



intensive

hand  
book  
2018

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# intro

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This handbook is designed to give you a glimpse of the kind of gospel-centered missional community that BC seeks to immerse you in during the intensive. First, it will express what we see as our identity as a church. Next, it will cover what we hope will be the identity of the Intensive.

As you can tell, identity is very important to us. We believe that Scripture teaches that our actions flow out of our identity. What we do flows out of who we are. As a result, we're going to spend far more time talking about identity issues because we know that an identity that is rightly aligned with God's Word will produce God glorifying actions.

The gospel shows us that Jesus didn't just free us from sin and its penalty; he also made us new. He gave us a new identity – both as individuals and as a community. Our identity is a result of grace just as much as our "identity-flowing-outward-actions" are a result of grace.

After covering the identity we desire both for ourselves as a church and for the Intensive and its participants, we'll focus on some the details of what a summer in the Intensive might look like.

Feel free to skip around, but whatever you do, don't think that the identity stuff is unimportant. In the Christian life, there are only two things that are more important than the identity we have in Christ: who He is and what He's done.

Our actions (what we do) flow out of our identity (who we are) and our identity is given to us by grace as a result of his work on our behalf (what He's done) and his work of our behalf flows out of his identity (who He is).

# identity

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## Mission, Vision, and Objectives of Believers Church

This Intensive was created to provide students with discipleship and leadership training in the context of a missional community. That context is Believers Church. In order to better prepare to grow and serve in that context, you need to know more about who we are. While our mission, vision, and values don't tell you everything you need to know about BC, they give insight into the type of community we desire to be.

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### Mission

Our mission is simple, but not easy: Love God. Love People. Tell the World.

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### Vision

Our vision is to be a church that brings glory to God by being disciples who make disciples. We want to be a church that clearly communicates the gospel of Jesus Christ to the culture and community of Hannibal, MO.

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### Objectives

1. Focus on the expansion of the Kingdom. When Jesus came to earth, he brought the Kingdom of God here. He took back territory from the enemy. Through the spread of the gospel and gospel ministry, his Kingdom expands in his creation. As his church, we have a kingdom-minded mission. We want to see his people and his creation restored as we expectantly wait for him to return and bring his Kingdom in its fullness.
2. Do all things with an excellent authenticity for God's glory. We are weak. We are broken. The Bible teaches us that God uses our weakness to display His great power through us. But laziness and irresponsibility is not the same thing as weakness. Because of this, we've determined, as far as it depends upon us, to do everything with excellence. If we can't do it well, then we won't do it until we can. We don't want to strive for perfection because that's unattainable. However, we believe that we should strive for a level of excellence that doesn't detract from our authenticity as fellow fallen men and women.

3. Allow people to be offended by the gospel, not by tradition or religiosity. The gospel is offensive. The gospel says that not only am I imperfect, I'm far worse than I think I am. The gospel says that I can never do enough good "stuff" to be accepted by God. The gospel also says that Jesus Christ is the only way to have access to the only true God and that I need to lay down my life to experience his. That message is highly offensive and impossible to embrace unless God reveals it to us. Unfortunately, countless numbers of people have been wounded and offended by "the church" over things like how they dress, what they look like, and how they live their lives. That should never be. Our goal is to get rid of everything we possibly can that would offend people, so the only thing that's left to offend them is the only thing that even matters - the gospel of Jesus Christ.
4. Always spend more resources on people than on buildings. Buildings are not bad. In a sense, buildings are actually good because of how we can utilize them. But for some people, buildings are all Christianity is about. They think the church is a building and the goal is to fill up the building which results in a new campaign to build a new building. Our desire is to keep our focus on people, because buildings will fall apart, but people will last forever. Whatever resources we spend on a building and whatever use we make of facilities we want to be certain that buildings are facilitating and serving our mission as a church and not the other way around.
5. Encourage people, and especially men, to be leaders. We want to be a church that is intentional about raising up leaders within our church and within our city. This process starts with our men. Our men should be leaders. Paul begins his discussion of the leadership roles in the church by assuming that godly men are going to desire those roles. We want to encourage that desire within men. If men aren't leading, then they aren't godly. We also want to mobilize and raise up leaders within our church, both male and female, both young and old who are going to go out and lead and serve in other churches for the spread of the gospel and the expansion of the kingdom.
6. Encourage parents to train their children spiritually. God has placed the responsibility for the spiritual training of children not on the church, but on their parents. The reason why many youth and children's ministries don't see lasting fruit is because they're trying to do something God never intended. God's plan is for parents to train their children, by teaching and example, in the way they should go. The church is here to help, but not to take over. We want to encourage parents to take their place and experience the joy of leading their children to Christ.

