

**An Overview of the Capstone Curriculum**  
**The Urban Ministry Institute**  
A Ministry of World Impact, Inc.

The *Capstone Curriculum* is a 16-module training program, taught at a seminary level, which we specifically designed to serve as the most essential knowledge and skill learning necessary for effective urban ministry and church leadership. Although each module contains its own specific list of objectives to guide mentors and students through the material, below you will find our eight overall objectives we seek to implement across our *Capstone Curriculum*:

- To ground emerging urban leaders in the Gospel of Christ, enabling them to know the basics of conversion and their own calling to salvation and leadership
- To root our students in the indispensability of the Church to serve as both agent and locus of the Kingdom, and for them to serve the church practically and specifically in the local assembly
- To equip urban leaders with the necessary study skills to study, apply, teach, preach, and minister the Word of God in the urban context, applying their learning in the context of their own personal lives and church ministries
- To challenge urban leaders to regularly memorize select portions of Scripture, and develop the discipline of review to retain and utilize texts both devotionally and in ministry
- To establish urban leaders in a Christ-centered vision of Scripture, and equip them in a Nicene-based, biblical theology that is congruent with the historic orthodox faith of the Great Tradition
- To provide a biblical foundation for both understanding and practicing Christian leadership in the context of the Church, with a special emphasis and appreciation for spiritual formation in urban communities, especially among the poor.
- To train urban leaders to evangelize, disciple, plant, pastor, and minister within evangelical urban churches which will be spiritually vital, culturally conducive, and aggressively reproductive within the various people groups needing Christ in the city
- To encourage urban leaders to find practical, meaningful ways to promote justice and demonstrate mercy with the broken and needy in urban communities, and discover ways to display hospitality, generosity, and compassion in the places where they live and minister

Each module (course) comes with a Mentor's Guide, a Student Workbook and two DVD's (four hours of video). Each module also has required supplemental textbooks. This curriculum is designed to be used in a variety of formats, time frames, and venues. As a complete training curriculum, it may be accessed through The Urban Ministry Institute's Satellite Certificate program. Affectionately called "a seminary in a box", this curriculum will give you everything you need to equip yourself and your leaders for effective ministry in your church and community.

**The Capstone Curriculum:  
Developing Urban Christian Leaders for the Church and the Kingdom  
Matthew 21:42**

| Biblical Studies<br>(God)<br>Matthew 4:4            | Theology and Ethics<br>(Kingdom)<br>Matthew 6:9-10 | Christian Ministry<br>(Church)<br>Matthew 16:18-19 | Urban Mission<br>(World)<br>Matthew 5:14-16              |
|---|--|--|--|
| Conversion and Calling                              | The Kingdom of God                                 | Theology of the Church                             | Foundations for Christian Mission                        |
| Bible Interpretation                                | God the Father                                     | Foundations of Christian Leadership                | Evangelism and Spiritual Warfare                         |
| The Old Testament Witness to Christ and His Kingdom | God the Son  | Practicing Christian Leadership                    | Focus on Reproduction                                    |
| New Testament Witness to Christ and His Kingdom     | God the Holy Spirit                                | The Equipping Ministry                             | Doing Justice and Loving Mercy:<br>Compassion Ministries |

### Terminology

*The Capstone Curriculum*

*Department Area*

*Module*

*Lesson*

*Segment*

The entire four unit, sixteen subject teaching program designed to develop urban Christian leadership for the Church and the Kingdom  
Four subjects organized under the headings of either Biblical Studies, Theology and Ethics, Christian Ministry, or Urban Mission  
One subject in a unit  
An individual teaching presentation in a module  
A twenty-five minute video teaching normally used in a lesson

### A Capstone Module

- Each module is divided into **four lessons**
- Each module is designed to be taught in **12 classroom** hours surpassing the well-accepted "CEU" (Continuing Education Unit) standards
- Each module features a **Student Workbook, a Mentor's Guide, and two DVDs (4 hours of video)**

### Sample Lesson Outline (Three hour lesson)

|   |              |
|---|--------------|
| Attendance and Quiz                             | (20 minutes) |
| Mentor-led Contact section                      | (10 minutes) |
| First Video Segment                             | (25 minutes) |
| Student Question/Response                       | (20 minutes) |
| Break   | (15 minutes) |
| Second Video Segment                            | (25 minutes) |
| Student Question/Response                       | (20 minutes) |
| Mentor-led Connection:                          | (45 minutes) |
| • Student Application & Implications Discussion |              |
| • Case Studies & Problems                       |              |
| • Assignments                                   |              |
| • Ministry Projects                             |              |
| • Counseling and Prayer                         |              |

The **Capstone Curriculum** is designed to be used in a variety of formats, time frames, and venues. As a complete training curriculum, it may be accessed through *The Urban Ministry Institute's* Certificate program. As a modular program, the **Capstone Curriculum** may be taught as seminars, workshops, conferences, small groups, or various other applications.

# The Capstone Curriculum

Developing Urban Christian Leaders for the Church and the Kingdom – *Matthew 21.42*

| <b>Biblical Studies</b><br><i>The Lord God</i><br>Matthew 4.4      |   | <b>Theology and Ethics</b><br><i>The Kingdom</i><br>Matthew 6.9-10 |   | <b>Christian Ministry</b><br><i>The Church</i><br>Matthew 16.18-19         |   | <b>Urban Mission</b><br><i>The World</i><br>Matthew 5.14-16          |   |
|--|---|--|---|--|---|--|---|
| Conversion and Calling<br>(Module 1)                               |   | The Kingdom of God<br>(Module 2)                                   |   | Theology of the Church<br>(Module 3)                                       |   | Foundations for Christian Mission<br>(Module 4)                      |   |
| The Word that Creates  | The Word that Converts                                    | God's Reign Challenged   | God's Reign Invading                                      | The Church Foreshadowed in God's Plan                                      | The Church as Witness   | The Vision & Biblical Foundation for Christian Mission I             | Christian Mission and the City                                      |
| The Word that Convicts   | The Word that Calls                                       | God's Reign Inaugurated  | God's Reign Consummated                                   | The Church at Worship  | The Church at Work  | The Vision & Biblical Foundation for Christian Mission II            | Christian Mission and the Poor                                      |
| Bible Interpretation<br>(Module 5)                                 |   | God the Father<br>(Module 6)                                       |   | Foundations of Christian Leadership<br>(Module 7)                          |   | Evangelism and Spiritual Warfare<br>(Module 8)                       |   |
| Biblical Inspiration: the Origins and Authority of the Bible       | Biblical Literature: Interpreting the Genres of the Bible | Prolegomena: The Doctrine of God and the Advance of the Kingdom    | The Triune God: the Greatness of God                      | The Christian Leader as Deacon   | The Christian Leader as Pastor                                  | Spiritual Warfare: Binding of the Strong Man                         | Evangelism: Methods to Reach the Urban Community                    |
| Biblical Hermeneutics: The Three-step Model                        | Biblical Studies: Using Study Tools in Bible Study        | God as Creator: the Providence of God                              | God as Father: the Goodness of God                        | The Christian Leader as Elder  | The Christian Leader as Bishop                                  | Evangelism: the Content of the Good News of the Kingdom              | Follow-up and Incorporation   |
| The Old Testament Witness to Christ and His Kingdom<br>(Module 9)  |   | God the Son<br>(Module 10)   |   | Practicing Christian Leadership<br>(Module 11)                             |   | Focus on Reproduction<br>(Module 12)                                 |   |
| The Promise Given  | The Promise Personalized                                  | Jesus, the Messiah and Lord of All: He Came                        | Jesus, the Messiah and Lord of All: He Died               | Effective Worship Leading: Worship, Word, and Sacrament                    | Effective Church Discipline: Exhorting, Rebuking, and Restoring | Church Growth: Reproducing in Number and Quality                     | Planting Urban Churches: Tending                                    |
| The Promise Clarified  | The Promise Universalized                                 | Jesus, the Messiah and Lord of All: He Lived                       | Jesus, the Messiah and Lord of All: He Rose & Will Return | Effective Christian Education: Incorporating, Parenting, and Disciplining. | Effective Counseling: Preparing, Caring, and Healing            | Planting Urban Churches: Sowing                                      | Planting Urban Churches: Reaping                                    |
| The New Testament Witness to Christ and His Kingdom<br>(Module 13) |   | God the Holy Spirit<br>(Module 14)                                 |   | The Equipping Ministry<br>(Module 15)                                      |   | Doing Justice and Loving Mercy: Compassion Ministries<br>(Module 16) |   |
| The Messiah Announced  | The Messiah Revealed                                      | The Person of the Holy Spirit                                      | The Powerful Presence of the Holy Spirit I                | The Ministry of Proclamation: <u>Kerygma I</u>                             | The Ministry of Teaching: <u>Didache I</u>                      | Let Justice Roll Down: the Vision and Theology of the Kingdom        | Doing Justice and Loving Mercy II: Urban Community and Neighborhood |
| The Messiah Opposed  | The Messiah Vindicated                                    | The Prophetic Work of the Holy Spirit                              | The Powerful Presence of the Holy Spirit II               | The Ministry of Proclamation: <u>Kerygma II</u>                            | The Ministry of Teaching: <u>Didache II</u>                     | Doing Justice and Loving Mercy I: The Urban Congregation             | Doing Justice and Loving Mercy III: Society and World               |

## Capstone Module 1

### Conversion and Calling

#### Module Description

As disciples of Jesus Christ, we affirm our deep belief in the creative, convicting, converting, and calling power of the Word of God. To understand the wonderful blessing of conversion and calling, we will need to critically evaluate the place of the Word of God in the Church.

Our first lesson, The Word that Creates, explores the nature of the Holy Scriptures as the Word of God. We'll see that God's own perfect integrity guarantees the absolute trustworthiness of the Scriptures. Furthermore, we'll discover how God created the universe through his Word, and how he identifies himself completely with the Word in Jesus Christ. Being the means by which the Holy Spirit creates new life in those who believe, we prove to be disciples by abiding in Jesus' Word. As members of the Church we receive the Word together in community, the same which provides us with the ultimate purpose of the created universe, which is the glorification of Almighty God.

In the next lesson, The Word that Convicts, we'll look at how God's Word convicts of sin, righteousness, and judgment. The Word teaches that sin is universal in scope and corrupting in its character. The Word of God also convicts regarding righteousness, revealing God's perfect righteousness and our moral inadequacy. And, it convicts regarding judgment, instructing that God will judge Israel and the nations, the Church, Satan and his angels, and all the wicked dead by his just determination. God's Word also convicts us of the truth--of Jesus Christ, the Kingdom of God, and the integrity of his Word through his messengers, the prophets and the Apostles.

Lesson three, The Word that Converts, concentrates on the power of the Word of God to produce new life in the believer. This Word that converts is synonymous with the Gospel of Jesus; it is the good news of salvation which causes us to be "born again," to experience the washing of regeneration, and renewal of the Holy Spirit. The Word produces in us who believe concrete signs of God's renewing power. This same Word that creates new life, sustains us, provides spiritual nourishment, causes our growth, and enables us to defend ourselves against the devil's lies.

Finally, lesson four, The Word that Calls, explores the concept of (*metanoia*), that is, repentance towards God, and to faith (*pistis*). Faith in Jesus Christ is the way that God saves, delivers, and rescues the believer from the penalty, power, and presence of sin. As we turn from sin to God in Christ, the Word leads us to receive God's new nature (regeneration) and become incorporated (adopted) into the people of God (to the *laos* of God) by grace through faith alone. The Word that calls us to salvation also calls us to discipleship (as bondslaves of Jesus), to freedom (as redeemed children) and to mission (to make disciples through our witness and good works).

Truly, the Holy Scriptures are a Word that are profitable for teaching, correction, instruction, and training so that God's person might be completely equipped for any task (2 Tim. 3.16-17). May God bless you as you explore the richness of his God-breathed Word that creates, convicts, converts and calls!

## **Objectives for Capstone Module 1, Conversion and Calling**

### *Objectives for Lesson 1*

#### *The Word That Creates*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Defend the idea that the Holy Scriptures are the Word of God, a written record of the Lord's own living and eternal Word.
- Show from Scripture that the God of the Bible, the Triune God, guarantees the truthfulness of the Word of God, which makes it absolutely trustworthy. All things in the universe were made through God's creative and life-giving Word.
- Describe how the Lord God identifies himself completely with the Word of God, especially in Jesus Christ, the Second person of the Trinity, through whom God reveals himself, redeems the world, and will restore the universe under his righteous rule.
- Prove from Scripture that the Word of God, infused as it is with God's very life, is the means by which the Holy Spirit creates new life in those who believe.
- Discuss how continuing in and receiving this implanted Word of God is the true sign of discipleship and authentic adoption into the family of God. As saints of God, we receive the Word of God together in his covenant community.
- Demonstrate how the Word reveals the ultimate purpose of the created universe, which is the glorification of Almighty God.
- Recite from memory a passage relating to the creative power of the Word of God.

### *Objectives for Lesson 2*

#### *The Word That Convicts*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to articulate and defend with Scripture the truth that:

- The Word of God is that Word that convicts of sin, righteousness, and judgment.
- Of all the ways we can understand the person and works of God, it is the Word of God in Scripture that enables us to understand sin - that it is universal in scope and corrupting in its character.
- God's Law convicts us of our sin, revealing the distance between our actions and intentions and God's holy demands.
- The Word of God convicts regarding righteousness, revealing our inadequacy in keeping God's Law, and revealing God's righteousness by faith through the death and resurrection of Jesus Christ.
- The Word of God convicts regarding judgment, revealing God's intent to bring to account all creatures everywhere, and his upcoming judgment on Israel and the nations, the Church, on Satan and his angels, and all the wicked dead.
- The Word of God produces conviction regarding the nature of truth, i.e., what is true concerning God, his work in the world, and the destiny and purpose of humankind.

- The Word of God also produces conviction about the primary subject of the Scriptures: the revelation of the person and work of Jesus Christ.
- God's Word also produces conviction regarding the overarching backdrop of all of God's revelation: the revelation of his kingdom plan.
- God's Word produces conviction through the integrity of God's chosen messengers, the prophets and the Apostles, who were given the task to represent and to speak of God's person and plan.

### ***Objectives for Lesson 3***

#### ***The Word That Converts***

When you have completed your work in this module, we trust that you will be able to understand, articulate, and defend the truth that:

- The Word that converts is synonymous with the good news of salvation by faith in Jesus Christ. The Gospel of Jesus Christ is the Word that converts.
- This potent Word effectively leads us to *metanoia*, that is, repentance from sin and a turning towards God in Jesus Christ.
- This Word which works so effectively repentance (*metanoia*) to salvation, works with the same power to produce faith (*pistis*) in the believer. This faith saves, delivers, and rescues the believer from the penalty, power, and presence of sin.
- The Word of God, once activated by repentance and faith, produces confirming signs of God's forgiveness and the Holy Spirit's power in the life of the believer.
- Inwardly, the believer displays signs of new life in Jesus Christ including a knowledge of God as heavenly Father, a new experience of prayer, an openness to the Word of God, and a willingness to follow the inner leading of Jesus' voice.
- Outwardly, and in a corresponding way, the Word that converts produces outward signs including such things as an identification with the people of God, the display of a new Christlike character and lifestyle, a love for other believers, and a desire to see the lost won to Christ.

### ***Objectives for Lesson 4***

#### ***The Word That Calls***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to understand, articulate, and defend the truth that:

- The Word that effectively leads us to salvation and conversion also calls us to live as disciples of Jesus, obedient to his will.
- This Word that calls us to discipleship demands that we make ourselves available to Jesus that we might love him supremely, above all other loves, including marriage and family, in such a way that we may serve him as Lord above all.
- The call also asks us to embrace our new identity in Christ as aliens and sojourners in this world, those men and women who act and work as citizens of the Kingdom of God in the midst of the world, as representatives of Jesus.
- The lifestyle of discipleship is demonstrated when we respond favorably to the call to live as sacrificial servants to his glory. As slaves of Christ, we commit all we are and have to glorifying

him and accomplishing his will in the world, as he directs.

- We are also called to live and work in community, as members of God's glorious family in the people of God (*laos*).
- The disciple of Jesus is called to live in the freedom of Jesus Christ, to use their freedom as an opportunity to fulfill the Great Commandment, and to give clear witness for the purpose of saving others for the cause of Christ.
- The word that calls to discipleship, community, and freedom also calls us to mission. As agents of the Kingdom of God, we are called to fulfill the Great Commission, to do battle with our spiritual enemy the devil, and to demonstrate the life of the Kingdom through our love and good works.

## **Capstone Module 2**

### **The Kingdom of God**

#### Module Description

Of all the subjects preached and taught by Jesus of Nazareth, none are as significant and controversial as the subject of the Kingdom of God. Both conservative and liberal scholars agree that Jesus' favorite subject, the one he preached and taught upon most often, is the Kingdom of God. It was his salvation message, master plan, and heart theology. Sadly, the modern Church seems to pay little attention to what Jesus considered to be most important in his prophetic and Messianic ministry. Our hope is that your heart will be gripped by the kingdom story - the King and his Kingdom - and see its importance in the life of personal discipleship and ministry.

The first lesson, God's Reign Challenged, focuses upon God as the sovereign majesty. It discusses how the absolute sovereignty and lordship of God was defied, both by the devil and his angels, and the first human pair, Adam and Eve, through their willful disobedience in the garden. This rebellion produced tragic results in the world, in human nature, and the release of the demonic into the world. In spite of our rebellion, however, God intends to restore all heaven and earth back under his reign, and constitute again a universe where his name is glorified, and his justice and peace rule forever.

In our second lesson, God's Reign Inaugurated, we will explore God's intent to eradicate all disobedience and rebellion as a result of the Fall - God becomes a Warrior in this fallen realm. God made a covenant with Abraham as his solemn promise to bring a Seed through whom the shalom and justice kingdom reign would be brought back to earth. This covenant promise was renewed with Isaac and Jacob, to the Israelite nation, to the tribe of Judah, and finally to the family of David. Here we trace in bold line the origins of the Messiah, so the reign of God would be brought back into this fallen and sin-cursed world. Jesus of Nazareth is the Kingdom's presence realized, with God's reign demonstrated in his incarnation, death, resurrection, and ascension.

Lessons three and four deal with God's Reign Invading and God's Reign Consummated respectively. Now that our Lord Jesus has died, risen, and ascended into heaven, the Kingdom of God is being proclaimed throughout the world by his Church. The Church of Jesus Christ is the locus--the place or context--of God's salvation, of the empowering presence of the Holy Spirit, and of authentic kingdom shalom, the place where God's presence and power are freely being displayed. The Kingdom of God will be consummated at the Second Coming of Jesus, where death, disease, and all evil will be put down, all heaven and earth shall be renewed, and God will become All-in-all.

The Story of the Kingdom is the story of Jesus, and God's intent is to bring the world back under his rule in him. Our prayer is that your love and service to him will abound as you study the Word of God on the forever rule of God!

## **Objectives for Capstone Module 2, The Kingdom of God**

### ***Objectives for Lesson 1***

#### ***God's Reign Challenged***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Describe how God as Lord, reigns over all, but that his reign was challenged through satanic rebellion in the heavenlies, and through the voluntary rebellion and disobedience of the first human pair on earth.
- Demonstrate how this challenge resulted in the curse upon creation, leading to death, and the greatest of all human tragedies, called by the Church, "the Fall."
- How this disobedience by Satan and the first human pair has produced tragic and corrupting results in three spheres of personage and existence: *kosmos* (the world), *sarx* (fleshliness of human nature), and *kakos* (ongoing influence and chaos of the evil one).
- Recite from memory a passage relating to the challenge of God's reign.

### ***Objectives for Lesson 2***

#### ***God's Reign Inaugurated***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Show from Scripture that since the Fall, the reign of God has been inaugurated in this present world.
- Describe how God is bringing his reign concretely into the world in an intentional way, firstly, in his own predisposition as a Warrior over his enemies.
- Show how through the covenant promise of deliverance given to Abraham God worked out his Kingdom's inauguration, and through the history of God's dealings and workings with Israel, his covenant people.
- Articulate how Jesus of Nazareth in the world represents the Kingdom's presence realized in his incarnation, death, resurrection, and ascension.
- Recite from memory a passage relating to the inauguration of God's reign.

### ***Objectives for Lesson 3***

#### ***God's Reign Invading***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Show that the Church of Jesus Christ, as his body and agent, is itself the locus (the place and/or context) of God's salvation, of the empowering presence of the Holy Spirit, and of the authentic expression of the Kingdom's life and witness.
- See that the Church of Jesus Christ is not only a context, but an agent, a willing and available servant to God in order to advance kingdom purposes in the world.
- Recite from memory a passage relating to the invasion of God's reign.

