questions in order — what does it say, what did it mean, what does it require — and show his work aloud.
2. The pastor can use a passage's own context — verses around it, whole book, whole story of Scripture — as his commentary, without a book.
3. The pastor can name the genre of a passage (narrative, law, psalm, prophecy, epistle) and read it according to its kind.
4. The pastor can read narrative for its point without moralizing every detail, and a parable for its one thrust without allegorizing every part.
5. The pastor can distinguish what a text meant then from what it requires now, without adding to or taking from the Word.
6. The pastor can test an interpretation by the rule of the whole — letting clear Scripture guide unclear, and reading every passage toward Christ.
7. The pastor can interpret and teach an unseen passage before the cohort, giving and receiving correction from the text, and defending his reading from context alone.

3. Session Plan

The 28 hours run as fourteen 2-hour sessions. Every practice cycle follows the module's method: hear it modeled, do it observed, do it alone, teach it.

Session 1 — The reader who gives the sense

- **Aim:** A pastor opens the Book so people understand.
- **Core text(s):** Nehemiah 8:1–8; 2 Timothy 2:15.
- **Oral teaching outline:**
 - Tell Nehemiah 8: the people stand, Ezra reads the Law, the Levites give the sense so the people understand (8:8) — the pastor's job is not only to read, but to give the sense.
 - Set the module's aim (2 Timothy 2:15): a worker who rightly handles the word of truth and is not ashamed.
 - **Practice:** In pairs, each man retells Nehemiah 8 from memory, then finishes: "A pastor's job with the Book is to..."

Session 2 — Question 1: What does it say?

- **Aim:** See what is there before deciding what it means.
- **Core text(s):** Acts 8:30–35; Mark 4:35–41.
- **Oral teaching outline:**

- Philip asks the Ethiopian, "Do you understand what you are reading?" His need of a guide is where every reader starts.
- Observation is slow looking — who acts, who speaks, what happens, what repeats, what words join the parts (and, but, so, because, therefore); model it on Mark 4:35–41, and do not yet ask what it means.
- **Practice:** The cohort hears Mark 4:35–41 read twice, then calls out observations only — no meanings, nothing written.

Session 3 — Question 2: What did it mean? (context, the free commentary)

- **Aim:** A passage's own context is the commentary every pastor already owns.
- **Core text(s):** Acts 8:32–35; Philemon (read whole).
- **Oral teaching outline:**
- Three circles of context: the verses around it, the whole book, the whole story of Scripture. The eunuch's Isaiah 53 opens only when you know its book and the Christ it points to.
- Read Philemon whole to prove it: you cannot weigh one verse without the letter it lives in.
- **Practice:** Give each pair a verse of Philemon out of order; they explain why it needs the whole letter.

Session 4 — Question 3: What does it require?

- **Aim:** Cross from meaning to obedience without moralizing or inventing.
- **Core text(s):** 1 Corinthians 10:11; James 1:22–25.
- **Oral teaching outline:**
- Hearing is for doing — be doers of the word, not hearers only (James); the old stories were written for our instruction (1 Corinthians 10:11), teaching through their point, not by copying every action.
- Cross from what the text required of its first hearers to what the same truth requires of us; the requirement comes from the meaning, never bolted on.
- **Practice:** On Daniel 3, each man states in one sentence what it required then and what it requires of the church now.

Session 5 — The rule of the whole

- **Aim:** Guard against error without a library — Scripture interprets Scripture, and every text reads toward Christ.
- **Core text(s):** Luke 24:27, 44–47; 2 Peter 1:20–21; Acts 17:11.
- **Oral teaching outline:**
- The risen Christ shows Himself in the Law, the Prophets, and the Psalms (Luke 24:44–47); no Scripture is a private invention (2 Peter 1:20–21), and the Spirit gave all of it, so let a clear passage guide a hard one and never build a strange teaching on one lonely verse.
- The Bereans weighed even an apostle against the Scriptures (Acts 17:11); cohort correction is that same spirit.
- **Practice:** The mentor states a thin claim from a single verse; the cohort answers it aloud from a clearer passage.

Session 6 — Genre: why a psalm is not a law

- **Aim:** The "what kind of writing is this?" question that governs the five cycles.
- **Core text(s):** Genesis 22; Exodus 20; Psalm 23; Micah 6:8; Ephesians 2:8–10.
- **Oral teaching outline:**
- God spoke in different kinds of writing, and each is read according to its kind: narrative shows what happened; law commands; a psalm sings and prays; prophecy calls back and points forward; an epistle argues a case to a church.
- The danger of mixing them: reading a psalm's feeling as a command, or a warning as a promise.
- **Practice:** Read the five sampler texts aloud; the cohort names each genre and gives its one-word job.

Session 7 — Practice cycle 1: NARRATIVE

- **Aim:** Read a story for its point; read a parable for its one thrust.
- **Core text(s):** 1 Samuel 17; Luke 15:11–32.
- **Oral teaching outline:**
- Model the cycle on 1 Samuel 17 — observe, place it in the story of the king God is raising, find its point: the LORD saves, not sword or spear.
- Warn against making David a lesson in courage and losing the God who fought for Israel.

- Teach parable reading on Luke 15 — one main point; do not allegorize every detail. [PARTNER INPUT REQUIRED — the honor-shame weight of the father running to the son, in this culture.]
- **Practice:** Hear it modeled (mentor, 1 Samuel 17); do it observed (cohort, Luke 15); each man drafts the one-sentence point aloud.

Session 8 — Practice cycle 2: LAW

- **Aim:** Read command in its covenant place; see shadow fulfilled in Christ, not discarded.
- **Core text(s):** Exodus 20:1–17; Deuteronomy 6:4–9; Matthew 5:17; Hebrews 10:1.
- **Oral teaching outline:**
- Law is given to a redeemed people — Exodus 20 opens by naming the LORD who brought Israel out of Egypt. Command follows rescue.
- Christ did not abolish the Law but fulfilled it (Matthew 5:17); the ceremonial parts were a shadow, and the substance is Christ (Hebrews 10:1).
- Ask what a law revealed about God and how Christ answers it before asking what it asks of us — guarding two errors: treating every old command as binding, or as no longer teaching.
- **Practice:** The cohort reads Deuteronomy 6:4–9 and states what it meant for Israel and what it teaches the church now.

Session 9 — Practice cycle 3: PSALM

- **Aim:** Read poetry as poetry — sung, prayed, shaped by parallel lines.
- **Core text(s):** Psalm 1; Psalm 23; Psalm 51.
- **Oral teaching outline:**
- Hebrew poetry rhymes thought, not sound: the second line echoes, sharpens, or answers the first — hear it in Psalm 1's two ways.
- A psalm is often spoken to God — Psalm 51 is a cry of repentance, read as prayer; and its images carry the meaning, as shepherd, valley, and table do in Psalm 23.
- Genre error to avoid: turning a psalm's comfort into a guarantee of an easy life. [PARTNER INPUT REQUIRED — local song forms for setting a psalm to memory.]
- **Practice:** The cohort recites or chants Psalm 23 together; each man names one image and what it says about God.

Session 10 — Practice cycle 4: PROPHECY

- **Aim:** Read the prophets as forth-telling (calling back to the covenant) and fore-telling (pointing to Christ).
- **Core text(s):** Isaiah 53; Amos 5:21–24; Micah 6:8.
- **Oral teaching outline:**
- Most prophecy is a call back to God before it is a window forward — Amos and Micah confront worship that had no justice.
- Where it points forward, it lands on Christ: Isaiah 53, the servant pierced for our transgressions, is the very passage Philip preached (Session 3).
- Ask what covenant word is enforced and how Christ fulfills it; do not read every prophecy as a coded prediction of today's news. [PARTNER INPUT REQUIRED — regional distortions that treat Scripture as fortune-telling or charm.]
- **Practice:** Each man takes Micah 6:8 and states the genre, the meaning, and the requirement in three short sentences.

Session 11 — Practice cycle 5: EPISTLE

- **Aim:** Follow an argument — a letter reasons, so read the joints.
- **Core text(s):** Ephesians 2:1–10; Philippians 2:1–11.
- **Oral teaching outline:**
- A letter flows — watch the joining words: dead in sin, "but God" (2:4), by grace through faith, not of works (2:8–9), created for good works (2:10).
- Read the movement, not isolated verses: Ephesians 2 will not let works save and will not let grace be idle.
- Model Philippians 2:1–11 — a call to humility grounded in Christ who emptied Himself and was exalted; the command rests on the story of Christ.
- **Practice:** Each man traces the "but God... so that" flow of Ephesians 2:1–10 aloud, showing how grace and good works both stand.

Session 12 — The correction clinic: common errors

- **Aim:** Name the frequent errors and practice cohort correction from the text.
- **Core text(s):** Deuteronomy 4:2; 2 Timothy 3:16–17.
- **Oral teaching outline:**
- Do not add to the Word or take from it (Deuteronomy 4:2); the common errors are spiritualizing plain history, proof-texting one verse, reading a private feeling into the text, and importing a local proverb as if it were Scripture.
- All Scripture is God-breathed and profitable (2 Timothy 3:16–17) — the cure for a thin reading is more Scripture, given gently, aimed at the reading and not the man.
- **Practice:** The mentor gives three short mis-readings; the cohort corrects each aloud, naming the error and answering from context. [PARTNER INPUT REQUIRED — the folk-religion or syncretistic misreadings live in the region, supplied as a distortion map.]

Session 13 — Integration and rehearsal

- **Aim:** Put all three questions and five genres together on a fresh passage.
- **Core text(s):** An unseen passage the mentor chooses on the day.
- **Oral teaching outline:**
- Restate the method in order: what kind of writing; what does it say; what did it mean; what does it require; does it agree with the whole and point to Christ.
- Model one full cycle end to end, then set expectations for Session 14: interpret and teach, defend from context alone, receive correction well.
- **Practice:** Each man works a short unseen passage in quiet, then teaches two minutes of it to a partner for a first correction.

Session 14 — Competency assessment

- **Aim:** Each pastor demonstrates the module competency before the cohort.
- **Core text(s):** Unseen passages assigned by the mentor, one per man, across the five genres.
- **Oral teaching outline:**
- Restate the standard once, briefly, then let the men work.
- Guard the process: the cohort corrects from the text; the mentor records against the checklist in §7.
- **Practice:** In turn, each pastor names the genre and walks the three questions on his unseen passage, defending his reading from context alone; the cohort questions, the mentor verifies.

4. Story Set & Memory Work

Passages mastered orally — learned by hearing and retelling, not by reading.

- **Nehemiah 8:1–8** — the people stand, the Book is read, the sense is given.
- **Acts 8:30–35** — "Do you understand what you are reading?" Isaiah opened toward Christ.
- **Luke 24:44–47** — the risen Christ shows Himself in all the Scriptures.
- **1 Samuel 17** — the LORD saves, not sword or spear.
- **Luke 15:11–32** — the father runs to the lost son.
- **Exodus 20:1–17** — command that follows rescue.
- **Psalms 23** — the LORD my shepherd, through the valley.
- **Isaiah 53** — the servant pierced for our transgressions.
- **Ephesians 2:1–10** — dead in sin, but God, by grace through faith.
- **Philippians 2:1–11** — Christ humbled, therefore exalted.

Memory verses. The English below is the reference gloss; the exact wording the pastor memorizes is his mother-tongue text, [PARTNER INPUT REQUIRED].

Reference	Handle (English gloss)
2 Timothy 2:15	Rightly handle the word of truth; a worker unashamed.
Nehemiah 8:8	They read, and gave the sense, so the people understood.

Reference	Handle (English gloss)
Luke 24:45	He opened their minds to understand the Scriptures.
2 Peter 1:20–21	No prophecy came by a man's own will, but from God by the Spirit.
2 Timothy 3:16	All Scripture is God-breathed and profitable.
Deuteronomy 4:2	Do not add to His word, nor take from it.

5. Discussion Questions

For oral, communal work — asked into the room and answered aloud.

1. In Nehemiah 8, why was it not enough for the people simply to hear the words read?
2. The eunuch could not understand unless someone guided him. Who guided you into the Scriptures?
3. Why must we ask "what does it say" before "what does it mean"?
4. What are the three circles of context, and which one do pastors most often forget?
5. How is reading a psalm different from reading a law? Give an example of confusing the two.
6. A parable makes one main point. What is the danger of finding a meaning in every small detail?
7. Christ said all the Scriptures point to Him. How does that change the way you read an old story?
8. In your culture, is it a shame to be corrected before others? How can a cohort correct a brother from the text without shaming him? [Honor-shame aware — PARTNER INPUT REQUIRED.]
9. Someone teaches a strange doctrine from one lonely verse. How do you answer him without a book?
10. Ephesians 2 says we are saved by grace, not works — yet created for good works. How do both stand together?

6. Between-Sessions Field Practice

Concrete work in the pastor's own village and gathering.

- **Weekly unseen passage.** Each week take a passage you have not studied, work the three questions alone, and teach it to your house gathering. Report to your mentor what you asked and found.
- **Genre log (oral).** Over the module, teach at least one passage from each of the five genres, ready to say which genre each was and how that shaped it.
- **Context walk.** Take a favorite single verse your people quote often, read the whole chapter around it, and bring back what the context added.
- **Correction pair.** With your accountability brother, each teaches a short passage and corrects the other from the text only. Practice receiving it without defending yourself.
- [MENTOR: local example] — one passage that meets a live question or objection in this pastor's context, chosen with the partner.

7. Competency Assessment

What must be demonstrated (Session 14). Before the cohort, with an unseen passage assigned on the day, the pastor must:

1. Name the genre and say how it should be read.
2. Show what the passage says — accurate observation, no invention.
3. Show what it meant in its context, using the text around it, no outside book.
4. State what it requires now, drawn from the meaning and not bolted on.
5. Show that his reading agrees with the whole of Scripture and does not rest on one lonely verse.
6. Teach it clearly enough that an oral learner could retell the main point.
7. Defend the interpretation under the cohort's questions, from context alone.

How the mentor verifies. The mentor listens with the seven marks as a checklist and asks at least two pressing questions from the context to test whether the reading holds. The passage must be genuinely unseen; pass is by demonstration, not by attendance.

What "not yet" looks like. The man imports a meaning the text will not carry; builds on a single verse against the whole; reads a psalm as a law; cannot say what a passage meant before what it means to him; or collapses under a fair question. None of these is failure of the man — it is a reading not yet ready.

Remediation path. Return to the weak link: more modeled cycles in the genre that broke down (Sessions 7–11), more context walks, and paired correction until he can defend a fresh passage calmly. He re-sits with a new unseen passage; there is no cap on attempts, and the standard does not move.

8. Mentor Notes

- **Keep it oral.** Resist worksheets. If a man can only do this with paper before him, he cannot yet do it in his village.
- **Moralizing and allegorizing.** Men will turn every story into "be brave like David" and assign a meaning to every detail of a parable. Keep returning them to the God who acts in the story, and hold them to the parable's one main point.
- **The lonely verse.** The fastest road to heresy on the frontier is a big teaching built on one small verse. Drill the rule of the whole until it is reflex.
- **Correction culture.** Cohort correction is the engine of this module, but public correction can shame. Teach it as a gift given gently, from the text, aimed at the reading. [PARTNER INPUT REQUIRED — giving and receiving correction without dishonor here.]
- **Distortion map.** The folk-religion, syncretistic, or prosperity misreadings alive in the region are not ours to invent; the partner supplies them for Session 12. [PARTNER INPUT REQUIRED.]
- **Do not invent.** Use the biblical narratives above for illustration; where a local example is wanted, mark it [MENTOR: local example] and draw it with the partner — never invent a village, a person, or a number. Sessions 7–11 are the heart; protect them if time runs short. The memorized wording and any sung settings belong to the language of the people. [PARTNER INPUT REQUIRED.]

9. Doctrinal Anchors

This module serves and is governed by these articles of the Statement of Faith.

- **Article I — The Scriptures.** The whole module rests here: the Bible is the verbally inspired, inerrant, and sufficient Word of God. Because it is sufficient, a pastor can interpret it rightly with the text, the Spirit, and the church — without a library, and by voice, in the mother tongue of oral learners.
- **Article IV — The Holy Spirit.** We interpret in dependence on the Spirit who gave the Word and opens minds to understand the Scriptures (Luke 24:45). Method never replaces the Spirit but is the obedience through which He is pleased to teach.
- **Articles III & VI — Christ and Salvation.** Every text is read toward Christ and His gospel of grace (Luke 24:44–47). The rule of the whole guards the one gospel — grace alone, through faith alone, in Christ alone — against readings that turn Scripture into a ladder of merit.
- **Article VIII — The Commission.** A pastor who hears the Book rightly can guard and pass on the faith to his own people; this module keeps multiplication from multiplying error.

Guardrails against the named counterfeits.

- **Prosperity gospel:** genre discipline forbids reading a psalm's or a promise's comfort as a guarantee of wealth or ease; the rule of the whole answers the plundered verse with the fuller witness of Scripture, including the cross.
- **Syncretism, folk religion, and charm-reading:** do not add to the Word or take from it (Deuteronomy 4:2). No local proverb, dream, or spirit-word may be treated as Scripture; prophecy is not fortune-telling and the text is not a talisman. [PARTNER INPUT REQUIRED — regional distortion map.]
- **Private novelty:** no Scripture is a matter of private interpretation (2 Peter 1:20–21); a reading is tested by the whole and by the gathered church, never by one man's insight alone.

Module 06 — Doctrine I — God, Christ & Spirit (28 hrs · Phase II)

1. Purpose & Place in the Arc

Phase I gave the pastor the whole story of God and the shape of the gospel. Module 05 taught him to hear and handle the Book for himself. Now he must say, plainly and truly, **who the God of that Book is** — for a pastor cannot lead people to a God he cannot name. In every region ENDS serves, the name of God is already claimed by other voices: the spirits of the village, the teacher who says the ultimate is impersonal, the mosque that says God has no Son, the many gods of the temple, the imported group with a new book and a smaller Christ. This module trains the pastor to confess the true God against those live distortions without heat and without error.

Module 06 is the first half of the doctrinal spine — the Trinity, the person and work of Christ, and the Holy Spirit. Module 07 follows with sin, salvation, and the church. All of it is built so an oral learner can hold it: a few load-bearing texts, stories mastered by mouth, and a confession the pastor can say and sing in his own tongue. The aim is not that he wins an argument, but that his people will worship the God who is really there.

2. Learning Outcomes

By the end of this module:

1. The pastor can state, in his own words, that there is one God in three persons — Father, Son, and Holy Spirit — without collapsing the three into one or splitting God into three gods.
2. The pastor can show from at least three passages that Jesus Christ is fully God, and from three that He is fully man, and explain **why both natures are needed** for the gospel to save.
3. The pastor can tell the cross and resurrection two ways — the penalty He bore in our place, and the victory He won over sin, death, and the evil one.
4. The pastor can teach that the Holy Spirit is God and a person, not a force to be used.
5. The pastor can name the Spirit's work (new birth, indwelling, assurance, fruit, power) and test a claimed sign against Scripture.
6. The pastor can recite the module's confession from memory in his mother tongue, and lead his people to say it.
7. The pastor can answer, gently and truly, the most common local objection to the Triune God and to Christ.

3. Session Plan

The module runs as fourteen 2-hour sessions in four units.

Unit A — The One God in Three Persons (Sessions 1–4)

Session 1 — There is one God.

- **Aim:** Fix the first stone: God is one, personal, and good.
- **Core texts:** Deuteronomy 6:4; Isaiah 45:5–6; 1 Corinthians 8:4–6.
- **Oral teaching outline:** (1) Israel's daily cry — the LORD our God, the LORD is one. (2) One means one — not the strongest god among many. (3) This God is personal, good, and near: He speaks, names, and loves; He is not an empty silence or a distant force. (4) Hold the tension we will resolve: one God, yet Father, Son, and Spirit are each called God.
- **Practice:** In pairs, each trainee says back the one-God confession and names one local voice that says otherwise. Mentor listens for "one" and "personal."

Session 2 — Three who are named as God.

- **Aim:** Show the three persons from the text before naming the doctrine.
- **Core texts:** Matthew 3:16–17 (the baptism); Matthew 28:19; 2 Corinthians 13:14.

- **Oral teaching outline:** (1) At the Jordan, see all three at once — the Son in the water, the Spirit descending, the Father's voice. (2) The one name of baptism holds three: Father, Son, and Holy Spirit. (3) The blessing joins the three as one gift. (4) So the Bible names one God, and names each — Father, Son, and Spirit — as that God.
- **Practice:** Trainees retell the baptism scene by mouth, pointing to each person as they name Him.

Session 3 — One God, not three; three persons, not one.

- **Aim:** Guard the confession from the two ditches, in plain speech.
- **Core texts:** John 1:1; John 10:30; John 14:9–11.
- **Oral teaching outline:** (1) The Word was with God, and the Word was God — *with*, and *was*, together. (2) Refuse two errors: the three are not three masks on one face (the Father sends the Son, the Son prays to the Father — not one person talking to Himself); and they are not three separate gods (God is one). (3) Say it plainly: one God, three persons; the Father is not the Son, the Son is not the Spirit, yet each is fully the one God. (4) We do not fully comprehend Him, but we confess Him truly.
- **Practice:** Mentor states a wrong sentence ("Jesus is just God wearing a mask"; "there are three gods"); trainees correct it in their own words.

Session 4 — Why the Trinity is good news.

- **Aim:** Move from guarding to worship.
- **Core texts:** 1 John 4:8–10; John 17:24; Ephesians 1:3–14.
- **Oral teaching outline:** (1) Because God is three-in-one, He was love before the world was made — the Father loved the Son. (2) He did not create out of loneliness or need, but out of fullness. (3) Salvation is the work of all three — the Father plans, the Son buys, the Spirit applies. (4) A God who is only one, alone, could not be love in Himself. Ours is.
- **Practice:** Each trainee finishes the sentence aloud: "The Trinity is good news for my village because..."

Unit B — The Person & Work of Christ (Sessions 5–9)

Session 5 — Fully God.

- **Aim:** Establish the deity of Christ from Scripture.
- **Core texts:** John 1:1, 14; Colossians 2:9; John 20:28; Isaiah 9:6.
- **Oral teaching outline:** (1) The Word who was God became flesh. (2) In Christ the whole fullness of deity lives in a body. (3) Thomas touches the risen Jesus and says, My Lord and my God — and Jesus receives it. (4) The promised child is named Mighty God. (5) So we do not honor Jesus as a great prophet only; we worship Him as God.
- **Practice:** Each trainee gives two passages that show Christ is God, from memory.

Session 6 — Fully man.

- **Aim:** Establish the true humanity of Christ.
- **Core texts:** John 1:14; Hebrews 2:14–17; Hebrews 4:15; Luke 2:52.
- **Oral teaching outline:** (1) He was born, grew, hungered, wept, slept, bled, died — real flesh, not a costume. (2) He shared our flesh and blood so He could stand in our place. (3) He was tempted in every way as we are, yet never sinned. (4) He is not half-and-half; He is fully God and fully man, one person.
- **Practice:** Trainees name five human things Jesus did, from memory, and why each matters.

Session 7 — Why both natures carry the gospel's weight.

- **Aim:** Tie the two natures to salvation.
- **Core texts:** 1 Timothy 2:5; Hebrews 7:24–26; Philippians 2:6–8.
- **Oral teaching outline:** (1) A mediator stands between two parties and touches both. (2) Because He is man, He can stand for men and die a man's death. (3) Because He is God, His one death is worth more than all our lives, and death cannot hold Him. (4) Take away His deity and the cross cannot save; take away His humanity and He cannot stand for us. (5) Both, or no gospel.
- **Practice:** In threes, trainees teach a new believer why "just a good teacher" cannot save. Mentor listens for both natures.

Session 8 — The cross: He bore our penalty.

- **Aim:** Teach substitutionary atonement.
- **Core texts:** Isaiah 53:4–6; Romans 3:23–26; 1 Corinthians 15:3–4.
- **Oral teaching outline:** (1) Our sin earns death and God's just anger. (2) On the cross the sinless One took the place of the guilty — the punishment that brought us peace was on Him. (3) God is both just and the one who justifies — He does not wink at sin; He bears it Himself in His Son. (4) Christ died for our sins, was buried, was raised. This is the gospel handed down.
- **Practice:** Each trainee states the substitution in one plain sentence, no borrowed words.

Session 9 — The cross and empty tomb: the victory won.

- **Aim:** Teach Christ's triumph over sin, death, and the evil one, held with substitution.
- **Core texts:** Colossians 2:13–15; Hebrews 2:14–15; 1 Corinthians 15:20–26; 1 John 3:8.
- **Oral teaching outline:** (1) The same cross that paid our debt also broke the enemy's grip. (2) He disarmed the rulers and authorities and shamed them, triumphing over them. (3) Through death He defeated the one who holds the power of death, and frees those enslaved by fear of it. (4) The empty tomb is the proof: death is a beaten enemy, and Christ is Lord over every power — life for people who live under fear of spirits and the dead.
- **Practice:** Trainees tell the resurrection as good news to someone afraid of the spirits of the dead. [MENTOR: local example of that fear, named carefully.]

Unit C — The Holy Spirit (Sessions 10–13)

Session 10 — The Spirit is God, and a person.

- **Aim:** Refuse "the Spirit is a power I can use."
- **Core texts:** Acts 5:3–4; John 14:16–17; 1 Corinthians 2:10–11.
- **Oral teaching outline:** (1) To lie to the Spirit is to lie to God — so the Spirit is God. (2) He is a "He," not an "it": He teaches, grieves, wills, and abides. (3) He is another Helper, of the same kind as the Son. (4) So we do not master the Spirit like a charm; we walk with Him and obey Him.
- **Practice:** Trainees correct the sentence "I use the Spirit's power to get what I want," and say it rightly.

Session 11 — The Spirit's work: new birth, indwelling, assurance.

- **Aim:** Show what the Spirit does inside a believer.
- **Core texts:** John 3:5–8; Titus 3:4–6; Romans 8:9–16.
- **Oral teaching outline:** (1) No one enters the kingdom without new birth, and the Spirit gives it. (2) He is not a guest for feast days; He dwells in the believer always. (3) He bears witness with our spirit that we are God's children — this is how a trembling believer knows he belongs. (4) If anyone does not have the Spirit of Christ, he is not Christ's.
- **Practice:** Each trainee names one mark the Spirit is truly at work in a life, from these texts.

Session 12 — The Spirit's power and fruit.

- **Aim:** Set power under holiness, and name the fruit.
- **Core texts:** Acts 1:8; Galatians 5:16–25; Ephesians 5:18.
- **Oral teaching outline:** (1) The Spirit gives power — for witness and endurance, not for show or for gain. (2) The surest sign of the Spirit is not a wonder but a changed life. (3) Name the fruit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. (4) A tree is known by fruit, not by noise.
- **Practice:** Trainees recite the nine fruit in order, then each names the one his own heart most lacks.

Session 13 — Testing the spirits: true and counterfeit signs.

- **Aim:** Give a plain test so the pastor is not deceived.
- **Core texts:** 1 John 4:1–3; Matthew 7:15–23; 2 Thessalonians 2:9–10; Deuteronomy 13:1–4.
- **Oral teaching outline:** (1) Not every wonder is from God — the enemy also works false signs. (2) Two tests: What does it say about Jesus? (Does it confess Christ come in the flesh, fully God and man?) And what fruit does it grow — holiness, or pride and money? (3) A sign that draws people away from the true Christ is a warning, not a wonder. (4) Some will do mighty works and hear, I never knew you. (5) Test everything; hold the good; refuse the counterfeit. [PARTNER INPUT REQUIRED: the region's specific counterfeit-sign practices — name them with the partner, do not invent.]
- **Practice:** Mentor describes a claimed sign; trainees run it through the two tests aloud.

Unit D — The Confession (Session 14)

Session 14 — The confession, mastered and led.

- **Aim:** Bring the whole module into one confession the pastor owns.
- **Core texts:** the module confession (Section 4); 2 Corinthians 13:14.
- **Oral teaching outline:** (1) Say the confession together, line by line, call-and-response. (2) Walk each line back to its texts, so it is understood, not merely repeated. (3) Practice leading it — the pastor calls, the people answer. (4) Send them to teach it at home.
- **Practice:** Each trainee leads the whole confession from memory. This doubles as assessment rehearsal.

4. Story Set & Memory Work

Passages to be mastered orally (reference + handle):

- **Matthew 3:13–17** — *The Jordan: all three at once.*
- **John 1:1–14** — *The Word who was God became flesh.*
- **Philippians 2:5–11** — *He emptied Himself; every knee will bow.*
- **Isaiah 52:13–53:6** — *The Servant wounded for us.*
- **Luke 24:1–12** — *The empty tomb.*
- **John 3:1–8** — *Nicodemus: born of the Spirit.*
- **Acts 2:1–4, 37–41** — *The Spirit poured out; three thousand turn.*

Memory verses:

Reference	Handle
Deuteronomy 6:4	One God
Matthew 28:19	The one name: Father, Son, Spirit
John 1:1, 14	The Word was God; the Word became flesh
1 Timothy 2:5	One God, one mediator, the man Christ Jesus
1 Corinthians 15:3–4	Died, buried, raised
Colossians 2:15	He disarmed the powers
John 16:13	The Spirit of truth guides
Galatians 5:22–23	The fruit of the Spirit
2 Corinthians 13:14	The blessing of the three

5. Discussion Questions

1. Our neighbors say there are many gods, or many spirits. How do we say "one God" without saying our neighbors are simply fools?
2. If God is one, how can the Father, the Son, and the Spirit each be God? Say it in your own words.
3. Why is it wrong to say the three are only three masks worn by one person? What in the Gospels breaks that idea?
4. A respected elder says Jesus was a great prophet, nothing more. What do you show him, and how do you honor him while you disagree?
5. Why must the Savior be truly man? Why must He also be truly God? What is lost if we drop either one?
6. In our culture, who carries shame and who carries honor at a public death? How does the cross turn that upside down?
7. Tell the cross to a person weighed down by guilt, then to a person weighed down by fear of the spirits. What changes, and what stays the same?
8. Some treat the Spirit as a power to be used for success or protection. Where does that come from, and how do we gently turn it toward the true Spirit?
9. How does a frightened believer come to know he truly belongs to God? What does the Spirit do here?

10. A teacher in our area works signs and draws a crowd. What two questions do we ask before we call it God's work?
11. When someone asks a question about God we cannot fully answer, what do we say — and what do we not pretend?

6. Between-Sessions Field Practice

Each assignment is done in the pastor's own village and reported at the next session.

1. **Teach the one-God confession** to one household; report how they received it and the first objection you met.
2. **Retell the Jordan baptism** (Matthew 3) to a small group by mouth, pointing to each of the three persons.
3. **Ask five people:** "Who was Jesus?" Bring their answers — do not correct them yet; we will build on what you hear.
4. **Tell the cross both ways** — penalty borne, victory won — to two different people, and notice which lands for each.
5. **Watch for the Spirit's fruit** in one believer over the weeks; bring one concrete example of change (no names if it shames anyone).
6. **Say the memory verses** aloud each morning; have a family member check you at the module's end.
7. **Begin memorizing the confession** in your mother tongue, a section at a time. [PARTNER INPUT REQUIRED: the approved text.]

7. Competency Assessment

A pastor passes Module 06 by **demonstration**, verified by his mentor, not by attendance.

What must be demonstrated:

1. **Confess the Trinity** — in his own words, unprompted: one God in three persons, each fully God, the three not confused and not divided. He must avoid both errors when the mentor probes ("So is Jesus just God wearing a mask?" / "So are there three gods?").
2. **Christ, fully God and fully man** — at least three passages for each, from memory, and **why both are needed** for the gospel to save.
3. **The cross, two ways** — substitution and victory, each in plain speech a farmer would follow, without borrowed technical words.
4. **The Holy Spirit** — state that He is God and a person, name at least three of His works, and run one claimed sign through the two tests.
5. **The confession** — recite it from memory in the mother tongue and lead the group call-and-response.

How the mentor verifies: by ear, in a live oral examination, and by watching the pastor teach one point to a real group during field practice. The mentor works from a simple checklist, asking follow-up questions until satisfied the understanding is the pastor's own, not a memorized surface.

What "not yet" looks like: collapsing the persons into one, or splitting God into three; saying Jesus is God but not why His humanity matters (or the reverse); telling the cross only as victory or only as penalty; treating the Spirit as a force; reciting the confession without being able to walk any line back to a text. **Remediation:** the mentor names the one gap, assigns the texts that close it, and re-examines only that point after further field practice. There is no shame in "not yet" — a pastor sent out half-sure of who God is passes that uncertainty to a whole village.