# Core Identities and Values of BC

While our Mission, Vision, and Values express why we are, our core identities and attributes express who we are or who we aspire to be. Though we celebrate our common union in Christ, these explain how we are distinct from other local bodies of believers.

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## Core Identities

We are a family of saints who are ministers and messengers.

When Jesus saved us, he made us new creations. He gave us a new identity. All that we are and all that we do flows out his work on our behalf. Christianity isn't about who we are and what we do. Instead, it's the good news of who he is and what's he's done. Our actions flow out of our identity and our identity flows out of his actions and his identity. We are who he's made us. He's made us a family of saints who are ministers and messengers.

We are saints.

The Apostle Paul consistently refers to those in the church as saints (Ephesians 1:1, Philippians 1:1, Colossians 1:2). For him, this idea is rooted in the Old Testament. It refers to things that have been set apart from everyday usage. They've been dedicated to God. What's especially important for us to recognize when we think about the church, is that this was a common way to refer to the people of Israel as the people of God in the Old Testament and other Jewish writings. In taking this term, and applying to the church, especially in applying it to Gentile Christians, Paul is communicating the reality that the people of God in the New Testament are quite different from the people of God in the Old Testament.

No longer are the people of God set apart on the basis of their genetic lineage or their keeping of the Old Testament law. Because of who Jesus is and what he's done, you become a saint, a holy one, a set apart one, solely on the basis of your faith in him.

We are family.

Both our relationship to God and our relationship to each other are expressed in Scripture in familial terms. The Father is our Father. We're sons and daughters of God. We're co-heirs with Christ. We relate to one another as brothers and sisters.

What we must realize is that our identity as family is both an idea we're reborn into because of the gospel, and also an implication of the gospel that we need to live out. At conversion, the gospel makes us new. We died, were buried with with Christ, and are raised with him to walk in a new kind of life. But our new gospel identity is not something that we enjoy alone. Rather, we are saints in a family of saints. Our gospel identity is a communal identity. This is perhaps the most important thing for us to realize: we don't need to do anything to establish community. We already are one!

We are ministers and messengers.

Our identity as ministers and messengers is really a group of identities that fall under these two words. The New Testament says we are disciples, we are servants, we are Christians, we are ambassadors, we are witnesses, and we are a royal priesthood. We are ministers and messengers.

In Ephesians 4, Paul makes it clear that the work of ministry is done by the saints. Pastors, ministers, elders, evangelists, missionaries, and any other formal position or office are not the only people in the church required to do ministry. All the saints do the work of ministry. We are all ministers.

2 Corinthians 5 teaches that all believers have been entrusted with the gospel message. Again, it's not just some particular subset of the church that carries this burden. We all do. We're all commissioned to spread the good news, expand the kingdom, and make disciples. We are all messengers.

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## Core Values

Gospel-centered – His gospel is necessary for all people and all of life.

Kingdom-expanding – His kingdom is here and Jesus uses his people to expand it.

Missionally-minded – His mission is our calling both here and around the world.

Worship as a Lifestyle – His character demands our worship, all the time with all that we are.

Closed and Open Handed – His message is worth fighting and dying for, but tradition and religiosity are not.

Biblical Leadership and Empowered Membership – His church is structured intentionally but sparingly.