***Objectives for Lesson 4***  
***God's Reign Consummated***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define eschatology and its significance for Christian discipleship.
- Outline briefly the biblical conception of death, and then discuss together the Bible's teachings on the intermediate state.
- Focus on the Second Coming of Jesus Christ, the resurrection from the dead and the final judgment, and the Kingdom consummated with God as All-in-all.
- Recite from memory a passage related to the consummation of God's reign.

### **Capstone Module 3**

#### **Introduction to Theology of the Church**

##### Module Description

The Church of God in Jesus Christ is one of the most refreshing and important themes of all the Scriptures. Jesus of Nazareth, through his death, burial, and resurrection, has been exalted as head over his new people, those called to represent him in the earth and bear witness of his already/not yet Kingdom. To understand the Church's role in God's kingdom program is critical to every facet of personal and corporate discipleship; there is no discipleship or salvation apart from God's saving action in the Church. Grasping what God is doing in and through his people empowers God's leader to represent him with wisdom and honor. We invite you with enthusiasm to study the Church in order to fully appreciate the nature of ministry in the world today.

The first lesson, The Church Foreshadowed in God's Plan, focuses upon how the Church is foreshadowed in God's exalted purpose to bring glory to himself by saving a new humanity through his covenant with Abraham. You will see how the Church is foreshadowed in the unfolding of his gracious plan of salvation to include the Gentiles in his work in Christ Jesus, and learn of God's intent to create for himself a unique and peculiar people, the laos of God. You will also discover the richness and meaning of salvation, what it means to be rescued from the lostness and separation from God caused by sin. Through our union with Christ we become joined to "the people of God" who inherit the Kingdom he promised. United to Christ is to be united to his people, those people whose hope is in God creating a new heaven and a new earth with a new humanity under the rule of God which will completely reverse the effects of sin and death on the world.

In our second lesson, The Church At Worship, we'll consider salvation as the foundation of the Church's worship. We'll see that salvation comes by God's grace alone and that human beings can in no way earn or deserve it. Worship, therefore, is the proper response to the grace of God. We will also explore some of the insights from Christian reflection about the Church's worship, including a brief study of the terms "sacrament" and "ordinance" as well as varying views of Baptism and the Lord's Supper applied to the Church's worship. Furthermore, we'll discover the theological purpose of the Church's worship, which is to glorify God because of his solitary holiness, his infinite beauty, his incomparable glory and his matchless works. Approaching the triune God through Jesus Christ, the Church worships through praise and thanksgiving, and through Liturgy, which emphasizes the Word and the Sacraments. The Church also worships God through its obedience and lifestyle as a covenant community.

Lesson three is entitled The Church as Witness, and focuses on the mission of the Church. In this lesson we'll cover the most significant aspects of the doctrine of election as it applies to Jesus Christ as the elect of God, to his chosen people Israel and to the Church, and to individual believers. We'll discover Jesus Christ as the Elect of God, the One through whom God saves out of the world a people for himself, and briefly explore the dimensions and definition of the concept of God's chosen people as it is defined both in Israel as the people of God and the Church of Jesus Christ. As God's instrument of his Great Commission, we'll take notice of three critical elements within it: the Church gives witness as she evangelizes the lost, as she baptizes new believers in Christ, that is, to incorporate them as members into the Church, and as she teaches her members to observe all the things Christ commanded.

Finally, in lesson four, *The Church at Work*, we will discover the various dimensions and elements of the Church. Special attention will be given to how we may detect authentic Christian community by concentrating on certain marks which have been proven to be true signs of the Church's actions and lifestyle. We'll consider the marks of the Church according to the Nicene Creed, as well as according to the teaching of the Reformation. We will also look at the Church through the lens of the Vincentian Rule, a helpful guide to understand and evaluate traditions and teachings claiming to be binding upon Christians. We'll end this study by concentrating on the ministry of the Church through various images of the Church mentioned in the New Testament, the image of the household of God (God's family), through the image of the body of Christ and Temple of the Holy Spirit (God's agent of the Kingdom of God). We will also look through the lens of God's army, as the Church does battle in the Lamb's war. These images offer great insight into how we are to understand the Church's identity and work in the world today.

Without question, the Church of Jesus Christ is God's agent for his Kingdom, and the people of his presence. May your study of this material and the Word of God produce in you a deep love and devotion to live for and build up the holy people of God, the Church!

### **Objectives for Capstone Module 3, The Theology of the Church**

#### *Objectives for Lesson 1*

##### *The Church Foreshadowed in God's Plan*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Explain how the Church is foreshadowed in God's exalted purpose, that is, God's determination to bring glory to himself through a new humanity through the covenant he would make with Abraham.
- Recite relevant Scripture and concepts connected to the Church foreshadowed in the unfolding of his gracious plan of salvation, his goal to unveil the grand mystery of his inclusion of the Gentiles in Christ Jesus.
- Detail and tell how the Church is foreshadowed in God's revealed plan of Scripture, that from the beginning, God's intent was to create for himself a unique and peculiar People, the *laos* of God.
- Give a biblical definition of salvation and understand how it relates to participation in the Church.
- Recite from memory a Bible passage that describes the Church in light of its relationship to the Old Testament people of God.

#### *Objectives for Lesson 2*

##### *The Church at Worship*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Defend the idea that salvation comes by God's grace alone and that human beings can in no way earn or deserve it.
- Recognize that worship is the proper response to the grace of God.

- Explain the difference between the terms “sacrament” and “ordinance” and describe the theological perspective that lies behind each term.
- Understand the meaning of baptism and the Lord’s Supper and discuss the key differences in the way Christians think about their meaning.
- Recite the primary purpose of the Church’s worship of God, to glorify God because of his solitary holiness, his infinite beauty, his incomparable glory, and his matchless works.
- Articulate that the Church worships the Triune God through Jesus Christ. We worship Yahweh God alone, through Jesus Christ, in the power of the Holy Spirit.
- Know and apply how the Church worships through praise and thanksgiving, through liturgy, which emphasizes the Word and the sacraments, and through our obedience and lifestyle as a covenant community.

### ***Objectives for Lesson 3*** ***The Church as Witness***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Outline the most significant aspects of the doctrine of election as it applies to Jesus Christ as the Elect Servant of God.
- Describe how God’s election relates both to his chosen people Israel as well as to the Church.
- Explain the relationship of God’s election of individual believers “in Christ,” that is, in connection to Christ as they cling to him by faith.
- Articulate how the Great Commission provides an overall outline for the Church’s threefold witness in the world to make disciples.
- Recite how the Church fulfills Christ’s commission by obeying Jesus’ call to evangelize the lost, by baptizing new believers in Christ (incorporating them as members into the Church), and by teaching true converts to observe all the things Christ commanded.

### ***Objectives for Lesson 4*** ***The Church at Work***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate the various dimensions and elements of the Church, and be able to say how we may detect authentic Christian community through the Church’s actions and lifestyle.
- Discern the marks of the Church according to the Nicene Creed.
- Recognize the dimensions and definition of Church according to the teaching of the Reformation.
- Recite the standard of doctrinal unity through the lens of the Vincentian Rule, a helpful guide to understand and evaluate traditions and teachings claiming to be binding upon Christians.
- Describe the character of the Church’s works in the world by exploring various images of the Church mentioned in the New Testament.
- Provide insights into the Church’s nature and function through the lens of the household of God, the body of Christ, and temple of the Holy Spirit, through the ambassadorship of the Church as the agent of the Kingdom of God, as well as God’s army, the Church’s work as doing battle in the Lamb’s war.

## **Capstone Module 4**

### **Foundations for Christian Mission**

#### Module Description

The theme of mission has not received the kind of focus and attention in our urban churches that it should. Having been seen largely as a work across the ocean in far flung corners of the world, we have failed to give it the kind of critical analysis that it deserves. From one vantage point, the entirety of the Christian faith could be seen as a response of mission, the call to go to the nations and proclaim Jesus of Nazareth as Lord and King of the reign of God. The NT is a collection of missionary documents given to churches that were founded by the apostles, the original missionaries of the Christian faith. God himself is the original missionary, coming to the world in Christ and reconciling it to himself (2 Cor. 5.18-21). Indeed, Christianity is mission.

This module, therefore, deals with this key subject with the intent to help you, God's emerging leader in the city, to understand both the theology and ramifications of mission from a biblical point of view. In a real sense, we cannot understand what God is doing in the world through mission without an overview of the vision of God's purpose and working. So, in our first two lessons we will look at mission through four distinctive lenses: mission as drama and promise, and mission as romance and warfare respectively.

In our first lesson, The Vision and Biblical Foundation for Christian Mission (1), we deal with the perspective of Mission as the Drama of All Time. Our intent here is to provide a framework for understanding the work of mission from the Scriptures themselves. We will begin by giving a general definition of mission, and then outline a quick summary of the critical elements of a biblical understanding of mission. We will look at mission through the lens of story and drama, showing from Scripture that mission is God's sovereign working through history through the various epochs or sections of time to bring about redemption in Christ. We also explore Mission as the Fulfillment of the Divine Promise, envisioning mission as God fulfilling his promise as the covenant God of faithfulness. We will describe the role of biblical covenants in the Scriptures, and trace God's action as response to his covenant promise to Abraham, confirmed in his sons and the patriarchs, identified with the tribe of Judah and clarified in the promise to David to have a perpetual heir on his throne. In the person of Jesus of Nazareth, the promise of Abraham and David has been fulfilled, and now, through mission proclamation of the Gospel, the promise of new life is offered to the nations through the preaching of the cross.

In lesson two, The Vision and Biblical Foundation for Christian Mission (2), we will explore Mission as the Romance of the Ages and as the War of the Spheres. These images in Scripture allow us to see just how critical mission is to our theological framework as believers. As the romance of God, we see God's determination to draw out of the world a people for his own possession. We will review this grand theme, beginning with the history of Israel as the wife of God, and her unfaithfulness through idolatry and disobedience. We will trace this theme in the person of Jesus, and see how the new covenant expanded the people of God to include the Gentiles. As the warfare of the ages, we see the proclamation of God's kingdom rule in the person of Jesus of Nazareth. Beginning with the clear affirmation of God's sovereignty, we see God has determined to reestablish his rule over his creation, which fell from his grace through the rebellion of the devil and humankind at the Fall. Since this time, God has taken the position of warrior to bring the universe back under his rulership. In the person of

Jesus of Nazareth, God is reasserting his right to rule over the universe, and mission is the proclamation of that Kingdom come in Christ.

In lesson three, *Christian Mission and the City*, we turn our attention to the object of mission and God's intent for the city and the poor. We begin by looking at the ancient city, its organization and characteristics, especially its symbolic feature as a sign of rebellion against the Lord. We will consider the spiritual significance of the city, looking at God's interaction with a number of cities in Scripture, and exploring their meanings. We will see how God has adopted the city concept for his own purposes, overruling its association with rebellion and idolatry, and redeeming its meaning for mission, and for the future glory of the Kingdom. In this lesson, then, we will also provide a rationale for our involvement in urban mission. As the seat of influence, power, and spiritual activity as well as the magnet for the oppressed, the broken, and the poor, we as 21st century disciples must strive to speak and live prophetically to the city. As the picture and symbol of our spiritual destiny and inheritance, we must do all we can to evangelize, disciple, and plant churches in our cities, both at home and abroad.

Finally, in lesson four we explore another critical component of Christian mission. In *Christian Mission and the Poor*, we will examine the concept of the poor and mission through the lens of the rich biblical concept of shalom, or wholeness. As the covenant community of Yahweh, the people of Israel were called to live in such faithfulness to the Lord's covenant that poverty would be replaced with justice and righteousness. Building on the fact of God's deliverance of his people from Egypt at the Exodus, God gave his people in his covenant a blueprint for justice that would address the issue of poverty and oppression. Armed with this biblical vision, we will then consider how Jesus as Messiah and Head of the Church fulfills the Messianic prophecy regarding the One who would bring justice and peace to the poor. Jesus as Lord and Head of the Church continues to express God's mandate for shalom among the people of God, and through his people, to the world. The Church, God's new covenant community by faith in Jesus, is called to live in shalom and demonstrate both to its own members and to the world the justice of God for the broken. This is possible now because of the Holy Spirit who empowers and strengthens the people of God today.

As believers in Jesus Christ, each of us, every congregation has been redeemed in order that we might be redemptive, proclaiming and living out the truth of God where he has placed us. Truly, to be Christian is to be mission-oriented and mission-formed; we were born from above to become co-laborers with God in his mission to win the world for his Son (Acts 9.15).

## **Objectives for Capstone Module 4, Foundations for Christian Mission**

### *Objectives for Lesson 1*

#### *The Vision and Biblical Foundation for Christian Mission: Part 1*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Outline a "prolegomena" ("first word") or "big picture" overview to mission.
- Define mission as "the proclamation of God's offer of salvation and redemption in the person and work of Jesus Christ in the power of the Holy Spirit to all people groups."

- Reproduce the elements of a biblical understanding of mission, including its need for a clear understanding of God and his purposes for the universe, to relate all the details of history to a single unified whole, to be rooted in the Scriptures themselves, to be anchored in the person and work of Jesus Christ, and to take seriously the biblical way of discussing mission through image, pictures, and stories.
- Lay out the four theological frameworks/pictures of mission in Scripture, i.e., Mission as the Drama of all time (God as the major character in the greatest plot motif of all time), as the Fulfillment of the Divine Promise (God fulfilling his covenant promise in Jesus Christ), as the Romance of the Ages (God as the bridegroom of his redeemed humanity), and as the War of the Spheres (God as the warrior reestablishing his rule over the universe).
- Give an overview of the major elements in the *Drama of All Time* in terms of the major phases of God's unfolding purpose, including *Before Time* (which highlights God's pre-existence and purpose, the mystery of iniquity and the rebellion of the powers), *Beginning of Time* (which includes the creation of the universe and humankind, the fall and the curse, the *protoevangelium*, the end of Eden, the reign of death, and the first signs of grace), and the *Unfolding of Time* (which includes the Abrahamic promise, the Exodus, the Conquest of the Land, the City-Temple-Throne, the Captivity and Exile, and the Return of the Remnant).
- Complete the phases of God's unfolding purpose with *the Fullness of Time* (which includes the incarnation, the Kingdom revealed in Jesus, the passion, death, resurrection, and ascension of Christ), *the Last Times* (including the descent of the Holy Spirit, the formation of the Church, the inclusion of the Gentiles, and age of world mission), *the Fulfillment of Time* (which includes the end of world evangelization, the apostasy of the Church, the Great Tribulation, the *Parousia*, the reign of Christ on earth, the Great White Throne, the Lake of Fire, and turning the Kingdom over to God the Father), and finally *Beyond Time* (which includes the new heavens and new earth, the descent of the New Jerusalem, the times of refreshing, and the ushering in of the Age to Come).
- Summarize the implications of Mission as the *Drama of All Time*: how God's sovereign purpose underwrites all human history, God as the central character in the unfolding phases of the divine drama, mission as the recovery of that which was lost at the *beginning of time*, and the making of disciples among all nations as our part in *fulfilling our role in the script of Almighty God*.
- Give an overview of the major elements of Mission as the *Fulfillment of the Divine Promise* beginning with a definition of covenant as a contract between two parties, whether individuals, tribes, or nations, with both having obligations to fulfill, and benefits and advantages as a result of the fulfillment of those conditions.
- Outline key characteristics of covenant making in Scripture including how they were invoked by a witness, were sober (i.e., breaking them was seen as a great moral evil), were given witness by giving gifts, eating meals, and setting up stones of remembrance, confirmed with an oath and with sacrifice.
- Provide several examples of covenants in the Bible, including marriage, the covenant with Noah, the covenant of Sinai with the children of Israel, all of which speak to the solemn contract between individuals, or God and individuals.
- Trace the framework as Mission as *Fulfillment of the Divine Promise* from covenant made with Abraham, with its condition that he leave his country and kindred to go to a land of God's own choosing, with the corresponding blessing that God would make him a great nation, bless him and make his name great, bless and curse those who did the same to him, and bless all the families of

the earth in him.

- Highlight how this Abrahamic covenant was renewed, confirmed in both Isaac and Jacob, and related to Judah as the tribe out of which the divine Messiah would come, and show how the royal Seed of Abraham's blessing would come through God's covenant with David and his house, whose heir would reign forever over the house of Israel and be a blessing to the nations.
- Show how this promise was fulfilled in the person of Jesus of Nazareth, who represents the embodiment both of the Abrahamic and Davidic promises. Through his life, death, resurrection, and ascension, the covenant promise of God is fulfilled.
- Explain how mission is the proclamation of the Good News regarding God's covenant faithfulness, with the Great Commission as a responsibility to proclaim the promise fulfilled for the salvation of all humanity, beginning at Jerusalem, to the very ends of the earth.
- Show the linkage between the role of mission in this age and the declaration that in the person of Jesus of Nazareth, the promise of Abraham and David has been fulfilled, and now, through mission's proclamation of the Gospel, the promise of new life is offered to the nations through the preaching of the cross.

### ***Objectives for Lesson 2***

#### ***The Vision and Biblical Foundation for Christian Mission: Part 2***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Lay out the divine romance between God and his people as one of the major motifs of mission in Scripture, that is, God's determination to draw out of the world a people for his own possession, a possession fulfilled and completed in Jesus' love for his Church.
- Outline the notion of the bride and bridegroom in the OT, including its connection to the idea of mirth and gladness in Scripture, its use as a basic image of God's relationship to his people (as seen in the book of Song of Solomon), and the way in which God's relationship with his people matured, from the pitiful origins of Israel to its judgment and exile by God due to her unfaithfulness.
- Detail the remnant's return to the land, from Cyrus' decree for the remnant to return, its actual reentry into the land through Ezra, Zerubbabel, and Nehemiah, and God's promise for a new covenant, not based on their obedience and faithfulness but rather his writing his law on their hearts and giving them a new spirit. Ultimately, his people would be restored to God, who would dance and rejoice over his people like a bridegroom over a bride.
- Trace some of the major hints of the promise of a new covenant given in the OT, including the Abrahamic covenant and its prospect of Gentile inclusion, and show how with Jesus, the bride metaphor is extended and completed. Jesus becomes the source and life of the Church, his new bride, with John the Baptist being the friend of the bridegroom.
- Show how the idea of God's people was revealed through the disclosure of the mystery revealed through the apostles and prophets, that Gentiles are fellow heirs with the Jews in the new covenant promise of God, and through it, are welcomed as members of God's new humanity and Christ's bride.
- List the major doctrinal points associated with Gentile inclusion in the bride of Christ, including their welcome through faith, the resolution of the issue at the Jerusalem Council, the power of the blood of Christ to include them in the covenant, how the heart of apostolic ministry is preparing

God's people as a bride, whom Christ will receive at his coming blameless in his sight.

- Detail how the divine romance will be consummated with the coming of the New Jerusalem from heaven, the dwelling place of God and his people, who will totally identify with Christ, the bridegroom, in being made like him, becoming joint-heirs with him, being in his presence forever as his co-regent.
- Draw out the main implications of the divine romance, including God's desire to draw from all nations a people for his own, a drawing that includes both Jews and Gentiles, and therefore mission is the testimony that God is drawing members of his kingdom community from both the Jews and Gentiles who will live with him forever.
- Outline the motif of *Mission as the War of the Spheres*, which is perhaps the most dynamic image of mission in Scripture, the proclamation of God's kingdom rule in the person of Jesus of Nazareth.
- Give an overview of the reign of God in Scripture, beginning with the Lord as creator and sustainer of all, and the mystery of iniquity (the satanic rebellion in the heavenlies), which resulted in the temptation and fall of humankind, and the curse, yet ended with God's promise to crush the head of the serpent through the Seed of the woman. As a result of the Fall, the universe is at war and God is a warrior.
- Lay out the major points of God as the divine warrior in the OT, including God as warrior defeating evil in its symbolism as a river and sea, defeating Pharaoh and his armies, who led his people into victory as the great Lord of armies, and who fought against his own people because of their disobedience and rebellion. Also, Israel's prophets pictured God as a divine warrior who through his Messiah would finally destroy all evil once and for all time.
- Show how the promise of the Messiah in David's heir represented God's intent to provide a king who would restore the reign to his people, rule the nations with justice and righteousness, and bring a knowledge of God to the entire earth as Lord and King.
- Argue from Scripture how God's promised rule has been inaugurated through the person and work of Jesus Christ, who is the one from the Davidic line who will restore the reign of God. In him and the various aspects of his birth, teaching, miracles, exorcisms, deeds, death, and resurrection, the Kingdom of God is now here, already present in the life of the Church.
- Explain the "already/not yet dimension" of the Kingdom of God; although the Kingdom of God has come in the fulfillment of the Messianic promise in the person of Jesus, the Kingdom will only be consummated at his Second Coming, when the full and final manifestation will occur. The Church is both sign and foretaste of the Kingdom present today, who is authorized to proclaim and demonstrate the victory of Christ over Satan and the curse as his agent and deputy.
- Draw out the main implications of the *Mission as the War of the Spheres* motif, including the reassertion of God's rule today over his universe in Jesus Christ, God as the warrior who through his anointed One has defeated the power of the devil and the effects of the curse, and how mission through this lens becomes the display and proclamation of the rule of God here and now. Making disciples among all nations is advancing the reign of God by testifying to its coming in the person of Jesus of Nazareth.