8. Mentor Notes

Common errors to expect and correct:

- **Modalism by accident.** Many reach for "one person, three forms" (water, ice, steam). Gently retire that picture — it teaches the error we refuse. Prefer the plain formula and the Jordan scene.
- **Tritheism by accident.** Others drift into "three gods who agree." Return to Deuteronomy 6:4.
- **A small Christ.** Watch for the pastor who says Jesus is God but treats His humanity as a disguise, or honors Him as prophet but not Lord. Both cut the gospel.
- **The Spirit as power for gain.** This drifts toward prosperity teaching and charm-trading. Keep power under holiness and mission (Acts 1:8), never under profit.

- **Winning the argument, losing the person.** These doctrines are confessed among neighbors, not scored against them. Model warmth.

Contextualization flags — regional, for the partner, not for us to invent:

- [PARTNER INPUT REQUIRED] **The regional distortion map.** With the partner (SLMIF / Mission Impact India / Dr. Yupho / David Livingstone), name the live local distortions the pastor actually meets and the kindest true answer to each. In general, well-established terms only: **animist** — many spirits appeased, a high God felt far → the one personal God who is near, Lord over every power; **Buddhist** — no creator, an impersonal ultimate reached by self-effort → a personal God who comes in grace; **Muslim** — one God honored but His Son and the crucifixion denied → patient work from the Sonship texts and the cross; **Hindu** — Jesus welcomed as one god among many → the one Lord who will not be shelved; **imported cults** — the Trinity or Christ's full deity denied, a new book added → Scripture's sufficiency and the deity texts. Never go beyond general knowledge; never caricature a neighbor's faith.
- [PARTNER INPUT REQUIRED] **The specific counterfeit-sign practices** named in Session 13 — describe them with the partner; do not invent villages, teachers, or incidents.
- [PARTNER INPUT REQUIRED] **Honor-shame framing.** Where the cross's shame and the resurrection's vindication are best told in the culture's own honor language — shape this with the partner (see Questions 6–7).
- [PARTNER INPUT REQUIRED] **The mother-tongue confession text and any sung setting.** Structure is given below; the translation and tune belong to the partner.

9. Doctrinal Anchors

This module serves and is bound by the ENDS Statement of Faith (Articles I–VIII, */beliefs*):

- **Article I — The Scriptures (authoritative, sufficient).** Every claim rests on the text; against imported cults, Scripture is enough and needs no added book.
- **Article II — The Triune God.** Unit A: one God in three persons, without modalism or tritheism.
- **Article III — Jesus Christ (fully God, fully man; substitutionary atonement and victory).** Unit B in full — the two natures, and the cross as penalty borne and triumph won. We refuse any Christ who is only prophet, only man, or a created being.
- **Article IV — The Holy Spirit.** Unit C: the Spirit is God and a person, His work named, His counterfeits tested.
- **Article VI — Salvation.** Christ's person and work ground the justification and new birth Module 07 develops.

Guardrails against the named counterfeits:

- **Prosperity teaching:** the Spirit's power is for witness, holiness, and endurance (Acts 1:8; Galatians 5), never for wealth or manipulation.
- **Syncretism:** the one Lord will not be shelved beside other gods or spirits (1 Corinthians 8:4–6; Isaiah 45:5–6).
- **Ritual transfer and charm-trading:** the Spirit is a person to obey, not a power to work; holy things are not charms (Acts 5:3–4; 8:18–23).
- **Doctrinal novelty:** test every teaching and sign by what it says of Christ and what fruit it grows (1 John 4:1–3; Matthew 7:15–23).

Confession structure (translation is [PARTNER INPUT REQUIRED]): a short Trinitarian confession in four call-and-response movements — (1) *One God*: one God, personal, holy, and good; (2) *The Son*: Jesus Christ, God's eternal Son, who became man, died in our place, rose victorious, and is Lord; (3) *The Spirit*: the Holy Spirit, God with us, who gives new birth, dwells in us, and makes us holy; (4) *Response*: to this one God be glory forever. Short enough to memorize, plain enough for a child, shaped for singing.

Module 07 — Doctrine II — Sin, Salvation & the Church (28 hrs - Phase II)

1. Purpose & Place in the Arc

Module 06 taught who God is: Father, Son, and Spirit, and Christ crucified and risen. This module teaches what that God has done with sinners, and the people he gathers. It is the second half of the doctrinal spine of Phase II.

The pastor cannot preach good news until he can name the bad news plainly. So we begin with sin as rebellion, not misfortune. Then the heart of the gospel: justification by faith alone, the doctrine that keeps grace free. Then the door and the family: conversion, baptism, and belonging, in their right order and meaning. We end with the church, and the four marks that separate a church from a crowd.

That last step carries the weight of the module. A gifted man can draw a crowd in one generation; only a true church, marked by the Word, the ordinances, discipline, and love, survives into the second. The pastor is trained not to gather a crowd but to plant a church that outlives him. What is taught here as doctrine becomes practice in Module 08 (storying), Module 09 (planting the house church), and Module 11 (worship, baptism, and the Table).

2. Learning Outcomes

By demonstration, not attendance, the pastor can:

1. Explain sin as rebellion against God, distinct from misfortune, weakness, or mere shame, from Genesis 3 and Romans 3.
2. State justification by faith alone in one clear sentence, and defend it against adding works, ritual, or payment.
3. Describe the great exchange from 2 Corinthians 5:21 without notes.
4. Lay out the pattern of conversion in Acts (hear, repent, believe, be baptized, belong) and explain why the order matters.
5. Teach believers' baptism as union with Christ and public confession, guarding it from ritual power.
6. Name and defend the four marks of a true church, and test a gathering against them.
7. Walk through loving church discipline as a path toward restoration.
8. Teach church membership as covenant belonging that engages kinship and honor rightly.

3. Session Plan

Fourteen 2-hour sessions, in four units.

Unit A — Sin (Sessions 1–3)

Session 1 — Rebellion, not misfortune

- **Aim:** Trainees can say why sin is rebellion, not bad luck, weakness, or mere shame.
- **Core text(s):** Genesis 3:1–13; Isaiah 53:6; 1 John 3:4.
- **Oral teaching outline:**
 - Tell the garden story: the good command, the serpent's question (Did God actually say), the eating, the hiding.
 - Name the root: each of us turned to his own way (Isa 53:6); sin is lawlessness (1 John 3:4), a refusal of God's rule, not only a broken rule.
 - Show the fruit: fear, hiding, blame. Sin breaks the relationship, not just the record.
 - **Practice:** In pairs, retell Genesis 3 in ninety seconds; the partner checks that rebellion, not accident, is the center.

Session 2 — How deep, how wide

- **Aim:** Trainees can show from Scripture that sin reaches every person and the whole heart.
- **Core text(s):** Romans 1:18–25; Romans 3:9–23; Jeremiah 17:9.

- **Oral teaching outline:**
- Wide: all are under sin; none is righteous, no, not one (Rom 3:10–12).
- Deep: the trouble is the heart, deceitful and sick (Jer 17:9); its shape is idolatry, exchanging the Creator for created things (Rom 1:23–25).
- The verdict: all have sinned and fall short of the glory of God (Rom 3:23).
- **Practice:** Call-and-response drill on Romans 3:23; each trainee then names one everyday form of going our own way, naming no person.

Session 3 — Guilt, shame, and fear

- **Aim:** Trainees can speak of sin in guilt, shame, and fear terms while keeping rebellion as the root.
- **Core text(s):** Genesis 3:7–10; Romans 10:11; Isaiah 61:7.
- **Oral teaching outline:**
- In the garden all three appear: guilt (the broken command), shame (they cover themselves), fear (I was afraid, and I hid, Gen 3:10).
- The gospel answers all three: it forgives guilt, covers shame, casts out fear. But never shame-relief without repentance; only the cross removes the root.
- Promise: the one who believes will not be put to shame (Rom 10:11); instead of shame, a double portion (Isa 61:7).
- **Practice:** Trainees list, for their own people, the words used for guilt, for shame, and for fear. [PARTNER INPUT REQUIRED]

Unit B — Justification (Sessions 4–7)

Session 4 — The just judge and the guilty

- **Aim:** Trainees can state the problem justification answers: how a just God can accept the guilty.
- **Core text(s):** Romans 3:19–20; Ezekiel 18:4; Habakkuk 2:4.
- **Oral teaching outline:**
- The law shuts every mouth; the whole world is accountable to God (Rom 3:19).
- God is just; the soul that sins shall die (Ezek 18:4). He will not overlook sin.
- So the question is not whether God is loving, but how he can be both just and the one who accepts sinners. Hold it: the righteous shall live by faith (Hab 2:4).
- **Practice:** Trainees pose the problem aloud to one another as a question, without yet giving the answer.

Session 5 — Justified by faith alone

- **Aim:** Trainees can explain justification as God declaring the believing sinner righteous on the ground of Christ.
- **Core text(s):** Romans 3:21–28; Romans 5:1; 2 Corinthians 5:21.
- **Oral teaching outline:**
- Apart from the law, a righteousness from God has come, through faith in Christ, for all who believe (Rom 3:21–22).
- God set Christ forth to bear his wrath, so that he is both just and the justifier of the one who has faith in Jesus (Rom 3:26).
- The great exchange: God made him who knew no sin to be sin for us, that in him we might become the righteousness of God (2 Cor 5:21).
- Result: justified by faith, we have peace with God (Rom 5:1). To justify means to declare righteous, a verdict, not a slow repair.
- **Practice:** Each trainee uses two objects to show the exchange (my sin to Christ, his righteousness to me) and explains it aloud.

Session 6 — The doctrine that keeps grace free

- **Aim:** Trainees can defend faith alone against adding works, ritual, or payment.
- **Core text(s):** Galatians 2:16, 2:21; Ephesians 2:8–9; Titus 3:5.
- **Oral teaching outline:**
- A person is not justified by works of the law but through faith in Christ (Gal 2:16).
- If righteousness came by law-keeping, Christ died for nothing (Gal 2:21). Adding to faith empties the cross.
- By grace through faith, the gift of God, not of works, so no one may boast (Eph 2:8–9).
- Name the counterfeits this guards: prosperity teaching (faith as a lever for wealth), ritual transfer (a rite that mechanically saves), charm-trading (paying for blessing). Grace received is never grace bought.

- **Practice:** Trainees role-play answering a seeker who asks, What must I add to be sure? The answer keeps grace free.

Session 7 — Repentance and faith; kept to the end

- **Aim:** Trainees can describe conversion as repentance and faith, and assurance as God's keeping.
- **Core text(s):** Mark 1:15; Acts 20:21; John 10:28–29; Philippians 1:6.
- **Oral teaching outline:**
- Jesus' first call: repent and believe the gospel (Mark 1:15). Two hands of one turning, from sin, to Christ.
- Repentance is not a work that earns; it is the turn that faith makes.
- Assurance rests on God: I give them eternal life, and no one will snatch them out of my hand (John 10:28); he who began a good work will complete it (Phil 1:6). We persevere because he preserves.
- **Practice:** From three cases read aloud, trainees distinguish true repentance from mere regret or fear of punishment.
[MENTOR: local example]

Unit C — Conversion, Baptism, Belonging (Sessions 8–10)

Session 8 — The order and the meaning

- **Aim:** Trainees can lay out the pattern in Acts: hear, repent, believe, be baptized, belong.
- **Core text(s):** Acts 2:37–47; Acts 8:26–38; Acts 16:14–15.
- **Oral teaching outline:**
- At Pentecost they heard, were cut to the heart, were told to repent and be baptized, and were added to the people (Acts 2:37–41).
- The Ethiopian hears, believes, and asks for baptism at once (Acts 8:35–38); Lydia's heart is opened, and her household is baptized (Acts 16:14–15).
- The order teaches meaning: baptism does not create faith, it confesses it; and belonging is not optional, converts are added to a people.
- **Practice:** Trainees put five cards (hear, repent, believe, be baptized, belong) in order and defend it from one passage.

Session 9 — Baptism: buried and raised

- **Aim:** Trainees can teach believers' baptism as union with Christ and public confession.
- **Core text(s):** Matthew 28:18–20; Romans 6:3–4; Colossians 2:12.
- **Oral teaching outline:**
- The command: make disciples, baptizing them in the name of the Father, the Son, and the Holy Spirit (Matt 28:19).
- The meaning: baptized into his death, buried with him, raised to walk in newness of life (Rom 6:3–4). Baptism follows faith; it does not run ahead of it.
- Guard: the water does not wash sin by its own power; it signs and seals what faith has received. This guards ritual transfer and syncretism.
- **Practice:** Trainees explain baptism first to a mock candidate, then to that candidate's worried parent. [MENTOR: local example]

Session 10 — Baptism in kinship and honor cultures

- **Aim:** Trainees can count the cost of baptism as public confession where family and honor are at stake.
- **Core text(s):** Matthew 10:32–37; Mark 10:29–30; Romans 10:9–11.
- **Oral teaching outline:**
- Baptism is public: whoever confesses Christ before men, Christ confesses before the Father (Matt 10:32).
- In kinship cultures this can look like betrayal. Jesus is honest that following him may set a person against father or mother (Matt 10:35–37).
- Yet no one who leaves family for his sake is left without it: a hundredfold of brothers and sisters now, with persecutions (Mark 10:29–30). The church becomes the convert's new household. [PARTNER INPUT REQUIRED]
- **Practice:** Trainees map, for their setting, who is affected when a person is baptized, and how the church can receive them.
[PARTNER INPUT REQUIRED]

Unit D — The Church: Marks and Membership (Sessions 11–14)

Session 11 — Church or crowd: the four marks

- **Aim:** Trainees can name and defend the marks of a true church: Word, ordinances, discipline, love.
- **Core text(s):** Acts 2:42–47; Matthew 16:18; Ephesians 4:11–16.
- **Oral teaching outline:**
 - A crowd hears a speaker and scatters. A church is a covenanted people under Christ its head (Matt 16:18).
 - The first church devoted itself to the apostles' teaching, the fellowship, the breaking of bread, and the prayers (Acts 2:42): Word and ordinances. Add the two that keep it a church over time: discipline, a real boundary, and love, a real bond.
 - Why it matters: a movement survives its second generation only where the marks are present. Gifting and crowds do not reproduce the church; the marks do.
- **Practice:** Trainees test three described gatherings against the four marks and say which is a church and why.

Session 12 — The Lord's Table

- **Aim:** Trainees can lead the Lord's Supper with right meaning and right fencing.
- **Core text(s):** 1 Corinthians 11:23–29; Acts 2:46.
- **Oral teaching outline:**
 - The Lord gave the Supper: bread and cup, do this in remembrance of me (1 Cor 11:24–25). It proclaims the Lord's death until he comes (1 Cor 11:26): the gospel preached with the hands.
 - It is for the church. Let a person examine himself before he eats (1 Cor 11:28); the Table is fenced, but never against the repentant.
 - Guard: the Supper is not a charm and not a fresh sacrifice; it remembers the one finished sacrifice. This guards ritual transfer.
- **Practice:** Trainees rehearse the words of institution aloud and explain who may come and who should wait.

Session 13 — Discipline and love: the wall and the welcome

- **Aim:** Trainees can walk through loving correction whose aim is restoration.
- **Core text(s):** Matthew 18:15–20; 1 Corinthians 5:1–13; John 13:34–35.
- **Oral teaching outline:**
 - The steps: go privately, then with two or three, then tell the church (Matt 18:15–17). Discipline is a path, not a blow.
 - Its aim is rescue: that his spirit may be saved (1 Cor 5:5); purge the evil, protect the body (1 Cor 5:13).
 - What makes discipline safe is love: by your love for one another all will know you are mine (John 13:35). No wall makes a crowd; no welcome makes a court.
- **Practice:** Trainees role-play step one of Matthew 18: a private, gentle, restoring conversation.

Session 14 — Belonging: the new household

- **Aim:** Trainees can teach membership as covenant belonging that engages kinship and honor rightly.
- **Core text(s):** 1 Peter 2:9–10; Ephesians 2:19; Mark 3:31–35.
- **Oral teaching outline:**
 - Jesus reorders family: whoever does the will of God is my brother and sister and mother (Mark 3:35).
 - The church is a new people: once you were not a people, now you are God's people (1 Pet 2:10); no longer strangers, but members of God's household (Eph 2:19). In honor cultures this is good news: the shamed are given a name and a family, by grace, not by birth or bribe.
 - Membership is mutual promise: to gather, to submit to the elders (men called and qualified, 1 Tim 3:1–7), to love, to accept correction, to bear one another. [PARTNER INPUT REQUIRED for the mother-tongue confession]
- **Practice:** Trainees compose, orally, a simple welcome and promises a new member speaks and the church speaks back. [PARTNER INPUT REQUIRED]

4. Story Set & Memory Work

Passages to be mastered orally, each with a one-line handle:

- **Genesis 3:1–13 — The garden.** Rebellion, hiding, the broken relationship.
- **Luke 18:9–14 — Two men praying.** The one who begged for mercy went home justified.
- **Luke 15:11–32 — The running father.** Shame met by grace before a word of merit is spoken.

- **Acts 8:26–38 — The Ethiopian on the road.** Hear, believe, be baptized.
- **Acts 16:11–34 — Lydia and the jailer.** Two households brought to Christ and washed.
- **Matthew 18:15–20 — The path of correction.** How a church keeps both its wall and its welcome.

Memory verses (exact mother-tongue wording is [PARTNER INPUT REQUIRED]; taught by call-and-response and song):

Reference	Handle
Romans 3:23	All have sinned and fall short of the glory of God.
Romans 6:23	Sin pays death; God gives eternal life in Christ Jesus.
Romans 5:1	Justified by faith, we have peace with God.
Ephesians 2:8–9	Saved by grace through faith, the gift of God, not works.
2 Corinthians 5:21	He became sin for us, that we might become God's righteousness.
Acts 2:42	The church devotes itself to teaching, fellowship, bread, prayer.
John 13:35	Love for one another marks the disciples of Jesus.
1 Peter 2:10	Once not a people, now the people of God.

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. Some call wrongdoing bad luck or a weak moment. From Genesis 3, why is it better to call sin rebellion?
2. In our people's speech, which is felt most strongly: guilt, shame, or fear? How does that shape how we tell the gospel?
[PARTNER INPUT REQUIRED]
3. If all have sinned, is anyone good enough to look down on another? What did the tax collector understand that the Pharisee did not (Luke 18)?
4. Explain the great exchange to a child. What was given, and what was received (2 Cor 5:21)?
5. A neighbor says, I will trust Christ, but I must also keep the old rites to be safe. What has he not yet understood?
6. Why does baptism come after faith, not before it? What would we teach wrongly if we reversed the order?
7. In our setting, what does a person risk in the family when he is baptized? How can the church stand with him? [PARTNER INPUT REQUIRED]
8. Jesus says his true family is those who do God's will (Mark 3:35). How is that both comfort and cost in a kinship culture?
9. Why is discipline an act of love, not of anger? What goes wrong when a church has no discipline? When it has no welcome?
10. To the person shamed by the village, what does it mean that God calls him his own people (1 Pet 2:10)? What promises might that person make to the church, and the church to him? [PARTNER INPUT REQUIRED]

6. Between-Sessions Field Practice

Concrete assignments in the pastor's own village and context:

1. Retell the garden story (Gen 3) to at least two people who are not believers, and listen for whether they hear sin as rebellion. Report what they said.
2. Explain justification by faith alone to one mature believer in your own words, and ask him to correct you.
3. Sit with a person who has recently believed. Walk through the order: hear, repent, believe, be baptized, belong. Note where he is on that path.
4. Observe or recall a baptism in your area. Write down who in the family and village was affected, and how. [PARTNER INPUT REQUIRED]
5. Test your own gathering against the four marks. Name honestly which are strong, which are weak, and why.
6. Draft, orally, the welcome and promises your church would use to receive a new member, and bring it to Session 14.
[PARTNER INPUT REQUIRED]

7. Competency Assessment

A module is passed by demonstration, not attendance. To pass, the pastor must do all five before his mentor:

1. **Tell the arc from sin to church without notes** in about ten minutes: sin as rebellion, justification by faith alone, conversion and baptism, the marks of a true church. The mentor listens for accuracy, order, and plainness.
2. **State justification by faith alone in one sentence**, then defend it against three added conditions the mentor names (a good work, a ritual, a payment).
3. **Explain the great exchange (2 Cor 5:21)** using only two objects, so an oral learner could repeat it.
4. **Test three gatherings against the four marks** and say which is a church and why.
5. **Walk step one of Matthew 18** in a live role-play, keeping both the wall and the welcome.

How the mentor verifies: a simple checklist of the five tasks, the live demonstration, and two follow-up questions per task to confirm understanding, not mere recitation. Where possible a second trainer observes and agrees.

What "not yet" looks like: sin described as misfortune or only as shame; faith made one condition among several; baptism taught as the thing that saves; a crowd called a church because it is large or lively; discipline used as punishment with no path to restoration.

Remediation path: the mentor names the gap, assigns the sessions that address it (Sessions 5–6 for a works-mixed gospel, Sessions 11 and 13 for a weak view of the church), and re-tests only that task after more field practice. No pastor advances to Phase III with a works-mixed gospel or a crowd-for-church confusion uncorrected.

8. Mentor Notes

Common errors to watch for and correct:

- **Sin softened.** Trainees may reduce sin to misfortune, imbalance, or loss of face. Keep returning to Genesis 3 and Romans 3: the root is rebellion against God.
- **Grace mixed with works.** The most dangerous error here. If faith becomes one payment among several, grace is gone. Re-teach Galatians 2:21 until it is instinctive.
- **Baptism made powerful in itself.** Guard the line: baptism confesses and seals; it does not wash by its own power. Watch for it blended with older cleansing rites.
- **The Table treated as a charm or a repeated sacrifice.** Re-anchor to 1 Corinthians 11:26: it remembers one finished sacrifice.
- **Crowd mistaken for church.** A large, joyful meeting is not yet a church. Press the four marks, especially discipline and love, which young movements lose first.
- **Discipline without love, or love without discipline.** Both unmake a church. Hold Matthew 18 and John 13:35 together.

Contextualization flags (these belong to partners, not to us):

- The local vocabulary of guilt, shame, and fear, and which the gospel should lead with. [PARTNER INPUT REQUIRED]
- The family and honor cost of baptism in this people, and a wise, honoring path through it. [PARTNER INPUT REQUIRED]
- Local rites that baptism or the Table might be confused with, so the line can be drawn clearly. Do not invent these; wait for the partner's map. [PARTNER INPUT REQUIRED]
- The mother-tongue membership confession, and any songs used to carry the memory verses. [PARTNER INPUT REQUIRED]

9. Doctrinal Anchors

This module chiefly serves **Article V (Humanity & Sin)**, **Article VI (Salvation: justification by faith alone, repentance and faith, perseverance)**, and **Article VII (the Church: Word, ordinances, discipline, love; believers' baptism)**. It rests on **Article III (Christ, substitutionary atonement)** as the ground of justification, on **Article I (the Scriptures, authoritative and sufficient)** as its only source, and touches **Article VIII (the Commission)** in baptism and disciple-making.

Guardrails against the named counterfeits:

- **Against prosperity teaching:** justification is God's free verdict on the ground of Christ, not a lever for wealth or health. The gift is peace with God (Rom 5:1), not gain.
- **Against ritual transfer:** neither baptism nor the Table conveys grace mechanically. They sign and seal what faith receives (Rom 6:3–4; 1 Cor 11:26).
- **Against charm-trading:** grace cannot be bought or secured by an object or a price. By grace, the gift of God, not of works (Eph 2:8–9).
- **Against syncretism:** the convert leaves the old rites; he does not add Christ to them. Baptism buries the old and raises to new life (Col 2:12), and membership is belonging to one new people (1 Pet 2:9–10).

Where the pastoral office is named, the module mirrors the curriculum's usage of "men" from 1 Timothy 3:1–7 and Titus 1:5–9 without further comment; the office itself is developed in Modules 10 and 16.

Module 08 — Teaching the Word — Storying & Retention (28 hrs · Phase II)

1. Purpose & Place in the Arc

Most of the pastors we train serve people who do not read, or do not read well. Faith comes by hearing (Romans 10:17). So the Word must travel by voice. This module trains the pastor to carry the Bible accurately in the oldest and most trusted vessels of oral cultures: the told story, the memorized verse, the call-and-response line, and the song. These are not lesser tools. They are how Israel was commanded to teach (Deuteronomy 6:6–7) and how the church first received the gospel (1 Corinthians 15:3).

This module stands in Phase II, after the pastor has grasped the shape of the biblical story and the core doctrines of salvation. Module 07 gave him the message. Module 08 gives him the means to deliver it without a book, and to guard it from drift as it passes mouth to mouth. It prepares directly for Phase III, where he will plant and pastor. A pastor who cannot hand the Word to an unlettered grandmother, and have her hand it on true, cannot yet lead a church in most of the places we serve.

The danger is real. When a story is told and retold, it can grow, shrink, or bend. So the discipline here is twofold: use the native oral technologies, and bind them to Scripture with an accuracy covenant. Native form, biblical content, verified retention.

2. Learning Outcomes

By the end, the pastor can:

1. Tell any of the twelve gospel-set stories from memory, in his own words, keeping every load-bearing fact accurate.
2. Explain and apply the accuracy covenant: what may be paraphrased and what must never change.
3. Select and sequence a story set for a specific audience and purpose.
4. Lead the listener-retell loop so hearers can retell a story the same day.
5. Compose or adapt a call-and-response line that carries sound doctrine [form is PARTNER INPUT REQUIRED].
6. Work with a local song-maker to set a truth of Scripture to a local musical form [PARTNER INPUT REQUIRED].
7. Teach a mixed audience — children, seekers, elders, women and men, literate and non-literate — without losing any group.
8. Test retention and correct error gently, without shaming the hearer.

3. Session Plan

The module is fourteen 2-hour sessions. Sessions 1–4 build the discipline. Sessions 5–8 craft the twelve stories. Sessions 9–12 add retention mechanics, response, song, and mixed audiences. Session 13 rehearses; the village practicum falls between 13 and 14; session 14 debriefs and assesses.

Session 1 — Why the Voice

- Aim: Ground oral teaching in Scripture, not in necessity alone.
- Core texts: Romans 10:17; Deuteronomy 6:4–9; Nehemiah 8:8; Psalm 78:1–7.
- Oral outline: (1) Faith comes by hearing — the ear is God's chosen door. (2) Israel was told to talk the Word into daily life, not shelve it. (3) Ezra read, and gave the sense, so people understood. (4) One generation tells the next, on purpose, so nothing is hidden.
- Practice: Each pastor tells the group, in two minutes, a true event from his own week — noticing what he kept, dropped, and added.

Session 2 — The Accuracy Covenant

- Aim: Fix the line between faithful paraphrase and distortion.
- Core texts: 1 Corinthians 15:3–4; 1 Corinthians 11:23; Deuteronomy 4:2; Proverbs 30:5–6.
- Oral outline: (1) Paul *delivered* what he *received* — the gospel is handed on, not invented. (2) Do not add, do not take away. (3) Name the load-bearing facts of a story — who acts, what God says, what changes — that may never move. (4) Words

around them may bend to the listener; the facts may not.

- Practice: Take one short story; the group marks its non-negotiable facts, then tells it two ways that are both accurate.

Session 3 — Learning a Story Without Breaking It

- Aim: A repeatable method to lift a story off the page into the memory.
- Core texts: Luke 1:1–4; Mark 4:1–9.
- Oral outline: (1) Read the passage aloud three times. (2) Find its backbone — the ordered beats of what happens. (3) Learn the beats, then clothe them in your own plain words. (4) Check back against the text; cut anything Scripture does not say.
- Practice: Each pastor builds the backbone of the Fall (Genesis 3) and tells it once from the beats.

Session 4 — Building the Set: Selection & Sequence

- Aim: See the twelve-story set as one road from creation to Christ.
- Core texts: Luke 24:27; Genesis 3:15.
- Oral outline: (1) A set is chosen for a purpose — here, to show a lost person the way to Christ. (2) Order matters: each story sets up the next. (3) The lamb, the serpent lifted up, the servant — the thread that ties promise to fulfillment. (4) Introduce all twelve titles as a memorized list.
- Practice: The group recites the twelve titles in order until each pastor can say them unaided.

Sessions 5–8 — Crafting the Twelve (Story Workshop)

- Aim: Master all twelve stories by the backbone method (Session 3) and the accuracy covenant (Session 2).
- Method, each story: read aloud ×3 → mark load-bearing facts → build backbone → tell to a partner → partner checks against the text → retell.
- Core texts and coverage:
- Session 5 — Stories 1–3: Creation (Genesis 1–2); The Fall (Genesis 3); The Flood and the door of rescue (Genesis 6–9).
- Session 6 — Stories 4–6: God's promise to Abraham (Genesis 12:1–3; 15:1–6); God provides the lamb (Genesis 22:1–14); The Passover lamb (Exodus 12).
- Session 7 — Stories 7–9: The bronze serpent (Numbers 21:4–9); The suffering servant foretold (Isaiah 52:13–53:12); The Word became flesh (Luke 2; John 1:1–14).
- Session 8 — Stories 10–12: Authority to forgive sins (Mark 2:1–12); Jesus dies in our place (Luke 22–23); Jesus rises and sends His people (Luke 24; Matthew 28:16–20).
- Practice: By end of Session 8, each pastor tells any story drawn at random and takes correction on one fact.

Session 9 — Retention Mechanics: Repetition, Rhythm, Retell

- Aim: Make a story stick the first day it is heard.
- Core texts: Deuteronomy 6:7; Psalm 78:4.
- Oral outline: (1) Repetition is not failure — plan to tell it more than once. (2) Rhythm and fixed phrases give the memory handholds. (3) The listener-retell loop: tell, ask a hearer to retell, the group mends gaps, tell again. (4) A truth retold the same day is far more likely kept.
- Practice: Run one full retell loop on the Passover story with real correction.

Session 10 — Call-and-Response

- Aim: Turn key doctrine into a line the whole gathering speaks back.
- Core texts: Psalm 136:1; 1 Corinthians 15:3–4.
- Oral outline: (1) A leader's line, a people's answer, fixes truth in the body's memory. (2) Keep the answer short, true, and drawn from Scripture. (3) Use it to seal a story's main point. (4) Guard against a catchy line that says slightly the wrong thing.
- Practice: Each pastor drafts one call-and-response for the cross story; the group tests each line against the text. [Local wording is PARTNER INPUT REQUIRED.]

Session 11 — Song as Doctrine's Memory

- Aim: Set a truth of Scripture to a local musical form so it is carried for life.
- Core texts: Colossians 3:16; Deuteronomy 31:19; Exodus 15:1–2.

- Oral outline: (1) God commanded a song be put in Israel's mouth as a witness. (2) The word of Christ dwells richly through singing. (3) Words must stay doctrinally sound even as tunes stay local. (4) The pastor does not invent the musical form; he partners with a trusted local song-maker.
- Practice: Draft, with a local song-maker, one couplet stating the gospel truly. [Musical form, language, and melody are PARTNER INPUT REQUIRED. Do not import outside tunes as if they were local.]

Session 12 — Teaching Mixed Audiences

- Aim: Hold children, seekers, and elders together in one telling.
- Core texts: Matthew 19:14; Acts 2:42; 1 Corinthians 9:22.
- Oral outline: (1) Pitch the story so a child follows and an elder is not talked down to. (2) Honor the elders' place; let them speak first in discussion. (3) Watch that women and men, and the non-literate, are all invited to retell. (4) Never single out a struggling hearer for shame.
- Practice: One pastor teaches a story to a mock mixed group; peers play child, seeker, and elder, and report whether they were reached.

Session 13 — Rehearsal & Dry Run

- Aim: Ready the full set for the village, and fix the retention test.
- Core texts: 2 Timothy 2:2.
- Oral outline: (1) Each pastor tells three assigned stories to the mentor. (2) The mentor corrects facts and pacing. (3) Agree the retention test: which hearers, which stories, what counts as accurate. (4) Pray and send.
- Practice: Timed run of three stories with written mentor feedback.

