Institute for Training in Ministry

OPERATIONS MANUAL

Robert Samms

July, 2020
© 2020 by Discipleship Overseas, Inc.

“to prepare God’s people for works of service”
Statement of Faith

1. We believe the Bible to be the inspired, the only infallible, authoritative Word of God. Psalm 1:1-3; 2 Timothy 3:16; 2 Peter 1:20-21; Psalm 19:7-8.

2. We believe that there is one God, eternally existent in three persons: Father, Son, and Holy Spirit. Matthew 3:16-17; John 4:24; Romans 8:5-11.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory. John 1:1; 14; 8:58; 2 Corinthians 5:21; Ephesians 1:7; 1 John 2:2.

4. We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential. John 1:12; Romans 3:21-26; Ephesians 1:3-8.

5. We believe in the present ministry of the Holy Spirit by who’s indwelling the Christian is enabled to live a godly life. Acts 1:8; 2:1-4; Galatians 5:16-25; Ephesians 5:18.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation. John 5:28-29; Revelation 20:4-6.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ. John 17:11, 21-23.

“In essentials, unity, in all things, love”

To purchase iTIM courses and their leader’s guides, log on to: TrainingInMinistry.com.

About the Author

Robert Samms, together with his wife Maryann, served as missionary educators in the Philippines for over 20 years. They have five grown children and 11 grandchildren and 4 great-grandchildren. Bob has a DMin from Denver Seminary and an M.A. in New Testament from Trinity Evangelical Divinity School.
# Table of Contents

## Part 1

**Why iTIM?**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch. 1</td>
<td>The Bible's Ministry Mandate</td>
<td>5</td>
</tr>
<tr>
<td>Ch. 2</td>
<td>Lay Ministry in Church History</td>
<td>15</td>
</tr>
<tr>
<td>Ch. 3</td>
<td>What in the <em>World</em> is your Church Doing?</td>
<td>27</td>
</tr>
</tbody>
</table>

## Part 2

**Learning About iTIM**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch. 4</td>
<td>Learning about iTIM</td>
<td>35</td>
</tr>
<tr>
<td>Ch. 5</td>
<td>iTIM Courses and Ministry Tracks</td>
<td>40</td>
</tr>
</tbody>
</table>

## Part 3

**Preparing for iTIM**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch. 6</td>
<td>How to Implement Change</td>
<td>47</td>
</tr>
<tr>
<td>Ch. 7</td>
<td>How Adults Learn Effectively</td>
<td>55</td>
</tr>
<tr>
<td>Ch. 8</td>
<td>How to Lead Effective Discussions</td>
<td>66</td>
</tr>
</tbody>
</table>

## Part 4

**Operating iTIM**

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ch. 9</td>
<td>Your iTIM Learning Center</td>
<td>72</td>
</tr>
<tr>
<td>Ch 10</td>
<td>How to Plant Churches with iTIM</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>Your Next Step</td>
<td>86</td>
</tr>
</tbody>
</table>
Part 1

Why iTIM?
Chapter 1
The Bible’s Ministry Mandate

Scripture clearly teaches that every pastor-teacher is responsible to equip his church members to for the work of ministry, and that this equipping will result in the building up of the Body of Christ (i.e. including their church).

The Great Commission is Key to Making Disciples

Jesus’ last command, given to his disciples was:

“Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age”.

The Three Elements of Jesus’ Command

First, note that the single imperative is, “make disciples”. How pastors and other church leaders implement this command is found in the three supportive participles in this passage.

By rule of Greek grammar, participles support the imperative they are attached to. In this case, they show how the command is to be fulfilled. These three participles are: “go,” “baptizing”, and “teaching”.

The first of these participles, “go”, (Greek: πορευθέντες), is an aorist participle. The Greek aorist expresses action that has already taken place and has continuing results. “Go” here is is best translated, “as you go” or “having gone”).

Jesus’ Great Commission to his disciples is fulfilled by going out—wherever we are, in whatever circumstances, we are to make disciples.

The second (a present active tense participle) is baptizing. This word suggests that in our going, we have been sharing our testimony with non-believers, and that some of them
have been won to Christ. In their baptism, they publicly show their firm commitment to Jesus Christ as Lord and Savior.

The third participle (also present active tense) is teaching. But not just any kind of “teaching”. Notice: “teaching them to observe” all that Jesus commanded! The word “observe” is more than just “know”. It means to apply, or to integrate into one’s life. It means that their faith is producing a transformed life. It is as Jesus said, “Everyone who is fully trained will be like his teacher” (Luke 6:40).

About this, Bill Hull asks this challenging question:

“What can we legitimately include in discipling? Christ sets the limits: ‘Everything I have commanded you.’ Everything that falls within Christ’s commands and directives we can consider discipling. The Sermon on the Mount, the Upper Room discourse, the commands to pray and love one another all fall into the discipling curriculum.” —The Disciple Making Church, pg. 21, 22.

The Chosen Twelve—All Ordinary Men!

When the average Christian hears the word “apostle”, does he think of a lay person called to serve Christ? Hardly. More likely his mind pictures twelve men of spiritual power and authority—men chosen by Christ himself.

We sometimes forget that the apostles themselves were laymen. Yet this need not have been so. Jesus could have called men of learning and position from Jerusalem. Instead, he called ordinary working men from Galilee, including Peter and Andrew, as well as James and John, men who came from their profession of fishing (Mark 1:16-19). And Matthew was called from a despicable tax-collecting job (Matthew 9:9; Luke 5:27-28). So far as we know, not one of the apostles came from the religious class of that day. This fact is affirmed by the religious authorities of the day, who described them as being "unschooled, ordinary men" (Acts 4:13).

Twelve chosen laymen! What does this say about our calling? Is it possible that the selection of these particular men by Jesus is intended to serve as an example? Does Jesus plan
that we too should first call, then equip and finally send forth disciples of our own? Is it possible that in our day, ordinary Christians so equipped, might in our day, help “turn the world upside down”? Should this possibility be more than of passing interest to us? If ordinary Christians were called, equipped and then sent forth to minister—by churches across our land—could they not have a similar impact in our day? We believe that they could, and that they would—because that it is God’s purpose for his Church.

**Kleros and Laos: in Scripture and in History**

The English word “clergy” comes from the Greek “kleros”. The word “clergy” is well understood today to refer to a church pastor. But, astonishing as it is, in the New Testament, the word kleros never refers to a pastor! This usage developed later—and that from secular, rather than Christian sources. The word “kleros” in the New Testament refers to people, and not to pastors! We see this in 1 Peter 5:3, where kleros refers to a body of believers—“those allotted (kleros) to your charge.” The word laos on the other hand, means simply “people”. Scripture frequently uses this word in this way. J. B. Lightfoot identifies the relationship between kleros and laos, saying, "all Christians are God’s laity and all are God’s clergy." “The Christian Ministry”, p. 20.)

What does this suggest to you in regard to your church ministry?

_________________________

**The Proper Functioning of the Body**

The apostle Paul frequently refers to the Christian Church as the soma (“body”) of Christ, cf. Eph. 1:23; Col. 1:18, 22, 24. Just as every part in the physical body has a function, so has the spiritual body of Christ. Every part has a ministry; there are to be no “freeloaders” in Christ’s Body, the Church.

_________________________

1 The meaning of “kleros” is “lot”, “portion”, or “share.”
2 Heb. 4:9, Rev. 21:3.
For example, in Romans Ch. 12, Paul teaches that within the “one body” of Christ (v. 5) “to each” (hekasto) God has given a measure of faith (v. 3). He then, in verses 6-8, urges that these gifts to the Body be put into service. “Let us exercise them accordingly” (NASB) translates the imperative in this passage. This emphasis on using the gifts is also reflected in most English translations. These verses in Romans 12 emphasize two things: 1), that each individual possesses a gift or gifts; and 2), that these gifts should be put into service. Ministry by the whole Body is to be used for the strengthening and continuing growth of the Body.

In 1 Cor. 12 the Church is again referred to as being the Body of Christ. After noting the variety of gifts given to the Church, Paul states (v. 7, 11) that these gifts were distributed “to each one”. This implies that some gifts, ministries or effects—all plural in verses 4-6—have been given to every member of the Body.

How does this biblical picture compare with how your church is currently functioning?

______________________________________________________________________________

How often we have seen, even talented, mature, and capable people, not actively functioning as a part of the Body. The ministry of these people is often only seen in their attendance, giving, or perhaps complimenting the pastor on his sermon. Some of these people are merely sitting in our pews, soaking it in year after year, but having no outlet for ministry, are perhaps, souring.

There is a spirit of restlessness—sometimes even of outright boredom and waning spiritual interest which is observable in many churches today. We must ask the obvious: “where in these churches do we observe the functioning of each member of which the New Testament so clearly speaks? And if there were a ministry to equip them, what would be the result, in their lives—and to our nation?
Gifts for Purpose

In Ephesians Ch. 4 Paul begins practical applications of the important truth he expounded in the first three chapters, that all believers—Jews and Gentiles alike, are part of the one Body of Christ. In the opening verses of Ch. 4, we see Paul’s understandable concern for the unity of the Body, and for the growth and building up of the Church. This will happen through the distribution of grace, which God has given “to each one of us,” (v. 7). The emphasis is on the truth that every believer has a gift, and a ministry. Foulkes says, “It is true that no member of the body is without some spiritual task and spiritual gift to fulfill it.”

The purpose of these gifts, according to verse 12 is: “for the equipping of the saints.” The word used here means just that: equipping or training (It is used elsewhere in the sense of to “mend” or restore, as of a fishing net, cf. Matt. 4:21). In the area of teaching, the word is used to mean “fully taught” (Luke 6:40). Believers thus equipped, are to be engaged in “the work of service” Ephesians 4:12.

And what kind of service is intended? There is no reason to believe that Paul was using the word in any different sense than he did in 3:7, where he declared, “I was made a minister (diakonos) according to the gift of God’s grace”.

That ministry by ordinary church members includes spiritual ministry is clear from the context, which is “the building up of the body of Christ (v. 11b). This growth will occur Paul says, when “each part is working properly” (v. 16).

What has gone wrong? One reason is that we have failed to implement the model given by Jesus in Matt. 28, as well as by the apostles. We have failed to equip the saints and involved them in the work of ministry. That is the secret of church growth. Let’s return to the New Testament teaching of equipping believers and involving them in ministry.

---

Who Evangelized Asia Minor?

A remarkable incident occurred in Act 19, and the way the way Paul equipped and involved ordinary believers in effective service. On arriving in Ephesus, Paul first preached in the Jewish synagogue, where he argued persuasively about the kingdom of God. The synagogue also afforded opportunity to reach God-fearing Gentiles, who regularly gathered there to hear the word of God from the Jewish teachers.

Paul had only been in Ephesus a short time, when the usual opposition arose. Verse 9 says that “some were stubborn and disbelieved, speaking evil of the Way before the congregation.” Instead of facing this opposition “head on”, as he had done on other occasions. This time Paul withdrew with his disciples to the Hall of Tyranus, where he concentrated on equipping the disciples. An interesting insight into the use of this facility comes to light from the Western Text, which states that Paul “argued daily in the hall of Tyrannus from the fifth hour to the tenth”, that is, from 11 am to 4 pm. It has been suggested that, in that culture the hot hours of the day were largely given to the noon meal and to a siesta.4 If this is true, it demonstrates both the untiring dedication of the apostle to his ministry, as well as to the commitment of the disciples to what was being taught. While worldlings rested and took their ease, these disciples were being trained to serve Christ.

