## PIONEER TRAINING EXTRA | VIDEO #28 COMMUNION AND IN, UP AND OUT

Welcome to this new lesson on "The Pioneer School", lesson 28.

Today, in this lesson, I want to talk about communion, something I haven't talked about before.

It's going to challenge and provoke you and you'll see that communion is

much more than what people have made it today. It's almost like baptism in water where some people think that baptism, in itself

saves, like we see in the Catholic Church and the Lutheran Church.

but then reformers went against that and went on the other side

and say that the baptism is just the symbol.

The same is with communion.

The Catholic Church believes that the communion, actually, becomes the body

and blood of Jesus, but then the reformers went on the other side

and said that the communion is just the symbol.

But the Bible is very clear. Communion is not just a symbol. I am going to read some verses about communion and talk a little about it here.

And then I want to put everything together, what have been looking at until now.

We are going to look at Jesus who is center in everything and when we come together in small groups,

I want to introduce you what we call IN, UP and OUT.

When we come together we have IN to each other.

We have UP to God and then we have OUT to other people.

And this is the simple model, simple ideas that can help you to come together with other people and know what to do and make disciples.

So, I think you will love it. God bless you. I look forward to this.

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## Pioneer School Hello and welcome to this lesson 28 on the Pioneer School. Today we want to talk a little about church and want to put the things together we have been learning through the whole Pioneer School and especially through the last lessons. And I am really excited about this teaching and some of the things you are going to hear are new, especially when I'll talk about communion. This is something I am going to talk more more about today and I haven't been talking a lot about that before, in any other video. and I am really excited to share that with you and some of the things you are going to hear is something you've heard before. But I want to, somehow, put it together and give you some simple tools so you, in your everyday life, can start to meet. Meet in homes, two, three, four, five, ten people. Meet out on the street, meet in cafes, meet all over, and understand how you do church, what church is, what do you do. This is the question many people ask. "Yeah, now we have heard the teaching, what about this...?" What do we do when we come together? And I hope that this teaching will help you and give you some simple tools you can use. I will start with praying. God, I thank You for what You are doing and thank You for everyone who is seeing this video that You will help me first to share this word and help them to receive it.

Help us to be free from our church tradition, our fear, our

and live the life You want us to live. In the name of Jesus.

and help us to be Your Body, Jesus. Help us to be members

program, our control

of Your Body

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Amen. **NOTES** I want to start with just looking at the foundation we are building on. When we come together it's because we love God and we love each other. Everything in the Bible is built on love. If you don't have love you have nothing. And here we have the Great Commandment. That is the commandment lesus have given us and everything is built on that. That we love God with everything in us and we love our neiahbor as ourselves. We need that. We need the love for God and love for each other. The closer we live with God, the more love we have. Why? Because the love is poured out in our heart by the Holy Spirit. It's about loving God and loving our neighbor. How do we then love our neighbor? How do we love God? How do we obey God? The Great Commission: Go out, make disciples of all nations, baptizing them and teachina them to obey everything He have commanded. So, this is the foundation. When we come together, we should love God and we should love each other and then the focus is also to go out and make disciples of all nations baptizing them and teaching them to obey what Jesus

and then the focus is also to go out and make disciples of all nations baptizing them and teaching them to obey what Jesus have commanded.

Let's say like that. How do we do that?

How do we go out and make disciples of all nations?

And that is Luke chapter 10, we have been looking at before, where Jesus said: "The harvest is plentiful, the workers are few. Pray the lord of the harvest to send out workers."

And then He continues: "Go and find the person of peace,

stay in their house, eat and drink what they serve, heal the sick and preach the gospel." This is how we do it. So, how do you make disciples in your everyday life? You understand what lesus is saying and you go out, and you look and you'll find that person of peace and then you stay with them, you eat and drink what they serve, and then you heal the sick and preach the gospel. Yeah, but how? What do we then do when we have found that person of peace? What do we do when we sit with them and have eaten and preached the aospel? And these are some of the things I will focus on here. But these are some of the things we have been looking at before and then we have been looking that the church is like the family and how we are suppose to grow people, not in numbers but from babies. to young ones, to fathers. We need to grow people in maturity. So, these are some of the things I've been speaking about in last lessons. Have you not seen them, I recommend you to go in and see them. Today, in this lesson, I will try to focus on the four things we read here in Acts 2:42, and then I will try to give you a simple model of how to do it. The four things we read about the early church. They devoted themselves to,

a) - first thing: apostles' teaching, to the fellowship, to the

and to the prayer. We read about that in Acts 2:42. So, these were the four things: the apostles' teaching,

the fellowship, the breaking of bread and prayer.