Session 14 — Debrief & Competency Assessment

- Aim: Review the village practicum and verify competency.
- Core texts: Psalm 126:6.
- Oral outline: (1) Each pastor reports what he told, to whom, and what came back. (2) Review retention results honestly. (3) Name errors and the plan to correct them. (4) Confirm pass or set the remediation path.
- Practice: The assessment in Section 7, run in full.

4. Story Set & Memory Work

The twelve-story gospel set (creation to Christ), each with a one-line handle:

1. **Creation** — Genesis 1–2 — God made all things, and made people to know Him.
2. **The Fall** — Genesis 3 — People chose their own way; sin and shame entered.
3. **The Flood** — Genesis 6–9 — God judges sin and provides one door of rescue.
4. **Promise to Abraham** — Genesis 12:1–3; 15:1–6 — God promises to bless all peoples through one family.
5. **God Provides the Lamb** — Genesis 22:1–14 — God Himself provides the sacrifice in the son's place.
6. **The Passover** — Exodus 12 — The lamb's blood turns judgment aside; the people go free.
7. **The Bronze Serpent** — Numbers 21:4–9 — Look to what God lifts up, and live.
8. **The Suffering Servant** — Isaiah 52:13–53:12 — One would be pierced for our sins and bear them.
9. **The Word Became Flesh** — Luke 2; John 1:1–14 — God the Son came and lived among us.
10. **Authority to Forgive** — Mark 2:1–12 — Jesus shows He is God by forgiving sin.
11. **The Cross** — Luke 22–23 — Jesus dies in our place, bearing our sin and shame.
12. **Risen and Sending** — Luke 24; Matthew 28:16–20 — Jesus conquers death and sends His people to all nations.

Memory verses (learn word-for-word):

Reference	Text	Handle
Genesis 1:1	"In the beginning, God created the heavens and the earth."	God is Maker of all.
Romans 10:17	"So faith comes from hearing, and hearing through the word of Christ."	Why we tell.

Reference	Text	Handle
Isaiah 53:6	"All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all."	Our sin, His bearing.
John 1:14	"And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth."	God came near.
Mark 10:45	"For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."	Why He died.
1 Corinthians 15:3–4	"...that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures."	The gospel core.
John 3:16	"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."	The invitation.
2 Timothy 2:2	"...what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."	Hand it on true.

5. Discussion Questions

Crafted for spoken, communal answering. Let elders answer first where custom expects it.

1. In our people's memory, who is trusted to carry a true account, and how do they keep it from changing?
2. When a well-loved story is retold among us, what tends to grow, and what tends to be lost?
3. Which facts in the Creation story could never be changed without changing its meaning?
4. In the Fall, the man and woman hid and covered themselves. What does shame make people do here?
5. Why did God provide the lamb Himself, rather than let Abraham provide it? What does that show about the cross?
6. The Passover blood was on the door for God to see, not for the people to admire. What does that teach about how we are saved?
7. The people bitten by serpents had only to look and live. Why is looking to Christ so hard for a proud heart?
8. The servant in Isaiah was despised, yet honored by God. How does God's honor differ from our people's honor?
9. When Jesus forgave the paralyzed man before healing him, why did that trouble the teachers so deeply?
10. At the cross Jesus bore both our guilt and our shame. Which of these weighs heavier on the people you serve?
11. Who in our village would be left out if we only taught from a book? How does telling reach them?
12. How can we correct a person who retells a story wrongly, without making him lose face before others?
13. What local song or tune already carries memory well among us, and could carry Scripture truly? [PARTNER INPUT REQUIRED]

6. Between-Sessions Field Practice

Assignments in the pastor's own village and household:

- **Daily telling.** Tell one memorized story each day to family or neighbors. Note who could retell it the next day.
- **The retell test.** After telling the Passover and the Cross, ask a hearer to retell each. Write down what was kept, dropped, or added.
- **One song partnership.** Meet a trusted local song-maker; begin one gospel couplet in a local form. [PARTNER INPUT REQUIRED — bring, do not invent, the musical form.]
- **The village practicum (before Session 14).** Teach the full twelve-story set in the home village over the agreed period. Choose three hearers and test their retention of at least three stories. Record results plainly for the debrief.
- **Elder courtesy.** Before teaching publicly, seek the customary blessing of the village elders. [PARTNER INPUT REQUIRED for local protocol.]

Do not fabricate results. If a telling went poorly, that is the useful report.

7. Competency Assessment

A pastor passes Module 08 by demonstration, not attendance.

What must be demonstrated:

1. **Tell three stories, drawn at random** from the twelve, from memory, keeping every load-bearing fact accurate.
2. **Recite** four of the eight memory verses word-for-word.
3. **Run one listener-retell loop** live: tell a story, have a hearer retell it, and correct one error without shaming.
4. **Show the practicum record:** the set was taught in the village, and at least three hearers retold at least three stories with the load-bearing facts intact.
5. **State the accuracy covenant** in his own words and name what may and may not change.

How the mentor verifies: the mentor holds the open Bible during the tellings and checks each load-bearing fact against the text. He hears the retell loop in person. He reviews the practicum record and, where possible, speaks with one village hearer directly. Song and call-and-response are assessed for doctrinal soundness, not musical polish. [PARTNER INPUT REQUIRED to confirm a village hearer may be interviewed.]

What "not yet" looks like: a story missing or bending a load-bearing fact (e.g. the people, not God, providing the lamb; the resurrection softened to a memory or a spirit); a retell test that was skipped or invented; correction given in a way that shamed a hearer.

Remediation path: re-work the failed story by the backbone method with the mentor; re-run the retell test with real hearers; re-present within an agreed period. No pass is recorded until the demonstration is clean. Falsifying a practicum record is a matter of character, not skill, and is referred to the mentor for pastoral counsel before any reassessment.

8. Mentor Notes

Common errors and cautions:

- **Adding drama.** Trainees invent dialogue, weather, or feelings to make a story vivid. Praise vividness in plain words drawn from the text; cut invention. Where an example helps, use a biblical one or mark [MENTOR: local example] — never invent a village, person, or event.
- **Losing the point to keep the crowd.** A funny telling that misses the gospel has failed. Aim first at truth kept, then at truth enjoyed.
- **Shaming the slow.** In many honor-shame settings a public correction wounds deeply. Correct the story, not the person; correct privately where you can; let the group mend gaps together. [PARTNER INPUT REQUIRED on local face-saving norms.]
- **Imported tunes.** Do not dress an outside melody as local. Partner with a local song-maker and let the form be theirs. [PARTNER INPUT REQUIRED]
- **Naming other religions.** When contrasting the gospel with local belief, stay to well-established general knowledge. Do not invent specific claims, rites, or spirits of a named local religion. [PARTNER INPUT REQUIRED for any specific contrast.]
- **Elder protocol.** Public teaching may require an elder's blessing first. Honor it. [PARTNER INPUT REQUIRED]
- **Mixed literacy.** Do not let the few who read carry all the retelling. Draw out the non-literate deliberately.
- **The office language.** The published curriculum uses "men" for the pastoral office after 1 Timothy 3 and Titus 1; mirror it plainly where it appears and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient).** The whole method exists to carry the Bible without adding or taking away (Deuteronomy 4:2; Proverbs 30:5–6). Oral form never grants license to change content. Scripture, not the storyteller, is the authority.
- **Jesus Christ (fully God, fully man; substitutionary atonement and victory).** The set is built so the lamb provided (Genesis 22), the Passover (Exodus 12), the servant (Isaiah 53), and the cross carry substitution truly — He died *for our sins* — while the resurrection carries victory over death (1 Corinthians 15:3–4). Guardrail: never let the cross be reduced to example, nor the resurrection to memory or metaphor.
- **Salvation (repentance and faith; faith alone).** The bronze serpent and John 3:16 frame the call to look and believe. Guardrail: the story is told to summon repentance and faith, not to secure decisions by pressure or to promise earthly gain —

no prosperity teaching.

- **The Church (Word, ordinances, love).** Call-and-response and song build a body that holds the Word together (Colossians 3:16; Acts 2:42), preparing for the gathered church of Phase III.
- **The Commission.** The twelfth story sends the pastor as he was sent (Matthew 28:16–20); the retell loop and 2 Timothy 2:2 make every hearer a potential teller.

Named counterfeits guarded against: **prosperity teaching** (refused above); **syncretism** — local form is welcomed, local content that alters the gospel is not, and no local religion's claims are invented or blended in; **doctrinal novelty** — the accuracy covenant binds every telling to the text, so no new doctrine enters through a memorable phrase or tune.

Module 09 — Planting the House Church (28 hrs · Phase III)

1. Purpose & Place in the Arc

By Phase III the pastor knows the Story, the gospel of the kingdom, and sound doctrine, and he can teach the Word orally (Modules 01–08). Now he must do the thing that carries all of it forward: gather a people. A pastor without a church is a shepherd without a flock. This module puts a first gathering into his hands — small, simple, and unmistakably a church.

It sits between Module 08 (Teaching the Word) and Module 10 (Shepherding God's Flock): Module 08 gave him the skill to open the Scriptures where no book is present; Module 10 will teach him to care for the sheep once gathered. This module is the hinge — where the teaching becomes a body — and it feeds Module 11 (Worship, Baptism and the Table) and Module 14 (Training Trainers), because a church planted with healthy DNA reproduces.

We teach from Luke 10 and the Acts households: Jesus sent laborers ahead of Him to find a person of peace and stay in his house, and the first churches met in homes, around a table, over the Word. The pattern we hand the pastor is not a building or a program, but a household to enter and a Lord already going ahead of him into the harvest. Every trainee plants or strengthens one real gathering during this phase. This module is passed in the village, not the classroom.

2. Learning Outcomes

By the end of the module, the pastor can:

1. Explain from Luke 10 what a person of peace is and how he will recognize one in his own context.
2. Pray the Luke 10:2 posture — that the harvest belongs to the Lord, who alone sends laborers.
3. Lead a first gathering simple enough for a new believer to repeat within a week.
4. Name the five marks of healthy DNA (Word, prayer, table, generosity, witness) and show where each appears in a home gathering at meeting one.
5. State from Scripture what makes a gathering a true church — Word, ordinances, loving discipline, mutual love — not merely a meeting.
6. Identify the three common plant-killers (dependency, foreign forms, the one-man show) and name one guard against each.
7. Discern, from Luke 10 and Acts 14, whether to stay in, hand over, or move on from a gathering, and account for a real gathering's health to a mentor.

3. Session Plan

The 28 hours run as fourteen 2-hour sessions. Sessions 1–12 are taught; Sessions 13–14 are supervised field-lab and assessment. Field practice between sessions is where most learning lands.

Session 1 — The Lord of the Harvest

- **Aim:** Set the pastor's heart before his hand — planting begins on the knees.
- **Core text(s):** Luke 10:1-2.
- **Oral teaching outline:**
 - Jesus appoints the seventy-two (some accounts say seventy) and sends them two by two ahead of Him.
 - The harvest is plentiful, the laborers few — the problem is never the harvest.
 - The first command is not "go" but "pray the Lord of the harvest to send." The harvest is His, and He sends in pairs — no lone wolves.
- **Practice:** In pairs, each names one household in his area and prays Luke 10:2 aloud over it by name.

Session 2 — The Person of Peace

- **Aim:** Look for the door God has already opened rather than force one.
- **Core text(s):** Luke 10:3-7.

- **Oral teaching outline:**
- "Peace be to this house" — the greeting the laborer speaks on entering.
- The son of peace: the one on whom that peace rests, who welcomes the messenger and the message.
- Stay in that house; eat what they give; do not run house to house. The person of peace is God's provision, not the pastor's conquest.
- **Practice:** Trainees retell the passage in three sentences, then list marks of a person of peace they have already met.

Session 3 — The Household of Peace

- **Aim:** Show that God saves households, not only individuals.
- **Core text(s):** Acts 10:24, 44-48; Acts 16:14-15, 31-34.
- **Oral teaching outline:**
- Cornelius calls together his relatives and close friends; the Spirit falls; the household is baptized.
- Lydia's heart is opened; she and her household are baptized, and her home becomes the meeting place.
- The jailer: "Believe in the Lord Jesus, and you will be saved, you and your household." In each, the open home becomes the first church.
- **Practice:** Each trainee maps his own household web and the person-of-peace household nearest to faith. [PARTNER INPUT REQUIRED]: how household and family authority work in this culture.

Session 4 — The First Gathering: Simple and Reproducible

- **Aim:** Put a repeatable pattern for meeting one into the pastor's hands.
- **Core text(s):** Matthew 18:20; Acts 2:42.
- **Oral teaching outline:**
- Where two or three gather in Jesus' name, He is among them — the church is not a building or a crowd.
- A first gathering needs only a passage told, prayer, and shared food — nothing requiring literacy or money.
- Reproducible means a new believer could lead the same meeting next week from memory. Every added part is a future gate.
- **Practice:** Trainees run a mock first gathering (10 min) using one story from Module 01, then critique it for reproducibility.

Session 5 — Unmistakably Church

- **Aim:** Distinguish a Christian meeting from a true local church.
- **Core text(s):** 1 Timothy 3:15; Matthew 18:15-20; Acts 2:41.
- **Oral teaching outline:**
- The church is the household of God, the pillar and buttress of the truth — a weighty thing, not a casual club.
- Four marks (from our Statement of Faith): the Word taught, the ordinances kept, loving discipline, and love among the members.
- Baptism marks the door in; the Table marks the family meal (both developed in Module 11). A gathering becomes a church by commitment to these marks under Christ, not by size.
- **Practice:** Each trainee checks his forming gathering against the four marks and names which is weakest.

Session 6 — Healthy DNA I: The Word and Prayer

- **Aim:** Plant the first two strands of DNA in the gathering's founding habits.
- **Core text(s):** Acts 2:42.
- **Oral teaching outline:**
- They devoted themselves to the apostles' teaching — the Word governs the gathering from meeting one.
- And to the prayers — the gathering speaks back to God together, not only listens.
- DNA is set early: what you do in meeting one they treat as "how church is done." Make the Word central and prayer shared before any other habit forms.
- **Practice:** Trainees plan how Word and prayer will look in their gathering without depending on any printed page.

Session 7 — Healthy DNA II: The Table and Generosity

- **Aim:** Root fellowship and open-handedness into the gathering's life.
- **Core text(s):** Acts 2:44-46.

- **Oral teaching outline:**
- They broke bread in their homes and ate together with glad and generous hearts.
- They had all things in common and gave to any who had need — generosity is a mark of the Spirit, not of wealth.
- The table is where the household becomes a family; guard it from becoming a place of status or debt. [PARTNER INPUT REQUIRED]: local table and hospitality customs, and what "welcome" and "shame" mean at a shared meal.
- **Practice:** Each trainee plans one act of shared provision his gathering can practice this week.

Session 8 — Healthy DNA III: Witness and Multiplication

- **Aim:** Build outward witness into the gathering's founding identity.
- **Core text(s):** Acts 2:47; 1 Thessalonians 1:6-8.
- **Oral teaching outline:**
- They had favor with all the people, and the Lord added to their number those being saved.
- Thessalonica: they became imitators, then an example, and the word of the Lord sounded forth from them.
- A healthy gathering is porous — it expects to grow and to send. Witness is the fifth DNA strand; a church that does not reproduce was likely planted with a gate in it.
- **Practice:** Each trainee names two people his gathering can invite and one nearby household to pray toward.

Session 9 — Plant-Killer: Dependency

- **Aim:** Immunize the gathering against outside money and control that stunt it.
- **Core text(s):** Luke 10:7; 1 Thessalonians 2:9; Acts 20:35.
- **Oral teaching outline:**
- Paul worked night and day so as not to be a burden — the gospel travels lighter than a payroll.
- Dependency makes a gathering a client of a distant patron; when the money stops, the "church" stops.
- Receiving hospitality (Luke 10:7) is not dependency; being owned by an outside purse is. [PARTNER INPUT REQUIRED]: local patron-client dynamics and any dependency left by prior mission work.
- **Practice:** Trainees list every outside input the gathering relies on and mark which would end it if withdrawn.

Session 10 — Plant-Killer: Foreign Forms

- **Aim:** Free the gathering from imported shapes that make it look like an outsider's religion.
- **Core text(s):** Acts 15:19-20, 28; 1 Corinthians 9:19-22.
- **Oral teaching outline:**
- The Jerusalem council refused to lay foreign burdens on new believers: no greater burden than necessary.
- Buildings, benches, foreign songs and foreign dress are not the gospel — a coat we need not require.
- Contextual is not syncretism: keep every mark of true church while shedding needless foreign forms. Ask of each practice — the Word's command, or only my home church's habit?
- **Practice:** Trainees sort their gathering's practices into "commanded," "wise," and "merely imported." [PARTNER INPUT REQUIRED]: which forms prior missions imported here, and which local forms are safe to keep.

Session 11 — Plant-Killer: The One-Man Show

- **Aim:** Build shared, reproducing leadership from the start.
- **Core text(s):** Exodus 18:17-18; Ephesians 4:11-12; Acts 14:23.
- **Oral teaching outline:**
- Jethro to Moses: "You are not able to do it alone" — you will wear out, and so will the people.
- The pastor equips the saints for the work rather than doing all of it; Paul appointed elders (plural) in every church.
- A gathering built around one gifted man dies with him or leaves with him. Train your replacement from week one.
- **Practice:** Each trainee names one believer he will begin training to lead, and one task he will hand off this month.

Session 12 — Stay, Hand Over, or Walk On

- **Aim:** Give the pastor discernment for the three roads before every planter.
- **Core text(s):** Luke 10:5-11; Acts 14:21-23; Acts 16:40.
- **Oral teaching outline:**

- Stay: where there is a person of peace, remain and build; do not chase the next village while this one is unfinished (Luke 10:7).
- Hand over: when there are qualified elders, appoint them, commit them to the Lord, and step back (Acts 14:23) — as Paul revisited Lydia's house, encouraged the brothers, then departed (Acts 16:40).
- Walk on: where the message is refused, shake the dust and move to the ready harvest (Luke 10:10-11) — release, not revenge. Most failures are staying too long or leaving too soon.
- **Practice:** Each trainee names which of the three his gathering most needs from him now, and why.

Session 13 — Field-Lab: Coaching Clinic

- **Aim:** Troubleshoot each trainee's real gathering before assessment.
- **Core text(s):** Whole-module review.
- **Oral teaching outline:**
- Each trainee reports his gathering: who, where, how often, which marks are present.
- The group tests it against the five DNA strands and four marks; the mentor names the weakest point and one next step.
- Prayer over each planter and gathering by name.
- **Practice:** Peer coaching in trios using the assessment checklist below.

Session 14 — Competency Assessment

- **Aim:** Verify the competency by demonstration (Section 7); confirm the pass or set the remediation path.
- **Core text(s):** As needed for the oral defense.
- **Practice:** Each trainee leads or narrates his gathering and defends its health before the mentor.

4. Story Set & Memory Work

Stories to be mastered orally (told, not read):

- **Luke 10:1-11** — *The seventy-two sent*. Handle: "Pray, go in pairs, find the house of peace, stay or shake the dust."
- **Acts 10:24, 44-48; 16:11-15, 25-34** — *Cornelius, Lydia, the jailer*. Handle: "God opens whole households; the open home becomes a church."
- **Acts 2:42-47** — *The first church's day*. Handle: "Word, prayer, table, generosity, witness — and the Lord added."
- **Acts 14:21-23** — *Elders appointed*. Handle: "Strengthen, appoint, commit to the Lord, hand over."
- **Exodus 18:13-23** — *Jethro's counsel*. Handle: "You cannot carry it alone."

Memory verses:

Reference	Handle / cue
Luke 10:2	The harvest is His; pray Him to send laborers
Matthew 18:20	Two or three in His name — He is there
Acts 2:42	The four devotions: teaching, fellowship, bread, prayers
Acts 14:23	Appoint elders; commit them to the Lord
Exodus 18:18	You are not able to do it alone

5. Discussion Questions

Crafted for oral, communal discussion; several are honor-shame aware. Adapt wording with a partner.

1. Why does Jesus command prayer for laborers before He commands us to go? What does that guard our hearts against?
2. In our culture, how would we recognize a person of peace? What shows the peace has rested on him?
3. When one member of a household believes, what happens to the honor of the family? How can a household come to Christ together without shame tearing it apart? [PARTNER INPUT REQUIRED]
4. Jesus says "remain in the same house." Why is the temptation to move house to house — and what does that reveal in a planter?

5. Which of the five DNA strands — Word, prayer, table, generosity, witness — is easiest to leave out at the start, and what is lost later if we do?
6. In our setting, does sharing a meal create obligation, debt, or status? How do we keep the table a place of grace, not patronage? [PARTNER INPUT REQUIRED]
7. What would make our neighbors call our gathering "a foreign thing"? Which of those things are the gospel, and which only borrowed forms? [PARTNER INPUT REQUIRED]
8. If an outside gift paid for our gathering and then stopped, would the gathering survive? What does your answer tell you?
9. Why did Paul appoint elders — more than one — in every church rather than leaving one strong man in charge?
10. Who in your gathering could lead it if you were taken away tomorrow? If no one, what does that require of you this month?
11. Where is the person of peace God may have already placed near you — and what is your next step toward his house?

6. Between-Sessions Field Practice

Each assignment is done in the pastor's own village or context, not simulated.

- **Ongoing (the spine):** Plant one new gathering, or strengthen one existing gathering, and keep it meeting through the whole module.
- **After Session 2:** Name at least one candidate person of peace and take one relational step toward his household.
- **After Session 4:** Lead one first gathering using only a told story, prayer, and shared food; note what was and was not reproducible.
- **After Session 8:** Practice one act of shared generosity; invite two new people; pray toward one new household.
- **After Session 11:** Begin training one believer to co-lead; hand off one real task.
- **Throughout:** Keep an oral log — recitable to the mentor — of who came, what was taught, and what grew or stalled.

[PARTNER INPUT REQUIRED]: safety and gathering realities in restricted areas. Where meeting openly is dangerous, coordinate with the national-pastor guidance in Module 12; import no outside operational detail.

7. Competency Assessment

The competency: *The pastor has planted or strengthened one real gathering and can lead it and account for its health.*

To pass, the trainee must demonstrate to his mentor:

1. **A real gathering exists** — it has met more than once during the module, with named people, in a home or equivalent local space. The mentor verifies by visiting, or by a firsthand report from someone present, plus the oral log.
2. **He can lead a reproducible first gathering** — the mentor watches him lead or narrate one built only on a told passage, prayer, and shared food, with nothing requiring a book or money.
3. **He can name and locate the five DNA strands** in his gathering, and name the weakest.
4. **He can name the four marks of a true church** and say honestly which are present and which are still forming.
5. **He can identify the three plant-killers** in his own gathering and state one concrete guard against each.
6. **He can say which road — stay, hand over, or walk on — his gathering needs now**, defended from Luke 10 or Acts 14.

How the mentor verifies: direct observation or firsthand report of the gathering; an oral defense covering points 2–6; and confirmation that at least one other believer is being trained toward leadership.

What "not yet" looks like, and remediation:

- *No gathering has met, or it exists only on paper.* Extend the field window; the mentor accompanies the trainee to the household and helps him hold meeting one. Do not pass on intention.
- *The gathering depends on the trainee alone, on outside money, or on imported forms.* Name the plant-killer, set one corrective step, and re-assess next field window.
- *He can run the meeting but cannot explain the DNA or marks.* Repeat Sessions 5–8 orally until he can teach them back.

Attendance never substitutes for demonstration. A trainee who attended every session but has no gathering has not passed.

8. Mentor Notes

Common errors to watch for:

- **Chasing width over depth.** Trainees often want many gatherings quickly; Luke 10:7 says stay. Reward one healthy, reproducing gathering over five shallow ones.
- **Confusing a crowd with a church.** A large meeting with no ordinances, no discipline, and no shared leadership is not yet a church. Hold the four marks.
- **Smuggling in gates.** Watch for anything added to meeting one a new believer could not repeat — a printed sheet, a special song, a paid room.
- **The gifted man's trap.** The most talented trainees are most tempted to be the one-man show. Press them hardest on raising a co-leader.
- **Mistaking generosity for dependency, or the reverse.** Receiving a meal (Luke 10:7) is right; being owned by an outside purse is not. Help trainees tell them apart rather than fear giving.
- **Do not invent local content.** Where an illustration is wanted, use a biblical narrative or mark [MENTOR: local example] and let the national trainer supply it.

Contextualization flags — for the partner and national trainer, not for outside authors. Each requires [PARTNER INPUT REQUIRED]:

- How households, kinship, and family authority function here, and how a household comes to faith without fracturing.
- Local honor-shame dynamics of conversion, hospitality, and the shared table.
- Patron-client and dependency patterns, including any left by prior mission work.
- Which foreign forms were imported locally, and which indigenous forms are safe to keep versus which carry idolatry (guard against syncretism and ritual transfer — never invent the specifics of a local religion).
- Mother-tongue terms for church, elder, baptism, and the Lord's Table; and gathering safety in restricted areas — coordinate with Module 12's national-pastor guidance and import no outside operational detail.

9. Doctrinal Anchors

This module principally serves **Article VII — The Church** (gathered around the Word, the ordinances, loving discipline, and mutual love; believers' baptism) and **Article VIII — The Commission** (planting reproducing churches is how the commission reaches the unreached). It leans on **Article I — The Scriptures** (their sufficiency is why the Word, not print or foreign forms, governs the gathering) and **Article VI — Salvation** (households come by genuine repentance and faith, never by family pressure alone — so we guard against nominal household conversion).

Guardrails against the named counterfeits:

- **Against prosperity teaching:** the gathering is founded on Word, prayer, table, generosity, and witness — not on money or the promise of gain. Outside funding that creates dependency is a plant-killer, not a blessing.
- **Against syncretism and ritual transfer:** shedding foreign forms (Session 10) is never license to import local idolatry. Every mark of a true church is kept; contextualization strips needless outside habits without adopting false worship. Specifics of any local religion are left to the partner and never invented.
- **Against the personality cult / one-man show:** plural, raised-up eldership (Session 11; Acts 14:23) guards against a church built on one man's gift or charm, and against charm-trading spiritual authority for status or gain.

Every doctrinal element here is downstream of Modules 06–07 and consistent with the ENDS Statement of Faith — settled doctrine applied to the work of gathering a people, with no novelty introduced.

Module 10 — Shepherding God's Flock (24 hrs · Phase III)

1. Purpose & Place in the Arc

In Module 09 the pastor learned to gather and plant a house church. Now he must learn to keep it — to care for real people through the hardest days of their lives. A church can be planted in a season. It is shepherded for years.

The frontier makes shepherding costly. A man comes to Christ and his family turns against him. A woman is freed from a bondage carried since childhood. Two families in one small church quarrel over a strip of land, and the whole body takes sides. A convert lives in fear of spirits his people have feared for generations. A believer falls into open sin, and everyone watches to see what the pastor will do. In most places ENDS serves, these are the ordinary week.

So this module puts posture before technique. Before any method, the pastor must know whose flock this is and whose under-shepherd he is. The whole module rests on 1 Peter 5: the flock belongs to God, the pastor tends it willingly and gently, and the chief Shepherd is coming. A shepherd who forgets that will either drive the sheep or feed himself on them. Both destroy a church.

Module 10 stands between planting (09) and the ordinances (11). It prepares for Module 12, Suffering, Persecution & Perseverance, taught only by senior national pastors who have lived it. Here we handle the persecuted convert's divided household **pastorally** — how to walk with a family in pain — and leave all security detail and the theology of suffering to Module 12.

2. Learning Outcomes

By the end, the pastor can:

1. State the shepherd's posture from 1 Peter 5 in his own words — willing, not compelled; gentle, not domineering; a servant, not an owner of the flock.
2. Sit with a suffering person and give comfort by presence and Scripture, without importing outside counseling jargon.
3. Match his care to the condition — warn the idle, encourage the fainthearted, help the weak, be patient with all (1 Thessalonians 5:14).
4. Mediate a conflict between believers so it is resolved without factions and without either party losing all honor.
5. Walk the steps of restorative discipline from Matthew 18, aiming at recovery, and know when to remove and when to reaffirm love.
6. Shepherd a person through spirit fear, bondage, and a household divided by a costly confession — with Scripture, not imported technique or syncretism.
7. Name the errors that wound a flock: harshness, neglect, favoritism, and building a following around himself.
8. Know which questions to carry to a senior national pastor and the elders rather than answer alone.

3. Session Plan

Twelve 2-hour sessions. Sessions 1–2 set the posture; 3–4 teach care; 5–6 teach conflict; 7–8 teach discipline; 9–11 work the frontier cases. The field practicum falls before Session 12, which debriefs and assesses. The teaching cases (Sessions 6, 9–11) are generic composites for training only — no real person is described, and each is marked for the partner to localize.

Session 1 — Whose Flock This Is

- **Aim:** Fix the shepherd's posture before any method.
- **Core texts:** 1 Peter 5:1–4; John 10:11–15.
- **Oral outline:** (1) The flock is God's, not the pastor's — he tends what belongs to Another. (2) He serves willingly, not by force, and not for gain. (3) He leads by example, not by lording over the sheep. (4) He answers to the chief Shepherd, who is coming; and the good Shepherd lays down His life for the sheep — the measure of all shepherding.
- **Practice:** Each pastor says back the four marks of a true shepherd, and names the temptation he feels most — to drive, to quit, or to profit.

Session 2 — The God Who Seeks

- **Aim:** See God's own way of shepherding as the pattern.
- **Core texts:** Ezekiel 34:2–4, 11–16; Luke 15:3–7; Psalm 23.
- **Oral outline:** (1) God is angry at shepherds who feed themselves and leave the weak, sick, injured, and strayed. (2) God Himself seeks the lost, binds the injured, strengthens the weak. (3) The shepherd leaves the ninety-nine for the one. (4) He knows the sheep by name and leads them through the dark valley.
- **Practice:** Each pastor names, from his own gathering, one who is weak, one injured, and one strayed — and one step of care for each.

Session 3 — Counsel by Presence and the Word

- **Aim:** Be with a suffering person before speaking, and speak Scripture, not slogans.
- **Core texts:** Job 2:11–13; Romans 12:15; James 1:19; Proverbs 18:13.
- **Oral outline:** (1) Job's friends sat with him seven days and said nothing, for his grief was great — presence comes first. (2) Later they wounded him by speaking as accusers; a wrong word on a wound does harm. (3) Be quick to hear, slow to speak; do not answer before you have listened. (4) Weep with those who weep, and bring the Word to the wound — not a borrowed technique.
- **Practice:** In pairs, one speaks a real grief for three minutes; the other listens silently, then offers one fitting verse. Mentor watches for listening, not fixing.

Session 4 — Matching Care to the Condition

- **Aim:** Give each person the care his condition needs, including the sick and dying.
- **Core texts:** 1 Thessalonians 5:14; 2 Corinthians 1:3–4; James 5:14–16.
- **Oral outline:** (1) One flock holds different needs: the idle need warning, the fainthearted encouraging, the weak help, all need patience. (2) The wrong medicine harms — do not scold the fainthearted or coddle the idle. (3) The God of all comfort comforts us so we can comfort others. (4) For the sick, the elders pray and, where the custom fits, anoint with oil; healing is God's to give, never a cure promised for a price. [PARTNER INPUT REQUIRED on local practice around the sick, the dying, and burial customs.]
- **Practice:** Given four descriptions — an idle man, a fainthearted widow, a weak new believer, a dying elder — each pastor says what care each needs and one text he would bring.

Session 5 — Conflict Without Factions

- **Aim:** Understand where church conflict comes from and how it splits a body.
- **Core texts:** 1 Corinthians 1:10–13; Acts 6:1–7; Philippians 4:2–3; Proverbs 18:17.
- **Oral outline:** (1) The deadly turn is not disagreement but faction — "I follow this man," "I follow that man" — until Christ's body is torn. (2) Real grievances must be heard, not buried; the neglected widows in Acts were a true wrong, and the apostles acted. (3) The first to speak sounds right until the other is heard. (4) Sometimes two good believers cannot agree, and the church must help them, as Paul asked help for Euodia and Syntyche.
- **Practice:** Each pastor names one conflict he has seen split a group, and marks where it turned from disagreement into faction.

