**Summary**
If the local church is God's prescription for our growth, we owe it to our people to show them how it is. That's what The Central Wheel is designed to do. At the same time, if we're going to pause our normal Life Groups to focus on this, we owe it to our leaders and those in our Life Groups to make the best use of this time. That's why this leader guide exists. We've worked hard to create a curriculum that is accessible, with questions that can cultivate meaningful conversations in your Life Group, but we also want to make sure we come behind that and give our leaders tips for how to execute these Sundays to maximize their effect.

**Two Options for Life Groups**
There are two ways you can lead your Life Group meetings through the Central Wheel Curriculum:

1. **Video Teaching**
   This is our recommended way. Pastor Daniel has written a full book on the Central Wheel, which he has distilled down into four, 15-minute videos designed for our Life Groups to watch in order to understand the basics of each of the Central Wheel's commitments. In this option, you can play these videos in your class, then use the curriculum and the discussion questions to guide the remainder of your class, while pointing people to the book  in our bookstore and online) if they want to learn more.
2. **Live Teaching**
   The alternative is to teach through the material yourself. If you choose to do that, we highly recommend you watch the videos to see how the material was presented there. But on top of that, this guide will also give you material designed to show what's most important in these areas and how to help people process the information.

**Format of the Life Group Curriculum**
This curriculum will be available to all members in the Life Group. It will be packaged as a single piece, with all four weeks' worth of material bound together. Each week has three sections:

1. **Discover and Discuss**
   This is the material we'll cover during our Life Groups meetings to learn the foundational aspects of the Central Wheel.
2. **Practice and Pursue**
   For those who want to learn more, this will take excerpted and slightly adapted material from the book, *The Central Wheel: Making Whole Disciples Who Make a Difference*.
3. **Reflect and Renew**
   This material is designed as a self-assessment for people to take stock of their own lives.

**Format of the Leader Guide**
This document is designed to help just for you, to give you categories for ways you can teach the material, what people in your groups might be confused by, and answers you can anticipate in the questions. We err on the side of being candid, because we want to equip you and because we trust you. Feel free to share this with other leaders in your Life Group, but don't plan to share this with the group itself, of course, as the commentary beneath the questions could short-circuit your discussions.

## G A T H E R

**Main Point:** We gather around the gospel in weekly corporate worship and daily personal devotion because we need the regular, faith-stirring, soul-satisfying experience of God's presence.

**Ways to Prepare**

1. Read the chapter from the book, *The Central Wheel* (in print or online).
2. Watch the video from the Life Group curriculum.
3. Read the material below for ideas about how to communicate with your group.

### What do we mean by gather?

There are two aspects to gathering: weekly corporate worship and daily personal devotion. The language we use to articulate who we uniquely want to be is committed worshipers (for corporate worship) and eager apprentices (for daily devotion). Here's more on each.

- **Committed Worshipers**
  According to the Bible, listening to a Christian podcast, going to Breakaway, being a part of a neighborhood Bible Study, or whatever else, just isn't the same as being present at the weekly gathering of the church. God has uniquely promised to be present in the gathering of the local church in a way that is categorically distinct from any other moment or experience within our lives. That's not to say that those other things are bad—they're all great. But the worship of the local church is the thing that Jesus has commanded and God has designed to be foundational for us.
- **Eager Apprentices**
  The Christian faith consists of more than showing up at church on Sunday. To find the fullness of life Jesus offers, we need to put ourselves regularly in the paths of God's grace found in Bible intake and prayer. That's all the more true because Jesus defines the Christian faith as taking up our cross and following him. That means there's no such thing as an easy-believism that allows you to simply pray a prayer and then keep on living exactly the way you have been. The gospel changes us. And we're to cooperate with the change that God is seeking to bring within us.

### What do we want people to take away?

There are lots of ways you could teach the material, but here are some unique points of emphasis.

