

# PASSION LEADER'S GUIDE

## GETTING STARTED

Thank you for choosing to use our free on-line teaching course on Evangelism. This Leader's Guide is designed for use with accompanying videos featuring Tony Anthony teaching the *Passion* Course. It provides direction to help you successfully navigate between the video segments and the individual and group activities described in the *Participant's Guide*.

### What you will find on this website:

The *Passion* videos are designed for use in two formats:

- A small group format in which the course is taught on video by Tony Anthony;
- A seminar format in which the course is taught live by an individual using the teaching script provided through PowerPoint slides supplied on this website as a part of the *Passion* teaching course kit.

The website contains all of the material that you will need for a beneficial study, as follows:

- **Sessions 1-10:** Filmed sessions taught by Tony Anthony from locations around the world including: Australia, Belgium, Morocco, Romania, South Africa, United Kingdom, United States and Singapore. Each film lasts approximately 20 minutes.
- **Introduction video / Focus video:** A short film of approximately 1 to 3 minutes has been provided to accompany each teaching session.
- **Study Guide:** These guides accompany each film and are to be used for discussion and Bible study. Printable participant's notes are available on this website for you to print off for each member of your group and use as you decide. Each study features:

- Introduction video clip (2 minutes)
  - Main Teaching film (20 minutes)
  - Focus video clip – use the video or read aloud to the group (5 minutes)
  - Discussion questions (30 minutes)
- **Optional Study:** Further Bible study is provided in the *Bible Parallel* section. This encourages Scriptural application and extra discussion or personal contemplation. By keeping a careful check on the timings it is possible to use all the material in a 100 minute session; however as a leader you may decide to focus purely on the core teaching and questions and encourage participants to use the *Bible Parallel* and further discussion prompts for individual or enhanced group study. Each additional study features:
    - Bible Parallel (25 minutes)
    - Discussion questions (5 minutes)

The material is designed to be very flexible and all timings above are approximate, based on a meeting of around 90 minutes. The crux of the teaching is presented in the filmed material (or via the PowerPoint slides if you are presenting the course yourself) and the questions are designed to stimulate discussion around the specific teaching.

## Good to know

As your group works through the ten sessions of this course, you may discover that some participants begin to question their own standing before God. This can be very healthy and is a natural outflow of our discussions about Heaven and Hell, God's forgiveness and leadership, and our own spiritual stories. Often the person with doubts will, upon guidance, reflection and with prayer, reaffirm a real and active faith in Christ. Sometimes however, individuals recognise that they've been more of a religious churchgoer, rather than a genuine, forgiven follower of Christ. If any participants indicate they might be in this situation, handle this information with discretion. If appropriate or necessary meet with them outside the group setting when you can listen to their questions, give biblical information and answers, and be ready to actually lead them in a prayer of commitment to Christ. Be encouraged that many people around the world (including some long-time church members) have come to the point of genuinely trusting in Christ while going through this teaching. This is proven life-changing material!

## Before You Lead

For the best experience in leading your group, it is very important to pre-view each video session. Allow some time to familiarise yourself with the session overviews and notes included in this Leader's Guide and to gather the necessary materials (see list that follows). If possible, it is also helpful to read portions of the book, *Passion* by Tony Anthony. Relevant chapters from the book are listed at the beginning of each session in this guide.

## **Helpful tips for Session Leaders:**

### **Keep on top of things**

Explore the topic of discussion in detail, making notes of questions you anticipate might arise during the discussion. The more you know about the subject matter, the more confidently you will guide the session.

### **Keep praying**

It is very important to begin and end each session with prayer. A typical format would be for you (or appoint a volunteer) to open with a short prayer specifically asking God's blessing and help throughout the session. At the end you could have a longer, more open time of prayer. This might involve points raised during the session as well as items for prayer and praise.

### **Keep on being patient**

Be sensitive to the 'wounds' of others and to situations they might currently be facing with friends and family. Be aware that for some people this teaching may constitute significant shift in their theology, which can lead to deep and personal soul searching. Treat what emerges in these meetings in total confidence.

### **Keep stimulating**

Stimulate but don't dominate. The ideal Bible study is where everyone contributes. Your task as leader is to facilitate this by letting others speak. Encourage them and, where you can, build on their comments.

### **Keep the peace**

Try to find a balance between the different types of personalities and give every person involved in the discussion a chance to speak. You may need to employ tactful firmness if there are some who tend to dominate the discussion.

## **Materials and equipment you will need**

- Device to play video (Laptop / Television / etc)
- Clock or stopwatch to monitor time
- *Participant's Guide*
- This *Leader's Guide*

- Pen or pencil for everyone
- *Passion* book by Tony Anthony (recommended for leaders; optional but helpful for each participant)

## **COURSE CONTENTS**

|               |  |
|---------------|--|
| Introduction: | <b>INTRODUCTION TO PASSION</b><br>(Houses of Parliament, London, UK) |
| Session 1:    | <b>PASSION, PURPOSE AND PRIORITY</b><br>(Casablanca, Morocco)        |
| Session 2:    | <b>WALKING THE TALK</b><br>(China Town, London, UK)                  |
| Session 3:    | <b>CAUSE AND EFFECT</b><br>(Sydney, Australia)                       |
| Session 4:    | <b>TRUTH AND AUTHENTICITY</b><br>(Brussels, Belgium)                 |
| Session 5:    | <b>KEY DEFINITIONS</b><br>(Bucharest, Romania)                       |
| Session 6:    | <b>KNOWING OUR ENEMY</b><br>(South Africa, Cape Town)                |
| Session 7:    | <b>TRUTH AND ERROR</b><br>(New York, United States)                  |
| Session 8:    | <b>MUD</b><br>(Waverley Abbey, Farnham, UK)                          |
| Session 9:    | <b>THE FIFTH COLUMN</b><br>(Singapore)                               |
| Session 10:   | <b>STEPS TO SUCCESS</b><br>(Waterloo, London, UK)                    |
| Epilogue:     | <b>PASSION EPILOGUE</b><br>(Sydney, Australia)                       |

# COURSE INTRODUCTION

**PLAY: INTRODUCTION VIDEO (2 minutes)**

# START SESSION 1:

## SESSION 1

### PASSION, PURPOSE AND PRIORITY

#### Before You Lead

- Preview session 1 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to challenge and encourage each person to understand what the purpose and priority of their lives should be, so that they can naturally and effectively communicate their faith to others.
- If possible, read chapters 1 to 3 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the first session: *Passion, Purpose and Priority*. Explain that Tony Anthony's teaching is presented through video featuring the author speaking live, as well as several animated segments. Begin with a short prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

**Using the video, follow the script on the screen or read aloud from your own printed notes:**

Jesus' mission was to seek and save the lost (Luke 19:10). What greater mandate could He leave His followers than to continue His legacy? The scriptures that speak most clearly of this are undoubtedly those we have come to know as *The Great Commission*, yet throughout, the gospels sing of Jesus' intention for His people. If we only meditate on Jesus' prayer in John 17:20–26 we embrace just a glimpse of Christ's love for us and His longing for unity among believers. 'I have given them the glory that you gave me, that they may be as one as we are one,' He declares. Such tenderness, such passion. What honour is ours!

Righteous Father, though the world does not know you, I know you, and they know that you have sent me. I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them (John 17:25–26).

If our mandate is this clear, don't we then urgently need to examine first our own priorities, and then especially those of the wider body of the Church?

### **PLAY: MAIN SESSION 1 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (3 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

The *purpose* of the Church is clear. Jesus said, 'Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength. The second is this: Love your neighbour as yourself. There is no commandment greater than these' (Mark 12:30–31). Yes, this is our purpose, both as individual human beings and as corporate Church. But if this is our *purpose* then our *priority* has to be to fully live out this 'love'.