### **Objectives for Lesson 3** **Christian Mission and the City**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the concept of the city from the Bible, including the fact that cities were a collection of houses and buildings surrounded by walls, were significant and impressive for their time, and that some were dependent for protection and supply upon others. Cities, common in the ancient world, were relatively small, typically unpaved, strengthened by thick walls and high towers, and seats of government and power.
- Lay out the spiritual meaning of the city, that is, the ways in which cities were associated with human rebellion and idolatry (*Enoch*, the city of Cain), with independence and arrogance (as in the case of the Tower of Babel), and with evil and godlessness (as with Babylon). Cities were judged by God for their sinfulness (e.g., Sodom and Gomorrah, Jericho, Nineveh), and denounced for their false sense of security and power (specifically, Jerusalem).
- Show how God adopted the city as symbol of his dwelling place and blessing, i.e., his selection of Jerusalem for himself, and his determination to make her a praise in the earth. Show further the divine irony of God transforming the image of rebellion into an image of refuge (i.e., the cities of Refuge), as well as the image of a place which can know and experience his forgiveness and blessing (i.e., Jonah and the experience of Nineveh).
- Detail how, because of God's own mercy and graciousness, there can be hope for any city which repents in the face of his judgment, yields in the face of his demands, and seeks his mercy in the face of his punishment.
- Give evidence of the three critical reasons why urban mission must be a priority for all mission activity today. These include the following: the city as the seat of influence, power, and spiritual activity in the world, is becoming a magnet for the oppressed, the broken, and the poor, and is seen as the picture of our spiritual destiny and inheritance.
- Show how Jesus' own ministry was rooted in city work, and his proclamation mandate included the preaching of the Kingdom in Jerusalem; also, how Christianity was birthed in a city, and spread through the Roman empire in the first century via the great urban centers of the time (in places such as Damascus, Antioch, Corinth, Philippi, Thessalonica, Athens, and Rome itself). The apostolic ministry (including the Pauline journeys) were urban in character, centers which proved to be the gateways to the larger Roman empire.
- Give an overview of the size, scope, and population of some of the major urban centers today. Further, show how these cities serve as centers of government, education, health-care, information, entertainment, trade, commerce, business, industry, jurisprudence, the military, and religion. Outline the cities in regard to their significance in terms of *cultural cities* (which lead the world in fashion, trends, and ideas), *political and administrative cities* (centers of worldwide decision making bodies, or those containing governments and their bureaucracies), *industrial cities* (noisy, blue-collar, factory centers host to central manufacturing industries) *commercial cities* (giant marketplaces or bazaars where goods and services are exchanged on worldwide basis), *symbolic cities* (cities where great historical struggles are fought, settled, and symbolized), and *primary cities* (those which combine all of the characteristics together).
- Lay out the ways in which cities today serve as magnets for the oppressed, the broken, and the poor, including the biblical focus on God's heart for the poor, the trend of urbanization (and its

concentration on the poor) as the most powerful characteristic of modern times, and the logical argument that if God is concerned for the poor, he likewise is concerned about the American inner city because of its staggering number of underclass and poor families.

- Summarize the key biblical data on how the city is the picture and symbol of our spiritual destiny and inheritance, in the sense of the hope of the New Jerusalem; this will be the city not where God is absent and where arrogance rules, but where God is present, and Jesus is adored as Lord of all. Show how the explicit goal of mission is to rob the cities of the world in order to *fill up and populate* the New Jerusalem, the true mother of all believers (*God's final urban renewal project*).
- Restate the key implications for understanding the centrality of the city for urban mission, i.e., how in all our mission praying, giving and sending we must focus on the cities, we must recruit more spiritual laborers to serve in the city, strategize how to affect unreached cities with the Gospel, and pray for the city and seek its safety, finding our safety in its preservation.

#### **Objectives for Lesson 4** **Christian Mission and the Poor**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the concept of the poor in light of the biblical vision of *shalom*, or wholeness: *shalom* is the Hebrew term for “fullness of human community in fellowship with God and with one another.”
- Outline the elements of *shalom* including its experience of health and wellness, safety and protection, harmony between neighbors, prosperity and material sufficiency, and the absence of malice and conflict—genuine peace. This also includes the idea of *shalom* as God’s gracious provision, as connected with the coming of the Messiah who is the Prince of *shalom*, as well as *shalom* as the standard for the people of God.
- Explain how poverty is the denial of God’s *shalom*, how his blessing was to prevent the occurrence of poverty, and the commands to the covenant community were designed to ensure justice and righteousness among Yahweh’s people, and that faithfulness to the covenant was designed for the continuation of *shalom* among the Israelites as they obeyed his voice and met its conditions.
- Show how God is identified with the poor, i.e., it is his design to lift and bless them from their state, to punish those who oppress them, and to demand that his people demonstrate the same concern that he has on behalf of the broken, poor, and the oppressed. The Exodus is a key event which embodies God’s identification with the poor and the oppressed, revealing his heart of justice, the creation of his covenant community which was called to be a reflection of his holiness, a model of justice and mercy, and a beacon for the nations.
- Lay out the biblical causes of poverty, including natural disaster and calamity (e.g., famine, drought, storm, etc.), personal laziness and slothfulness (e.g., bad decisions, immoral character, idleness, hard-heartedness, etc.), and oppression and injustice from the hands of the powerful (e.g., mistreatment, exploitation, defrauding wages, etc.). The term “the poor” in the Scriptures is linked to a number of different concepts which serve as synonyms, including “the widow,” “the fatherless,” and the “stranger.”
- List the standards God gave to his covenant people in regard to the generous and just treatment of the poor as a witness. These include special provisions for the care of the poor which were factored into the harvest and gleaning stipulations of the Law, justice in the courts where all matters, measures, and transactions were to be done honestly and rightly, regardless of person,

and resources were to be shared in the Sabbatical year, with the poor provided a share of the produce of the fields and vineyards.

- Further list out the standards, including how the people of God were forbidden to charge interest to the poor, fair timely payment for a day's work (i.e., wages to be paid the same day with no oppression or defrauding allowed), with radical hospitality to be practiced to the poor (an "open hand policy"), and resources to be set aside for them (i.e., certain portions of the tithe and bounty to be given to the most needy and vulnerable in the midst of the community). The poor were to be included in all celebrations, and in the year of Jubilee, the poor were to recover their property, with provision made for those whose funds were short or absent.
- Note the implications of these standards for God's covenant community: God's people were in all their dealings to reflect God's identification with the poor, informed by God's deliverance of them at the Exodus, and were to demonstrate the Lord's *shalom* in all their relationships and dealings with others.
- Give evidence how Jesus' founding of the Church is God's new covenant kingdom community, called to demonstrate the same *shalom* in the midst of the people of God.
- Explain how Jesus' Messiahship was inaugurated in acts of healing the oppressed and preaching Good News to the poor, who were the object of his attention, calling, ministry, and purpose, and authenticated his Messiahship to John the Baptist through works of justice and preaching to the poor. Further show how he verified and confirmed the salvation of others by their treatment of the poor, and how he identified without reservation to the "least of these" (i.e., the hungry, thirsty, the stranger, the naked, the sick, and the prisoner).
- Show the connection between Christ's kingdom community, the Church, and its responsibility to demonstrate mercy and justice in the kingdom community, i.e., it is called to proclaim the Good News to the poor as the body of Christ in the world, and how it is called to give evidence of the life of the Age to Come in its display of justice on behalf of the poor. Also demonstrate that in the life and mission of the Church, empowered by the Holy Spirit, the *shalom* of God's OT covenant community is enjoyed and displayed.
- Demonstrate how the new community displays radical generosity and hospitality to the needy within the community, especially to the widows, fatherless, and poor in our midst, as well as makes provision for other churches during times of calamity and distress.
- Lay out how the new community is called to be an advocate for the poor, which is a hallmark of authentic Christian mission. This advocacy includes not being partial or bigoted on account of class or difference among the members of the body, possessing a commitment to be a community of good works on behalf of the poor and vulnerable, and working to help meet the practical needs of the hurting, especially those in the household of God.
- Discern the implications of the Church as the new community of the Kingdom for urban mission, including the demand to proclaim the Good News to the poor (i.e., respecting the poor as those who have been chosen by God, with whom Jesus identified, who are never to be patronized but dealt with justly and compassionately with full expectation of their transformation and contribution).
- Summarize further implications of this vision, including that the Church must act in accordance with God's choice of the poor (i.e., defending their cause, maintaining their rights, providing advocacy for them, and showing no partiality in our affairs in the Church); we are to be generous

and hospitable in meeting the needs of the poor, sharing our own goods, being hospitable to strangers and to the imprisoned, and showing love as we have been shown.

- Lay out the final (and perhaps the most important) implication which is that the Church must seek justice and equity in dealing with the poor in our midst and in the world; we are not merely to meet necessities but strive to impact structures and relationships that will lead to a more just situation. As the Lord in the OT demanded that the covenant community give the poor resources, so the Church is to “live the true prosperity Gospel,” by seeking justice and equity on behalf of the poor in all dealings and issues.

## **Capstone Module 5**

### **Bible Interpretation**

#### Module Description

According to the clear testimony of the Scriptures themselves, God equips his representatives through the Spirit-breathed Word of God, the Scriptures. Everyone God calls into the ministry must determine to discipline themselves so as to master its contents, submit to its injunctions, and teach its truths. Like a workman (or work-woman!) they must strive to handle the Word of truth accurately, and so be approved of the Lord in their study (2 Tim. 2.15).

This module focuses on the facts, principles, and implications of interpreting the Bible. In our first lesson, Biblical Inspiration: The Origins and Authority of the Bible, we will outline the need for biblical interpretation, and what we need to do to prepare for this great task. We will explore both the divine and human dimensions of the Bible, clarify the goal of all interpretation, and lay out clearly our theological assumptions regarding the high place of the Scriptures in the Church. We will especially concentrate on the kind of life and heart preparation necessary to interpret God's Word accurately. We will also look at the Bible's claim to be inspired of God, and its authority and place in theological and spiritual judgments in the Church. In a day where biblical scholarship has exploded, we will also take a brief look at modern biblical criticism, and wrestle with its claims as it relates to our study of Scripture today.

In our second lesson, Biblical Hermeneutics: The Three-Step Model, we will introduce an effective method of biblical interpretation designed to help you approach your study of Scripture so as to bridge the gap between our ancient and contemporary worlds. We call it the Three-Step Model: understand the original audience, discover general principles, and make applications to life. In this lesson, too, we will actually examine a passage of Scripture employing this model, looking at a passage in Paul's letter to the Corinthians, in his first epistle, 9.1-14. Using the framework found in your Keys to Bible Interpretation appendix, we will canvass this great text of Scripture looking specifically at how a deliberate, careful, and prayerful approach can yield great knowledge and encouragement to us as we strive to understand God's will through his holy Word.

We focus upon the types of literature found in the Bible and how to interpret them in our third lesson entitled Biblical Literature: Interpreting the Genres of the Bible. We will define and outline the concept of genres (pronounced JOHN- ruhs) in biblical interpretation, laying out an overview of the idea, and giving a few basic assumptions of this kind of special hermeneutics. We will then discuss various forms of biblical genres, but will give special attention to two types of literature which represent the vast majority of the actual material in the Bible, narrative and prophetic. We will give brief but meaty discussions of both narrative study (i.e., story theology) as well as prophetic and apocalyptic literature, showing how attention to genres can help us better interpret Scripture.

Finally, we will close our module study with our fourth lesson, Biblical Studies: Using Study Tools in Bible Study. Here we will explore the kind of solid scholarly reference tools available to us as we attempt to understand the meaning of a biblical text. The student of the Bible has access today to many

remarkable tools, both written and software, all which can help him or her gain a mastery of the Word. We will concentrate first on the basic tools for solid biblical interpretation: a good translation of Scripture, Hebrew and Greek aids, a Bible dictionary, a concordance, and exegetical commentaries. We will also consider additional tools that may enrich our study of Scripture. These will include cross-reference aids, topical Bibles, cross-reference Bibles, and topical concordances. We will also discuss aids which focus on history and customs of the Bible: Bible dictionaries, Bible encyclopedias, atlases, and other related reference works. Finally, we will briefly look at Bible handbooks, study Bibles, and other helps, and conclude our discussion with the use of Bible commentaries, and the role of tools in general as you interpret your Bible for devotion, preaching, and teaching.

The Bible's own remarkable claim of its transforming power ought to be reason enough to challenge us to master the Word of God. "All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work" 2 Tim. 3.16-17. The God-breathed Word of God in the words of humankind is sufficient to enrich us, delight us, and make us competent and equipped for every good work. Truly, the Word of God cannot be broken, will always accomplish its purpose, and will ensure the person of God enjoys good success in all they do to advance the Kingdom of God wherever they are (John 10.35; Isa. 55.8-11; Josh. 1.8).

## **Objectives for Capstone Module 5, Bible Interpretation**

### *Objectives for Lesson 1*

#### *Biblical Inspiration: The Origins and Authority of the Bible*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define hermeneutics as the discipline and branch of knowledge which focuses on interpretation, especially the interpretation of texts.
- Give evidence that the Bible must be interpreted as a divine and human book, with both dimensions to appreciate and fully understand the nature of Scripture.
- Lay out the critical presuppositions that historically orthodox Christians have believed about the nature of Scripture including their divine origin, Scripture interpreting Scripture, the idea of progressive revelation, the Christ-centered nature of Scripture, and the necessity of the Holy Spirit to understand God's Word.
- Give an overview of the Three-Step Model of biblical interpretation which includes understanding the original situation, discovering biblical principles, and applying the meaning of Scripture to our lives.
- Recite the various elements involved in preparing the heart for biblical interpretation, including the need for humility and prayer, diligence and determination, and rigorous engagement of the Bible as a workman.
- Demonstrate a knowledge of the kinds of roles we ought to adopt as we prepare our mind for serious biblical interpretation including the role of an explorer, the role of a detective, and the

role of a scientist—seeking the Word diligently, following up on clues, and weighing the evidence carefully before making judgments.

- Exhibit from Scripture its claim that the Bible is both inspired by God as well as written by human authors.
- Demonstrate and distinguish between the various theories of inspiration which seek to explain how and in what way the Scriptures can be inspired by the Holy Spirit and also be influenced by human authors.
- Present carefully the rationale and history of biblical criticism, and how this modern discipline seeks to trace the origins of the Scriptures from the original events spoken of in the Bible to the actual reports of those happenings recorded in the canonical books of Scripture.
- Give a brief explanation, including the benefits and problems associated with the major subsections of modern biblical criticism, including form, source, linguistic, textual, literary, canonical, redaction, and historical criticisms, as well as translation studies.

### ***Objectives for Lesson 2***

#### ***Biblical Hermeneutics: The Three-Step Model***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Give evidence to show how the *Three-Step Model* is an effective method of biblical interpretation designed to help us understand the truth of Scripture and bridge the gap between our ancient and contemporary worlds.
- Provide a definition of the *Three-Step Model* of biblical interpretation, and recite it without aids: “to so understand the meaning of the original situation that we may discover general principles of truth which may be applied in our personal lives in the Spirit’s freedom.”
- Highlight the ways in which all study of the Word of God must unfold the meaning and message of God’s final revelation to us in the person and work of Jesus Christ.
- Demonstrate your knowledge of how the *Three-Step Model* corresponds to the grammatical-historical method of Scripture interpretation, which affirms the plain sense of its meaning, God’s progressive revelation in Christ, the unity of the Bible, and the integrity of the text.
- Reproduce the critical reasons for each step in the *Three-Step Model*, including why each is necessary, the difficulties associated with each, the key attitude required in each step, the activities associated with each one, as well as an example of each step in Scripture.
- Distinguish between the kinds of attitudes necessary for each phase of study in the *Three-Step Model*: humility, thoroughness, and liberty for each of the phases respectively.
- Reproduce an example of the *Three-Step Model* using 1 Corinthians 9.1-4 as a case study of its application, employing each step of the method practically as you go through the text.
- See how the study of a particular passage must be done in light of the message of the entire chapter, section, book of the Bible, and ultimately, in light of the Bible’s message to us in Christ.
- Show through personal use of *Three-Step Method* how each of the key stages focuses *on the text* in such a way as to credibly discern its purpose of illumination of the text’s meaning, and the transformation of our lives through the joy of discovering biblical principles for life.
- Discern the key elements, cautions, and procedures in investigating the original situation of the

text, discovering biblical principles, and making correct applications of the Scripture's teaching to your life.

### ***Objectives for Lesson 3***

#### ***Biblical Literature: Interpreting the Genres of the Bible***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the term “genre” and its role in biblical interpretation, i.e., that particular kind of literary form which communicates truth and must be interpreted according to the rules of that form.
- Analyze the basic assumptions of genre study of the Scriptures that make it both an essential and worthwhile discipline, including the Bible as a book of literature, as a book which pays attention to literary rules and principles, and the way in which God employed human literary strategies to communicate his Word.
- Lay out some of the more important forms of biblical genre, including the use of narrative (both historical and imaginative), the Law (legal writings), epistles (letters), prophecy, wisdom literature (proverbs, monologues, riddles, fables, parables, allegories, etc.), and poetry.
- Provide the purposes of biblical genres, including to fulfill a particular need, to deepen our understanding of our fundamental human experience, to allow us to image reality in its most concrete form, to display the artistry of the biblical authors as led by the Spirit, and to reveal the richness of the mystery of God and his work in the world.
- Give evidence of the major benefits of careful genre study, including how it will empower us to discover the author's original intention, edify our souls, enrich our appreciation of life, entertain us, and enlighten our minds as we rigorously pursue the meaning of God in the particular form of literature we are exploring.
- Define the term “special hermeneutics,” i.e., the rules and procedures that enable us to interpret the literary forms of the Bible.
- Demonstrate a knowledge of narrative form in literature, and the general assumptions of story theology, which include God's providing a record of his work in the story accounts of the Bible, that all theology is reflection on the stories of the Bible, that the stories that refer to historical accounts in Scripture are reliable and accurate, that the stories are written with artistic skill and mastery, that we can encounter God in the story text, and that God often provides his own commentary on the meaning of the biblical story accounts.
- Lay out the key propositions of story theology: that stories introduce us to sacramental presences, they are more important than facts, they are normative for the Christian community, that Christian traditions evolve and define themselves by stories, and that stories precede and produce community, censure and accountability, and produce theology, ritual, and sacrament. They are history.
- Provide and explain the general elements of narrative in Scripture, including the setting, characters, author's point of view, plot, and theme of the story.
- Explain the general principles underlying prophecy as a genre of biblical interpretation, including how prophecy offers truth about God and the universe, that it flows from the Spirit and is a specific mode of revelation from God which manifests itself in personal and literary modes.

- Define the elements of apocalyptic literature as a biblical genre, including its definition, the types of apocalyptic in the Bible (i.e., Daniel and Revelation), the two main types of Jewish apocalypses, and the most distinctly apocalyptic book in Scripture, the book of Revelation.
- Reproduce the three interpretive principles for the prophetic and apocalyptic genres of Scripture: the need to focus on the person of Jesus Christ, to refer the prophetic messages to the call of the Kingdom of God, and to emphasize the fulfillment of God's sovereign purposes even in the face of evil, suffering and injustice.

#### ***Objectives for Lesson 4***

#### ***Biblical Studies: Using Study Tools in Bible Study***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Identify and understand the role of scholarly tools in our attempt to understand the meaning of the text.
- Recite the purpose of using tools in biblical interpretation, including their ability to help us bridge the various gaps between the biblical world and our own contemporary world, to take advantage of the explosion of remarkable tools that have emerged in our day, and their value in helping us be more faithful to the Word of God by enabling us to reconstruct their meaning in its original context.
- Recognize and explain what are considered the basic and elemental tools to all biblical interpretation including a good translation of the Bible, Greek and Hebrew lexicons keyed to the Strong's numbering system, a solid Bible dictionary, a concordance, and credible exegetical commentaries which focus on the biblical meanings of the passage.
- Recognize and explain those tools which can provide additional insight into the meaning of biblical texts, including several different translations of the Bible, a Bible atlas and handbook, a topical Bible, a dictionary of theology, and finally theological commentaries which focus on the larger theological context of the passage.
- Explain the three languages in which the Bible was written (Hebrew, Aramaic, and Greek), and identify the particular challenges associated with making good translations, including the difficulties of word usage, cultural distinctions, contextual considerations, and differences among the translators themselves.
- Explain the meaning of concordances, lexicons, dictionaries, and commentaries, and show how to use the particular tools in the context of biblical interpretation, as well as offer a suggestion for each that could enhance our exegesis of Scripture.
- Define the role of cross-reference aids in biblical exegesis (e.g., topical bibles, cross-reference bibles, and topical guides and concordances), define their benefits for study, and lay out some of the major cautions we should be aware of when we use such tools.
- Lay out the reasons for employing Bible dictionaries, encyclopedias, atlases, and handbooks dealing with customs and history, identifying the benefits of such tools, as well as the caution of what wrong use or over-reliance on them can produce in our own interpretation.
- Cite the definition, benefits, and cautions associated with the use of Bible handbooks, study Bibles, and guides to biblical imagery, demonstrating their usefulness and our caution in employing them in our study.

