

ENDS Pastor-Training Curriculum

The Participant Companion

The learner's side of all 17 modules: memory work, discussion questions, and field practice

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DRAFT vo.1. The learner's side of the curriculum: what each pastor-in-training carries, memorizes, discusses, and practices between sessions. Derived from the Module Guides. The mentor teaches from the full lessons; the participant works from this. Where a learner cannot read, every item here is designed to be delivered and held **orally** — a literate helper or the mentor reads it aloud, and the learner masters it by hearing and repeating. Awaiting theological review.

How to use this companion: for each module you will find three things — the **memory work and stories** to master, the **questions** to talk through in your group, and the **field practice** to do in your own village before the next session. Bring back what you practiced. A module is finished when you can *show* it, not when you have merely heard it.

Module 01 — The Story of God

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

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?

Practice This Before Next Time — 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.

Module 02 — The Gospel of the Kingdom

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

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?

Practice This Before Next Time — 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.

Module 03 — Conversion, Calling & Character

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

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?

Practice This Before Next Time — 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.

Module 04 — Disciplines of the Shepherd

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.
- **Psalms 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
Psalms 1:2	Delight in the law; meditate day and night
Joshua 1:8	The book on the lips, meditated and obeyed
Psalms 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

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?

Practice This Before Next Time — 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.

Module 05 — Hearing the Book — Oral Hermeneutics

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.
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.

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?

Practice This Before Next Time — 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.

Module 06 — Doctrine I — God, Christ & Spirit

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

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?

Practice This Before Next Time — 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.]

Module 07 — Doctrine II — Sin, Salvation & the Church

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.

Reference	Handle
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.

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]

Practice This Before Next Time — 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]

Module 08 — Teaching the Word — Storying & Retention

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.
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.

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]

Practice This Before Next Time — 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.]

Module 09 — Planting the House Church

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

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?

Practice This Before Next Time — 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.

Module 10 — Shepherding God's Flock

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.
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.

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?

Practice This Before Next Time — 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.

Module 11 — Worship, Baptism & the Lord's Table

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.

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?

Practice This Before Next Time — 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.

Module 12 — Suffering, Persecution & Perseverance

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.

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?

Practice This Before Next Time — 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.

Module 13 — The Pastor's Household

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.

Reference	Memory verse (English gloss; memorize in mother tongue)
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.]

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?

Practice This Before Next Time — 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].

Module 14 — Training Trainers — 2 Timothy 2:2

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.

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?

Practice This Before Next Time — 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.

Module 15 — Evangelism on the Frontier

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

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?

Practice This Before Next Time — 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.

Module 16 — Networks & Accountability

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.

Reference	Text	Handle
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.

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?

Practice This Before Next Time — 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.

Module 17 — Commissioning — The Sending

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.]

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?

Practice This Before Next Time — 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.