As the Father has loved me, so have I loved you. Now remain in my love. If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in His love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: Love each other as I have loved you. Greater love has no-one than this that he lay down his life for his friends (John 15: 9–13).

What better way to show our love for God than by obeying Jesus' command to 'Go... spread the good news' and by loving our neighbour by making as many attempts as possible to open up the way of eternal Salvation for them. Think of it this way: When we work for a company we prioritise our actions. At one time Coca Cola's mission statement was to put a bottle of Coca Cola on the table of every household in the Western world. If you work for the company your *purpose* is Coca Cola. But within your daily work life you have different *priorities*. For example, depending on your job,

you might prioritise dealing with customers above dealing with junk email. When it comes to the Christian life the biblical model seems to dictate that our *purpose* is ‘to love God’. This will be done and demonstrated in many ways and have many different facets, but according to Scripture – and a whole host of respected authorities from across denominations – it quite clearly appears that our *priority* should be to preach the Gospel.

Dr Billy Graham summarises, ‘I am convinced that if the church went back to its main task of preaching the Gospel and getting people converted to Christ, it would have a far greater impact on the social, moral and psychological needs of men than any other thing we could possibly do.’

If we want to change a nation, we must change the people who make up that nation. If we want to change the people who make up a nation, we must change their hearts. And if we want to change their hearts, we must plant the incorruptible seed of the Gospel in every individual. If our purpose is to love, then our priority must be to preach.

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. In church and among the Christian community,
  - a. What priority is given to evangelism?
  - b. What else has become the priority?
  - c. Why have other things gained priority above evangelism?
2. What are the consequences of the Church losing sight of its priority in the world?
3. What changes need to be made to establish evangelism as top priority?
  - a. In your church?
  - b. In your life?
  - c. How do we keep these changes in place?
4. Why do you think the Lord Jesus put such a strong emphasis on proclaiming the Gospel?
5. Why have Christians put a stronger emphasis on other aspects of spiritual life such as social programmes, worship, etc.?

### **Bible Parallel (25 minutes)**

Read Genesis 6–7: The story of Noah

Even in the most extreme conditions, Noah consistently demonstrated an amazing quality of obedience, persistence and diligence. With the exception of his immediate family:

- No one in the world believed him.
- Everyone in the world mocked him.

- No one in the world confirmed a similar message from God.
- No one in the world was sympathetic to his efforts.
- Everyone in the world thought he was insane.
- No one built boats so far away from water.
- No one could imagine there could ever be enough water to drown all life.
- No one could understand how Noah would get all the animals on board.
- No one recognised his or her own wickedness.
- No one could understand a God that had this opinion of sin's penalty.
- No one could believe a God of this sort of judgment.
- No one could embrace a God this holy.

Even still, this man of God believed and trusted what God had told him for 120 years. Against all 'common sense' Noah went ahead in obedience to God and prepared an Ark to save his family and the creatures of the earth.

### **Further discussion and personal contemplation**

Discuss the parallels between the story of Noah and the flood and the call to evangelism today.

### **Close (3 minutes)**

Always close the session in prayer. Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out).

# START SESSION 2:

## SESSION 2

### WALKING THE TALK

#### Before You Lead

- Preview session 2 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to challenge and encourage each person so that they grow excited about the study material and begin to apply it in their own lives.
- If possible, read chapters 4 to 6 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Walking the Talk*. Explain that Tony Anthony's teaching is presented through video featuring the author speaking live, as well as several animated segments. Begin with a short prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

The idea that there is a particular message that constitutes the 'good news of Jesus Christ' becomes clear when we look at how the Bible refers to '*the Gospel*'. In Mark 16:15 Jesus tells us to 'proclaim *the Gospel*.' In Galatians 1:6–9 Paul warns us to jealously guard *the Gospel*. In Romans 1:16 he reminds us that '*The Gospel* is the power of God for Salvation.' In all these areas Jesus and the apostle Paul are very clearly referring to the 'words' of the Gospel, not the 'works' or the 'effects'. Of course, these three things are intrinsically linked. The words of the Gospel *have* effects. Mark makes this clear in chapter 16:20 when he records that, as a result of the disciples' preaching (i.e. speaking out the Gospel), '. . . the Lord worked with them and confirmed His word by the signs that accompanied it.'

May we conclude then that when we're talking about 'the Gospel' we're looking at something that communicates the *message*, the *words*, of Salvation?

### **PLAY: MAIN SESSION 2 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

Across denominations, Christians seem to agree that there are several key verses in Scripture that are helpful in explaining the message of Salvation. Paul's letter to the Romans especially focuses on this question of 'What must I do to be saved?' and the Gospel presentation known as *The Roman Road* incisively covers all the key points:

##### **The Bad News**

- The *Problem*: We have all sinned and fall short of the glory of God (we've all done things wrong). Romans 3:23.
- The *Predicament*: We can't earn our way into heaven. The Bible says no-one is good enough. The standard of heaven is perfection and we all fall short. Romans 4:4–5.
- The *Penalty*: Sin leads to spiritual death and separation from God. Romans 5:12.

##### **The Good News**

- The *Provision*: God loves us so much that He sent Jesus to die to pay the 'penalty' that was rightfully ours. Romans 5:8.
- The *Pardon*: The free gift of God is eternal life through Jesus Christ our Lord. Romans 6:23.
- The *Process*: The way to receive the free gift is by confessing with your mouth that 'Jesus is Lord' and believing in your heart that God has raised Him from the dead. Romans 10:9–10.

Perhaps this kind of illustration is familiar? There are many ways of explaining the message of Salvation, or delivering the *words* of the Gospel. It is, however vital to

recognise the difference between the *works*, the *effects* and the *words* of the Gospel. All three are vital in Christian witness, but alone they are of extremely diminished wealth. James' Epistle is well known for its emphasis on the essentiality of backing up our words with 'works'. As he famously claims '. . . faith without deeds is dead' (James 2:26). This whole Epistle is a call to action – if you believe, then *do*, wake up and act on it!

Do not merely listen to the word, and so deceive yourselves. Do what it says. Anyone who listens to the word but does not do what it says is like a man who looks at his face in the mirror and, after looking at himself, goes away and immediately forgets what he looks like. But the man who looks intently into the perfect law that gives freedom, and continues to do this, not forgetting what he has heard, but doing it—he will be blessed in what he does.' (James 1: 22–25).

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. What have you found helpful in seeing the **words** of the Gospel presented in this way (within the episode)?
2. Share with your group how the Gospel message was first communicated to you?
3. Discuss the role your church plays in communicating the **words** and **works** of the Gospel. In the context of your church can you differentiate between the two?
4. Consider the role that you play in communicating the **words** and **works** of the Gospel.
5. If a church is fulfilling the Great Commission by implementing a healthy balance of the **words** and **works** of the Gospel, what **effects** would you expect to see? Do you see these effects within your church? If not, why not?

### **Bible Parallel (25 minutes)**

Read James 2:14–26

In this passage, James expands on what it truly means to be *hearers* and *doers* of the word, what it means for us to 'be real' about our lives. The focus is on how 'faith' and 'works' relate to all he has said up to this point. James shows us that faith and works are ultimately two sides of the same coin.

Three times in this passage (verses 17, 20, 26) he repeats his thesis 'faith without works is dead'. In this, James is clearly stating that 'empty faith' is not true faith, not saving faith, it is nothing more than mouthing words. James sets out to convey to us that our faith in God and trust in Jesus must work in tandem with our actions. Otherwise, our faith isn't really faith at all.