Luke records that this continued for two years. The result was that “all the Jews and Greeks who lived in the province of Asia heard the word of the Lord” (Acts 19:10). Although this sounds exaggerated, it is supported by the admission of a detractor, who claimed that “this fellow Paul has convinced and led astray large numbers of people here in Ephesus and in practically the whole province of Asia” (Acts 19:26).

By any standard of missionary work, this was truly an amazing accomplishment. Asia was a province roughly 250 miles north to south and nearly as many miles east to west,

a land mass of over 60,000 square miles. Roman road extended from the city of Ephesus into the Lycus Valley to the east. But apart from this convenience, few other aids to travel were available.

How then was this great missionary task accomplished? It seems only too clear that Paul used the Hall of Tyrannus to train his disciples—who were ordinary believers—and then sent them forth to evangelize and plant churches throughout the province of Asia!

Harrison says that “His strategy was to evangelize the hinterland through people he had brought to Christ and trained for service.” This appears the only reasonable explanation to account for the very rapid advance of the Gospel in the region.

And if this be so, it is a most powerful example of the place and the effectiveness that lay people can have in ministry. Ordinary church members everywhere, can be challenged, trained, and sent forth to serve effectively.

Can this experience be used to challenge your church members? If so, how do you plan to proceed?

______________________________

Examples of ministry by ordinary Christians in the New Testament period can be multiplied. For example, the dynamic growth of the Church that followed the persecution in Acts 8 was in large measure the result of the witness of lay people. For during this time, the Apostles had remained in Jerusalem. It was the lay people who went everywhere preaching the Word. Even the church in Rome was likely started by lay people, see Acts 2:10.

Thus, both New Testament teaching and New Testament examples clearly set forth the key role that trained and ministering lay people are to have in the Church. It is a role which must be used far more extensively in our day. It is

______________________________

5 Everett F. Harrison, Acts: The Expanding Church, p. 291.
positively demanded by our Lord’s command to “make disciples” in Matt. 28.

And our desperate world is pleading for it—the world for whom Christ died.
1. How is the Great Commission fulfilled?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

2. What does your church need to do in order to fulfill it?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

3. What kind of men did Jesus choose to be his disciples and what is the importance of this?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

4. Of what significance are the New Testament words for clergy and laity in regard to ministry in the church?

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

5. How does Paul’s teaching about the Body in Romans 12 and 1 Corinthians 12 relate to ministry in your church?

________________________________________________________________________

________________________________________________________________________

6. What is the purpose of spiritual gifts?

________________________________________________________________________

________________________________________________________________________
7. Describe how Paul must have ministered, in order that in just two years, “all the residents of Asia heard the word of the Lord, both Jews and Greeks”.

_________________________________________________________________________

_________________________________________________________________________

8. How might these biblical principles apply in your church?
_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________

_________________________________________________________________________
This chapter overviews the impact on the growth of the Church when ordinary Christians were used in ministry, and when they were not. It is a powerful lesson that is needed today.

**Who Served the Church?**

*Deacons.* Among those who served in the New Testament period were the *diakonos*, meaning “servers”—an honorable calling indeed! How so? Because those who serve, serve the God of the universe! Some of the people called “servants” in the Bible include: Abraham (Genesis 26:24), Moses (Numbers 12:7), Caleb (Numbers 14:24), and Isaiah (Isaiah 20:3).

Consider too what Jesus said about himself: "*I am among you as the one who serves*" (Luke 22:27). In John 13, Jesus set a great example of serving by washing his disciple’s feet. At that time, he said to his disciples, "*You also ought to wash one another's feet*" (John 13:14). And in Mark 10:43 Jesus said, "*Whoever would be great among you must be your servant.*"

Paul also described himself as a “servant” in 2 Corinthians 4:5. He also declared, “*I was made a minister (diakonia) according to the gift of God’s grace*” (Ephesians 3:7). And he admonished Timothy to "*fulfill your ministry (diakonian)*" (2 Timothy 4:5).

Whether we are ordinary believers, or full-time Christian workers, we are to walk in the steps of him who "*came not to be served, but to serve, and to give his life as a ransom for many*" (Matthew 20:28).

*Elders and Bishops.* Those who served in spiritual areas in the church were called “*presbuteros*” (elders) or “*episkopos*”
(overseers or bishops). In the Bible, these terms are interchangeable\(^6\).

**Pastors.** The term “pastor” is *poime* meaning shepherd. Christ is the Great Shepherd (ποιμὴν) of all believers (John 10:11). He continues his pastoral care today through those he calls to shepherd his “sheep”. We see this in John 21, where Jesus said to Peter, “feed my lambs,” and “take care of my sheep”. And in 1 Peter 5:2 where Peter admonished the church elders to "be shepherds of God's flock". Both the gift, and the role of the pastor are found in Ephesians 4:11-12.

### The Church in the First Three Centuries

In the early centuries, the Church followed the example found in the N.T., of all of God’s people serving. Church historian Philip Schaff says that “in those days every congregation was a missionary society, and every Christian believer a missionary.”\(^7\) And Latourette says “the men and women who earned their livelihood in some purely secular manner and spoke their faith to those whom they met in this natural fashion were the chief agents in the expansion of Christianity”\(^8\). Even the antagonistic Greek philosopher Celsus called Christianity “a religion which spreads through workers in wool and leather and fullers and uneducated persons.”\(^9\)

That lay teachers were especially significant in those early times is confirmed by Ambrosiaster who said that "everyone taught"\(^10\).

Somewhat later in time, a teaching order was started, called the *choros*. Origin, (himself a member of this order) provides

\(^{6}\) Compare Titus 1:5 with 1:7; and Acts 20:17 with 20:28.


\(^{9}\) Ibid.

this interesting account of their ministry: “As far as they are able, Christians leave no stone unturned to spread the faith in all parts of the world. Some, in fact, have done the work of going around, not only cities, but even villages and country cottages to make others pious toward God. One could not say that they did this for the sake of wealth, since sometimes they do not even accept money for the necessities of life, and if ever they are compelled to do so by want in this respect, they are content with what is necessary and no more, even if several people are willing to share with them and give them more than they need” (Ibid).

Lay people were involved in virtually all pastoral ministries, including baptizing. The Didache (A.D. 170) said that any Christian might baptize, on condition that: “before the baptism let him that baptizeth and him that is baptized fast”. ¹¹ And Ambrosiaster, commenting on those days, affirmed, that “everyone baptized”. ¹²

Lay people also practiced the ministry of healing. Irenaeus says, “Wherefore, also, those who are in truth his disciples, receive grace from him, do in his name perform (miracles), so as to promote the welfare of other men, according to the gift which each one has received from him. For some do certainly and truly drive out devils, so that those who have thus been cleansed from evil spirits frequently both believe (in Christ) and join themselves to the church.” ¹³

In the church in North Africa we are told that ordinary people conducted much of the worship service. Writing in the year 197, Tertullian says that lay people “meet to read the books of God” and then “each from what he knows of the Holy Scripture or from his own heart is called upon before the rest to sing to God.”

Even in the debates about doctrine, ordinary Christians sometimes played a part. Origin indicates this in an address

---

¹² Ibid, pg. 35.
¹³ Ibid, pg. 46.
to an assembled synod dealing with problems on the Trinity, which also included “the laity”.  

The widespread involvement of the laity in the first centuries of the Christian era precisely correlates with the tremendous expansion of the Church in that period. Without the ministry of these ordinary servants of Christ, the task of reaching the nations is unlikely to have been accomplished.

Tragically, in later years there developed forces that worked powerfully against ministry by ordinary believers.

One of these forces was the great need that the Church felt for doctrinal unity. While the Church had been growing at an astonishing rate, very few actual copies of the Scriptures were available to them. The Church had also become aware of the impact that the writings of false apostles were having. There was tremendous concern that these false teachers would successfully enter the churches.

Because of these factors, there developed a growing tendency to restrict the ministry of lay people. At the same time, the Church began to forge clear cut doctrinal positions. Divergent views were rejected and condemned. As a result, more and more, ministry was restricted to the clergy.

This set the stage when the effects of these restrictions became only too apparent.

The Church of the Roman Empire

Following the Roman Emperor’s recognition of Christianity, in the year 313, lay ministry became even more restricted. Church government under the head of the Roman bishop became universal. According to the Apostolic Constitution (early fourth century), the role of ordinary Christians was “to honor the good shepherd (the bishop), respect him like a father, Lord and master, as the high priest of God, as guide in piety . . . He who hears the bishop hears Christ”.

14 Ibid, pg. 42.
However, even then the ministry by ordinary Christians was not entirely stamped out. Around the year 320, Frementius and his brother Edesius succeeded in winning the Kingdom of Axum in northern Ethiopia for the Christian faith. It is also believed that Ireland was won to the faith in Christ through a Christian slave, and by believing merchants from Rome.\footnote{16 \textit{Ibid}, p. 67.}

But Marcus, a nephew to Ambrose, Bishop of Milan, argued that because the priesthood was growing so rapidly, the result would be that the laity “\textit{could settle back in their pews and cheer on the priests}”.\footnote{17 \textit{Ibid}, p. 55.} Sound familiar? Lay people were being relegated to spectator roles in the Church. The Church at that time decreed that, “\textit{no layman might participate in the administration of the sacrament}” and “\textit{laymen were to sit ‘quietly and seemly’ in their places}”.\footnote{18 \textit{Ibid}, pg. 59.}

It is not surprising therefore that with most Christians sitting “\textit{quietly and seemly}” in churches, that these same lay people also became quiet in their homes, their places of work, and their communities. This set the stage for the invasion of Islam—who were by the way, mainly laymen—that virtually wiped Christianity from the face of North Africa.

\section*{Lay Ministry in the Dark Ages}

The third great period of the history of the Church (600-1000 A.D.) was marked by a general decline in civilization. In fact, were it not for the monasteries, Christianity might have disappeared from Western Europe entirely. It was in the monasteries that clerics were trained and sent forth to minister—to an increasingly ignorant population.

During this period the separation of the clergy from laity even further widened, as the Mass continued to be conducted in Old Latin—even though the average lay person understood not a word of it. The mystery of the body and blood, the power of the keys and the reality of unseen spirit beings, gave the clergy a growing power and authority.
People gradually began to see the world as being controlled by spirit forces, good and evil. Plagues, famines, sickness and wars, all could be averted through the help of the saints in heaven. Since it was believed that these saints communicated through their earthly remains, there developed a veneration and trafficking of the relics of these saints. In this dark period, the laity was characterized mainly by deep ignorance and superstition.

**Lay Ministry in the Middle Ages**

Between 1000 and 1500 the Church continued to suppress ministry by the laity. And the not surprising result was the continued great ignorance of the laity in regard to the Faith.

A few glimpses of hope however, shone through. One of these was St. Francis of Assisi, who founded an order that included laymen. It was based on Jesus’ command to his disciples to go out two by two, carrying neither purse nor second tunic. In the early days of this order, lay brothers were in the majority and equal in position with the priests.

Another movement, and this one a forerunner of the Reformation, was the Waldensians. Using the Bible as their text, they preached poverty, confession of sins to laymen, and a denial of transubstantiation, the necessity of the priesthood, and even of church buildings! Neill and Weber state, "At the heart of the Waldensian movement lay a clear appreciation of the role of the laymen in the world as well as in the church".¹⁹

As a whole however, this period saw little evidence of lay ministry. But even more amazing, even ordinary parish priests were discouraged from preaching, largely we are told, "because the hierarchy (Church leadership) did not regard them as sufficiently instructed to be able to preach and instruct".²⁰

---

¹⁹ *Ibid*, p. 112.

