

YEAR
ONE



palmetto collective

STUDENT EDITION

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SAMPLE

Month 1

Who is God
and what is
He doing
in the world?

Week 1: Content and Reflection

Week 2: Connection and Community

Week 3: Practice and Integration

Week 4: Mentorship and Multiplication

Week 1: Content and Reflection

Oh, the Places You'll Go! The Dr. Seuss classic isn't merely a kid's book, but a gift given to countless high school or college graduates each year.

*You'll be on your way up!
You'll be seeing great sights!
You'll join the high fliers
Who soar to high heights.*

They'll be fears and failures, or so the book promises. Yet the future is bright for those who press on.

*So...
Be your name Buxbaum or Bixby or Bray
Or Mordaci Ali Van Allen O'Shea,
You're off to Great Places!
Today is your day!
Your mountain is waiting.
So...get on your way!*

Odds are none of you reading are actually named Buxbaum or Bixby or Bray, but you likely find yourself in a similar spot. Life is at a transitional juncture, and it seems that an endless array of options lie on the horizon. Growing up happens fast, and now it's time to determine how you are going to invest the days God has given you on this earth. If we're honest the future places, we might go can be paralyzing.

There's a dizzying number of possibilities and it can feel like a lot of pressure to have those who love you wondering just what you will do with your future.

Well, we want to help. Honestly, there's no one who can make future decisions for you, nor tell you exactly how to make sense of life or utilize your gifts in the work God's doing in the world. That's going to be for you to decide ultimately. But we can serve as a bit of a travel guide—walking alongside of you to help you see and understand the world you are a part of and the God who invites you into His great story.

In fact, this is a really good place for us to start—God's grand story. You see, for many, the temptation is to get lost in their own story—to believe that somehow their lives are the point and that everything rises and falls on them. But the Bible is crystal clear about the brevity of our lives.

As for man, his days are like grass —he blooms like a flower of the field; when the wind passes over it, it vanishes, and its place is no longer known.

Psalms 103:15-16 (CSB)

For you are like vapor that appears for a little while, then vanishes.

James 4:14

Grass. Flowers. Vapor. What do these all have in common? The author tells us the answer: *they are here for a short season and then they are gone.* This sounds super depressing, right? On the surface it is. Life is brief, even for those who live to what we might consider old age. What may seem discouraging is meant to teach a critical life lesson—Your life isn't about you.

How is God teaching you that your life is not about you?

If life isn't about me, then it makes it far easier for me to be honest and humble about my life and the goals, dreams, and plans that I have for myself. If I pursue the future with myself at the center of the story, then I'm destined for failure and frustration. I'll invest countless hours in trivial pursuits which, at the end of the day, can be taken away at a moment's notice and which will most certainly not outlive the days of my temporal life.

All that changes, however, if I see my life as a part of a much greater story. While my life may be short, what if the story isn't about me at all? What if the hope for the future isn't wrapped up in all of the great places I will go, or things I will do, or positions I will hold, or money I will make? What if my story is actually about His story?

CREATED TO FILL THE EARTH

God's story. This is the story of the Bible. The story opens with God inviting us into His great vision for the world. Think all the way back to how the story opens. After creating all things by merely speaking them into existence, God fashions men and women.

We read that portion of the story in Genesis 1:26-28:

Then God said, 'Let us make man in our image, according to our likeness. They will rule the fish of the sea, the birds of the sky, the livestock, the whole earth, and the creatures that crawl on the earth.'

So God created man in his own image;
he created him in the image of God;
he created them male and female.

God blessed them, and God said to them, 'Be fruitful, multiply, fill the earth, and subdue it. Rule the fish of the sea, the birds of the sky, and every creature that crawls on the earth.'

Genesis 1:26-28

I'd imagine that these are familiar verses for many of you, but don't skip by them too quickly. It's not an overstatement to claim that these three verses serve as the foundation for God's mission through His people throughout the Bible. Here we find the origination of the missionary plotline that will take us all the way to the book of Revelation.

In a day before text messaging and emails authors communicated important concepts by repeating them. Did you notice the repetition in Genesis 1:26-28? Three times the author mentions the same idea, twice using the same word and once using a synonym.

What is it?

Both men and women are made in the image of God, after His likeness. Unlike all other created beings, mankind possesses the unique mark of the image of God (Imago Dei). Theologians have spent innumerable hours discussing just what is meant by this concept of Imago Dei. The author of Genesis does not define this term in the context; however the mere mention of Imago Dei is enough to show that men and women have

a unique role to play in God's story and are endowed with the special ability to be in relationship with God and reflect His image to the world. The concept of Imago Dei describes both something we are and something we do. We are God's. We possess great value and worth merely by the fact that He made us. The Psalmist captures the idea this way:

When I observe your heavens, the work of your fingers, the moon and the stars, which you set in place, what is a human being that you remember him, a son of man that you look after him? You made him little less than God and crowned him with glory and honor.

Psalms 8:2-5

This is quite an impressive claim about the status of mankind. What the Psalmist doesn't say is what we are to do with that significant position. For that, we've got to go back to Genesis 1. Imago Dei is more than who we are, it's also something that we do. Image is a verb. We are created to image God, or better, to reflect God's image to the world. Think of it like a mirror. The nature, attributes, and character of God are reflected off of our lives out to those around us. We are uniquely created to help others see who God is. This is an amazing thought. This is the same God who just fashioned everything that is—the vast oceans, the towering mountains, beautiful flowers, and majestic animals. Paul, writing in Romans 1, says that these created things are meant to show off the Creator, yet it is humans—men and women—who are given the assignment of reflecting God's image through a real display of His attributes. Birds can't show off the kindness of God like humans can. Flowers don't possess the ability to love like God. A mountain doesn't tell of His patience or forgiveness. People do.

God then blesses Adam and commissions Him with a task: “Be fruitful, multiply, fill the earth, and subdue it.” **Do you see the mission inherent in this verse? What is it?**

Image-bearing reflectors of God are called to multiply and fill the earth and represent God in His rule and reign over all of creation. What happens when image-bearers multiply and fill the earth? They would fill the earth with God’s glory, which is another way of saying that God’s attributes and character would be seen and known throughout the entire earth. This outcome is the answer to why we are each here in the first place. Our lives are meant to be spent seeing to it that God’s image fills the earth. We could rightly say that this was God’s mission all the way back at creation. Mission doesn’t start in the New Testament, much less with the famous commission Jesus gives His disciples in Matthew 28:18-20. Mission starts in the Garden. God’s mission is that His image would fill the earth and He’s going to accomplish that mission through the men and women He’s made to reflect that image.