- Outline the major kinds of commentaries that exist as aids to our interpretation (i.e., devotional, doctrinal, exegetical, and homiletic), and carefully articulate the major benefits and cautions associated with their use.
- Summarize the “best use” protocol for using extra-biblical tools in our biblical interpretation, including our attempt to help us bridge the gap between the two worlds of the text and our contemporary world.
- Articulate the limits of the tools, i.e., how in the final analysis, all claims are to be rigorously tested against the claims of the Scriptures themselves, and nothing is to be accepted that is found to contradict the plain confession of the Scriptures about the person of Christ and his work of redemption.

## **Capstone Module 6**

### **God the Father**

#### Module Description

The study of the person of our God, the Father Almighty, is one of the most important and richest of all studies in the Word of God. It affects every part of our discipleship, worship, and ministry; truly, as our Lord Jesus said, “And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent,” (John 17.3).

In our first lesson, Prolegomena: The Doctrine of God and the Advance of the Kingdom, we will briefly explore the first things, the prolegomena, which undergirds a study of theology, looking at the necessity of God revealing himself to us. We will study the concepts of general and special revelation, and carefully explore the importance of studying the doctrine of God in terms of God’s immanence, i.e., his present and active involvement in creation, as well as his transcendence, God’s infinite nature and unknowableness.

In our second lesson, God as the Creator: The Providence of God, we will examine God’s supreme authority and providence over all creation and history. God works all things according to his will. The Father Almighty is sovereign over all, the source of all life, and the Sustainer of all through his Son, Jesus Christ. We will also explore how God’s providence is expressed in his preservation and governance of all things, and see how a solid, biblical understanding of God’s providence resolves major modern errors in philosophy and theology, namely, pantheism, deism, fatalism, and chance.

We take a slightly different turn in our third lesson, The Triune God: the Greatness of God. We will look at the biblical evidence for the Trinity, God’s triune personhood. The Scriptures teach that there is only one God, and yet this same God reveals himself as God the Father, Son, and Holy Spirit. The members of the Trinity are one, diverse and equal, the one true God, Father, Son, and Holy Spirit. After examining the Trinity, we will then briefly examine the attributes of God’s greatness: his spirituality, his life, his personality, his infinite character, and his unchanging essence.

Finally, in lesson four we turn our attention to God as Father: the Goodness of God. Here we will discover God’s marvelous goodness demonstrated in his moral attributes of his perfect moral purity, absolute integrity, and unbounded love. And, we close our module with a look at the goodness and severity of God, exploring the relationship between God’s goodness and severity, his love and justice.

Truly, our God the Father Almighty is the one, true, and glorious God of heaven. Knowing him better will equip us to represent him with honor as his servants. May God bless you as you explore the untold riches of Scripture regarding our great and mighty God!

## **Objectives for Capstone Module 6, God the Father**

### *Objectives for Lesson 1*

#### *Prolegomena: The Doctrine of God and the Advance of the Kingdom*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the first things, the *prolegomena*, associated with the formal study of the doctrine of God the Father, or *theology proper*.
- Give reasons why is it critically important for God to reveal himself to us *before* we can know him.
- Highlight the truths connected to *general revelation*, the means by which God reveals himself to all people everywhere, and *special revelation* where God reveals himself to particular human beings at particular times and places.
- Show how *the Nicene Creed* provides a clear statement of the *greatness* of the one true God, the God and Father of our Lord Jesus Christ.
- Give evidence of God's *immanence* (i.e., God's present and active involvement in creation) and his *transcendence* (God's infinite nature and unknowableness).
- Provide an explanation of the meaning of the *attributes of God*, their problem and purpose, as well as their nature and classification.

### *Objectives for Lesson 2*

#### *God as the Creator: The Providence of God*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Explain how God's supreme authority and providence is shown over all creation and history.
- Show how "providence" means that "God works out his sovereign will in the universe whereby all events are disposed by him to fulfill his purposes for himself and his creation for good."
- Use the Scriptures to show how the Father is Sovereign over all, the Source of all, and the Sustainer of all through his Son, Jesus Christ. All things are disposed to sync up with his will for himself, so he can receive glory for all things.
- Demonstrate how God's special work of providence is revealed in his preservation and governance of all things.
- Make clear how many of the errors associated with modern philosophy and religion come from misunderstanding the providence of God over creation and history.
- Show an understanding of the key elements of preservation and governance, along with God's intent to restore creation at Christ's return.
- Provide a brief explanation of how the providence of God resolves some of the modern errors of philosophy and theology, namely, pantheism, deism, fatalism, and chance.

### ***Objectives for Lesson 3***

#### ***The Triune God: The Greatness of God***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Show from Scripture a general outline of the Bible's teaching about the doctrine of the *Trinity*, God's triune personhood.
- Explain that the Bible teaches us both that there is only one God, and yet this same God reveals himself as God the Father, Son, and Holy Spirit.
- Demonstrate from the Scriptures how God is spoken of as one God yet also as *plural*, that is, more than one person, which speaks of the Father, the Son, and the Holy Spirit as being persons within the Godhead.
- Recite some of the major historical understandings of the Trinity.
- Recognize the meaning of God's trinitarian nature, affirming that the members of the Trinity are one, diverse, and equal, the one true God, Father, Son, and Holy Spirit.
- Show an understanding of the various aspects of the Father's greatness, i.e., his spirituality, his life, his personality, his infinite character, and his unchanging essence.

### ***Objectives for Lesson 4***

#### ***God as Father: The Goodness of God***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Provide an outline of God's marvelous goodness expressed in his moral attributes of his perfect moral purity, absolute integrity, and unbounded love.
- Show how God's perfect moral purity is demonstrated through his holiness, righteousness, and justice.
- Clarify those qualities associated with God's integrity, i.e., his genuineness, veracity, and faithfulness.
- Recite an overview of the attributes associated with the love of God, his benevolence, grace, mercy, and persistence.
- Detail the biblical basis for the wrath of God as a moral quality usually associated with God's severity.
- Explain the relationship between God's goodness and severity, his love and justice.
- Express the need for an understanding of God's attributes and nature that prevents any confusion or conflict about the Lord and his actions.

## **Capstone Module 7**

### **Foundations of Christian Leadership**

#### Module Description

The leaders of the Church of God are his precious gift to his people throughout the ages. The evidence that Jesus loves his people dearly is that he has granted unto them apostles, prophets, evangelists, pastors and teachers to equip his people to represent the Kingdom of God in this fallen and soon-to end world (Eph. 4.9-16). This module highlights the various roles and offices associated with this high and important task in the Kingdom of God.

To begin with, in Lesson 1, The Christian Leader as Deacon (*Diakonoi*) we will probe the foundations of Christian leadership as it relates to the offices and functions of leadership in the local church. We will explore the ministry of deacons, or, in the Greek, *diakonoi*, examining its meaning in the Greek NT, and its probable origins in the Jewish synagogue. We will also look at the *diaconate*, or ministry of deacons, and comment on the authority and functions of this ministry through three models of the Deacon's role: as a servant, as a steward, and as an assistant.

Next, in our second lesson, The Christian Leader as Elder (*Presbyteroi*) we will trace the notion of elder from its OT root in the tribal system and synagogue, to the Sanhedrin, and to the NT Church. We'll then give careful consideration to the calling of and the criteria for becoming an elder in the NT Church, and will complete our brief study by examining several analogies to help us understand the nature of biblical eldership; that of an overseer, a father or parent, a colleague or team member, and finally a representative. We will consider these in order to discover new ways we can put the principles of eldership into practice in our own lives and ministries.

In Lesson 3, The Christian Leader as Pastor (*Poimenes*), we will outline the biblical context of the idea of the pastorate, starting with the definition of the Greek term for pastoring, and tracing historically the development of the idea of a formal office of the pastorate. We will then highlight the calling and the criteria for representing God as an undershepherd of the flock. We will close our section with a discussion of pastoral authority, along with a look at three biblical models and analogies of pastoral care: that of a nurturer and care giver, a protector and guardian, and a leader of the flock of God.

Finally, in Lesson 4, The Christian Leader as Bishop (*Episkopoi*), we will provide a broad definition and overview to this dynamic concept of bishop or overseer. Beginning with a consideration of the NT language, we will trace its probable context from the council of elders in Jewish rulership, including the development of the concept, through the history of the Church. After considering the calling and criteria of the bishop's office, we will examine the concept of bishop through the images of supervisor, apostle, and spiritual director. We hope our study will show how the very nature of Christian leadership and Christian community demands bishop-level oversight and relationship which goes beyond just the local body itself.

It is hard to imagine a more wonderful gift to an assembly or group of assemblies than godly, Christlike leadership, true shepherds who guard and protect the flock of God. May God use this study to inspire you to nurture and care for his people, to emulate the Good Shepherd who laid down his life for his sheep.

## **Objectives for Capstone Module 7, Foundations of Christian Leadership**

### *Objectives for Lesson 1*

#### *The Christian Leader as Deacon: Diakonoï*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate the foundations of Christian leadership as it relates to the offices and functions of leadership in the local church (deacons, elders, pastors, and bishops).
- Define one of the foundations of Christian leadership from the standpoint of the ministry of deacons, or, in the Greek, *diakonoï*, giving evidence of the meanings of the term *diakonoï* in the Greek NT.
- Trace the origins and development of the role of the deacon from its parallel role in the Jewish synagogue, the *hazzan*.
- Lay out clearly the key issues related to the call to the diaconate, or ministry of deacons, and the various biblical criteria and qualifications connected to being a deacon in the Church of God.
- Outline the authority of the deacon's office in both Scripture and history, and elaborate on some of the functions of this important ministry among the people of God.
- Unpack the data on three images or models of the deacon's role, i.e., the roles of servant, steward, and assistant.
- Define the kinds of issues and concepts involved in equipping deacons for urban congregations, as well as the various principles and practices associated with the office.
- Recognize the importance of the diaconate for urban congregations, both in terms of meeting practical needs as well as dividing the labor amongst the leaders to ensure that the congregation's full priorities are not neglected.

### *Objectives for Lesson 2*

#### *The Christian Leader as Elder: Presbyteroi*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the meaning of the Greek term *presbyteros* as the translated term for elder in the NT.
- Narrate the evolution of the concept *elder* from its OT roots in the tribal system of Israel, the development of the concept in the synagogue, to its usage as an official position in the Sanhedrin, and finally to the NT Church.
- Provide a clear record of the elements involved in the calling of NT elders, as well as the biblical qualifications associated with becoming an elder in the Church.
- Lay out critically the biblical authority and responsibilities connected with the faithful fulfillment of the office of serving as an elder in the body, and speak of the implications of this authority and responsibility in the affairs of Christian community today.
- Recreate from memory the key analogies given in Scripture of the *Christian Leader as Elder (Presbyter)*: the Christian elder is imaged as an overseer of the affairs of the community, a father or parent who heads the spiritual family of the Lord, a colleague or team member who contributes to the council of elders in their role as leaders of the congregation, and finally as a representative both of the Lord and the people in the community.

- Articulate the major assumptions and issues needed to understand the significance of elders for urban congregations, and suggest practical ways in which we can both select and equip elders for our churches in the city.

### **Objectives for Lesson 3**

#### ***The Christian Leader as Pastor: Poimenes***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define and outline the meaning of the pastor, rehearsing both the OT and NT contexts of the idea of the pastorate, moving to the definition of the Greek term for pastoring, and tracing historically the development of the idea of a formal office of the pastorate.
- Detail both the calling of individuals to the pastorate, and highlight the criteria for representing God as an undershepherd of the flock.
- Lay out the NT contours of the authority and role of the pastor viewed through the lens of the various forms of church government (episcopal, monarchical, and congregational).
- Recite the functions of the godly biblical pastor as outlined in the NT and Church history.
- Elaborate the three biblical models and analogies of what a pastor does in relationship to the flock of God, i.e., the pastor as nurturer and care giver, as protector and guardian, and as leader of the flock of God.
- Give evidence of the particular perils and promise for fulfilling the pastoral role in the inner city, as well as the specific ways we may equip urban pastors for their important duty.
- Discuss some of the more important principles in the practice of pastoring the urban congregation, as well as the wonderful promises associated with the pastoring of the flock of God.

### **Objectives for Lesson 4**

#### ***The Christian Leader as Bishop: Episkopoi***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the meanings of the term *episkopos* (i.e., bishop) with the Septuagint, its usages in the classic Greek, and within the New Testament itself.
- Articulate how and in what ways the terms for “pastor,” “elder,” and “bishop” all refer to the same office, with emphases on different roles and responsibilities of Christian leadership in the Church.
- Outline possible origins and the development of the office of the bishop through the council of elders in Jewish rulership where an elder could be recognized as one to speak on behalf of and represent the entire council of elders.
- Elaborate how in the history of the church the office of the bishop expanded to mean an appointed or elected individual given charge over a number of pastors or groups of congregations in a given context.
- Define both the calling and criteria of the bishop, from the biblical qualifications in 1 Timothy 3 and Titus 1, as well as the example of Jesus.
- Detail how bishops were selected, and then provide the nature of the bishop’s authority and function to give oversight, including the bishop’s expanded authority as “pastor of pastors,” as well as one given the responsibility to oversee *all the churches* within his area of responsibility.

- Lay out how all traditions have some version of the *function* of a bishop even though they may not have any *nomenclature* (language, categories) of the bishop. All churches require ongoing oversight and supervision.
- Reproduce the three biblical images of the role of the bishop: as supervisor, as apostle, and as spiritual director.
- Show how the bishop as supervisor functions as a superintendent, coordinating and organizing the outreach, personnel, and resources of churches under his/her care to make maximum impact for the Church's edification and the Kingdom's advancement.
- Specify the ways in which a bishop functions as an apostle, charged with the ongoing care of new churches and their leaders, doing all they can to ensure the protection, edification and development of the them.
- Give evidence how the bishop functions as a spiritual director, providing challenge and encouragement to budding ministries and churches as they mature in Christ.
- Sketch out carefully the importance of pastoral and church association, both as it relates *regionally* through the locale church, and through affinity and shared identity.
- Argue for the role of the bishop-level oversight being given to urban churches in association with each other, and how that ministry might flesh itself out among urban congregations.
- Review the blessing, benefit, and reward of faithful obedience to the call of the Christian leader as bishop, with the prospect of exercising authority in the Kingdom of God.

## **Capstone Module 8**

### **Evangelism and Spiritual Warfare**

#### Module Description

Evangelism is proclaiming and demonstrating to the world that God has visited the world in the person of Jesus of Nazareth, and that this visitation is now accompanied by liberation from the devil and from the effects of sin! To evangelize is to prophesy deliverance in Messiah Jesus.

The lessons of this module are organized to provide you with a solid overview of the critical issues arising from a biblical grasp of evangelism and spiritual warfare. The first lesson, Spiritual Warfare: Binding of the Strong Man, outlines the war of the universe that was caused by the disobedience of the devil and humankind. God's good creation was made subject to demonic powers and death, and humankind is now enslaved by selfishness, disease, alienation, and death. Through the life, death, and resurrection of Jesus Christ, believers are delivered from Satan's dominion, as well as from the effects of the Curse through the power of the Spirit. Evangelism is proclaiming God's deliverance through Jesus Christ to the entire world in the power of the Holy Spirit.

Lesson two deals with Evangelism: The Content of the Good News of the Kingdom. Evangelism proclaims and demonstrates God's deliverance in Christ through word as well as love and service to others. This ministry focuses on Christ; evangelism is nothing less than communicating the person and work of Jesus Christ! The Nicene Creed offers a clear useful, and powerful outline of the critical truths associated with Jesus' incarnation, passion, resurrection, ascension, and Second Coming. If we master these truths, we can clearly communicate them in our urban neighborhoods.

Our next lesson, Evangelism: Methods to Reach the Urban Community, reveals how evangelism is not only what we say but who we are and what we do. To speak persuasively of the Lord Jesus in our communities, our credibility must be rooted in solid character and genuine spirituality. We will look at communication methods by which to share the Good News, and the importance of preparation for effective urban evangelism through intercessory prayer. We will look at personal soul winning and sharing one's testimony, along with the importance of evangelism through public preaching and discourse. We will also consider the concept of the household network, or oikos in urban evangelism.

Finally in lesson four, Follow-up and Incorporation, we will explore the idea of conserving the fruit of our evangelism by following up new converts, that act of "incorporating new converts into the family of God so they can be equipped to grow in Christ and use their gifts for ministry." We will look at how the apostles nurtured new converts, and study how we can use the same steps to bring new converts into a local assembly of believers, on the road to spiritual maturity and fruitfulness.

Our Lord Jesus desires that we bear much fruit to the glory and praise of God (John 15.8-16). May the Lord bless your study of his Word so you can join the harvest workers in gathering the fruit of the Lord's own salvation, to the Father's glory!

## **Objectives for Capstone Module 8, Evangelism and Spiritual Warfare**

### *Objectives for Lesson 1*

#### *Spiritual Warfare: Binding of the Strong Man*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Describe carefully the truths surrounding the voluntary rebellion and disobedience of the devil and the first human pair, and how the universe as a result of this disobedience has been thrown into spiritual war.
- Show from the Scriptures that although God made the world good, because of the Fall, demonic powers were unleashed in the world, creation was made subject to corruption and death and humankind is now enslaved, subject to disease, death, alienation, and selfishness.
- Demonstrate from the Bible that salvation essentially is God's deliverance of humankind and creation through the power of the Spirit from the power and effects of sin, from Satan's dominion and tyranny and the fear of death, as well as from the effects of the Curse and sin.
- Communicate clearly how evangelism is proclaiming God's promised and prophesied deliverance through Jesus Christ to the entire world in the power of the Holy Spirit.

### *Objectives for Lesson 2*

#### *Evangelism: The Content of the Good News of the Kingdom*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite some of the various biblical terms in the New Testament describing the good news of the Gospel.
- Articulate how evangelism is seen as proclaiming the message of salvation in Christ as well as demonstrating that message through our love and service to others.
- Explain Romans 10:9-10 as a clear, simple, and powerful outline of the message of the Gospel.
- Show clearly how in order to win others to Jesus and train them to do the same, we simply must know the truth concerning Jesus Christ.
- Detail how evangelism is telling people of the person and work of Jesus Christ, who he is and what he did as the heart of our faith and of the Gospel.
- Highlight the main points of the Nicene Creed regarding Jesus' incarnation, passion, resurrection, ascension, and Second Coming.
- Give to others through a biblical use of the Creed a running story of the Gospel message which can be adapted as we share the message in our communities.

### *Objectives for Lesson 3*

#### *Evangelism: Methods to Reach the Urban Community*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Share with others the kind of lifestyle and conduct we as leaders must adopt in order to touch our urban communities.
- Show from Scripture how evangelism is not only what we say but who we are and what we do (i.e.,

evangelism must be rooted in solid character and genuine spirituality).

- Recite what kind and quality of spirituality we need to have to be a credible witness to God's grace in Christ (through our walk with God, our relationship with our families, and with outsiders).
- Demonstrate with Scripture the importance of a lived faith, of being zealous to do good works, especially on behalf of those who are poor and most vulnerable.
- See how we can prepare for effective evangelism through prevailing intercessory prayer.
- State from the Bible the importance of the roles of personal soul-winning, public preaching, and discourse in evangelism.
- Give an overview of the importance of the concept of the household network or *oikos* in urban evangelism.

#### ***Objectives for Lesson 4***

#### ***Follow-Up and Incorporation***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Defend the idea that the key to successful evangelism is following up new Christians by incorporating them into a local assembly of believers as quickly as possible.
- Provide a biblical definition of follow-up and incorporation of new believers in the Church as "incorporating new converts into the family of God so they can be equipped to grow in Christ and use their gifts for ministry."
- Recite the reasons for follow-up: follow-up of new believers is critical because new Christians are vulnerable to attack from the enemy, they need to be reoriented to their new faith in Christ, and they need immediate parental care as little newborns in Christ.
- Give the five biblical methods of apostolic follow-up: prevailing prayer, immediate personal contact with the new believers, sending representatives for encouragement and challenge, regular personal correspondence, and appointing leaders over them.
- Lay out the biblical rationale for baptism and membership with a local body as a means of publicly testifying of their new-found faith.
- Lay out the biblical rationale for baptism and membership with a local body as a means of publicly testifying of their new-found faith.