For more on these values, check out the sermon here: <http://bit.ly/bcvalues>

# Statement of Faith of Believers Church

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## 1. The Bible

We believe the Bible is the written Word of God. It is inspired by God, written by men and free of all error. It consists of the 39 books in the Old Testament and the 27 books in the New Testament. It contains the only infallible, inerrant, and sufficient revelation of God and His plan for redemption. It is the highest standard of truth and everything we need to know to be saved and live for God's glory is found within its pages. [Psalm 119:160; Matthew 5:18 Luke 24:25-27; John 10:35; John 17:17; 1 Corinthians 15:1- 4, 2 Timothy 3:14-17; 2 Peter 1:19-21]

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## 2. The Trinity

We believe in one God revealed in three persons; Father, Son and Holy Spirit, without beginning or end. Each is truly and fully God. The Father is not the Son, the Son is not the Spirit, and the Spirit is not the Father. They are three in one; distinguishable, but not divided. This belief is one of the foundational and historical beliefs of the Christian faith. [Deuteronomy 6:4; Matthew 3:16-17; Matthew 28:18-19; John 1:1-2; Acts 2:32-33; 1 Corinthians 12:4-6; Ephesians 4:4-6; Titus 3:4-7]

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## 3. God the Father

We believe in God the Father, maker of heaven and earth, who created all things by His Word through which He also sustains them. He is all knowing, all present, and all powerful; perfect in His character, His attributes, and all His actions. He has always existed and from eternity past has declared all that should happen, not based on His foreknowledge of the future, but upon His perfect will. He is the sovereign ruler of all things. [Genesis 1:1; Deuteronomy 32:4; Job 34:10-15; Psalm 90:2; Psalm 135:6; Lamentations 3:37-38; Matthew 19:26; Acts 2:22-24; Hebrews 4:13; Hebrews 11:3]

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## 4. Jesus Christ

We believe in Jesus Christ, God's One and Only Son. He is the perfect representation of the Father. He is God and has always existed as God. All things were created through Him and for Him. He was conceived by the Holy Spirit, born of a virgin, and by living a sinless life He perfectly fulfilled the righteous requirements of God's law. He suffered a violent death on the cross as a substitute for God's people, by bearing God's holy wrath against sin, and three days later rose from the dead. He then ascended into heaven where he stands on behalf of all those who place their trust in His sacrifice for sins and His resurrection. He alone is Lord. [Luke 1:30-35; John 3:16-18; Romans 3:25-26; 2 Corinthians 5:21; Philippians 2:5-11; Colossians 1:15-22; Hebrews 1; Hebrews 4:15]

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## 5. The Holy Spirit

We believe in the Holy Spirit, the third person of the Trinity. He is not a force or power from God, but is fully God, the Lord and giver of life. He brings to life chosen sinners who are spiritually dead in sin that they might understand the gospel message and turn from their sins to trust in Christ. All believers are baptized in Him and incorporated into the body Christ. He reveals spiritual truth and gives understanding of the Scriptures. [John 6:63-65; John 14:25; Romans 8:30; 1 Corinthians 12:12-13; 2 Corinthians 3:17-18; Titus 3:5-7; 1John 2:27]

The Holy Spirit also empowers believers for service to their Lord and distributes gifts to each believer as God wills. The purpose of these gifts is the "common good" of believers; building us up together toward maturity and the fullness of Christ. [1 Corinthians 12:7, 11; 1 Corinthians 14:12; Ephesians 4:7, 11-16]

We believe that the gifts mentioned in the New Testament continue to be given to the church today. However, we do recognize that the Spirit of God has worked in special ways in different periods of redemptive history. The ministry of Jesus and the Apostles are an example of this. No particular gift of the Spirit is any indication of spiritual superiority and believers are to daily depend on the Holy Spirit to empower and influence them as opposed to seeking a one-time special experience. [Romans 12:3-6; 1 Corinthians 12:29-31]

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## 6. Man

We believe that the human race is the pinnacle of God's creation. God created man, both male and female, in His image to bring glory to Himself. Man was created without sin, having the ability to do spiritual good or evil. When tempted by Satan, man rebelled against his Creator, resulting in spiritual death. No longer was man able to do any spiritual good, but only evil, having been enslaved in his will and nature to sin. The effects of sin were so pervasive that all humanity is born into this state of spiritual death, separated from fellowship with their Creator. Because of God's righteousness and the radical sinfulness of man, all people are under the wrath of a just God, desperately in need of a Savior. [Genesis 1:27-31; Genesis 3; John 3:36; Romans 3:23, 9-12; Romans 5:12-15; Romans 8:18-19; Ephesians 2:1-3]