PURSUED TO FILL THE EARTH

We all know there is a problem with this mission. The problem isn’t with God, but with those to whom He gave the assignment. Adam and his helpmate Eve prove incapable of fulfilling this mission because they violate God’s command and fail to display His holy character as a result. The results are catastrophic. Everything breaks—from people to relationships, to work, to childbearing, and even to the very created world itself. Sin invades God’s world. The mirror of Imago Dei is broken, shattered by rebellion. Now, rather than filling the earth with God’s character, humans fill the earth with their own sin.

For example, by the time we get to Genesis 11, humans have scattered into the known world at that time and are attempting to build a tower to the heavens to make a name for themselves and to be like God. So much for filling the earth with God's image.

The rest of the Old Testament recounts thousands of similar stories of the inability of people to fulfill God's mission. They are seemingly trapped in cycles of sin, unable to escape and do what they were created to do in the first place. The reality of human sin forces the question: What happened to God's mission? Before you read further, try to pose an answer to that question. **What happened to God's mission when sin entered His creation?**

The answer is all grace. Back in Genesis 3, right on the heels of Adam and Eve's first sin, God's mission is on full display. In Genesis 3:15, God curses Satan for deceiving and tempting Adam and Eve to sin and then He makes a promise:

I will put hostility between you and the woman, and between your offspring and her offspring. He will strike your head, and you will strike his heel.

Genesis 3:15

A child will come through the lineage of Adam and Eve who will crush the head of Satan. He then does something even more remarkable. Adam and Eve have been scrambling because of their sin. They've covered in shame and pointed fingers in blame. They attempted to cover their own nakedness with fig leaves they found in the Garden to no avail. Their sin was still repugnant.

So:

*The Lord God made clothing from skins for the man and his wife,
and he clothed them.*

Genesis 3:21

Don't miss the beauty of this picture. God clothes His image bearers in the blood sacrifice of another. Something dies so their sin can be covered. Sounds a lot like the bloody images of the sacrificial system in the temple, doesn't it?

These two—the promise of a Seed of the woman who will crush the head of Satan and the plan that human sin will be covered through the sacrifice of another—are the central threads of the mission of God that run throughout the Bible. Where will this Seed come from?

How will a sacrifice cover for sin completely? Journal some quick reflections on these two ideas. **How do you see God's promise and His plan demonstrated in other parts of the Bible?**

God's not finished with His mission. He's going to provide a way for men and women to do what they were created to do in the first place. Case in point is the opening lines from Genesis 9:

*God blessed Noah and his sons and said to them,
Be fruitful and multiply and fill the earth.*

Genesis 9:1

This blessing is given after sin entered the story. It's after the great flood and God's work to save Noah and his family. But it's an echo of Genesis 1:28. God's mission is still for his people to be fruitful, multiply, and fill the earth. He's not abandoned His plan or changed His mind.

God's mission is good news because humanity provides every reason God should, in fact, give up on us. The story of the Old Testament shows that Noah's descendants do no better than their first parents at obeying God and reflecting His image in the world. They continually rebel and deviate from His good plan. Yet God is not deterred.

He's always got His mission in mind. His call to Abram (later Abraham) reveals this fact. God calls Abram to go to a new land and promises that He will be great nation and the Father of many.

God then makes His mission clear:

[A]ll the peoples on earth will be blessed through you.

Genesis 12:3

The whole earth will be blessed through God's promise to Abram. Here again, note that the entire world—all of the nations—are in view. This leads some theologians to refer to Genesis 12:1-3 as the Great Commission of the Old Testament, due to the similarities with Jesus' famous commission to His disciples in Matthew 28:18-20.

Then again right before giving Moses the law that will govern the nation of Israel.

Now if you will carefully listen to me and keep my covenant, you will be my own possession out of all the peoples, although the whole earth is mine, and you will be my kingdom of priests and my holy nation.

Exodus 19:5-6

Notice the language—I'm choosing you but I'm the rightful king of the whole earth. So, God says, I'm going to position you on land that will allow you to show off my image by serving as a kingdom of priests and a holy nation. Michael Goheen, writing to this point, suggests that Israel was set up as a shop window, whereby the surrounding nations could look in and see the glory of God on display through Israel's unique, holy living.

How is this idea of a "shop window" a good image for the holy life of a follower of Jesus? **How should others be able to "eavesdrop on the glory of God" by looking at our lives?**

Though they fail at this task, God continues to point forward to a day when Israel's mission will be fulfilled and the task of Genesis 1:28 seen in its fullness.

For the earth will be filled with the knowledge of the Lord's glory, as the water covers the sea.

HABAKKUK 2:14

[F]or the land will be as full of the knowledge of the Lord as the sea is filled with water.

ISAIAH 11:9

Even in failure and in the face of the looming exile, God reiterates His mission with a compelling image. The earth will be filled like water covers the sea. How is that? Water covers the sea totally, completely. So too will God's glory cover the earth one day. But how?

SAVED TO FILL THE EARTH

The answer, like that of all of the questions posed by the Bible, centers on Jesus. The author of Hebrews describes Jesus this way:

The Son is the radiance of God's glory and the exact expression of his nature, sustaining all things by his powerful word.

HEBREWS 1:2-3

Paul, writing in Colossians 1, says something similar:

He is the image of the invisible God, the firstborn over all creation.

COLOSSIANS 1:15

Does this bring to mind any other passage we've considered this month?

It should draw your mind back to Genesis 1:26-28 where God created man in His own image or likeness.

The New Testament authors take that same concept and apply it to Jesus, saying that He is the perfect image of God, the exact representation of His likeness. He is what Adam, and all those in his line (including you and I) were not.

God's glory—His attributes and character—were perfectly represented in Jesus. He is God, and with that He is able to show the world exactly what God is like. To know Jesus is to know God and to see the way Jesus represented the image of God is to understand the purpose for which God created all people.

We were meant to image God this way. Jesus' perfect, sinless life is a full demonstration of the image of God. But there's more. Perhaps it might help to think of it this way. What if the story stopped with this truth? Then the good news of Christianity—the message of the Bible—would be that men and women are now called to follow Jesus' example.

We must work to align our lives with the image of God we see in Jesus Christ, which means that we strive to conform ourselves to His perfect example in every way. Does this sound like good news? Probably not. It actually sounds pretty discouraging if we're honest. We know ourselves, which means we know that we are no different than Adam and all the rest of the sinners we find in the Bible. We can't follow Jesus' example of holiness on our own, at least not for long. We need another portion of the story to help us do what we were created to do in the first place.

This is where the story gets really good. Jesus, the only perfect person to ever live, dies the death men and women deserved because of their sin. Paul says it this way:

He made the one who did not know sin to be sin for us, so that in him we might become the righteousness of God.