Lay Ministry in the Reformation Period

The practice of centralizing authority and power—plus abuses by the clergy—were the primary motives behind the Reformation. Those who became leaders of the Reformation rediscovered the key truth that every believer can come directly to God (1 Peter Ch. 2). Luther’s commentary on Galatians 3:28, says, “There is neither priest nor layman, canon or vicar, rich or poor, Benedictine, Carthusian Friar Minor or Augustian, for it is not a question of this or that status, degree or order”.\(^\text{21}\)

In light of the newly discovered potential for lay ministry, it is surprising that it did not produce an exploding lay ministry. Two reasons that held this back were: 1) the Protestant movement was defending itself against a powerful counter-reformation, and 2) much energy was consumed in disagreements between the Reformed and Lutheran interpretations of the Faith.

In spite of this, there were some ordinary believers who were active in Christian ministry. In the Lutheran portions of Germany, many lay leaders helped bring education to the people. One group of Lutherans existed for 200 years, entirely surrounded by Catholic neighbors. Persecuted and oppressed, they continued and grew for 200 years, entirely under the leadership of lay people.

Within the Reformed tradition, the congregation possessed the authority, through its elders, to evaluate the pastor's ministry.

More fully than any other group from this period, the Anabaptists developed the concept of lay ministry. They believed that the right and responsibility for ministry was given to every Christian. Typically, in any church congregation there would be from two to seven who served as lay pastors.\(^\text{22}\)

---

\(^{21}\) Ibid, pg. 138.

Lay Ministry in the Post-Reformation Period

That lay people can be effective and fruitful in ministry is nowhere more evident than among the Methodists and Baptists in the post-reformation period.

Methodists. Wesley, the founder of Methodism, “was led to become the creator of one of the greatest organizations for the employment of the lay forces of the church that has ever existed”.\(^\text{23}\) Wesley was an Anglican clergyman who had been led to Christ through observing the lives and hearing the testimonies of some Moravian Brethren.

Although he remained in the Anglican Church almost to his dying day, Wesley was forced to conduct much of his ministry outside of the Anglican Church. He organized his ministry following the pattern he had learned from the Moravians, by dividing his followers into small classes of about twelve people, called "societies." While these classes were initially organized to provide a financial base for his work, the appointed "collectors" soon began to assume duties as spiritual guides and encouragers.

As the work grew, some laymen began to preach in the class meetings. The first of these lay preachers was Wesley's assistant in London, Thomas Maxfield. When Wesley first heard of Maxfield's preaching, he returned to London to put a stop to it. But his mother's advice was, "Take care what you do with respect to that young man, for he is as truly called of God to preach as you are. Examine what have been the fruits of his preaching and hear him for yourself." Wesley then followed his mother's advice and afterwards said, "It is of the Lord. Let him do what seemeth good".\(^\text{24}\)

At the time of Wesley's death in 1791, lay ministers in the Methodist ministry numbered 541. Although these men had no formal theological training, they prepared themselves for ministry. Several hours a day were given to personal study and preparation. Wesley defended his lay ministers by saying that they could go through "an examination in


\(^{24}\) Anderson, Methodism, p. 165.
substantial, practical and experimental divinity as few of our (Church of England) candidates for holy orders, even in the university . . . are able to do". 25 Perhaps most importantly, their study was combined with their ministry.

In America, Francis Asbury set a disciplined example for these itinerant preachers. The young men who followed him traveled all over the rapidly expanding West, to win the lost to Christ. With little monetary reward, and at great personal sacrifice, they and other lay workers proclaimed Christ so effectively, that in 30 years, Methodists grew in the United States from one in every 39 people to one in every 19. This phenomenal growth, according to Edwin Scott Gawstad, 26 “was due in the first instance to the readiness of Methodism to be a truly indigenous Church with freely chosen native leaders. It was due in the second place to the prodigious, courageous labors of those leaders.”

Baptists. The history of the Baptists in America provides a further example of how ordinary Christians can serve Christ with great effectiveness. Astonishingly, the entire Baptist movement was lay-oriented. The conditions in the west almost demanded that those who would reach the pioneer Americans be pioneers themselves. In those days, education was hard to come by. Also, formally educated and paid ministers were often associated with taxation and religious oppression. God’s Spirit was working through ordinary believers, who were called by their congregations to be their ministers.

The typical frontier Baptist preacher was a rough outdoorsman and farmer who worked his land five or six days a week, and then preached on Sunday—and other times as the need demanded it. These preachers often had little education beyond the ability to read and write. But they were men who felt God’s call on their lives. They were first licensed to preach, then when they were called to serve a congregation, they were ordained.


26 Historical Atlas of Religion in America, pg. 75.
The rapid growth of the Baptist work speaks for itself. At the close of the American Revolutionary War in 1783, there were 65,000 Baptists. But by 1915 this number had leaped to over 6,000,000. Baptists in the United States have since grown to over 33,000,000. Much of this growth has been the result of ministry by laymen.

In contrast to this is the more limited growth of the Presbyterians, Episcopalians, and Congregationalists. And significantly, each of these denominations insisted on a highly trained and professional ministry.

Summary

We have seen the impact that lay people have on the growth of the Church. The undeniable truth is that when lay people are used in church ministry, churches grow. When they are not, churches do not grow as well, and even atrophy. We have been unable to find a single exception to this direct correlation between lay ministry and church growth in over 2,000 years of Church history.

Our Lord commanded us to make disciples and send them forth into ministry. Local churches should not only be places for worship and fellowship, but should also be training centers that will equip God’s people for ministry. This is the clear biblical pattern. As we obey Jesus’ command, we can make a significant difference in our day, in our country, and in our world.
Chapter 2 Review

Lay Ministry in the Mirror of History

Who Served in the New Testament Church?

1. How does the word *diakonia*, as used in the New Testament, show us how we are to serve?

_________________________________________  ______________________

_________________________________________  ______________________

The Church in the First Three Centuries:

2. Summarize the ministry of lay people during the first three centuries of the Church.

_________________________________________  ______________________

_________________________________________  ______________________

_________________________________________  ______________________

3. What factors contributed to the decline of lay ministry toward the end of the third century?

_________________________________________  ______________________

_________________________________________  ______________________

_________________________________________  ______________________

_________________________________________  ______________________

The Church of the Roman Empire:

4. Compare the ministry of lay people in the Christian Church during this period with the growth of Islam.

_________________________________________  ______________________

_________________________________________  ______________________

Lay Ministry during the Dark Ages and Middle Ages:

5. How would you describe the state of the laity during the Dark Ages and the Middle Ages of the Church?

_________________________________________  ______________________

_________________________________________  ______________________

_________________________________________  ______________________
Lay Ministry during the Reformation Period:

6. What great theological truth relating to lay ministry was re-discovered by the Reformers?

________________________________________________________________________________________

________________________________________________________________________________________

Lay Ministry during the Post-Reformation Period:

7. What factors contributed to the increasing use of lay people in early American church history?

________________________________________________________________________________________

________________________________________________________________________________________

8. Explain your views regarding the need for lay ministry training and practice in your church.

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________

________________________________________________________________________________________
Chapter 3

What in the World is Your Church Doing?

After twenty-two years in the Philippines, my family and I returned to the States—where we experienced reverse culture shock. This happened while we were visiting a supporting church. I walked into an adult Sunday School class, and noticed some of the same people that I had seen there 5 years earlier. Some of them it seemed, even sitting in the same seats! I asked one member, “How long have you been attending this class?” “Fourteen years” was the reply. “Really!” I said, “How does it feel, being in the same class for so many years?” He turned to me, covering his lips, and quietly said, “Well, to tell you the truth, after a while, it gets kind of boring. You know, after a while the same subjects come up again and again.”

Think about it! This person doubtless knows a lot about the Bible. Yet after 14 years, he is still sitting there, soaking it in, and it appeared, even souring a bit! He was not involved, not serving.

I was in shock. But we must ask, is this person just an isolated case in our churches? Or might he represent many, perhaps even a majority of ordinary members in our churches? Can this possibly be God’s plan for the Church, the Body of Christ?

Robert Coleman says: “It is no secret that the organized church today is in trouble. Not only has the institution lost momentum, but by and large, it has lost direction” (Foreword to Bill Hull’s, The Disciple Making Pastor, pg. 9).

*Momentum* is directly related to *direction*. We have lost momentum as Christ’s ambassadors, precisely because we have lost direction in regard to the nature of the Great Commission. The fact is, in most churches today, *leadership has lost sight of the discipling task to which Christ called all of us, and which is the key to its growth.*
The United States Census Bureau Records give some startling statistics, backed up by denominational reports and the Assemblies of God U.S. Missions:

- Every year more than 4000 churches close their doors compared to just over 1000 new church starts!
- Every year, 2.7 million church members fall into inactivity.
- From 1990 to 2000, the combined membership of all Protestant denominations in the USA declined by 9.5% while the US population increased by 11%.
- In 1900 there was a ratio of 27 churches per 10,000 people. In 2000 we have 11 churches per 10,000 people? Why has this happened?
- Given the declining number of Churches as compared to new church starts, there should have been over 38,000 new churches, just to keep up with the population growth.
- The United States now ranks third (3rd) following China and India in the number of people who are not professing Christians.

Why are people abandoning church? Two key reasons. First—

1. **Pastors Contribute to the Problem**
   - The average stay of a pastor is between 3 and 4 years. Yet many studies suggest that a pastor’s most productive years only begin between the fourth and the seventh years.
   - Most pastors feel overwhelmed. They are trying to doing too many things.
   - Most pastors are caught up doing the urgent things and have little time for the important things.
   - Many pastors are not practicing a discipling ministry, even though discipling is Jesus’ key command.

Second—
2. Church Members Share in the Problem

- Church members see their minister as being just that—the person who does the ministry—all of it if possible. “That’s why we pay him,” they reason.

- Church members are little aware that they also are called to minister. Nor do they understand that the pastor’s responsibility is to equip them.

- Church members are often unaware that they are in a spiritual war zone. The enemy seeks to “devour” Christians (1 Peter 5:8).

- Church members in general have a terrible knowledge of Scripture, thus making it difficult for them to be effective. They are incapable of discipling others.

- According to a Gallup poll, of the nearly 100 million “evangelicals” in our country, only 7% had any evangelical training and only 2% had introduced anyone to Christ!

What Churches Should Do About It

Ministry by all church members should be seen in the context of Jesus’ mandate to “make disciples.” This command in Matthew 28:18 has always been, and is still today, the marching orders for the Church.

Elton Trueblood\(^ {27} \) makes this stunning comment: “perhaps the greatest single weakness of the contemporary Christian Church is that millions of supposed members are not really involved at all, and what is worse, do not think it strange that they are not.”

In his forward to The Disciple-Making Pastor, Robert Coleman challenges us, saying, “we have drifted so far from the mandate of Christ, that persons who take (disciple making) as the pattern of their lives are looked upon as fanatics.”\(^ {28} \)

\(^{27}\) The Best of Elton Trueblood, pg. 34.

\(^{28}\) Outgrowing the Ingrown Church, by C. John Miller, pg. 17.

29
In “Marks of a Healthy Church”, John MacArthur says, echoing Ephesians 4:11-12: “the teaching pastor is to perfect the saints, and the saints are to do the work of the ministry so that the Body of Christ may be built up.” In his book, “Body Dynamics”, MacArthur declares: “The local church essentially is (to be) a training place to equip Christians to carry out their own ministries.”

Ray Stedman in “Body Life” affirms, “The declaration of Ephesians 4 is that the ultimate work of the church in the world is to be done by the saints—plain, ordinary Christians—and not by a professional clergy or a few select laymen.”

In his book, “Lifestyle Evangelism”, Joe Aldrich declares that “The pastor’s major job is to help others minister—not do all the work of ministry himself.”