breaking of bread

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And I think that is, somehow, a good picture of what the **NOTES** early church did when they came together. They came together for the apostles' teaching. Remember, at that time they didn't have the Bible. The only testimony, lesus have died, He have went to Heaven, the Holy Spirit was down here, so the only people, or some of the people who have been walking with Christ and have heard His teachina were the apostles. Now, this is written down here in the gospels, it's written down in the letters. So here we have the apostles' teachina. So, when we come together as believers, we come together with the focus on the Word of God, the Bible, what do the Bible says. And it's okay to read books. It's okay to read other things, but that should never be the focus. The focus should be the Word. what the Word is saying. They also came together about fellowship. Fellowship is really important and we are going to look more on that. And breaking the bread. That is the communion. And prayer. The focus, when we come together, the focus is IESUS. Jesus is the center of everything. He is the head, we are the body. We are members of His body and He is the head. And lesus is the center in everything we are doing. And I am going to come with a simple model here called: "In, Up and Out", where we are going to look at the IN - the fellowship with

each other.

the UP - the fellowship with God,

and the OUT - reaching out people out in the world. But Jesus is the center of everything because - IN, that is to each other. Jesus have put us together as a body so we cannot be one body without lesus. lesus is the center in our fellowship. UP to God. Jesus is the center again, because how we can have the fellowship with God without lesus Christ? And OUT to the world - lesus is the one who called us to go out. So, lesus is the center of everything. The model here "In, Up and Out" is just a simple tool you can do when you start to meet people. So, when you gather people during the week, when you meet in homes, to have that "In, Up and Out", when you are together, it's not just for IN. It's not just for having fellowship with each other. It's good to have fellowship, but you also need to have fellowship with God. But it's not enough to just come and be together with each other and have fellowship with God. You also have to have a focus on discipleship or reaching the world and therefore "In, Up and Out" is a simple tool you can use when you start to meet people, gather people during the week and come together. And I want to look at it and then go deeper in some of it. IN - That is the first thing. IN - to each other. Fellowship with each other is very, very important. We need each other. We cannot live this life alone. We cannot live this life alone.

When I am saying, or we are saying: You are the body of

the challenge with English is that "you" can mean you - one

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person I talk to, **NOTES** but if I am talking to many people, it means you. In Denmark we have two different words for it. But in English - "you". But what is "you"? "You" is not you as one person because one person alone is not the whole body of Christ. One person alone is the member of the whole Body of Christ. And we cannot live this life alone. We need each other. And it's so important to have fellowship with each other. It's so important to come together. Especially to build each other up in the beginning, when Satan is coming, lies and fears and doubt and all of this, that we are connected to each other. I want to say something about this because how often do you meet? In the early church we read that people met daily. They met daily. They met daily at the temple area, at home, they broke the bread But it was only something they did in Jerusalem in the beginnina. Other times we read that sometimes they met one day a week. And it was different from place to place. And it's the same today. Maybe you live in fellowship with people around you when you can come together daily. Beautiful. Do that. But other times, you can only, because of work, and distance, and other things, where you are right now, can only come together one time a week. So, there are no rules of how often you should meet. I just want to say that because everyone will, when we talk about church. people like: "Yeah, but how we do it? Do we meet one time

a week.

two times, three times...?" **NOTES** Come together as much as you can. And see how God is leading you. But I want to talk about - we are... we are members of the Body. And I want to read something here from 1 Corinthians 12: "Just as a body is one, but has many parts, but form one body. the same it is with Christ. We who were baptized, we were baptized by one Spirit to form one body." So, we are talking about we have one Spirit to form one Body. But we have different members. The hand need the body. The ears belong to the body. And the eye cannot say: I don't want to be eye anymore. And the ear cannot say: I don't want to be ear anymore. So we have different functions. And all in all, that makes us one body. And I will say - when you come together, care for each other. Take time to understand that you are different, but find out what part of the body you belong and then come together and talk. Come together and say: How are you? How have your week been like? What is happening in your life? What are you struggling with? Are you doing good? And I think... I know many bigger churches it's so easy when things become bigger, when you come to a church, and you go and say: "Hi!" to some people, and you go home without really talking with people because it's easier to disappear in a bia crowd. And therefore, I believe that the best form for discipleship are small groups.