Because the Bible teaches that God made both Adam and Eve in His image, we believe that men and women are equal before God as persons; both bear God's image. Though they are equal before God, they are created as distinctly masculine and feminine, each with a unique and complementary role. These roles are to be displayed in the home, the church, and in society. [Genesis 1:26-27; Genesis 2:18; 1 Corinthians 14:33-36; Ephesians 5:22-33; 1 Timothy 2:11-14; 1 Peter 3:1-7]

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## 7. Salvation

We believe that salvation is God's gift to those He has chosen by His own good pleasure, not because of any foreseen merit or anything good in them. Through the declaration of the gospel the Holy Spirit brings to life spiritually dead sinners. These sinners are given the gifts of repentance (turning away from sin) and faith (confident trust) in Christ's death on the cross in their place. The

Father then credits to these sinners the righteousness of Christ. Not that they in themselves are made righteous, but that Christ's righteousness is imputed or applied to their account. Because of this they are justified before God, adopted as His children, and will be preserved by God until He brings them into His glorious presence. It is by grace (God's unmerited favor) alone, through faith alone in Jesus Christ alone. [John 1:12-13; Romans 1:16; Romans 9:10-24; Romans 10:14-17; 2 Corinthians 5:21; Galatians 2:16, 21; Ephesians 1:3-14; Ephesians 2:4-10; Philippians 3:8-9; 2 Thessalonians 2:13-14; Peter 1:3-5]

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## 8. Sanctification

We believe that upon faith in Christ, believers are set free from the powerful rule of sin and are no longer its slaves. The Holy Spirit gives them a new heart and works in them to change their desires and actions, to bear spiritual fruit and to make them more like Christ. Sin's presence still dwells in the life of the believer though, causing a continual struggle between the desires of the flesh and of the Spirit. Our cooperation with the Holy Spirit's work is accomplished through involvement in the life of the local church and through spiritual disciplines like prayer and Bible study. Although perfect Christ-likeness or the complete absence of sin will not be seen in this lifetime, this process of sanctification is to be carried on throughout the life of the believer. [Romans 6:6-11, 22; Romans 7:14-25; Romans 8:12-13; 2 Corinthians 7:1; Galatians 5:16-17, 22-25; Ephesians 2:8-10; Philippians 2:12-13; Philippians 3:12-14; Titus 2:11-14; 1 John 1:8-10]

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## 9. The Church

We believe the church is the body and bride of Christ. It is not a religious institution or denomination, but is the spiritual body of all true believers in Christ, those called out by God, in heaven and on earth, from the beginning till the end of time. [Matthew 18:15-20; Romans 12:4-5; Ephesians 4:4-6; Colossians 1:18, 24]

While the church is an invisible body, we believe that God has also commanded that believers devote themselves to teaching, fellowship, and prayer in a community or local assembly also called a church. These local churches are composed of men and women who have turned from their sins and placed their faith in Christ as Lord and Savior and upon trusting in Him, they have also been baptized by being immersed in water as a symbol of their unity with Christ in His death, burial and resurrection and their new life through Him. [Romans 16:5; 1 Corinthians 1:2; 1 Corinthians 16:19; Ephesians 1:1; Philippians 1:1; Hebrews 10:24-25]

Because Christ loved the church and gave Himself for her, He has given special instructions for her care. Membership is reserved only for those who have shown evidence of saving grace and who have made a public profession of their faith through baptism. Members are to be disciplined, both formatively and correctively. This not only strengthens the body, but also protects the corporate witness of the church in the community around them.

The church is to be served by leaders called pastors or Elders and by deacons. Elders lead the church by looking after the spiritual health of the body and equipping believers for ministry. Deacons

serve the church by assisting the Elders in their work and look after the practical needs of the church. [Matthew 18:15-20; 1 Corinthians 5:9-13; 2 Corinthians 2:5-8; 2 Thessalonians 3:14-15; Hebrews 13:17]

Elders are to be men of exemplary character, having healthy marriages and strong families, displaying spiritual maturity, possessing an ability to teach the truths of the faith, and holding a good reputation with those outside the church. [1 Timothy 3:1-7; Titus 1:5-9; 1 Peter 5:1-4]

Deacons are to be men or women of excellent character, also having healthy marriages and strong families. They are to be self-controlled, worthy of respect and are to be faithful in serving and meeting the practical needs of the church.

Our local church is completely independent of outside rule, but makes its own decisions as directed by God's Word.