Session 6 — Making Peace in an Honor Culture

- **Aim:** Mediate a dispute so peace is real and neither side is publicly shamed.
- **Core texts:** Matthew 5:9; Romans 12:18; Genesis 13:5–9; Galatians 2:11–14.
- **Oral outline:** (1) The peacemaker is called a son of God — making peace is shepherd's work. (2) So far as it depends on you, live at peace; pursue it before it hardens. (3) Abram gave Lot the choice of land to keep peace among kinsmen; a shepherd surrenders his own right to hold the body together. (4) When Paul withstood Peter, he did it openly and to his face — some things must be named, but never by whisper or by party. [PARTNER INPUT REQUIRED on local dispute-resolution, the role of elders or a council, and what saving face requires.]
- **Teaching Case A — the land dispute (generic composite; not a real event):** Two households in one congregation both claim a strip of ground; each has kin in the church, and people choose sides by family. *Work through:* hear each side apart, then together before a faction forms; set the shared table above the ground; help the stronger yield first, as Abram did; guard both families' standing. The pastor mediates in the church; he does not overrule the civil law. [PARTNER INPUT REQUIRED to localize land and kinship custom.]

- **Practice:** Three pastors role-play Case A — two disputants, one mediating pastor. Peers watch for both sides heard, faction refused, honor kept.

Session 7 — Discipline That Restores (I): The Steps

- **Aim:** Learn church discipline as a path back, not a punishment.
- **Core texts:** Matthew 18:15–20; Galatians 6:1.
- **Oral outline:** (1) The goal is to gain the brother, not be rid of him. (2) Go first alone and privately — most sin should settle there. (3) If he will not hear, take one or two more, so every word is confirmed. (4) Only then tell the church; and only if he refuses even the church is he treated as outside. Restore the caught brother gently, watching yourself.
- **Practice:** Each pastor walks the four steps aloud in order, naming the goal at each. Mentor listens for "restore," not "remove."

Session 8 — Discipline That Restores (II): Removal and Return

- **Aim:** Know when a body must remove, and how it must welcome back.
- **Core texts:** 1 Corinthians 5:1–5, 11–13; 2 Corinthians 2:5–8; James 5:19–20.
- **Oral outline:** (1) When sin is open, unrepented, and defended, the church must act — for the sinner and the whole body. (2) The aim even of removal is that the person may be saved — severe mercy, never revenge. (3) When he turns back, the same church must forgive, comfort, and reaffirm its love, lest he be swallowed by grief. (4) Discipline belongs to the church and its elders together, never to one angry man.
- **Practice:** The group walks one composite case of open, unrepented sin from the first private word to either restoration or removal, saying at each point what would bring the person back. [PARTNER INPUT REQUIRED so removal and welcome are not read as a local shaming or outcasting ritual.]

Session 9 — Frontier Trials (I): Spirit Fear and Bondage

- **Aim:** Shepherd those who fear spirits and those held by addiction — by Christ's victory, not by counter-ritual.
- **Core texts:** Colossians 2:15; 1:13; Mark 5:1–20; Ephesians 6:10–18; 1 Corinthians 6:9–11; 10:13.
- **Oral outline:** (1) At the cross Christ disarmed the powers and shamed them openly; the believer is moved from darkness into His kingdom. (2) The freed man of the Gerasenes was left clothed and in his right mind, and sent home to tell — freedom, then witness. (3) The shepherd fights not with a stronger charm but standing in Christ, the Word, prayer, and the armor God gives. (4) Bondage breaks by grace — "such were some of you" — and by the God who always gives a way out; deliverance is often a slow healing, not one night. [PARTNER INPUT REQUIRED on the region's specific fears and the former practices a new believer must renounce — brought by the partner, never invented here.]
- **Teaching Case B — spirit fear (generic composite):** A new believer keeps an object in the home for protection, afraid of what will come if it is removed. *Work through:* teach Christ's victory first; let renunciation be the believer's own act of faith, prayed over by the church; replace fear with Christ's presence and the body's fellowship, not with a Christian charm.
- **Teaching Case C — bondage/addiction (generic composite):** A believer is held by a substance or habit that shames him and harms his household. *Work through:* name it without condemning the man; bring the body to help the weak, not scorn him; set concrete steps, accountability, and the way of escape God promises; expect relapse and keep shepherding.
- **Practice:** Two pastors take Cases B and C and speak the first pastoral conversation aloud; peers check for Scripture over technique, no counter-ritual, no shaming.

Session 10 — Frontier Trials (II): The Divided Household

- **Aim:** Walk with a convert whose confession has cost him his family's peace.
- **Core texts:** Matthew 10:34–39; 1 Corinthians 7:12–16; 1 Peter 3:1–2.
- **Oral outline:** (1) Jesus said following Him can set a man against his household; prepare the convert, and do not act surprised. (2) A believer married to an unbeliever should not leave; if the unbeliever will stay, the marriage is honored and the home may yet be won. (3) If the unbeliever departs, let it be so — the believer is not bound, and God has called us to peace. (4) A wife may win a husband without a word, by conduct; the shepherd cares for the whole household, the convert and the family who oppose. [PARTNER INPUT REQUIRED on local family, marriage, and inheritance customs. Security and safety belong to Module 12.]
- **Teaching Case D — the opposed convert (generic composite):** A young believer wants baptism, but the household forbids it and threatens to cut him off. *Work through:* honor the family as far as faith allows; counsel patience and honoring conduct in the home; do not push baptism as public defiance for its own sake; count the cost honestly; surround the believer with the church as a second family; carry any danger to a senior national pastor. [Refer safety questions to Module 12.]

- **Practice:** Role-play the pastor counseling the believer in Case D, a peer voicing the family's objections. Watch for honoring conduct, honest counting of cost, no reckless provocation.

Session 11 — The Hard Case: One Man, More Than One Wife

- **Aim:** Learn to shepherd, with wisdom and justice, a man already in a polygamous marriage when he comes to Christ. This case most needs the senior national pastor's and James Bell's ruling; the guide gives the anchors, not a verdict.
- **Core texts:** Genesis 2:24; Matthew 19:4–6; 1 Timothy 3:2; Titus 1:6; 1 Timothy 5:8.
- **Oral outline:** (1) God's design from the beginning is one man and one wife joined as one flesh — the pattern the church holds out. (2) A believer does not take a new additional wife after coming to Christ. (3) A man already married to more than one wife before conversion must not simply put wives away — to abandon a wife and her children is its own grave injustice, and a man who does not provide for his household has denied the faith. (4) Such a man may be received and cared for, while the office of elder is reserved, by the plain words of Scripture, for the husband of one wife. [PARTNER INPUT REQUIRED — heavy. Settle with the senior national pastor, the local elders, and James Bell before any ruling is taught or applied.]
- **Practice:** No role-play of a verdict. Each pastor writes the questions he would carry upward about such a household, and names who must decide. Mentor collects these for the review.

Session 12 — Field Debrief & Competency Assessment

- **Aim:** Review the field practicum and verify competency.
- **Core texts:** 1 Peter 5:2–4.
- **Oral outline:** (1) Each pastor reports the real care he gave between sessions — who, what he did, what came back. (2) The group weighs it against the shepherd's posture: willing, gentle, seeking, restoring. (3) Errors are named plainly and without shame, with the plan to mend them. (4) Pass is confirmed or the remediation path set.
- **Practice:** The assessment in Section 7, run in full.

4. Story Set & Memory Work

Passages to be mastered orally, each with a one-line handle:

1. **The Under-Shepherd** — 1 Peter 5:1–4 — Tend God's flock willingly and gently; the chief Shepherd is coming.
2. **The Good Shepherd** — John 10:11–15 — He lays down His life and knows the sheep by name.
3. **God Against the False Shepherds** — Ezekiel 34:2–16 — God seeks the weak, injured, and strayed whom others ignored.
4. **The Lost Sheep** — Luke 15:3–7 — Leave the ninety-nine to bring back the one.
5. **The Friends Who Sat in Silence** — Job 2:11–13 — Presence before speech in another's grief.
6. **Abram Yields the Land** — Genesis 13:5–9 — Surrender a right to keep peace among your own.
7. **The Sinning Brother** — Matthew 18:15–20 — Go privately first; the aim is to gain him.
8. **Removal and Reaffirming** — 1 Corinthians 5 with 2 Corinthians 2:5–8 — Remove for the soul's sake; welcome back with love.
9. **The Man Set Free** — Mark 5:1–20 — Christ's victory over the spirits; freed, then sent home to tell.
10. **A Household Divided** — Matthew 10:34–39; 1 Corinthians 7:12–16 — Following Christ can cost family.

Memory verses (learn word-for-word):

Reference	Text	Handle
1 Peter 5:2–3	"shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock."	The shepherd's posture.
Ezekiel 34:16	"I will seek the lost, and I will bring back the strayed, and I will bind up the injured, and I will strengthen the weak."	God's care is the pattern.
John 10:11	"I am the good shepherd. The good shepherd lays down his life for the sheep."	Measured by the cross.
1 Thessalonians 5:14	"admonish the idle, encourage the fainthearted, help the weak, be patient with them all."	Match the care to the need.

Reference	Text	Handle
Galatians 6:1	"If anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness. Keep watch on yourself, lest you too be tempted."	Discipline aims to restore.
Matthew 18:15	"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother."	Go privately first.
Colossians 2:15	"He disarmed the rulers and authorities and put them to open shame, by triumphing over them in him."	Christ has beaten the powers.

5. Discussion Questions

Crafted for spoken, communal answering. Let elders answer first where custom expects it.

1. In 1 Peter 5, whose flock is it? What changes in a pastor when he truly believes the sheep are not his own?
2. Which temptation is nearest to you — to drive the sheep, to feed off them, or to leave them?
3. Ezekiel names the weak, the sick, the injured, and the strayed. In our gathering, who is each of these right now?
4. Job's friends did well while silent and ill when they spoke. When have words on a grief done harm among us? When has quiet presence helped?
5. The idle, the fainthearted, and the weak need different care. What happens when a pastor gives all three the same words?
6. When a quarrel starts in a small church here, how does it spread? At what moment does it become a faction?
7. Abram gave up the better land for peace. When should a pastor surrender his own right for the body? When should he not?
8. In our culture, what does it mean to lose face? How can a dispute be settled so peace is real and no one is shamed before the village? [PARTNER INPUT REQUIRED]
9. Jesus said to go first to the sinning brother alone. Why is the private word so often skipped, and what damage follows?
10. How can our church keep removal from becoming revenge, and return from becoming grudging?
11. A believer still fears the spirits his people have always feared. How do we teach Christ's victory without handing him a Christian charm to replace the old one? [PARTNER INPUT REQUIRED]
12. When a convert's family opposes his baptism, how do we count the cost with him — without pushing him into needless danger and without shrinking from the cross?
13. A man comes to faith already married to more than one wife. What do we owe the wives and children? What must go to the senior pastors first? [PARTNER INPUT REQUIRED]
14. Who would you carry a hard case to, rather than decide it alone? Why does a shepherd need other shepherds?

6. Between-Sessions Field Practice

Assignments in the pastor's own village and household. These involve real people and real pain — do not fabricate a report, and guard every confidence.

- **The one who strayed.** Name one person who has drifted from the gathering. Go to him privately and gently, and simply seek him, as the shepherd seeks the one. Record what you did and what came back, without naming him to the group.
- **Presence in a grief.** Find one person carrying a loss or sickness. Sit with him first, listen long before speaking, and bring one fitting verse. Note how listening first changed the visit.
- **A peace pursued.** Where a disagreement is beginning, go early, hear both sides apart, and seek peace before it becomes a faction. If it is beyond you, name whom you would bring in. [PARTNER INPUT REQUIRED for local mediation custom.]
- **A hard case carried up.** Identify one situation too heavy to decide alone — a discipline matter, a divided household, a polygamous marriage — and take it to a senior national pastor or the elders. Report what you asked, not private detail.
- **Guard the flock's confidence.** Bring only what may rightly be shared to the debrief. A shepherd who spreads what he was told in trust has already failed the sheep.

Bring honest reports. A visit that went badly, faithfully told, teaches more than a success invented.

7. Competency Assessment

A pastor passes by demonstration, not attendance. Because this module handles real people, the mentor assesses **how the pastor cares** — watching real and role-played encounters, never by written test alone.

What must be demonstrated:

1. **State the shepherd's posture** from 1 Peter 5 in his own words, and name honestly the temptation nearest to him.
2. **Give comfort by presence and Scripture** in a live or role-played encounter: listen before speaking, weep with the weeping, bring one fitting text, avoid imported jargon.
3. **Mediate a conflict** (Teaching Case A or a real one) so both sides are heard, no faction forms, and neither party is shamed in a way the culture cannot forgive.
4. **Walk the steps of restorative discipline** from Matthew 18 aloud and in order, naming the goal at each step, and state when a body must remove and how it must reaffirm love on return.
5. **Shepherd two of the three frontier trials** (spirit fear, bondage, divided household) in role-play, using Scripture and Christ's victory rather than counter-ritual or shame, and knowing what to renounce and what to refer.
6. **Show the field record**: real care given between sessions — one strayed sheep sought, one grief attended, one peace pursued, one hard case carried up — reported honestly and with confidences kept.

How the mentor verifies: he observes the encounters directly, holding the open Bible to check the text is used rightly. He reviews the field record and, where it can be done without breaking a confidence, confirms real care was given. He listens above all for posture — willing, gentle, seeking, restoring — because a pastor may know every step and still shepherd like a hireling.

What "not yet" looks like: counseling that lectures a grieving person instead of sitting with him; conflict "resolved" by taking a side, or by shaming a party into silence; discipline used to punish rather than restore, or neglected so open sin is ignored; fighting spirit fear with a Christian charm, or scorning the addict instead of helping the weak; pushing an opposed convert into needless danger; deciding the polygamy case alone; a fabricated report, or a confidence betrayed.

Remediation path: re-teach the failed area with the mentor; re-do the encounter under observation; extend thin field practice and report again. A betrayed confidence or a fabricated report is a matter of character, not skill, and is referred to a senior national pastor for pastoral counsel before any reassessment. No pass is recorded until the demonstration is clean.

8. Mentor Notes

- **Technique before posture.** A pastor may master the steps and still be a hireling. Assess the heart first — does he serve willingly, or drive; does he seek the one, or resent him.
- **Fixing instead of being present.** Trainees rush to solve or cheer up a grieving person. Teach them Job's friends at their best — silent, near — before Job's friends at their worst.
- **Taking a side.** The pastor's pull is to back his own kin or his stronger supporters. The shepherd stands with the body, hears both, and refuses every faction — including his own.
- **Discipline as a weapon — or never used.** Watch for men who reach for removal first; watch equally for men who will never confront open sin. Both wound the flock. A lone man should not discipline; the plurality of elders is the guard. [PARTNER INPUT REQUIRED so removal and welcome are not read as a local shaming ritual.]
- **Counter-ritual and syncretism.** Freeing someone from spirit fear or bondage must never make the gospel a stronger charm. Freedom rests on Christ's finished victory, His Word, prayer, and the church's fellowship. [PARTNER INPUT REQUIRED on regional fears and renounced practices — brought by the partner, never invented.]
- **Prosperity in disguise.** Around the sick and poor, the counterfeit slips in as a promise: enough faith, or a gift, secures health or wealth. Refuse it. God heals as He wills; the shepherd offers faithful prayer and presence, not a cure for a price.
- **The polygamy case.** Do not let a cohort settle this from the front of a room. It carries justice to real wives and children and touches the eldership qualification. Route the ruling to the senior national pastor, the elders, and James Bell. [PARTNER INPUT REQUIRED — heavy.]
- **The persecuted household.** Keep pastoral care here; leave security, safety, and the theology of suffering to Module 12, taught by those who have lived it. Do not coach provocation, and do not treat a real danger as a training exercise. [Refer to Module 12 · NATIONAL-PASTOR TEACHER.]
- **Confidentiality.** In small villages, a shepherd who repeats what he was told destroys trust for the whole church. Teach the guarding of confidences as a shepherd's duty, and assess it.
- **Naming other beliefs.** When contrasting the gospel with local belief, stay to well-established general knowledge. Do not invent a named religion's specific spirits, rites, or claims. [PARTNER INPUT REQUIRED for any specific contrast.]

- **The office language.** The published curriculum uses "men" for the pastoral office and eldership after 1 Timothy 3 and Titus 1; mirror it plainly where it appears and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient) — Article I.** Care and counsel are given from the Word, not imported technique. Scripture is sufficient to comfort, warn, reconcile, and restore. Guardrail: no jargon or method may outrank the Bible.
- **Jesus Christ (fully God, fully man; substitution and victory) — Article III.** The good Shepherd laid down His life for the sheep (John 10:11), so shepherding is measured by the cross. His victory over the powers (Colossians 2:15) grounds freedom from spirit fear and bondage. Guardrail: freedom rests on His finished work, never on a Christian counter-charm — no syncretism.
- **The Holy Spirit — Article IV.** The Spirit convicts, regenerates, and gives power for holiness; the pastor shepherds the Spirit's work in a believer's slow healing and does not manufacture it by pressure.
- **Humanity & Sin — Article V.** Every person cared for bears God's image and is of immeasurable worth — the strayed, the addict, the opposed convert, the wives of a polygamous household. This forbids both harshness and contempt, and is why the one is sought.
- **Salvation (grace alone, through faith alone; kept to the end) — Article VI.** Discipline aims at the sinner's restoration and final salvation (1 Corinthians 5:5; Galatians 6:1), because God keeps His own to the end. Guardrail: the gospel is never a transaction of merit, ritual, or prosperity.
- **The Church (Word, ordinances, discipline, love) — Article VII.** Here the article's "discipline" and "mutual love" become practice: the graduated steps of Matthew 18, removal for the soul's sake, the reaffirming of love on return (2 Corinthians 2:5–8). The church is the convert's second family when his own turns away.
- **The Commission — Article VIII.** A shepherded, healthy flock is how disciples are kept and multiplied; the man set free is sent home to tell (Mark 5:19), so care and mission are one work.

Named counterfeits guarded against: **prosperity teaching** — refused around the sick, the poor, and the freed, where it creeps in as a promised cure or gain; **syncretism** — refused wherever a Christian object or ritual is offered as a stronger version of the old power; **doctrinal novelty** — refused by binding every counsel, mediation, and discipline to Scripture and to the plurality of elders, so no new practice enters through one pastor's improvisation.

Module 11 — Worship, Baptism & the Lord's Table (20 hrs · Phase III)

1. Purpose & Place in the Arc

Module 07 taught the pastor what baptism and the Table mean. Module 09 planted the house church and named the ordinances, but set their practice aside for here. Module 10 taught him to care for the sheep. Now he must learn to gather that flock before God — to lead worship and administer the two ordinances Christ gave His church, simply, biblically, and reverently, in a one-room house.

This is where doctrine becomes hands and voice. A man may know that baptism pictures union with Christ and still not know how to counsel a frightened candidate the night before. He may know the Table remembers one finished sacrifice and still not know how to fence it without wounding a weak believer, or how to keep it holy when a child is crying and a chicken has wandered in. Knowing is not yet leading. This module trains the leading.

One rule governs everything here, and the whole curriculum keeps it: nothing that cannot be reproduced. A gathering built on a printed order, a foreign tune, a raised building, or the pastor's own gift dies when he leaves. A gathering built on the Word spoken, prayer shared, the Table over common bread, and song in the people's own tongue can be planted anywhere, by any believer, forever. So we strip every gate.

Module 11 stands in Phase III, after shepherding (10) and before Suffering, Persecution and Perseverance (12) and The Pastor's Household (13). It touches Module 12 at one point — baptism on the frontier can cost a convert dearly. There we keep to pastoral counsel and leave all security and the theology of suffering to Module 12, taught only by senior national pastors who have lived it.

2. Learning Outcomes

By the end, the pastor can:

1. State from John 4 what worship is — the heart bowed before God in spirit and truth, not tied to a place, a building, or a foreign form.
2. Lead a full house-church gathering from a simple, repeatable pattern — Word, prayer, table, song — using nothing a new believer could not carry to the next village.
3. Teach believers' baptism as union with Christ's death and resurrection, and lead it in its biblical mode, guarding it from the error that the water saves by its own power.
4. Discern who is ready for baptism, and counsel a candidate through counting the cost of confessing Christ where it is costly, refusing both cowardice and reckless defiance.
5. Lead the Lord's Table with right meaning — remembrance, communion, proclamation, and hope — over common elements the village can always supply.
6. Fence the Table rightly: call the church to self-examination and guard it from open sin and division, without ever barring the weak, the doubting, or the repentant.
7. Lead singing that carries the Word in the people's own musical forms, so the whole church, including children, stores the gospel by heart.
8. Hold reverence in a small, full, distracting home, and name the hard cases he must carry to a senior pastor rather than settle alone.

3. Session Plan

Ten 2-hour sessions. Sessions 1–2 fix what worship is and hand over the pattern. Sessions 3–4 train Word, prayer, and song. Sessions 5–6 teach baptism; 7–8 teach the Table. Session 9 trains reverence in the real setting. The field practicum falls before Session 10, which debriefs and assesses. Teaching cases are generic composites — no real person is described — and each is marked for the partner to localize.

Session 1 — Worship in Spirit and Truth

- **Aim:** Fix worship on God, not on place, building, or form.
- **Core texts:** John 4:19–24; Romans 12:1; Hebrews 12:28–29.
- **Oral teaching outline:** (1) The woman asked which mountain was the right place; Jesus moved worship off the mountain — it is not the place. (2) God is spirit, and true worshipers worship Him in spirit and truth — from a renewed heart, according to His Word. (3) Worship is the whole life offered: present your body as a living sacrifice. (4) So a one-room house is as fit as any temple; the Father seeks worshipers, not a building. (5) We come with reverence and awe, for our God is a consuming fire.
- **Practice:** Each pastor says, in his own words, why the house is enough, and what "in spirit and truth" guards against on both sides — empty form without heart, and feeling without truth.

Session 2 — The Pattern That Reproduces

- **Aim:** Put a simple, repeatable order of gathering into the pastor's hands.
- **Core texts:** Acts 2:42–47; 1 Corinthians 14:26, 40; Colossians 3:16.
- **Oral teaching outline:** (1) The first church devoted itself to four plain things — the apostles' teaching, the fellowship, the breaking of bread, and the prayers. (2) When they gathered, each brought something for building up, and all was done decently and in order. (3) These four any believer can carry without a book: Word, prayer, Table, song. (4) Test every part by one question — can a new believer reproduce this in the next village? (5) Print may serve the pattern; it must never gate it.
- **Practice:** Each pastor lays out aloud a full order for one gathering using only Word, prayer, table, and song, then names anything in his current meeting that could not be reproduced without him.

Session 3 — Leading the Word and Prayer

- **Aim:** Lead the spoken Word and shared prayer plainly, so both belong to the whole church.
- **Core texts:** Nehemiah 8:1–8; 1 Timothy 4:13; 1 Timothy 2:1–2.
- **Oral teaching outline:** (1) Ezra read the Word clearly and gave the sense, so the people understood — read, then explain plainly. (2) Devote yourself to the public reading of Scripture, to exhortation, to teaching; the reading is the voice of God, not filler. (3) Lead prayer any believer could pray — thanks, confession, asking — and for kings and all in authority, that the church may live in peace. (4) Teach the people to pray together, so prayer is shared and not owned by the pastor. (5) A long, clever prayer teaches that prayer belongs to experts; keep it plain, so all can join.
- **Practice:** Each pastor reads a short passage aloud and gives the sense in three sentences, then leads one minute of shared prayer. Peers check for plainness and whether others could join.

Session 4 — Song: The Church's Memory in the Mother Tongue

- **Aim:** Lead singing that carries the Word and belongs to the people.
- **Core texts:** Colossians 3:16; Ephesians 5:19; Matthew 26:30; Revelation 5:9–10.
- **Oral teaching outline:** (1) Let the word of Christ dwell in you richly — for a people who cannot read, song is how the Word is stored and carried. (2) Sing psalms, hymns, and spiritual songs, teaching and admonishing one another as you sing; song is teaching. (3) When they had sung a hymn, Jesus and His disciples went out — the Lord Himself sang. (4) The new song before the throne is sung by every tribe and tongue; the gospel calls out the people's own melody, not a foreign one. (5) Set the memory verses and the gospel story to the people's own forms, so the whole church, children included, carries the Word. [PARTNER INPUT REQUIRED on local musical forms, instruments, and which forms carry honor or shame.]
- **Practice:** Each pastor takes one memory verse or gospel beat and leads the group in setting it to a simple, repeatable form, which the partner will localize. No foreign tune is imposed. [PARTNER INPUT REQUIRED]

Session 5 — Baptism I: Its Meaning and Mode

- **Aim:** Teach believers' baptism as union with Christ's death and resurrection, and lead it in its biblical mode.
- **Core texts:** Romans 6:3–4; Colossians 2:12; Matthew 28:19–20; Acts 8:35–38.
- **Oral teaching outline:** (1) Baptism pictures the gospel: buried with Christ, and raised to walk in newness of life. (2) It confesses faith; it does not create it — the water does not wash the soul, it signs and seals what faith has received. (3) The command is to make disciples, baptizing them in the name of the Father and of the Son and of the Holy Spirit. (4) The mode fits the meaning: the Ethiopian went down into the water and came up; immersion pictures burial and rising, and is our normal practice. (5) Where water is genuinely scarce, or a body cannot be immersed, that is a hard case for the senior national pastor and James Bell, not the riverside alone. [PARTNER INPUT REQUIRED on local water, and on any washing rite baptism could be confused with.]

- **Practice:** Each pastor teaches baptism's meaning to a mock candidate in plain words, then answers a worried parent's question. Mentor checks that baptism is never made to save by its own power.

Session 6 — Baptism II: Candidates and the Courage It Costs

- **Aim:** Discern who is ready, and walk a candidate through counting the cost.
- **Core texts:** Acts 8:12; Acts 2:41; Matthew 10:32–33; Luke 14:27–28.
- **Oral teaching outline:** (1) Those who believed were baptized, both men and women — the candidate is one who has repented and believed, not merely one who wants to belong. (2) Baptism is public confession: whoever acknowledges Christ before men, He will acknowledge before the Father. (3) On the frontier this can cost family, work, or safety; count the cost together honestly, as the Lord told the crowd to. (4) Do not push baptism as defiance for its own sake, and do not withhold it from a true believer out of fear. (5) The timing and any danger of a costly baptism goes to a senior national pastor — pastoral care here, security in Module 12. [PARTNER INPUT REQUIRED on what public baptism costs here. Refer safety to Module 12.]
- **Teaching Case A — the candidate whose household forbids it (generic composite):** A believer has repented and believed and asks for baptism, but his family forbids it and threatens to cut him off. *Work through:* confirm his faith; honor the family as far as faith allows; count the cost plainly; refuse cowardice and reckless provocation alike; surround him with the church as a second family; carry timing and real danger to a senior national pastor. [PARTNER INPUT REQUIRED. Refer safety to Module 12.]
- **Practice:** Role-play Case A, one peer voicing the family's objections. Peers watch for confirmed faith, honest cost-counting, and neither cowardice nor recklessness.

Session 7 — The Lord's Table I: The Family Meal

- **Aim:** Lead the Supper with right meaning — remembrance, communion, proclamation, and hope.
- **Core texts:** 1 Corinthians 11:23–26; Luke 22:14–20; Acts 2:46.
- **Oral teaching outline:** (1) On the night He was betrayed the Lord took bread and cup and said, "Do this in remembrance of me" — the Table looks back to one finished sacrifice. (2) The bread and cup are His body and blood given for us, received by faith; it is not a new sacrifice offered again. (3) As often as we eat and drink, we proclaim the Lord's death until He comes — the Table preaches the gospel and points to His return. (4) It is the family meal of the household of faith, taken with glad and humble hearts. (5) Use common bread and a common cup the village can always supply, so the Table can be kept anywhere, forever. [PARTNER INPUT REQUIRED on local bread and drink, and any meal custom to honor or avoid.]
- **Practice:** Each pastor leads the words of institution aloud over common elements, naming the four things the Table holds — remembrance, communion, proclamation, hope. Mentor checks against a repeated sacrifice or a charm.

Session 8 — The Lord's Table II: Fenced, Not Fenced to Death

- **Aim:** Guard the Table rightly, without barring the weak and the repentant.
- **Core texts:** 1 Corinthians 11:27–33; Matthew 5:23–24.
- **Oral teaching outline:** (1) Whoever eats or drinks in an unworthy manner sins against the body and blood of the Lord — the Table is never taken carelessly. (2) Let a person examine himself, and so eat — the fence is first a call to self-examination, not a gate the pastor slams. (3) The Table is for the baptized believer walking in repentance; open, unrepented sin and division must be dealt with before the meal — first be reconciled, then come. (4) But the fence is never against the weak, the doubting, or the repentant — those are the very ones the meal was given to feed. (5) A disputed case — an unbaptized seeker, an unresolved sin — is weighed with the elders, never by one man turning someone away in the moment. [PARTNER INPUT REQUIRED on how welcome and exclusion at a shared meal are read locally, so the fence is not taken as public shaming.]
- **Practice:** Give the group four cases — a doubting new believer, a member in open unrepented sin, two members quarreling, an unbaptized seeker — and let each pastor say who may come, who must first be helped, and what to carry to the elders.

Session 9 — Reverence in a One-Room House

- **Aim:** Lead reverent worship in a small, full, distracting home, without importing a foreign formality.
- **Core texts:** Hebrews 12:28–29; Ecclesiastes 5:1–2; 1 Corinthians 14:33, 40; Mark 10:13–16.
- **Oral teaching outline:** (1) Reverence is not grandeur or a raised building; it is the heart bowed before a holy God — worship with reverence and awe. (2) Guard your steps and let your words be few; the pastor sets a tone of unhurried attention. (3) God is not a God of confusion but of peace, and all things are to be done decently and in order — order serves reverence even in one room. (4) The children are not an interruption; the Lord said, "Let the children come to me, and do not hinder them," for to

such belongs the kingdom. (5) Close quarters, family near, and animals about are the real setting; reverence here is inward and shared, not a borrowed hush from a foreign hall. [MENTOR: local example of holding attention in a small, full home.]

- **Practice:** Each pastor leads five minutes of a gathering in a deliberately crowded, noisy space. Peers watch how he holds reverence without scolding the children and without importing a foreign formality.

Session 10 — Field Debrief & Competency Assessment

- **Aim:** Review the field gathering and verify competency.
- **Core texts:** John 4:23–24; 1 Corinthians 11:26.
- **Oral teaching outline:** (1) Each pastor reports the real gathering he led — Word, prayer, table, song — and any baptism prepared. (2) The group weighs it: was it God-centered, reproducible, reverent, and free of gates. (3) Errors are named plainly and without shame, with a plan to mend them. (4) Pass is confirmed or the remediation path is set.
- **Practice:** The assessment in Section 7, run in full.

4. Story Set & Memory Work

The passages to be mastered orally, each with a one-line handle:

1. **The Woman at the Well** — John 4:19–26 — Worship is not on a mountain but in spirit and truth.
2. **The First Church's Day** — Acts 2:42–47 — Word, prayer, breaking bread, glad hearts, in homes.
3. **Jesus Sang a Hymn** — Matthew 26:26–30 — The Lord gave the Supper, then sang and went out.
4. **The Ethiopian's Baptism** — Acts 8:26–39 — He heard, believed, asked "what prevents me?", and went down into the water.
5. **Buried and Raised** — Romans 6:3–4 — Baptism pictures dying with Christ and rising to new life.
6. **This Is My Body** — 1 Corinthians 11:23–26 / Luke 22:14–20 — On the night He was betrayed; do this in remembrance until He comes.
7. **Let the Children Come** — Mark 10:13–16 — Do not hinder them; to such belongs the kingdom.
8. **The New Song of Every Tongue** — Revelation 5:9–10; 7:9–10 — Ransomed from every tribe and language, before the throne.

Memory verses (learn word-for-word):

Reference	Text	Handle
John 4:24	"God is spirit, and those who worship him must worship in spirit and truth."	Worship is heart and truth, not place.
Colossians 3:16	"Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."	Song stores the Word in the people.
Romans 6:4	"We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life."	Baptism pictures death and new life.
Matthew 28:19	"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."	Make disciples, baptizing them.
1 Corinthians 11:26	"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes."	The Table proclaims His death until He comes.
1 Corinthians 11:28	"Let a person examine himself, then, and so eat of the bread and drink of the cup."	The fence begins with self-examination.
Matthew 10:32	"So everyone who acknowledges me before men, I also will acknowledge before my Father who is in heaven."	Confess Christ before men.
Hebrews 12:28	"let us offer to God acceptable worship, with reverence and awe."	Reverence is the bowed heart.