- **Weekly corporate worship is foundational.**
  Some people might push back against this. But it has been a bedrock of the Christian faith from the beginning. We're not saying that what we (or any local church) does is the most maximally- enter-entertaining experience you can find in terms of quality of production or whatever else. Lots of people do things better in all sorts of ways. What we are saying is that God has promised he will be present in the gathering of the local church in a way that is different from our quiet times or small group, and these gatherings are designed to shape and form us, often in ways we don't even realize.
- **There is a biblical pattern for supernatural change.**
  In the model for supernatural change, you'll see the elements we think are vital for the Christian life—gospel (1) teaching, (2) community, and (3) practices. Many people in our groups will never have

stopped to consider how these all relate. Take time to explore these—especially the emphasis that most often, the change that God brings in us is gradual, as we commit to these over time.

- **The aspects of worship are carefully designed.**
  Take a look at the elements of Christian worship. The vast majority of people in your groups will likely have never given any thought to this. It can be an aspect that helps people appreciate the way that Christian worship is designed to administer the gospel to our hearts and reshape us gradually.
- **Daily devotion isn't for the super-spiritual.**
  Admittedly, the Bible doesn't *require* us to have a daily quiet. And we're not trying to be legalistic. At the same time, God does direct us to intake the Bible and be committed in prayer and the habits Jesus handed down and has promised to meet us there. That's why the Christian faith has forever stressed the good of ordering our lives around a commitment to the Bible and prayer.

### What should I expect with the discussion questions?

Below you'll find the discussion question from the material and some commentary for you beneath each. If you have table leaders in your group, feel free to reproduce these for them (but not for the whole class).

1. **Regularly being away from the in-person, weekly corporate worship can lead to spiritual harm over time. How have you seen that in your own life or the lives of others?** Most people won't have a substantive answer to this question. And that's part of the point. The effect of corporate worship (or lack) is often more subtle than we realize. But it's real—and important.
2. **Why do you think God designed us to be shaped so deeply by in-person gatherings?** The Christian faith is remarkably incarnational. Jesus took on flesh and dwelt among us, and that is a picture of God's design for humanity. We aren't meant to be isolated but gathered.
3. **What are some of the recurring themes that have kept you from weekly gatherings in the past?** For many people it's recreation of some sort: commitments to travel leagues, mornings in, late nights the night before. We're not looking to guilt anyone, of course, but just to consider our lives. Often, people will be more comfortable talking about "others" than themselves. That's fine too.
4. **Among the three avenues the Spirit uses to transform us (instruction, community, and practices) which is currently the hardest for you to commit to? Why do you think that is?** By far, the biggest answer will most likely be practices. People, by virtue of being in Life Group, are going to be more likely to find gathering for church and going to groups more natural. But when Monday comes, other rhythms can take over.
5. **What does your time of personal devotion look like? What resources have you used or steps have you taken that have been helpful to that time?** There's no right or wrong answer here.
6. **How would you respond to a friend who says, "I'm just not getting much out of church"?** Largely, what we're trying to do is point out how that is a wrong-headed (and self-centered) way to think about corporate worship. That statement overlooked that a big part of corporate worship is your presence with the rest of the body. We all need one another.
7. **As we recommit to our church covenant, what is a single step you think could be helpful for the average member to become more committed to corporate worship and personal devotion?** No right or wrong answer here.

# G R O W

**Main Point:** We grow in the gospel within learning environments and community environments so both our minds and our hearts are trained to love the Triune God and live in light of his story.

**Ways to Prepare**

- Read the chapter from the book, *The Central Wheel* (in print or online).
- Watch the video from the Life Group curriculum.
- Consider how the group went last week, and think about the different people in your group.
- Read the material below for ideas about how to communicate with your group.

## What do we mean by grow?

There are two aspects to grow: community and learning. The language we use to articulate who we uniquely want to be is authentic family (in community) and deep disciples (in learning).