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## 10. Worship

We believe that God, as the only-wise, infinite, all-powerful creator and ruler of all things, is worthy of worship and honor from all created things, seen and unseen. Because "worship" is assigning greatest worth and honor to God, it is for that reason about Him and not us. Our worship is to be pleasing to God and the only way we can confidently please Him through our worship is by worshipping Him in the ways prescribed in Scripture. We do not have the liberty to worship God in ways that simply seem convenient or enjoyable to us, but must derive our actions in worship from the pattern of Scripture. [Exodus 20:1-6; Matthew 22:36-38; Romans 1:21-23; Romans 11:33-36; Colossians 3:16-17; 1 Timothy 4:13; Hebrews 13:15]

Believers should worship God, individually, everyday and everywhere. As a united body though, or a local church, believers are to gather regularly for worship. Historically, Sunday is referred to as the Lord's Day, and has been the day of worship for Christians since the days of the Apostles, because it was on Sunday that the Lord Jesus rose from the dead. It was also on Sunday that the first Christians were gathered together and were baptized with the Holy Spirit on the day of Pentecost. For this reason, Christians over the centuries have placed special emphasis on Sunday as a day of personal and corporate worship. However, there is no biblical mandate that the local church must gather on Sunday. [John 20:1-10, 19; Acts 20:7; 1 Corinthians 16:1-2; Revelation 1:9-10]

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## 11. Baptism

We believe that all those who have turned from sin to trust in Christ, according to the teachings of Christ Himself, are to be immersed in water or "baptized" in the name of the Father and of the Son and of the Holy Spirit. This act of obedience does not "save" anyone or wash away their sins, nor is it through this act that believers are indwelt by the Holy Spirit. Rather, it symbolizes the union of believers with Christ in His death, burial and resurrection. It is an outward sign of an inward change, the first step of obedience for the follower of Christ. [Matthew 28:19-20; Acts 2:41; Acts 8:12, 35-38; Romans 6:4-5; Galatians 3:27; Colossians 2:12]

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## 12. The Lord's Supper

We believe that the Lord Jesus left, as an ongoing remembrance of His sacrifice, the ordinance of the Lord's Supper. The elements of bread and wine represent the body and blood of Jesus Christ which was broken and shed for the sins of His people. At no time do the elements of the Lord's Supper become anything more than bread and wine. Although believers are to approach the Lord's Supper with an attitude of faith and self-examination, it is not through their participation that they are saved. It is through the once-for-all shedding of the blood of Christ that the sins of Christians are forgiven and through the resurrection of Christ that Christians are justified before God. As believers participate in the Lord's Supper they commemorate the Lord's death, renew their communion with Him and their fellowship with believers. [Matthew 26:26-29; 1 Corinthians 10:15-17; 1 Corinthians 11:23-34; Hebrews 9:26-28; Hebrews 10:1-18]

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## 13. The Lord's Return and the end of all things

We believe that some day, Jesus Christ will return. No one but the Father knows the appointed day, but it is fixed and approaching. Although there are several views among Christians about the return of Christ and the fulfillment of His kingdom, on several points we can all agree and be sure. The physical bodies of all the dead will be raised to life and Jesus Christ will judge all people according to their deeds. The righteous will be rewarded eternal life in the presence of their Father while the wicked will be condemned to the eternal suffering of God's wrath in hell, along with Satan and the fallen angels. There will be a new heaven and a new earth and the dwelling place of God will be with His people. Those who are counted righteous will not be considered righteous by comparison of their efforts to those of the wicked, but on account of the righteousness of Christ which is credited to sinners who turn from their sins and trust in Christ as their Lord and Savior. [Matthew 24:36-44; Matthew 25:31-46; Acts 1:6-7; 1 Corinthians 15; 2 Corinthians 5:10; 1 Thessalonians 1:10; 2 Timothy 4:1; 2 Peter 3:1-13; Revelation 20:11-15; Revelation 21:1-7]

# Vision and Values of the Intensive

While the Intensive will certainly be representative of and informed by the Mission, Vision, and Values of BC as a whole, the Vision and Values of the Intensive are more specific to what we want to accomplish through this ministry.