5. Discussion Questions

Crafted for spoken, communal answering. Let elders answer first where custom expects it.

1. Jesus told the woman that worship is not on this mountain or that, but in spirit and truth. What does that free us from as we worship in a one-room house?
2. What is the difference between worship that is true but cold, and worship that is warm but not true? How does "in spirit and truth" guard both sides?
3. Our gathering has four plain parts — Word, prayer, table, song. Which is weakest in your meeting, and what is lost later if it is left out?
4. What is in your gathering right now that a new believer could not carry to the next village without you? Is it worth keeping?
5. Song is how a people who cannot read store the Word. What songs already live among your people, and how could they carry the gospel? [PARTNER INPUT REQUIRED]
6. Baptism pictures burial and rising with Christ. If someone said the water itself washes the soul, how would you correct him from Scripture?
7. Baptism is confessing Christ before men. In our place, what does that confession cost a new believer, and how do we count that cost with him honestly? [PARTNER INPUT REQUIRED]
8. When a convert's family forbids his baptism, how do we avoid both cowardice and reckless defiance?
9. The Table remembers one finished sacrifice. What would we be teaching wrongly if we treated it as offering Christ again, or as a charm with power in itself?
10. "Let a person examine himself." Is fencing the Table mainly the pastor's gate, or the believer's self-examination? How does the answer change the way we lead it?
11. The Table is fenced, but never against the weak and the repentant. Who might we wrongly turn away, and who must we lovingly help before they come?
12. In a house full of children and animals, what does reverence actually look like, and how is it different from a borrowed foreign hush? How do we welcome the children into worship rather than treat them as an interruption?

6. Between-Sessions Field Practice

Assignments in the pastor's own gathering and village. These touch real worship and real people — do not fabricate a report, and guard every confidence.

- **Lead one full gathering.** Lead Word, prayer, table, and song, using nothing that cannot be reproduced. Keep an oral log, recitable to the mentor, of what you led and anything you had to strip out as a gate.
- **Teach one song.** Set one memory verse or gospel beat to the people's own form, and hear the whole gathering — including a child — sing it back. [PARTNER INPUT REQUIRED for the musical form.]
- **Counsel one baptism candidate.** Sit with one believer asking about baptism. Confirm his faith, teach its meaning plainly, and count the cost honestly. Carry any danger or hard timing to a senior pastor, not the whole group. [Refer safety to Module 12.]
- **Lead the Table once.** Lead the Supper over common bread and cup. Note how you fenced it — the call to self-examination, and whether anyone needed reconciling first — without shaming anyone before the group.
- **Hold reverence.** Lead attention in your own crowded home without scolding the children and without importing a foreign formality. Note what actually helped the people bow their hearts.

Bring honest reports. A gathering that went poorly, faithfully told, teaches more than a success invented.

7. Competency Assessment

A pastor passes Module 11 by demonstration, not attendance. Because this module is about leading, the mentor assesses **what the pastor does** — watching a real or fully role-played gathering with the Bible open — never by written test alone.

What must be demonstrated:

1. **Lead a full house-church gathering** — Word, prayer, table, song — that a new believer could reproduce in the next village, with nothing that gates.
2. **Teach believers' baptism** — its meaning and mode — plainly, guarding it from the error that the water saves by its own power, and counsel a candidate through counting the cost.
3. **Lead the words of institution** over common elements, naming remembrance, communion, proclamation, and hope, without making the Table a repeated sacrifice or a charm.

4. **Fence the Table rightly:** call the church to self-examination, keep back open unrepented sin and unreconciled division, and never bar the weak, the doubting, or the repentant.
5. **Lead a memory verse or gospel beat as a song** in a reproducible form the whole gathering can carry. [PARTNER INPUT localizes the musical form.]
6. **Hold reverence** in a small, full, distracting space — welcoming the children and importing no foreign formality.
7. **Name the hard-case questions** he would carry to a senior national pastor and to James Bell — scarce water for immersion, the timing and danger of a costly baptism, a disputed communicant — rather than settle them alone.

How the mentor verifies: he observes the gathering and the ordinances directly, holding the open Bible to check that each is led according to the text. He reviews the field log and, where it can be done without breaking a confidence, confirms a real gathering was led and a real candidate counseled. He listens above all for three things — that the worship was God-centered, that it was reproducible, and that reverence was real — because a pastor may know every part and still lead like a performer.

What "not yet" looks like: a gathering built on gates only the pastor can supply; baptism taught as washing the soul, or pushed as reckless defiance, or withheld from a true believer out of fear; the Table led as a re-sacrifice or a charm, fenced so tightly the weak are turned away, or so loosely that open sin communes; worship made a performance of the pastor's voice; children scolded out, or a foreign formality imported; a hard case ruled alone.

Remediation path: re-teach the failed area with the mentor, and re-do the encounter under observation; where field practice was thin, extend it and report again. A ruling made alone on a hard case that should have gone up — a scarce-water baptism, a disputed communicant — is corrected before any pass, because it is a matter of a pastor knowing his limits, not only his skill. No pass is recorded until the demonstration is clean.

8. Mentor Notes

Common errors, cautions, and contextualization flags:

- **Gates smuggled in.** Any part of worship a new believer cannot reproduce — a printed order, a foreign tune, special dress, a paid room, an instrument no one else owns — is a gate. Name it and strip it. Print may serve the pattern; it must never be required to keep it.
- **Baptism made to save by itself.** Guard the line hard: baptism confesses and seals; it does not wash the soul. When Scripture says baptism now saves (1 Peter 3:21), it names the appeal to God for a good conscience through the resurrection, not the water on the body. Watch for baptism blended with an older cleansing rite. [PARTNER INPUT REQUIRED on any local washing rite.]
- **Immersion and the hard case.** Immersion is our normal mode because it pictures burial and rising. Do not turn a genuine hard case — truly scarce water, a body that cannot be immersed — into a lone decision at the riverside. Carry it to the senior national pastor and James Bell. [PARTNER INPUT REQUIRED on local water realities.]
- **The Table as re-sacrifice or charm.** Re-anchor to "in remembrance of me" and "until he comes." The Supper remembers and proclaims one finished sacrifice; it does not repeat it, and the elements hold no power in themselves.
- **Fencing to death.** The opposite error to a careless Table, and just as damaging. Watch for a pastor who bars the doubting, the weak, or the freshly repentant. The fence is self-examination and the guarding against open sin and division — never a gate against the very people the meal comforts. [PARTNER INPUT REQUIRED so the fence is not read as a local shaming or outcasting.]
- **Worship as performance.** Watch for the pastor who makes the gathering about his voice, his prayer, his song. Lead so others can join and carry it; a gathering owned by one man does not reproduce.
- **Song and syncretism.** Using the people's own musical forms is right; importing the content or spirit of false worship is not. The form is the people's; the words remain the Word. [PARTNER INPUT REQUIRED on local forms, instruments, and any song tied to idolatry to avoid.]
- **Reverence without foreignness.** Reverence is the bowed heart, not a borrowed hush or a raised building. Do not teach children to fear the gathering; teach the gathering to welcome them, as the Lord did. [MENTOR: local example.]
- **Persecution and baptism.** Keep pastoral counsel here — counting the cost, honoring the family, courage with wisdom — and leave security and the theology of suffering to Module 12, taught by those who have lived it. Do not coach provocation, and do not treat real danger as a training exercise. [Refer to Module 12 · NATIONAL-PASTOR TEACHER.]
- **Naming other rites.** When drawing the line between baptism or the Table and a local rite, stay to well-established general knowledge. Do not invent a named religion's specific washings, meals, or claims. [PARTNER INPUT REQUIRED for any specific contrast.]

- **The office language.** Where the curriculum uses "men" for the office that leads worship and administers the ordinances, after 1 Timothy 3 and Titus 1, mirror it plainly and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient) — Article I.** The pattern of worship and the meaning of both ordinances come from the Word, not from foreign forms or invented ritual. Guardrail: nothing is added to worship that Scripture does not warrant and a believer cannot reproduce.
- **Jesus Christ (fully God, fully man; substitutionary atonement and victory) — Article III.** The Table proclaims the Lord's death until He comes (1 Corinthians 11:26); baptism unites the believer to His death and resurrection (Romans 6:3–4). Guardrail: the Supper is not a sacrifice offered again, and neither ordinance is a charm — both point to His one finished work and His victory.
- **The Holy Spirit — Article IV.** True worship is offered in spirit and truth (John 4:24); it is the Spirit, not technique or manufactured feeling, who makes worship living. The pastor leads worship the Spirit fills and does not counterfeit it by pressure.
- **Salvation (justification by faith alone; repentance and faith; perseverance) — Article VI.** Baptism follows faith and confesses it; the Table is received by faith. Guardrail: neither ordinance earns grace or conveys it apart from faith — no ritual transfer, no works-righteousness, no baptism run ahead of belief.
- **The Church (Word, ordinances, discipline, love; believers' baptism) — Article VII.** This is where the ordinances of Article VII become practice: believers' baptism as the door into the visible church, and the Lord's Table as the family meal of the household of faith, both kept simply and reverently in the house.
- **The Commission — Article VIII.** The commission is to make disciples, baptizing them in the Triune name (Matthew 28:19); a worship and ordinance practice light enough to reproduce is how churches multiply to the ends of the earth.

Named counterfeits guarded against: **prosperity teaching** — refused wherever worship, baptism, or the Table is turned into a means of gain or a purchased blessing; **syncretism and ritual transfer** — refused wherever baptism or the Supper is made a stronger charm or blended with an old rite, and wherever local musical forms would carry false worship rather than the Word; **doctrinal novelty** — refused by binding worship and both ordinances to Scripture and to the plurality of elders, so no new practice enters the church through one pastor's improvisation.

Module 12 — Suffering, Persecution & Perseverance (20 hrs · Phase III)

FRAMEWORK ONLY. The published curriculum states this module is taught **exclusively by senior national pastors who have lived persecution. Outsiders do not teach it, ever.** This guide supplies only structure and biblical anchors — **no teaching prose** for the lived content, and **no operational security detail.** Every teaching slot is marked [NATIONAL-PASTOR TEACHER]; every region-specific element [PARTNER INPUT REQUIRED].

1. Purpose & Place in the Arc

By Phase III the pastor is a shepherd — Module 10 taught him to care for the flock, Module 11 to gather it around Word, prayer, table, and song. Module 12 turns to the cost of doing that where the gospel is unwelcome. On the frontier, ministry and suffering are one subject, not two. The pastor learns to lead a church that may be watched, pressured, scattered, or struck — without collapsing in fear or courting harm.

One rule governs this module and no other: it is taught only by senior national pastors who have themselves suffered for Christ. No outsider — not the writer of this guide — teaches its substance, because a man who has not been to prison cannot tell another how to go, and testimony carries where instruction cannot. So this is a scaffold, not a script: it names the arc, the anchor texts, the shape of practice, and the competency, then hands every word of teaching to the one who has lived it. It follows the ordinances (11) and precedes The Pastor's Household (13), taking up the thread Module 11 left open, where a costly baptism was counseled but security and the theology of suffering were sent here.

2. Learning Outcomes

By the end, the pastor can:

1. Explain from the New Testament why suffering belongs to following Christ — not failure or God's absence, but a share in Christ's path and a promise to His servants.
2. Distinguish wisdom from recklessness under threat — Scripture both sends sheep among wolves and tells them to be wise as serpents; fleeing, hiding, staying, and speaking are each right at the right time.
3. Lead a gathering with basic, reproducible care for its safety, communications, and records, light enough for any believer to keep.
4. Care for the family of an imprisoned, missing, or killed believer, and steady a frightened or grieving church.
5. Teach and model the forgiveness of persecutors as a witness, refusing revenge and bitterness.
6. Hold his own soul through the ordinary means — the Word in the heart, prayer, the fellowship of the church, hope fixed on Christ's return.
7. Produce and defend a simple security-and-care plan for his own congregation, written or memorized, and name the decisions too heavy to make alone.

3. Session Plan

Ten 2-hour sessions in five movements following the published topics. Pacing is the teacher's; a testimony may fill a session. **All teaching, testimony, and scenario work belong to the [NATIONAL-PASTOR TEACHER]; every regional specific to [PARTNER INPUT REQUIRED].** The beats below are topic headings only — spoken from the teacher's own life and the open text, never from prose supplied here.

Movement A — Why Suffering Is in the Job Description (Sessions 1–2)

- **Aim:** Fix that suffering for Christ is normal, foretold, and purposeful.
- **Anchors:** 2 Timothy 3:12; John 15:18–20; John 16:33; 1 Peter 4:12–19; Acts 5:40–42; Philippians 1:12–14, 29; Romans 8:35–39; Matthew 5:10–12; Revelation 2:10.

- **Beats:** the godly will be persecuted · the servant is not greater than his master · the fiery trial is a testing and a sharing in Christ's sufferings, not something strange · suffering advances the gospel · the reward, the crown, the joy set before the persecuted. [NATIONAL-PASTOR TEACHER]
- **Practice:** Trainees put the theology in their own words and answer the questions their people ask when trouble comes. [PARTNER INPUT REQUIRED]

Movement B — Wisdom Versus Recklessness: Speak, Move, Hide, or Stay (Sessions 3–4)

- **Aim:** Train discernment for the four responses to threat.
- **Anchors:** Matthew 10:16–39; Acts 8:1–4; Acts 9:23–25; 2 Corinthians 11:32–33; Acts 5:40–42; Luke 21:12–19.
- **Beats:** sheep among wolves — wise as serpents, innocent as doves · when to flee (they fled to the next town and preached as they scattered) · when to hide (Paul let down through the wall in a basket) · when to stay and speak (the apostles would not stop) · what must never be denied — confessing Christ before men — and the right fear: not the one who kills only the body · reading one's own moment, never decided alone in panic. [NATIONAL-PASTOR TEACHER]
- **Practice:** Region-specific scenario planning — speak, move, hide, or stay — kept general and off any record that could endanger. [PARTNER INPUT REQUIRED]

Movement C — Care for the Gathering: Safety, Communications, Records (Sessions 5–6)

- **Aim:** A simple, reproducible habit of caring for the church's safety, in a form any believer could keep.
- **Anchors:** Matthew 10:16; Proverbs 22:3; Nehemiah 4:9; Acts 12:12–17.
- **Beats (general only):** prudence as love for the flock (the prudent see danger and take cover) · watchfulness and prayer held together, as the wall-builders worked · the gathering — general principles only: who knows what, when and where the church meets, welcome without exposure · communications and records — what is safest unwritten, and how the church carries what matters in memory rather than on paper (an oral-first strength here) · a plan light enough to reproduce and to change quickly. [NATIONAL-PASTOR TEACHER]
- **CAUTION — GENERIC ONLY:** No operational detail belongs in this room or in any written product. Specifics live in the pastor's memory and his region's counsel, never in a file that travels. [PARTNER INPUT REQUIRED]
- **Practice:** Each pastor drafts, mostly orally, a general care plan for his own gathering. It stays general and stays with him. [PARTNER INPUT REQUIRED]

Movement D — Caring for the Imprisoned, the Bereaved, and the Frightened Church (Sessions 7–8)

- **Aim:** Shepherd families of the imprisoned, missing, or killed, and steady a grieving, fearful congregation.
- **Anchors:** Hebrews 13:3; Hebrews 10:32–39; Acts 12:1–17; 2 Corinthians 1:3–11; 2 Timothy 4:16–18; Philippians 1:12–14; 1 Thessalonians 4:13–18.
- **Beats:** remember those in prison as though bound with them · the praying church at the door while Peter was inside · the God of all comfort, who comforts us so we can comfort others · standing by those who face trial when others fall away, as the Lord stood by Paul · grieving with hope, not as those without hope · care of a household that has lost its provider — carried by the whole body, not one man. [NATIONAL-PASTOR TEACHER]
- **Practice:** Role-play the church's response to an arrest or a death, as a generic composite — no real person named. [PARTNER INPUT REQUIRED]

Movement E — Forgiveness of Persecutors as Witness (Session 9)

- **Aim:** Teach and model forgiveness of persecutors, refusing revenge and bitterness.
- **Anchors:** Luke 23:34; Acts 7:54–60; Matthew 5:38–48; Romans 12:14–21; 1 Peter 2:20–23; 1 Peter 3:9.
- **Beats:** the Lord on the cross — Father, forgive them · Stephen dying with the same prayer, Saul watching · love your enemies and pray for those who persecute you · do not repay evil for evil; leave vengeance to God, who judges justly · Christ, reviled, did not revile in return but entrusted Himself to the Father · why forgiveness confounds a persecutor and preaches when words are forbidden. [NATIONAL-PASTOR TEACHER]
- **Practice:** Trainees name, before God, those they must forgive, and rehearse how forgiveness is lived toward a persecutor without inviting harm. [PARTNER INPUT REQUIRED]

Session 10 — Build the Plan & Competency Assessment

- **Aim:** Complete and defend the security-and-care plan; verify competency.

- **Anchors:** Matthew 10:16; Hebrews 13:3; 1 Peter 4:19.
- **Beats:** each pastor presents his plan — theology held, wisdom for speak/move/hide/stay, care of the gathering, care of families and the grieving church, forgiveness of persecutors · teacher and mentor weigh it for soundness, reproducibility, and prudence · errors named plainly, remediation set. **Run the Section 7 assessment in full, under the [NATIONAL-PASTOR TEACHER] and mentor.**

4. Story Set & Memory Work

Passages to master orally. Final selection, emphasis, and mother-tongue rendering are the teacher's and the partner's — a persecuted church may weigh some texts differently, and that is right.

1. **Sheep Among Wolves** — Matthew 10:16–33 — Wise as serpents, innocent as doves; do not fear the one who kills only the body.
2. **The Apostles Rejoicing** — Acts 5:40–42 — Beaten, they rejoiced to be counted worthy, and did not stop preaching.
3. **Stephen's Prayer** — Acts 7:54–60 — He forgave his killers as he died, while Saul watched.
4. **Scattered and Preaching** — Acts 8:1–4 — Persecution scattered the church, and they preached wherever they went.
5. **Peter in Prison, the Church at Prayer** — Acts 12:1–17 — James killed, Peter freed, the church praying.
6. **Treasure in Jars of Clay** — 2 Corinthians 4:7–18 — Afflicted but not crushed; light momentary affliction preparing eternal glory.
7. **The Fiery Trial** — 1 Peter 4:12–19 — Do not be surprised; rejoice to share Christ's sufferings; entrust your soul to a faithful Creator.
8. **Remember the Prisoners** — Hebrews 13:3 — Remember those in prison as bound with them; the church does not abandon its own.

Memory verses (learn word-for-word; the teacher may add or set aside as the region requires):

Reference	Text	Handle
2 Timothy 3:12	"Indeed, all who desire to live a godly life in Christ Jesus will be persecuted."	Suffering is normal for the godly.
Matthew 10:16	"Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves."	Wisdom and innocence together.
1 Peter 4:19	"Therefore let those who suffer according to God's will entrust their souls to a faithful Creator while doing good."	Entrust the soul; keep doing good.
Hebrews 13:3	"Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body."	The church does not abandon its own.
Matthew 5:44	"But I say to you, Love your enemies and pray for those who persecute you."	Love and pray for persecutors.
John 16:33	"In the world you will have tribulation. But take heart; I have overcome the world."	He has overcome the world.

5. Discussion Questions

For spoken, communal answering, honor-shame aware. The [NATIONAL-PASTOR TEACHER] chooses, reorders, and adds his own; let elders answer first where custom expects it, and press no one to disclose danger.

1. The New Testament says plainly the godly will be persecuted. How does knowing this beforehand change how a young believer meets his first trouble?
2. Scripture shows believers fleeing, hiding, staying, and speaking. How do we tell which the Lord asks in a given moment, and who helps us decide?
3. What must never be surrendered, whatever the cost, and how do we hold that line without inviting harm we were not asked to invite?
4. When a family loses a father to prison or death, what has the church promised them by Hebrews 13:3, and how do we keep it?
5. Where an arrest shames a whole family, how does the church carry that family's honor as well as its needs? [PARTNER INPUT REQUIRED]
6. Stephen forgave his killers as he died. Why is forgiveness of persecutors a witness in itself, saying what words cannot?

7. Where a wrong cries out for revenge, how does the gospel free a believer from carrying that debt himself?
8. Paul says his imprisonment advanced the gospel. Where have you seen suffering carry the gospel further rather than stop it?
9. What is the difference between courage that honors God and recklessness that tests Him? Where is that line in our place?
[PARTNER INPUT REQUIRED]
10. What keeps a pastor's own soul steady when he is the one afflicted, and which decisions under pressure are too heavy to make alone — to whom do we carry them before the moment comes?

6. Between-Sessions Field Practice

Assignments in the pastor's own church and village. All of this touches real danger and grief — guard every confidence, name no one who could be endangered, and write nothing that should not be written.

- **Store the Word.** Commit the memory verses and at least three story-set passages to heart, carried in you and not on paper; recite them to the teacher or mentor. [Oral-first]
- **Draft a general care plan.** Outline — mostly in memory, only generally on paper — how your gathering would care for its safety, communications, and records. Bring it to Session 10. [PARTNER INPUT REQUIRED · GENERIC ONLY]
- **Visit one who suffers.** Sit with a believer or family bearing hardship for the faith, and let the church, not you alone, carry a real need. Report only what can be told safely.
- **Name your own forgiveness.** Before God, name any enemy you hold a debt against, and take one step of forgiving. Report only that the work is being done.
- **Ask your senior pastor.** Talk with a senior national pastor about a decision you are unsure how to make under pressure, and note what he says to carry to others rather than settle alone.

Bring honest reports. An honest account of fear faced teaches more than a brave story invented.

7. Competency Assessment

The published competency is **a written or memorized security-and-care plan for the pastor's own congregation**. He passes by producing and defending it before the [NATIONAL-PASTOR TEACHER] and mentor — never by attendance, never by written test alone. Because the setting is dangerous, the plan may be **kept in memory rather than on paper**, and the oral form is fully honored.

What must be demonstrated:

1. **A sound theology of suffering** — from Scripture, in his own words, without treating suffering as God's absence, as punishment, or as a thing to be sought.
2. **Wise discernment** — for a range of threats he reasons through speak, move, hide, or stay, names what must never be denied, and says whom he would consult rather than decide alone.
3. **Care of the gathering** — a general, reproducible plan for safety, communications, and records, light enough for another believer to keep and holding no dangerous specifics on paper.
4. **Care of families and the grieving church** — a concrete way the body, not the pastor alone, stands by the imprisoned, the bereaved, and the frightened.
5. **Forgiveness of persecutors** — he can teach it and gives evidence he is living it.
6. **His own perseverance** — he names the means keeping his soul and shows he is using them.

How the mentor verifies: the [NATIONAL-PASTOR TEACHER] and mentor hear the plan and question it — the open Bible for the theology, lived experience for the wisdom — testing three things: biblically sound, reproducible without the pastor, and prudent without being reckless or fearful. Where the plan is held in memory, they hear it recited. Without breaking a confidence, they confirm the field practice was real.

What "not yet" looks like: suffering taught as God's absence, mere punishment, or something to provoke; a plan that depends wholly on the pastor, or writes down what would endanger the church; recklessness dressed as courage, or fear dressed as wisdom; families left to the pastor alone or forgotten by the body; forgiveness preached but plainly not practiced; a soul with no means tending it; a man who would make every hard call alone.

Remediation path: the teacher re-teaches the weak area from Scripture and testimony, and the pastor reworks and re-presents the plan. Where field practice was thin or a confidence mishandled, it is corrected before any pass. A pattern of recklessness or self-reliance is addressed as a matter of the man before the plan. No pass is recorded until the demonstration is sound.

8. Mentor Notes

The mentor's first task here is to protect the rule of the module, not supply its content.

- **Outsiders never teach this.** The substance is taught only by senior national pastors who have lived persecution. A facilitator who has not may host, verify, and pray — never teach the lived content or fill a teacher's silence with his own words. [NATIONAL-PASTOR TEACHER]
- **No operational detail on any record.** Keep security teaching general in the room and on paper. Nothing specific enough to endanger a gathering should exist in a file that can travel or be seized. Oral-first is a strength here, not a workaround. [PARTNER INPUT REQUIRED · GENERIC ONLY]
- **Neither recklessness nor fear.** Do not let courage curdle into provocation, or prudence into a fear that denies Christ. Scripture sends sheep among wolves and also tells them to flee to the next town.
- **Do not romanticize martyrdom.** Honor the martyrs; do not glorify death or press anyone toward it. The aim is faithful endurance, not a longing for suffering.
- **No prosperity in reverse.** Suffering earns God's favor no more than wealth does. Guard against a hidden works-righteousness that trusts one's own endurance rather than Christ who keeps His own.
- **Forgiveness is not the absence of justice.** Teach forgiveness of persecutors without teaching that the wrong does not matter; vengeance is left to God, and the believer is freed from carrying the debt.
- **Honor and shame.** An arrest or a defection often shames a whole family. How the church carries a family's honor, not only its needs, is region-specific. [PARTNER INPUT REQUIRED]
- **Old powers under threat.** Watch for a pressured believer reaching back for a charm, rite, or old spirit for protection — a doctrinal fault met with the sufficiency of Christ; the specifics are the region's. [PARTNER INPUT REQUIRED]
- **Trauma is real** and may exceed a pastor's skill. Name where he draws on trusted help, kept within the persecuted church's own trusted circle. [PARTNER INPUT REQUIRED]
- **Confidences can cost lives.** Names, places, times, and numbers stay out of reports. Guard a confidence as you would guard the person.
- **The office language.** Where the curriculum uses "men" for the pastoral office, after 1 Timothy 3 and Titus 1, mirror it plainly and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient) — Article I.** The Word alone tells the church why it suffers and how to endure. Guardrail: comfort and the plan rest on Scripture in the heart, not on technique or borrowed courage.
- **Jesus Christ (fully God and man; substitutionary atonement and victory) — Article III.** The suffering church follows a crucified and risen Lord who overcame the world (John 16:33) and forgave from the cross (Luke 23:34). Guardrail: His suffering saves; ours does not — we share His path (1 Peter 4:13) and add nothing to His finished work, and His victory, not our endurance, is our hope.
- **The Holy Spirit — Article IV.** The Spirit gives the church power for witness under pressure and gives words in the hour of trial (Luke 21:15). Guardrail: courage is the Spirit's gift, not manufactured bravado.
- **Salvation (justification by faith alone; repentance and faith; perseverance) — Article VI.** Those who trust Christ are kept by His power to the end. Guardrail: endurance is evidence of grace, never a merit that earns it.
- **The Church (Word, ordinances, discipline, love; believers' baptism) — Article VII.** The persecuted are carried by the body — remembered in prison, comforted in grief, never abandoned (Hebrews 13:3). Guardrail: care of the suffering is the whole church's ministry, not one man's burden.
- **The Commission — Article VIII.** The task is not optional, is not finished, and will be finished — persecution has never stopped it but scattered the seed further (Acts 8:1–4; Philippians 1:12–14). Guardrail: suffering sits inside the sure hope that Christ will finish His commission.

Named counterfeits guarded against: **prosperity teaching** — refused outright, for a gospel promising the faithful health and wealth cannot survive the frontier and abandons the believer the moment he suffers. **Syncretism and ritual transfer** — refused wherever a threatened believer reaches back to old powers, charms, or rites instead of resting in the sufficiency of Christ. **Doctrinal novelty** — refused by binding this module to Scripture and to the senior national pastors who hold the historic faith, so no new theology of suffering, cult of martyrdom, or counsel of revenge enters the church through one voice under pressure.

Module 13 — The Pastor's Household (20 hrs · Phase III)

1. Purpose & Place in the Arc

Phase III has taught the pastor to plant a church (09), shepherd its people (10), lead its worship and ordinances (11), and stand under suffering (12). Now the curriculum turns to the ground closest to him and hardest to keep — his own house. The frontier has watched too many works collapse, not over doctrine, but over a marriage that soured, children who came to hate the ministry, money that went missing, or a man alone and unaccountable who fell. The village that will not read a book reads the pastor's home every day.

Scripture makes the household a qualification, not a side matter. Before Paul lists a single skill, he asks whether a man manages his own house well, for if someone does not know how to manage his own household, how will he care for God's church (1 Timothy 3:4-5). So this is not marriage counseling bolted onto ministry training; it is ministry training, taught where it is first tested.

We take the house in five parts, as the brief sets them: marriage as the first congregation; children not made to hate the work; money held with contentment and daylight transparency; integrity systems that keep a man never alone, never unaccountable, never entitled; and the household as a witness in a watching village. Wherever the culture allows it, the pastor's spouse is trained alongside him — this is her calling too [PARTNER INPUT REQUIRED on whether and how wives attend, travel, and speak in the setting]. A household that stands is the platform for Phase IV's sending; a household that falls ends the sending before it starts.

2. Learning Outcomes

By the end, the pastor can:

1. Explain from 1 Timothy 3 and Titus 1 why his household is a qualification for the office, without treating a hard family as automatic disqualification.
2. Describe and begin practicing marriage as the first congregation — loving his wife as Christ loved the church, leading by sacrifice, not by weight of authority.
3. Name the pattern of raising children in the discipline of the Lord without provoking them, so the ministry is a gift to them and not a thief.
4. Hold money with contentment and honesty — receiving support without greed, keeping accounts anyone may see, and weighing bi-vocational work rightly.
5. Build concrete integrity guards into his life: never alone with temptation, never unaccountable to brothers, never entitled to what is not his.
6. Lead his household's worship and witness so the watching village sees the gospel lived, not merely preached.
7. Name the household sins that end ministries — Eli's slackness, Ananias's hidden lie, the entitled heart — and the safeguard against each.
8. Distinguish what he can carry himself from what he must bring to his mentor and network, refusing the isolation in which most falls happen.

3. Session Plan

The module runs as ten 2-hour sessions: qualification and marriage (1–2), marital love and purity (3–4), children (5–6), money and integrity (7–8), public witness (9), and field debrief and assessment (10, after the practicum). Where the spouse can be present, she is a full participant, not an observer [PARTNER INPUT REQUIRED]. Teaching cases are generic composites for training only — no real person is described.

Session 1 — The House as Qualification

- **Aim:** Fix the household as part of the calling, not a distraction from it.
- **Core texts:** 1 Timothy 3:1-7; Titus 1:5-9.
- **Oral teaching outline:** (1) An overseer must manage his own household well; the church is the larger house, entrusted only after the smaller. (2) The test is not a perfect family but a governed one — a man present and caring, not letting his house run wild. (3) A hard child or hard season does not by itself disqualify; abandonment, harshness, and neglect do. (4) The frontier watches the home: the village believes what it sees under a man's roof before it believes his preaching.

- **Practice:** Each pastor names one way his household commends the gospel, one way it strains it, and a governed response.

Session 2 — Marriage as the First Congregation

- **Aim:** Ground marriage in covenant and headship — leadership by sacrifice, not demand.
- **Core texts:** Genesis 2:18-24; Ephesians 5:22-33.
- **Oral teaching outline:** (1) God made the woman because it was not good for the man to be alone, and the two become one flesh — a covenant God joins, not a contract men arrange. (2) The wife respects and follows her husband's lead as the church follows Christ. (3) But the husband's headship is defined by the cross: love your wives as Christ loved the church and gave Himself up for her. (4) Headship that only commands and never dies for her is the world's, not Christ's; a man who will not die for one woman is not ready to do so for a whole flock. [PARTNER INPUT REQUIRED on local marriage customs, bride-price, and pastoring a convert from a polygamous background — carry hard cases to a senior national pastor.]
- **Practice:** Husband and wife (or the pastor alone, if she is absent) name one burden of hers he will carry this week.

Session 3 — Loving the Wife of Your Youth

- **Aim:** Train daily love — listening, honoring, and guarding the marriage.
- **Core texts:** 1 Peter 3:1-7; Proverbs 5:15-19; Malachi 2:14-15.
- **Oral teaching outline:** (1) Husbands are to live with their wives in an understanding way, showing honor as heirs together of the grace of life — and if he does not, his prayers are hindered. (2) A pastor can pray in public and quarrel at home; God ties the two together, and so must he. (3) Rejoice in the wife of your youth; the marriage bed is for delight, not merely duty. (4) The Lord witnesses the covenant a man made with the wife of his youth; guard time for her as fiercely as time for the flock, for she is the first of the flock.
- **Practice:** Each pastor commits to one guarded rhythm for his wife — a set time or kept word — that the ministry may not eat.