lesus said: When two and three come together I am in the

midst of you. And I encourage you to try to meet two and three people during the week. Sometimes meet more. And then try to meet in smaller aroups of two and three people and then start with the IN - to each other. How are you? How are you? Are you good? Are you not aood? Are you fighting with something? And talk about what God have done during the week. And that is the easy model to do - you come together, and what do you also do? You eat. If you can, try to do what lesus is saying: when you come into the house - eat and drink. Try to eat together. Share food together if you can, because when you come together and you eat something together, this is the good way to relax. You relax and then you talk. You have fellowship with each other. You talk over the food. Maybe you can prepare the food. And then, in the end of the food. when you had like a "love feast", how they did in the early church. in the end of the food - you break the bread. You share communion. And there, I will say, communion is a good transition from now you have been together, you've been eating, you've been caring about each other, you've been talking about each other

how you are and then you share communion and now you

Communion is much more than what we make it today.

I am going to say something that is maybe going to chal-

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to focus on God. UP to God.

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when we talk about communion and it's something I haven't been sharing before because it's something new. It's working in me. l'm learnina. We are all on a journey. And there we talk especially about the religious glasses. Communion is for me a little like baptism in water. When I was a baby I got baptized in the Lutheran Church as a baby. And there were really wrong glasses I got on. And later I came to faith and I started to take the glasses Off and I started to understand that the baby baptism... that is wrona, that is wrona. But what I did - I took everything I have learned and threw it out. and I went from one side of the road to the other side of the road and I thought that baptism was just the symbol. Baptism was not important. It's just a symbol. Because we don't want to look like the Lutheran Church. or the Catholic Church, who believes that babies are saved through the water alone. And what many do today is that because of where they come from they throw everything out and they go from side to another. And that is what many reformers did through the history. That some people went from there and say that baptism is just the symbol. Baptism is Noah's symbol and nothing more. And it was what I have done. But then I started to come into the road again and start to take the glasses of and I started to see what baptism was. And it started with the Word of God and I red that in the

that baptism is the freedom from sin. And I started to

Word of God

preach freedom from sin.

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And because I preached it and people had faith, those who got baptized they started to: Wow! I experience freedom from sin. I feel so free. And the Word together with that simple faith and action really was powerful. And we started to preach more and more clear what baptism was. And the clearer we preached - the stronger it became. And we started to see demons manifest before they come in the water. We started to see people set free. And now I have no doubt. It's so clear and the glasses are off. Baptism is not a symbol. Baptism sets us free. Baptism saves us from our sins. You cannot live as a disciple of Jesus Christ without being baptized in water. The same is when it comes to communion. Communion is the same thing. Out here we have the Catholic Church who took communion in and made it the superstition. Made it the mysticism. Where they took the bread and put it in a small box and go around with the box, and if that box is coming and touching people over the head... They believed that years ago and that was the healing power in that. And there are many stories that came in, from the Catholic Church, when it comes to the Eucharist, communion, as is called. The story was that one time they shared the communion and a man had some bread in his teeth. And he took it out and they put it under a microscope and that bread, what they believed,

they saw a heart beating. Why? Because they believe in

the Catholic Church

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that the wine becomes physical, becomes the blood of Je-SUS. The bread physical becomes the body of lesus. They believe that. And they actually believe that the priest, when he does his superstition or his hocus-pocus, because this is where the word "hocus-pocus" comes from, because they speak Latin and this is where the word comes from. When the priest did his hocus-pocus, the wine becomes the blood. the bread becomes the body, physical, and in their mass they crucify Christ every time. The priest is crucifying Christ every time because of that. And that is what the Catholic Church have been preaching. Then, through the Reformation, through others, they saw that this is off. This is superstition. This is mysticism. That is off. That is not what we should do, but what have we done? We have gone from one side to another - choo... and just say that communion is just a symbol. Now I am on a journey together with you, hopefully, and now I have come from here to believe that communion is just a symbol and I am moving more here in here, to the middle of the road and start to get my glasses off. And I start to discover and see that communion is as powerful as baptism in water. It's part of living as a disciple of lesus Christ. And we need to understand it. And there is healing in it, there is freedom in it, and there is so much in it we need to rediscover. And I am going to read some verse from the Bible, but I can also go in and quote, if I want, the early church, because everyone in the early church, Justin Martyr and all