## **Capstone Module 9**

### **Old Testament Witness to Christ and His Kingdom**

#### Module Description

The Spirit-breathed Scripture is anchored on the witness of Jesus of Nazareth. He and he alone provides unity, continuity, and coherence to both the Old and New Testaments, and no one can claim a holistic or accurate view of the Bible without him being central in all phases of exegesis. He is the Bible's theme (John 5:39-40). In this module we trace some of the significant markers of the OT's witness to Messiah, and see how those markers provide us with a strong handle on the meaning of the entirety of Scripture.

In our first lesson, *The Promise Given*, we will examine the relationship of the Old Testament to the New Testament through the idea of progressive revelation. We will look at the complimentary connections which exist in the OT and NT as they relate to the person of Christ and his Kingdom, and consider the unique motif of promise and fulfillment, and how this integrates and makes one the teaching of Scripture on the person of Jesus Christ. This unity of truth is seen in God's marvelous promise to send a redeemer to humanity through whom God's enemy would be destroyed, and humankind would be redeemed. In the protoevangelium (i.e., the first telling of the Gospel in Genesis 3:15), through the covenant promise of Abraham and its extensions we see how the Messianic hope is the unifying principle of the OT and the joyous fulfillment of the New, all finding their climax in the person of Jesus Christ. He is both the seed of the woman and the seed of Abraham.

In lesson two, *The Promise Clarified*, we explore the biblical typology that reveals how the experience of Israel, the descendants of Abraham and the people of God, represent an analogy where we can understand the larger relationship of God with all of the redeemed through Jesus Christ. We will look at the roles of types and analogies in our study of Scripture, and explore four distinct moments within Israel's history which can help us understand the OT essentially as a witness to Christ and his kingdom reign (i.e., the Exodus, the conquest of Canaan, the entering into the Promised Land, and the restoration of Israel from the Babylonian Captivity). In this lesson we will also see further how the OT provides witness to Christ in the OT sacrificial system. Jesus of Nazareth is the substance and fulfillment of the Tabernacle, the Levitical Priesthood, the Temple sacrifices, and the feasts and festivals of Israel. In a real way, all of these personages, events, and institutions prefigure the person and work of Jesus Christ as the fulfillment of God's promise to Abraham.

Lesson three focuses on *The Promise Personalized*, whose aim is to see how many of the character types in the OT point to and illustrate the ministry of Jesus Christ in the NT. We will explore the types in the OT which point to Jesus' roles as a prophet, priest, and king, considering Moses as a type of Christ in his prophetic role, Melchizedek as a type of Christ in his priestly order, and David as a type of Christ in his role as King of God's people. We will also look at several cases of character types which deserve special mention because of their significance in understanding Christ's role as head of humanity, redeemer of his kinsmen, and warrior in God's conquest. These characters represent the person of Adam, Joseph, and Joshua. In these figures the promise of God for redemption and restoration are made personal and visible for all to see.

Finally, we will close our module with lesson four, *The Promise Universalized*. Here we will consider the nature and scope of OT Messianic prophecy as it relates to providing us with a clear OT witness to

Christ and his Kingdom. We will provide the rationale of OT Messianic prophecy, and quickly outline the OT Messianic predictions which are repeated in the NT, specifically predictions fulfilled in Jesus Christ concerning his birth, his person and life, his death, his resurrection, and coming glory. We will also consider the significant issue of how God has extended the promise and blessings of Abraham, a promise extended in the apostles' teaching, to include all peoples. We will also look carefully at the OT predictions about the Messiah in Acts and the Epistles, and a picture will emerge for us—that God Almighty, the true and living God, has not only fulfilled his promise for salvation to Abraham, but he has also included Gentiles in that salvation.

No greater work can be done on earth than becoming a workman or work woman of the Lord in regard to his sacred text: "Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth" (2 Tim. 2.15). The accurate handling of the text demands a Christo-centric orientation that discovers and cherishes the OT witness to Jesus Christ. My sincere desire is that the Holy Spirit will reveal to you the glory and majesty of the picture of Jesus in the OT text, and that this picture will transform us, even as Paul suggests: "And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit" (2 Cor. 3.18).

## **Objectives for Capstone Module 9, The Old Testament Witness to Christ and His Kingdom**

### *Objectives for Lesson 1* *The Promise Given*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the relationship of the Old Testament to the New Testament through the idea of *progressive revelation*, which affirms that God has revealed himself progressively and definitively throughout the history of his people, and finally through Jesus Christ.
- Lay out the various aspects of progressive revelation, including God's continuous revelation of himself to us through creation, through specific manifestations and occasions, and in these last days through his Son
- Show how the OT explains and reveals the NT through the person of Christ, and how both testaments focus upon God's final and full revelation of himself in Jesus Christ and his kingdom reign.
- Reproduce Augustine's epigram (saying) on the relationship between the two testaments: "In the OT the NT lies hidden; in the NT the OT stands revealed."
- Highlight the complimentary concepts which connect and explain the relationship of the Old and New Testaments, including the OT providing the introduction to the NT's conclusion about Christ, the OT as anticipation of Christ and the NT as its climax, the OT as the shadow (prefiguring) of the person and work of Christ and the NT as the embodiment of those figures, the OT as the ineffective former revelation of God's salvation and the NT revelation in Christ as the consummated latter, and the OT as the particularized form of God's salvation universalized to all

nations in the NT.

- Lay out the definition and elements of the *promise and fulfillment* motif in OT revelation, which affirms the promise of God for his own chosen one to redeem humankind and to destroy the devil's work, a promise fulfilled in the person of Jesus of Nazareth.
- Identify the central texts in Scripture which affirm how the OT's work is to provide a compelling and definitive witness to the person of Messiah fulfilled in the person of Jesus Christ (cf. Luke 22.25-27, 44-48; Matt. 5.17-18; John 1.45; 5.39-40; Heb. 10.5-10 with Ps. 40.6-8).
- Describe the implications of the *promise-fulfillment* motif for OT study, especially the way in which it suggests that a clear picture of Messiah can be seen in the history of the patriarchs, the nation of Israel, the Messianic prophecies, and the moral standards of the Law.
- List the ways in which the *promise and fulfillment* motif affirms the unity of the Old and New Testaments, in terms of God's intention to reveal himself, to redeem his people, and to do this through the promise made to Abraham and his descendants fulfilled in the person of Jesus of Nazareth.
- Define and explain the concept of the *protoevangelium*, the first telling of the Gospel in Genesis 3.15, laying out the specifics of the promise including hostility between the serpent and the woman and their respective "seeds," the bruising of the heel of the woman's seed, and the crushing of the serpent's head by the seed.
- Recite the theological implications of the *protoevangelium*, namely that God would provide humanity with a Savior through the woman's lineage who would destroy the serpent, albeit having his heel bruised; Jesus of Nazareth is this divine seed commissioned to destroy the devil's work.
- Trace the covenant promise of Yahweh with Abraham as the continuation of this divine promise, including the fact that Abraham and his "seed" would be the means whereby redemption and restoration would come to God's people as well as to the nations of the earth in him; Jesus of Nazareth is declared to be the seed of Abraham in the NT apostolic witness.

### **Objectives for Lesson 2**

#### ***The Promise Clarified***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Give a clear and simple definition of *type*, as an object, event, happening, image, or reality that prefigures in the OT a reality in the NT, usually focused on Jesus Christ (as its *antitype*).
- Outline the major justifications for a typological approach of the study of the Scriptures, including Jesus' and the apostles' use of the method, and the implicit connection in many of the same representations and images mentioned throughout Scripture.
- List the major aspects of biblical types: that they are historically real, they illumine the person and work of Christ, are contained in the NT, are connected to God's redemptive work in Christ, and they illumine the teaching of God on the matter they cover.
- Articulate the principles for using typology properly in biblical hermeneutics, including the need to believe that God has placed correspondences in the Bible, to focus on Christ in drawing connections between the Old and New Testaments, to concentrate on the major links suggested in the types themselves and not on the details, to appreciate the relevance of the type *through the antitype*.

- Explain how the experience of Israel, the descendants of Abraham and the people of God, represent an analogy where we can understand the larger relationship of God with all of the redeemed through Jesus Christ.
- Highlight specifically how God's deliverance of his people during the Exodus prefigures specific dimensions of God's deliverance of his people through Jesus of Nazareth; our Passover, manna, and spiritual water from the Rock.
- Demonstrate how the conquest of the nation of Canaan, the entering into the Promised Land and the establishment of Israel's kingdom reign pictures the conquest of God's enemies through Christ whom God will establish as King and Lord forever, and the blessing of God's kingdom people, the Church, who will rule with Christ as co-regents with him.
- Show how God's restoration of his people after the captivity is a type of study of Scripture, and how the three distinct moments within Israel's history help us understand the OT essentially as a witness to Christ and his kingdom reign. These three moments are the Exodus, the conquest of Canaan and entering into the Promised Land, and the restoration of Israel from the Babylonian Captivity.
- Summarize these three moments in Israel's history as parallel to the new life given to us by faith in Christ, which is a *New Exodus*, a new deliverance from the powers which oppress us spiritually; the fight against the devil and the world by the Church in spiritual warfare which represents a *New Conquest of Canaan*, and the ministry of the Gospel of Christ as a *New Restoration of God*, leading eventually to the new heavens and new earth under the sovereign authority of Jesus Christ.
- Show how the various elements and activities associated with the Tabernacle is a type of the salvation provided in Jesus Christ, including how the Tabernacle was a copy or shadow of the true dwelling place of God in the heavenlies, a symbol of God's presence among his people, and a way for God to reveal through type the one true salvation in Jesus.
- Describe how the Tabernacle's dimensions and compartments made access available to God, so Jesus Christ makes access to God available through his blood sacrifice.
- Show how the various articles of the Tabernacle represent distinctive aspects of Jesus Christ and his work: *the Brazen Altar* represents sacrificial redemption in Christ, *the Laver* represents the cleansing we receive through the blood of Jesus Christ, *the Table of Shewbread* represents Jesus Christ as the Bread of Life, *the Golden Candlestick* represents Christ as the Light of the world, *the Altar of Incense* represents Jesus' ministry of intercession on behalf of his people, *the Veil* represents the body of Jesus torn and broken for us on Calvary, *the Ark of the Covenant* represents the communion with God we share by faith in Jesus Christ.
- Highlight the elements of the priesthood which show how Jesus Christ perfects in every way the pattern and meaning of the high priesthood of Aaron, and yet surpasses it through the priesthood in the order of Melchizedek, whose order was eternal, unchangeable, perfect, and final.
- Give knowledge of how Jesus Christ fulfills in meaning and substance all the offerings associated with the Temple sacrifices: *the whole burnt offering* is a type of Jesus' own free will offering of himself to God; *the meal offering* is a type of Jesus' own presentation and dedication of his life and sufferings to God acceptable to him in every respect; *the peace offering* is a type of Jesus Christ himself who is our peace with God and with one another; *the sin offering* is a type of Jesus Christ who became sin for us by bearing our offense and penalty on the Cross; *the trespass offering* is a type of how Jesus is both propitiation for our sins as well as cleansing and provision for us to live a

new life.

- Explain how Jesus is the *antitype* in terms of the meaning of Israel's feasts, festivals, and convocations: in *the Feast of the Passover*, Jesus is our Paschal Lamb whose blood cleanses and redeems us; in *the Feast of Unleavened Bread*, Jesus is the one who inspires our walk in holiness before him, and not in malice or evil living; in *the Feast of First Fruits*, Jesus is the first fruits of the coming harvest of new humanity to be redeemed for God; in *the Feast of Pentecost*, Jesus is the one who with the Father pours out his Holy Spirit upon the Church in this present age; in *the Feast of Trumpets*, Jesus is the one who will return and regather his people for redemption and blessing; in *the Day of Atonement*, Jesus is both the High Priest and the sacrifice offered to God in the heavenly Tabernacle for our sin; in *the Feast of Tabernacles*, Jesus is the one who will regather his people at his Second Coming for glorification and rest.

### **Objectives for Lesson 3**

#### **The Promise Personalized**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recognize and articulate the importance of character types in the stories and journeys of Israel: how they provide us with a full and rich presentation of the truth about Christ, spurring great interest in the craftsmanship of the OT stories, causing us to worship God because of the richness of his salvation plan, and enabling us to see the Bible as a whole, especially the connections between the testaments.
- Lay out the elements of a character-type study, including getting a general outline of the character's life, searching for links and resemblances between the character and Jesus as the antitype, avoiding over-concentration on details that fail to connect the type to its antitype, and seeking to expand one's knowledge of the antitype *through* the understanding of the type.
- Recognize the benefits of character-type investigations: gain an increased knowledge of the Scriptures, learn to communicate the Word to others at higher levels of interest, relevance, and entertainment, regain a sense of wonder at the inspiration of the Scriptures, and discover a more comprehensive picture of Jesus Christ through the types.
- Give knowledge of how the character types in the OT point to and illustrate the ministry of Jesus Christ in the NT in his roles as prophet, priest, and king. While Christ is illumined in the character types, the nature of his own roles is infinitely greater in both glory and significance.
- Show how Moses, the Prophet of the Lord, is an OT character type of Jesus Christ, who as an infant was sought by a king, was hidden in Egypt for a time for his protection, was sent by God to deliver God's people and God's message, was rejected at his own "first coming," chose a Gentile bride during the period of his rejection, and learned obedience through suffering. Show further how he mediated a covenant between the people and God, reflected the glory of the Father (by contrast), and was messenger of the Lord, both to God's people and his enemies.
- Outline how Melchizedek, the Priest of the Most High God, is an OT character type of Jesus Christ, whose name resonates with the title of Christ (King of righteousness, King of peace), who was both a priest and a king, who possessed no genealogy, who was called the Priest of the Most High God, who received tithes from God's people, who blessed faithful Abraham, and whose priesthood is eternal and unchanging.

- Articulate how David, the King of Israel, is an OT character type of Jesus Christ, who was born in Bethlehem, grew in lowly reputation, was chosen and anointed by God to rule over God's people Israel, who was a shepherd (risking his life for his sheep), was sent to his brothers who derided him, and who as God's warrior defeated God's enemy who had oppressed God's people. Articulate further how prophetic promises were given regarding his future reign, how God made a covenant with him that the Kingdom would never depart from his heart, and how his reign was an administration of justice and equity to all the people.
- Show how special cases of character types in the OT deserve special mention because of their significance in understanding Christ's role as head of humanity, redeemer of his kinsmen, and warrior in God's conquest. These characters represent the person of Adam, Joseph, and Joshua.
- Detail the various aspects of Adam, the Source of humankind, as an OT character type of Jesus Christ by contrast. Show how both Adam and Jesus are the source and head of all those connected to them by birth and rebirth, with Adam as the head of the old creation, and Christ of the *new creation*, Adam being of the earth, Christ as the *Lord from heaven*, Adam being made a living soul, and Christ a *life-giving Spirit*. As in Adam all die, in Christ all are made alive, and as Adam brought pride and disobedience into the world, so the righteousness of Christ justifies those who believe in him.
- Lay out how Joseph, redeemer of his kinsman, is an OT character type of Jesus, beloved of his father, sent by his father to his kinsman, hated by his brothers who plotted to kill him, rejected by his brothers the "first time," and was sold for "blood money" (pieces of silver). Further show how he was imprisoned with two criminals (one who "died" and the other "lived"), was considered dead but lived as one alive to the Gentiles. Show how he was raised from the dungeon and exalted to a place of authority, and power, and took a Gentile bride. Finally, show how, like Christ, he gave all honor to the king, and delivered all glory and treasure into the king's hand, brought his people to repentance and self-knowledge, was reconciled to his kinsman and received back into fellowship, and was acknowledged to be the savior of his people and their ruler.
- Give evidence of how Joshua, the captain of the Lord's armies is an OT character type of Christ, his name resonates with Jesus' name (Joshua=Jehovah is salvation; Jesus=Jehovah saves), he alone was chosen by God to lead the people into the Promised Land, his commitment was to utterly destroy God's enemies in Canaan, and he was accompanied by a special manifestation of the presence of the Lord throughout his fight with God's enemies. Show, too, how he subordinated himself to the leading of God, dying to his own will, how his warfare was rooted in his relationship with Yahweh, leading God's people personally into battle, fighting alongside them in combat against God's enemies, and won complete victory, dividing the spoils among those who fought beside him in the battle.
- Explain how the roles of prophet, priest, and king, are the special character types of Adam, Joseph, and Joshua are seen in the life of Jesus. While such roles and types are tremendously helpful in providing our OT witness to Christ, they give comprehensive not exhaustive pictures of the life and ministry of Christ. Only by linking the *prefiguring in the OT* to the *revelation of Christ in the NT* do we get the fullest picture and meaning of these roles and types together in the life and ministry of Jesus.

### **Objectives for Lesson 4**

#### **The Promise Universalized**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the term for Messiah in the Greek *messias*, the Aramaic form of the Hebrew *mashiach*, which means “to anoint”; *Christos* is the equivalent NT terminology meaning “anointed one.”
- Provide a general overview of the basic characteristics of OT Messianic prophecy, including its focus on the deliverance of God’s people, its strong use of figurative language, its predictions in the “prophetic perfect” tense (as if they were already accomplished), and their lack of easy-to-understand timetables as to their precise fulfillment. The main characteristic is its linkage of the testaments to Jesus Christ as the fulfillment of its prophetic descriptions.
- Outline the lineage of the Messiah as given in the OT literature, which includes the seed of the woman in Genesis, of the line of Seth, the seed of Abraham, the lineage of Isaac, through the house of Jacob, of the tribe and clan of Judah, through Boaz, Obed, Jesse and David, down to the person of Jesus of Nazareth.
- Show how OT Messianic prophecy is key to understanding the OT witness to Christ: it is the way that Jesus and the apostles applied the OT to his life, these prophecies illumine our understanding of the way Jesus used the OT, they directly connected the testaments (in the way Augustine suggested, that the OT is revealed in the NT), and finally, that Jesus of Nazareth fulfills the prophetic predictions of the expected Messiah.
- Give a brief sketch of the main points included in the OT Messianic prophecies which give witness to Christ and his Kingdom, including prophecies about his birth at Bethlehem, his prophetic forerunner, and his identity as Immanuel.
- Include in the sketch the main prophetic predictions about Messiah’s person and life, i.e., his introduction by the coming “voice in the wilderness,” his divine status as Wonderful, Counselor, Mighty God, Everlasting Father, and Prince of peace, his anointing as the Servant of Yahweh, and his anticipated Kingship and reign. Further, the sketch should include his role as the cornerstone of God’s salvific work, his role as light for the Gentiles, and his role as prophet priest and king.
- Articulate the major elements concerning the *Passion* of Christ, i.e., the suffering and death of Messiah, including (but not limited to) his brutal treatment and death, his vicarious (substitutionary) wounding and bruising for the sins of the world, his great agony, his betrayal, his feet and hands being pierced, his false trial and verdict, and his death.
- Lay out the major texts and their content regarding his resurrection, including Peter’s sermon at Pentecost and Paul’s preaching at Antioch, as well as the predictions made in the Gospels of his resurrection.
- Provide a general outline of some of the OT Messianic texts which predict the coming glory of Messiah, including the exaltation of Messiah as the King of glory, the terrifying judgment upon God’s enemies, his return for his people, the majesty, beauty, and glory of creation’s transformation that will occur under his reign, and the everlasting and universal dominion that will be given to him.
- Show how God has extended the promise and blessings of Abraham to the Gentiles, to all who believe in Jesus Christ as Messiah.
- Give evidence of the three movements in the NT’s use of OT Messianic prophecy, including 1)

Jesus' explanation of the OT predictions about himself, 2) the apostles' commentary on Jesus' meaning in the NT writings, especially in the preaching of the book of Acts, and 3) the Church's application of the apostles' commentary of Jesus' understanding of the OT.

- Detail how the promise was universalized to all nations by the inclusion of Gentile salvation in the Messianic hope, including the revealed mystery of Gentiles as fellow heirs of the covenant and heirs of salvation, and the prophetic clues given that pointed to Gentile salvation (e.g., the seed of the woman destroying the serpent, all the families of the earth being blessed in Abraham, and how the Messiah would be a light to all the Gentiles).
- Show how the various strands of OT Messianic prophecy were progressively understood by the apostles to represent God's salvation for all peoples, including the outpouring of the Spirit on all flesh, and full inclusion of Gentiles as fellow heirs of the Abrahamic promise.
- List some of the key ways OT Messianic prophecies were used by the apostles in the Acts and the Epistles, including the outpouring of the Spirit on all flesh, the rejection of Messiah by the builders (Jewish generation), Jesus as light for the Gentiles, the rebuilding of the tent of David including Gentile salvation, and the Messianic blindness of God's people (the Jews) due to their hardness of heart. Also, they mention the global proclamation of the Gospel, the provoking of the Jews to jealousy, and the blessing of Abraham on the Gentiles.
- Summarize the OT Messianic prophecy regarding the Gentiles as God not only fulfilled his promise for salvation to Abraham, but his inclusion of Gentiles in that salvation promise.