Session 4 — Purity and the Fall That Ends Ministries

- **Aim:** Train sexual integrity and the concrete guards that protect it.
- **Core texts:** Hebrews 13:4; Genesis 39:6-12; Matthew 5:27-30.
- **Oral teaching outline:** (1) Let marriage be held in honor and the bed kept undefiled, for God will judge the sexually immoral. (2) Joseph, tempted daily, would not sin, asking how he could do this great wickedness and sin against God — the sin was first against God. (3) He fled; he did not negotiate. Some temptations are not resisted standing still but only by running. (4) Jesus goes to the root — the look, the thought — and calls for violence against our own sin; the frontier pastor is often alone and trusted, so guards must be built before the hour of testing, not during it.
- **Practice:** Each pastor names one situation where he risks being alone with temptation and the concrete rule he will keep. Peers demand a real rule, not a good intention.

Session 5 — Children in the Discipline of the Lord

- **Aim:** Train the raising of children who are pointed to Christ, not driven from Him.
- **Core texts:** Ephesians 6:1-4; Deuteronomy 6:4-9; Proverbs 22:6.
- **Oral teaching outline:** (1) Children are to obey and honor their parents — the first commandment with a promise. (2) But the same command turns to fathers: do not provoke your children to anger; bring them up in the discipline and instruction of the Lord. (3) The teaching is daily and ordinary — these words on your heart, taught when you sit, walk, lie down, and rise; faith is passed at the fire and on the path, not only in the meeting. (4) We point a child in the way he should go, but teach him to come to Christ himself, for no child is saved by his father's office; a child raised under a harsh, absent, or hypocritical father learns to hate the very ministry that stole him.
- **Practice:** Each pastor names one way the ministry now takes from his children and one concrete way he will give it back.

Session 6 — Eli's Warning: When a Father Will Not Restrain

- **Aim:** Train the pastor to govern his house with love and firmness.
- **Core texts:** 1 Samuel 2:12-17, 22-25, 27-29; 1 Samuel 3:13.
- **Oral teaching outline:** (1) Eli was priest and judge, yet his own sons were worthless men who did not know the Lord and corrupted God's worship. (2) Eli knew and only rebuked them weakly; God's charge was that he honored his sons above God and did not restrain them. (3) A pastor busy with everyone's house can lose his own; ministry is no excuse for a home left ungoverned. (4) To govern is not to crush — Eli's fault was slackness, not harshness; the remedy is presence, instruction, and

loving discipline, held in prayer for children we cannot save but must faithfully raise. [PARTNER INPUT REQUIRED on local honor-shame dynamics around a son's public conduct and a father's authority.]

- **Teaching Case A — the pastor's son straying in a watching village (generic composite; not a real person):** A pastor's older son keeps company that shames the family and stumbles the young church. *Work through:* govern without crushing; instruct and discipline in love; keep the door open for repentance; guard the younger children; carry his own grief and public shame to his mentor rather than pretend all is well. [PARTNER INPUT REQUIRED. Honor-shame framing to be localized.]
- **Practice:** On Case A, each pastor names where the father is slack, where he might turn harsh, and what governed love looks like.

Session 7 — Money: Contentment, Provision, and Daylight

- **Aim:** Train a right heart and practice with money — free of greed and theft, open to all eyes.
- **Core texts:** 1 Timothy 6:6-10; 1 Timothy 5:8; 2 Corinthians 8:20-21; Matthew 6:24.
- **Oral teaching outline:** (1) Godliness with contentment is great gain; the love of money is a root of all kinds of evils, and some, craving it, have wandered from the faith. (2) Yet a man who will not provide for his household has denied the faith and is worse than an unbeliever — provision is a duty, not greed. (3) These two truths guard the two ditches: the prosperity lie that godliness is a way to get rich, and the false piety that shames a pastor for feeding his children. (4) Handle every shared coin so as to be honorable before both the Lord and men — accounts anyone may see, no gift hidden, no fund mingled with his own. [PARTNER INPUT REQUIRED on local support customs, what counts as a bribe or a gift, and expectations of a religious leader's wealth.]
- **Practice:** Each pastor states one transparency practice he will adopt and names the ditch he personally leans toward.

Session 8 — Bi-Vocational Rhythms and Integrity Systems

- **Aim:** Train sustainable work rhythms and the three guards of integrity.
- **Core texts:** Acts 20:33-35; 1 Thessalonians 2:9; 1 Corinthians 9:11-14; Acts 5:1-11.
- **Oral teaching outline:** (1) Paul coveted no one's silver and worked with his own hands so as not to burden the young churches — bi-vocational labor is apostolic, not second-class. (2) Yet he also taught that those who preach the gospel may live by the gospel; a church is right to support its pastor, and he to receive it without shame. (3) Ananias and Sapphira agreed together to lie about money — a warning that the money sins that kill are usually hidden and often shared by a husband and wife. (4) So we build three walls: never alone (purity and reputation), never unaccountable (books and life open to brothers), never entitled (the church's gifts are a trust, not a wage owed).
- **Practice:** Each pastor speaks his three walls — one concrete rule under each — and names who will check them.

Session 9 — The Household's Witness in a Watching Village

- **Aim:** Train the pastor to lead a home whose ordinary life preaches the gospel.
- **Core texts:** Joshua 24:14-15; 1 Timothy 4:12; Titus 2:1-8.
- **Oral teaching outline:** (1) Joshua set his house before the people as a public pledge — as for me and my house, we will serve the Lord — the household is a banner, not a private matter. (2) The young pastor is to set an example in speech, conduct, love, faith, and purity; the village weighs his words against his home. (3) Sound teaching shapes households, older and younger, so the word of God is not reviled by the watching. (4) A home marked by peace, honesty, hospitality, and forgiveness argues for Christ where a sermon cannot reach; but a house that is one thing in the meeting and another behind the door will be found out, and the gospel bears the shame. [PARTNER INPUT REQUIRED on what a household's honor and witness look like locally, and which hospitality customs to keep.]
- **Practice:** Each pastor names the one thing his neighbors most often see in his household, and whether it argues for or against the gospel.

Session 10 — Field Debrief and Competency Assessment

- **Aim:** Verify the demonstrated competency; assign remediation where needed.
- **Core texts:** Review of 1 Timothy 3:4-5; Ephesians 5:25; Ephesians 6:4.
- **Oral teaching outline:** (1) Hear each pastor's household plan and field practicum results. (2) Test the three walls for concreteness and accountability. (3) Confirm marriage and children commitments are specific and kept, not merely spoken. (4) Name what is "not yet" plainly, set the remediation path, and close by carrying the whole matter to God in prayer, for no man keeps his house by his own strength.

- **Practice:** The competency assessment in Section 7 is conducted and recorded by the mentor.

4. Story Set & Memory Work

Stories to be mastered orally, each with a one-line handle:

- **Genesis 2:18-24 — The First Marriage:** the two become one flesh in God's covenant.
- **Genesis 39:6-12 — Joseph Flees:** he runs rather than sin against God.
- **1 Samuel 2–3 — Eli and His Sons:** a father who would not restrain loses his house.
- **Joshua 24:14-15 — As for Me and My House:** the household pledged publicly to the Lord.
- **Acts 5:1-11 — Ananias and Sapphira:** a couple's hidden lie about money, and its judgment.
- **Acts 20:33-35 — Paul's Hands:** the apostle works so as not to burden the church.

Reference	Memory verse (English gloss; memorize in mother tongue)
1 Timothy 3:5	If someone does not know how to manage his own household, how will he care for God's church?
Ephesians 5:25	Husbands, love your wives, as Christ loved the church and gave himself up for her.
Ephesians 6:4	Fathers, bring them up in the discipline and instruction of the Lord.
Deuteronomy 6:6-7	These words shall be on your heart, and you shall teach them diligently to your children.
1 Timothy 6:6	Godliness with contentment is great gain.
1 Timothy 5:8	If anyone does not provide for his household, he has denied the faith.
2 Corinthians 8:21	We aim at what is honorable not only in the Lord's sight but also in the sight of man.
Joshua 24:15	As for me and my house, we will serve the LORD.

[PARTNER INPUT REQUIRED: the mother-tongue rendering of each verse, set to a memorable oral or sung form.]

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. Why does Paul make a man's household a test for the office before he names any skill?
2. What does it mean that a husband's headship is measured by the cross and not by his authority?
3. Where does the ministry most often steal the hours your marriage needs, and how have you seen this end badly?
4. Joseph fled rather than reason with temptation. What in your life must be fled and not merely resisted?
5. How can a child come to hate the ministry that raised him? What did that child see?
6. Eli's sin was slackness, not harshness. Which fault is more honored in our culture, and which is more common among us?
7. In our village, what does a family's honor rest on, and how can that honor serve the gospel rather than compete with it?
[honor-shame]
8. When the community expects a religious leader to grow wealthy, how does a pastor stay both content and honest? [honor-shame]
9. What is the difference between providing for your household and loving money? How do you know which is in your heart?
10. Why was Ananias and Sapphira's sin so serious, and what does it teach a husband and wife who handle the church's gifts together?
11. Whose eyes are on your household daily, and what have they learned about Christ from what they see?
12. What is the one thing in your home you would not want the village to see, and what must change?

6. Between-Sessions Field Practice

In the pastor's own home and village:

1. **Marriage rhythm:** Keep one guarded time with your wife every week of the module; record what the ministry tried to take and how you protected it.

2. **Family worship:** Lead your household in the Word and prayer at least three times each week — brief, oral, reproducible; teach one memory verse to your children.
3. **Money in daylight:** Put one transparency practice in place for any funds you touch and report how it was received.
4. **Three walls:** Write or speak your rules under never alone, never unaccountable, never entitled; give them to one accountable brother to check.
5. **A father's presence:** Give one child one unhurried hour the ministry would have taken, and note what you learned.
6. Where the spouse is present in training, she completes a parallel reflection on the household rhythms [PARTNER INPUT REQUIRED].

7. Competency Assessment

What must be demonstrated to pass (by demonstration, not attendance): Before his mentor, the pastor must (a) explain from 1 Timothy 3 and Titus 1 why his household qualifies or disqualifies him, without treating a hard family as automatic disqualification; (b) present a concrete household plan covering marriage, children, and money that is specific and already in practice; (c) state his three integrity walls — never alone, never unaccountable, never entitled — with a real rule under each and a named brother who checks them; and (d) give evidence from the practicum that at least the marriage rhythm and family worship were actually done.

How the mentor verifies: He listens for specifics, not slogans, and cross-checks with the accountable brother named, and (where present and willing) with the spouse. Kept commitments over the module's weeks are the proof; a good speech in the room is not.

What "not yet" looks like: Vague intentions with no kept practice; a plan only on paper; integrity walls with no accountable person attached; a home the pastor will not let anyone see into; treating a hard child or marriage strain as either shameful secret or automatic disqualification.

Remediation path: The mentor pairs the pastor with a seasoned married pastor for a further cycle of the field practice, focuses on the weakest wall, and reassesses. A pattern of neglect, harshness, hidden money, or purity risk is carried — with the pastor's knowledge — to the network and to James Bell before he advances to Phase IV. Formation, not shame, is the aim; but the office is not conferred on an ungoverned house.

8. Mentor Notes

Common errors and cautions:

- **Perfectionism vs. governance.** Trainees hear "manage his household well" as "have a flawless family." The test is governed love, not the absence of trouble — but guard equally against a man excusing real neglect by appealing to grace.
- **Headship distorted.** Watch for men who hear headship as license to command. Return them to Ephesians 5:25 — the cross defines the crown.
- **The absent father.** The most common failure is not scandal but slackness — a man so busy with the church that his own house is ungoverned. Name Eli plainly.
- **Money extremes.** Some lean to the prosperity ditch, some to false shame at receiving support. Hold both verses together: contentment and provision.
- **Isolation.** Falls happen in secret. If a pastor resists all accountability, treat that resistance itself as the danger.
- **The spouse's place.** [PARTNER INPUT REQUIRED] on whether wives attend, travel, and speak; never impose a foreign arrangement, nor sideline her calling where she can be included.
- **Marriage and family customs.** [PARTNER INPUT REQUIRED] on bride-price, polygamy among new converts, honor-shame around children's conduct, and hospitality — carry hard cases to a senior national pastor; do not invent or import.
- **When to escalate.** Ongoing marital abuse, unrepentant sin, purity danger, or hidden money are not for the mentor to settle alone — carry them to the network and to James Bell.

9. Doctrinal Anchors

This module serves the Statement of Faith as follows:

- **The Church (Word, ordinances, discipline, love).** The household is the pastor's first congregation and the ground on which the office is tested (1 Timothy 3:4-5). Yet the family is not a substitute for the gathered church; we honor both without

confusing them.

- **Humanity & Sin.** Marriage and family are creation goods (Genesis 2), now strained by sin; the module treats the home realistically, neither idealizing nor despairing.
- **Salvation (repentance and faith; perseverance).** A pastor's children are raised in the discipline of the Lord, but each must repent and believe personally — no child is saved by his father's office. This guards our believers'-baptism confession against covenant presumption.
- **The Scriptures (authoritative, sufficient).** Every household practice is drawn from and tested by the Word, not by cultural expectation or the pastor's preference.

Guardrails against the named counterfeits:

- **Against prosperity teaching:** 1 Timothy 6:6-10 and Matthew 6:24 stay central — godliness is not a means of gain, and support is a trust, never a path to wealth. Provision (1 Timothy 5:8) is a duty, not greed.
- **Against syncretism:** Marriage customs, bride-price, polygamy backgrounds, and honor practices are marked [PARTNER INPUT REQUIRED] and carried to national pastors — never baptized uncritically, never condemned wholesale from outside.
- **Against doctrinal novelty:** Headship (Ephesians 5–6) is taught as historic confessional teaching defined by Christ's self-giving love, not as harshness or the culture's power. Integrity and accountability are ordinary obedience, not new law.

Module 14 — Training Trainers — 2 Timothy 2:2 (24 hrs · Phase IV)

1. Purpose & Place in the Arc

This module is the hinge of the whole curriculum. Until now the pastor has been the one taught; here he becomes a trainer of trainers. If it fails, the work stays small and dependent on us. If it succeeds, the training walks on its own feet into places we will never reach.

Module 14 opens Phase IV, Multiplication. The pastor now carries a full deposit — the story of God, the gospel, doctrine, hermeneutics, storying, planting, shepherding, the ordinances, suffering, the household. The heavy question: will that deposit die with him, or live in a fourth generation he never meets? Paul answers in one verse: what you heard from me, before many witnesses, entrust to faithful men who will be able to teach others also (2 Timothy 2:2). Four generations stand there — Paul, Timothy, faithful men, others also. So every pastor here selects two apprentices and begins to train them with this same curriculum. The full materials pass to him — orally, and in print where safe — so the training no longer needs ENDS to continue. Module 15 (Evangelism) and Module 16 (Networks) assume this transfer has begun; Module 17 (Commissioning) sends the man who has learned to reproduce himself.

2. Learning Outcomes

By the end, the pastor can:

1. State the four-generation vision of 2 Timothy 2:2, and explain why his training is unfinished until it reaches a fourth generation.
2. Name two apprentices and defend the choice by faithfulness, availability, and teachableness — and by biblical character — not by kinship, wealth, or gift.
3. Transfer a portion of the oral master-set and verify it by back-translation, so nothing is added, lost, or bent.
4. State the accuracy covenant: what may be localized, and what must never change.
5. Move from teaching to coaching — draw an answer out instead of giving it, and let the apprentice lead real ministry.
6. Let an apprentice fail in a small, safe way, and debrief it so the man is restored, not shamed.
7. Trace his four generations — himself, his two, their apprentices, the fourth — and name the weakest link.
8. Design a reporting rhythm that strengthens without creating dependence, and speak the charge of release.

3. Session Plan

Twelve 2-hour sessions. Sessions 1–3 set the vision and the choosing; 4–6 hand on the deposit; 7–9 turn teaching into coaching and testing; 10–11 build release without dependence; 12 debriefs and assesses. Field practice runs between sessions, heaviest after Session 6.

Session 1 — The Deposit and the Four Generations

- **Aim:** His training is unfinished until it reaches a fourth generation.
- **Core texts:** 2 Timothy 2:1–2; 2 Timothy 1:13–14.
- **Oral outline:** (1) The trainer works from grace, not his own strength. (2) One verse, four generations: Paul, Timothy, faithful men, others also. (3) Entrust, do not keep — a deposit held is lost. (4) It is a treasure the Spirit guards, not a franchise to own.
- **Practice:** Each pastor marks the four generations on the ground and says where his work stands.

Session 2 — Choosing the Two: Faithful, Available, Teachable

- **Aim:** Choose two apprentices by character, not talent, wealth, or family.
- **Core texts:** 2 Timothy 2:2; Mark 3:13–14; Luke 6:12–13; Exodus 18:21.
- **Oral outline:** (1) Paul says faithful men, not gifted or important men. (2) Jesus prayed all night before choosing the Twelve — the choosing is God's first. (3) He called them to be with Him, then sent them. (4) Jethro sought able men who fear God and hate dishonest gain. Three marks: faithful, available, teachable.
- **Practice:** Each pastor weighs candidates against the marks and 1 Timothy 3 and Titus 1, and prays over the two.

Session 3 — Life on Life: The Trainer as Example

- **Aim:** A trainer reproduces what he is, not only what he says.
- **Core texts:** 1 Corinthians 11:1; Philippians 4:9; 1 Thessalonians 2:8; Luke 6:40.
- **Oral outline:** (1) Imitate me as I imitate Christ — they watch a life, not only a lesson. (2) They were to do what they learned, received, heard, and saw in Paul. (3) Paul gave not only the gospel but his own self. (4) A disciple fully trained becomes like his teacher.
- **Practice:** Each pastor plans how his two will be "with him" in real ministry this month — a visit, a burial, a hard talk, prayer.

Session 4 — Handing On the Deposit I: The Oral Master-Set

- **Aim:** The master-set transfers orally, so it no longer depends on us.
- **Core texts:** 2 Timothy 2:2; Deuteronomy 6:6–7; Acts 20:27.
- **Oral outline:** (1) The master-set is the whole store — story sets, memory verses, songs, outlines of every module. (2) It lives in mouth and memory, so it moves where no book can go. (3) Moses taught the words diligently, sitting, walking, lying down, rising up. (4) Paul kept back nothing of the whole counsel; hand on all of it. Print supplements where safe; it never gates. [PARTNER INPUT REQUIRED on print safety.]
- **Practice:** Each pastor recites the master-set from memory as far as he can, and notes his gaps.

Session 5 — Handing On the Deposit II: The Accuracy Covenant

- **Aim:** Renew the accuracy covenant and extend it to the whole curriculum.
- **Core texts:** 2 Timothy 1:13; 2 Timothy 2:15; Acts 18:24–28; Deuteronomy 4:2; Proverbs 30:6.
- **Oral outline:** (1) Hold the pattern of sound words — the shape is not his to redesign. (2) A workman rightly handles the word; a careless one is ashamed. (3) Apollos was mighty in the Scriptures and still taught the way of God more accurately. (4) Add nothing, take nothing away. Tongue, tune, illustration, and gathering order may be shaped to the place; the text, the gospel, and the doctrine may never change.
- **Practice:** One retells a story; a second back-translates it plainly while a third checks the open text. Name anything added, lost, or bent.

Session 6 — Teaching the Apprentice to Teach

- **Aim:** Give the apprentice the ability to hand it on, not only the content.
- **Core texts:** 2 Timothy 2:2; Ezra 7:10; Nehemiah 8:8.
- **Oral outline:** (1) Paul wants men able to teach others — reproducing, not only knowing. (2) Ezra studied the law, did it, then taught it — that order guards the teacher. (3) They read the book clearly and gave the sense. (4) The pattern: I do and you watch; we do it together; you do and I watch; you do while another watches.
- **Practice:** Each apprentice teaches one story-beat back; the pastor names one strength and one fix, and has him teach it again.

Session 7 — Coaching, Not Teaching I: The Shift

- **Aim:** Move from telling the answer to drawing it out; from doing to watching.
- **Core texts:** Exodus 18:17–23; Luke 9:1–6; Luke 10:1–11.
- **Oral outline:** (1) Moses doing alone what others could do wore out himself and the people. (2) Jesus gave the Twelve authority and sent them; He did not go for them. (3) He sent the seventy ahead, two by two. (4) Coaching asks before it tells: What does the text say? What will you do? What went well? What would you change?
- **Practice:** In pairs, each pastor coaches by questions only. The mentor watches for teaching that has slipped into lecturing.

Session 8 — Coaching, Not Teaching II: Letting Him Fail Safely

- **Aim:** Let an apprentice fail in a small way and be restored without shame.
- **Core texts:** Luke 22:31–34; Mark 9:17–29; Galatians 6:1.
- **Oral outline:** (1) Jesus foresaw Peter's fall, prayed his faith would hold, and sent him to strengthen his brothers. (2) The disciples failed to cast out the spirit; Jesus taught them afterward, not before the crowd. (3) Restore one caught in a fault gently, watching yourself. So let him lead where a stumble will not wound the flock, and debrief in private.
- **Practice:** Role-play a debrief of a poor teaching attempt. Peers watch for correction that restores, and refuse any that shames. [PARTNER INPUT REQUIRED on what saving face requires in correction.]

Session 9 — The Four-Generation Test

- **Aim:** Test the training by whether the apprentice can train his own without the pastor present.
- **Core texts:** 2 Timothy 2:2; 2 Kings 2:9–15; 2 Timothy 3:14.
- **Oral outline:** (1) The proof is the fourth generation, not the third. (2) Elijah's work went on in Elisha; but the LORD, not the cloak, parted the water — the power is God's. (3) Timothy continued in what he learned, knowing from whom. (4) So each apprentice must begin his own two.
- **Practice:** Each pastor traces his four generations, marks the weakest link, and names one step to strengthen it.

Session 10 — Reporting Without Dependence

- **Aim:** A reporting rhythm that strengthens and prays without creating dependence.
- **Core texts:** Acts 14:23; Acts 20:32; 1 Thessalonians 2:19–20; 3 John 4.
- **Oral outline:** (1) Paul appointed elders, prayed with fasting, committed them to the Lord — then left. (2) He commended them to God and the word of His grace, not to himself. (3) His joy was the believers before Christ, not control of them. (4) A father's joy is to hear his children walk in truth; the report never becomes a leash for money or permission. [PARTNER INPUT REQUIRED on the region's network shape.]
- **Practice:** Each pastor designs a simple oral reporting rhythm, tested by one question: does this strengthen the apprentice, or make him need me?

Session 11 — Release and Commission

- **Aim:** Release the apprentice as a trainer in his own right, so the work outlives the pastor.
- **Core texts:** Acts 20:25–32; 2 Timothy 4:1–8; Numbers 27:18–23.
- **Oral outline:** (1) Paul warned the Ephesian elders of wolves, then let them go to God — release is deliberate. (2) He charged Timothy to preach the word and finish the work. (3) Moses laid hands on Joshua before all the people, so the work would not die with him. (4) The goal is free churches and free trainers, not a larger following under the pastor's name. Recognition by the church belongs to Module 17.
- **Practice:** Each pastor speaks aloud the charge he will give his two. Peers weigh it for release, not holding on.

Session 12 — Field Debrief & Competency Assessment

- **Aim:** Review the field work and verify competency.
- **Core texts:** 2 Timothy 2:2.
- **Oral outline:** (1) Each pastor reports his real work — whom he chose, what he transferred, how coaching went. (2) The group weighs it against the four-generation vision. (3) Errors are named without shame, with a plan to mend. (4) Pass is confirmed or the remediation path set.
- **Practice:** The assessment in Section 7, run in full.

4. Story Set & Memory Work

Passages to be mastered orally, each with a one-line handle:

1. **The Deposit Entrusted** — 2 Timothy 2:1–2 — Hand on to faithful men what you received, so they teach others too.
2. **Jesus Chooses the Twelve** — Mark 3:13–14 with Luke 6:12–13 — He prayed all night, called them to be with Him, then sent them.
3. **Jethro's Counsel** — Exodus 18:17–23 — Do not carry it alone; share it with able men who fear God.
4. **The Disciple Like His Teacher** — Luke 6:40 — What the trainer is sets what the next generation becomes.
5. **Apollos Taught More Accurately** — Acts 18:24–28 — Even a gifted teacher is corrected, and receives it.
6. **Sent and Debriefed** — Luke 9:1–6, 10 with Mark 9:17–29 — Sent to do the work, taught where they failed.
7. **Peter Sifted and Restored** — Luke 22:31–34 — Christ prays for the one who fails and restores him to strengthen others.
8. **Elijah and Elisha** — 2 Kings 2:9–15 — The work goes on in the next generation; the power is the LORD's, not the cloak.
9. **Paul's Farewell at Miletus** — Acts 20:25–32 — Guard the flock, then commend them to God and the word of His grace.
10. **Paul's Charge and Departure** — 2 Timothy 4:1–8 — Preach the word; I have finished my course; you carry it on.

Memory verses (learn word-for-word):

Reference	Text	Handle
2 Timothy 2:2	"and what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also."	Four generations in one verse.
2 Timothy 2:1	"You then, my child, be strengthened by the grace that is in Christ Jesus."	The trainer works from grace.
2 Timothy 1:14	"By the Holy Spirit who dwells within us, guard the good deposit entrusted to you."	Guard, do not own.
1 Corinthians 11:1	"Be imitators of me, as I am of Christ."	They watch a life, not only a lesson.
Luke 6:40	"A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher."	You reproduce what you are.
Acts 20:32	"And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified."	Release them to God, not yourself.

5. Discussion Questions

Crafted for spoken, communal answering. Let elders answer first where custom expects it.

1. In 2 Timothy 2:2, count the generations. Where does your work stand, and what is missing for the fourth to come?
2. Why is it easier to hold teaching than to give it away? What do we fear losing?
3. Jesus prayed all night before choosing the Twelve. How much have we prayed over the men we would train?
4. Faithful, available, teachable — which is hardest to find here, and which are we most tempted to overlook for a man's gift or standing?
5. When a man chooses two to train, whom will people here expect him to choose? How do we choose for faithfulness without dishonoring family? [PARTNER INPUT REQUIRED]
6. A disciple becomes like his teacher. What in your walk would you not want reproduced, and what will you do before you begin?
7. What may change when the teaching is handed on, and what may never change? Say the line in your own words.
8. Apollos was mighty in the Scriptures and still was taught more accurately. How do we correct a gifted apprentice without crushing him?
9. In an honor culture, how can a trainer let an apprentice stumble without shaming him before the people? [PARTNER INPUT REQUIRED]
10. Elisha carried on Elijah's work, but the LORD parted the water. How do we guard against treating training, or ordination, as a power passed like a charm?
11. Paul left the elders with God and told them they would not see his face again. What would it cost you to release your best apprentice, and why is holding on the greater danger?

6. Between-Sessions Field Practice

Concrete assignments in the pastor's own village and context. Bring honest reports; guard every confidence.

- **Pray and choose.** Spend real time in prayer over candidates and name your two. For each, write how he meets faithful, available, teachable, and the character of 1 Timothy 3 and Titus 1 — and where you had to resist choosing by kinship or favor.
- **Invite and begin.** Ask the two. Bring them "with you" into one real piece of ministry — a visit, a burial, a prayer, a hard conversation — before you teach them a lesson.
- **Transfer a portion.** Hand on one portion of the master-set orally. Run a back-translation: have him say it back plainly while you check it against the text. Correct anything added, lost, or bent.
- **Coach one segment.** Let an apprentice lead one real teaching where a stumble will not wound the flock. Coach by questions, not by taking over. Debrief in private — one strength, one fix — honoring him.
- **Design the rhythm and the charge.** Draft the reporting rhythm you will keep, tested by "does this strengthen or make dependent," and the charge you will speak when you send them to train their own.

A trainer who invents a report he did not do has already broken the covenant he is teaching. Bring the true account, including what went badly.

7. Competency Assessment

A pastor passes by demonstration, not attendance. Multiplication cannot be tested by a lecture; the mentor watches the pastor actually train.

What must be demonstrated:

1. **Name and defend the two** — by faithfulness, availability, teachableness, and the character of 1 Timothy 3 and Titus 1, saying honestly where he resisted choosing by kinship, wealth, or gift.
2. **Transfer and verify** — he hands a portion of the master-set to an apprentice orally, who back-translates it accurately (nothing added, lost, or bent) with the mentor holding the open text.
3. **State the accuracy covenant** — what may be localized (tongue, tune, illustration, gathering order) and what must never change (the text, the gospel, the doctrine of the Statement of Faith).
4. **Coach, do not teach** — the apprentice teaches while the pastor draws the answer out by questions, then debriefs a failure so the man is restored, not shamed.
5. **Map the four generations** — himself, his two, their apprentices, and the fourth; the weakest link; one step to strengthen it.
6. **Release without dependence** — a reporting rhythm that strengthens without binding, and the spoken charge of release.

How the mentor verifies: he observes the transfer and coaching directly, Bible open, checking the text is handed on rightly and that the pastor coaches rather than lectures. He listens for drift in the back-translation, weighs the choice against character rather than talent, and above all listens for a man who is giving the work away — for a pastor may know every step and still hoard the following around himself.

What "not yet" looks like: apprentices chosen by blood or usefulness; a transfer that drifts, adds, or trims the text and passes uncorrected; localizing that changes the gospel, not the form; coaching collapsed back into lecturing; correction that shames; a plan that stops at the third generation; reporting that binds a man for money or permission; an invented field report.

Remediation path: re-teach the failed area; re-do the transfer or coaching under observation; extend thin field practice and report again. Drift is re-drilled against the accuracy covenant until the back-translation is clean. An invented report is a matter of character, not skill, and goes to a senior national pastor for counsel before reassessment. No pass is recorded until the demonstration is clean.

8. Mentor Notes

- **Choosing by blood or usefulness.** The strongest pull is to train sons, kin, or the men who fund or flatter the pastor. Faithfulness is the test. Help him honor his family while choosing rightly. [PARTNER INPUT REQUIRED on local kinship expectations around whom a leader "should" train.]
- **Teaching but never releasing.** Some men gladly teach and never let go, because the following is their honor and security. The aim is free churches and free trainers, not a personal network. [PARTNER INPUT REQUIRED on patron-and-client expectations that press against release.]
- **Drift across generations.** A story told and retold can grow, shrink, or bend. Enforce back-translation every generation, not only the first. The accuracy covenant is now the pastor's to carry.
- **Shaming instead of coaching.** In an honor culture a public correction can end a man. Let apprentices fail where it is safe and correct in private, protecting the man's standing. [PARTNER INPUT REQUIRED on what saving face requires.]
- **Reporting that becomes a leash.** A report meant to encourage can harden into control — money and permission flowing only from above. Guard against dependence on the pastor and on ENDS alike. [PARTNER INPUT REQUIRED on the region's network shape.]
- **Ordination as a charm.** Guard against the idea that authority or the Spirit passes by a ritual, a touch, or a mantle. Elisha's God, not Elijah's cloak, parted the water. Recognition by the church confirms a calling; it does not transmit a magic.
- **Prosperity through the "spiritual father."** Refuse any hierarchy where honor and money are extracted upward from the generations below. Paul boasted in his children's faith, not in a tribute they owed him.
- **Print where safe only.** Printed materials help retention where they can be held safely and endanger believers where they cannot. The master-set lives first in the memory. [PARTNER INPUT REQUIRED on print safety.]
- **The office language.** The curriculum uses "men" for the pastoral office after 1 Timothy 3 and Titus 1, and 2 Timothy 2:2 speaks of faithful men; mirror it plainly and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient) — Article I.** What is entrusted is the Word and its sound doctrine, sufficient to make trainers without importing outside technique. Guardrail: add nothing and take nothing away (Deuteronomy 4:2; Proverbs 30:6); the accuracy covenant binds every generation to the text.
- **The Holy Spirit — Article IV.** The good deposit is guarded "by the Holy Spirit who dwells within us" (2 Timothy 1:14). It is the Spirit, not a method or ritual, who forms a trainer and carries the work to a fourth generation. Guardrail: no laying on of hands is treated as a transfer of power like a charm.
- **The Church (Word, ordinances, discipline, love; believers' baptism) — Article VII.** Multiplication produces churches, not a following under one man's name. Apprentices are released to real congregations under a plurality of elders, and formal recognition belongs to the church (see Module 17). Guardrail: no personal franchise, no patron hierarchy extracting honor or money upward.
- **The Commission — Article VIII.** 2 Timothy 2:2 is the engine of the Commission. To make disciples who teach others to obey all Christ commanded (Matthew 28:18–20) is the four-generation chain this module builds. A training that stops at its own students has not yet obeyed.