who were living at that time, they all saw communion

other people

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as much more than we do it today. **NOTES** They didn't believe, none of them believed that communion, actually, became the body of Christ and became physical the blood of lesus. And I also don't believe that. But there is a spiritual thing behind it. Like Jesus in John 6 said: "My words are spirit and life." lesus says His words are spirit and life. The same way, communion has a spiritual sense. Communion is, also, spirit and life. Communion is powerful. But let's read and look at it. And I am excited for this. Okay, if we go to John 6 where Jesus is talking about that He is the bread of life. John, 6:32-33: "Very truly I tell you, it is not Moses who has given you the bread from heaven. but it is my Father who gives you the true bread from heaven. For the bread of God is the bread that comes down from heaven and gives life to the world." And here He is talking about His life. Jesus is talking about His body. He talked about that Israelites in Egypt they got manna from heaven and they ate the manna. But lesus is now talking about the new bread that have come down from heaven and that is Him. lohn, 6:48-56: "I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world." "Very truly I tell you, unless you eat the flesh of the Son of

Man

and drink his blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise them up at the last day. For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them." Wow! These are strong words lesus is saying. And out of those words you can almost get the idea why the Catholics started to believe that He actually became physical, the blood of lesus and the body of lesus. And I am just reading what the Word is saying. This is communion He is talking about here and it's so clear and also, when He is talking about communion in Matthew 26:26, He said: "While they were eating, lesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, "Take and eat; this is my body." So, the body Jesus was talking about, that will give life to you and me, that was what He did in the communion. He doesn't say: This becomes my body, like in a way, like the Catholic Church they take the thing and the priest does some hocus-pocus, where the word "hocus-pocus" comes from and makes it the body and blood of Jesus. This is not what Jesus is saying. He is saying: It is, already. In a spiritual sense. This is. Not in a physical sense. But in a spiritual sense this is my body. Matthew 26:27-28: "Then he took a cup, and when he had given thanks, he gave it to them, saying, "Drink from it, all of you. This is my blood of the covenant, which is poured out for

many

for the forgiveness of sins."

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Strong words. I'm just reading from the Bible. **NOTES** If you then go to the 1 Corinthians 11:24: "and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." And if we look at "remembrance", I think that is also a strong thina in communion. We need to remember what lesus have done We need to remember the cross. We need to keep that fo-CUS. It's interesting how easy it is to take things for granted. Let's say you get a birthday gift. A big, big gift. And you are so happy for that gift. You are so thankful that you have got that amazing gift. And first days you are thankful. First weeks you are thankful. But after some months or year, you don't appreciate it anymore. You take it for granted. The same way, sadly, we can do the same with lesus. Yeah, I'm forgiven. Yeah, He have forgiven me. Oh, Jesus is living in me. What does that mean? And I think when you come together and you break the bread. you do it as a remembrance. You think of it. You remember You understand it again and again and again. This is what lesus did for us. And there is power in that. And I think that is an important thing for us, as believers, to always keep that focus on Christ and remember the cross and break the bread. But he continues, 1 Cor. 11:25: "In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink

in remembrance of me." But then Paul continues saying: "So then, whoever eats the bread or drinks the cup of the Lord

in an unworthy manner will be guilty of sinning against the body and

blood of the Lord." So, Paul is actually saying that if you take communion

in a wrong way, you are sinning against the body and the blood of the Lord Jesus.

And there he said: And therefore, who ever come together and drink

should examine themselves, so they will not be judged.

And he actually goes further and I am not going to read it all.

He said that because people don't examine themselves and because the judgment is coming to the body, many people are sick and are dying in the church. Why would Paul say that when you do this in a wrong way you are sinning against the body and the blood and therefore many are sick and dying, if that was just a symbol?