## **Capstone Module 10**

### **God the Son**

#### Module Description

The identity of the person and work of Jesus of Nazareth is arguably the most critical subject in all Christian reflection and ministry. Indeed, it is impossible to minister in the name of the Lord Jesus Christ if that ministry is based upon false and ignoble views of who he was (and is), what his life signified, and what we are to make of him today. Everything is at stake in our right conception of his life, death, resurrection, ascension, and return. This module highlights his majestic person and deeds, and mastering the biblical material on him is the task of all responsible discipleship and ministry.

In the first lesson, Jesus, the Messiah and Lord of All: He Came, we consider the significance of the Nicene Creed for Christological studies. We will look specifically at how the Nicene Creed helps frame our thinking as urban ministers about a study of the biblical materials on Jesus, especially in the sense of helping us view Christ's work as two movements: his humiliation (i.e., his becoming human and dying on the cross for our sakes) and his exaltation (his resurrection, ascension, and the hope of his return in power). We will also discover the biblical teaching on Jesus's nature before he came to earth, as preexistent Word or Logos. We will consider his divinity as well as two historical heresies regarding Christ's divinity, and close our discussion by commenting on the significance of Jesus' divinity for our faith and discipleship.

Next, our second lesson, Jesus, the Messiah and Lord of All: He Lived, explores the humanity of Christ. We will focus on his dual reasons for coming to earth: to reveal to us the Father's glory and redeem us from sin and Satan's power. We will also look at the creedal language regarding Jesus' humanity, his conception by the Holy Spirit and birth to the Virgin Mary, and investigate some of the historical errors connected with denying either Jesus' divinity or humanity. We close this lesson by considering three important aspects of Jesus' life and ministry on earth. These include his identity as the Baptized One who identifies with sinners, the Proclaimer of the Kingdom of God, reasserting God's right to rule over creation, and as the Suffering Servant of Yahweh who would give his soul as a ransom for many.

In our third lesson, Jesus, the Messiah and Lord of All: He Died, we will explore the theological implications of Jesus' humiliation and death, his descent in his divine person on our behalf. We will consider Jesus' humiliation in the Incarnation, his life and ministry, as well as his death. In considering his sacrifice on Calvary, we will explore some of the historical models for understanding his work on the cross. These include the perspective of his death as a ransom for us, as a propitiation (divine satisfaction) for our sins, as a substitutionary sacrifice in our place, as a victory over the devil and death itself, and as a reconciliation between God and humankind. We will also explore some of the historical alternative views of Jesus' death. These include his death as 1) a moral example, 2) a demonstration of God's love, 3) a demonstration of God's justice, 4) a victory over the forces of evil and sin, and 5) a satisfaction of God's honor.

Finally, in our fourth lesson, Jesus, the Messiah and Lord of All: He Rose and Will Return, we begin with a consideration of the various aspects and implications of two events which mark the exaltation of Christ. The resurrection serves as a vindication of Jesus' Messiahship and sonship, and his ascension grants to our Savior a position of dignity and authority that allows him to fill all things with his glory.

We explore these in light of the biblical teaching of the Creedal language, enabling us to understand God's intent to exalt Jesus of Nazareth to supreme heir of all things as a result of his death on the cross. We will close our study by looking at the last three statements regarding Christ's person in the Nicene Creed. We will consider his coming in glory, his judgment of the nations, and discuss briefly the nature of his coming reign of the Kingdom of God.

Perhaps no study of doctrine can compare with the thrill of understanding from a biblical and creedal way the richness, wonder, and mystery of God's Son, Jesus of Nazareth. His humiliation and ascension is the heart of the Gospel, and the center of our devotion, worship, and service. May God use this study of his glorious person to enable you to better love and serve him who alone has been given the preeminence by the Father. To him be the glory!

## **Objectives for Capstone Module 10, God the Son**

### *Objectives for Lesson 1*

#### *Jesus, the Messiah and Lord of All: He Came*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate the significance of the Nicene Creed for Christological studies.
- Define carefully the topic of Christology and speak of its general importance in our training as leaders in the Church.
- Show precisely how the Nicene Creed helps frame our thinking about a study of the biblical materials on Jesus, especially in the sense of helping us view Christ's work as two movements, his humiliation (i.e., his becoming human and dying on the cross for our sakes) and his exaltation (his resurrection, ascension, and the hope of his return in power).
- Outline the ways in which a study of Christology can be of very special help today for those like us who work in urban communities, seeing how a new understanding of Christ can enable us to better communicate God's love to humankind, and his glorious kingdom promise.
- Detail precisely the key elements of the nature of Jesus before he came to earth, as preexistent Word or *Logos*, using the Nicene Creed as a key to understanding Jesus' deity.
- Lay out the three different ways in which Jesus' preexistence is seen in the Scriptures, first as God the Son, a divine person equal with God, as the Expected One in OT Messianic prophecy, and then as the Incarnate, the Word of God made flesh, God in human form.
- Provide details and refute two of the central historical heresies regarding Christ's divinity, and comment on the significance of Jesus' divinity for our faith and discipleship.

### *Objectives for Lesson 2*

#### *Jesus, the Messiah and Lord of All: He Lived*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate the general purpose for Jesus' coming to earth: to reveal to us the Father's glory and redeem us from sin and Satan's power.

- Outline the creedal language regarding Jesus' humanity, his conception by the Holy Spirit and birth to the Virgin Mary.
- Summarize two of the prominent historical errors that have arisen from contesting Jesus' becoming a human being: Nestorianism—that *Christ was two distinct persons*, and Eutychianism—that *Christ has one blended nature*. The Councils of Nicea (325) and Chalcedon (381) settled these questions, affirming that Jesus was *fully God and fully human*.
- Evaluate and refute errors associated with misreading Jesus' humanity: *Docetism* which asserted that *Jesus was not human* and *Apollinarianism* which asserted that *Jesus was not fully human*.
- Restate the practical implications of the unity of Jesus' divine and human nature, and the significance of Jesus' humanity for us: Jesus, our high priest, can empathize with our needs and represent us before God. As our Second Adam, we will be conformed to his image in our future glorification with him.
- Identify and biblically defend the concept of Jesus as the Baptized One who identified with the plight and peril of the sinners he came to save, as well as the concept of Jesus as the Proclaimer of the Kingdom of God—Jesus reasserting God's right to rule over creation, showing through his person, miracles, healings, and exorcisms the signs of the Kingdom present in his own person on earth.
- To analyze and unpack the idea of Jesus as the Suffering Servant of Yahweh, sketching his Messianic mission from the public announcement of his ministry, and the way in which Jesus revealed himself as the expected Servant of Yahweh through his proclamation of good news to the poor, his demonstration of justice among God's people, and his vicarious sacrifice on behalf of God's people as a "ransom for many."

### **Objectives for Lesson 3**

#### ***Jesus, the Messiah and Lord of All: He Died***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate with Scripture and concrete examples the significance of the *humiliation* of Jesus Christ, that is, his descent in his divine person and glory to come to earth and die on our behalf.
- Illustrate and state the major points of Jesus' humiliation in his Incarnation and in his life and ministry.
- Elaborate with Scripture and clear reasons how this humiliation of Jesus is specifically revealed in his death.
- Expand upon some of the key historical perspectives on Jesus' death and the way in which these dimensions enable us to understand the blessing our Lord's death was for humankind.
- These include the view of his death as a ransom for us, as a propitiation for our sins, as a substitutionary sacrifice in our place, as a victory over the devil and death itself, and as a reconciliation between God and humankind.
- Elaborate on how the Nicene Creed unequivocally confesses that our Lord Jesus Christ died and was buried, and how this act was the culmination of our Lord's humiliation upon earth in his descent from his heavenly, preexistent glory.
- Lay out theories of the atonement which have emerged through history, including his death: 1) as an example, 2) as a demonstration of God's love, 3) as a demonstration of God's justice, 4) as a victory over the forces of evil and sin, and 5) as a satisfaction of God's honor.

- Argue how no one historical theory of the atonement by itself can explain the richness of the meaning of Jesus' death, but rather they each contain dimensions of truth which can help us gain a comprehensive understanding and appreciation of the significance of Jesus' death for us.

#### ***Objectives for Lesson 4***

#### ***Jesus, the Messiah and Lord of All: He Rose and Will Return***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Explain with Scripture and worthy arguments the various aspects and implications of two events which mark the exaltation of Christ, the resurrection and the ascension.
- Elaborate the key points which show how the resurrection serves as a vindication of Jesus' Messiahship and position as God's Son.
- Articulate the importance and significance of Jesus' ascension which grants to our Savior a position of dignity and authority that allows him to fill all things with his glory.
- Show how the Nicene Creed and its confession gives a clear and persuasive summary of the teaching of the Scriptures on both the resurrection and the ascension, and give the major implications of these great events.
- Outline the final three Christological events referred to in the Nicene Creed on the present and coming ministry of the exalted Christ.
- Argue from both the Scriptures and the Creed about the Second Coming of Christ in glory, and lay out its character and its significance for us in ministry.
- Defend the biblical and creedal affirmations about Jesus' judgment of the nations, and the main elements in the coming reign of Jesus.
- Elaborate the key issues and implications of Christ's return and reign for us as we do ministry in the city.

## **Capstone Module 11**

### **Practicing Christian Leadership**

#### Module Description

In Module 11 in our Capstone Curriculum series, entitled Practicing Christian Leadership we demonstrate our devotion to our Savior by practicing a kind of leadership that both honors and glorifies our Lord and edifies and builds up his people. We explore these important concepts and practices throughout this important study.

The first lesson, Effective Worship Leading considers the idea of representation of the Lord Jesus as fundamental in practicing every dimension of Christian leadership as his agents and servants. Closely connected to this important idea, we will also consider carefully the role of ministering the Word and Sacrament among the people of God. Throughout this lesson we will see how we as Christian leaders may lead God's people to experience his grace and direction through an effective ministry of the Word of God and a faithful practice of the sacraments of the Church.

In our second lesson, Effective Christian Education, we will explore the idea of bringing new believers into our churches, dealing specifically with how we welcome and integrate new believers into our community life together. We will also explore the concept of parenting new Christians and discipling them in the Church. We will look carefully together at the meaning of spiritual parenthood, seeking to biblically define and practically outline how we can enable new and growing believers in the Lord to mature in Christ.

Next, lesson three deals with an important aspect of Christian leadership, Effective Church Discipline. The practice of Christian leadership involves our thorough knowledge of the principles of biblical exhortation, and here we will explore reasons why this ministry is so necessary for Christian leaders among God's people. In this lesson we will also address the question of the practice of church discipline. We will look at both the biblical definitions and practical guidelines of godly rebuke and restoration in the context of God's community.

Finally, in lesson four we will focus on Effective Counseling: Preparing, Caring, and Healing. Here we will define effective biblical counseling, starting with a general explanation of it and its implications for us as urban Christian leaders. Our goal will be to understand both the therapeutic and pastoral implications of counseling and leading God's people. Together we will discover how we can become better care givers for those encountering the dark side of life, trials, tribulations, and distress. As God's servants and under-shepherds of his people, we will discover how we may come to bear the burdens of those who are experiencing trouble or stress, and do all we can in order to edify the flock of God, even as he gives us opportunity.

What an adventure it is to serve the living God by caring for his dear people! My prayer for you is that you become that Christian leader God desires you to be, all for his glory!

## **Objectives for Capstone Module 11, Practicing Christian Leadership**

### *Objectives for Lesson 1*

#### *Effective Worship Leading: Worship, Word, and Sacrament*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the different ways in which leadership is a form of representation, i.e., representing the Lord, his person, his people, and his purposes in the community.
- Give reasons why in leadership we do not represent our own purposes or interests in our lives and ministries, but the Lord's purposes and interests in all we say and do.
- Outline the importance of the role of worship in bringing glory and honor to God in the midst of his people.
- Detail the importance of liturgy by worshiping God in the spirit, in truth, in order, and in faith.
- List the key reasons behind the role of the Word and Sacrament in practical Christian leadership.
- Give the key principles involved in nourishing the people of God on a full and steady diet of the Word of God and helping them experience genuine body life through a joyous celebration of Baptism and the Lord's Supper.

### *Objectives for Lesson 2*

#### *Effective Christian Education: Incorporating, Parenting, and Discipling*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Identify the critical steps in welcoming and integrating new believers into the Church.
- Define the meaning of incorporation from a biblical point of view, and recite some of its key implications as it relates to practicing Christian leadership.
- Articulate the key elements of incorporation, including bringing new believers into the body of believers, accepting new believers on the basis of their repentance and faith, grounding new believers in the truth of Jesus, guiding them into body life, and finally the importance of introducing them to pastoral care.
- Outline the concept of spiritual parenthood, biblically defining what precisely is the definition of parenting new and growing believers in the Lord.
- Explain the nature of spiritual parenthood in the framework of the Apostle Paul in the New Testament.
- Lay out carefully the elements of spiritual parenthood and relate how these elements relate to the spirituality and growth of new and immature urban disciples of Christ.

### *Objectives for Lesson 3*

#### *Effective Church Discipline: Exhorting, Rebuking, and Restoring*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the concept of biblical exhortation, and explore reasons why this ministry is so necessary for Christian leaders among God's people.

- Distinguish the difference between the standing and the state of a Christian's position and discipleship, and apply that knowledge to the issue of Christian exhortation.
- Connect the practice of exhortation to the challenge of believers remaining faithful to the Lord in their walks with God, each other, and in the world.
- List the basic reasons why it is necessary to exhort one another to remain faithful, including the devil's opposition, the nature of our adoption in Christ, avoiding judgment from God, maintaining our integrity, and being conformed to the model of Christ.
- Understand the basic principles associated with the theology and practice of exhorting others in a God-honoring way.
- Recite the basic biblical definitions of practicing discipline in the Church, and outline the nature of what it means to rebuke and restore members of God's community.
- Exegete Matthew 18 with an eye to discover Jesus' instruction regarding carrying out discipline in the Church.
- Outline the critical cautions associated with carrying out discipline in the Church, including pride, acting on uncorroborated accusations, and a neglect of genuine authority in discipline.
- Detail the benefits of discipline, i.e., a sound faith, a strong community, a safe family, a solid testimony, and a glorified Savior.

#### ***Objectives for Lesson 4***

#### ***Effective Counseling: Preparing, Caring, and Healing***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Understand the practicing Christian leader as one who provides counsel to the people of God by providing effective spiritual direction through a careful, relevant application of the Word of God.
- Define the connection between Christian leadership and godly counseling.
- Correlate the concept of Christian leadership to that of God's physician of the soul and spirit, i.e., a Christian counselor is God's Physician, that is, in the same way a compassionate physician cares for the body of a patient, so a spiritual counselor seeks to care for the soul and life of the person he cares for.
- Trace the importance biblically of the relationship of the Holy Spirit to that of the godly counselor who uses the Word of God to meet the deepest needs of his people.
- Argue how the Word of God can outfit us for the task of biblical counseling, along with the Holy Spirit and good advice from others.
- Envision the Christian leader as shepherd, as one who provides care for and seeks healing for the flock of God during their times of trial and distress to reestablish them on their faith journey with the Lord and his people.
- Recite the ways in which the Word of God sees tribulation as an inevitable reality for all God's people, and the unique role that pastoral care plays in interceding for them, protecting them, and caring for their specific needs in a responsive way.
- Outline some of the special problems associated with offering care to souls in distress, i.e., the problem of evil, of care giving, of anger against God, and of vengeance and forgiveness.

## Capstone Module 12

### Focus on Reproduction

#### Module Description

As 21st century disciples of Jesus in the cities of America, we desire to be fruitful in the work of God—ministering to the lost, and advancing the Kingdom of Christ (John 15.8,16). In module 12, Focus on Reproduction, we concentrate our attention on the need to evangelize, equip, and empower the lost in order that they might become salt and light in the communities where they live and work.

In our first lesson, Church Growth: Reproducing in Number and Quality, we affirm the single most critical concept in understanding mission in the city: the lordship of Jesus Christ. As risen Lord and God's Anointed Messiah, Jesus has been exalted to the position of head over all things to the Church and Lord of the harvest. In this lesson we survey his call to make disciples of all nations, to Evangelize, as well as to affirm that radical discipleship is proven in Christian community. Jesus has called us to evangelize the lost, equip new disciples to live the Christian life, and to empower his Church to reproduce itself, all for the glory of God.

Next, in our second lesson, Planting Urban Churches: Sowing we introduce the important concept of *oikos* in urban evangelism. Here we show how an *oikos* is that web of common kinship relationships, friendships, and associations that make up a person's larger social circle. Beginning with an outline of *oikos* in the NT, we then explore the meaning of this critical idea for urban cross-cultural evangelism.

In lesson three we further outline the second main phase of church planting, Equipping, through the idea of follow-up, or incorporating new disciples into the Church. Arguing that the Church is God's means of bringing new Christians to maturity, we provide key elements and tips in the practice of following up new believers in Christ. In this lesson we will also look closely at the practice of discipling growing believers. Examining the role of the discipler as model, mentor, and friend, we will offer practical advice in how to help new Christians grow to maturity.

Finally, in lesson four, we will consider our role in helping new churches progress toward independence through Empowerment and the final phase of urban church planting: transition. We will define the purpose, plan, and perspectives related to empowering through four biblical aspects of godly urban church leadership. Without a doubt, godly, servant leadership is critical to ensure a dynamic growing church in the city. We conclude our module study with a blueprint of a godly urban church, those characteristics that represent a healthy, reproducing church in the city that is an agent of change and freedom in its community, in Jesus' name.

My sincere prayer is that God will grant you grace to understand his will for reproducing fruit and making disciples of the Kingdom in the city. May his Spirit grant you the power and desire to make disciples where you live, and so multiply his Church, to the glory of his great name!

## **Objectives for Capstone Module 12, Focus on Reproduction**

### *Objectives for Lesson 1*

#### **Church Growth: Reproducing in Number and Quality**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Defend the idea that the single most critical concept in understanding evangelism, discipleship, and church planting is the lordship of Jesus Christ.
- Show biblically how Jesus as the risen Lord and God's Anointed Messiah has been exalted to the position of head over all things to the Church and Lord of the harvest.
- Recite Scripture that supports that Jesus himself serves as the ground of all missionizing activity, who alone is the Lord who calls his servants to the field and empowers them with his Spirit, determining where he will send them.
- Explain how Jesus as Lord determines what his servants must endure for his name's sake, and how Jesus promises to stand with them to the end of their task.
- Affirm how in all mission, teaching, preaching, and outreach, we must appeal to our Lord Jesus, for he alone enables us to win souls and plant churches in the city.
- Demonstrate from the Bible the way in which radical discipleship is produced and authenticated in Christian community.
- Articulate the three integrated steps of urban church planting: evangelizing the lost, equipping the new disciples to live the Christian life in the context of Christian community – the Church, and empowering the leaders and the community to reproduce itself and associate with other like-minded churches.
- Highlight the ten critical principles drawn from a church planting model from Acts, and apply them to your own church planting efforts in the city.

### *Objectives for Lesson 2*

#### **Planting Urban Churches: Sowing**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite and defend with Scripture the most significant concept in urban evangelism today: *the principle of oikos*, or household evangelism, including the idea of an *oikos* as that web of common kinship relationships, friendships, and associations that make up a person's larger social circle.
- List out clearly the more difficult challenges involved in urban evangelism (including broken family units, economic underdevelopment, alienation and loneliness, drug abuse, violence, housing shortages, and general despair)
- Demonstrate the concept of *oikos* in the NT, and explain how this concept was critical in the early church's conception of penetrating larger social units with the Gospel.
- Explore the relationship of *oikos* to identity as members of the family of God, and examine the significance of the relationship of *oikos* to evangelism and church planting in the New Testament.
- Detail the kind of *oikos* relationships (i.e., that web of common kinship relationships, friendships, and associations that make up a person's larger social circle) that exist in our urban communities, and how critical this concept is for penetrating the circle of influence of city residents today.

- Articulate the central benefits for *oikos* evangelism in the city, and relate these strategies to our evangelistic methods as we launch incarnationally into the community with the Gospel.