- **Authentic Family**
  Growing Christians need community to grow because it provides both encouragement and the right kind of exposure (making it harder to hide). That only happens if our groups are deeply committed to one another. That's why we're uniquely stressing that community is what our groups are designed to deliver. Our Life Groups come in many different forms—some with virtually no teaching and some with a skilled teacher, all of which is great—but learning is not what these groups are primarily designed to deliver. Instead, we want to engineer our groups to grow together as family.
- **Deep Disciples**
  Growing Christians also need learning. We don't try to cram learning and community into the same hour because every available bit of research demonstrates that both learning and community suffer when you do that. Instead, we have a constellation of classes we offer where our highest prioritized outcome is learning. These classes are offered at all different levels, but all of them are designed to meet us where we are and take us to the next level—not like much Christian curriculum for adults that's written at the sixth grade level. We want to raise the bar to raise up more mature disciples.

## What do we want people to take away?

When you think about how to teach the material, try to make these at the forefront.

- **80/20.**
  Some people, if we're being honest, think "Life Groups" is just a silly name change for what we used to call Sunday School. And in truth, the name isn't that important, but the concept is. We're not trying to do deep learning *and* deep community all in the same space. Instead, we have two distinct spaces in our church, each designed to accomplish a different primary outcome.
  - **Groups** are designed to be (roughly) 80% ***community*** and 20% ***learning***.
  - **Classes** are designed to be (roughly) 80% ***learning*** and 20% ***community***.

  One of the things we hope our people walk away from this curriculum with is the basic distinction between groups and classes. And what we hope our Life Group leaders walk away from is a drive to make sure their class, no matter its structure, is optimized to generate community.

- **There is a wide range of classes.**
  Most people aren't familiar with the array of classes we offer. In part, that's because we've been slowly revamping them over the last year, and we've asked Pastor Daniel to officially take charge of all our adult learning environments and build a strategic approach to what classes we offer and how they're structured. This year, one of the key spaces to ask people to consider is our retooled Bible Studies. We're going to have a united approach—with men and women each studying the same book of the Bible (Matthew), but in single-gender classes. And our approach is going to have the same level of intentionality that the Training Program does (but not the same workload). Later in the year, we hope to show plans for what the church will offer for years at a time so people can make plans.
- **You know best what you need most, right now.**
  Healthy Christians need both learning and community. But that doesn't mean they have to be pursuing both simultaneously at full tilt and at all times. Different seasons have different demands. That's ok. At the same time, in many church environments there's an unspoken privileging of community (e.g., "you're not a serious Christian if you aren't in Sunday School") which means learning often suffers. We want to make sure it's clear that we think both learning and community are important, and that our people are free to pursue what they need most. Many times, that's both. There's no reason someone can't be in a group and a class at the same time. But if they aren't for a season, and can only do one or the other, we don't want them to feel like a second-class citizen.

### What are you looking for in the discussion questions?

Below you'll find the discussion question from the material and some commentary for you beneath each. If you have table leaders in your group, feel free to reproduce these for them (but not for the whole class).

1. **When you think of small groups, what have you seen work well and what have you seen not work well in churches?** Many may say that they have a tough time breaking in, or that, as much as we tout "community," they don't truly feel connected. Others may sort of laugh at the idea of Life Groups, with a wink-wink, nod-nod, "it's still Sunday school to me." This can be a good question for groups to learn what's working well and not working well in their own classes.
2. **As you think about groups or classes you've been a part of in churches, what is the most meaningful moment you can think of that you've experienced in one and why?** Some of these may be completely off-the-wall experiences that don't provide much insight, but others might provide great ideas for things your class can implement. The main thing to do is foster conversation about good experiences to build momentum.
3. **What examples have you seen of people making Christianity too individualistic? Why do you think the Bible places so much focus on the in-person shared life of the local church?** This can be as simple as people not wanting to be a part of the church because they find better content in podcasts or conferences. It could also be people leaving churches after the music or the style of preaching or certain characteristics of the church change in a way they don't like. The point isn't to bash anyone in particular but to show how the whole point of the in-person shared life of the church is to force us to bump into one another and crucify our preferences for the good of one another.
4. **Some churches target a single demographic (students, cowboys, etc.) who are all basically in the same life stage. Is it important for the church to be multi-generational? Why or why not?** To be clear, this is absolutely not to condemn churches that are more monolithic in their makeup or,