Because Paul did not see communion as a symbol. The early church did not see communion as a symbol. And it's time for us also to get our glasses off and understand what communion is. It's not just a symbol.

What I have discovered is that I have met people where they understood what baptism in water was, who came down in water, came up and like: I'm free. I'm free And they feel so free. They feel so clean.

They are washed clean. They are free.

And you just see it in their face. You see the life in them. You see the freedom in them.

But what I had, when I had older Christians who were baptizing people

and they come up and say: I am so free. The old Christians have looked at me

and say: Oh, I really would like to have that experience

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again, to feel so free, **NOTES** if I could just get baptized one more time. And then it hit me. Baptism should only be one time, but communion is every time we come together. There is freedom in it. And what happens is that we, in our life, when we walk with Christ, people will fall, they will get dirty again. They cannot get washed away again and again and again. People will struggle with sickness and other thinas. And Jesus paid the price. He died on the cross for our sins. He died for our sickness. He have paid the price. He wants to forgive us. He wants to heal us. And yes, in faith, I believe we can confess our sins to each other. And there is forgiveness because God is righteous to forgive us. I believe that we can lay hands on each other and pray in and we can see healing. Why? Because the Bible promise US SO. But I also believe there is an extra strong tool, if we can use the word "tool". and that is communion. Because you come together and you are remembering what Jesus have done. Now we can, like the woman who touched lesus and the went out from Him and healed her, we cannot physical touch lesus, because lesus is not walking here on earth today, but in remembrance of Him, spiritual - Jesus, You died on the Cross. You got broken for us. By Your wounds we are healed. By Your blood we are forgiven. And then when we in faith take the bread... I believe we can do it in faith and we can

experience

healing through that. I believe we can drink the blood... or the wine, is not blood, drink the wine, and experience in faith,

experience the spiritual thing behind it that I am free.

I am cleansed. Yes, I have done wrong things and I have been falling

but I am free again and I stand as a new child in front of God.

And that is the power in communion. And that have been lost.

Like baptism in water have been lost.

But the difference between baptism in water and communion is that

baptism in water is only one time, communion is every time we come together.

We can do it. As a remembrance and as a spiritual thing when we in faith...

And that is the thing. In faith.

Like the Catholic Church, when they baptize babies, they believe they believe there is something holy with words. Words are holy. The priest is holy. The water is even holy. And they believe that is what makes baptism - baptism. The same way they believe that to communion is only the priest,

is the thing the priest does and is that thing. But that is the mysticism.

We don't want that. That is superstition. We don't want that. It's not special water. We can baptize people in a rainwater container.

We do that. We can baptize people in the sea, in the ocean.

We can baptize people wherever it is and everyone can baptize.

It's the faith we put into it and not the magic water.

The same way with the communion.

It should be a love feast where you come together and you eat

and then you take the bread and then you eat it,

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and you take the wine and you drink it and you do that with faith, expecting God to move and you will experience the freedom. I remember some years ago we had a church gathering where a witch came in, a woman came in, a witch. She didn't like us at all. But she was in there. She didn't have the problem with the preaching. She didn't have the problem with the worship. But when we started to take communion. she couldn't handle to be in the room and she left the room. We have started to see more and more people experience freedom. We have started to see more and more people get healed. Why? Because we have started to preach it as it is. If you just preach it as something symbolic, you will not experience the power. That's off. But when you know what it is - it is powerful. And therefore I want to say that I think the next years we will have more and more testimonies of what communion really is. And I encourage you to go deeper into it, see it, and then, when you come together, start to do it, in faith, in remembrance of our Lord lesus Christ. And there I also want to say that communion should, as I see it. only be for Christians, disciples, not people who don't live with Christ. And that is why you see in John 13 that Jesus... He was together with all His 12 disciples. Before He took communion, He dip a bread and gave it to ludas who was betraying Him and Judas left.

When Judas have left the room Jesus shared communion

Why? Because I think that Jesus saw the heart of Judas

with the rest of the eleven.