2 CORINTHIANS 5:21

It's the Great Exchange, as some theologians call it. His life for ours. His death in our place. His righteous perfection is credited to us as a gift. The plan mentioned way back in Genesis 3:20 is now seen in its fullness, as the spotless Lamb of God, the perfect sacrifice, is given so that mankind's sin could be covered. Those who place their faith in Jesus' work are then empowered to do what they were made to do from the outset.

We all, with unveiled faces, are looking as in a mirror at the glory of the Lord and are being transformed into the same image from glory to glory; this is from the Lord who is the Spirit.

2 CORINTHIANS 3:18

You are being renewed in knowledge according to the image of your Creator.

COLOSSIANS 3:10

The Spirit is given to believers and that Spirit works in them to conform them to the image of Jesus, which is the perfect reflection of the Imago Dei. Believers can die to sin and live to reflect God's image because of the work of God in and through their lives. A primary way they fulfill this purpose is by living to fill the earth with God's glory.

Notice how Peter applies the language of Exodus 19 to those who believe in Jesus:

*But you are a chosen race, a royal priesthood, a holy nation,
a people for his possession, so that you may proclaim the praises of
the one who called you out of darkness into his marvelous light.
Once you were not a people, but now you are God's people; you had not
received mercy, but now you have received mercy.*

1 PETER 2:9-10

God's people now step into the mission of Israel by living out their created, Image-bearing mission. They "proclaim the praises" of God wherever God has them, and as more and more people come to faith in Jesus, the earth is increasingly filled with God's image. This mission lies behind Jesus Commission in Matthew 28: 18-20, where He commands His followers to make disciples, or followers of Jesus, "of all nations". Meaning Jesus wants disciples throughout the earth. Everywhere. Once again, it is God's Spirit who will empower His people for this task, as Luke writes in Acts:

*But you will receive power when the Holy Spirit has come on you,
and you will be my witnesses in Jerusalem, in all Judea and Samaria,
and to the ends of the earth.*

ACTS 1:7-8

From Genesis 1 to Colossians 1 to Acts 1. The Bible is telling the same story. God wants worshippers to fill the earth with His image. And He will stop at nothing to get what He wants.

How are you encouraged when you see the connection of the Bible as a whole? **How does this help you read and understand the Bible?**

This mission is the grand story we are all invited into. Those who know God are indwelt with His Spirit to reflect the image of Jesus and, in turn, “be fruitful and multiply” through making disciples that fill the earth with worship of the One, true and living God. Oh the places you will do, indeed!

The great apostle Paul gave his life to this whole-earth mission and was able to write that He’d accomplished a critical part of that work.

As a result, I have fully proclaimed the gospel of Christ from Jerusalem all the way around to Illyricum. My aim is to preach the gospel where Christ has not been named, so that I will not build on someone else’s foundation, but, as it is written,

Those who were not told about him will see, and those who have not heard will understand.

ROMANS 15:19-21

Paul fully proclaimed the gospel throughout much of the earth—making disciples and planting churches everywhere he went. His life stands as an example of someone who poured themselves out for the mission. **How are you currently giving yourself to this great mission?**

GLORIFIED TO FILL THE EARTH

We, too, are invited into that mission. God is working in us to conform us to the image of Jesus and through us to see the earth filled with that image. This good work will continue throughout the life of the genuine believer because “he who started a good work in you will carry it on to completion until the day of Christ Jesus” (Philippians 1:6).

This language of “the day of Christ Jesus” refers to a future day when Jesus will return for His people and write the final chapter of His great Story. Jesus will return. We can have confidence in this future promise because of the resurrection. Paul uses the language of “firstfruits” to capture this idea.

For just as in Adam all die, so also in Christ all will be made alive. But each in his own order: Christ, the firstfruits; afterward, at his coming, those who belong to Christ.

1 CORINTHIANS 15:22-23

Like this firstfruits in a harvest, Jesus' resurrection says, “There’s more where that came from!” All of God’s people, like Jesus will one day rise to walk in a new world, one that is perfectly and finally free from sin. In what is likely the classic trash talking passage of the Bible, Paul mocks Satan, sin, and death.

Death has been swallowed up in victory. Where, death, is your victory? Where, death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ!

1 Corinthians 15:54-57

Satan, sin, and death have been defeated through Jesus' work. This victory chant should sound familiar by now. Remember Genesis 3: 15—There's the promise of a child of Eve who will one day crush the head of the serpent. This is likely the picture Paul is drawing from early in that same chapter when He writes,

*The last enemy to be abolished is death.
For God has put everything under his feet.*

1 Corinthians 15:26-27

Jesus stands victorious over all, including all that attempted to thwart His good plan in the Garden. Death has been defeated and will permanently be obliterated when Jesus returns. Sin, and all its effects, will be gone. The apostle John writes of these coming days:

Then the one seated on the throne said, "Look, I am making everything new."

REVELATION 21:5

All things will be new, including the bodies of His people, who will then inherit perfect, glorious bodies (Romans 8:29). The tyranny of sin will be gone because "He will wipe away every tear from their eyes. Death will be no more; grief, crying, and pain will be no more, because the previous things have passed away" (Revelation 21:4).

Even better, God's people will see God in all His fullness and worship Him as He deserves (Romans 22: 3-4).

Earlier John describes this scene:

*You are worthy to take the scroll and to open its seals,
because you were slaughtered, and you purchased people for God by your
blood from every tribe and language and people and nation. You made them a
kingdom and priests to our God, and they will reign on the earth.*

REVELATION 5:9-10

I picture John and those who heard these revelations for the first time having a similar experience you might have when these dots start to connect. Perhaps you draw up to the edge of your seat in rapt attention or maybe tears form in your eyes as you consider the beauty of this picture. The outcome of Genesis 1:26-28 has come to pass. The kingdom that Israel was called to embody is now seen fully. The picture of Habakkuk 2:14 is now a reality. The mission of Acts 1:8 is now complete. The entire earth is filled with the image of God and will be forever. This is good news.

Think back to where we started now. Your life isn't about you. Consider all of the people who have lived on this planet since the Garden of Eden. All the stories those lives tell. People of influence and power. Some whose ideas or inventions changed lives or altered culture. Others who were obscure, who did little of significance or who seemingly died long before their time. What do these billions of stories have in common? One thing—they were all a small part of the big story God has been writing since the Garden and will continue to write until He comes again to make all things new. Some repented of their sins and recognized the role they play in God's story. Others were blind to the grand story, choosing instead to pursue their own sinful desires and dreams? Either way—God's story was still being written. Those who know of God's great Story and experience salvation through Jesus are those who truly experience "life to the full" (John 10:10).