Sadly, this is simply not practiced in most churches today. This simple fact is a key reason why churches are in decline in America today.

Even more tragic is the fact that fault for this spiritual condition lies at the feet of its leaders.

Reasons Why Every Christian Should Minister

1. Because Scripture Teaches It.

Ephesians 4:11-12 clearly says, "And He (God) who gave the apostles, the prophets, the evangelists, the pastors and teachers, to equip the saints (God’s people) for the work of ministry, for building up the body of Christ." In 2 Tim. 2:2 Paul challenged fellow worker Timothy to “entrust (that which he had learned from Paul) to faithful men who will be able to teach others also.” 1 Peter 4:10 teaches, “As each has received a gift, use it to serve one another as good stewards of God’s varied grace” And Paul says in Rom. 12:3-8 that every member of the Body is to use his or her gift to help build up the Body of Christ, the Church.

2. Because the Pastor Needs It.
Many pastors are greatly overworked. They simply cannot do all of the things that are expected of them. According to a survey conducted in a large mid-western church, the average expectation of the pastor was to serve an incredible 136.5 hours per week! Not even a “super-human” pastor can put in this kind of hours! But many pastors regularly serve 70, or even 80 hours per week. Pastors often become overwhelmed with the many tasks, numerous requests, and generally high expectations of their congregation. They find themselves running from one critical situation to another, with little or no time to put into quality planning for things that are truly important—like equipping God’s people for works of service.

3. God's People Need it.

One reason lay people are doing other things on Sunday mornings—like sleeping in, golfing, or watching T.V.—is because church bores them! They have not experienced the Christian faith for what it really is. Nor have they been effectively challenged to enlist and be equipped for ministry!

But we are living in exciting and hopeful days. As Howard Butt in his book “At the Edge of Hope” puts it, “A great resurgent power for God is abroad in the world today—a revitalized Christian laity”. The restlessness and boredom on the part of some should not be interpreted as genuine apathy. William Butler, founder of Wycliffe Associates, speaks for many lay people today when he urges, “We laymen want to be involved; but you’ve got to show us how.” iTIM can do just that for people in your church. With your partnership, iTIM can train your people and show them venues for effective in ministry for Jesus Christ.

4. The World Cries Out for It.

Many people are desperate for spiritual help. They need to be able to see Christ through the lives of his people. This is the most pressing challenge the Church faces today—and it

---

29 Powell, Welcome to Your Ministry, p. 27.
can only be met by the ministry of loving, concerned, and serving Christians.

In his hard-hitting book, The Disciple Making Pastor, Bill Hull says, “the evangelical church has become weak, flabby, and too dependent on artificial means that can’t simulate real spiritual power.” He further says: “churches are too little like training centers to shape up the saints and too much like cardiopulmonary wards at the local hospital.”

This challenge to get our people involved in ministry is the challenge that faces the majority of churches today.

The entire iTIM curriculum has been prepared with the single goal of helping your church to become an equipping center and thereby equip and involve your people in effective ministry.
Chapter 3 Review
What in the World is your Church Doing?

Questions at the end of each chapter should be discussed together with your church leaders.

1. Discuss possible reasons why your church has (or has not) grown in the last five years. List reasons given in this chapter for why churches are not growing.

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

2. What are your responses to the comments by Elton Trueblood, Robert Coleman, John MacArthur, Ray Stedman and Joe Aldrich regarding the root cause for the lack of growth in most churches?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

3. How do you feel your church should respond?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

________________________________________________________________________
Part 2
Learning About iTIM
Chapter 4

Learning about iTIM

The Institute for Training in Ministry (iTIM) is a church based educational program to help pastors effectively equip their people for ministry and involve them in ministry!

Practical Reasons for iTIM

Not only are there the clear biblical commands to equip God’s people for ministry, but there are also practical reasons for doing this. Some of these are:

First, no one person—not even a “super-pastor”—can do all that needs to be done in the church. By equipping God’s people, pastors can multiply ministering members.

Second, many church members would like to be meaningfully involved in the work of the church. Assumed apathy may simply be boredom, as they are now doing little more than “sitting, soaking, and sogging” in their pew.

Third, few non-Christians attend church. The church needs to train lay ministers and empower them to serve, not only in the church, but also in the community.

The iTIM Curriculum

The iTIM curriculum consists of 18 interactive workbook-type courses. These courses are on five ministry “tracks”: Discipleship, Church Ministries, Church Leadership, Bible Teaching, and Pastoral Ministry.

Courses are 12 lessons in length, except the three Bible teaching courses that are 24 lessons in length. 14 weeks are needed to complete each course. This allows for an introductory week, the 12 lessons, and a 14th week for a final exam and course evaluation.

30 Individual courses in the iTIM curriculum are described in Ch. 5.
A course “practicum” is designed into each course. Putting your learners into ministry is what will build your church. Learners should plan to spend an hour preparing each lesson as they read the lesson, look up verses and respond to the questions asked.

**iTIM’s Educational Methodology**

The learning methodology of iTIM is called: *head*, “*heart*”, and “*hands*”.

- **Head.** Each iTIM course is filled with vital subject content. Because of the importance of this content, learners aim at complete learning of this content.
- **Heart.** iTIM courses contain applications of course content to the learner’s own heart and life.
- **Hands.** Every iTIM course has a ministry practicum, associated with it. Learners become involved in ministry, even while they study for ministry.

*Head*, “*Heart*”, and “*Hands*”. This is the iTIM way of learning, which will lead to master learning—thus seeking to learn from our Master Teacher.

**iTIM Master Learning**

The goal of iTIM’s master learning goal is inspired by the words of Jesus in Luke 6:40: “Everyone when he is fully trained will be like his teacher”.

We hope this will be your goal as well, as you use iTIM in your church.

**The iTIM Learning Process**

Learners first work *individually* through each lesson. They read the lesson, look up the Bible references, and respond to the questions asked. This allows them the important learning process of first thinking through each question on their own.

Then they meet together as a group normally once a week, ands led by a Study Leader. The Study Leader will use the Leader’s Guide to interact with the lesson and give opportunity to learners to verbalize their responses to the
questions. This is an important step, which can help prepare them to lead others through the course they have just studied.

**iTIM Ministry Outcomes**

iTIM courses provide opportunity for learners to put what they have learned into ministry. This can involve leading another person, or small group, through the same course. These learners should be supervised by a qualified person such as the iTIM Study Leader or the church pastor. Course practicums are completed over a 12-week period.

For example: after completing Christianity 101, learners can begin their own one-to-one discipling ministry. Every person who takes this course is encouraged to use this course to disciple another person.

All learners should also be encouraged to complete the three Discipleship Track courses: Christianity 101, A Panorama of the Bible, and Learning to Serve: Jesus as Role Model.

Learners can be encouraged to take on the ministry of discipleship as their ministry, discipling first one, then another. Each person they disciples should be encouraged to disciple another person.

Other learners will go on to take courses in the Church Ministry Track, and based on that course, move into a specific church ministry—such as prayer, evangelism, Sunday School teaching, etc.

Still other learners may take courses in Track 3, 4, or 5. Based on their new learning experiences, they should go on to serve in either church leadership, Bible teaching, or pastoral ministry.

Each completed workbook becomes a valuable resource for the learner’s own ministry.
Certificates of Course Completion

In recognition for completing an iTIM course, a certificate\textsuperscript{31} may be provided.

This certificate may be awarded to those who complete any iTIM course with a minimum grade of 80%. (Group participation: 50%, workbook grade 50%.) When a course has a final examination, grades will be: 30% for class attendance and participation; 40% for the workbook, and 30% for the course exam.

Diplomas for Completion of Ministry Tracks

An iTIM diploma after completing the courses and practicums in any ministry track.

Degree for Completion of all Ministry Tracks

An iTIM Degree in Pastoral Ministry may be granted after the completion of all required courses and related practicums in all five ministry tracks.

\textsuperscript{31} Visit traininginministry.com website for downloadable certificates and diplomas.
Ch. 4 Review

Learning about iTIM

1. What practical reasons are there for beginning iTIM?

________________________________________________________________________

_________________________________________ ____________________________

2. Describe the iTIM curriculum and their ministry tracks.

________________________________________________________________________

3. Describe the iTIM educational methodology. Why is this important?

________________________________________________________________________

________________________________________________________________________

4. What is meant by “master learning” and why is this important?

________________________________________________________________________

________________________________________________________________________

5. Describe the iTIM “process”.

________________________________________________________________________

________________________________________________________________________

6. What are the expected outcomes of taking any iTIM course?

________________________________________________________________________

________________________________________________________________________

7. On what basis are certificates awarded?

________________________________________________________________________

________________________________________________________________________
Chapter 5

iTIM Courses and Ministry Tracks

Each course in iTIM’s ministry tracks will both equip learners for ministry and involve them in ministry.

Track 1: Discipleship

Jesus commands us to: “make disciples of all nations”. This is the central focus of the three Discipleship Track courses: Christianity 101, A Panorama of the Bible, and Learning to Serve: Jesus as Role Model.

Christianity 101 teaches the basics of the Christian faith. Ministry Outcome: Learners will be equipped to disciple others by taking them through this course, either one-to-one, or in small groups.

A Panorama of the Bible is an overview of the entire Bible. Unique to this course are the easy-to-remember visuals that enable learners to remember Bible content. Ministry Outcome: Learners can teach this course to others, either one-to-one, or in small groups.

Learning to Serve: Jesus as Role Model teaches important Christian life and ministry truths, and is based on the servant life-style of Jesus. Ministry Outcome: This important study will help learners put servant leadership into practice.

An iTIM Diploma in Discipleship may be awarded to learners who successfully complete these three courses.
Track 2: Church Ministry

Jesus promised: “I will build my church, and the gates of hell shall not prevail against it” (Matthew 16:18).

The Church Ministry Track consists of seven courses. Completing three or more of them qualifies for the Church Ministry Track diploma.

Welcome to Your Ministry teaches learners that God has given to all believers, both the title and the resources of a minister. Ministry Outcome: Learners will be challenged to serve with their time and talents and to enroll in other iTIM courses to better prepare to serve Christ.

Outreach as a Life-style will train learners to develop friendships with people and to share Christ with them. Ministry Outcome: Learners will use this evangelism approach to reach the lost.

How to Discover Your Spiritual Gifts is a study of the spiritual gifts taught in the New Testament. Ministry Outcome: Learners will discover, or become more confident of their own gifts, and will be better able to use them in service for Christ.

Your Ministry of Prayer studies prayer in Scripture and will guide learners into a significant ministry of prayer. Ministry Outcome: Learners are encouraged to commit together to a significant and ongoing ministry of prayer.

Your Ministry at Home provides practical principles for maintaining a Christian home. Ministry Outcome: Learners will apply the principles in their family. They are also being encouraged to lead other through this course.

Touching Tomorrow by Teaching Children will equip learners to serve in the exciting and rewarding ministry of teaching children. Ministry Outcome: Learners will apply what they learned in this course to teaching children, in the Sunday School, and other places.

Christianity in the Workplace relates faith to practical and
ethical issues on the job. Its focus is on how to reflect Christ in the work world. Ministry Outcome: Learners will apply these biblical principles to their areas of work.

Note: Selecting from these courses should be based on 1) a personal interest or desire, 2) where the learner may feel gifted to serve or, 3) where there is a need and opportunity in the church.

An iTIM Diploma in Church Ministry may be awarded to all who successfully complete three or more of these courses.

**Track 3: Church Leadership**

Paul instructed Timothy to teach what he had been taught “to faithful men, who will be able to teach others also”, 2 Timothy 2:2.