## **Further discussion and personal contemplation**

James denies the possibility of having faith without deeds (verse 18). Discuss the significance of backing up our words with works and consider how this enhances our witness to those around us.

### **Close (3 minutes)**

Always close in prayer. Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out).

# START SESSION 3:

## SESSION 3

### CAUSE AND EFFECT

#### Before You Lead

- Preview session 3 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to challenge and encourage each individual as they seek clarity and biblical truth.
- If possible, read chapters 7 to 9 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Cause and Effect*. Explain that Tony Anthony's teaching is presented through video featuring the author speaking live, as well as several animated segments. Begin with a short prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

In this world we are called to be 'salt and light' (Matthew 5:13–16). Today we live in a world where there is a clear and obvious falling away from the Lord. As Christians, we are called by the Lord Himself to stand out from the crowd and to make a difference in this darkness.

You are the salt of the earth. But if the salt loses its saltiness, how can it be made salty again? It is no longer good for anything, except to be thrown out and trampled by men. You are the light of the world. A city on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they

put it on its stand, and it gives light to everyone in the house. (Matthew 5:13-15)

We have already looked at Scripture's mandate on what must be our priority – taken from the *Great Commission*, principally found in Matthew 28:18–20, Mark 16:15 and Acts 1:8. We know that Jesus commands us to 'Go and preach the Gospel to all creation'. He also asks us to be the salt and light of the world. So what happens when we fail to obey these commands? What happens when we Christians, who are supposed to be the light of the world, aren't shining as we ought?

### **PLAY: MAIN SESSION 3 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

When we proclaim the Gospel, we are joining with creation in declaring God's greatness (Psalm 19:1–4). This is our joy and our privilege as the redeemed! In Matthew 5:11 Jesus extols believers to 'rejoice and be glad', even in the wake of persecution because we have the assurance of a great reward in heaven.

Furthermore, Jesus speaks of His intention for believers in John 10:10, 'I have come that they may have life, and have it to the full.' Surely then this 'fullness of life', to be experienced right here and now, is inextricably entwined with doing God's will, with us living as fully as we possibly can within His plan for us.

So what when we fail to fully engage in that plan? What when we largely ignore His Great Commission? For us personally it might mean missing out on some of that 'full life' that He promised. But there are far greater, wider reaching consequences.

Firstly if we aren't sharing the message of salvation with others then it is left unproclaimed. Which begs the question: how are the people of this world going to hear about Jesus unless we tell them? After all it is our job. The Bible tells us in Romans 10:14:

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?

Paul hits the nail on the head doesn't he! How can non-Christians call upon God if they do not believe in Him, because they don't know about Him, because no-one has ever told them about Him. How can they know about the One true God of Heaven and the glorious news of the Gospel unless *someone* gives them the message? This is our responsibility. When we look at it this way we must surely recognise our position in the eternal destiny of everyone with whom we engage.

Secondly, when we fail to share the Gospel another consequence is that people begin to turn to false gospels that the world offers. They sincerely put their faith and trust in something that they believe to be the truth. The reason they do this is because they have never heard of the One who says 'I am the way, the truth and the life' (John 14:3).

Why is it then that we do so often fail to proclaim the Gospel? Is it out of embarrassment or fear? The Bible tells us in Proverbs 29:25 that 'Fear of man will prove to be a snare'. The devil will always try to use the fear of man to stop us from proclaiming. More than anything else he wants Christians to be too afraid to share their faith. Are we letting the devil's schemes and plans prevail? Pray against him, his servants, their works and effects. Pray against the fear of man and pray for boldness in our proclamation of the Gospel that can only come from the Lord.

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. What is it that stops us from proclaiming the Gospel?
2. What promises in scripture does God give us that He will be with us in all circumstances? (Here are a few examples: Psalm 91; Isaiah 40:8; Matthew 28:20; Hebrews 13:5,6.)
3. How can non-Christians hear the good news unless we tell them?
4. Think about the significance of us being the salt and light of the world? What did Jesus mean by this in Matthew 5:13-15?
5. Does the fear of man stop you from proclaiming? Also what else might stop you sharing your faith?
6. Read the second half of Proverbs 29:25. What can we do to defeat the fear of man?

### **Bible Parallel (25 minutes)**

Read Jonah 1:1–3, 3:1–10

God's imperative was to deploy Jonah to preach repentance in the most unexpected place: Nineveh, a sin-ridden, idolatrous, ungodly city and a monument of rebellion against God Almighty. If God had called Jonah to pronounce doom to Nineveh, he might have gone like a shot!

To Jonah, Nineveh wasn't worth the effort. It was a waste of time in his mind. His message would only fall on deaf ears. This mindset was the inner core of Jonah's reluctance. He did not like the fact that God was extending His mercy by giving such a corrupt and evil people an opportunity to repent.

As a man of God Jonah might have known what was expected of him. Either run from God in disobedience and face His rebuke, or run with God under His direction and delight in God's service. Jonah experienced both. Confronted by his wilful disobedience, he was re-commissioned and finally delivered God's message to Nineveh.

The result was a total dramatic repentance from an entire nation . . . 'so the people believed God'. Imagine how many would have missed out on the Gospel! Nineveh experienced one of the greatest revivals in history. What a turnaround! Through this surprising outcome, God reveals to us that:

- No one is beyond God's reach and love
- No one knows what kind of response they will get to the Gospel until they go in obedience to God's direction
- No one knows how God might be preparing a person to receive His word
- No one knows the impact their repentance might have on others in their circle of influence

Often times, the right message is not enough. It needs to be accompanied by the right attitude and the right motive. Total obedience and total submission to God's commission necessitates we rid ourselves of the 'anything but that, Lord' attitude.

### **Further discussion and personal contemplation**

Jonah 3 shows us the magnificent results of doing things God's way, under God's direction. Discuss the dangers of clutching the Gospel as your own private faith. Focus on the people you find most difficult to love or have prejudices against. Does the command to evangelise them send you into a panic? What can you do to overcome this?

**Close (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 4:

## SESSION 4

### TRUTH AND AUTHENTICITY

#### Before You Lead

- Preview session 4 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to encourage self-reflection and understanding of the needs of others with whom they would be ambitious to share the Gospel.
- If possible, read chapters 10 to 11 of *Passion* by Tony Anthony.

#### Session Overview

##### Step 1: Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Truth & Authenticity*. Explain that Tony Anthony's teaching is presented through video featuring the author speaking live, as well as several animated segments. Begin with a short prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

**Using the video, follow the script on the screen or read aloud from your own printed notes:**

It is our responsibility to preach the Gospel. What an amazing thing to be a part of. Usually however, when it comes to preaching the Word it is as the final step in a long process of preparation. There are many different elements that are important with regards to the messenger long before the message is proclaimed. In this section we look at Aristotle's *The Art of Rhetoric* and the three forms of persuasion that can be applied to the way we witness to others about Christ. The main focus of this study is to look further into these three forms, exploring their importance in our witness to a non-Christian. Each of us may find that we have natural giftings or struggles more in one form than another but all of them are elements that we should recognise are part of drawing a non-Christian to the Saviour.

## **PLAY: MAIN SESSION 4 VIDEO (20 minutes)**

### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

## **PLAY: FOCUS VIDEO (3 minutes)**

### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

In Aristotle's *The Art of Rhetoric* the three forms of persuasion are ethos, pathos and logos. These terms have deep meanings but they certainly aren't complicated to understand. The hardest part is developing these forms of persuasion and making ourselves more effective in our witness.