say, have differently styled services (contemporary, traditional, etc.) that results in something similar. Instead, it is to explain why we do what we do at Central. Our single-service, featuring all generations, in some respects makes everyone unhappy: some think it's too loud or too dark, there aren't enough or there are too many old hymns. Whatever the case may be, we have a core conviction that every generation needs what the other generation provides, and that God has given gifts to the *entire* church that we all benefit from. That's why we engineer our church toward togetherness and don't think "online" church or anything else can replace the presence of God in the life of the church.

5. **Have you ever had a moment where you learned something about the Christian faith that made a real difference to your life or thinking? If so, what was it?** Most people will have something. But it doesn't need to be profound. We just want people to think about a moment where a light bulb turned on and consider what changes that made in their life (for the benefit of themselves and for others too).
6. **Some churches place a massively high premium on community. Others do the same with learning. What are the dangers (or what examples have you seen) of churches focusing on one to the detriment of the other?** Many of us have seen churches that emphasize community to the detriment of learning—they're hospitable but borderline heretical. Other churches are rigorous in their learning but cold in their community—they're doctrinally deep but personally mean. We're working hard to hold up both of these and show that they're each vital for the Chritian.
7. **As we recommit to our church covenant, what is a single step you think could be helpful for the average member to take to pursue community or learning as a member of our church?** No right or wrong answer here.

## G I V E

**Main Point:** We give for the gospel both practically and financially to invest in the advance of the gospel and the increase of our joy, showing with our actions that God is our ultimate treasure.

**Ways to Prepare**

- Read the chapter from the book, *The Central Wheel* (in print or online).
- Watch the video from the Life Group curriculum.
- Consider how the group went last week, and think about the different people in your group.
- Read the material below for ideas about how to communicate with your group.

### What do we mean by give?

There are two aspects to giving: practically and financially. The language we use to articulate who we uniquely want to be is humble services (practical) and generous investors (financial).

- **Humble Servants**
  This is one of the more straightforward of the eight characteristics. We want all our members to commit to serving, consistent with their gifts and the church's needs. The simple truth is, in most churches 20% of the members do 80% of the serving, with many not doing anything at all. We're not trying to lord anything over people. We're simply trying to invite people into what Jesus is offering—because service in the church is one of the ways the Holy Spirit unlocks joy and gifts within us.

- **Generous Investors**
  Our members literally covenant to give generously to our church's financial needs. Here, too, in most churches, most people simply don't give (even the majority of members in most churches), and even fewer give at even the most baseline of levels that OT Israel was required to. Even still, we're not here to demand a certain amount. We're also emphasizing that our giving should be *generous*, which was a conscious decision to use a positive word in place of the more negative- sounding *sacrificial*. It's not that our giving shouldn't be sacrificial (it's should), but it's an attempt to place the emphasis where the NT seems to—giving as an overflow of joy and gratitude in response to the gospel.

### What do we want people to take away?

When you think about how to teach the material, try to make these live at the forefront.

- **Service isn't arbitrary.**
  Many in your groups will never have thought "theologically" about why the Bible calls us to serve the church. Many think, more simply, that we ought to serve because the church needs help. That's true as far as it goes, and even virtuous. But the book of Ephesians in particular goes out of its way to show that service is part of that way that Jesus completes his victory over Satan, sin, and death. When we serve, we advance (in sometimes imperceptible ways) the sacred mission of the church. We also find the ways the Spirit has uniquely gifted us (often in ways we don't expect). Taken together, both of these things are at the core of the Christian life.

- **You don't have to do everything.**
  Our goal for every member is for them to have a "plus one" when it comes to service. They come to church, engage in daily devotion, pursue community and learning, and then one more thing. That means they lean into at least one particular place within the life of the church, serving faithfully in an

area of need. That's not to say that one can't do more—many do, and we thank God for it. But if every member of our church had at least one place of consistent service, the sky is the limit to what God might do through us, which is why we want to hold out this vision of God's design for serving.