This story is the gospel, or good news, of Jesus. The word “gospel” has become commonplace in our church culture—an adjective attached to all sorts of practices—gospel-centered churches, gospel-centered sermons, gospel-centered lives and on and on the list goes.

Many times this tagline betrays the fact that many don’t know what’s meant when someone says something is “gospel-centered”. It sounds good, but what are we saying when we drop the word “gospel”. **How would you define the gospel?**

The word “gospel” simply means “good news” or better the gospel is a good news announcement. For example, the year 2020 will forever be remembered for the Covid-19 pandemic. Imagine if someone took the podium in a press conference and said, “Good news, we’ve found a cure for Covid-19 and tomorrow the world can return back to normal.” This good news announcement would be celebrated around the world.

The good news of the Bible is that God has done all that is necessary through Jesus Christ to save sinners and fix the world so that the whole earth can be filled with His glory. This is far better news than a cure for a worldwide virus. It’s the answer to the deadly cancer of human sin. This is the message we proclaim to ourselves, to our churches, and to the world. **How have you deepened in your understanding of the gospel as a result of your reading this month?**

Week 2: Connection and Community

The first month discussion focuses on personal introductions for the group so that we are all connected to one another at the outset. In order to allow people to connect, the following will serve as conversation starters to build community around the content discussed in week 1:

What light bulb turned on for you?

Where were you pressed?

How does the continuity of Scripture encourage you and help you understand God, yourself, and God's mission?

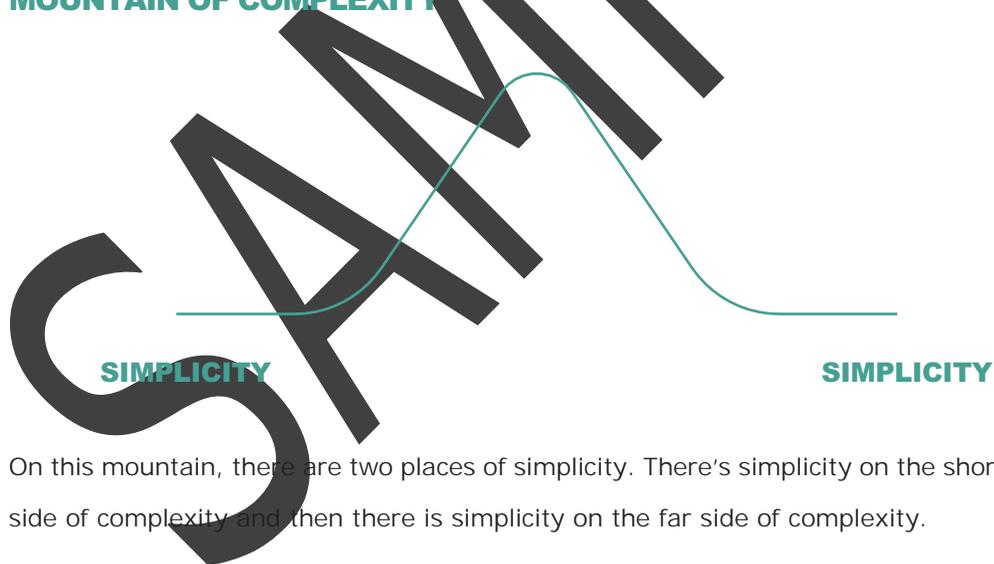
Each student in Palmetto Collective will be asked to reach out to one other student in the program over the course of week 2, either in person or via a call, in order to get to know one another and deepen relationships going forward. We will provide guidance for these calls during the first Zoom discussion.

Week 3: Practice and Integration

Record yourself via video sharing the good news announcement of Jesus Christ. The video must be limited to 5 minutes from start to finish. The challenge will be to record a concise video that limits extraneous rambling or sloppy communication. The aim is to have a message you can internalize and share in casual conversation with someone you meet at the coffee shop, restaurant, gym, or neighborhood.

Here's a way to capture the goal of simplicity and clarity. Imagine that you have a typical bell curve with the peak in the middle. Let's call this curve the mountain of complexity.

MOUNTAIN OF COMPLEXITY



On this mountain, there are two places of simplicity. There's simplicity on the short side of complexity and then there is simplicity on the far side of complexity.

Simplicity on the short side of complexity is a demonstration of laziness. It says that you are not willing to do the work to climb the mountain of complexity and think through complex ideas. We want to avoid this type of simplicity.

When applied to the gospel, this type of simplicity sounds like “The gospel is about Jesus” or “The gospel is the message of how I can go to heaven when I die”. There is truth here, but it hardly goes far enough to describe God’s story told in the Bible.

Then there’s simplicity on the far side of the mountain of complexity. This location is the site of wisdom. Getting here means that someone has done the hard work of climbing the mountain but has the ability to come back down the mountain and take big concepts and make the common, familiar, and approachable for hearers. Simplicity found here actually takes far more work. When applied to the gospel, it means that the person speaking of Jesus can take a massive book, filled with thousands of small stories and deep truths and distill in simple ways. This is what we’ve tried to do in this month’s content and it’s the task you are asked to replicate in week 3.

Film the video then watch and edit it. Once you are pleased with the video’s content, share the video with their mentor and solicit feedback there. Then, based on the feedback you receive, go back and film the video once again. At the end of this process, we will provide a portal where students can upload these videos and share with other Palmetto Collective participants to give and receive feedback.

The final step of this week’s challenge will be to share the videos more widely. You might upload this video to social media and share publicly or you could share the video with specific people. Pray that God will use the sharing of the gospel message in this way to encourage Christians and evangelize the lost.

Week 4: Mentorship and Multiplication

One of the key disciplines for leadership is the ability to multiply through equipping others. It's one thing to be able to teach correctly, but it's another thing altogether to mentor someone else to maturity. This is what leaders do. Consider the words of Paul in Ephesians 4:

And he himself gave some to be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, to build up the body of Christ

EPHESIANS 4:11-12

God gives leaders to the church so that they can equip others to do the work of the ministry. Ministers don't merely do the work of ministry, but they equip all of the church to do the work themselves and, as Paul goes on to say, when this happens the body causes itself to grow as every member plays their unique role in the work. The task of equipping is central to the leader's calling.

The image Paul uses here is that of preparing a fishing net for a trip out to sea. The net must be inspected, each knot checked, to ensure that it is ready to be put to work. So too the church must be equipped so that they can all accomplish the purpose for which we were put on this earth—the mission of filling the earth with the image of Christ.