The Church Leadership Track will prepare those who have gifts for and are called to positions in church leadership. In the New Testament, after taking the 3 Discipleship Track courses and at least 3 Church Ministry track courses, the two Church Leadership Track courses are available.

*Equipping for Leadership* will equip church leaders for greater effectiveness in church leadership roles. Ministry Outcome: Learners will be able to practice biblical principles of leadership as elders and church leaders.

*Truth That Transforms* provides a solid foundation in the basic doctrines of the Bible, with an emphasis on applications for Christian living. Ministry Outcome: Learners will have a solid biblical foundation on which to counsel and teach.

An iTIM Diploma in Church Leadership may be awarded to learners who successfully complete these two.
Track 4: Bible Teaching

“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 Timothy 2:15).

Some iTIM learners (Greek: mathēteuō, meaning “disciple” or “learner”) will be called to a ministry of teaching God’s Word. The goal of the Bible Teaching Track is to prepare effective Bible teachers for your church. The prerequisites for the Bible Teaching track are the three Discipleship Track courses, three of the Church Ministry track courses, and the two Church Leadership Track courses. The Bible Teaching Track courses are:

A Survey of the New Testament (24 lessons) is a practical overview of each book in the New Testament, including backgrounds, outlines, and questions suitable for leading Bible studies in church, or elsewhere. Ministry Outcome: Learners will use the material included in this study to teach others and lead Bible studies.

A Survey of the Old Testament (24 lessons) includes background information, the main idea of each book, an outline of each book, and questions of practical and spiritual value. Ministry Outcome: Learners will learn how Old Testament books relate to the New Testament, and will be enabled to lead Bible studies in any Old Testament book.

How to Study the Bible (24 lessons) will give learners an in-depth exposure to the inductive method of Bible study and will enable them to develop their own lesson outlines for preaching, or for leading Bible studies. Ministry Outcome: Learners will, based on their own inductive study during the course, lead 10 Bible studies in the book of Ephesians.

An iTIM Diploma in Bible Teaching may be awarded following the completion of these three courses.
Track 5: Pastoral Ministry

“Preach the word; be ready in season and out of season; reprove, rebuke and exhort, with complete patience and teaching” (2 Timothy 4:2).

“This book of the Law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success” (Joshua 1:8-9).

In addition to the three Pastoral Track courses, the Pastoral Ministry Track consists of the Discipleship Track courses, the Church Ministry Track courses, the Church Leadership Track courses, and the Bible Teaching Track courses.

Preparing to Preach teaches and illustrates the elements of the sermon, and will help learners develop and preach their own sermon from each of these three types. Ministry Outcome: Learners will prepare and preach three sermons, one topical, one textual, and one expository sermon.

A Panorama of Christian History provides a “big picture” overview of the Church, from the 1st through the 20th century. It also focuses on practical lessons that can be applied to one’s own ministry. Ministry Outcome: Learners will be challenged to teach this course to another person or group.

Contending for the Faith is a practical course on apologetics. Ministry Outcome: Learners will be enabled to defend their faith in an intellectual world and lead non-believers to faith in Christ.

An iTIM Degree in Pastoral Ministry may be awarded following the completion of these three courses, plus all required courses and practicums in the four previous tracks.

After completing all track courses these pastors and “pastors-in-training” are also fully equipped to lead iTIM in their own church, thereby further growing ministry and multiplying churches.
Ch. 5 Review

iTIM Courses and Ministry Tracks

1. Why is it important that iTIM learners become involved in ministry and not just equipped for ministry?

2. What are the three courses in the Discipleship track? Explain the importance of each to your church.

3. Which three of the seven courses in the church ministry track are most needed in your church?

4. Of the two courses in the church leadership track, which would be of most importance and why?

5. Of the three Bible Study Track Courses which would be your first choice? Why?

6. What is required to complete the Pastoral Ministry Track?
Part 3
Preparing for iTIM?
Chapter 6

How to Implement Change

A pastoral candidate’s address to the congregation included an inspiring description of his qualifications, vision, and plans. Then he said, “With God’s help, I intend to lead this church forward into the twentieth century!”

Surprised and embarrassed by the candidate’s apparent mistake, the chairman of the search committee whispered loudly, “you mean the twenty first century!” To which the candidate replied, “We’re going to take this one century at a time.”

If you plan to launch iTIM in your existing church, it will necessarily involve change. Change is not always easy, because naturally, people resist it. But as one leader said, "The price of change may be high . . . but the cost of stagnancy is unbearable."

Why do Church People Resist Change?

In a seminar attended by over 200 church administrators, the speaker asked, "Why do people in the church resist change?" Here are the most agreed upon reasons:

- Fear of the unknown; people feel more secure with familiar strategies and programs.
- Lack of exposure to new ministries and methods.
- People have a vested interest in the status quo.
- People assume that new ministries will require additional commitment of time in an already jam-packed schedule.
- They feel changes will require greater commitment of money.

---

32 Dying for Change, Leith Anderson, pg. 9.
• Concern over compromise; they fear that adopting the new will involve giving up something they deem important in the life of the church.
• Afraid needs won't be met by the proposed changes.
• Insufficient knowledge of or lack of understanding concerning the new proposals.
• Negative past experiences with program innovations.
• Proponents of change come on too strong or take the negative "You're-doing-it-all-wrong-now" approach in proposing their ideas.
• Spiritual apathy or inertia.
• Fear of failure in the new venture; lack of confidence.
• Concern that changes will produce unforeseen consequences and create a new set of problems for the church.

Why is knowing these reasons important? Because these reasons for resisting innovations can also help shape our strategy for promoting and implementing them!

The Stages of Accepting New Ideas

In Working with Volunteer Leaders in The Church, Reginald McDonough—citing research by Beal and Bohlen—says that before one accepts a new idea, he progresses through five stages of adaptation.

Stage One: Awareness. When one has heard about a new idea but doesn't know the details, he is in the awareness stage. He has been introduced to a concept but has limited information. He's a long way from embracing it.

Stage Two: Interest. By this time a person wants to know the facts about the concept. He wants to know where he can learn more, how it's done, and what resources are available to help implement it. He shoots questions at people who are "in the know."

Stage Three: Evaluation. The person then assimilates the information and asks, "What ramifications will this idea have for our church? What's in it for me? What are the benefits? Will choosing it cause negative consequences?" He scrutinizes what the new concept offers in light of the
congregational needs that he sees, or in view of its relevance to his own interests and development.

**Stage Four:** Trial commitment. This person says, "I'm sold on the benefits. I want to give it a try." But questions still remain, and he must deal with any negative forces that can cause difficulty putting the new idea into practice.

At this point, the individual or group needs encouragement and adequate resources to finalize the idea. Questions or potential obstacles should be handled sensitively and honestly. There's a small but important distinction between getting a person or group to believe in an idea, and getting them to officially adopt it and succeed with it.

**Stage Five:** Adoption. Now the individual or group formally adopts the idea and makes a commitment to get involved.

Note this process by an adult Sunday School teacher.

- The adult teacher reads an article on creative teaching methods. He is in the awareness stage.
- The adult teacher expresses interest in attending a training seminar, where he can experience "discovery learning" first-hand. When he does, he has moved to stage two.
- The adult teacher enters stage three as he participates in the training seminar, where he evaluates the new approach to teaching. He will consider it in light of his biases, and how he thinks it'll work with his learners.
- In stage four, the teacher of adults commits. He will try this new method in each of his next six lessons.
- Finally, stage five occurs after several adults affirm his effort to involve them more in the Bible study. The teacher decides to adopt the discovery learning approach.

In real life, of course, persons move through the process of change at different rates, based on their personalities, past experiences, and other variables.
This "process of acceptance" helps us see in concrete terms, that a person, committee, board, or congregation don't just automatically accept or reject proposals for change.

If we want a new idea approved, let's make sure we create awareness and stimulate interest. We also need to provide the information needed for serious evaluation. And, we need to help our people think through potential obstacles to the idea's success. If we short-circuit the process and press for a decision too rapidly, even a good idea will face less chance of adoption. Or if the idea is formally approved, it won't have well-informed supporters. Nor will it have the emotional investment of people that is necessary for it to succeed over the long haul.

**Grouping People According to Their Responsiveness to Change**

Social science research reveals that people can be grouped according to their basic pattern of response to new ideas or proposals for change.

**Innovators.** About 7 percent of an average group, *innovators*, are the first persons to accept a new idea. They have influence in their community; they are secure and can afford to take risks. Frequently their resources include specialized magazines with the latest information, workshops, conferences and seminars.

**Early Adopters.** About 15 percent are in this group. They serve in leadership positions and are likely to be below age 45. But some older leaders with youthful spirits can be found in this group. They can take a good idea from an authoritative source and make it work. Having a cooperative attitude, they are participants in training events and will be faithful without much recognition.

**Early Majority.** Adoption begins to occur rapidly as this 30 percent gets into the act. Slightly above average in age, education and experience, they tend to wait until an idea is proven before getting involved. Although they are the informal leaders, respected for their age and experience, they are not risk-takers. They are active in church meetings but will not attend training classes outside the church. They
do not read many publications and prefer to see an idea demonstrated, rather than read about it.

Majority. This 30 to 40 percent are on the membership rolls but do not participate regularly. They do not hold key leadership positions and attend few meetings. They go along with what the majority has adopted.

Non-adopters. This 10 percent never accept a new idea, are inactive, suspicious of change and content to let the group pass them by.

How can you use this information to promote change in your church? Here are some suggestions:

- If you are an innovator, you can carefully design a plan to present a new idea and seek its adoption. If you are an early adopter, invite innovators to attend special meetings and bring ideas. Or use other adopters to model new ideas.

- Begin with awareness by giving adequate information of what the concept can do for your people. Share the concept frequently and know that some people will accept the idea right away.

- Be patient with the early adopters and do not force decisions before the people are ready. Remember that for the majority, acceptance will come later. It will take patience to recognize that some individuals will never adopt the idea. You can be flexible and make changes as needed in your plan.

Understanding these basic principles can help you see new ideas adopted in your church as you pray for God to speak in and through your leaders and participants.

(Adapted from Working with Volunteer Leaders in the Church, by Reginald McDonough.)

**Seven Principles for Promoting New Ideas**

"Old ideas are said to be like old shoes—very comfortable, and seldom discarded." This adage applies to the local church as well! Because change confronts people with the unfamiliar and untried, resisting is a natural reaction. That's
why it's imperative to understand how to promote new ideas and implement change.

Your proposals should stimulate rather than threaten. They should excite rather than intimidate. Even the best prepared plans are futile unless others are motivated to invest in those plans.

Here are seven principles regarding implementing change:

1. People trust other people, not ideas or programs. A fundamental principle of promoting a new idea is to sell it to people with "source credibility." They, in turn, will convince others of its worthiness. Credible sources are persons who, by virtue of personality, reputation, and/or position, wield influence in the church. When these credible sources speak, the majority will follow their lead.

To apply this principle, promote a new idea with key church leaders long before it becomes a formal proposal for change. Share your burdens, and why you're sold on the concept. In this non-threatening fashion, ask key individuals for their thoughts and feedback.

2. Communicate the benefits of a proposed change. When sharing a proposal for change, clarify what it will do for the church at large and for individuals. According to advertising experts, people accept a product or a new idea for one of three reasons: 1) to get a benefit they don't have; 2) to protect a benefit they already have; 3) to replace a benefit they've lost.

3. Anticipate questions and objections. No matter how strongly we may feel about a proposal, others may have doubts, which seem to them, quite legitimate.

First, consider the effects your proposal will have on the church's calendar, on its pool of volunteer workers, on its organizational and decision-making structure, and on other ministries.