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and didn't want Judas to be part of that love feast **NOTES** and be part of that communion, in that way. So, it was a little about communion. I can say more about and I want to do that later, but I think, when you come toaether. come together, share life with each other, talk with each other. then eat some food, if you can, and then take some bread. Break. How do you do it? There is not like... Do it in faith. What kind of bread it is? I don't believe it matters. What you drink? I don't believe it matters. It matters the faith. It matters to understand in faith what it is. lesus. You died on the cross. Your blood is given for me. I take this in faith and I eat it. Thank You. By Your wounds I am healed, lesus. I thank You for Your blood. It is cleansing me. And then experience that freedom it is in it. So, you come together, you share communion, and then you spend time where you focus on God. IN - to each other. UP - to God. Read the Word. Read the Word. I know people who have come together, they have seen "The Pioneer School". online "Pioneer School" I have done, they have seen it durina the week and then they come together and then they talk about "The Pioneer School". I think that is good. I recommend that. If you do that for a short time. now we don't have a lot of lessons, so you can do it for a short time. because I believe something is more important, and that is... lust take the Word. lust come together and read the Word. Not verses, if you can. Not just sermons, but why not just read the Word.

Read a chapter or two together. Then read a chapter or

two. **NOTES** then talk about what you have just red. What is it God is speaking to us about? And then maybe, out of that chapter, you take time to pray and you seek God. And you say: God, what is it You are speaking to me about? What is it You are speaking us about, today, as Your body? And this is the simple way where you don't have to have a preacher to come together and meet with people because you let the Word speak. You come together and have fellowship with each other. You share communion and then you focus on God and then you read the Word, and then you talk about the Word. what is the Word saying to you. What is God saying? And there I will say. Maybe share, let different people read every time. So one read a half of the chapter, one read another half of the chapter. one read... You share reading the Word and then you talk about it and let other people talk, so it's not always the same person who talks all the time. This is the good way to get the Word inside. And I know people who have used this model "In, Up and Out". What they have done also is that during the week, before you meet maybe the next week, everyone will read a chapter or two in the Bible, or three, or four, or a book, and then they come together and they've all red the same during the week

and then the sit and talk about what they have red.

Again, there is no model, because you read in the Bible, when Paul came together often with people, he spoke the

This is the good way you can do it.

whole night. But this is the good way when you are two and three who are meeting, or four and five. Because if you are ten, 15, 20 people, you cannot have time to always hear what everyone has to say. So, IN - to each other, fellowship with each other. Eat, have fellowship, then you break the bread. Power in it healing, freedom, love it. Then you focus on God. Take the Word - apostles' teaching, you take the Word and you read the Word. And you talk about the Word. What is the Word saying to us? How do we live this out? So the Word does not just become a sermon but it becomes practical. And then, you then OUT - to others. How do we now share what we have heard with other people out there in the world? How do we obey Jesus in what He is saying in Luke chapter 107 Who do you know who is the person of peace you want to reach during the week? Who do you want to share the gospel to? Who do you want to pray for? And then have fellowship and talk about what you want to do, how you want to reach out to other people. And then be responsible for each other. Where you maybe sit together and talk about what do l want to do during the week. And I think the reaching out to others is so important to keep the focus. Love God, love your neighbor and go out and make disciples. It's so important to keep the focus. Remember, you are mis-

here on earth. No matter if you have a full time job.

sionaries

You are a missionary.

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I actually got an idea a long time ago. **NOTES** I came with a funny example. Try to imagine. You are in a church and in that church they have some missionaries they have sent, for example, to another country, to Africa, let's say that. And you, as a church, you are supporting this family who are missionaries in Africa. And that family, they share the newsletter, they write the newsletter and send home to your church every month. If you, as a church, are supporting this family and you get the newsletter. and this is what you read: "Dear church. We are so thankful for your support to us. Things are going really good here in Zambia. lames is happy in school and he have started to play football with other boys and is having a really good time. He have started to play matches every weekend. Rebecca, our small little daughter, she also likes playing with girls and doing this and this. My husband and me, we have just been built a big pool and we have started to go hunting, and we like hunting and my husband have just shot a big, big animal, and so on." And they just tell about what they are doing with games and fun and hunting and pool and barbecue and all of that. And then, of course, yes, we also go to church two hours every Sunday. Thank you church for supporting us. Please send more money." If you got a newsletter like this, I think you will stop sending money to that missionary couple. Why? Because they are not mis-

sionaries.