For this reason, the final challenge of Palmetto Collective will be for you to find someone you can mentor as well. We want students who are listening with both ears—one ear for what God is saying to them and how they can apply it to their lives, the

other for how they might communicate these truths to a new believer or someone who is young in the faith.

Seek out such a person from their circle of influence. Look around and see who might need investment. This might even be someone who you have no idea where they stand spiritually. Invite this person into the journey by agreeing to meet together at least twice a month. This time the roles switch. You move into the role of mentor and the new participant works through the PC material. This will provide a monthly rhythm where you are taking in content and then quickly reproducing it by discipling another person. In the first month, your mentor can help you identify someone and schedule regular meetings.

SAMPLE

SAMPLE

Month 5

What is the work of a missionary?

Week 1: Content and Reflection

Week 2: Connection and Community

Week 3: Practice and Integration

Week 4: Mentorship and Multiplication

Week 1 - Content and Reflection

Right from the start we've got some work to do this month. The main question we are asking is this: What is the work of a missionary?

But before we can answer that question, we've got to define a missionary. This definition is necessary because, at least in the modern use of the term, it's likely that few of us would consider ourselves missionaries.

A definition is a bit illusive. We don't see a biblical office for "missionary" the way we do "pastor/elder" or "deacon." We see Paul and Barnabas, among others, sent out on missionary ventures (Acts 13-14). And we certainly see plenty of people acting as missionaries, foremost among them Jesus Christ in His missionary activity during His earthly ministry. But nowhere do we clearly see a biblical author come right out and say, "This is what a missionary is, this is how someone becomes a missionary, and this is what a missionary does."

THE MISSIONARY IN ALL OF US

The great evangelist C.H. Spurgeon said, "Every Christian is either a missionary or an imposter". Others use the more common adage "All disciples are missionaries." **What do these statements get right?**

There is certainly truth embedded in these ideas. Consider Paul's writing to the church at Corinth:

Therefore, if anyone is in Christ, he is a new creation; the old has passed away, and see, the new has come! Everything is from God, who has reconciled us to himself through Christ and has given us the ministry of reconciliation. That is, in Christ, God was reconciling the world to himself, not counting their trespasses against them, and he has committed the message of reconciliation to us. Therefore, we are ambassadors for Christ, since God is making his appeal through us. We plead on Christ's behalf: 'Be reconciled to God. He made the one who did not know sin to be sin for us, so that in him we might become the righteousness of God

(2 CORINTHIANS 5:17-21).

What does this passage make clear?

While Paul doesn't use the descriptor "missionary" here, he is clearly describing missionary work. All those who've been reconciled to God are given a mission. It is the "ministry of reconciliation," and it requires those who've been reconciled to God to declare to others that they can be reconciled to God as well. Don't miss the main idea: All Christians are given this mission. The mission centers on a declaration about Jesus to all people.

In this sense it is right to say that all Christians are missionaries, or at least that they should be. At the very moment of conversion, God infuses this mission into His people and invites them to join with Him in reconciling people to Himself.

This truth reminds us of the simplicity of the mission. Our salvation is sufficient to qualify us for this work. We don't qualify by becoming varsity level Christians, or by possessing extraordinary gifting. This simple mission is then multiplied when we call those who've come to faith on the basis of our testimony to live out their missionary calling among their family, friends, and coworkers.

SOME OF US AMONG ALL OF US

But perhaps the notion that all Christians are missionaries doesn't go far enough. The New Testament also speaks of those who are uniquely called and set apart for missionary life. We might think of Paul and Barnabas at the church at Antioch. "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' Then after they had fasted, prayed, and laid hands on them, they sent them off" (Acts 13:2-3). The same theme is repeated in the lives of workers like Silas or Timothy. Paul often speaks of Himself using a distinct sense of missionary identity (Romans 1:13-15).

Of course, each of these laborers were missionaries in the 2 Corinthians 5 ministry of reconciliation sense.

But their calling was also distinct. What made it so?

- They were recognized by the church as appointed by God for a clear mission.
- They had to cross cultural boundaries (and often language boundaries) to get the gospel message to new places.
- They often faced overt hostility and persecution for their missionary work.

- While they may have had bi-vocational roles such as tent-making, the aim of their vocation was centered around this cross-cultural mission.
- They were funded by the church for this work.

These factors, among others, make it clear that the mission of these individuals was different in scope (though perhaps not different in importance) from that of all God's people.

The same is true in our day. All Christians are missionaries, and also some Christians are uniquely set apart for the missionary life. The distinction may include the terms of the culture to which they are called, the degree of complexity they must undertake to get there, the hostility they might face, and the sheer amount of time they will devote to the work.

It might be helpful to distinguish it this way:

- All Christians have a mission (a God-given assignment)
- Some Christians are missionaries (a God-given identity)

Why is it important to speak of missions in both ways?

WHAT ABOUT PASTORS?

One final, clarifying question about the definition of a missionary: What about pastors? Are they missionaries?

They certainly are in the sense that all Christians are. They have the same mission as that of all of God's people—to declare the message of reconciliation through Jesus Christ. They do this in the sermons they preach and also through their effort to witness to the good news in their circle of relationships.

They are also similar to the second definition of a missionary. They have given their vocational calling to the task, they've been set apart by the church, they are supported financially in the work, and they often cross cultural boundaries, so the gospel gets to all people.

And, in one final sense they are missionaries. As we saw in semester 1, the tip of the spear of God's mission is the establishment of local churches.

So, pastors who start new churches or establish the health of existing churches work in the primary vehicle for God's mission, and they use their leadership influence to press the churches they serve out into mission.

However, in one way they are not like other missionaries. The task of leading the church is different than the work of a cross-cultural missionary engaging a new location with pioneering, gospel witness. Imagine that Jose is a pastor in an established church in Florida in the neighborhood in which he was raised. Now imagine that Jacob is a missionary taking the gospel to an unreached people group in the bush in Africa. Jose is pastoring while doing missionary work. His work always has God's mission in mind, but it's clearly different in scope from what Jacob spends his time

doing. Jacob may pastor in the sense Jose is pastoring one day, but right now the vast majority of his work focuses on going person to person, sharing the gospel, and inviting people to trust in Jesus in the hopes that God establishes a church one day. At minimum, then, we can say that pastors are missionaries, but they may not work in the mission in the same way as full-time, vocational, cross-cultural missionaries do.

So, what does a missionary do? Some aspects of their work are applicable to all Christians, and to pastors, but certain facets are unique of full-time, cross-cultural missionaries.

According to the International Mission Board, the core missionary task consists of six phases. Let's list and define them.