Let's first consider 'ethos'. Quite simply, ethos is our character. It is the way that we live out our faith. As Christians it is of the utmost importance that our lifestyle and our actions back up our words, otherwise we are perceived as nothing more than hypocrites. (This is, of course, extremely important for those in positions of leadership). There is nothing worse for our witness to a non-Christian than preaching about God and a godly way of life and not actually living it out personally. Paul states this very matter in his letter to the church at Philippi:

. . . so that you may become blameless and pure, children of God without fault in a crooked and depraved generation, in which you shine like stars in the universe. . . (Philippians 2:15)

Our lifestyle and our character must back up our words. This will add authenticity to our message when the non-believer can see that being a Christian isn't some far-fetched idea but something that is actively vibrant and visible in us. We must live out our faith! While there is nothing better than being able to back up our words with a visible Godly lifestyle, there is also nothing worse than a bad witness, than someone who doesn't practice what they preach. Of course as human beings our faults, failings and weaknesses are all too often manifest and it is sometimes hard to stick to the narrow path, which is why it is vital that we must constantly be in prayer and in the Word of God, asking Him to develop Christ-likeness in each of us.

Secondly, we must consider pathos. Pathos is very simply the compassion and love with which we communicate our message. The way in which we share the message of Salvation can influence the way in which it is received.

For instance, it is possible to share the Gospel with someone in the manner of an uncaring sales person anxious to get the numbers. It's easy for some overzealous evangelists to fall into this trap – seeking results and converts rather than being motivated by genuine love for an individual. When we witness concerning Christ it is vital that we do so for nothing other than the glory of God. As Peter emphasises, this must be done with love and compassion.

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect . . . (1 Peter 3:15).

This verse is key. Give an answer, but always be aware of the importance of the manner in which you give it.

The final of Aristotle's forms of persuasion we should consider is logos. This is the 'words' that we say. It represents the content of the message that we are presenting to non-Christians. It is amazing how powerful words alone can be. They have the power to build someone up and tear someone down. They have the power to make a person happy or to ruin a person. In the same way the words of the Gospel are 'the power of God to Salvation . . .' (Romans 1:16). However it is important that the words we share are the true and full Gospel. God promises that whenever we speak His words that they will 'never return to me (God) void' (Isaiah 55:11). What a great promise! When we speak the words that God would have us speak they will *always* have an effect.

These three forms of persuasion are all vitally important. To conclude; we must share the Message of Salvation (logos) with a real and vibrant passion and love for the recipient (pathos) and further authenticate our message with the manner in which we live out our life (ethos).

## **Discussion (30 minutes)**

### **Use the questions to lead your group discussion**

1. Look at Galatians 5:22–23. How evident are these 'fruits of the Spirit' in your life?
2. Do you think that any of the three forms of persuasion in *The Art of Rhetoric* are more important than another? If so, why?
3. What is the danger of 'logos' without 'ethos'?
4. How can we live out our faith so that non-Christians take more notice?

## **Bible Parallel (25 minutes)**

Read Matthew 9:35–38

Verse 35 of Matthew chapter 9 summarizes the cycle of Jesus' ministry of teaching, preaching and healing, recalling a similar summary statement in Matthew 4:23–25. The compassion of Jesus is a repeated theme in the Gospels. Not only does He show compassion but He also admonishes His followers to extend the same mercies, especially to those in need. Jesus' ministry sprang up from a deep sense of compassion and sorrow in His heart when He saw the helpless state of those around Him and their inability to help themselves (v36).

Jesus then exposes the critical urgency of the call to mission by alluding to two images: sheep without a shepherd and a ripe harvest with few ready hands. Compassion must precipitate action. When Jesus saw a need, He always met it, because it moved His heart to do so. Notice also that Jesus' focus is not simply on the privation before Him, but on the amazing potential for harvest. The possibility of conversion and miraculous work of salvation is something that must be anticipated with expectancy – it all lies with God and is reaped through earnest prayer.

It has been said that outside the Lord's Prayer, Jesus doesn't often tell His followers what to pray for specifically. Yet in this instance He is very clear. Not only does He command His followers to pray for labourers to be sent out, but He makes them very aware of their responsibility to do so.

## **Further discussion and personal contemplation**

Jesus exhorts His followers to carry on His work. You may discover that *you* are an answer to your own prayer. Explore the weight given to Jesus' instruction to 'pray earnestly for the harvest and for labourers of the harvest' in your personal life and church life. Is there a regular call of compassion and urgency?

## **Close (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 5:

## SESSION 5

### KEY DEFINITIONS

#### Before You Lead

- Preview session 5 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to bring clear understanding of how we might put biblical truth into action.
- If possible, read chapters 12 to 13 of *Passion* by Tony Anthony.

#### Session overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Key Definitions*. Explain that Tony Anthony's teaching is presented through video featuring the author speaking live, as well as several animated segments. Begin with a short prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

**Using the video, follow the script on the screen or read aloud from your own printed notes:**

Imagine opening up the dictionary and finding more than thirty different definitions for the word you were looking for. It wouldn't be much help when you're seeking a definitive definition. When it comes to 'evangelism' it is important that we have the correct definition. After all, if we are confused about the meaning of the word and about our aims and objectives, how can we expect to effectively engage in it? With so many different ideas and definitions of what evangelism actually is, there is little wonder that Christians flounder and ultimately fail in any unified attempt to this most vital of Scripture-commissioned tasks.

##### **PLAY: MAIN SESSION 5 VIDEO (20 minutes)**

## **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

## **PLAY: FOCUS VIDEO (3 minutes)**

### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

As we have previously discussed, evangelism should be correctly defined as 'the act of announcing or spreading the Gospel'. This is something that *all* of us can be a part of. It's not just something for those gifted in speaking. It isn't just for those with the 'gift of evangelism' as described in Ephesians 4. No! It is the responsibility, and privilege, of *all* Christians to evangelise. Jesus said 'Go into all the world and preach the Gospel.' How can we imagine that we might be exempt from doing this, from sharing the good news. And why would we want to be exempt anyway? After all, the message that we have the joy of sharing with others is the same message that saved us from spiritual death, sin and Hell. Don't our friends, neighbours and acquaintances deserve the chance to make that same decision?

Remember, in sharing the Good news we must be mindful of the content of our message. As we've seen, there are four main topics that 'the Gospel' seems to cover:

1. Why we must be saved
2. How Jesus can save us
3. What we must do to be saved
4. The cost of discipleship

The content of the message is defined and clear, but there are many different ways in which we can take part in evangelism. We don't all need to be Billy Grahams. God created each of us as a unique individual with our own unique skills. This inevitably means that we can, and should, spread the Gospel in our own way with our own words and analogies, based on the Scriptures.

Some people find it difficult to articulate the Gospel message or to speak face-to-face with anyone about their faith. In that case, use a tract. There's very little to stop us handing over – or even anonymously dropping – a piece of literature containing the message of the Gospel. This is still 'evangelism'.

There are many ways in which we can participate in the Great Commission. Few of us would consider ourselves natural orators, however, the Bible issues a good challenge to all:

Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have (1 Peter 3:15).

## **Discussion (30 minutes)**

### **Use the questions to lead your group discussion**

1. Why is it essential that the Church works with a shared definition of evangelism?
2. Consider the four topics the Gospel should cover. Can you think of scriptures that can be included in each of these sections?
  1. Why we must be saved  
(Romans 3:23; Romans 4:4-5; Romans 5:12)
  2. How Jesus can save us  
(John 3:16; Romans 5:8; Romans 6:23)
  3. What we must do to be saved  
(Matthew 16:24; Romans 10:9-10; Acts 3:19)
  4. The cost of discipleship  
(Mark 8:35; Luke 9:57-62; 1 Corinthians 6:20)
3. Discuss different methods of spreading the Gospel in different circumstances.
4. Think up some creative ways in which you could distribute tracts? E.g. phone booths, pay machines etc.
5. **An idea for homework:** Write out a Gospel presentation in your own words. Use the four topics mentioned above to help you structure it.