Named counterfeits guarded against: **doctrinal novelty** — refused by the accuracy covenant, which lets local form change while the text, the gospel, and the doctrine never do; **syncretism** — refused by that same line, welcoming the mother tongue and the tune while forbidding any blending of local religious content into the message; **ritual transfer and charm-trading** — refused by locating all power in God and His Spirit, never in a mantle, a touch, or an office held as magic; **prosperity teaching** — refused by releasing men to God rather than binding them as clients, so no "spiritual father" collects tribute from the generations below.

Module 15 — Evangelism on the Frontier (24 hrs · Phase IV)

1. Purpose & Place in the Arc

By Phase IV the pastor knows the Story, the gospel, and sound doctrine; he can open the Word orally and gather and shepherd a church (Modules 01–14). Now he must carry that gospel across the hardest lines — to neighbors who follow another religion entirely. Most of the unreached world is not empty of faith but full of it: Buddhist, Muslim, Hindu, and animist devotion is old, deep, and woven into family and honor. This module trains the pastor to cross that line with respect, clarity, and courage, without bending the gospel out of shape.

It sits between the church-forming work of Phase III and the sending work that closes the training. It hands the pastor three things: a fixed center that never moves (the gospel itself), tools for reading a people not his own, and the discernment to tell a redeemable custom from an idol in new clothes. We teach mainly from Paul among the nations — Athens (Acts 17) and Lystra (Acts 14) — where the same apostle both used a people's own altar and poets to preach Christ, and refused worship the moment a form became idolatry. That double instinct — welcome and refusal, bridge and barrier — is the heart of frontier evangelism. Every trainee finishes by crafting one gospel presentation for his own people, tested against Scripture. This module is passed by that presentation, not by notes.

2. Learning Outcomes

By the end of the module, the pastor can:

1. State the fixed gospel from 1 Corinthians 15:1-4 and explain, from Galatians 1:6-9, why it may never be altered to please a hearer.
2. Distinguish what may be adapted (language, form, custom) from what never may be (the gospel, the person and work of Christ, the call to repent and believe).
3. Map a people's worldview — their picture of God, the world, humanity, sin, and rescue — by listening first, on the pattern of Acts 17.
4. Name, for each major frontier religion at the level of general knowledge, one honest bridge and one real barrier, without caricature.
5. Apply five tests that tell a redeemable form from a baptized idol, and defend a ruling from Scripture.
6. Preach the one gospel into guilt, shame, and fear, showing how the cross answers all three.
7. Lead household evangelism without letting group pressure replace personal repentance and faith.
8. Craft and deliver, in his own context, a faithful gospel presentation a hearer of another religion could understand.

3. Session Plan

The 24 hours run as twelve 2-hour sessions. Sessions 1–11 are taught; Session 12 is the capstone where each trainee crafts and delivers his presentation — the competency assessment (Section 7). Field practice between sessions is where the learning lands.

Session 1 — The Gospel That Cannot Change

- **Aim:** Fix the center before anything is adapted around it.
- **Core text(s):** 1 Corinthians 15:1-4; Galatians 1:6-9.
- **Oral teaching outline:**
 - Paul hands on the gospel he received: Christ died for our sins, was buried, was raised on the third day, according to the Scriptures.
 - This is what the hearer is saved by — not a wrapping we may change, but the thing itself.
 - If even an angel preaches another gospel, let him be accursed. We may adapt how we carry the gospel; never what it is.
 - **Practice:** Each trainee recites 1 Corinthians 15:3-4 from memory, then names one thing he is tempted to soften for his people, and why he must not.

Session 2 — Form and Meaning: What Adapts, What Never

- **Aim:** Give the pastor the distinction the whole module turns on.
- **Core text(s):** 1 Corinthians 9:19-23; John 1:14.
- **Oral teaching outline:**
- Paul became all things to all people — a Jew to Jews, outside the law to those outside — to save some. The message held; the manner flexed.
- God set the pattern: the Word became flesh and lived among us — entering a people, a tongue, a table.
- So form (language, song, dress, storytelling, meeting place) may be shaped to a people; meaning (who God is, who Christ is, what sin and salvation are) may not.
- **Practice:** In pairs, trainees sort practices into "form we may adapt" and "meaning we must keep," and defend three aloud.

Session 3 — Reading a People: Worldview Mapping

- **Aim:** Teach the pastor to listen his way into a worldview before he preaches into it.
- **Core text(s):** Acts 17:16-23; John 4:1-26.
- **Oral teaching outline:**
- In Athens Paul walked the city and looked closely before he spoke — he could quote their altar and poets because he had listened.
- Ask five questions of any people: Who is God? What is the world? What is a human being? What is wrong with us? How, if at all, are we rescued?
- Jesus met the woman at the well on her own ground — water, worship, her life — then led her to Himself. Start where they are; do not stay there.
- **Practice:** Each trainee answers the five questions for his own people group. [PARTNER INPUT REQUIRED]: verify the map with a mother-tongue partner; never rely on an outsider's summary.

Session 4 — Redeeming Forms or Baptizing Idols: The Five Tests

- **Aim:** Give a teachable way to tell a usable custom from idolatry.
- **Core text(s):** Acts 17:22-31 with Acts 14:11-18; 1 Corinthians 10:19-21.
- **Oral teaching outline:**
- Two scenes, one apostle. At Athens Paul used their altar to the unknown God as a doorway. At Lystra, when the crowd tried to worship him and Barnabas, he tore his clothes and refused — that form itself was worship of a false god.
- Five tests for any custom: the Word test (does Scripture forbid it?); the meaning test (does it mean worship, or only culture, here?); the allegiance test (does it require trust, fear, or worship toward another power?); the conscience test (does it bind the new believer back into bondage?); the witness test (will the community read it as "he still serves the old gods" or "he now serves Christ"?).
- Fail any one test, and it is an idol we do not baptize. We cannot share the Lord's table and the table of demons.
- **Practice:** Trainees run three real local customs [PARTNER INPUT REQUIRED for the customs] through the five tests and rule on each from Scripture.

Session 5 — Engaging Islam

- **Aim:** Honest bridges and real barriers, general knowledge only.
- **Core text(s):** Acts 17:22-31; John 1:1, 14.
- **Oral teaching outline:**
- Respect first: our Muslim neighbor believes in one God, honors prayer, reveres many prophets, and takes God's law seriously.
- Bridges: one Creator God; reverence for Scripture and the prophets; the honor given to Jesus; a longing for a sure standing before God.
- Barriers: the deity of Christ and the Trinity, which sound like dividing God; the cross, which many are taught did not happen; and assurance, which the law cannot give. Preach the crucified and risen Son who secures what no works can. Never trade away His deity, His cross, or grace to lower the wall.
- **Practice:** Trainees name one bridge and one barrier, then role-play the opening two minutes. [PARTNER INPUT REQUIRED]: local Muslim practice, terms, and the cost of conversion here.

Session 6 — Engaging Hinduism

- **Aim:** Honest bridges and barriers, general knowledge only, no caricature.

- **Core text(s):** Acts 4:12; Hebrews 9:27-28.
- **Oral teaching outline:**
- Respect first: our Hindu neighbor often carries a deep sense of the sacred, of devotion, of impurity and the longing to be free of it.
- Bridges: hunger for the divine; devotion of the heart; a sense of sin; the theme of sacrifice.
- Barriers: many gods against the one true God; karma against grace; rebirth over many lives against the truth that man dies once and after that comes judgment; and the pull to add Jesus as one more god. Preach the one Lord in whom alone there is salvation — not a deity added, but the only one who saves.
- **Practice:** Trainees explain grace to someone who assumes karma, using one plain picture. [PARTNER INPUT REQUIRED]: local traditions, terms, and caste realities that shape how the gospel is heard.

Session 7 — Engaging Buddhism

- **Aim:** Honest engagement with the Buddhist worldview, general knowledge only.
- **Core text(s):** John 4:13-14; Matthew 11:28-30.
- **Oral teaching outline:**
- Respect first: our Buddhist neighbor names suffering honestly, seeks release from it, and often prizes discipline, calm, and compassion.
- Bridges: the honest naming of suffering; the longing for a settled heart; moral seriousness; the sense that this fleeting world is not enough.
- Barriers: often no personal Creator to know; release sought by one's own effort rather than received by grace; rebirth over resurrection. Jesus gives living water a person never draws for himself, and rest the weary never earn. The self is not to be extinguished but redeemed. Never present the gospel as one more path up the same mountain.
- **Practice:** Trainees move from "suffering is real" to "here is the One who bore it and gives rest," in three sentences. [PARTNER INPUT REQUIRED]: local Buddhist forms, festivals, and terms.

Session 8 — Engaging Animism and the Fear of Spirits

- **Aim:** Meet spirit-fear cultures with Christ's victory, not a rival charm.
- **Core text(s):** Colossians 2:15; Hebrews 2:14-15; Acts 19:11-20.
- **Oral teaching outline:**
- Respect first: our neighbor who fears the spirits rightly senses that the unseen world is real and that power matters. Many such peoples also remember a high Creator behind the spirits.
- Bridges: the reality of the unseen; the sense of a distant Maker; the need for protection; sacrifice; the fear of death.
- Barriers: bondage to fear, charms, mediums, and the veneration of ancestors — a divided allegiance the gospel cannot share. Preach Christ who disarmed the rulers and authorities and triumphed over them, who through death frees those enslaved all their lives by the fear of death. As at Ephesus, faith brings a clean break — the old scrolls are burned. Guard hard against turning Jesus into a stronger charm for health and wealth; He gives Himself and victory over fear, not a guarantee of gain.
- **Practice:** Trainees name the specific fears their people live under and match each to a truth about Christ's victory. [PARTNER INPUT REQUIRED]: local spirit beliefs and practices — described by the partner, never invented.

Session 9 — Guilt, Shame, and Fear: The Whole Gospel

- **Aim:** Preach the one gospel into all three of a people's deepest wounds.
- **Core text(s):** Genesis 3:7-10, 21; Luke 15:11-24; Isaiah 53:4-6; Hebrews 2:14-15.
- **Oral teaching outline:**
- In the garden sin brought three things at once: guilt (they broke the command), shame (they knew they were naked and hid), and fear (they were afraid and hid). God answered all three, and clothed them with garments He made.
- The cross answers all three still: Christ bore our guilt as the pierced substitute (Isaiah 53); He despised our shame and welcomes us home like the father running to the lost son; He broke the power of the one who holds us in fear of death.
- Frontier peoples often feel shame and fear more sharply than guilt. Lead with the wound they feel, then preach the whole Christ who heals all of it.
- **Practice:** Each trainee tells the lost-son story (Luke 15) as good news to a shamed hearer, in under three minutes.

Session 10 — Reaching the Household and the Community

- **Aim:** Evangelize whole households wisely, without letting group pressure replace personal faith.
- **Core text(s):** Acts 16:29-34; Acts 10:24, 44-48; John 4:39-42.
- **Oral teaching outline:**
- In many frontier cultures no one decides alone; the household and elders decide together, and to leave the family faith is to shame the family. Conversion can cost everything.
- God works through households: the jailer heard the word with all in his house, believed, and was baptized; Cornelius gathered his relatives and close friends; the Samaritans first heard from the woman, then met Jesus and believed on His own word.
- So engage the head, honor the elders, and give the household time to hear together — but never baptize a group that has not personally repented and believed. Each soul must come to Christ himself.
- **Practice:** Trainees map one real household web and plan a wise, honoring approach. [PARTNER INPUT REQUIRED]: how family authority and decision-making actually work here.

Session 11 — Courage, Cost, and the Spirit's Power

- **Aim:** Send the pastor out bold and dependent, not brash and self-reliant.
- **Core text(s):** Acts 1:8; Acts 4:29-31; 2 Timothy 1:7-8; 1 Peter 3:14-16.
- **Oral teaching outline:**
- Conversion is the Spirit's work, not our cleverness. Jesus promised power when the Spirit came, and then His witnesses would go. We plant and water; God gives the growth.
- The first church, under threat, prayed not for safety but for boldness — and prayed together. God gave us a spirit not of fear but of power, love, and self-control.
- Be ready to give the reason for your hope with gentleness and respect, even to those who would harm you. Courage and gentleness are the same Spirit.
- **Practice:** Trainees pray the Acts 4 prayer for boldness over one another by name; each names the person he most fears to speak to and takes one step toward him.

Session 12 — Craft and Deliver Your Own Gospel Presentation

- **Aim:** Draw the whole module into one faithful, contextual presentation — the competency assessment (Section 7).
- **Core text(s):** Whole-module review; the trainee's chosen bridge texts.
- **Oral teaching outline:**
- Each trainee assembles a presentation for his own people: an honest bridge, the fixed gospel of 1 Corinthians 15, an answer to their felt wound (guilt, shame, or fear), and a clear call to repent and believe.
- He delivers it orally, without a book, as if to his neighbors.
- The group and mentor test it — bridge honest? gospel unbent? call clear? any idol baptized?
- **Practice:** Each trainee delivers his presentation and receives the ruling: pass, or the named next step.

4. Story Set & Memory Work

Stories to be mastered orally (told, not read):

- **Acts 17:16-34** — *Paul at Athens*. Handle: "He used their altar and poets to preach the unknown God — then called them to repent."
- **Acts 14:8-20** — *Paul at Lystra*. Handle: "When they tried to worship him, he tore his clothes: we too are only men — turn to the living God."
- **1 Kings 18:20-39** — *Elijah on Mount Carmel*. Handle: "The God who answers by fire, He is God."
- **John 4:1-42** — *The woman at the well*. Handle: "Living water across the wall — and a whole town came to see for themselves."
- **Acts 19:11-20** — *The scrolls burned at Ephesus*. Handle: "Faith made a clean break with the old powers."
- **Luke 15:11-32** — *The lost son*. Handle: "The father ran to the shamed son and restored his honor."
- **2 Kings 5:1-19** — *Naaman the Syrian*. Handle: "The outsider was healed and confessed there is no God but the true God."

Memory verses:

Reference	Handle / cue
1 Corinthians 9:22	Become all things to all people, to save some
Galatians 1:8	Another gospel — let him be accursed
Acts 4:12	Salvation in no one else; no other name
1 Thessalonians 1:9	Turned to God from idols, to serve the living God
Hebrews 2:14-15	He frees those enslaved by the fear of death
Colossians 2:15	He disarmed the powers and triumphed over them
1 Peter 3:15	Give the reason for your hope, with gentleness and respect
Acts 1:8	You will receive power, and you will be My witnesses

5. Discussion Questions

Crafted for oral, communal discussion; several are honor-shame aware. Adapt wording with a partner.

1. What is the one gospel we may never change? Say it in four short lines. Where are you tempted to soften it for your people?
2. Where does the line run between form we may adapt and meaning we must keep? Name one thing on each side from your own culture.
3. When Paul quoted the Athenians' own poets, was he agreeing with them or using them? How can you use what is true in a neighbor's words without approving what is false?
4. At Lystra Paul refused worship even though it would have won the crowd. When is a form so tied to false worship that we must refuse it outright? [PARTNER INPUT REQUIRED]
5. For your people, which do they feel most sharply — guilt, shame, or fear? How does the cross answer that particular wound?
6. Our neighbor of another religion honors much that is good. How do we show real respect while still saying he must come to Christ to be saved?
7. Karma says every deed is weighed and repaid; grace says the debt is paid by Another. How would you explain that difference to someone who assumes karma?
8. To leave the family faith can shame the whole household. How can a person follow Christ without needlessly dishonoring his family — and where is dishonor unavoidable? [PARTNER INPUT REQUIRED]
9. When a household hears the gospel together, how do we welcome the whole house and still make sure each person truly repents and believes for himself?
10. What is the difference between redeeming a custom and baptizing an idol? Walk one real local custom through the five tests. [PARTNER INPUT REQUIRED]
11. Some would make Jesus a stronger charm for health and wealth. Why is that a false gospel, and what does Christ actually promise the fearful?
12. The first church prayed not for safety but for boldness. What are you most afraid to say, and to whom? What would boldness cost you here?

6. Between-Sessions Field Practice

Each assignment is done in the pastor's own village or context, not simulated.

- **Ongoing (the spine):** Build one real relationship with a neighbor of another religion across the whole module; listen, love, and look for openings.
- **After Session 3:** Complete a worldview map of that neighbor's people — the five questions — from real conversation, and correct it with a partner. [PARTNER INPUT REQUIRED]
- **After Session 4:** Identify three local customs and rule on each with the five tests; bring the rulings and their Scripture to the next session.
- **After Session 9:** Tell one lost-son or garden story as good news to one hearer, aimed at the wound they feel; report how it was received.
- **After Session 11:** Take one concrete, prayerful step toward the person you most fear to speak to.

- **Throughout:** Keep an oral log — recitable to the mentor — of conversations, bridges found, barriers met, and what you are learning to say.

[PARTNER INPUT REQUIRED]: safety realities where conversion or witness is dangerous. Coordinate with the national-pastor guidance from earlier in Phase IV; import no outside operational detail, and never expose a new believer or seeker to needless risk.

7. Competency Assessment

The competency: *The pastor can deliver a faithful, contextual gospel presentation to a hearer of another religion — bridge honest, gospel unbent, call clear, no idol baptized.*

To pass, the trainee must demonstrate to his mentor, in Session 12 and by his field log:

1. **The fixed gospel, unbent** — he states the gospel of 1 Corinthians 15:1-4 accurately and says why it may not be changed (Galatians 1). If the gospel is softened, he does not pass.
2. **An honest bridge** — he begins from something real and true in his hearers' world, without insult and without approving falsehood.
3. **A crossed barrier** — he names one real barrier for his people's religion (general knowledge, respectful) and shows how the gospel meets it.
4. **The right wound answered** — he preaches the cross into his people's felt guilt, shame, or fear, using the whole Christ (substitute, honor-restorer, victor).
5. **A clear call** — he calls the hearer to personal repentance and faith in Christ, not to add Jesus to old allegiances and not to a mere group decision.
6. **The five tests applied** — he rules on at least three local customs and defends each ruling from Scripture.

How the mentor verifies: direct observation of the presentation in Session 12; the oral defense covering points 1–6; and the field log showing a real relationship and real conversations, not a classroom exercise.

What "not yet" looks like, and remediation:

- *The gospel is bent to please the hearer* (deity, cross, resurrection, or grace softened). Return to Sessions 1–2; do not pass until the center holds.
- *The bridge insults the neighbor, or approves what is false.* Rework with the partner; practice respect that does not compromise truth.
- *An idol is baptized* — a custom of false worship kept to avoid offense. Re-run the five tests (Session 4) until he can tell a form from an allegiance.
- *The call is only to the group, with no personal faith.* Repeat Session 10; guard against nominal, pressured conversion.

Attendance never substitutes for demonstration. A trainee who attended every session but cannot deliver a faithful presentation has not passed.

8. Mentor Notes

Common errors to watch for:

- **Bending the gospel to lower the wall.** The most common frontier failure is trading Christ's deity, His cross, or grace to make the message easier. Hold the center hard.
- **Baptizing idols in the name of contextualization.** Watch for keeping a practice of false worship "so as not to offend." Contextualization strips needless foreign forms; it never adopts false allegiance.
- **Disrespect dressed as boldness.** Mocking another religion closes the door and dishonors the neighbor. Require respect and truth together (1 Peter 3:15).
- **Preaching only half the cross.** Trainees trained only in guilt may miss shame and fear. Press them to preach substitution, restored honor, and victory over the powers.
- **Turning Jesus into a stronger charm.** In spirit-fear settings the pull toward a prosperity gospel is strong. Christ gives Himself and victory over fear — never guaranteed health or wealth.

- **Pressured group "conversions."** A whole household turning at once can be real or family pressure. Insist on personal repentance and faith within any household movement.
- **Do not invent local content.** Where an illustration is wanted, use a biblical narrative or mark [MENTOR: local example]. Never invent a village, a person, a statistic, or the specifics of a local religion.

Contextualization flags — for the partner and national trainer, not for outside authors. Each requires [PARTNER INPUT REQUIRED]:

- The actual beliefs, terms, festivals, and practices of the local frontier religion(s), described by those who know them from inside — never from an outside summary.
- Which local customs are redeemable form and which carry false worship, tested case by case.
- How household and elder authority work here, and what conversion costs a family in honor and safety.
- Mother-tongue words for God, sin, sacrifice, repentance, and faith — and any word that carries false meaning.
- Safety realities for seekers, new believers, and the pastor where witness is dangerous.

9. Doctrinal Anchors

This module principally serves **Article VIII — The Commission** (the gospel must reach the frontier peoples) and **Article III — Jesus Christ** (fully God and fully man; His substitutionary atonement *and* His victory over the powers are both preached — the whole cross for guilt, shame, and fear). It leans on **Article I — The Scriptures** (their sufficiency fixes the gospel we may not change and rules every custom we test), **Article VI — Salvation** (justification by faith alone, through repentance and faith — against every religion of merit, karma, or works, and against pressured group conversion), **Article IV — The Holy Spirit** (conversion is His work; we witness in His power, not by technique), and **Article V — Humanity & Sin** (every neighbor bears God's image and is owed respect; every neighbor is a sinner who needs Christ).

Guardrails against the named counterfeits:

- **Against syncretism:** the five tests (Session 4) keep every mark of the true gospel while refusing any form that carries false worship or divided allegiance. Paul used an altar and poets at Athens but tore his clothes at Lystra. Local religious specifics are left to the partner and never invented.
- **Against prosperity teaching:** Christ is preached as Savior and victor over fear and death (Colossians 2:15; Hebrews 2:14-15), never as a stronger charm for health, safety, or wealth. The pull toward a power-and-gain gospel in spirit-fear cultures is named and guarded (Session 8).
- **Against doctrinal novelty:** the gospel is the fixed deposit of 1 Corinthians 15, under the curse of Galatians 1 if altered. Contextualization changes the manner, never the message. Christ is the only Savior — not one god, avatar, prophet, or power added to others (Acts 4:12; John 14:6).

Every doctrinal element here is downstream of Modules 06–07 and consistent with the ENDS Statement of Faith — settled doctrine carried to the frontier, with no novelty introduced.

Module 16 — Networks & Accountability (24 hrs · Phase IV)

1. Purpose & Place in the Arc

By Phase IV the pastor can plant a church (09), shepherd it (10), train trainers (14), and evangelize the frontier (15). This module teaches him to keep those churches from standing alone — to knit house churches into a fellowship that guards the faith, carries one another, and lasts past its founders.

The lone-wolf pastor is the frontier's most vulnerable man. Alone, he answers to no one. Error creeps in and no brother catches it. Money passes through one pair of hands. Discouragement has no one to lift it. A gifted, isolated man can gather a following around himself and slowly become his own lord. The frontier has buried many such works — strong for one generation, gone in the next.

So this module is about joining, without building an empire. It honors the brief's elements: connecting house churches into networks; shared eldership that serves rather than lords; the confession as covenant; the cure for second-generation drift; disputes settled in a way that holds; and resource-sharing without patron-client Christianity. Each rests on one truth — Christ, not a man, is Head of His churches. Module 16 stands between Evangelism (15) and Commissioning (17): a man about to be sent must first be joined.

2. Learning Outcomes

By the end, the pastor can:

1. Explain from Scripture why an isolated pastor is vulnerable, and name the brothers to whom he now answers.
2. Describe a network of house churches as one body of many members — interdependent, no member despised or self-sufficient.
3. Distinguish shared eldership that serves from empire-building that lords, and name the marks of each.
4. Use a shared confession as covenant and guardrail, and say why churches in fellowship must confess one faith.
5. Name how the faith is lost between generations, and show a plan for handing the deposit to faithful men.
6. Walk a dispute between churches from private appeal to a shared council — both sides heard, Scripture governing, honor kept.
7. State the guardrails that keep resource-sharing as family fairness rather than patron-client control.

3. Session Plan

Twelve 2-hour sessions. Sessions 1–2 lay the vision; 3–4 servant-leadership; 5–6 the confession as covenant; 7–8 drift and its cure; 9–10 disputes; 11–12 resources and assessment. The field practicum runs across the module. The dispute case in Session 10 is a generic composite — no real event or person is described.

Session 1 — The Lone Wolf

- **Aim:** See why the isolated pastor is the frontier's most vulnerable man.
- **Core texts:** Ecclesiastes 4:9–12; Proverbs 18:1; Proverbs 27:17.
- **Oral outline:** (1) A man who falls alone has no one to lift him. (2) The one who isolates himself breaks out against all sound judgment. (3) Iron sharpens iron, and a threefold cord is not quickly broken — God's plan is the joined church, not the lone hero.
- **Practice:** Each names one way a lone pastor can fall that a joined pastor is guarded from — doctrine, money, conduct, or discouragement.

Session 2 — One Body, Many Churches

- **Aim:** See churches belonging to one another as members of one body.
- **Core texts:** 1 Corinthians 12:12–27; John 17:20–23.
- **Oral outline:** (1) The body is one and has many members; none is the whole, and none can be spared. (2) The eye cannot say to the hand, "I have no need of you"; the strong need the weak, who are honored, not despised. (3) Jesus prayed His people be one, so the world would believe — fellowship is witness, not luxury.

- **Practice:** Each names the churches nearest him and one need each could meet in another — teaching, encouragement, a visit, prayer.

Session 3 — Shared Eldership Without Empire

- **Aim:** Learn leadership among the churches that serves and does not lord.
- **Core texts:** Matthew 20:25–28; 1 Peter 5:1–4.
- **Oral outline:** (1) The rulers of the nations lord it over people; Jesus says, "It shall not be so among you." (2) Greatness is measured by service, after the Son of Man who gave His life. (3) Elders shepherd willingly, not for gain, not domineering; a network has men who serve many churches, but no lord except Christ.
- **Practice:** Each states the difference between a respected elder among churches and a man building a kingdom of his own.

Session 4 — The Man Who Loves to Be First

- **Aim:** Diagnose and resist empire-building in a network.
- **Core texts:** 3 John 9–12; Jeremiah 45:5; Philippians 2:3–4.
- **Oral outline:** (1) Diotrephes loved to be first; he refused the brothers and put out those who received them. (2) Against him stands Demetrius, of good testimony from everyone and from the truth. (3) "Do you seek great things for yourself? Seek them not"; count others more significant than yourselves. [MENTOR: local example of how status tempts a leader — from Scripture unless the partner supplies one.]
- **Practice:** Each names one warning sign of a Diotrephes, and one guard a network can keep against him.

Session 5 — The Confession as Covenant (I): The Good Deposit

- **Aim:** See why churches in fellowship must share one confession.
- **Core texts:** Jude 3; 2 Timothy 1:13–14; Titus 1:9.
- **Oral outline:** (1) The faith was once for all delivered to the saints; we contend for it and hand it on unchanged. (2) Follow the pattern of sound words and guard the good deposit by the Spirit. (3) An elder holds firm to the trustworthy word, able to teach and to rebuke; the confession is not a cage but a covenant naming the ground the churches share.
- **Practice:** Each says why churches that will not agree on the faith cannot truly be one, and what is lost when a confession is optional.

Session 6 — The Confession as Covenant (II): Guardrails That Hold

- **Aim:** Learn how a confession functions as the network's living boundary.
- **Core texts:** Acts 15:1–35 (focus 15:28); Galatians 1:6–9.
- **Oral outline:** (1) At Jerusalem the churches searched the Scriptures together and confessed one answer, not each deciding the gospel for itself. (2) "It has seemed good to the Holy Spirit and to us" — the ruling bound them because it came from the Word, not from a strong man. (3) Even an angel preaching another gospel is accursed; the confession is spoken and sung, so oral churches hold it without a book. [PARTNER INPUT REQUIRED: the mother-tongue confession and its sung form belong to the partner.]
- **Practice:** Each recites the network's core confession aloud from memory as far as learned, and names one teaching it would rule out.

Session 7 — The Third Generation

- **Aim:** See how the faith is lost between generations, and name the drift early.
- **Core texts:** Judges 2:6–12; Deuteronomy 6:4–9.
- **Oral outline:** (1) Joshua's generation served the LORD; the next did not know Him — one gap in the handing-on, and the knowledge was gone. (2) Drift is not sudden denial but slow forgetting — an unrepeated story, an untaught child. (3) God commanded the words be taught diligently to children; the cure is relentless repetition, and the danger is that the founders' fire cools in the sons.
- **Practice:** Each names one truth or story his gathering tells less than it once did, and one way to teach it again to the young.

Session 8 — The Cure for Drift

- **Aim:** Build the handing-on that keeps a network faithful past its founders.

- **Core texts:** 2 Timothy 2:1–2; Psalm 78:1–7.
- **Oral outline:** (1) What you heard from me entrust to faithful men who will teach others also — four living generations in one verse. (2) The deposit is entrusted, not merely admired; a link that will not pass it on breaks the chain. (3) Drift is cured by design — catechize the young, raise and test new elders early, keep the stories told and the confession sung. [PARTNER INPUT REQUIRED: local catechesis forms and songs.]
- **Practice:** Each names the faithful man he is now entrusting the deposit to, and what he has handed on this month.

Session 9 — When Churches Clash (I): The Path of Peace

- **Aim:** Walk the biblical path when churches or leaders dispute, keeping honor.
- **Core texts:** Matthew 18:15–20; Matthew 5:23–24; Proverbs 18:17.
- **Oral outline:** (1) Go first and privately — most disputes should settle at the lowest level. (2) If not heard, bring two or three witnesses; the aim is to gain the brother, not to win. (3) The first to state his case seems right until the other is heard; a network hears both sides and guards the honor of each. [PARTNER INPUT REQUIRED: local honor-culture and what reconciliation requires so peace is real.]
- **Practice:** In threes, role-play two leaders in a beginning dispute and one mediator; peers watch for private-first, both heard, no faction, honor kept.

Session 10 — When Churches Clash (II): The Council That Holds

- **Aim:** Resolve a dispute the churches cannot settle alone, so the peace lasts.
- **Core texts:** Acts 15:1–35; Acts 15:36–41; Galatians 2:11–14.
- **Oral outline:** (1) When Antioch and Jerusalem could not settle a matter locally, the churches sent men and met; they neither split nor papered it over. (2) They listened long, weighed Scripture, and reached a judgment the churches could carry home. (3) Even Paul and Barnabas parted over a sharp disagreement; not every clash is sin. Yet when Peter erred, Paul opposed him to his face — accountability reaches the senior man, openly.
- **Practice:** The group works one composite inter-church dispute from local attempt to a council — who gathers, what Scripture governs, how the ruling is carried home. [PARTNER INPUT REQUIRED to localize honor and mediation custom.]

Session 11 — Sharing Without Strings (I): The Collection

- **Aim:** See churches sharing resources as family, not as patrons.
- **Core texts:** Acts 11:27–30; 2 Corinthians 8:1–15; Romans 15:25–27.
- **Oral outline:** (1) When famine came, the disciples at Antioch each gave according to ability and sent relief to Judea; a young church gave to an older one. (2) Paul's rule is fairness, not flattery: your abundance now supplies their need, so theirs may one day supply yours. (3) The Gentiles shared Jerusalem's spiritual blessings, so they owed material help — giving is a debt among family, not charity that buys control.
- **Practice:** Each names one thing his church could give another — money, teaching, labor, hospitality, prayer — and one thing it may need to receive.

Session 12 — Sharing Without Strings (II): Against Patron-Client Christianity — and Assessment

- **Aim:** Guard the network from money that buys power, and verify competency.
- **Core texts:** Philippians 4:14–19; Galatians 2:9–10; 3 John 5–8.
- **Oral outline:** (1) Philippi and Paul shared in giving and receiving as partners; God — not the donor — supplies every need. (2) The pillars gave the right hand of fellowship and asked only that they remember the poor — partnership, not patronage. (3) Guardrails hold: money follows the mission and never commands it, gifts are accountable and never secret, no man's giving buys office, silence, or a following. [PARTNER INPUT REQUIRED: local patron-client customs and how gifts create obligation.]
- **Practice:** The Section 7 assessment, run in full.

4. Story Set & Memory Work

Passages to be mastered orally, each with a one-line handle:

1. **The Threefold Cord** — Ecclesiastes 4:9–12 — One alone falls; two lift each other; a cord of three holds.