1. Entry
2. Evangelism
3. Discipleship
4. Church Formation
5. Leadership Development
6. Partnership and Exit

ENTRY

The first step is entry. A missionary enters a new location with the intention of sharing good news in that place. This might be one of the clearest distinguishing variables for the types of missionaries listed above. Some missionaries enter a new place that is vastly different than their own. They may assess the needs of the unreached people

around the world and target a culture in need of gospel witness. To enter this culture will require much change—they will have to uproot their lives and move far away from family and friends, learn a new language, and embrace a culture with different norms and practices. Even a simple task like getting bread from the market will now be complex. Most cross-cultural missionaries spend a number of years in preparation and planning to enter this new place, and they invest almost all of the first couple of years on the field doing the same.

Now, this type of cross-cultural entry can be clarifying. Each of us has a place we should intentionally enter with the gospel. The cross-cultural worker brings the gospel to a specific place new to him or her. Christians and church leaders here have a similar task, but in many cases they already live in the place they are called to reach, they already know the language and culture, they already know many of the people, and, often, a church (or 12!) already exists.

This is a perfect equation for complacency. The cross-cultural missionary can't be asleep at the wheel and make it in a new place (at least not for long), but believers in their own cities can often sleep-walk through missions their entire lives.

How do we combat this complacency?

We have to form a plan. We have to be intentional. We need a plan to enter a place with missionary intentionality, even if we're already technically in that place. A simple exercise might help – let's create a circle of accountability.

Draw a circle and write your name on it in the space below.

Then, draw 8-10 spokes off of that circle with another circle at the end and write a name in each of those circles. These names should be people who are close to you but far from God.

They can be friends, neighbors, coworkers, classmates, church acquaintances, or family members. The key is that these people are actually close to you – meaning you see each other regularly, talk often, and the person would consider you a friend.

Often people who have walked with Jesus for a long-time struggle to come up with 8-10 names to include. This is the result of the process of lift. For every year we walk with Jesus, we are increasingly lifted out of our social relationships with non-believers. Some of this is necessary and wise. We want to form new, vibrant relationships with people in the church. But it can also deplete our mission field. Two application points follow: 1) If we've been a Christian for a long time we are going to have to intentionally create a plan to foster relationships with non-believers for the purpose of mission, and 2) The best time to send someone out on mission is within the first year of them coming to faith when many of those relationships are still intact.

Now that you have your circle and the spokes off of your circle with other names listed, draw a large circle around the entire chart and write "Missionary Map" at the top. This chart represents your missionary map. It's the people you have some measure of accountability for. It's your task to see to it that they have a chance to see, hear, and respond to the good news of Jesus. You can't control whether or not they respond to Jesus' offer, but you can ensure that they hear.

One final step is necessary. Off of the names of those on your chart, draw two smaller spokes and write the names of the people who would be most impacted if the person in that circle were to come to faith in Jesus.

In the Bible we often see that conversion shapes the lives of the families of those who come to faith (think the Philippian jailer or the woman at the well). The same is true today. Radical heart change will often impact those closest to us. Spouses. Children.

Parents. Don't worry if you don't know all of the names here. You could put something like "her live-in boyfriend" or "her soon-to-be-born baby." This is the first step for missionary living: intentional entry. Then what?

EVANGELISM

From there the work is clear. We simply share the gospel. Jesus' famous Parable of the Sower gives us help here (Matthew 13). We are called to scatter the Word of God, the gospel, indiscriminately. This seed of the gospel will fall on varying soils—with some rejecting the message, some seeming to respond only to fall away, and others embracing the gospel and producing fruit in abundance.

We want to make it our mission to share the gospel with those on our missionary map. Paul, writing in 1 Corinthians 15, gives us a sense of what it means to share the gospel:

Now I want to make clear for you, brother and sisters, the gospel I preached to you, which you received, on which you have taken your stand and by which you are being saved, if you hold to the message I preached to you – unless you believed in vain. For I passed on to you as most important what I also received: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the Twelve (vv. 1-5).

Paul is defining the core of the gospel message that he preached. He says this message is of first importance. What do you notice about his definition?

First, the gospel is a message that must be communicated. We can, and should, affirm the value of friendship and the work of service, but evangelism hasn't taken place until someone has been told a good news message. Our efforts to befriend people, earn a hearing, and serve them in love are all foundations for the work of gospel proclamation. Then, you notice that the entire message is about Jesus. Paul mentions his identity as the Messiah, His death, His burial, His resurrection, and His ascension. Much can be said about God or about the Bible, but evangelism is focused on telling people about what Jesus did to save sinners. Then notice that Paul validates these claims with the repeated phrase "according to the Scripture." These facts are based in the truth of God's word; they are not made-up tales. In the same way, our efforts at evangelism must be built on the truth of God's word, and it is this word that we must communicate to those on our missionary map.

There are all sorts of tools that aid believers in sharing the gospel. Of course, there are downsides to evangelistic tools:

- We can get fixated on the tool and present it in a stale fashion.
- We can care more about the tool than we do about the Bible.
- We can come off as salespeople attempting to get through a presentation.
- We can rigidly use the tool in all situations and forget that certain people may need to hear the message presented differently.

People on our missionary map could be anywhere on this scale. Some are hardened to the truth of the gospel, show little interest in spiritual truth, or are outspoken opponents of Jesus. They might be placed on the scale as a -9 or -10. Others are spiritually curious, open to attending worship services, or willing to read the Bible. We might place them as -1 or -2. The place 0 is used to denote the point of conversion. However, using this scale it's easy to see that God might be working in someone's life to move them from -6 to -3.

This is significant work of the Spirit that we should recognize and step into as missionaries. In addition, someone who is a +1 needs help to move to a +4. They need to be baptized, to know more about who Jesus is, understand how to read the Bible and pray, and be connected to a healthy church where they can grow. Our task is to walk with someone in this movement.

When Paul shared the gospel in Athens, he encountered this variety of responses: "When they heard about the resurrection of the dead, some began to ridicule him, but others said, 'We'd like to hear from you again about this.' So, Paul left their presence. However, some people joined him and believed, including Dionysius the Areopagite, a woman named Damaris, and others with them" (Acts 17: 32-34).

Consider the image of a stoplight. There are red light responses ("some began to ridicule"), yellow light responses (others wanted to hear more), and green light responses (some people joined and believed). Those working in Phase 3 of missionary tasks work with yellow light and green light responses to move them forward in their spiritual journey. The first step with the green light responses is helping them understand and take the necessary step of public baptism.

We then begin the discipleship process with these individuals. Those who give a “yellow light” response are easy to invite into an ongoing relationship. We can begin to meet with them in a regular way to read the Bible and discuss the key themes of the Bible. We will discuss more about this work in the coming weeks.

