

# **CROSSROADS COMMUNITY CHURCH**

## **Core Values Lessons for Neighborhood Gatherings**

**Mission:** The mission of Crossroads Community Church is helping people on their journey back to God. We will do this by becoming a spiritual mature community of Christ-followers, equipping ourselves to impact the world as the presence of Christ, in order that lives may be transformed, God's purpose in the world fulfilled, and our Creator honored and glorified.

### LESSON 3: SHARING THE BLESSING

*Value: Multiplication* — We seek to be faithfully birthing Christ-followers, small groups, and churches.



#### **Breaking the Ice** (10 minutes)

- What is your favorite style of music (“Christian” isn’t a style)?
- Who has had the greatest influence on your life since we last met?



#### **Discovering the Truth** (20-25 minutes)

##### **Acts 1:6-8; NRSV**

<sup>6</sup>So when [Jesus and his disciples] had come together, they asked him, “Lord, is this the time when you will restore the kingdom to Israel?” <sup>7</sup>He replied, “It is not for you to know the times or periods that the Father has set by his own authority. <sup>8</sup>But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

##### **Matthew 28:18-20**

<sup>18</sup>And Jesus came and said to them, “All authority in heaven and on earth has been given to me. <sup>19</sup>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, <sup>20</sup>and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.”

In 1934, Karl Hartenstein, a German missiologist, coined the phrase *missio Dei*. It is a Latin term which can be translated as the “sending of God” or the “mission of God.” Concerning the *missio dei*, David Bosch has written:

Mission [is] understood primarily as being derived from the very nature of God. It [is] thus put in the context of the doctrine of the Trinity . . . . The classical doctrine of the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit [expands] to include yet another “movement”: Father, Son and Holy Spirit sending the church into the world . . . . Mission is not primarily an activity of the church; it is an attribute of God. God is a missionary God. Mission is thereby seen as a movement from God into the world; the church is viewed as an instrument for that mission. There is a church because there is a mission,

not visa versa.<sup>1</sup>

Further, the church should not think its role is identical to the *missio Dei*. Rather, *the church is participating in the mission of God*.

We, then, as the body of Christ which is the church, are *sent* into the world by the God to participate in God's mission even as Christ was sent by the Father. *Central to this mission is our reproducing individual Christ-followers, and, by extrapolation, small groups of Christ-followers, leaders of Christ-followers, and, ultimately, new congregations*.

Bob Roberts in *The Multiplying Church* states that “the highest demonstration of maturity for a local church is when it multiplies. Only something alive can reproduce, and it will do so only if it is healthy.” The same could be said of individual Christ followers. Reproduction should be expected and encouraged in every sphere of a spiritually healthy church's life.

Three fundamental issues reveal themselves when studying various scriptures related to evangelism and reproduction.

1. When Jesus told his disciples that they were to make disciples (Mt. 28:18-20), *those first Christ-followers understood that they were to do the same thing with others that Jesus had done with them*. They were being called to wake up people living in a world characterized by darkness to life in the kingdom of God. Such an “awakening” requires a paradigm shift in methodology. People wake up slowly; they have to change worldviews. This usually takes time. *Developing the personal relationships* (as did Jesus with those first Christ-followers) *is necessary to give such witness and spiritual direction*. It requires a huge personal investment (as it did with Jesus). It requires patience, perseverance, and a willingness to make oneself vulnerable and available.
2. Acts 1:8 makes abundantly clear that *the necessary power to effectively accomplish such a mission comes only from the Holy Spirit*. Those first followers of Jesus were told to remain in Jerusalem until they had been gifted with the Holy Spirit. It is only as the Spirit of the Risen Christ guides, inspires, and empowers us that we too are able carry out our mission.
3. Finally, we must ask ourselves *what is our motive for reproducing Christ-followers, small groups, leaders, and churches*. Are we acting out of a love which desires to bless those around us (see the 2 Kings reading and the Genesis reading in **For Further Study** below) or are we acting out of a moribund sense of duty that Jesus commanded us and therefore we must somehow make ourselves “share the good news? Do we have a personal experience of God's love to share or are we self-righteously telling someone they need to travel the Roman Road and pray the Sinners Prayer? I believe the issue of *motive* will to a large extent determine our methodology and our effectiveness.