2. **The Body of Many Members** — 1 Corinthians 12:12–27 — The eye cannot say to the hand, "I have no need of you."
3. **Antioch Sends** — Acts 11:19–30; 13:1–3 — A young church becomes a giving, sending church.
4. **The Jerusalem Council** — Acts 15:1–35 — Churches in dispute gather, search the Word, and decide together.
5. **Paul and Barnabas Part** — Acts 15:36–41 — Even good men clash; the work goes on in two teams.
6. **Paul Withstands Peter** — Galatians 2:11–14 — Accountability reaches even the senior man, to his face.
7. **Diotrephes and Demetrius** — 3 John — The man who loves to be first, and the man of good testimony.
8. **The Collection for the Saints** — 2 Corinthians 8–9; Romans 15:25–27 — Giving as fairness, not patronage.
9. **The Generation That Did Not Know** — Judges 2:6–12 — How the faith is lost in one generation.
10. **Entrust to Faithful Men** — 2 Timothy 2:1–2 — The deposit passed to a third and fourth generation.

Memory verses (learn word-for-word):

Reference	Text	Handle
Ecclesiastes 4:12	"And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken."	Joined, not alone.
Proverbs 18:1	"Whoever isolates himself seeks his own desire; he breaks out against all sound judgment."	The lone wolf's danger.
Matthew 20:26–28	"It shall not be so among you. But whoever would be great among you must be your servant... even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many."	Serve, do not lord.
Jude 3	"...contend for the faith that was once for all delivered to the saints."	The confession's ground.
Judges 2:10	"And there arose another generation after them who did not know the LORD or the work that he had done for Israel."	The drift to guard against.
2 Corinthians 8:14	"your abundance at the present time should supply their need, so that their abundance may supply your need, that there may be fairness."	Sharing, not patronage.
Galatians 2:9	"...they gave the right hand of fellowship to Barnabas and me, that we should go to the Gentiles and they to the circumcised."	Partners, not clients.

5. Discussion Questions

Crafted for spoken, communal answering. Let elders answer first where custom expects it.

1. Name a pastor who stood alone. What made him strong for a time, and what made him vulnerable in the end?
2. Iron sharpens iron. Whom do you let correct you — and what happens to a pastor no one may correct?
3. The eye cannot say to the hand, "I have no need of you." Which churches near you look down on the others? Which feel they have nothing to give?
4. Jesus said, "It shall not be so among you." How does a leader among churches slide from serving into ruling? [PARTNER INPUT REQUIRED]
5. Diotrephes loved to be first. What does that ambition look like here, and how would a network see it early?
6. Why must churches in fellowship confess one faith? What is lost when each church decides the gospel for itself?
7. At Jerusalem they said, "It has seemed good to the Holy Spirit and to us." What makes a shared ruling bind, and what makes one collapse?
8. The generation after Joshua did not know the LORD. Where do you see the young holding the forms of faith without its fire?
9. Whom are you entrusting the deposit to now — and are you sure they will pass it on, not only keep it?
10. When two churches quarrel here, how does it spread? At what moment does disagreement become division?
11. In our culture, what does true reconciliation require, so peace is real and neither church is shamed before the others? [PARTNER INPUT REQUIRED]
12. Paul opposed Peter to his face. When must one leader correct another openly, without dishonoring him or splitting the network?
13. When a richer church or outside partner gives, how can obligation quietly turn into control? [PARTNER INPUT REQUIRED]
14. The lone-wolf pastor is the frontier's most vulnerable man. After this module, what will you change so you are not that man?

6. Between-Sessions Field Practice

Assignments in the pastor's own context. These involve real people; do not fabricate a report, and guard every confidence.

- **Find your peers.** Go in person to at least one of the two or three nearest pastors or house churches, and begin one honest relationship of mutual accountability — a brother to whom you will answer. Report who, and what you agreed.
- **Confess the faith together.** With at least one other church or leader, recite or sing the core confession aloud and talk plainly about where each stands. Report agreement and any point that needs the mentor.
- **Hand on the deposit.** Entrust one story, doctrine, or skill to one faithful man this month, in a way he can teach to another. Report what you handed on and how he did teaching it back.
- **Mend or strengthen a bond.** Where a quarrel is beginning, go early and privately and seek peace before it becomes division; or where there is peace, strengthen it with a visit, shared prayer, or a gift given without strings. [PARTNER INPUT REQUIRED for local mediation and gift custom.]
- **Give and receive as family.** Name one thing your church can give another and one it can humbly receive, and take one real step. Keep the gift open and accountable, never secret.

Bring honest reports. A relationship that started awkwardly, faithfully told, teaches more than a success invented.

7. Competency Assessment

A pastor passes by demonstration, not attendance. The mentor watches real and role-played work, and looks above all for a man glad to be joined, corrected, and accountable — not a man managing others.

What must be demonstrated:

1. **Explain the lone-wolf danger** from Scripture, and name the brothers to whom he now answers — a real accountability begun, not a theory.
2. **Distinguish shared eldership from empire-building** — the marks of each, and how a network resists a Diotrephes.
3. **Recite the core confession** aloud as far as learned, and say why it is the covenant that makes fellowship real, naming the counterfeits it rules out.
4. **Show a plan against drift** — the faithful man he is entrusting, and how the stories and confession are handed to the young.
5. **Walk an inter-church dispute** from private appeal to, if needed, a shared council: private-first, both heard, Scripture governing, no faction, honor kept — and state when open correction of a leader is required.
6. **State the guardrails of resource-sharing**, and show one real step of giving or receiving from the field practice.

How the mentor verifies: he observes the role-plays and recitation directly, Bible open, checking the texts are used rightly. He reviews the field record and, without breaking a confidence, confirms a real accountability relationship has begun and a real gift or handing-on occurred. He listens for posture over technique.

What "not yet" looks like: a pastor who can define networks but has joined no accountability himself; leadership described as running churches rather than serving them; a confession he cannot say; no named heir for the deposit; a dispute "resolved" by taking sides, public shaming, or burying it; giving described as charity that buys loyalty, or a proud refusal to receive; a fabricated report.

Remediation path: re-teach the failed area; re-do the demonstration under observation; extend the field relationship and report again. Where the failure is a hunger to rule or a refusal to be accountable, that is character before skill — refer him to a senior national pastor for pastoral counsel before reassessment. No pass is recorded until the demonstration is clean and a real accountability bond exists.

8. Mentor Notes

- **The reluctant joiner.** Some strong pastors resist accountability because carrying the work alone has become their identity. Do not shame them; show them Ecclesiastes 4 and Proverbs 18:1 — joining is strength, not defeat.
- **Empire in gospel clothes.** Ambition hides behind zeal. Watch the leader who gathers churches to himself rather than to Christ, whose name grows while the confession thins. [PARTNER INPUT REQUIRED on how status and patronage tempt leaders here.]
- **The confession as a weapon.** A shared confession guards the gospel; it must not become a club for a strong man to expel rivals. It binds because it is Scriptural and confessed together. Keep decisions with a plurality, after Acts 15.

- **Councils that do not hold.** A ruling collapses when imposed, rushed, or not drawn from the Word. Teach the Jerusalem pattern: long listening, Scripture searched, a judgment the churches can carry home and own.
- **Honor and reconciliation.** A dispute settled without addressing honor will often reopen. Let the partner supply what true reconciliation requires so no church is shamed before the others. [PARTNER INPUT REQUIRED]
- **Patron-client Christianity.** The subtle counterfeit of this module. Outside money and richer churches can buy silence, office, and followings without anyone naming it. Teach giving as family fairness (2 Corinthians 8), gifts kept open and accountable, mission commanding money and never the reverse. [PARTNER INPUT REQUIRED on local gift-obligation customs.]
- **Prosperity in the network's money.** Where resources flow, the prosperity lie returns: that giving secures blessing, or that the generous deserve control. Refuse it. God supplies every need (Philippians 4:19); the giver's reward is with God.
- **Do not invent the local danger.** Name patron-client, honor, and drift dynamics only from well-established general knowledge; specific regional customs belong to the partner — invent no village, leader, or dispute. The curriculum uses "men" for the eldership after 1 Timothy 3 and Titus 1; mirror it plainly and do not editorialize.

9. Doctrinal Anchors

This module serves and is guarded by the ENDS Statement of Faith:

- **The Scriptures (authoritative, sufficient) — Article I.** The confession is drawn from the Word and answerable to it; councils decide by searching Scripture (Acts 15), not by a leader's will. Guardrail: no confession, council, or network authority stands above the Bible.
- **The Triune God — Article II.** The oneness of the churches images the oneness of Father, Son, and Spirit; Jesus prayed His people be one as He and the Father are one (John 17:21). Fellowship is a reflection of God's own life, not mere strategy.
- **Jesus Christ (fully God, fully man; substitution and victory) — Article III.** He is the network's only Lord and Head; leaders serve after the Son of Man who came not to be served but to serve and give His life a ransom (Matthew 20:28). Guardrail: no man is head of the churches — empire-building denies Christ's headship.
- **The Holy Spirit — Article IV.** "It has seemed good to the Holy Spirit and to us" — the Spirit leads the churches together into truth and unity; He, not a patron's money, builds the church.
- **The Church (Word, ordinances, discipline, love; believers' baptism) — Article VII.** This module is the article extended between congregations: mutual love, shared discipline, and the handing-on of sound doctrine now bind churches to one another. The confession and the Matthew 18 path are Article VII made visible across a region.
- **The Commission — Article VIII.** Networks exist for multiplication that lasts; the deposit entrusted to faithful men (2 Timothy 2:2) and guarded against drift (Judges 2:10) is how the gospel reaches the third and fourth generation. A church joined and accountable outlasts a lone founder.

Named counterfeits guarded against: **patron-client Christianity** — refused by giving as family fairness (2 Corinthians 8:13–14), gifts kept open and accountable, mission always commanding money; **prosperity teaching** — refused wherever giving is sold as a purchase of blessing or a claim on the receiver; **empire-building, the spirit of Diotrephes** — refused by servant-leadership, plurality, and a confession no single man may wield; **syncretism and doctrinal novelty** — refused by the shared confession as covenant, which marks the boundaries none of the churches will cross.

Module 17 — Commissioning — The Sending (24 hrs · Phase IV)

1. Purpose & Place in the Arc

Phase IV has trained the pastor to reproduce himself in faithful men (14), to carry the gospel where it has not been named (15), and to stand inside a network that holds him accountable (16). This last module gathers all of it and points it outward. Its whole burden is one sentence the mentor says plainly on the first day: graduation is not a ceremony, it is a deployment. Twenty-four months of formation do not end at a certificate; they end at a sending. The Antioch church did not throw a party for Barnabas and Saul; it fasted, prayed, laid hands on them, and sent them off to the work the Spirit had called them to (Acts 13:1-3).

We take the sending in five parts, as the published brief sets them. First, the pastor maps the unreached peoples, languages, and villages within reach — we teach the structure of the map only; the actual mapping is his own fieldwork, and no outsider fills it in for him. Second, he builds a three-year sending plan: targets, apprentices, gatherings, provision. Third, he counts the cost with his household, aloud, before witnesses. Fourth, the churches gather and commission him — they lay on hands and send. Fifth, the mentor sets an accompaniment plan for the first ninety days, so the sending is a beginning walked into, not a door closing behind him. This module is the point of everything before it: where formation becomes mission.

2. Learning Outcomes

By the end, the pastor can:

1. Explain from Scripture why sending is the church's act, not a private ambition — none preaches unless he is sent, and the Spirit sends through a body that lays on hands (Romans 10:14-15; Acts 13:1-3).
2. Build the skeleton of a reach map — near, next, and beyond — into which he places the real peoples, languages, and villages of his own field.
3. Produce a three-year sending plan covering targets, apprentices, gatherings, and provision, specific enough for a mentor to check.
4. Name why he will not go alone, and identify at least one apprentice he will raise and take with him (2 Timothy 2:2; Luke 10:1).
5. Speak the cost of his sending — to himself and to his household — plainly and before witnesses, without bravado or false shame (Luke 14:25-33).
6. Describe what the commissioning is and is not: the church's setting-apart and blessing by prayer and laying on of hands, not a transfer of magic power into his body.
7. Receive a charge, commended to God and to the word of His grace, and state how he will fulfill the ministry he has received (Acts 20:32; Colossians 4:17).
8. Follow, and later reproduce, a first-ninety-days accompaniment plan — regular contact, honest reporting to the sending church, and a path for when things go hard.

3. Session Plan

Twelve 2-hour sessions. Sessions 1–3 fix the theology of sending and build the reach map; 4–6 build the three-year plan; 7–8 count the cost, ending with the household before witnesses; 9–10 prepare and hold the commissioning; 11 builds the ninety-day accompaniment plan. A field practicum falls before Session 12, which debriefs and assesses. Teaching cases are generic composites for training only — no real person, village, or people is described.

Session 1 — Sent Ones

- **Aim:** Fix that sending is the church's act under the Spirit, and that graduation means deployment.
- **Core texts:** John 20:21; Romans 10:14-15; Acts 13:1-3.
- **Oral teaching outline:** (1) The risen Lord says: as the Father has sent me, even so I am sending you — mission flows from the sending God, not from human restlessness. (2) None can believe in one unheard, and none can preach unless he is sent; sending is the link that reaches the unreached. (3) At Antioch the Spirit set apart two men, and the church fasted, prayed, laid on hands, and sent them — He calls, and He calls through a body; the pastor is not graduating, he is being deployed.

- **Practice:** Each pastor states aloud, in one sentence, the field he believes God is sending him to — knowing it will be tested over the coming sessions.

Session 2 — The Harvest and the Field

- **Aim:** Train the pastor to see the field as a harvest with a Lord, and to survey it before he plans it.
- **Core texts:** Luke 10:2; Acts 1:8; Nehemiah 2:11-16.
- **Oral teaching outline:** (1) The harvest is plentiful but the laborers few; the first response to a vast field is prayer to the Lord of the harvest to send out laborers. (2) The Lord set the pattern of reach in widening rings — Jerusalem, Judea, Samaria, the ends of the earth — near first, then beyond, never stopping at near. (3) Before Nehemiah spoke, he rode out by night and inspected the broken walls himself; faithful sending begins with honest looking. We teach the pastor to survey; we do not survey for him.
- **Practice:** Each pastor lists aloud the tongues spoken within a day's travel of his home, and where, as far as he knows, no church yet gathers. [PARTNER INPUT REQUIRED — real peoples, languages, distances, and access belong to the pastor and partner.]

Session 3 — Mapping Your Reach (workshop)

- **Aim:** Build the skeleton of a reach map the pastor will fill with his own fieldwork.
- **Core texts:** Acts 1:8; Matthew 9:37-38.
- **Oral teaching outline:** (1) The map has three rings: **near** — his own village and mother tongue; **next** — nearby villages sharing his tongue or a short journey off; **beyond** — peoples within reach but needing an apprentice, partner, or bridge. (2) For each place he notes only what he can learn honestly — is there a gathering, a believer, anyone carrying the gospel there now. (3) The map is a skeleton; the flesh is real names of real places, his work by walking and asking, not guessing. We do not name his peoples or invent their beliefs, for that would be to lie about a field we have never seen.
- **Practice:** Each pastor draws or speaks the three rings, placing in them only what he knows and marking every gap to be filled by fieldwork. [PARTNER INPUT REQUIRED — all map content, including any local religious landscape, belongs to the pastor and partner.]

Session 4 — The Three-Year Plan: Targets and Gatherings

- **Aim:** Turn the map into concrete three-year targets and planned gatherings.
- **Core texts:** 2 Timothy 2:2; Acts 14:21-23.
- **Oral teaching outline:** (1) Paul and Barnabas did not only preach; they returned, strengthened the disciples, and appointed elders, committing them to the Lord with prayer and fasting — the target is a church that stands, not a crowd. (2) A three-year plan names where he will go, in what order, and what he prays will gather — an aim to work toward, held humbly, for a plan that cannot bend is presumption. (3) A gathering is measured by health, not headcount: the Word taught, the ordinances kept, discipline and love present, believers baptized — the marks learned in Phase III.
- **Practice:** Each pastor drafts three-year targets from his map and reads them to a peer for questions.

Session 5 — The Three-Year Plan: Apprentices

- **Aim:** Fix that the pastor does not go alone but takes and raises the next worker.
- **Core texts:** Luke 10:1; 2 Timothy 2:2; Acts 15:36-41.
- **Oral teaching outline:** (1) The Lord sent the seventy-two two by two, not one by one — going alone is neither the pattern nor the wisdom of mission. (2) What he has received he entrusts to faithful men who will teach others also; a plan naming no apprentice multiplies nothing, and an apprentice is a worker being formed to be sent in turn, not a servant to carry bags. (3) Sending relationships strain: Paul and Barnabas parted sharply over John Mark, yet years later Paul called that same Mark useful for ministry — a broken partnership is not always the end of a worker.
- **Practice:** Each pastor names at least one apprentice he will raise and take, and one way he will train him on the road, not only in a room.

Session 6 — The Three-Year Plan: Provision and Partnership

- **Aim:** Train honest provision that trusts God, refuses greed, and stays transparent.
- **Core texts:** 3 John 5-8; Philippians 4:15-19; Acts 20:33-35; Luke 22:35.

- **Oral teaching outline:** (1) John commends those who send workers on their way in a manner worthy of God, so the church becomes a fellow worker for the truth — provision is the sending church's share in the mission. (2) The Philippians partnered with Paul in giving and receiving, and he learned contentment in plenty and want, trusting God to supply every need; Paul also worked with his own hands and coveted no one's silver, receiving support without shame and without greed. (3) When the Lord sent His disciples, they lacked nothing; provision is real, but God's to give, not a wage owed or a road to wealth — and every coin passes in daylight, as trained in Module 13. [PARTNER INPUT REQUIRED — local support customs, what counts as a gift or a bribe, honest expectations of a worker's provision.]
- **Practice:** Each pastor speaks a simple provision line — what he expects to receive, from whom, worked by whose hands, open to whose eyes — and names the ditch he must guard against.

Session 7 — Counting the Cost

- **Aim:** Train sober self-examination before the sending — the cost is named, not hidden.
- **Core texts:** Luke 14:25-33; Luke 9:57-62.
- **Oral teaching outline:** (1) The Lord told the crowds to count the cost, as a man building a tower first sits down to see whether he can finish, and a king going to war weighs whether ten thousand can meet twenty thousand before he marches. (2) The call to bear the cross and hold father, mother, wife, and children as less than Christ is not to despise them but to love Him supremely, above the dearest earthly bond. (3) No one who puts his hand to the plow and looks back is fit for the kingdom; counting the cost is the honesty that keeps a man in the field when the cost arrives, because he already knew it would.
- **Practice:** Each pastor names aloud one real cost his sending will carry — a hardship, a loss, a danger — and states, in his own words, why Christ is worth it. No slogans; a real cost.

Session 8 — Counting the Cost With the Household, Before Witnesses

- **Aim:** Bring the household into the cost openly, before the sending church, so the burden is shared and the sending owned together.
- **Core texts:** Genesis 12:1-4; Luke 18:28-30; Mark 1:16-20.
- **Oral teaching outline:** (1) Abram was called to leave country, kindred, and his father's house, and he took Sarai and Lot and his household and went — the sending moved the whole house, not the man alone. (2) The disciples left boats, nets, and their father to follow; the Lord promised no one who leaves house or family for the kingdom fails to receive far more, now and in the age to come. (3) The pastor's household bears the cost — distance from kin, danger, thin provision — and must count it with open eyes, not be dragged into it blind; so it speaks the cost aloud before witnesses, for a cost counted in secret is carried alone, but a cost counted before the body becomes the body's burden too. [PARTNER INPUT REQUIRED — whether and how a wife speaks before the gathered church, and the honor dynamics of a family leaving its kindred.]
- **Practice:** In a facilitated setting, each pastor (with his wife where present) speaks the household's cost before at least two witnesses from the sending church, who receive it and pray. [PARTNER INPUT REQUIRED on local form.]

Session 9 — The Commissioning: The Laying On of Hands

- **Aim:** Teach what the commissioning is and is not, guarding against the counterfeit of ritual power.
- **Core texts:** Acts 13:1-3; Numbers 27:18-23; 1 Timothy 4:14.
- **Oral teaching outline:** (1) At Antioch the church laid hands on the two and sent them off, and Moses laid his hand on Joshua before Eleazar and the whole congregation — laying on of hands is the body's public, witnessed act of setting apart and blessing a worker for a work. (2) The hands pour no magic into a man and pass no power he can trade or spend; the Spirit gives gifts as He wills, and the church's hands mark and bless what God is doing. (3) This guards the sending from the counterfeits the curriculum names — no charm through the palms, no rite that works by itself apart from faith and the Word. [PARTNER INPUT REQUIRED — the local form, order, and elements of the service, led by the partner and national church.]
- **Practice:** Each pastor explains to a peer, in his own words, what the laying on of hands means and does not mean, until the peer is satisfied he has not made it a magic act.

Session 10 — The Charge and the Sending

- **Aim:** Prepare and rehearse the charge — commending the sent one to God and to the Word.
- **Core texts:** Acts 20:17-38; Colossians 4:17; 2 Timothy 4:1-5.
- **Oral teaching outline:** (1) Paul gathered the Ephesian elders, charged them, and commended them to God and to the word of His grace, able to build them up — the sent one is entrusted to God and Scripture, not to his own strength. (2) The word to Archippus is the pattern — see that you fulfill the ministry you have received in the Lord — and Paul charged Timothy to

preach the Word, endure suffering, and fulfill his ministry; the charge is weighty, not sentimental. (3) The elders wept, embraced Paul, and went with him to the ship; a true sending grieves the parting even as it rejoices in the mission — love and mission are not enemies.

- **Practice:** Each pastor drafts, or speaks, the charge he hopes his church will lay on him, and one he would lay on an apprentice — testing both against Scripture, not feeling.

Session 11 — The First Ninety Days: The Accompaniment Plan

- **Aim:** Build the mentor's concrete plan to walk with the sent pastor through his first ninety days.
- **Core texts:** Acts 15:36; Acts 18:23; Philippians 1:3-6; Acts 14:26-27.
- **Oral teaching outline:** (1) Paul's instinct after sending was to return and visit the brothers in every city to see how they were doing, strengthening the disciples again and again — the newly sent worker most needs steady presence in the earliest, hardest days. (2) Paul was confident that God, who began a good work, would complete it — accompaniment rests on God's faithfulness, not on hovering control. (3) Paul and Barnabas returned to the sending church and reported all that God had done; the sent pastor reports back honestly, and the church listens and prays.
- **Practice:** Mentor and pastor write the ninety-day plan — contact rhythm, reporting line to the sending church, a named person to call in crisis, and the first checkpoint date. [PARTNER INPUT REQUIRED — travel, communication access, and security shape the form of contact.]

Session 12 — Field Debrief and Competency Assessment

- **Aim:** Verify the demonstrated competency; assign remediation where needed; commend those ready to be sent.
- **Core texts:** Review of Acts 13:1-3; Luke 14:28; Acts 20:32.
- **Oral teaching outline:** (1) Hear each pastor's reach map, three-year plan, and household cost-counting from the practicum. (2) Test the plan for concreteness — real targets, a named apprentice, an honest provision line, a real accompaniment plan — and confirm the cost was counted openly with the household before witnesses. (3) Name plainly what is "not yet," set the remediation path, and commend to God, with prayer, those judged ready to be sent.
- **Practice:** The competency assessment in Section 7 is conducted and recorded by the mentor.

4. Story Set & Memory Work

Stories to be mastered orally, each with a one-line handle:

- **Acts 13:1-3 — Antioch Sends:** the church fasts, prays, lays on hands, and sends Barnabas and Saul.
- **Luke 10:1-12 — The Seventy-Two:** the Lord sends workers two by two, ahead of Himself, into the harvest.
- **Luke 14:25-33 — The Tower and the King:** count the cost before you build or march.
- **Genesis 12:1-4 — Abram Goes:** called from country and kindred, he takes his household and goes.
- **Acts 20:17-38 — Farewell at Miletus:** Paul charges the elders, commends them to God, and they weep and send him.
- **Acts 14:21-28 — The Return:** they strengthen the disciples, appoint elders, and report to the sending church all God had done.

Reference	Memory verse (English gloss; memorize in mother tongue)
John 20:21	As the Father has sent me, even so I am sending you.
Romans 10:15	How beautiful are the feet of those who preach the good news.
Luke 10:2	The harvest is plentiful, but the laborers are few; pray earnestly to the Lord of the harvest to send out laborers.
Acts 13:3	After fasting and praying they laid their hands on them and sent them off.
Luke 14:28	Which of you, desiring to build a tower, does not first sit down and count the cost?
Acts 20:32	I commend you to God and to the word of his grace, which is able to build you up.
3 John 8	We ought to support people like these, that we may be fellow workers for the truth.
Matthew 28:19	Go therefore and make disciples of all nations.

[PARTNER INPUT REQUIRED: the mother-tongue rendering of each verse, set to a memorable oral or sung form.]

5. Discussion Questions

Crafted for oral, communal learning; several are honor-shame aware.

1. Why is sending the church's act and not one man's private ambition? What goes wrong when a man sends himself?
2. The harvest is the Lord's before it is ours. How should that change the way we plan a field?
3. What does it mean that our map is only a skeleton until we walk the ground? What are we tempted to guess instead of learn?
4. Why did the Lord send workers two by two? What is the danger of a man who insists on going alone?
5. What is the difference between a plan held in faith and a plan held in presumption?
6. When a sending partnership breaks, as Paul and Barnabas broke over Mark, what keeps it from being the end of a worker?
7. How does a sent pastor receive support without greed and without shame? Which of the two ditches do you lean toward?
8. The Lord told the crowds to count the cost. What cost of your sending have you been slow to name to yourself?
9. Why should the household count the cost aloud, before witnesses, rather than in private? What does the church take up when it hears? [honor-shame]
10. In our setting, what does it cost a family's honor to leave its kindred to be sent, and how can the sending church carry that with them? [honor-shame]
11. What does the laying on of hands mean, and what does it not mean? How would you correct someone who treated it as a magic that transfers power?
12. Why did Paul return to strengthen the churches he had planted? What does the newly sent worker most need in the first ninety days?
13. To whom will you report honestly when the work is hard, and who will come to you? Name them.
14. Graduation is a deployment, not a ceremony. What in your heart still treats it as an ending rather than a beginning?

6. Between-Sessions Field Practice

In the pastor's own field and among his own sending church:

1. **Walk the map:** Visit or make honest inquiry into at least the "near" and "next" rings; fill real names of places and tongues into the skeleton and mark every remaining gap.
2. **Draft the three-year plan:** Write or record targets, at least one named apprentice, planned gatherings, and an honest provision line; bring it to the mentor for questions.
3. **Raise an apprentice:** Have one real conversation with a potential apprentice about being trained and, in time, sent; report how it was received.
4. **Count the cost with the household:** With your household, and where present your wife, name the costs of the sending aloud; then speak them before at least two witnesses from the sending church. [PARTNER INPUT REQUIRED on local form.]
5. **Test provision in daylight:** Put one transparency practice in place for any sending funds and confirm who may see the record.
6. **Draft the ninety-day plan:** With the mentor, agree a contact rhythm, a reporting line to the sending church, and a crisis contact, with a first checkpoint date set.

7. Competency Assessment

What must be demonstrated to pass (by demonstration, not attendance): The pastor must, before his mentor, (a) present a reach map built on real fieldwork — near, next, and beyond — with honest gaps marked, not guesses; (b) present a concrete three-year sending plan naming targets, at least one apprentice he is actually training, planned gatherings, and an honest, transparent provision line; (c) give evidence that he has counted the cost with his household aloud and before witnesses from the sending church; (d) explain the commissioning and the laying on of hands rightly, guarding it from any notion of transferred magic; and (e) hold, with his mentor, a written first-ninety-days accompaniment plan with a real reporting line and a named crisis contact.

How the mentor verifies: The mentor listens for specifics, not slogans, and cross-checks — the apprentice named is a real person the pastor has actually spoken with; the witnesses to the cost-counting can confirm it happened; the provision line is open to named eyes; the ninety-day plan has real dates and real names. Fieldwork done is the proof; a good plan on paper that was never walked is not.

What "not yet" looks like: A map filled with guesses instead of fieldwork, or left empty; a plan with no named apprentice or no honest provision; a cost never spoken to the household, or spoken only in secret; a view of the laying on of hands as a power transferred into the body; a ninety-day plan with no reporting line or crisis contact. A man eager to be sent but unwilling to be accompanied is "not yet."

Remediation path: The mentor extends the practicum on the one weakest area — most often the household cost-counting or the apprentice — and reassesses. A pastor whose household has not truly counted the cost, or who resists all accompaniment, is not commissioned until that is addressed; the aim is a sending that stands, not a ceremony held on time. Any serious concern is carried, with the pastor's knowledge, to the network and to James Bell before a commissioning proceeds.

8. Mentor Notes

Common errors and cautions:

- **Ceremony over deployment.** The most common failure is treating commissioning as a graduation to enjoy rather than a sending to walk into. Say "deployment" from day one.
- **The invented map.** Trainees, and trainers, are tempted to fill the map with assumptions about peoples and villages. Refuse it — a guessed map lies about a field we have never seen. [PARTNER INPUT REQUIRED for all real content.]
- **The lone sender.** Watch for the man who wants to go alone. Return him to the two-by-two pattern and press for a real, named apprentice, not a vague intention.
- **Provision ditches.** Some drift toward the prosperity lie that sending is a road to gain; some toward a false shame that will not receive honest support. Hold 3 John, Philippians 4, and Acts 20:35 together. [PARTNER INPUT REQUIRED on local support customs.]
- **A cost never counted.** A household dragged into a sending blind will break in the first hard season. Do not let the cost-counting be skipped or kept private; witnesses matter.
- **The magic hands.** Guard the laying on of hands from any hint of transferred power or charm — it is the church's blessing and setting-apart under the Spirit, not a rite that works by itself.
- **The vanishing mentor.** A sending that ends contact is a sending that fails. The ninety-day plan is not optional; a man who resists being accompanied shows the very isolation that ends ministries.
- **Local forms and the household's voice.** [PARTNER INPUT REQUIRED] on the commissioning's shape, on whether and how a wife speaks before the church, and on the honor dynamics of a family leaving its kindred. Never impose a foreign form; never sideline the household's real cost.
- **When to escalate.** A call the church cannot in good conscience confirm, a household unwilling to go, or a man resisting all accountability are not for the mentor to settle alone — carry them to the network and to James Bell.

9. Doctrinal Anchors

This module serves the Statement of Faith as follows:

- **The Commission.** The module's spine. The Lord's command to make disciples of all nations (Matthew 28:18-20) is enacted as a real sending of a real man to a nameable field, ordered through the church.
- **The Church (Word, ordinances, discipline, love).** Sending is the church's act, not the individual's — the body recognizes the call, lays on hands, commends to grace, and accompanies (Acts 13:1-3; Acts 20:32). The laying on of hands is the church's public blessing, never a private career move.
- **The Holy Spirit.** The Spirit calls and sends (Acts 13:2) and gives gifts as He wills. The commissioning marks and blesses His work; it does not manufacture or transfer power apart from Him.
- **Salvation (perseverance).** Counting the cost (Luke 14) and the plow held without looking back (Luke 9:62) sit within perseverance — the sent one is kept by grace to finish, and accompaniment serves that perseverance rather than replacing it.
- **The Scriptures (authoritative, sufficient).** The plan, the charge, and the service are drawn from and tested by the Word; the sent one is commended to God and to the word of His grace (Acts 20:32), sufficient for the field ahead.

Guardrails against the named counterfeits:

- **Against prosperity teaching:** Provision is taught from 3 John 5-8, Philippians 4, and Acts 20:33-35 — real, God-given, received without greed, worked with honest hands, kept transparent. Sending is never framed as a road to wealth.

- **Against ritual transfer and charm-trading:** The laying on of hands is guarded explicitly as the church's blessing under the Spirit, not a magic that passes power into the body or can be traded — stated plainly in Session 9 and tested in the assessment.
- **Against syncretism:** The map's content, the local religious landscape, the form of the service, and the honor dynamics of leaving one's kindred are all marked [PARTNER INPUT REQUIRED] and carried to national pastors — never invented from outside, never baptized uncritically, never condemned wholesale.
- **Against doctrinal novelty:** Sending, commissioning, and laying on of hands are taught as the plain practice of Acts and the Pastoral Epistles — the church setting apart and sending its workers — not as a new method of the trainers' own making.