What about the red-light responses? Jesus often instructed his followers to shake the dust off of their feet – meaning to move on – when they encountered those closed to their message (Matthew 10:14).

Yet another category of response comes when we encounter certain people who are uniquely open to the gospel message and responsive to those sharing this message. We might consider these the super green lights. These people are often labeled “persons of peace” because they are both 1) open to the message, and 2) gateways into other relationships in a community. These people are not always Christians yet, but they give evidence of the Spirit’s activity, and wise disciple-makers spend the majority of their time working with these relationships.

Do you know someone like this on your missionary map right now? What about them makes them a person of peace?

CHURCH FORMATION

The fourth phase is church formation, which helps clarify the work we commonly refer to as church planting. Church planting, at its best, is evangelism that results in the formation of new churches. That is, ideally, new churches start out of the harvest of new men and women coming to faith in Jesus Christ.

Now, new churches get planted from other approaches. Sadly, some are actually church splits, formed as a result of unreconciled division among a singular church family. Some church plants result from swapping disenfranchised church members from an existing church to a new one. And sometimes a church plant is consumerist – little more than “this new church is cooler than your church.” We want to resist these forms of pseudo-church planting.

The ideal process sees new people coming to faith in Jesus, and this, over time, necessitates a new church. Obviously, such work may draw people from other churches, but we want to prioritize evangelism as the basis for our church planting work.

Evangelism that results in church formation may take two forms. First, you might not need to form a new church because one already exists. This is the case in many parts of North America. We can work in and through existing churches in an area to connect new disciples to faithful, local churches for ongoing care. Ideally, this would happen in the church that the person who shared the gospel attends, so that relationship can be maintained going forward.

Or there may be cases where there is not a healthy church nearby. You may see this in a frontier place, such as Salt Lake City. It is also often the case in urban centers, in which many churches have moved out to the suburbs, or the remaining churches have become liberal beyond recognition. Finally, you might see this need in various socio-economic segments of society, especially among the poor and disenfranchised or among concentrated ethnic communities. New believers from these communities might not be as comfortable integrating into the mega church down the road but could readily embrace a church led by pastors who look like them, meet in their area, and speak to many of the social issues they face.

International missionaries who cross cultural lines to get the gospel to hard-to-reach places often face an absence of healthy churches, or of churches altogether. Clearly, then, the only hope for a new church to form is to develop one around those who come to faith in Jesus. This work necessitates the fifth phase: leadership development.

But before we turn our attention to that topic, what questions has this discussion of church planting prompted from you?

LEADERSHIP DEVELOPMENT

It should be clear at this point why leadership development, the fifth phase, would be important. This is easiest to see in frontier missionary work, where there is no church. The missionary needs to build a team of leaders capable of taking responsibility for the health of the new church they form.

The main work here consists of developing pastors. It's ideal that these pastors come from the community itself, even better if they are converts who've come to faith as a result of the evangelistic work in the previous phases. They then act as a person of peace; they have meaningful relationships, know the culture, and are well positioned to share the gospel and lead those in their culture. However, there is a biblical warning about the danger of conceit among new converts who are appointed as pastors (1 Timothy 3:6). Missionaries need to equip pastors to lead, preach, and meet the needs of the congregation in order to develop robust leaders from the new converts who are then capable of leading the church over the long haul.

Those of us who work in a church context still have a responsibility to form new leaders. This is not primarily the job of a Bible college or seminary. Future pastors should be developed holistically and should learn to apply right doctrine to local church ministry. Ideally, existing local churches are led by pastors who see it as a primary priority to develop future leaders for God's church.

You might ask, "Why are you telling me this now?" You might feel like you are a long way away from forming a new church or appointing a pastor, and that might be true. But you need to have a clear picture of the work you are stepping into, especially if you pursue international missions.

At first you might depend on older missionary team members to determine when and how to form a church or appoint a pastor, much like a medical resident might lean on a trained surgeon to perform invasive procedures for a while. But, after a season of training, the tasks will be in your hands and you'll need to remember that a part of that job will involve positioning the right leaders for God's church.

PARTNERSHIP AND EXIT

The final step is one that you've likely not considered because it's rarely practiced in North America. Once we share the gospel, see people come to faith and be discipled, form churches, and install leaders, it's time to go on to a new place and start the work over again.

Like Paul, missionary leaders know how to give leadership over to those they've trained and move on to places in need of gospel witness. Again, the frontier context provides clarity on this need. Imagine you are one of a team of missionaries tasked with getting the gospel to 1.2 million people in a region with no known gospel witness

or healthy church. Every day, thousands were dying who'd never heard the name of Jesus. You'd want to give your life to get to as many people as possible. Once a region has a healthy local church with a qualified pastor, you would want to move on to a new region without witness and entrust the church you leave behind to continue the work of mission in that place. And, like we see in the New Testament, you would want to continue to stay in touch with the church to help them work through challenging leadership issues and to encourage them to persevere in the work.

What might this look like in areas where the church is already present? For one, it might look like handing off a person who's come to faith to the care of a trustworthy local church that you do not attend. Also, it might look like handing off the leadership of a neighborhood Bible study to someone you've developed to lead. Or it could look like targeting a certain apartment complex with evangelistic sharing for a season before moving on to a new location in the following semester and leaving the work to a trained resident. Whatever the form, missionary leaders know the dire fate of those without saving faith in Jesus and demonstrate a relentless drive to get this gospel to all people. Granted, there's much complexity in the exact dynamics of how best to go about this exit strategy, but it's clear that missionaries are intent on getting the gospel to all people and are willing to hand-off leadership to others so they can get there.

What questions do you have after this discussion of partnership and exit?

Week 2 - Practice and Integration

For this month's practice and integration portion, we'd like you to work on assignments related to each of the six phases mentioned above.

ENTRY

Take your missionary map from week 1 and spend at least 30 minutes this week praying for each person on the list. Since God's Spirit is the one who ultimately brings conversion, pray that God would soften the hearts of the people on your map, make them receptive to the truth of the gospel, and grant them saving faith. Post your missionary map in a prominent place that will bring this evangelism work to mind each day.

EVANGELISM

Now let's consider a few evangelism sharing tools. If you have one that you already use and like, we'd still encourage you to check out these options and see what value they add.

The Three Circles - This tool has garnered much attention in recent years and does a great job of showing how you might get into a gospel conversation with someone who is far from God. Jimmy Scroggins, pastor of Family Church in West Palm Beach, Florida, provides a good overview here:



What do you like about this tool?

What's challenging about this tool?

Two Ways to Live - This video presents a common tool developed to share the gospel in a post-Christian society:



What do you like about this tool?

What's challenging about this tool?