The New Testament book of Acts tells us about the church's identity and mission – who we are, what we are to do. The whole book of Acts represents the first attempt in the history of the church to call the church to perform the mission for which it was birthed. Acts does this by providing the story of the Gospel's progress in the infant church. Through the work and power of the Holy Spirit, the Gospel breaks out of the traditional boundaries of Judaism and is proclaimed and received from Jerusalem to Rome.

Such striking progress does not come without a cost, however. Those who make the sacrifices necessary to proclaim and give witness to the good news face persecution and hardship. Yet, their lives are characterized by joy and purpose. Through their stories, we are called again and again to *our primary missional task of reproducing Christ-*

---

<sup>1</sup>Bosch, David. *Transforming Mission: Paradigm Shifts in Theology of Mission*. (Maryknoll: Orbis Books, 1991), 390.

followers.

Acts 1:8 is sometimes referred to as Luke's Great Commission. Dave Ferguson, lead pastor for [Community Christian Church](#), has stated that Acts 1:8 serves as the motivation for CCC to reproduce leaders, artists, sites, churches and networks. "For us to accomplish Christ's directive, we have come to value the edge over the center, the new over the established, and the lost more than the found," says Ferguson. Taking care to instill a DNA of reproduction in each new church they plant, congregations like Community Christian Church are increasing their Kingdom impact.

Multiplying Christ-followers, small groups, and missional churches requires empowering believers to be involved in ministries in order to reach people. Churches must design mission strategies which enable them to continually repeat evangelizing and discipling in their local setting as well as in other communities. This effort results in new Christ-followers, small groups, and, ultimately, in new churches being started.

Reproduction was one of the key components of Jesus' ministry. He called his first followers, provided his own example for them, and then told them to do the same in others (Matthew 28:19-20). Paul, likewise did not miss this method as he commanded Timothy to reproduce himself (II Timothy 2:2).

1. What does it mean to be a "witness" for Jesus Christ?
2. Where were the apostles to take the gospel? How does this inform us about our mission at CCC?
3. Do you think our motives impact our methodology and effectiveness? Why or why not?



#### **Embracing the Truth** (15 minutes)

If we are to reproduce Christ-followers, it stands to reason that *we must be cultivating relationships with non-Christ-followers.*

Yet, when discussing evangelism and outreach, one of the most common concerns I have heard expressed by church members over the years is "I don't know anybody who isn't a Christian."

For some persons (introverts), initiating new relationships of any sort is a challenge. Typically, such folks are more task-oriented. Conversely, other people find interacting with new faces exciting and fulfilling; task, process, and systems intimidate and bore them. *How might these two different personality types compliment one another in reproducing Christ-followers, small groups, leaders, and churches?*

1. *Focus on the Target* — How might *you* go about cultivating relationships with *non-Christ-followers*? Think about the ways in which Jesus, and later the main players in Acts, interacted with people on a daily basis.
2. *Sent Ones* — Where or to whom has God, through the Holy Spirit, sent *you* most recently?
3. *Witnesses* — How does the issue of loving, evangelistic relationships impact our prayer life, our family life, our social life?
4. *Partners* — How might Crossroads Community Church facilitate our cultivating relationships with non-Christ-followers?

5. *Truth for Life* — If time permits, have one or more group member share a *truth for life* from one of the scripture passages in **For Further Study**.
- 



### **Connecting** (10-15 minutes)

Connecting is innate to the human psyche. We were created to connect with God and with each other. Spend a brief amount of time sharing what your connectedness to others in this small group means to you. Thank God for the relationships with which he has blessed you.