## **Bible Parallel (25 minutes)**

Read: Acts 17:22-34

Ignorance is bliss, but a little knowledge is a very dangerous thing. This is certainly the case with the people in Athens. They were lovers of wisdom who had sincere inklings about the existence of God, as demonstrated by their religious actions of worship. Yet, at the same time, they were admittedly ignorant of the God they were worshipping in relation to His ways, His nature and His message.

In proclaiming Christ, it is not enough to just acknowledge that there is a God. Rather it is essential to reveal, to the best of our ability, the comprehensiveness of God in His fullness as Creator, Redeemer, Sustainer and Judge. We cannot preach the cross without creation, or salvation without judgment.

Also, most obvious for the Christian believer is that our God is not like gold, silver or stone of which idols (gods) are made by human hands. Instead, He is living and it is through Him that we live, move and have our being. It is very important in our witness therefore that we try to demonstrate and speak of this so that if we are called to address our own 'Areopagus' we can point people back in repentance to the One true God and turn them from all forms of idolatry.

### **Further discussion and personal contemplation**

It is in human nature to seek God, and reach out to Him. This means taking on a completely different worldview. Discuss the current worldviews that present themselves in society today. Consider whether, rather than engaging in intricate debate on such subjects, you might instead be able to simply proclaim God and the truth of the Gospel.

### **Close in prayer (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 6:

## SESSION 6

### KNOWING OUR ENEMY

#### Before You Lead

- Preview session 6 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless and protect each member of the group, and their family, as you prepare to further examine what prevents Christians from freely sharing the Good News of Jesus Christ.
- If possible, read chapters 14 to 15 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the first session: *Knowing our enemy*. Explain that the teaching is on a video that features the author, Tony Anthony, as well as several animated segments. Before you go any further make sure you begin with prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

Throughout Scripture we are enlightened to the epic cosmic battle that has raged since the fall of man: good and evil, Heaven and Hell, God and His nemesis, the devil. The Bible uses a number of names to allude to the devil. He is called 'our adversary' (1 Peter 5:8), 'Beelzebub' (Matthew 12:24), the 'evil one' (John 17:15), 'Father of Lies' (John 8:44), 'the ruler of darkness', 'ruler of demons' and 'ruler of this world'. Why is this relevant to our discussion? A key strategy of any army's defence is to 'know the enemy'; to study their tactics and so be as prepared as possible to face the onslaught of attack.

## **PLAY: MAIN SESSION 6 VIDEO (20 minutes)**

### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

## **PLAY: FOCUS VIDEO (3 minutes)**

### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms (Ephesians 6:12).

Can we be in any doubt that we are in flat out war? Why is Jesus so careful to explain the parable of the weeds in Matthew 13:37–39?

“The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sows them is the devil . . . .”

So what does the devil want? We can imagine that his aim is twofold. Firstly, he wants anyone who isn't yet a believer in the Lord to stay that way. If that fails and a person gives his or her life to Christ then his second aim comes into play: he wants to make those who believe in the Lord ineffective in their service for Him. He wants to make sure that we play no further part in bringing others to know God. He wants to shut us up and stop us from ever proclaiming the Gospel. To win a battle all the devil need do is bring the Christian to a point where they fail to recognise the war and see no need to fight this spiritual battle. It's a stealth attack that is largely going unnoticed by the Church, and is therefore deadly.

A well known comic strip features a little boy turning to his father, with a Bible in his hand, and saying to his dad: 'Daddy, I looked at the back and we win!' This is so true. We *do* have the advantage. When we look into the Scriptures we can see what is in store for the devil. Revelation tells us of the devil's pending fate:

And the devil, who deceived them, was thrown into the lake of burning sulphur, where the beast and the false prophet had been thrown. They will be tormented day and night forever and ever (Revelation 20:10).

Ultimately the devil is destined to perish. However, before that happens he is going to fight as hard as he can to bring other people to that same fate. He is going to fight to keep the eyes of the non-Christians blinded to the saving power of the Gospel. Matthew 24:14 gives us an indication of the end of days. It tells us that the Gospel ' . . . will be preached in the whole world as a testimony to all nations, and then the end will come.' At the end of days the devil will be thrown into that lake of fire. What greater motivation does he need, then, to stop us telling people about Jesus!

Where the Lord says that He is ' . . . not wanting anyone to perish, but everyone to come to repentance' (2 Peter 3:9), the devil's plans are polar-opposite. He wants everyone in this world to perish with him and he doesn't want anyone to repent. It is our responsibility to share the message of redemption with the world. We are God's spokespeople in this lost and dying world. Are we going to stay silent or are we going to fight?

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. What does 1 Peter 5:8 tell us about the devil? How should we respond to this warning?
2. In the light of Matthew 24:14 (the fact that once everyone hears the Gospel the end will come), what do you think the devil does to stop Christians proclaiming the Gospel?
3. What do you think we can do to protect ourselves from the devil's schemes? Look at Ephesians 6:11–24 and 1 Peter 5:8–11
4. What courage can we take from 1 John 4:4? Consider making note of other similarly reassuring verses.

### **Bible Parallel (25 minutes)**

Read Genesis 3:1–19, 23–24 and Matthew 4:1–11, 17

These passages depict two of the greatest temptation scenes recorded in Scripture. Both also reveal and identify Satan as the 'tempter' who is sly, subtle and serious. As we examine the way Satan tempted both Adam and Eve and then Jesus, we note that temptation is almost always linked to our obedience. We can also draw similar parallels in the tactics employed by the 'tempter' who preys on 3 specific areas:

1. Physical Needs (Gen 1:6, Matt 4:2–3)
2. Pride (Gen 1:5, Matthew 4:6)
3. Power and Covetousness (Gen 1:6, Matthew 4:9)

The stark difference in these passages is found in the way we respond when tempted – whether we succumb to the scream for satisfaction of the flesh or whether we keep our eyes firmly fixed on the Father.

In Genesis 1, a single command was defied by a single temptation that led to a single devastating result. By contrast, in Matthew 4, Jesus sees through Satan's trap in all three instances (verses 4, 7, 10) and accordingly models for us that being satisfied in God is better than being satisfied in any other thing this world has to offer. He answers each time, tackling each temptation, with His knowledge of Scripture, so embracing only His mission – the way of the cross.

Hebrews refers to Jesus as the one who has been tempted in every respect, just as we are – yet He led a life without sin (Hebrews 4:15). Christ leaves us an example that we should aim to follow His steps (1 Peter 2:21) and walk in the same way as He walked (1 John 2:6).

### **Further discussion and personal contemplation**

Temptations are not merely an instrument to make us commit sin. More so, they serve as distractions from achieving the purpose to which God has called us. Matthew 4 tells us that after three unsuccessful attempts to entice Jesus in the wilderness, Satan leaves and immediately Jesus moves out to begin His ministry. Discuss the significance of how this impacts the call of God upon your life to be a light in the world and identify the things that can possibly serve to distract you from your central vocation.

### **Close (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 7:

## SESSION 7

### TRUTH & ERROR

#### Before You Lead

- Preview session 7 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead and enlighten the group regarding spiritual war so they might engage in the battle with renewed strength and confidence.
- If possible, read chapters 16 to 17 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Truth & Error*. Explain that the teaching is on a video that features the author, Tony Anthony, as well as several animated segments. Before you go any further make sure you begin with prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

As Christians our desire, more than anything else, is to see people won for the Lord. To see God's kingdom expanded on this earth is our prayer. We pray and long for those who we love to come to know the Lord as their own personal Saviour. Yes, this is our utmost desire but it is important to recognise that, when it comes to winning souls, we need to leave that to the Maker. We are called to 'Go into all the world and preach the Gospel'. We are not told to 'Go into the world and save souls'. This is the work of someone much more powerful than us. As God's servants we have been entrusted with the proclamation of the Gospel. What an amazing privilege that God chooses to use us in the process of another coming to know Him.