Then slip into the shoes of other members of the congregation and view this change from their perspective. If you recommend adopting the proposal, what questions or
objections will likely surface? Determine now how you will respond to each of these.

Explain the new ministry to your leaders in a way that eliminates many negative reactions. Do your homework regarding the proposal and your church's needs, and weave into your initial presentation answers to anticipated questions and objections.

4. Get a lot of people involved in the planning and implementation of a new idea. Ideas in which people have an investment are more likely to succeed. If you sow seeds in a board member's mind about a particular course of action, and he broaches it in a meeting instead of you, bravo! There's no telling how much we can accomplish for the Lord if we don't care who gets the credit for good ideas.

5. Make a new idea as compatible as possible with present procedures and organizational structures. According to church consultant Lyle Schaller, the fewer the programs, policies, and other elements of the status quo that are impacted by a new idea, the greater its chance of acceptance. When feasible, use traditional agencies and offices to carry out changes. People feel less threatened if new ideas start with small changes and proceed gradually.

6. The timing for presenting a new idea is important. The advice from experienced church leaders is to "hurry slowly." Start "talking up" a new idea and convey information to the committee or congregation months before an official decision is called for. That gives plenty of time for the benefits as well as the unfamiliar aspects to soak in. And if you want a proposal to get a fair hearing in a committee or church business session, the worst time to broach it is at the end of a three-hour agenda. By then everyone has come to the end of patience and the limit of physical endurance. Lots of good ideas have suffered an untimely death because everybody was ready to go home.

7. Pray! This looks like the proverbial spiritual tack-on, but it isn't. God's Spirit must work in order for God's work to move forward. The Holy Spirit can create within people a sense of need for changes. He can open closed minds and remove obstacles to adoption. To accomplish this, the Holy Spirit
works through human instruments and responsible promotional strategies. Yet ultimately, He is the change agent, whose work we build upon.
Ch. 6 Review

How to Implement Change

To help you work through the issues with others, we suggest the following questions or exercises:

Why do Church People Resist Change?
Mull over the following questions, individually, and with other pastoral staff or committee members:

1. In thinking about the varied ministries of our church, what innovations have been implemented in recent years? What old programs and policies have been dropped?

2. What was the degree of resistance to those changes? And what forms did it take? What specific reasons were there for resistance? What can we learn—positively or negatively—from past attempts to inaugurate changes in our church?

3. In light of the unique history and composition of our church, and the nature of iTIM, what reasons for resistance might surface? How can we best educate concerning iTIM in a way that lowers the resistance level and convinces people of its pluses?

The Process of Accepting a New Idea

4. How can the process of accepting a new idea, covered in this chapter, help me in my church?
Grouping People According to Responsiveness to Change

5. Discuss how you can use the suggestions given in this section as a part of presenting a plan for change.

Principles for Promoting New Ideas

Share the change principles discussed in this chapter in your next staff or board meeting, then discuss these questions:

6. What other principles for promoting changes can we add to the list?

7. Illustrate our church experiences regarding the application or neglect of these principles?

8. Which principles have been most lacking in proposals made in our church?

9. Who will have to approve or accept changes that will bring iTIM to your church? What promotional strategy can you devise in light of the principles for change we've examined?
Applying the principles of how adults learn best will help study group leaders to effectively lead iTIM study groups.

Two Philosophies of Learning
Dr. Malcolm Knowles, a widely recognized leader in adult education, has pointed out that there are two primary philosophies of education today. "The prevailing concept in the history of civilization has been that (education) is the process of transmitting knowledge or culture. The role of the teacher is to transmit a body of content and the role of the student is to absorb it". 33 This approach to education emphasizes mental discipline as a learning approach. Its primary concern is with the processing of information.

A second view of education focuses attention on the learner as the primary object of interest, rather than on the material to be learned. Knowles says, "This concept defines education as a process of guided growth of the learner toward his full potential as a whole person". 34

Since the biblical mandate is to “make disciples,” the second of these views of learning must occupy our full attention.

General Principles of Learning
We can facilitate learning by observing these principles.

Motivation. Motivation is the most important principle related to learning effectiveness. Our experience teaches us that we learn at our best when we are motivated by interest, when we are challenged, address a need, or see a problem that needs to be solved.

34 Ibid.
Active Participation. Learners learn more effectively by actively participating in the learning experience—as opposed to when they are passive recipients of teaching.

Personal Discovery. When students discover truth by themselves, they learn more effectively.

Interaction. Interaction among learners reinforces learning. The iTIM weekly group meetings provide an ideal opportunity to develop dynamic group interaction. Verbalizing what has been learned is also a step toward the goal of communicating this truth to others.

Relate Truth to Life. People learn best when they relate what they are learning to their own life experiences.

**Adult Learning Distinctives**

The following is an overview of adult educational principles. The application of these principles can have a profound effect on *motivation* and *involvement* by adult learners.

Adults Need to Know They Can Learn Effectively. Unfortunately, many adults have real doubts about their ability to learn. Some of the reasons for this are: 1) They’ve been away from structured study for years and feel “rusty.” 2) Newer educational methods and newer fields of knowledge put additional distance between education and adults. 3) Some earlier research tended to support the view that older adults no longer can learn effectively. 4) Past negative educational experiences are sometimes a barrier to successful learning experiences. 5) When experiencing difficulty in learning, some adults tend to forget that even in their youth, study was accompanied by effort.

Many adult educators agree with Wilber Cross and Carol Florio, who affirm that we are *never* too old to learn. “That old myth about the deterioration of the mind is being dramatically fractured. Evidence increasingly shows that older people can be just as successful learners as those in
their teens and twenties—and in some ways better students”.\textsuperscript{35}

Adults Learn More Slowly. While adults can learn effectively, it is also true that they normally learn more slowly. This slowing down process associated with aging affects the entire physical body, including the mind. Educational specialist Kidd says:

“Slowing up seems to take many forms. One is in regard to the speed of the flow of blood in the veins and arteries. Others have to do with the passage of "messages" through the nervous system, the reaction of both voluntary and involuntary movements, and the time necessary for damage in the body to be repaired. We apprehend and perceive more slowly, we act more slowly, we think more slowly.”\textsuperscript{36}

It is important that we grasp the difference between this general slowing down of the body, and a decline in the capacity to continue to learn. Educational specialist Irving Lorge concluded: "what declined was the speed of learning, not intellectual power—and even this decline was likely to be minimized by continued use of the intellect."\textsuperscript{37}

Adult Learning is Experience-Related. Adult learning, affected as it is by a reservoir of life experiences, differs significantly from the way children learn.

Adult learning is influenced by life experiences in at least three unique ways:

- Adults relate new learning to their known world. They ask, “How can I use it? Where do I plug it in?”
- Adults can teach each other by sharing from their reservoir of experiences
- A lifetime of adult experiences produces habitual behavior and patterns of thought. Therefore, don't

\textsuperscript{35} You are NEVER too Old to Learn, p. 26.
\textsuperscript{36} Kidd, How Adults Learn, p. 65.
\textsuperscript{37} Knowles, The Modern Practice of Adult Education, p. 50.
expect instant transformation in the lives of your adult learners.

Felt Needs Help Determine Adult Participation in Learning. Most adults aren't going to commit themselves to a long-term learning activity unless they see the practical benefit of it. Practical benefits might include: how to pray more effectively; how to share their faith more effectively; and how to disciple others.

Feelings and Emotions Affect Learning Effectiveness. Important is a sense of comfort in the learning situation. In order to develop this atmosphere, Knowles suggests the following:

- The teacher provides physical conditions that are comfortable and conducive to interaction.
- The teacher accepts each student as a person of worth and respects his feelings and ideas.
- The teacher seeks to build relationships of mutual trust and helpfulness among the students by encouraging cooperative activities and refraining from inducing competition or being judgmental.
- The teacher exposes his own feelings and contributes his resources as a co-learner in a spirit of mutual inquiry.

It is also important to inject a carefully regulated amount of challenge into the learning situation. Comfort and challenge need to be kept in balance. Kidd explains:

“The learner needs to feel at home with himself, sufficiently confident that he can meet the challenge successfully, or he may make no effort at all. He must have enough well-being and enough challenge or he will not dare the pain or discomfort that, in little or in large, always accompanies any learning.”

38 Knowles, The Modern Practice of Adult Education, p. 52
Another set of emotions, which must be considered, is **dependence** and **independence**. On the one hand, adult learners want and need guidance—they need to be shown how. On the other hand, they want to make progress on their own by exploring, learning, and in the process, developing their abilities and usefulness.

Feelings of **achievement** and **satisfaction** are also important. Satisfaction primarily relates to the subject matter, but also involves their relationship with the teacher and with other students.

**What Constitutes Learning?**

As Christian educators, it is vital that we understand the learning process. So, we ask, what constitutes real learning? Have we learned, simply if we can recite certain facts and bits of information? Or is there more to the learning process?

Most educators measure learning in terms of the **change** that results from learning. Dr. Harry Miller\(^{40}\) affirms, "**Behavior** therefore, is the key consideration for adult educators as they carry out their professional duties. **Learning** (i.e. changing behavior) is the primary focus of the instructional act."

The concept that **learning is change** is in complete harmony with New Testament teaching. Jesus said, ‘‘**Produce fruit in keeping with repentance**’’ (Matthew 3:8). And, ‘‘**Not everyone who says . . . but only he who does**’’ (Matthew 7:21). And, ‘‘**Whoever has my commands and obeys them**’’ (John 14:21).

**Head, Heart, and Hands Learning**

Virtually every educator, whether secular or Christian, speaks of the three aspects of learning. And more importantly, insists that unless these three aspects are present, real learning has not taken place. What are they? Some refer to **knowledge**, **inspiration** and **conduct-response** aims. Others refer to **informational**, **inspirational** and **motivational** aims. Still others use the terms **cognitive**, \(^{40}\) Verduin, Miller and Greer, *Adults Teaching Adults*, p. 9.
affective and psycho-motor, or simply, know, be and do. Whatever the terms used, these educators are talking about acquiring information, which is then appreciated, and then made a part of the learner’s actions.

iTIM has this educational methodology built into every course. We call it: head, heart, and hands.

Head. iTIM courses provide learners with solid Bible-related content. Since learners will minister, it is vital that they have a good grasp of course content. This content will both build learner’s competence, as well as their confidence, as they prepare for ministry.

Heart. iTIM courses help learners apply these biblical truths to their own lives. Doing so, results in changes in attitudes and values, essential to effective ministry.

Hands. Actual involvement in ministry is the end result of the iTIM educational process. The biblical mandate is to “equip God’s people for works of service—and so BUILD UP the body of Christ” (Ephesians 4:12). Any church training program that does not build up the body of Christ is flawed.

Christian education that fully engages the head, heart, and hands aspects of learning WILL result in growth in the body of Christ.

Aiming for the Bull’s Eye

A three-ringed target illustrates the goal of education. The outer ring represents knowledge—the head part of learning. The middle ring represents heart impact of learning in one’s own experience. And the inner “bull’s eye” represents hands—what we do with that knowledge.

Every iTIM course will lead learners into ministry. For example, completing Christianity 101 requires learners to disciple another person through this course. Learners who complete A Panorama of the Bible will be able to lead someone else through this course. There are ministry outcomes associated with every iTIM course.
Ch. 7 Review

How Adults Learn Effectively

1. One view defines education as “a process of guided growth of the learner toward his full potential as a whole person”. Discuss this definition, and how it can be applied in small-group learning sessions.

2. How does the statement “learning is change” apply to your study group?

3. Educators tell us that people learn best when they are strongly motivated by interest, a challenge, a sense of need, or a problem to be solved. How can this principle be used in planning for and implementing an iTIM program?