### **Objectives for Lesson 3**

#### ***Planting Urban Churches: Tending***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Defend and articulate from Scripture the idea of the importance of following up new converts and discipling new believers in urban church planting.
- The act of discipleship is welcoming new believers into the Church, i.e., incorporating new believers and equipping them in the local assembly of believers, which is God's agent of the Kingdom in this world.
- Define follow-up of new believers as "incorporation into the family of God for the purpose of edification and fruitfulness, to the glory of God." This includes the notion of welcome and introduction into the body, building up in the body to the fullness of Christ, and using one's gifts to contribute to fulfilling the Great Commission, all to the glory of God.
- List the reasons why follow-up of new Christians is so essential to their spiritual well-being, including their need for protection, for new identity, for ongoing instruction and feeding, for the cultivation of new friends and life patterns, and the need for regular pastoral care.
- Articulate the dynamics of follow-up, including baptism and membership in a local assembly, worship, befriending, pastoral care, preaching and teaching, discovery and use of one's spiritual gifts, and service and sharing of one's faith.
- Explain the steps in practicing biblical follow-up: understanding the goal of discipleship as maturity, grounding the new believer in their assurance of salvation, teaching the new Christian to share their faith, and feed upon the Word of God. This also included equipping them to walk with the Lord, introducing them to other members of the body, and connecting them to a small group as the building block of their faith.
- Show how follow-up is an essential dimension of equipping believers in the *Assemble and Nurture phases* of church planting.
- Discuss carefully the role of the local church in effective discipling of new and growing Christians, especially in the sense that the Church is the place which incorporates new converts into the faith, establishes them in their walk and doctrine, and equips them for the work of the ministry.
- Inform others as to the biblical examples of discipleship (e.g., Moses and Joshua, Jesus and the Twelve, Paul and Timothy), as well as the elements involved in the apostles' investment in others' lives (through personal example, pastoral care, prayer, personal contact, sending representatives, correspondence, and delegation of authority).
- Outline the roles of the disciple-maker in the church as model, mentor, and friend.
- Understand the practical ways in which we begin to disciple other Christians in the context of the Church, i.e., through nurturing new believers, growing Christians, and potential leaders.
- Defend the notion that as we assemble believers in the church and nurture them through follow-up and discipleship, we can see growth occur which will lead to a strong, healthy, and dynamic church being planted in the city.

## **Objectives for Lesson 4**

### **Planting Urban Churches: Reaping**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Articulate the concept of *Empowerment*, as it relates in the urban church planting process. This process seeks to help the emerging church become sufficient to work with other congregations as leadership authority is given over to the church in order that it may become a self-governing, self-supporting, and self-reproducing church.
- Support biblically and logically the notion that raising up godly leaders who can shepherd and protect the church is the single greatest responsibility of effective urban church planting. Without godly gifted leaders taking responsibility for the well being of the newly formed church, the likelihood that it will survive, let alone thrive, are nil to none.
- Give evidence of the kinds of investments that are necessary in order for the leadership team of a church to have the authority, character, competence and membership support necessary to ensure a dynamic healthy church.
- List out some of the major challenges involved in empowering an emerging church for maturity and reproduction. These include the issue of authority, avoiding dependence while ensuring friendship and connection, and encouraging the church to not merely survive but reproduce itself for Christ.
- Outline the four central aspects of godly church leadership: the godly leader must be *commissioned*, i.e., a person of distinct recognized call; the godly leader must be a person of *character*, i.e., a person of proven experience; the godly leader must be a person of *competence*: a person of gifting and skill; finally, the godly leader must be a person of *community*: a person who lives to serve and sacrifice on behalf of others.
- Provide an overview, a snapshot, a blueprint of the three concepts and seven criteria related to empowerment which ensure the kind of church that effective urban church planters seek to empower and reproduce. These concepts include striving to ensure the church's independence, ensuring godly association with other churches, and encouraging ongoing reproduction in service and mission.
- Outline the seven criteria which define an empowered urban church. A newly planted urban church is empowered for reproduction when 1) a faithful group of converted, gathered, and maturing disciples of Jesus are in assembly; 2) it has selected its own pastors and leaders; 3) it has redefined the relationship it has with missionaries and workers who help to found it; 4) it encourages unique, burden-driven, gift-oriented ministries from its members; 5) it generates its own resources and income for operations, ministry and missions; 6) it faithfully stewards its resources and facilities, and 7) it is focused on reproducing itself, in service to the Lord and advance of the Kingdom in mission.
- Be able to recognize what a focus on reproduction will demand: pouring into the leaders who share the vision, sacrificing on behalf of the vision God gave, and doing your part in fulfilling the Great Commission, starting where we live and from there, to the ends of the earth.

## **Capstone Module 13**

### **The New Testament Witness to Christ and His Kingdom**

#### Module Description

There can be no question that the most critical and important subject to master in the life of a Christian leader is the actual person and teachings of Jesus of Nazareth. No other subject is as significant or controversial as the meaning of his life and ministry. This module is designed to introduce you to a “life of Jesus” survey that concentrates on the historical accounts in the Gospels, beginning at the announcement of his birth to his ascension after his death at Calvary. No other study can yield a greater intellectual and spiritual harvest than a concentrated focus upon the historical facts surrounding Jesus’ life, ministry, passion, death, resurrection, and ascension. Jesus of Nazareth is Messiah and Lord of all!

Our first lesson, *The Messiah Announced*, will concentrate on a brief first look at the critical perspectives and processes associated with a profitable study of the life of Christ. We’ll then proceed to look at the birth, infancy, and childhood narratives of the Messiah. We will see that the New Testament reveals in the Gospel accounts of the Apostles that Jesus of Nazareth is the Messiah who fulfills the promise of God for salvation, redemption, and revelation. We will also look carefully at the one chosen by God to announce Messiah’s ministry, John the Baptist, attending both the baptism of Jesus, and his temptation in the wilderness. We end our first lesson by considering two important incidents concerning Jesus’ announcement of his Messiahship: his inaugural sermon at Nazareth, and his first public miracle attesting his Messiahship at the wedding at Cana.

In our second lesson, *The Messiah Opposed*, we begin by looking at the historical context which surrounded Jesus at the time of his appearing in his public ministry. We will survey the nature of Rome’s domination of the first century world, and see how the different Jewish sects and parties responded to Rome and to Jesus. We will look at the Sadducees, Pharisees, Essenes, Zealots, and Herodians. In the second segment of this lesson we will explore the Jewish concept of the Kingdom of God at the time of Jesus. We’ll see how the nation of Israel, oppressed by political powers, believed that when Messiah came, the Kingdom of God would come in power, restoring the material universe and saving humankind from the control of Satan. Of course, Jesus proclaimed the Kingdom present, and demonstrated its reality in his healings and exorcisms, revealing the Kingdom’s presence in his own person and ministry.

Lesson three deals with *The Messiah Revealed*, which aims to understand that in the person of Jesus, the promised Messiah is powerfully revealed through his perfect life and character, his masterful leadership of the Apostles, and his submissive sonship to his Father. Jesus’ Messiahship is made plain through his prophetic teaching ministry, as well as in the mighty demonstrations of power, both in signs and wonders (miracles) and dramatic encounter with spiritual demons. Here we will also briefly consider the suffering and death of Jesus (i.e., his Passion). His death provides us with a clear revelation of the promised Messiah. We will also consider Peter’s confession of Jesus’ true identity, accompanied by Jesus’ prediction of his death, and his resolve to go toward Jerusalem. We will look at Jesus’ triumphal entry into Jerusalem, his final week encountering the Jewish leaders, and his Passover with the disciples. Finally, we will look at the events surrounding his crucifixion and death, his agony in prayer in the Garden to his burial after his death on the cross. Undoubtedly, Jesus’ suffering and death

give strong and undeniable testimony of his identity as the Son of God, as God's anointed Christ, the one who can reassert God's right to rule over his creation and over all humankind.

Finally, lesson four discusses The Messiah Vindicated. This lesson considers both the significance of the resurrection of Messiah Jesus, and its importance in our theology, faith, and ministry. Once we consider the evidence for the resurrection, we will then survey the various appearances of Jesus, beginning with his resurrection at the tomb up until his appearance to the Apostles at the Sea of Galilee. Nothing provides a clearer witness to the vindication of the Messianic identity of Jesus Christ than this one unequivocal fact: Jesus Christ has been raised from the dead.

We will close this module with a critical study of the Great Commission as a continuing vindication of Jesus' identity as Messiah, and the importance of this commission as it relates both to the fulfillment of prophecy as well as to global mission. For forty days after his resurrection, Jesus demonstrated its truthfulness to the Apostles, and gave his promise to send them the Holy Spirit to fulfill that commission. We close our study of the life of Jesus with a look at the Ascension, the final historical sign which gives evidence of Jesus' vindication as Messiah. Jesus of Nazareth is the Messiah of God.

Again, there can be little doubt that the depth of our ministry and leadership can proceed no further than the depth of our knowledge of Jesus Christ, the Messiah of God and Lord of all. Therefore, may our God and Father provide you with both the hunger, passion, and discipline to master the life and ministry of Jesus. In so doing, you will be able to be his disciple and make disciples of Jesus in your church, in your ministry, and wherever else God may lead.

## **Objectives for Capstone Module 13, The New Testament Witness to Christ and His Kingdom**

### *Objectives for Lesson 1*

#### *The Messiah Announced*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Explain the critical perspectives and processes associated with a profitable study of the life of Christ.
- Give an outline of the key stories associated with the Birth narratives, infancy, and childhood of Jesus.
- Defend the idea that the New Testament reveals in the Gospel accounts of the Apostles the person of Jesus of Nazareth, who is the Messiah who fulfills the promise of God for salvation, redemption, and revelation.
- Provide a concise explanation of the ministry of John the Baptist as the one chosen by God to announce Messiah's ministry to the nation of Israel.
- Describe the temptation of Jesus in the wilderness, as well as his calling of his disciples, and two important incidents concerning the announcement of the Messiah: his public announcement of his Messiahship at Nazareth, and his first public miracle attesting his Messiahship at the wedding at Cana.

### ***Objectives for Lesson 2*** ***The Messiah Opposed***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Explain the historical context which surrounded Jesus at the time of his appearing in his public ministry, including the various details which defined Rome's domination of the world and their relationship to Jesus' contemporaries.
- Describe the way in which the various groups in Israel at the time of Jesus reacted differently to the Roman occupation, and show how these reactions of the different Jewish sects and parties largely determined their response to Jesus.
- Give a brief overview of the Sadducees, Pharisees, Essenes, Zealots, and Herodians, their response to the Roman occupation, and their corresponding reaction to the ministry of Jesus.
- Detail the Jewish concept of the Kingdom of God at the time of Jesus, influenced as it was by their oppression from political powers, including their belief that the Kingdom of God would come in power, restoring the material universe and saving humankind from the control of Satan.
- Defend the biblical evidence that supports the idea that Jesus proclaimed the Kingdom present, and demonstrated its reality in his person, and works of healings and exorcisms.

### ***Objectives for Lesson 3*** ***The Messiah Revealed***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Demonstrate your understanding of the richness of Jesus as Messiah in his personal revelation spoken of in the Gospel accounts.
- Show how from the New Testament Scriptures that Jesus' Messianic identity is powerfully revealed through his perfect life and character, his masterful leadership of the Apostles, and his submissive sonship to his Father.
- Describe how the Bible makes plain Jesus' Messianic identity in his prophetic teaching ministry, as well as in the mighty demonstrations of power, both in signs and wonders (miracles) and dramatic encounter with spiritual demons.
- Outline the episodes which make up the suffering and death of Jesus (i.e., his Passion), and show how his death provides a clear biblical revelation of his role as Messiah.
- Explain how Peter's confession of Jesus' true identity, accompanied by Jesus' prediction of his death, underwrites Jesus' Messiahship.
- List and briefly give commentary on the final events of Jesus' life on earth: his triumphal entry into Jerusalem, his Passover with his disciples, as well as the events surrounding his crucifixion and death, from his agony in prayer in the Garden to his burial after his death on the cross.

***Objectives for Lesson 4***  
***The Messiah Vindicated***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the basic facts related to the significance of the resurrection of Messiah Jesus, and how the entire credibility of our theology, faith, and ministry is based on the historical certainty of Jesus having been raised from the dead.
- Provide a listing of the various appearances of Jesus, beginning with his resurrection at the tomb up until his appearance to the Apostles at the Sea of Galilee.
- Cite biblical evidence to show the vindication of the Messianic identity of Jesus Christ through the apostolic testimony that he has been raised from the dead.
- State briefly how the Great Commission serves as a continuing vindication of Jesus' identity as Messiah, and the importance of this commission as it relates both to the fulfillment of prophecy as well as to global mission.
- Show how the Great Commission was repeated in Jesus' post-resurrection appearances, and how Jesus demonstrated his resurrection to the Apostles during a forty-day period of manifestation.
- Argue for the importance and relevance of the ascension of Christ as the final historical sign which gives evidence that Jesus of Nazareth is the Messiah of God.

## **Capstone Module 14**

### **God the Holy Spirit**

#### Module Description

There are few theological truths in the history of the Church that have sparked as much controversy, disagreement, and schism as the doctrine of the Holy Spirit. From ancient disagreements about Trinity and “procession” to modern disagreements about the baptism and gifts of the Holy Spirit, there is much that might cause us to approach this module with caution; but, I sincerely hope that this is not the case. The doctrine of the Holy Spirit lies at the very heart of the way that we understand who God is and how we experience his living presence in our midst. The Spirit is sent to empower and lead the Church of God and to give new life to all those who respond in faith to its message about Jesus. Our hope is that the truths you learn about the Holy Spirit will not only be “formal theology” which helps you to understand God better, but will be also “practical theology” which allows you to depend on the Holy Spirit in ever increasing measure as you minister in God’s Church and witness in the world.

The first lesson, The Person of the Holy Spirit, focuses upon God the Spirit as the third person of the one Trinitarian God. We will explore the biblical portrayal of the Spirit as a divine person who both is God and who consciously acts as God. We will also discuss the relationship of the Spirit to the Father and the Son as the one who is the “bond of love” between them and their “gift of love to the world.” We will talk about the Spirit as the “Life-giver” and show how the names, titles, and symbols of the Spirit in the Scriptures portray him as the source and sustainer of physical and spiritual life and as the one who is at work to renew all things.

In our second lesson, The Prophetic Work of the Holy Spirit, we will explore the nature of prophetic revelation and come to understand the Spirit as the one who both inspires and illuminates the Word of God. We will also see that the prophetic role of the Spirit includes his ministry of conviction. He is the one who overcomes the deception caused by sin and leads us to true repentance. The prophetic work of the Holy Spirit is both the means by which God reveals himself and the means by which he enables us to believe that revelation.

Lessons three and four deal with The Powerful Presence of the Holy Spirit (Part One) and The Powerful Presence of the Holy Spirit (Part Two), respectively. Here the focus is on what the Holy Spirit does in the lives of those who repent and believe. We will speak about the role of the Spirit in regeneration, adoption, baptism, gifting, indwelling, sealing, and sanctification. We will come to understand that the powerful work of the Spirit enables the Church to fulfill its mission in the world.

The person of the Holy Spirit is as real and vital as God the Father and God the Son. The Spirit is sent by the Father and the Son into the world so that we can experience loving fellowship with them and so that we can be empowered to obey God’s commands and accomplish his mission. Our prayer is that your dependance on the Spirit will grow as you study the Scriptures together.

## **Objectives for Capstone Module 14, God the Holy Spirit**

### *Objectives for Lesson 1*

#### *The Person of the Holy Spirit*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Describe the essential Christian understanding of God as Trinity.
- Use the Scriptures to defend the truth that the Holy Spirit is fully God.
- Use the Scriptures to defend the truth that the Holy Spirit is a Divine Person.
- Explain the *filioque* and briefly describe the theological disagreements which have resulted from it.
- Understand and defend the theological reasons for believing that the Spirit proceeds from the Father and the Son.
- Explain Augustine's definition of the Holy Spirit as the "bond of love" between the Father and the Son.
- Explain why the Holy Spirit must be worshiped and glorified along with the Father and the Son.
- Understand why the theological study of the Holy Spirit is called *Pneumatology*.
- Summarize the Old Testament view of the Spirit of God.
- Use the Scriptures to describe the life-giving role of the Spirit in creating and sustaining the world.
- Identify the major symbols associated with the Holy Spirit in the Scriptures and show how they contribute to our understanding of him as the Life-giver.
- Explain how the names and titles of the Holy Spirit in the Scriptures contribute to our understanding of him as the Life-giver.
- Explain why the ministry of the Spirit is a source of hope.

### *Objectives for Lesson 2*

#### *The Prophetic Work of the Holy Spirit*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Describe the biblical concept of prophecy.
- Understand that all Scripture is a "prophetic" word from the Spirit of God.
- See that all prophecy involves "forthtelling" a message from God, while some prophecy also involves "foretelling" a future event in God's plan.
- Demonstrate from Scripture that prophecy is a ministry given to women as well as men.
- Prove from Scripture that prophecy comes through the ministry of the Holy Spirit.
- Verify the biblical claim that the Holy Spirit is the author of the Scriptures.
- Define the doctrines of *inspiration* and *illumination* and explain the relationship between them.
- Recognize that human beings are deceived about their sinful condition (its seriousness and consequences) and unwilling and unable to truly seek God and his righteousness.
- Explain the meaning of conviction and describe the Spirit's role in bringing people to a knowledge of their sinful condition.
- Define the key Hebrew and Greek words for repentance.
- Describe the kinds of change that accompany true biblical repentance.

- Demonstrate from the Scriptures that repentance is produced by the work of the Holy Spirit.

### ***Objectives for Lesson 3***

#### ***The Powerful Presence of the Holy Spirit: Part 1***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Use the acrostic\* “RABBIS” to remember the work of the Holy Spirit in the lives of believers.
- Explain the meaning and theological significance of the Spirit’s role in the regeneration, adoption, and baptism of believers in Christ.
- Understand agreements and differences among Christians over the meaning of “baptism in the Holy Spirit.”
- Use the Scriptures to show that the work of the Holy Spirit is the means by which God regenerates, adopts, and baptizes those who place their faith in Christ Jesus.

### ***Objectives for Lesson 4***

#### ***The Powerful Presence of the Holy Spirit: Part 2***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Use the RABBIS acrostic to remember the work of the Holy Spirit in the lives of believers.
- Explain the meaning and theological significance of the Spirit’s role in gifting, indwelling, sealing, and sanctifying believers in Christ.
- Identify key Scriptures which show that the work of the Holy Spirit is the means by which God gifts, indwells, seals and sanctifies believers in Christ.

## Capstone Module 15

### The Equipping Ministry

#### Module Description

The ministry of the Word of God lies at the heart of the equipping ministry. Paul tells the Ephesians that God has given the Church apostles, prophets, evangelists, and pastors and teachers in order that they might equip the saints for the work of ministry, for building up the body of Christ (Eph. 4.11-12). There is no precedent for seeing a church as having a single minister: as believers we hold to the universal priesthood of believers (1 Pet. 2.8-9), in the universal ministry of the gifts of the Spirit (1 Cor. 12.1-11), and the universal functioning of the members of the body of Christ (Romans 12.3-8). This module focuses on your role through preaching and teaching to equip believers to fulfill their God-given ministries in Christ.

In the first lesson, *The Ministry of Proclamation: Kerygma (1)*, we will define and provide an overview of the concept of preaching. We will look briefly at the distinctiveness of the preaching ministry to teaching, and speak about the development of preaching in the ministry of Jesus and the apostles. We will then look at some of the difficulties we will have to overcome if we are to be the kind of messengers of the Lord we need to be in our very needy day and time. In the second segment of this important lesson we will also examine the call to preach, suggesting that God sends men and women to be his messengers to proclaim his Word. We will then look carefully at the kind of character that we need to have for effective preaching, and look at the content of effective biblical preaching—the biblical truth regarding Jesus Christ and his Kingdom.

Next, we will explore in our second lesson, *The Ministry of Proclamation: Kerygma (2)*, how the Holy Spirit affects every dimension of an effective preaching ministry. We will consider the kind of vessel or preacher the Spirit is most likely to use, and then look at some of the key aspects of the Spirit's work in the proclamation of the Word. We will also examine the three steps of planning out, delivering, and following up on the preached Word. As communicators of the Word of God, we must first establish contact with hearers, communicate the content of the Word clearly and boldly, and make connections with the truth of the message and the lives of the audience, proclaiming all in dependence on the Holy Spirit.

In the third lesson we will turn our attention to the ministry of teaching. In that teaching session, *The Ministry of Teaching: Didache (1)*, we will provide a definition and overview of the biblical concept of teaching. We will canvass the principles in the teaching ministry recorded in the NT, beginning with Jesus and the apostles, and outline the benefits of the teaching ministry in the Church. We will consider both the distinctives and difficulties associated with the ministry of teaching, and make a plea for us to recover the ministry of teaching in our urban churches in order to build the Kingdom in our communities. As with the preaching ministry, we will analyze the call, character, and content of the teaching ministry, highlighting the central virtues needed for a fruitful ministry. As those entrusted with the Word of God, we must recognize our call to teach, be humble enough to be clear in our presentation of Jesus Christ and his Kingdom, and teach for maturity and fruitfulness in the Church. By understanding the call, the character and the content of the teaching ministry, we will be better able to lead others into the truth.