Romans Road - You've likely encouraged the Romans Road by now. This tool takes a few key passages in the book of Romans and packages them together to answer key questions regarding salvation. Check out an overview here:



What do you like about this tool?

What's challenging about this tool?

Creation/Fall/Redemption/Restoration - Finally, consider the way this tool uses the totality of the Bible's story to share the gospel.



What do you like about this tool?

What's challenging about this tool?

Before we move forward, pick one of these as your go-to method for sharing the gospel. Of course, you are welcome to select another method for sharing the gospel, so long as you are not just winging it.

Write down the tool you plan to use and why you selected it.

DISCIPLESHIP

The process of disciple-making is a bit more difficult, at least in part because Jesus' instructions are just so vast. We're told to teach people to obey all that Christ has commanded (Matthew 28:20). Everything!

That's why many people prefer to start the disciple-making work by simply digging into the Word of God with another person. After all, that's where the real power for change comes from, as we hold our lives against the mirror of God's word. Whether the person is still a curious believer or a new convert, reading through a book of the Bible with them can bring great results.

Many prefer to start with a Gospel account of the life of Jesus. These focus the gospel message most directly, and often present the least number of cultural impediments to get at the author's intended meaning from the text. Other options include a survey of epistles like the book of Ephesians or Colossians.

There are a number of simple tools to aid Bible readers in reading well. Some use the simple acronym S.O.A.P as an aid. First you read Scripture, then you make Observations about the passage, then you Apply the text, finally you Pray about what you've read. The SWORD method is designed as a Bible reading tool as well. You can check out this method here:



Finally, I created the Seven Arrows tool to move Bible readers through an intentional process of question-asking designed to help them understand and apply each passage. You can check out the Seven Arrows process here: sevenarrowsbible.com.

Some select an intentional subset of Bible stories that they deem helpful for not-yet or new believers. Missionaries use paradigms like the Seven Commands of Christ to communicate some of these essential first steps. As you will see, this tool is particularly useful in contexts where people are illiterate. Check out this overview:



One final approach worth mentioning is to capitalize on the teaching of a healthy local church, particularly if both the person sharing and the person on the receiving end are attending the same local church. It can be helpful to listen to a sermon and then spend time discussing the various passages and main ideas that were used in the sermon itself.

Which of these approaches might you use? What do you find helpful about it?

CHURCH FORMATION

These final three phases are likely less relevant to you right now. However, as you consider church formation, take time to read Acts 4:42-47, and make a list of the practices you see happening in the early church.

How might these practices give us insight into the priorities we should have when we think about church formation?

LEADERSHIP DEVELOPMENT

The task of leadership development is likely the most difficult for you to practice at present, especially when we think about appointing overall leaders for the church. But, in a sense, you are all leading in some venture right now. This might be a role in your local church or your campus ministry or it could be some missionary venture that you are working toward in your city. Each of these roles necessitates leadership and provides an opportunity for you to develop someone else to do what you are already doing.

In the space below, write the job description for some ministry leadership role that you currently hold. This does not need to be a formal job description but simply a list of the various tasks that your role demands.

Based on these tasks, what kind of person (meaning what types of gifts and abilities) would someone need to possess in order to do this role well? **What would it take for you to develop someone into this role?**

PARTNERSHIP AND EXIT

What is one area of ministry leadership that you hold currently? This could be leading in your campus BCM, or in your church's youth group, or some type of evangelistic venture that you've started. Is there someone clearly in line to take over that role when you move on? If not, a good start in the missionary life is to work your way out of a job now. Find someone whom you can intentionally invest in over the rest of this semester, so they can do the work next semester. Maybe you find someone to mentor on your church's greeting team. Maybe you find a youth leader you can take under your wing in the hopes that he or she could do the job down the road.

Write this person's name and the role in the space below:

Set a goal of elevating that person into your leadership role over the remainder of the semester and see what God does as you give away leadership. Ideally, this person would be a person you are mentoring in the disciple-making journey.

Week 3 - Mentorship and Multiplication

In the final week, once again press into your mentorship relationships. Both phase 2 and 3 provide a clear way for you to engage with this person. You might start by communicating the gospel to them using the tool you identified in week 2. Even if they've already heard and responded to the gospel, your sharing with them again will only clarify the message they've believed.

In addition, you can think of yourself as a trainer at this point. We all know that we remember information best when we attempt to teach it to others, so train them to use the tool you've identified. To do this, break the overall tool into smaller pieces (for example, you might take one of the three circles or one portion of the Romans Road), communicate this portion to your partner, then ask them to communicate that part back to you. Think of it like teaching someone to shoot a basketball. We model the performance we desire, ask them to try it themselves, and finally give them some feedback on how they did. Once your partner has tried to share a portion, you can add the next step of the presentation, until you've put all of the parts together. End by sharing the entire gospel message with one another and giving some constructive feedback.

The same practice can happen in the disciple-making phase. You might suggest that you and your partner read a book of the Bible together and talk about it when you meet. In many ways, this is practice for the type of work you will be doing when you hit the field for mission. You might want to familiarize yourself with one of the Bible reading methods in week 2 and use that as standard practice to facilitate your discussion. The more you practice using one of the tools, the more you will really own it in your ongoing work of disciple-making.

This is one of the main reasons to pick a tool for gospel sharing and disciple-making and stick with it. There is no perfect tool, but when you pick one, you grow more and more comfortable using it so you can draw from it in any context and at any time.

Before you finish this month, make note of what you learned when you tried to use these tools in your own life's mission.

SAMPLE

Week 4 - Connection and Community

By this point we are nearing the middle of the second semester of Palmetto Collective, and our hope will be to gather again in person at this point. Our aim will be to bring in an international missionary (or a couple) to share insights with the group about the nature of cross-cultural missions and the six phases of the core missionary task outlined in this month's material. More information to come. This meeting will be held in conjunction with the staff of the South Carolina Baptist Convention to allow you to meet and develop relationships with these leaders.

SAMPLE

SAMPLE

MISSIONARY LEADERS.

Two words that do not normally go together. We tend to think of missionaries as those people over there doing something that only a few people can do. And leaders are typically a select group of insiders tasked with a big responsibility.

When combined, however, these two words are at the core of the Christian's identity. We are all missionary leaders in some sphere. We are appointed by God to declare and demonstrate the good news of Jesus' life, death, and resurrection wherever we go and whatever we do.

Palmetto Collective is designed to produce missionary leaders from among South Carolina's college campuses. Designed with the goal of preparing leaders, this venture capitalizes on the unique season of college to shape the minds, hearts, and hands of young leaders who will soon be sent around the world so that many would know and worship Jesus.



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