4. Discuss how the following educational principles can be applied in a learning program: active participation, personal discovery, interaction with others, and relating truth to life.

5. Discuss the relevance of age in the learning process. How can you encourage older adults about learning?

6. How can the experiences of older adults work to your advantage in an actual group study?
7. Summarize the emotional aspect of learning and its impact on learning effectiveness.

8. iTIM’s educational philosophy is described with the words, head, heart, and hands. Record your thoughts about the meaning and importance of each of these three words.
Chapter 8

How to lead
Effective Discussions

Leading effective discussions is a vital part of the iTIM learning experience.

Experiencing Effective Discussions

Here are some things that contribute to effective discussions:

- Proper physical environment (arrangement of chairs in an informal manner, etc.).
- Creation of a warm and personable "group atmosphere" which will provide a context for interaction.
- Personal sharing, vulnerability (transparency) that encourages others to open up.
- Good eye contact with the person who's responding to a question.
- Affirmation of the learner's contributions.
- Carefully worded thought-through-in-advance questions!
- Drawing non-participating learners into the discussion.

How to Formulate Good Discussion Questions

Use three kinds of questions: fact, meaning, and application.

Fact Questions. The answer to fact questions must be available in the Bible or resource being used. Examples: What were the three temptations Satan thrust upon Jesus? What were the various locations to which Satan transported Jesus during the series of temptations?

Meaning Questions. Meaning questions require the learner to use the facts to discover its implications. Examples: To what basic human drives did the temptations appeal? What do we learn about Satan's character and strategy through this episode?

Application questions give learners opportunity to evaluate their lives in light of biblical truth. Examples: Can you share a time when Satan tried to keep you from some course of
action that would have brought glory to God? What is one area in which Satan most often tempts you to sin? (To be asked rhetorically . . . and answered silently within the heart of each participant.) Can you think of a verse of Scripture that speaks, directly or indirectly, to that area of temptation?

Usually avoid questions that call for a "yes" or "no" response. Why? Because they do not stimulate discussions. Reword any “yes” or “no” questions to arrive at the same desired conclusion. Example, the “yes” or “no”: "Did God intend for Jesus to experience this attack of Satan?" can be reworded to say: "What indicates that it was God's will for Jesus to experience this bout with Satan?"

Plan how to begin questions. Avoid questions that begin with "Do", "Did", "Was", "Is", and "Are" (unless followed with a second question), because they can only be answered with a "Yes" or "No". The best questions begin with "What", "Why", "How", "In what way", "When" etc. Example: What is significant about the time in Jesus' life when these temptations occurred? How does this passage illustrate our Heavenly Father's sensitivity to us during times of temptation?

Avoid questions that require an obvious answer. Examples: What is Satan called in verse 3? What did Jesus say to Satan in verse 7? How many days did Jesus fast?

Avoid questions that are unrelated to the topic. Consider these objectives for Matthew 4:1-11:

Lesson objective: That participants understand the nature of the three temptations Jesus faced, and the characteristics of Satan suggested in the passage.

Example of questions irrelevant to this objective: Verse 11 says that angels ministered to Jesus. What are some ways they might have ministered to Him in this situation? What is the meaning of the word "glory" in verse 8?

Avoid directing questions that call for a very personal response, or background knowledge. Examples: Frank, can you tell us of a time when the devil tempted you by appealing to your ambition or your desire for status among men? Sharon, can you tell us the name of the mountain to which Satan transported Christ?
Avoid unclear questions. Example: “What about the fact that Satan quoted Scripture in his conversation with Jesus?” This question could be improved by asking: “Of what importance is it that Satan quoted Scripture?”

Avoid leading questions. Such questions begin with, “Do you think?” Or “Don't you think?” Negative Example: “Based on the wording in verse 1, Don't you think it was God's will for Jesus to be tempted?” Note that here, learners are merely being asked whether they do or don't agree with the teacher! It also reveals a lack of respect for the opinions of the learners.

**Guidelines for Leading a Group Discussion**

iTIM discussion sessions are designed to **build on** what learners individually learned through their study of the workbook lesson. The following guidelines will contribute to your success in leading discussions:

Be enthusiastic, open and friendly. Demonstrating these characteristics will promote valuable discussion.

Be adequately prepared. As you prepare, note those questions you want to bring up in the discussion.

Be in charge. Don't let the discussion drift to other topics or side issues. If it does, tactfully bring the group back to the topic in the lesson.

Draw all group members into the discussion. There usually are a few people in a group who speak freely, while others may almost never speak. The more vocal ones can be a great help in discussion, but the silent ones need to be involved as well. Help them get into the discussion with a comment like: "These have been interesting comments. Now what do some of the rest of you think?" Or, even more directly, "Gene, what are your thoughts about this?"

Limit your own comments. As a rule of thumb, a good discussion leader will only talk 20 to 30% of the time.

Don't be overly concerned about discussion pauses. Often some good thinking is taking place during these times. But if a pause is too long, rephrase the question or insert a comment that will cast further light on the matter.
Don't be too quick to respond to a question asked. First turn the question back to the group. You can do this by saying: “Would anyone care to comment on this question?” Or you might rephrase the question. Or you might focus attention on a relevant Scripture passage and ask if anyone can answer this question in light of the passage. Occasionally an illustration will help clarify a particularly muddled discussion. You respond to the question only after the group has had opportunity to grapple with it.

Listen Carefully. This skill will help both you and your learners. You will become better acquainted with how your learners are thinking—thus better equipped to help them. And your learners will gain experience verbalizing their understanding, and thus become better able to teach others.

Use tact in handling wrong responses. Respond in ways that avoid a direct affront, such as, "Thank you for that comment," or "That's an interesting response." It is often helpful to then turn to others in the group and ask for their thoughts. Doing so will often bring out the correct answer without undue embarrassment.

If someone persists in promoting an incorrect answer or viewpoint, give the correct answer clearly, for the benefit of the whole class. Then arrange to meet with the person privately to present your detailed arguments and evidence. This approach keeps the issues clear for the class, but leaves the mistaken person's ego intact.

Summarize the conclusions. Do this in a way that will put the issues in clear focus for each member of the group. Leave yourself plenty of time to do this before the class is over. Cut off discussion early if necessary, but don't neglect this step. When students leave, they should have a clear idea of what they've discussed and what conclusions were reached.
Ch. 8 Review

How to Lead Group Discussions

1. Divide your group into two sections. Ask one section to brainstorm for three minutes the advantages of group discussion and the other section the disadvantages. Then reconvene the groups and ask each to share their responses. Show how some of the disadvantages can be reduced or eliminated through a well-prepared lesson plan.

Next, cover the remaining content of this chapter by asking the following questions:

2. Why are the examples based on Matthew 4 bad questions?

3. Explain how the three kinds of questions: fact, meaning, and application actually work in a group Bible study setting.

4. Why are questions answerable by a simple “Yes” or “No” not good questions?

5. What words usually begin good questions?

6. Why should we avoid questions that call for an obvious answer?
7. Why should we avoid addressing specific questions to specific individuals?

8. What is a “leading” question? Why should it be avoided?

9. Identify the ten guidelines for leading group discussions.
Part 4

Operating iTIM?
Dr. Clyde McDowell, former President of Denver Seminary, once said: “most any program will work—you just need to work it!” iTIM however, is more than just “any” program. It is very effective, already proven so in the USA, Africa, and the Philippines. It can “equip God’s people” in your church, and get them involved in ministry. But we must work it!

The purpose of this chapter is to show you exactly how to make it work.

**Step One**

Bring your people to full awareness, that they too are called to minister. Any plan to “*equip God’s people for works of service*” is likely to fail unless they are **convinced** that they too are called to be ministers.

Here are three suggestions to help them achieve this level of awareness,

1. Preach the biblical truths regarding lay ministry and challenge them to get involved. Ch. 1 of this Manual is all about the biblical basis for lay people being involved involvement in ministry. Also, share the powerful truths of when lay people were involved in ministry in the history of the Church, and when they were not. See Ch. 2 of this Operations Manuel.

2. Lead your leaders through the iTIM course *Welcome to Your Ministry*, which will make them excited about, the truth that they too are called to be ministers.

3. Take your elders and other church leadership through either this iTIM Operations Manual, or the online iTIM Seminar.
Step Two: Make the “Go” Decision
Your church congregation should be in full agreement with starting iTIM in your church. For help in this area, study Ch. 6 in this O.M., “How to Implement Change”.

Step Three: Build Your Team
While iTIM can begin just one person leading, (either the church pastor, or a person appointed by him), it will work more effectively if you have the following team members:

- The Dean. This person will lead in the overall planning and implementation of iTIM in the church. He/she needs to have a clear understanding of the entire iTIM curriculum, as well as the Operations Manual. This person can be either the Pastor, or a person appointed by him, or the church board.

- The Registrar. This person will help the Dean by keeping a record of courses each learner has taken, including their final course grade, payment of school fees, etc. Learner’s course records need to be kept in a secure location.

- The Practicums Coach. While learning is good, and personal applications better, the real goal of learning is that learners minister with what they have learned. To help launch learners into ministry, a practicum has been built into each iTIM course. A successful practicum experience also has the potential of “launching” learners into their ministry calling.

Equip Study Leaders.
We distinguish between the study leader, and the teacher. The Study Leader is not the “teacher”. The course teacher is the author of the course, plus the Leader’s Guide, and with the guidance of the Holy Spirit). Having noted this, study leaders are very important to the success of the iTIM learning experience.

Who these initial people are is best determined by the Dean, with the approval of the church leadership. These people will facilitate group discussion. They should be able
to commit adequate time to prepare for each weekly group session.

In some churches it will be appropriate to first take the initial group of prospective study leaders through the entire course. The leader of this study group can then decide as to who will lead other groups.

**Responsibilities of Study Leaders.**

The responsibilities of iTIM Study Leaders falls into four categories: 1) before the first group session; 2) the introductory group session; 3) each weekly group session; and 4) the final group session.

1. Before the first group session the Study Leader is responsible to:
   - Familiarize himself with all the lessons in the workbook.
   - Complete Lesson One in the workbook, as a student.
   - Read the “Introductory Group Meeting” in the Leader’s Guide and make notes or highlight those matters he will emphasize during the group session.
   - Pray for his learners and for the group’s learning experiences.

2. The introductory group session

The first gathering of any group or class is where a group “atmosphere” is established. This can help determine how well students learn.

*When People Arrive*

- First, before people arrival, arrange chairs around a table or in a circle so learners can face each other.
- Greet each person warmly. Use nametags if group members do not know each other. Learn their names.
- Introduce him or herself, and indicate a desire to get to know each person better.

Begin by asking learners if they recall when, after taking a course in school, they quickly forgot much of what they "learned"? Allow a minute or two for them to respond.
Then, emphasize that iTIM uses a *head, heart, hands* learning approach. Explain each of these, as follows:

“*Head*” means that each learner will carefully study each lesson and answer the workbook questions. This will give learners a significant amount of head knowledge from each lesson.

“*Heart*” means that the lesson content will be applied to the learner’s personal life.

“*Hands*” means that learners will use the course content in ministry to others.

**Introduce the Course Content**

Distribute the iTIM workbooks at this time.

Ask learners to turn to the course Table of Contents and walk them through it to help them grasp the main point of each lesson.

Work through the first section and respond to the questions asked to help your learners better understand their responsibility to answer all questions asked in the workbook.

**Talk about time commitment**

Learners should plan to spend an hour or more each week to complete each workbook lesson. (Suggestion: some learners use their morning “quite time” to prepare their lessons.)

Ask each learner to commit to this time requirement. If they do not have time to prepare their lessons, they should delay enrolling in the class.