Finally, in lesson four, The Ministry of Teaching: *Didache* (2), we will carefully examine how the Holy Spirit impacts and leads us in our ministry of teaching in the Church. The Holy Spirit selects particular members in the Church of Jesus Christ and supplies them with his own anointing, gifting, and call to teach. The called teacher is responsible for using his or her gift with all their energy, being faithful and teachable, while the Holy Spirit employs their gift for the sake of building up the body. We will close our module with a focus on the three steps in designing, delivering, and applying a teaching presentation. To teach our students well we must first establish contact with our students, then communicate the content of the Word of God in our lesson with clarity and boldness. Finally, we strive to make connections with the lives of the students and the truth of the Word of God. To teach is to strive to see individuals obey all that Christ has commanded us, through the leading of the Spirit.

A revolution can occur in urban ministry when gifted and available men and women minister the Word of God in such a way as to raise up a new generation of laborers in the city—those who can care for the hurting, share the truth of God, and declare the Kingdom to their neighbors. Your role in this ministry is urgent and needed.

## **Objectives for Capstone Module 15, The Equipping Ministry**

### *Objectives for Lesson 1*

#### *The Ministry of Proclamation: Kerygma (Part 1)*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the preaching ministry according to the various terms used in the NT translated “preaching,” “preach,” etc., all of which contain an element of *announcing a message to an audience, to proclaim a message publicly*.
- Outline the various models of preaching informed by the meanings of preaching in the NT, i.e., the preacher as herald (one who announces a message on behalf of another as a *herald* or messenger), the preacher as *ambassador* (i.e., the preacher as a representative of the Kingdom of God, speaking its message in a foreign land); the preacher as *delivery man* (i.e., in ways similar to the prophetic office, the preacher functions as one meant to ensure that a message gets safely and clearly to a predetermined audience).
- Lay out some of the major distinctives of the preaching ministry, including its focus on mixed audiences, even sometime, wholly non-religious ones, its intimate connection to the Gospel of Christ and evangelistic activity, its focus on preaching to those who have never heard of the Good News of Christ before, and its concentration on *public* address, whether to those who are saved or lost.
- Explain some of the major features of preaching in the ministry of Christ and the apostles, i.e., Jesus’ clear and compelling proclamation of the Kingdom of God come in his person in fulfillment of the OT Messianic hope, and the apostolic proclamation of Jesus of Nazareth as the Messiah, and the call to repentance and faith to both Jew and Gentile in his name.
- Give evidence of your understanding of the ways in which the Church historically has broadened the ministry of preaching, including views of preaching as the manifestation of the Incarnate Word from the written Word through the spoken word, as proclamation of divine truth, as a

retelling of the biblical story, and as a spoken word that builds bridges between the hearer and Scripture.

- List out some of the major difficulties in the preaching ministry, including the inability of people to understand God's Word due to satanic interference, the weakness of the human vessels who proclaim the message, the number of issues seen as critical to preaching, and the ever present need to rediscover God's power as the key to effective preaching.
- Demonstrate a knowledge of the call to the preaching ministry, including the call of a divine unction and compulsion to proclaim God's Gospel in Christ, Paul's selection as Christ's chosen instrument to carry his name to the nations, the Holy Spirit's movement in the heart and life of the one so called, understanding preaching as a response to the divine call, not as a job, and its association with God's gifts, endowments, and direction.
- Outline the importance of the role of character in the preaching ministry, especially the idea that "who we are is more important than what we do," the cardinal virtue of preaching being courage and its cardinal vice being *cowardice*.
- Detail the content of the preaching ministry which includes the Good News of Jesus Christ, i.e., salvation and life through faith in his name, the message of Christ crucified for the sins of the world, the Kingdom of God in Jesus Christ, and the whole counsel of God about the Messiah and the rule of God in him.

### **Objectives for Lesson 2**

#### ***The Ministry of Proclamation: Kerygma (Part 2)***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Detail the ways in which the Holy Spirit affects every dimension of an effective preaching ministry.
- Outline critically the kind of individual that the Holy Spirit uses to preach the Word effectively, including those who are obedient to the call of God to preach who are convinced of the power of the Word of God for salvation and change, and who have a command of the Word of God yet who retain a mind to study its treasures, and who are free in Christ to become all things to all to save some.
- Explain specifically how the Holy Spirit oversees and influences the entire process of the preaching event, thwarting the devil's veiling of the Gospel to the lost, illuminating the message for the preacher and their audience, anointing and inspiring the preacher in their presentation while convicting the audience of the truth, and confirming the spoken word with signs and wonders of its veracity.
- Lay out the particular things that occur as a result of the Holy Spirit's work in the preaching ministry, including deep conviction of sin, righteousness, and judgment before the Lord, solid conversions through repentance and faith in Jesus Christ, and true incorporation into the body of Christ.
- Recite the three central steps in planning out, delivering the content, and making connection with the audience through the preached Word.
- Lay out the ways in which we establish contact with our hearers as we spotlight issues, concerns, ideas, or experiences that resonate in the lives of the audience, which can also be used as a

springboard into our preaching content.

- List key principles as to how we can paint a picture through our words in the spiritual eyes of our hearers so as to show them our themes (not merely tell them about it), preaching messages which focus on Christ and his Kingdom, using the Bible's methods of images, symbols, and stories, being organized in a plain and simple manner.
- Explain how use of the liturgy and the Church calendar allow us to provide our audiences with a continuous retelling of the Story of God in the life and work of Jesus, and thus highlight the whole counsel of God annually through his story.
- Gain skill in making connections in our preaching with the audience by inviting them to specific and particular responses, helping them to understand their spiritual condition before God by making clear appeals and bold invitations for repentance and change, and when responses are made, gaining insight as to how these should be followed up on quickly and thoroughly.

### **Objectives for Lesson 3**

#### **The Ministry of Teaching: Didache (Part 1)**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Define the various terms given for *teacher*, *teaching*, and *to teach* in the NT.
- Outline the teaching ministry according to the various models offered of it in the NT, including the model of the teacher as a *scribe of the Kingdom* (one who teaches or instructs in the revelation of Jesus Christ and his Kingdom), the teacher as a *master builder* (one who builds on the teaching of Jesus, the apostles and prophets to make their meaning clear for others to teach others), the teacher as a *master craftsman* (one who equips apprentices who will be able to train others also), and the teacher as *seer* (in modern terms, a *color commentator* on the game of the Lord, one explaining the working of God in the world, and our response to it).
- Lay out some of the major distinctives of the teaching ministry, including its focus on building up disciples in Jesus Christ to maturity, and fulfilling the teaching clause of the Great Commission, to equip the saints for the work of the ministry, and to protect growing disciples from the threat of heresy, schism, dead orthodoxy, and spiritual immaturity.
- Explain some of the major features of the teaching ministry in Jesus' clear and compelling teaching of the Kingdom of God, and the apostles' focus on the teaching ministry in the Messianic community, the Church, and thus how teaching played a critical role in credentialing and empowering leaders, defending the apostolic faith, and offering an apology for the Christian hope.
- Highlight some of the central difficulties associated with the teaching ministry, including the tendency to follow modern trends rather than the historic Christian faith, over-dependence on highly analytical and technical approaches to biblical truth, undue focus on methods and gimmicks rather than the heart of the Christian message, and the tendency to substitute academic performance rather than dependence on the anointing of the Holy Spirit.
- Show how that in urban ministry there is a need for us to recover the ministry of teaching (i.e., the ministry of equipping the saints for the work of the ministry) in our urban churches in order to build the Kingdom in our most vulnerable and neglected urban communities.
- Demonstrate with use of the Scriptures the ingredients of a legitimate call to the teaching ministry, including an understanding of the teaching ministry as a call to *equip the saints for the*

*work of the ministry*. Show that teaching is not a matter of scholarship alone, but spiritual gifting and enablement from Christ – the ability to lead others to discover the truth through dialogue and study, and above all else, the anointing and enablement of the Holy Spirit in the one teaching and those who are being taught.

- Outline the way in which the “principle of character” (i.e., who a teacher is in his or her character will sooner or later impact what they as a teacher say and do) impacts the fruitfulness of the teacher.
- Reproduce and defend with Scripture that the cardinal virtue of the teaching ministry is *clarity*, rightly dividing the Word of truth and relating that meaning to the lives of the students, and show the same with the cardinal vice of the teaching ministry being *pride and hypocrisy*, knowledge puffs up, and, it is easy to lay standards on others that you yourself are unwilling to apply and keep.
- Detail the *content* of the teaching ministry which includes the teaching clause of the Great Commission, i.e., to *instruct disciples of Jesus to obey everything that he commanded*, to make plain the person and work of Jesus Christ for the purpose of Christlikeness in character and life, to make plain the teaching regarding the Kingdom of God and the promise and the righteousness associated with it, and understanding and defending the *apostolic tradition*, i.e., the historic orthodox faith and how it relates to their life and witness where they live.

#### **Objectives for Lesson 4**

##### ***The Ministry of Teaching: Didache (Part 2)***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Detail the ways in which the Holy Spirit uses a person who through discipline and spiritual brokenness has prepared himself for the Spirit’s teaching ministry. These traits include the teachers’ faithfulness (i.e., their reliability and trustworthiness as a steward of God’s mysteries), their teachableness (i.e., their ability to be taught daily by the Lord and their leaders), and their hunger and thirst for the Lord and his wisdom (i.e., their seeking the Lord’s wisdom like treasure).
- Outline some of the other characteristics of an effective teacher, including their rigorous and disciplined obedience to the Word (i.e., doing what they ask others to do), their teaching of Jesus Christ and his Kingdom (the King and his authority), and their devotion to constantly excel at the teaching craft (i.e., building up their ability to teach the Word with skill and power).
- Explain specifically how the Holy Spirit oversees and influences the entire process of the teaching event. This includes his giving the gift of teaching to the select members of Christ’s body, guiding both teacher and student into the truth, providing continuous insight into the Word of God, anointing the teacher in their ministry, making intercession for us, providing illumination into specific inquiries of the truth, and supplying power to obey the Word of God.
- Lay out the particular effects that occur as a result of the Holy Spirit’s work in the teaching ministry, including enabling us to obey everything Jesus commanded, being insulated against the lies and deception of false teachers so as to reach stability in our personal faith, maturing as disciples of Jesus in the Church, and becoming solid enough so as to teach others to teach others.
- Recite and outline with Scripture the three central steps in planning out, delivering the content, and making connection with the audience through the preached Word: establishing contact with the life situation of our audience, communicating content of the Word of God clearly and boldly,

and making connections through the disciplined application of the Word to our lives.

- Reproduce the ways in which we establish contact with our hearers in the teaching situation specifically as we prepare and teach lessons that pay careful attention to the culture and life situation of the students—their language, the ways in which they understand, process, and communicate ideas and truths.
- Give evidence that you understand the key principles related to communicating the Word of God effectively in the teaching lesson, including the many ways in which we can paint a picture and engage our students in such a way as to make the meaning of the text come alive for them, as directly and concretely as possible.
- See how use of Jesus' method of teaching stories, metaphors, images, and symbols with passion and clarity can make the communication of the Word dramatically more effective, especially with urban cultures which tend to take these elements more seriously than others.
- Explain how to address specific subjects that are appropriate to the audience and the situation, but keep the focus on the continuous retelling of the Story of God in the life and work of Jesus, and our application of his will for our lives as citizens of the Kingdom.
- Gain skill in making connections in your teaching situations, i.e., learning to interconnect the content of your communication of the biblical message with the practical concerns, needs, and challenges of your students' lives.
- Demonstrate how to draw out key principles which summarize the teaching imaged and spoken forth during the content section of the teaching, learning to allow room for the Holy Spirit to challenge the students, while, constantly admonishing the students to relate the truth of God to their lives in a specific and particular way.
- Learn and apply some practical suggestions in designing an effective teaching session, including how to build the entire lesson around teaching aims, developing a clear outline of your ideas, communicating in new ways, keeping your teaching focused on obeying the words of Jesus from different dimensions. All is to be done in conscious dependence upon the Holy Spirit.
- Show from Scripture how all effective teaching strives to see individuals obey all that Christ has commanded us, through the leading of the Spirit.

## **Capstone Module 16**

### **Doing Justice and Loving Mercy: Compassion Ministries**

#### Module Description

As disciples of the Lord Jesus Christ, we are responsible to display in our words and deeds the life of the Kingdom to Come in the midst of our churches, and through our lifestyles and ministries of compassion to others. This module, *Doing Justice and Loving Mercy: Compassion Ministries*, highlights the ways in which we as Christian leaders both conceive and practice generosity in the body of Christ and in the world. As leaders of the church in the city, it is critical that we understand the richness of the biblical insights around this subject, as well as explore the possible ways in which we as believers and Christian ministers can demonstrate the love and justice of the Kingdom where we live.

The first lesson, *Let Justice Roll Down: The Vision and Theology of the Kingdom*, focuses on the first word, or prolegomena toward an understanding of doing justice and loving mercy. We will define the structure of the world from a biblical point of view, and assess the different ways in tradition that church/world relationships have been viewed, and highlight a theology of God that can help us understand the critical role that doing justice and loving mercy plays in our kingdom testimony. We will also look carefully at the *imago Dei* (i.e., the image of God) in Scripture. We will see the uniqueness of humankind, and explore its implications for viewing all individuals, families, peoples, and nations as precious and irreplaceable.

Our second lesson, *Doing Justice and Loving Mercy: The Urban Congregation*, explores the priority of demonstrating justice and mercy in the Church of Christ. As the people of God, we must understand the “home grown” quality of Christian love, and in this lesson we will consider the significance of God’s grace in sustaining ministries of mercy and love, and the implications of experiencing God’s grace in our approaches to justice and mercy. We will observe, too, the practices of justice and mercy in God’s OT community as well as in the Church, God’s kingdom community today. We will also observe the “two-four-six” rules of God’s love and justice through the Church. We will begin by looking at the two objects which can receive God’s justice and mercy, members of the Church and those outside. We will then consider the four channels through which God manifests his love: the family, the Church, care societies, and the state. We will finish our study by looking at six principles which should inform our care-giving as local congregations.

In lesson three, *Doing Justice and Loving Mercy: Urban Community and Neighborhood*, we will discuss the two critical truths underlying our understanding of serving in the world: God as creator and Jesus as Lord of all. The Church responds to the lordship of Jesus Christ, serving both as the locus (place) of God’s working as well as his agent (ambassador) through whom he works. We will look at the four classic ways that church/world relations have been understood in Church history, and then look at four models which can help us understand better just how the urban church should interact with its neighborhood and community. We will here also introduce a simple yet effective approach to organize our efforts together as we seek the Lord’s will to minister mercy and justice in our urban neighborhoods. Prepare, Work, and Review, (PWR) is a simple but exciting process of seeking the Lord’s wisdom in ministry. And in this lesson we will provide some practical advice on how to organize in order to provide effective care to others as we address the needs of those in our community.

Finally, in lesson four, *Doing Justice and Loving Mercy: Society and World*, we will seek to expand this notion of doing justice and loving mercy to the very ends of the earth. Here we will look to comprehend our calling to live as world Christians, striving to think globally but to act locally. We will look critically at the issues of poverty and oppression, and the protection of the environment. After considering these weighty issues, we close this module's discussion with a focus on one of the great issues of our time, the concept of difference. We will explore the oft-misunderstood notion of diversity from a kingdom perspective. We will explore the ways in which wrong concepts of difference can fuel bigotry and hatred among people, lead to violence, war and the loss of life and destruction of property. Here we will explore three Christian approaches to mass violence and war, and end our time with a plea for us to embrace a dynamic ministry of Christian peacemaking.

In a world torn by violence, cruelty, and injustice, we desperately need representatives of the Kingdom who can demonstrate both the justice and mercy of our Lord Jesus Christ. Only the Church can reveal the righteousness, unity, and grace of the Kingdom of God in the midst of a world torn by malice, vengeance, and disunity. Only in Christ can we pursue a peace that is authentic and that will last. Until our Lord returns, we are called to display his righteousness in the earth.

## **Objectives for Capstone Module 16, Doing Justice and Loving Mercy: Compassion Ministries**

### *Objectives for Lesson 1*

#### *Let Justice Roll Down: The Vision and Theology of the Kingdom*

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Recite the elements of a valid first word, or *prolegomena*, for an understanding of doing justice and loving mercy.
- Outline and define the system of the world from a biblical point of view, and show the different ways in Church tradition that church/world relationships have been viewed.
- Highlight a biblical theology of God that can help you understand the critical role that doing justice and loving mercy plays in our kingdom testimony.
- Explain carefully and precisely the image of God and its basis in the teachings of the Bible.
- Lay out the ways in which the Scriptures portray humankind as unique and precious because of God's special gift of creation, forming human beings in his own image and likeness.
- List the reasons why we ought to view all individuals, families, peoples, and nations as precious and irreplaceable.
- Detail the theological implications of the teaching regarding the *imago Dei*, especially how this high view of humankind justifies our best and most dedicated effort at the preservation and care for human life, wherever it exists and wherever we find people in distress.

### **Objectives for Lesson 2**

#### **Doing Justice and Loving Mercy (1): The Urban Congregation**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Outline the priority of justice and mercy for the ministry and work of the Church of Christ.
- Show from Scripture how the Church has been granted the sober responsibility of demonstrating God's justice and mercy in the world today, called to demonstrate this first to its own members, in a kind of "home grown" quality of Christian love.
- Recite how the grace of God underpins and shapes our theologies of justice, mercy, and love, and lay out the implications of experiencing God's grace in our approaches to justice and mercy.
- List the basic elements involved in the rationale and practices of justice and mercy in the life of Israel, God's OT community.
- Give the basic theological rationale for the Church as God's kingdom community, and its call to justice and mercy in this age, and specifically for the urban church.
- Give evidence of the significance of the two objects of God's justice and mercy, i.e., the members of the Church and those outside.
- Discuss the four channels through which God manifests his love: the family, the Church, care societies, and the state.
- Recount the six key principles which should inform our care-giving as local congregations as we seek to demonstrate God's justice and mercy in our urban communities.

### **Objectives for Lesson 3**

#### **Doing Justice and Loving Mercy (2): The Urban Community and Neighborhood**

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Reaffirm the two critical truths in the Nicene Creed that underlie our understanding of serving in the world: God as *creator* and Jesus Christ as Lord of all.
- Acknowledge the primary ways in which Scripture acknowledges how the Church responds to the lordship of Jesus Christ, serving both as the *locus* (place) of God's working as well as his *agent* (ambassador) through whom he works.
- Recite the four different and classic ways in Church history that Christians have understood the Church's relationship to the world: to withdraw from the world and its affairs, to transform the world through direct oversight, to live in tension with the world, being in it but not of it, and finally to live as prophetic witness to the world in our model and proclamations.
- Outline four of the biblical models of the Church which have immediate bearing on church/world relationships for urban life: we are called to be neighbors, the salt of the earth, the light of the world, and a royal priesthood of God in the city.
- Detail the specific elements of ministry management to maximize opportunities in urban Christian outreach and justice: Prepare, Work, and Review or PWR.
- Lay out in Scripture the foundation of all solid ministry management, i.e., the theology of God's purpose and wisdom, and identify and refute the major barriers and objections that some might raise to planning ministry processes.

- Give clearly and persuasively the key benefits to adopting a flexible but disciplined approach to urban ministry management.
- Know how to mobilize gifted available team members for ministry using the specific items of the PWR process, highlighting the kinds of attitudes and actions necessary for aggressive and credible outreach in urban communities.
- Identify some of the key problems and challenges associated with outreach in urban neighborhoods, and provide practical advice on how to handle these issues as you engage in proclaiming the Good News and doing good works in the city.

#### ***Objectives for Lesson 4***

#### ***Doing Justice and Loving Mercy (3): Society and World***

After your reading, study, discussion, and application of the materials in this lesson, you will be able to:

- Discuss the ramifications of applying a kingdom ethic of doing justice and loving mercy to the very ends of the earth.
- Explain our responsibility as disciples of Christ in today's society to live as world Christians, striving to think globally but act locally.
- Lay out the ways in which the Church is both an outpost and beachhead of the Kingdom, called to demonstrate freedom, wholeness, and justice in its engagement with the world, responding in love, obeying the leading of its head, the Lord Jesus Christ.
- Provide a basic knowledge of four of the critical issues pertaining to world justice today: poverty and oppression, the human environment, ethnocentrism and difference, and war and violence.
- Rediscover our roles as representatives of Christ and his Kingdom, and our duty to be aware of and engage with clarity the great issues of our time, and lead our congregations to act consistent with our calling to be salt and light in them.
- Outline the biblical understanding of the concept of difference from a kingdom perspective, and detail how wrong uses of the categories of difference can fuel bigotry and hatred among people.
- Explore the three historic models of Christian approaches to mass violence and war, and the rationale behind each model.
- Give evidence of the need for Christian disciples to embrace a dynamic ministry of Christian peacemaking that will bring forgiveness, reconciliation, and grace to communities and societies torn by malice, vengeance, and disunity.