Pray for that individual with whom you might connect in such a way as to earn the right to share what God has done in your life. Pray for each other and any special concerns shared during this time. Pray for CCC to connect with the community around us in such a way that God is glorified and lives are transformed.

1. Praises from group members
  2. Concerns from group members
  3. Share these in conversation with God
- 

### **For Further Study**

#### **2 Kings 7:3-11; NRSV**

<sup>3</sup> Now there were four leprous men outside the city gate, who said to one another, “Why should we sit here until we die? <sup>4</sup> If we say, ‘Let us enter the city,’ the famine is in the city, and we shall die there; but if we sit here, we shall also die. Therefore, let us desert to the Aramean camp; if they spare our lives, we shall live; and if they kill us, we shall but die.” <sup>5</sup> So they arose at twilight to go to the Aramean camp; but when they came to the edge of the Aramean camp, there was no one there at all. <sup>6</sup> For the Lord had caused the Aramean army to hear the sound of chariots, and of horses, the sound of a great army, so that they said to one another, “The king of Israel has hired the kings of the Hittites and the kings of Egypt to fight against us.” <sup>7</sup> So they fled away in the twilight and abandoned their tents, their horses, and their donkeys leaving the camp just as it was, and fled for their lives. <sup>8</sup> When these leprous men had come to the edge of the camp, they went into a tent, ate and drank, carried off silver, gold, and clothing, and went and hid them. Then they came back, entered another tent, carried off things from it, and went and hid them.

<sup>9</sup> Then they said to one another, “What we are doing is wrong. This is a day of good news; if we are silent and wait until the morning light, we will be found guilty; therefore let us go and tell the king’s household.” <sup>10</sup> So they came and called to the gatekeepers of the city, and told them, “We went to the Aramean camp, but there was no one to be seen or heard there, nothing but the horses tied, the donkeys tied, and the tents as they were.”

<sup>11</sup> Then the gatekeepers called out and proclaimed it to the king’s household.

*NOTE: Over the course of his earthly ministry Jesus of Nazareth often used parables to communicate spiritual truth. Stories have the ability to enable us to “see” truth rather simply intellectually affirm propositions or commands.*

*The story of the Four Lepers from 2 Kings works in such a manner for sharing the good news and making disciples. The event takes place during the time when Elisha was a prophet in Israel. In the reign of Jehoram, Samaria, the capital of the northern kingdom, was under siege by Benhadad, king of Aram. The assault on the*

*city lasted for so long that starvation and famine inside the city walls became the norm. There was such distress that some of the people resorted to cannibalism (2 Kings 6:24-29). Four Lepers — who had been forced outside the city because of their affliction — found that which is necessary for life and they generously and enthusiastically shared that “good news.”*

### **Genesis 12:1-3**

Now the LORD said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup>I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.”

### **Ephesians 4:11-16**

<sup>11</sup> The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, <sup>12</sup> *to equip the saints for the work of ministry, for building up the body of Christ,* <sup>13</sup> until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. <sup>14</sup> We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness in deceitful scheming. <sup>15</sup> But speaking the truth in love, we must grow up in every way into him who is the head, into Christ, <sup>16</sup> from whom the whole body, joined and knit together by every ligament with which it is equipped, as each part is working properly, promotes the body’s growth in building itself up in love.

### **Ephesians 6:1-4**

<sup>1</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup> “Honor your father and mother”—this is the first commandment with a promise: <sup>3</sup> “so that it may be well with you and you may live long on the earth.” <sup>4</sup> And, fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

### **2 Corinthians 10:15-16**

<sup>15</sup> We do not boast beyond limits, that is, in the labors of others; but our hope is that, as your faith increases, our sphere of action among you may be greatly enlarged, <sup>16</sup> so that we may proclaim the good news in lands beyond you, without boasting of work already done in someone else’s sphere of action.