We have already seen the importance of working with the correct definition of 'evangelism'. The devil exerts great cunning and stealth attack in us to thinking that evangelism is something that it isn't.

Why does this happen so easily? It's because there is often a lot of *truth* mixed in with a small amount of *error*. 'Evangelism is the winning of souls.' This statement sounds very credible. But is it? Is this really the true definition of evangelism? What are the effects of Christians believing that this is the case?

### **PLAY: MAIN SESSION 7 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

Most people hate failure. We do anything to avoid it. Yet when we approach evangelism believing it to be the 'winning of souls', we set ourselves on a *pass or fail* endeavour. When people think they are going to fail they do one of two things. The first reaction is we give up. We avoid putting ourselves in a position where it is possible to fail. In this case, we don't share the Gospel because we don't believe (possibly based on past experience) that we are capable of persuading a person to give their life to Christ. We quit, so the Gospel goes unproclaimed. The second reaction to the possibility of failure is that we preach a Gospel that is 'seeker friendly'. We may leave out the topic of judgement and Hell and just talk about the 'good stuff'. We may even preach falsehood such as, 'Come to God and your troubles will end', 'come to God, He'll make you rich', 'Come to God and life will be perfect.' So the Gospel is compromised because we want to make sure that we 'succeed' in evangelism. The desperate reality, however, is that people are reacting to something that isn't the truth. They are coming to God under false pretences and this has serious consequences. This is the danger that arises when we think of evangelism as the winning of souls. Yet the Bible states that salvation belongs to the Lord. Whether in the Old Testament, where it refers to the salvation of the nation of Israel (Jeremiah 3:23), or in the New Testament and the redemptive act of Jesus Christ, we can only conclude that the work of Salvation is not ours. It is Christ's and His alone.

'From the Lord comes deliverance' Psalm 3:8 (NIV) or, as reported in the NKJV, 'Salvation belongs unto the Lord.'

Is there not immense relief and comfort in this? When it comes to people being saved from Hell to eternity in Heaven with the Father that work is all of God. We *cannot* save a soul. Our task is to communicate the message of Salvation to the unsaved and then pray that the Spirit of the Lord would convict them and draw them to commit their lives to Him. So it is impossible to fail in evangelism!

Once we see that evangelism is not the winning of souls but rather the pure and simple task of announcing and spreading the Gospel then we, as the body of Christ, can work together with the same vision, the same goal and desire to reach the whole of this world with the message of the Good News. It's a team effort and it needs all players on the pitch!

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. What are the dangers of calling evangelism 'the winning of souls'?
2. The emphasis of this teaching has shown to us that only God can make things grow (1 Corinthians 3:6, 7). In light of this how do you interpret Proverbs 11:30 that says, "The fruit of the righteous is a tree of life, and he who wins souls is wise."
3. Is it wrong for us to want to win souls in our evangelism efforts?
4. How does it feel to know that our job is purely and simply 'to announce or spread the Gospel'?
5. Why is it important that there is unity of thought concerning evangelism?

### **Bible Parallel (25 minutes)**

Read Mark 4:3–20; Matthew 13:31–33

Both of these passages reveal to us that the growth of God's kingdom is gradual and mysterious. It doesn't occur all at once. It also is beyond our comprehension. Furthermore, these passages stress the divine power of the seed, i.e. the 'word of the kingdom'.

Jesus' emphasis here is particularly on the hearers in receiving the seed of the gospel. The seed is always good. Its growth however, is determined on the type of soil it falls on. In the same manner, the full experience and transforming impact of the Gospel is contingent on the receptivity of people's hearts to God. A genuinely attentive heart will determine whether the seed will have its desired fruit bearing effect in a person's life.

People respond differently depending on their readiness to receive the Gospel. Thus, it is not in our hands as 'sowers' to control the speed or determine God's timing for growth. God does not call us to be 'goal orientated' measuring how successful we are as sowers through the number of conversions. God only commands us to preach the Gospel to all nations. The *results* belong to Him alone. Our task is simply to scatter the seed and nourish it and reap the harvest. Growth is ultimately God's imperative.

Linked to this is the remarkable contrast Jesus draws in the image of a mustard seed – the smallest of all the seeds but in its final stages of growth producing a tree as large as 8–12 feet. In the light of the expansion of God's kingdom, do not despise the start of small beginnings for they have the potential to gradually turn into remarkable growth, becoming an avenue of mighty blessing. What may seem to be insignificant to our eyes now will reap significant abundance in time to come. Small becomes great when God is at work. So the kingdom of God may seem unimpressive at first, but appearances can be deceptive because no one can ignore it at the end. We must be patient and remember that, very often, human valuation ultimately misses the point!

### **Further discussion and personal contemplation (5 minutes)**

The Gospel changes everything. We can have real confidence in its power. Discuss what it means to be a 'sower' and what our expectations of this role should entail. Consider how this new mind-set enhances and influences our desire to witness to those around us.

### **Close (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 8:

## SESSION 8

### MUD

#### Before You Lead

- Preview session 8 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to inspire the members of the group so that they embrace the study with vigour and hunger to learn more and become effective in witness and evangelism.
- If possible, read chapters 18 to 19 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *MUD*. Explain that the teaching is on a video that features the author, Tony Anthony, as well as several animated segments. Before you go any further make sure you begin with prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

As human beings we can't help but respond when someone does something kind for us. Someone holds a door open, or gives way in traffic when they don't have to: We feel good. We feel just a little better about the world. A friend calls to say you have been on their mind, they have been praying for you and wondering if you need any help with anything. It's a lovely thing. We warm to their attention. Maybe there have been times when someone has paid a bill or offered accommodation. Such random acts of kindness are a real blessing and thankfully many Christians are very good at this kind of thing. There are many good, caring people in the world but when, as followers of Christ, we engage in such activities and gestures they can also act as great witness to the kind of people we are and the compassion we have for others,

*because of our Christian faith.* In turn, a person might be drawn into exploring what we believe. Based on our good witness there may be many others who are drawn closer to God.

But the question inevitably has to be asked: 'When we engage in acts of kindness toward others, is this evangelism?'

### **PLAY: MAIN SESSION 8 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows (James 1:17).

The Lord gave and the Lord has taken away; may the name of the LORD be praised (Job 1:21).

God, in love and mercy, blesses us greatly and it's a wonderful thing when we give to others in return. Yet whilst we are serving the community in our soup kitchen we only need look down the road and see that many non-Christians are engaged in other similarly 'good' activities. Whether they believe it or not we know that every human being is created with something of the image of God in them (Gen 1:26). It's therefore natural then that people of other faiths or of no faith at all, are equally zealous in their endeavours to help and appease the suffering of others.

Remember again the correct definition of evangelism: 'The act of proclaiming or spreading the Gospel.' How does this fit with our good deeds and acts of kindness? The answer is surely that it can, sometimes does and really should, but when there is no proclamation of the Gospel, any act of kindness is just that, and that alone. It is *not* evangelism.

The book of James handles this topic extremely well. It talks a lot about faith and works.

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food.

If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead (James 2: 14–17).