- **Our relationship to God should change our relationship to money.**
  If following Jesus hasn't significantly changed our relationship to money, something is misfiring in our heart. And this is very common. We all tend to want to cordon off an area of our lives that's "just for us" and for many Americans, that area is our money. That's not to guilt anyone. That mentality is what most of us have been breathing in our entire lives. It takes time to learn the way of Jesus and live it faithfully. At the same time, we want to invite our people into God's vision for generosity.

- **Giving is for your good.**
  Jesus is unapologetic when it comes to pointing out there is a way to spend money in this life that will accrue to you in the next. That feels selfish to modern-day Americans, but that's mostly because of the way our mentality has been shaped by secular philosophers without our ever realizing it (like Immanuel Kant who stressed that an ethical act is only virtuous if the benefactor gains nothing from it). The Bible liberates us from the shackles of secularism, though. It tells us repeatedly that living and giving for the sake of the gospel will lead to an expanded capacity for joy in the age to come—this is why Jesus instructs his followers to "lay up for yourselves treasures in heaven." If you want to hear more on this, Pastor Daniel recently preached a sermon on this from Matthew 6:19–24 that you can find on the church website.

- **We're opening our arms, not wagging our fingers.**
  People get squeamish when churches start talking about money. It's important to emphasize that our church has been incredibly generous. The wild success of the NEXT campaign is Exhibit A of that. We need to talk about giving, but we want to make sure that we're not trying to make anyone feel judged for their giving or lack thereof. Instead, we're mentioning this in order to invite people into the prescription that God gives for finding the fullness of life that Jesus offers.

- **Take a look at the diagnostic questions.**
  The section, "How should I give?" gives some questions that may be helpful to point out to people, because they can use them (or the questions in the Reflect and Renew section) to take stock of their habits and hearts when it comes to finances.

### What are you looking for in the discussion questions?

Below you'll find the discussion question from the material and some commentary for you beneath each. If you have table leaders in your group, feel free to reproduce these for them (but not for the whole class).

1. **Strictly speaking, God doesn't "need" us or our money in order to accomplish his purposes. Why, then, do you think he commands us to serve and to give?** There are lots of reasonable answers to this. But perhaps the main answer we would commend is the fact that God is most interested in the formation of our inner persons into the image of Christ. There are few things that signal wholehearted devotion to God quite like being open-handed with our money.

2. **What is one way you have benefited from the service of others in the life of the church?** Many people in your groups will owe their very salvation, humanly speaking, to the faithfulness of some man or woman in the life of the church. These sorts of stories of any kind can be a beautiful

testimony to God's grace that simultaneously can help things click in the minds of those that have never stopped to consider why God instructs us to serve within the local church.