They are just going to church. They are living the old life, **NOTES** having fun and going to church two hours every Sunday. You expect more from them. Why? Because they are missionaries. We are missionaries. You are missionaries. We are sent out here on earth in Christ's place and everyone of us. no matter if you have the full time job or not, everyone of us should be able to write the newsletter every month. If you don't have a church to send it to, just write it and read it aloud to God. Dear church, thank you. This last month have been really challenging, but we have been out sowing the Word of God. We have been reaching out. We have come together, we were praying and we have been meeting in that house and we have been going on the street there, we have been meeting in that home and we are working with. and we have baptized three people and we have prayed for ten who have got healed, and we are working with them, them, them and them. This is how our diary, our newsletter should be, no matter what country we are from. If you have small groups when you start to meet people, two and thee people, and come together, and then you meet. You have time with each other. You spend time with God and then you talk about what do you do to reach out, who do you reach out to, who do you want to reach out during the week. And maybe you then talk about: Hey, I have a friend here I

want to

reach out to him next Monday. Hey, I can join you. Yeah, let's go together. And then, during the week,

you end up going together and fulfill the Word lesus have given you. This is what church could look like. What you can do? You can also do this in small groups of two and three, and then there are other small groups of two and three and they come together and suddenly you are ten and 15, and then, of course, you do it a little different. Because, do you know what model is for church? There is no model. There are principles. It is important that we keep to the apostles' teaching. It is important that we keep to the fellowship. It is important that we break the bread. It is important that we pray for each other and pray to God and hear His voice. It is important that we love God. It is important that we love each other. It is important that we go out and make disciples. But there is not one model of how to do church. Like there is not one model of how to do family. So, what I want to encourage you in, is that what I've been tryina to do in the Pioneer School, the last 28 lessons, is that I've been trying to help to get those glasses off. In the first lesson I talked about the Catholic Church and how we need to draw away from that. And with every lesson I tried to give you a DNA, give you a foundation so you can get the right understandina of who God is, what the gospel is, what the command is lesus have aiven. what church is like, how you grow people up from babies to spiritual giants, how you see the five-fold ministry and how you can meet together.

All of this is supposed to take the glasses off

so you, instead of looking at models - look at God,

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look at people around you, look at how effective you can **NOTES** reach out, and what you will do and how you do it will be different from how your neighbor is doing it. Because what do we have now? We have a training center Why do we have this? Because is effective. This is the DNA. And this is what is effective now. Can everyone go and do exactly like us? No. If I was another place where I don't have a training center, I will not do like this. If I go to a new city where I know no one - what will I start to do there? I will start to pray and find the person of peace. When I find that person I will work with that person to reach the household. Until I reach the household. maybe I'll start to reach a few people, then I will meet like this -In, Up and Out. I will meet with them. How are you? How have your time been? Are you struggling? Let's pray for you. Let's help you. Let's build you up. Have communion. Share that Focus on God. Then we take the Word of God, we read it together, we get the Word under the skin. We read the Word together. We help them to eat themselves. >From being baby, to young ones, and eat themselves. And then ask them: Okay, who can we reach out? Who do you have friend and family we can reach during the week? And then we go and do it. And then it grows. And when it grows up, maybe when they start to reach more people, they I say: what I've done with you - you now do with them.

Now you start to meet with your two or three friends during

the week.

and what I have been doing with you, you now do with them.

And then they meet with their friends during the week, and then maybe one time, every second week or every month

we come together all of us and have a big celebration. This is what I will do.

But, it's, again, different from place to place.

So, I hope you have the good time with "The Pioneer School".

I hope you will go back and see the lessons again, because what I've heard from people is that...

because we have been working like trying to take the glasses off,

I heard from people, when they go back and see all 28 lessons again,

that they get new things out of it, because suddenly they see it more clear

because now the religious glasses are off.

As I said last time, I wanted to end up and this will maybe... I thought that this will be the last, last lesson on the Pioneer School,

because we want to start up with "The Jesus Radio" and we want to start something new.

So I said last time that this will be the last one. But... I actually have one more.

I have one more where I will talk about finish the race and I will do that very short.

So, next time I will talk about how do you finish the race and then we end up "The Pioneer School".

See you next time. God bless you. Bye-bye!