Good works are vital to the Christian life. However, the danger comes when we call our good works evangelism. Once again the devil is smiling at the thought that Christians believe good works are evangelism. When Christians consider their good deeds to be evangelism the Gospel is left un-proclaimed. Meanwhile Christians believe themselves to be 'doing evangelism' when they are caring for others so they don't even consider or recognise the need to go further and share the Gospel.

Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows (James 1:17).

God has given us so much. The Bible is His love story for us and we are the continuation of that story in the here and now. Our compassion for others is rooted in our very being which is made in His image. We have an abundance of wealth, both physical and spiritual. So when we share our physical wealth we must also consider the higher value of sharing our spiritual wealth. What greater gift can we give another than an introduction to their salvation?

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. Take time to make note of the many blessings in your life and how you might share more with others.
2. What are the consequences of calling good works evangelism?
3. In what practical ways could you combine good works and the spreading of the Gospel? E.g. Handing out Gospel tracts with free drinks at a community fete.
4. Read the book of James 2:14-26 making special note of the verses that talk about the importance of faith and works.

### **Bible Parallel (25 minutes)**

Read 2 Corinthians 9:6–15, Matthew 5:16 and Hebrews 13:16

These portions of Scripture talk about doing good in order to bring about a response of thanksgiving to God by those who received the blessings through our good works.

We read in Hebrews that God is well pleased with our sacrifices when we 'do good' and share what we have with those in need. But we must bear in mind the difference between bread and seed mentioned in 2 Corinthians 9:10. Bread is for consumption. Seed is for sowing. And when seeds are sown in obedience to the Good News, it will bring forth a harvest for the kingdom. In other words, our acts of good works to the needy and the poor should not be focused purely on their physical needs but also their greater spiritual need of a Saviour.

So while we look for opportunities to give alms to help the poor and needy, are we also performing our priestly duty of proclaiming the Gospel in season and out, to heal the broken hearted, bring sight to the blind and set free those who are oppressed?

### **Further Discussion and personal contemplation**

We must differentiate what Scripture deems as our 'good works' from the other charitable efforts of non-believers. Discuss how our good works, offered in the name of God, bring opportunities for sharing the Gospel?

### **Close (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 9:

## SESSION 9

### THE FIFTH COLUMN

#### Before You Lead

- Preview session 9 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless and use this session to challenge each person to recognize their freedom in Christ and to actively trust His guidance as they seek to become more active in sharing the Gospel.
- If possible, read chapter 20 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Fifth Column*. Explain that the teaching is on a video that features the author, Tony Anthony, as well as several animated segments. Before you go any further make sure you begin with prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

**Using the video, follow the script on the screen or read aloud from your own printed notes:**

‘Evangelism is a process . . . ‘

Many Christians wouldn’t think twice about this statement. As previously discussed, the cunning of the Great Deceiver is to disguise error and falsehood so close to the believer’s heart that they fail to see the deception. How often do we hear people in church talking about ‘steps’ in evangelism as though it is a gradual process, something that takes place over time? But consider our true definition of evangelism:

*The proclaiming of the Gospel* (Go into all the world and preach the Gospel, Mark 16:15)

When you put these concepts together there is an obvious dichotomy. The proclamation of the Gospel is an *event*. You either do it, or you don't. It happens, or it doesn't. There is no *process*.

The error here is very similar to the previously discussed belief that any activity that draws a person closer to God is evangelism. In most cases there are plenty of 'warm-up' factors that do indeed draw a non-believer closer to Salvation. Such things are vital 'ploughing' activities, but unless the Gospel is given, the event of evangelism has not taken place. Ploughing activities are not evangelism and must not be viewed or discussed as such for fear of detracting from the actual, true act of giving a person the Gospel.

When our eyes are opened to this little deception we can begin to recognise the damage that it causes. If Christians believe evangelism to be a process it is almost inevitable that many will engage only in the 'niceties' of the process. Again we come back to our good works, our 'outreach' to non-believers. Outreach it may be, but evangelism it isn't. And while we're feeling good about our soup kitchens, housing shelters and coffee mornings the Gospel is still, by and large, being left, untold.

**PLAY: MAIN SESSION 9 VIDEO (20 minutes)**

**Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

**PLAY: FOCUS VIDEO (3 minutes)**

**Using the video, follow the script on the screen or read aloud from your own printed notes:**

In Scripture the spreading of the Gospel is often referred to in terms of sowing seeds. When a farmer goes out into the field to sow the seed he goes out with the intention, quite simply, to 'sow the seeds'. The farmer understands that when it comes to sowing seeds it is an event, not a process. He goes out to his field and he either sows the seed or doesn't sow the seed. Seed-sowing is *not* a process. OK, it is a job that takes place over time, but it is still an *event*, not a *process*. Notice the way Paul talks in his first letter to the Corinthians:

*I planted the seed, Apollos watered it, but God made it grow (1 Corinthians 3:6).*

Paul *planted* the seed. He shared the Gospel. In this verse we can also see a process. The process is that of someone coming to know the Lord as his Saviour and it was done by the hand of God. We know that Paul was a great evangelist. His mission was to preach the Gospel (Acts 9:20; Romans 15:19,20; 1 Corinthians 9:16-19; 1 Timothy 2:7; 4:6, 11-16).

This brief verse in 1 Corinthians 3:6 celebrates the working together of two men committed to the proclamation of the Gospel, committed to drawing others to Christ. We learn a little of Apollos in Acts 18: 24–28. Apollos was a man ‘who spoke with great fervour and taught about Jesus accurately . . . (verse 25). The Scripture then goes on to report,

. . . he was a great help to those who by grace had believed. For he vigorously refuted the Jews in public debate, proving from the Scriptures that Jesus was the Christ (Acts 18:27).

So we can see here that Apollos’ role was that of teacher and encourager, one who could perhaps clarify and discuss issues that had been introduced by Paul. He was ‘watering the seed.’

Like Paul and Apollos, we are called to sow and called to water. Undoubtedly a big part of our job as the body of Christ is also to ‘plough’, to prepare the way so that the soil is ready to receive the seed. But let us remind ourselves of the important truth that, when it comes to ‘growing’ and ‘harvesting’ this is the work of the Lord.

Drawing a person to Christ is a process but evangelism is an event. God desperately wants His followers to go out into the fields (world) because they are ripe for harvest:

Then he said to His disciples, “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field” (Matthew 9:37-38).

Jesus knows about the different ways in which people react and respond to the Gospel. This is described in Matthew 13:1–9. Can we read that ‘parable of the sower’ and picture ourselves as the sower? How liberating when we do so knowing that the germination and the ‘growing’ of those seeds is purely the business of God and the supernatural working of the Holy Spirit!

## **Discussion (30 minutes)**

### **Use the questions to lead your group discussion**

1. Review the dangers of this wrong definition: Evangelism is a process not an event.

2. Read the parable of the sower in Matthew 13:1–9 and reflect on some of your own experiences of people's different responses to the Gospel.
3. Discuss things, other than the hearing of the Gospel, which can be part of the process of drawing someone to Christ. What are some of the 'watering' activities you could do?
4. Has this study challenged your own views of evangelism as an event or process?

## **Bible Parallel (25 minutes)**

Read Mark 4:26-29

This story told by Jesus illustrates what the kingdom of God is like. It begins with the seed because inherent in the seed is life. The farmer has to intentionally plant the seeds in the field and when the seeds are sown onto ready soil, they will germinate and sprout and bring forth life, independent of the farmer.

The Gospel is like a seed that must be sown. It demands an intentional act of sharing or communicating the Good News of Jesus Christ. Just like the farmer, we must speak forth the story of salvation and of repentance from sin and the sacrificial death of Jesus Christ on the cross to bring transformation, righteousness and new life. The seed of the Gospel *must* be planted so that it will germinate and grow and ripen for harvest.