3. **Have you ever been asked to serve in a space and find that you have a knack for it or that the Lord uniquely used it? If so, share about that experience.** We tend to want to have an easy button when it comes to finding our spiritual gift—trying to find some quiz or test that will tell us everything we need to know from the comfort of our iPads. That's not to say that these sorts of tools have no place, but it is to say that's not the ordinary way God works. Instead, he calls us to lean in where needs arise, and often we discover our gifts only after we're deployed in service.
4. **How would you respond to a friend saying, "I give to the church with my time, not my money."** The simple answer to that question is we don't get to put an either/or where God puts a both/and. Again, we're not looking to guilt people. We want them to see the way that God is seeking to transform them in every corner of their existence.
5. **In the OT, every Israelite was required by law to give 20% of all they had every year (and 30% every third year). In the modern day, the average church member in the US gives 0.05% each year. Why do you think that is?** This will be stunning news to some people in your group. Honestly, it's one of the mysteries of American church life that most (even mature) Christians think the OT tithe was 10%. It was. *But* every Israelite had to give *three* tithes—10% for a Levitical tithe (Num 18:20–24); another 10% for a festival tithe (Deut. 12:17–19; 14:22–27); and every third year another 10% for a charity tithe (Deut. 14:28–29; 26:10–16). To be clear, this isn't the place to get into a theological debate about whether the tithe is mandatory in the NT. But it goes to show just how meager our giving is in comparison (when we receive far more in the gospel than Israel did in the OT!). At the same time, this question is engineered just to give some perspective and be thought-provoking, not to insist on some unilateral amount from every member.
6. **Jesus says repeatedly and emphatically that one of the reasons we should give generously is because we'll receive a reward in heaven for it. Why do you think we're hesitant to believe that?** Most people have no idea that the near-universal modern belief that an act of charity shouldn't benefit the person seeking to extend charity is a minority view in the history of the world and owing uniquely to the worldview of Enlightenment-era German philosophy. That doesn't ultimately matter that much. But what could be beneficial is thinking about all the places in the Bible where God promises reward (Matthew 6, especially) for the way we live and give. We should receive the promises Jesus extends to us and believe them with our whole hearts.
7. **As we recommit to our church covenant, what is a single step you think could be helpful for the average member to take to become more faithful in serving or giving to the church?** No right or wrong answer here.

## G O

**Main Point:** We go with the gospel to our neighbors, nations, and the next generation because the lost need to see, hear, and receive the newness of life and forgiveness on offer in the gospel.

**Ways to Prepare**

- Read the chapter from the book, *The Central Wheel* (in print or online).
- Watch the video from the Life Group curriculum.
- Consider how the group went last week, and think about the different people in your group.
- Read the material below for ideas about how to communicate with your group.

### What do we mean by go?

There are two aspects: living on mission and going on mission. The language we use to articulate who we uniquely want to be is a faithful presence (living on mission) and joyful ambassadors (going on mission).

- **Faithful Presence**
  This term may be less intuitive than some of the others, but the concept is simple. We want our people to live on mission. We want them to live lives that pursue virtue, work in a way that models faithfulness and excellence, and think of mission as something that doesn't happen in remote places oceans away but in our neighborhoods, around the water cooler, and at little league fields and piano recitals. At the same time, being a faithful presence also means doing our work in a uniquely Christian way, seeking to leverage the influence we may have to bear witness to God and the gospel.
- **Joyful Ambassadors**
  The NT says we are ambassadors for Christ, and that's a perfect metaphor to explain the call to missions. We want our people to think of themselves the way the Bible speaks of them: as empowered and authorized representatives of Jesus Christ, sent into the world with our King's own authority. Christians are all called to join the advance of the gospel—working to send others and go.

### What do we want people to take away?

When you think about how to teach the material, try to make these live at the forefront.

- **Our everyday lives matter.**
  The way we live our lives, even in arenas that don't feel "theological" (like our work or our hobbies), are opportunities to savor and share the goodness of God. Imagine the potential if you lived your life to honor God to the best of your abilities in every sphere. Imagine the total tonnage of what that could look like if our entire church, if all American Christians, if the entire global church all did the same. May it be so. And in every case, God uses our everyday experiences to bring everlasting life.
- **The Christian life is already/not yet.**
  The already-but-not-yet tension described with the D-Day/V-Day illustration is the primary flavor profile of the Christian's experience in this life, and when we see this it can unlock so much understanding: The kingdom of God has already broken in but not yet arrived in all its fullness. We have already been declared not guilty thanks to the sacrifice of Christ, but we still struggle to crucify indwelling sin. We've already been made holy thanks to the perfect righteousness of Christ, but we struggle with the desires of the flesh. Jesus is already reigning as Lord of the universe, but evil and injustice still remain. As Christians, we live between two worlds. We're to look forward to the day

when Jesus sets the world right, restores us in resurrection, and wipes away every tear. But in the meantime, we're to work toward the persuasion of as many people as we can to pledge their allegiance to our king and his kingdom.