### **Luke 10:1-12**

After this the Lord appointed seventy others and sent them on ahead of him in pairs to every town and place where he himself intended to go. <sup>2</sup> He said to them, “The harvest is plentiful, but the laborers are few; therefore ask the Lord of the harvest to send out laborers into his harvest. <sup>3</sup> Go on your way. See, I am sending you out like lambs into the midst of wolves. <sup>4</sup> Carry no purse, no bag, no sandals; and greet no one on the road. <sup>5</sup> Whatever house you enter, first say, ‘Peace to this house!’ <sup>6</sup> And if anyone is there who shares in peace, your peace will rest on that person; but if not, it will return to you. <sup>7</sup> Remain in the same house, eating and drinking whatever they provide, for the laborer deserves to be paid. Do not move about from house to house. <sup>8</sup> Whenever you enter a town and its people welcome you, eat what is set before you; <sup>9</sup> cure the sick who are there, and say to them, ‘The kingdom of God has come near to you.’ <sup>10</sup> But whenever you enter a town and they do not welcome you, go out into its streets and say, <sup>11</sup> ‘Even the dust of your town that clings to our feet, we wipe off in protest against you. Yet know this: the kingdom of God has come near.’ <sup>12</sup> I tell you, on that day it will be more tolerable for Sodom than for that town.

### **Luke 15:1-32**

Now all the tax collectors and sinners were coming near to listen to him. <sup>2</sup> And the Pharisees and the scribes were grumbling and saying, “This fellow welcomes sinners and eats with them.”

<sup>3</sup> So he told them this parable: <sup>4</sup> “Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? <sup>5</sup> When he has found it, he lays it on his shoulders and rejoices. <sup>6</sup> And when he comes home, he calls together his friends and neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ <sup>7</sup> Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

<sup>8</sup> “Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and

search carefully until she finds it? 9 When she has found it, she calls together her friends and neighbors, saying, ‘Rejoice with me, for I have found the coin that I had lost.’<sup>10</sup> Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.”

<sup>11</sup> Then Jesus said, “There was a man who had two sons. <sup>12</sup> The younger of them said to his father, ‘Father, give me the share of the property that will belong to me.’ So he divided his property between them. <sup>13</sup> A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. <sup>14</sup> When he had spent everything, a severe famine took place throughout that country, and he began to be in need. <sup>15</sup> So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. <sup>16</sup> He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. <sup>17</sup> But when he came to himself he said, ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! <sup>18</sup> I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; <sup>19</sup> I am no longer worthy to be called your son; treat me like one of your hired hands.”’ <sup>20</sup> So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. <sup>21</sup> Then the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’ <sup>22</sup> But the father said to his slaves, ‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. <sup>23</sup> And get the fatted calf and kill it, and let us eat and celebrate; <sup>24</sup> for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.

<sup>25</sup> “Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. <sup>26</sup> He called one of the slaves and asked what was going on. <sup>27</sup> He replied, ‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’ <sup>28</sup> Then he became angry and refused to go in. His father came out and began to plead with him. <sup>29</sup> But he answered his father, ‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. <sup>30</sup> But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’ <sup>31</sup> Then the father said to him, ‘Son, you are always with me, and all that is mine is yours. <sup>32</sup> But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’ ”

### **Food for Thought**

Reproducing Christ-followers is like raising children. For these children in the Lord to become mature in a life of faith and reproduce themselves, we must assume the responsibilities of being a spiritual parent.

- Until they learn to feed themselves, you make sure they are fed.
- You teach them how to feed themselves as soon as possible.
- If they get into trouble, you help them — even if it is inconvenient, because they are your top priority.
- You train them to do what they need to do.
- You teach them what you know.
- You help protect them from danger.
- *Mostly, you must spend time with them because people learn best by example.*

Your goal is to eventually reproduce yourself — another believer who can also stand on their own and reproduce (Phil. 3:17; 1 Tim. 4:12; 1 Peter 2:21, 5:3)