**Explain the Grading Guidelines**

Passing an iTIM course requires a grade of 80% or more. This grade is based on:

- 50%, workbook completion
- 25%, class attendance and participation
- 25%, final exam
3. Weekly group sessions

- Study Leaders should complete their copy of the learner's workbook lesson just as well as they would want their students to. Study Leaders are role models of how they want their learners to prepare their lessons!

- Study Leaders will study the Leader’s Guide before each group session and highlight or otherwise note points they will make during that weekly session.

- Study Leaders appreciate the fact that they are facilitators of learning—rather than teachers. The course author is the teacher, along with the leader’s guide. This means that the Study Leader need not have all the answers! If the answer to a student’s relevant question is not in the workbook or leader’s guide, the study leader may say, “I’m not sure, but I will find someone (your pastor, or other qualified person or online resource) who does know, and bring the answer next week.”

- Practice the “80-20” rule. This rule, applied here, is that about 80% of the time be given to group members to respond to workbook questions, and about 20% of the time Study Leader to ask questions or make other comments. This rule is important because you are training workers for an actual future ministry. Learners will be helped toward that goal if they first verbalize their responses in the class setting. They are being prepared to “teach others also” (2 Timothy 2:2).

- Every group member should be involved in the discussion. Draw out those who may be too quiet, and if necessary, limit those who tend to talk too much.

- Keep the group members on topic during the lesson discussion. Complete each lesson in the assigned time.

- Start on time and finish on time! In order to start on time, the Study Leader should be in class at least 10 minutes before the actual starting time.

- Allow 1-2 minutes at the end of the lesson to summarize the group learning experience.
4. The final group session
The purposes of the final group session are to
• Take the final course examination
• Plan a course practicum for each learner
• Determine the next iTIM course to be taken
• Reflect on and evaluate the learning experience.
Following this final course session, turn in the learner’s grades to the iTIM Registrar.

Learning Objectives for Christianity 101
1) That learners get a solid grasp of the foundational truths of the Christian faith.
2) That learners continue on a path of spiritual growth and maturity by means of the spiritual disciplines of studying Christianity 101.
3) That learners become members of and participate in the ministry of a church.
4) That learners become disciplers of others by leading other people through Christianity 101.

Expectations of the Learners
1) Complete their personal study of each chapter prior to the class discussion. This includes completing all exercises and answering all questions in the workbook.
2) Attend all 14 group sessions (the introductory class, the 12 lesson classes, and the final class for an exam and/or plans for further iTIM study and ministry.
3) Engage in the group discussions. The learner’s input should be based on his answers to the questions in the workbook. Learners should keep their comments to the lesson topic. If the learner has not completed the lesson, he/she must refrain from engaging in the discussion.

Course Requirements
• Attend at least 12 of the 14 group sessions.
• Answer all workbook questions in all chapters of the course.
• Turn in the completed book to their group leader for grading at the end of the course.
• Participate in an evaluation at the end of the course.
• Lead another person through Christianity 101.

**Christianity 101**

The standards for quality learning described here are specific to Christianity 101, but apply as well to the entire curriculum.

• The first purpose of Christianity 101 is to disciple believers.
• The second purpose is to equip learners to disciple others by leading them through this course.

A Certificate of Course Completion (available from traininginministry.com website) can be given to those who successfully complete each iTIM course.
1. Which passage of Scripture regarding the equipping ministry is most meaningful to you, and why?

________________________________________________________________________________________

2. What do you feel is the most important reason to equip God’s people for ministry in your church?

________________________________________________________________________________________

3. What is meant by “master learning” in iTIM’s curriculum and why is this important?

________________________________________________________________________________________

4. Explain the “head”, “heart” and “hands” educational methodology.

________________________________________________________________________________________

________________________________________________________________________________________

5. Why is it important to maintain a high standard for learning for iTIM studies?

________________________________________________________________________________________

________________________________________________________________________________________

6. Why is it important that learners individually work through and complete each lesson before the group session?

________________________________________________________________________________________

________________________________________________________________________________________

7. Describe how the group session functions.

________________________________________________________________________________________

________________________________________________________________________________________
8. What is the “80/20 Rule” as it relates to iTIM class discussions?

9. What impact can the practicing of this rule have on iTIM learners?

10. What are the 2 main objectives of Christianity 101?

11. What are the iTIM expectations for learners who enroll?

12. How can you implement iTIM in your church?
Chapter 10

How to Plant churches
With iTIM

The Need for Church Planting

A great need exists for planting churches in every part of the world—very likely even somewhere near you!

A leading missiologist, C. Peter Wagner, says, "Planting new churches is the most effective evangelistic methodology known under heaven."[41]

Pastor Tim Keller agrees, saying: “The vigorous, continual planting of new congregations is the single most crucial strategy for the numerical growth of the Body of Christ . . . Nothing else—not crusades, outreach programs, para-church ministries, growing mega-churches, congregational consulting, nor church renewal processes—will have the consistent impact of dynamic, extensive church planting.”

Pastor Tim’s statement is indeed eyebrow-raising! But for those who have studied church growth, it is not even questioned.

Churches do not need to be large. They do not even need a full-time paid pastor. They can be effectively led by iTIM learners (that is, disciples). Because of their calling and giftedness, and because they will have studied even the basic iTIM courses, they are equipped to lead others through them and by this process, can start a church!

By using iTIM, you can begin with a small group, even as few as two or three people! You don’t need a church building in which to meet, but rather, a simple place, even a home. As you meet, and as you study together, a church

can begin to be formed. Jesus said, “For where two or three are gathered in my name, there am I among them” (Matthew 18:20).

The Foundation for Planting a Church

Jesus said, “I will build my church, and the gates of hell shall not prevail against it” (Matthew 16:18). The meaning of “church”—from the Greek ἐκκλησία (ekklēsia), literally means, “out from a call”. The Lord Jesus still today is calling out people to himself, to fellowship, growth, and church multiplication.

The book of Acts tells us that Paul’s missionary strategy was to plant churches everywhere that he went. (Acts 14:23; Romans 16:5; 1 Corinthians 4:17; Titus 1:5.)

The Equipment for Church Planting

The most important part of this chapter is right here. With the iTIM curriculum, and with your vision, passion and commitment, you too can be used to plant a church. Let’s look again at how the iTIM curriculum can assist in the planting of churches.

Launching your church

Here is how you can use the three Discipleship Track, courses to launch your church.

Christianity 101 is the course to begin with. Seek a small group of people who are interested in studying with you. Six or eight is an ideal size, but you can start with as little as one. Carefully study each lesson, and from the Leader’s Guide, follow the “head, heart, and hands” educational strategy in your leading. Plan to complete one lesson each week. (But more if desired).

Here’s what you will find in Christianity 101.

Chapter 1 is a lesson about the Good News of the Gospel: the need for salvation, the provision of salvation, and receiving salvation, including a prayer to receive Christ (or reaffirm this commitment). This first lesson concludes by learning about salvation’s purpose—sharing this Good News with others.
In Chapter 2, the assurance of salvation covers three great salvation aspects, starting with the facts regarding salvation, then the faith, and finally the feelings (and in that order!) Also covered in this lesson are common reasons people doubt their salvation, and concludes with the life-style changes of true believers covered in 1 John.

Chapters 3—5 teach young believers about the Trinity, God the Father in chapter 3; God the Son in chapter 4; and God the Holy Spirit in chapter 5.

In Chapter 6, learners come to grips with two aspects of salvation: God’s part, and my part, which focuses on Philippians 1:6, “He who began a good work in you will complete it until the day of Jesus Christ.”

Chapter 7 teaches foundational truth about the enemies of our faith: the world, the flesh, and the devil. Your learners need to be fully aware of these three enemies and be prepared to battle against them.

Chapter 8 teaches learners about prayer and its key role in Christian life, and ministry.

Chapter 9 implants key teaching about how to study the Bible— with the eye of an eagle.

Chapter 10 focuses on Christian fellowship in the family of God, and why it is important.

In Chapter 11, your church group will learn how they fit into their new family, and their place of service in it.

In chapter 12 learners are challenged to share this course with others.

By equipping even one or two on your team who then go on the disciple someone else, you will see your infant church begin to grow.

“A Panorama of the Bible” is the next recommended course to be used. This course features 12 symbols that will enable learners to remember the key Bible content. Learners take a final course examination, giving learners a “Wow!” experience as they realize they now have a real grasp of the entire content of the entire Bible—Genesis to Revelation!
The last of the three foundational courses is, Learning to Serve: Jesus as Role Model. Why this course? Because you want your group of learners to serve the way Jesus did—as servant-leaders.

**Equipping your church**

*The Church Ministry Track*, consists of seven courses, which some can take to become equipped for specific ministries in the church. Which courses you choose will depend on what the immediate need you have. Outreach as a Life-style is a good early choice. Is there a need for a stronger prayer ministry? Then *Your Ministry of Prayer* is what you want. Are kids beginning to come to your service? Then *Touching Tomorrow by Teaching Children* may be what you need. Other courses in the church ministry track are: *Your Ministry at Home*, *Christianity in the Workplace*, *How to Discover Your Spiritual Gifts*, *Welcome to Your Ministry*.

*The Church Leadership Track*, consists of “Your Ministry of Leadership”, and “Truth That Transforms”, a course in Bible doctrine.

*The Bible Teaching Track*, consists of three courses: *Old Testament Survey*, *New Testament Survey*, and *How to Study the Bible*. As your church ministry grows, you will need those who can teach the Bible. These three courses are 24 lessons in length.

*The Pastoral Ministry Track*, consists of three courses. Pastoral level learners will have previously completed tracks 1-4 courses before tackling “Preparing to Preach”, “A Panorama of Church History”, and “Contending for the Faith”.

By means of this entire curriculum, learners will have had several years of actual ministry experience using iTIM courses. Through continuing to use the iTIM curriculum, your young church will flourish. And not just flourish, but also be equipped to start still other churches.

Note: Leader’s Guides are available for 12 iTIM courses, which will better enable your learners to “teach others also”.

84
Ch. 10 Review

How to Plant Churches with iTIM

1. Why is church planting “the most effective evangelistic methodology known under heaven?”

2. What is the biblical basis for church planting?

3. In your view, how might the iTIM curriculum be used to help start churches?

4. Why is Christianity 101 such an important course to help plant a new church?

5. Explain how the five ministry tracks can help grow a new church.
Taking Your Next Step

Any plan to “equip God’s people for works of service” may fall “flat” unless your people are convinced that they too are called to be ministers.

To help them to this level of awareness,

1. Preach the biblical truths regarding lay ministry as developed in Ch. 1 of this Manual. Teach the powerful lesson from history from Ch. 2 of the O.M.

2. Use the iTIM course Welcome to Your Ministry, to make your people become fully aware of and then excited about, the concept that they too are called to be “ministers”.

3. Take your elders and other church leadership through the iTIM course, Welcome to Your Ministry, followed by the Operations Manual.

These are suggestions and in no way requirements. You know your own people, and what they need in order to be fully on board with you as you launch iTIM in your church.

Schedule iTIM Courses

Begin by offering the Discipleship Track courses: Christianity 101; then A Panorama of the Bible, followed by Learning to Serve: Jesus as Role Model. These three courses are foundational for any ministry.

Christianity 101 is especially important because it also prepares learners to disciple others. A discipling ministry has the potential to immediately grow your church—by adding disciples who will become both learners, then ministers through the iTIM ministry tools.

Plan 14 weeks for each 12-lesson course. This will allow for the introductory week and a final week to evaluate and discuss future study plans, or a final exam!

Identify ministry needs and opportunities where your learners can become involved.

“You can do it; we can help”

Email: admin@TrainingInMinistry.com

86