- **The church is the preview of the coming kingdom of God.**
  The local church is the place where Jesus rules as the undisputed Lord in the way he will one day rule over the entire universe. The local church is designed to be the place where we model with the way we live our lives and the way we live with one another the love, justice, care, compassion, devotion, and integrity that characterizes the coming kingdom that Jesus will establish in fullness when he returns. This naturally extends to how we live our lives, work in our jobs, care for our families, and reach out to the world with the life-saving message of the gospel.

- **The church gathers and scatters.**
  The church *gathers* to be strengthened by the gospel in order to *scatter* and carry the message of the gospel. That's the mission of the church—we're called uniquely to make disciples. That's why we gather weekly in worship: to have our spiritual lungs reoxygenated and to be confronted with the presence of Christ. That's why we commit to community and classes and serving and giving: because these form us into the type of people who are fit to take the gospel and bear witness to it in the culture and around the world.

- **You can start where you are.**
  Don't worry about whether you feel fit to go to a foreign country where you don't speak the language to talk about Jesus. God is less interested in what you feel fit to do than he is in your next step of faithfulness. That may mean intentional conversations with a lost friend, pursuing training in the church to be better equipped to talk about the gospel, or any number of things. Committing to a particular area of missional emphasis is also something Life Groups can do together as a class.

### What are you looking for in the discussion questions?

Below you'll find the discussion question from the material and some commentary for you beneath each. If you have table leaders in your group, feel free to reproduce these for them (but not for the whole class).

1. **If part of being a faithful presence is living a distinctly Christian life, what are ways you've seen that go well and go poorly?** There are examples big and small: from the huckster prosperity gospel preachers that swindle people out of money, to fallen pastors who disqualify themselves from ministry, to much more common areas like people who are nice in church and a terror on Twitter, lose their temper at Aggie games or behind the closed doors of their homes. There's no right or wrong answer here. We're just looking to help people connect the dots.

2. **Another part of being a faithful presence is by working as a Christian, striving to be known for faithfulness, excellence, and virtue in your work. What is one way you can do that in your spheres of influence?** All of us can pursue virtue—that's the free spot on the bingo card. But all of our workplaces and spheres of influence are unique. Encourage people to talk about their lives in order to get them thinking about what opportunities exist.

3. **What are the spaces in your life that you frequent the most or have unique influence? What is one way you could use that to live on mission?** Answers to this question can literally just be a list of places that people frequent: restaurants, stores, schools, towns, events, and so on. This can also

be arenas of unique talent. Don't hesitate to point out areas of skill and influence in other people, as people might, understandably, hesitate to "brag" about their abilities.

4. **Did you come to Christ in response to a perfectly-shared gospel presentation? If not, why do you think so many feel like they aren't "equipped" to share the gospel with others?** Most people didn't come to Christ after a shockingly-eloquent presentation of the gospel. It was at a VBS, or talking to a parent who didn't know exactly how to articulate things, or any number of other experiences. The point is, we don't need a Ph.D. in systematic theology in order to talk to people about Jesus. The gospel message at the core is simple. Tell your story, tell about Jesus, invite people to turn from their sin and trust in him. The Spirit works through that faithfulness.
5. **Have you ever been on a foreign mission trip? If so, what was your best experience about the trip and was there anything that surprised you or stayed with you?** For many people, going on their first overseas trip, or seeing lostness and/or a culture that is visibly unchristian has a profound effect. Exploring those experiences can be really valuable for other people to hear.
6. **If the church is a "training ground" or "beachhead" for the advance of the kingdom of God, how could that change the way we think about the importance of groups and classes?** The hope is it invests them with more significance in their eyes. Our groups and classes aren't just optional add-on's for the intellectually curious. Instead, they are tools designed to aid us in our life's work—to be made more into the image of Christ and to be fit for a future that is better than any of us can dream, even as we invite others with the world-changing news of the gospel.
7. **As we recommit to our church covenant, what is a single step you think could be helpful for the average member to better live on mission and be a witness for the gospel?**
   No right or wrong answer here.