## **Further discussion and personal contemplation**

Sharing the Gospel does not have to be in a formal setting from the pulpit or done by way of a structured script. Any believer, anywhere, can plant the Gospel seed. Discuss the various situations and opportunities that lend themselves for sharing the Gospel. Share some of your personal evangelism experiences where you know you planted a seed for the Gospel.

## **Close in prayer (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# START SESSION 10:

## SESSION 10

### STEPS TO SUCCESS

#### Before You Lead

- Preview session 10 on the video.
- Review the Session Overview (see below).
- Gather the necessary materials and equipment.
- Pray for your group meeting. Ask God to lead, bless, and use this session to challenge and encourage each person to understand what the purpose and priority of their lives should be, so that they can naturally and effectively communicate their faith to others.
- If possible, read chapters 21 to 22 of *Passion* by Tony Anthony.

#### Session Overview

##### Introduction and opening prayer (3 minutes)

Welcome participants to the *Passion* course and introduce the title of the session: *Steps to Success*. Explain that the teaching is on a video that features the author, Tony Anthony, as well as several animated segments. Before you go any further make sure you begin with prayer.

##### **PLAY: INTRODUCTION VIDEO (2 minutes)**

##### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

We are on a mission. We have a job to do. In the previous sessions we have examined the term evangelism and explored some of the 'wrong definitions' of the word and the consequent dangers of the deception that is rife in the Church. Now that we are clear and that our eyes are opened to the stealth attacks of the Great Deceiver we must fully embrace the mission before us. There are many amazing endeavours open to us in this world, some more attainable than others: climb Mount Everest, sail the world in a canoe, swim across the Atlantic, scale the Great Wall of China . . . . Jesus offered a mighty challenge when He commanded, 'Go into all the world and preach the good news.' Surely this should be the greatest endeavour of all

Christians; to be part of the task of taking the Gospel to the 7 billion people who live on this planet. Unthinkable? Unattainable? Impossible? Or is it that, if every Christian took seriously the call of Jesus on their life to take part in His Great Commission, this world could be evangelised in almost no time at all.

### **PLAY: MAIN SESSION 10 VIDEO (20 minutes)**

#### **Discuss any immediate thoughts (5 minutes)**

Get your group's first reaction to what they have just heard and seen. If you aim to stick to the 90 minute sessions allow no more than 5 minutes here. There will be time and space for more in-depth discussion later on.

### **PLAY: FOCUS VIDEO (3 minutes)**

#### **Using the video, follow the script on the screen or read aloud from your own printed notes:**

Why are Christians so challenged when it comes to taking part in evangelism? Remember, we are facing a spiritual battle. We are in a spiritual war. We have an enemy, the devil. We have opposition to our endeavour. The devil wants, more than anything else, to keep this world in darkness so that they never hear or understand about Jesus Christ and God's purpose for each one of us. His first aim is to ensure that Christians are ineffective in the battle. That means taking us out of the picture by whatever means possible. A few of his favourite tactics are 'fear of man', gossip, disunity, slander, crisis of confidence and discomfort (John 10:10; Romans 7:23). Do you recognise any of these in your own life?

Thankfully we are not alone in this problem. Scripture highlights an all-encompassing 'solution':

Trust in the LORD with all your heart and lean not on your own understanding; in all your ways acknowledge Him, and He will make your paths straight' (Proverbs 3:5–6).

If we can only take this verse like daily medicine straight into our hearts we can draw on the strength of our God. He is always with us in this battle. He will 'never leave us nor forsake us' (Hebrews 13:5), and He promises us that He will give us the strength to face whatever we come up against in the battle (1 Corinthians 10:13). It is a great comfort to know that God is more powerful than anything else we come up against in this life (1 John 4:4). Yes, we face a tough task in the wake of a powerful enemy but, praise the Lord, we have an omnipotent Commander to lead us in this battle. The

Lord is our strength and it takes only the raising of His voice to break the bow and shatter the spear (Psalm 46:9).

God is our refuge and strength, an ever-present help in trouble. Therefore we will not fear, though the earth give way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging. There is a river whose streams make glad the city of God, the holy place where the Most High dwells. God is within her, she will not fall; God will help her at break of day. Nations are in uproar, kingdoms fall; He lifts His voice, the earth melts. The Lord Almighty is with us; the God of Jacob is our fortress (Psalm 46: 1–7).

This war has raged since time on earth began and our history books and the Bible itself testify to it in many a thrilling story. It's the stuff of great movies: good versus evil, with a storyline comprising love, hate, war, action, intrigue, sacrifice and triumph, apparently against the odds. This is the Bible: ultimate good and unthinkable evil. The story of One Man who travelled into another world to win back the one He loves. That man is Jesus and He loves us so much that He came to earth and died on a cross so that the beloved would be saved (John 3:16).

Writing to the Philippians, Paul highlights the sacrificial humility of serving one another because of Christ. It's a high calling, but he states:

Your attitude should be the same as that of Christ Jesus:  
Who, being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, He humbled Himself and became obedient to death – even death on a cross!  
(Philippians 2:5-8).

This is the One we live for. This is the One who commissioned His followers, to 'Go'. This is our amazing endeavour: To 'Go' and tell the whole world about the One who we love; the One who we love, 'because He first loved us' (1 John 4:19).

Share the Gospel with the whole world: our purpose, our priority, our privilege and ultimate passion. Amen!

### **Discussion (30 minutes)**

#### **Use the questions to lead your group discussion**

1. When you read Philippians 2:5–8 what emotions stir up inside you?

2. Meditate on 1 Corinthians 10:13. Can you look back at any of your own experience and testify to the truth of this passage? What comfort can we take from this in the battle?
3. There will always be tough times in the battle. During these episodes it is important to remember the promises of God towards us. Read Psalm 18:2. Research and make note of three or more promises that you can turn to when you feel discouraged.

## **Bible Parallel (25 minutes)**

Read: 2 Timothy 4:1–8

Paul's parting words to Timothy are a window to his heart. He affords 'preaching the word' as the main responsibility. As far as Paul is concerned, his ultimate charge lies in the establishment of God's kingdom, His judgment and the certainty of His return. This legacy is the baton passed on to Timothy, simply to 'preach the word'. He also gives the reason for doing so – because there will be a time when many people will not want to hear the right doctrine of the Word which serves to convict concerning sin, rebuke, instruct, encourage and challenge. Rather, they are distracted by religious novelties and choose to hear only what suits them.

This remains our challenge. Stick to preaching the word when it's favourable and when it's unfavourable. The core message of the Gospel must never be diluted. Nor should the proclaiming of the Word be substituted with other things.

The criterion of success that Paul used to measure his life was whether he had kept the faith. The two pictures of a fight and a race illustrate what is involved in doing exactly this. But there is more. Gaze ahead in anticipation of a crown of righteousness waiting as a reward for a faithful and righteous life lived in the promise of Christ's appearing. An essential element of persevering in this way is setting our hearts on Christ's return and on the glorious prize made available to all His followers.

## **Further discussion and personal contemplation**

What is involved in 'keeping the faith'? Can you relate your own faith and action in terms of a fight or a race? As soldiers engaging in spiritual battle, consider the nature of faith itself and the weapons of faith that can be employed in battle.

## **Close in prayer (3 minutes)**

Thank the group and remind everyone about the day, time and location of your next meeting. Encourage them to pick up a copy of the *Passion* book and to work through the personal *Reflect* questions (consider having some copies available to hand out). End the session, closing in prayer.

# COURSE EPILOGUE

**PLAY: EPILOGUE VIDEO (2 minutes)**