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## Vision

The Intensive was created to provide students with discipleship and leadership training in the context of missional community. We desire through this Intensive to instill in students a thoroughly gospel-centered and missionally-minded view of discipleship and leadership. We want to show them not simply how to do ministry, but how to live intentionally as a follower of Jesus.

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## Values

1. The gospel is central to all of life. The gospel is not just for non-Christians. It's for believers too. The gospel is not just to reassure us that our sins – past, present, and future – are forgiven. It's bigger than us and our sins. It's the good news that God is reconciling the whole world to himself. As a result, the gospel doesn't just apply to us when we're in need of forgiveness. It applies to us all the time and it applies to all of our life. It is both our means of growth and also our motivation to grow in Christ. We need to view all of life through the lens of the gospel.
2. High calling and cost for all believers. The notion that only some believers are "called" to ministry is simply not biblical. Nor is the idea that only certain Christians are required to follow Jesus through self-denial and giving all that they are for the sake of the gospel. In Scripture, the only difference between paid ministers and non-paid ministers is that those who are paid have more time to focus on the ministry that all believers do. In the Great Commission, Jesus makes it very clear that he's expecting his followers to do ministry. In Ephesians 4, Paul explains that the purpose of the church is to equip God's people to do ministry. All Christians have a high calling as Jesus' disciples and the cost for all disciples is the same.
3. Growth is a community project. If the summer has come and gone and you've only been impacted by one or two people from BC, we've failed. God created us for community and designed the process of sanctification such that it happens in community. We simply cannot be the people that God calls us to be without being immersed in gospel community. While you'll be more intentionally mentored by a few specific people over the course of the summer, it's our desire that the entire body of believers at BC would mentor you as you grow in Christ. More than that, our growth happens in community with you, we want to grow as you speak into us as well.

4. Growth takes place on mission not before it. So many Christians sit on the sidelines waiting to grow enough to start doing what God has called them to do in his Word. Unfortunately, that doesn't fit Jesus' method for ministry or discipleship. He trained his disciples as they were on mission together. We grow on mission together in the context of gospel-centered community. Following Jesus means we must always be actively engaged on mission. There are no sidelines to sit on for the Christian.
5. Participants shape the vision and values. We don't have it all figured out. We don't have it all together. We want you to come and be honest and authentic about how you need to grow and how you want to grow as a follower of Christ. We want you to help speak into what the Intensive should be and how it should be carried out. Taking part in the Intensive means that you're not an outsider, you're a member of the community and that means you're responsible to help direct who we are, what we do, and how we do it.

# actions

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## Focused Areas of Growth

While it's our desire and expectation that you will grow holistically as a follower of Christ in both tangible and intangible ways throughout the course of the summer, we're going to strive alongside of you for growth in three specific areas.

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### Discipleship

The core mission we have as followers of Jesus is to glorify God by being disciples who make disciples. Christians are disciples who make disciples. Since discipleship is so closely related to our core identity as Christians, it's certainly an area that should have our focus. It's our goal that you'd finish this summer with a clear picture of what it looks like to be a disciple and how to go about making disciples as you've been empowered through the influence and guidance of the Holy Spirit.

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### Leadership

Really, leadership is implicit in the idea of discipleship. You can't truly be making disciples without being someone who leads. So, all Christians should be growing as leaders. We may not all serve as leaders with specific titles in the church, but we should be seen as leaders in our neighborhoods and communities. As a result, we want to give leadership some specific focus. We want to help you grow in your ability to lead people both spiritually and practically.

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### Mission

Again, in order to be a follower of Jesus, we must follow him on mission. If we're not following him on mission, then we're certainly not living as a disciple of Jesus and we may not even be one of his disciples. We want to view mission not simply as something we do at certain times, places, or events but instead as a lifestyle. Living all of our life on mission involves both a mindset shift and some practical changes to what we do and how we do it. Essentially, we need to begin to think, be, and act as a missionary might if they were to try to reach our community and culture. During the summer, we'll cover both the biblical model for this philosophy of mission and ministry and we'll give you some practical tools that

missionaries have been using for centuries to spread the gospel and expand the kingdom more effectively.

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## Biblical Counseling

As you are making disciples, developing leaders, and living on mission, you will find that life in this fallen world is broken and messy. We are all imperfect and need help. Contrary to what the world might tell us, we do not need the help that comes from our self. We need help from outside of us. God's grand story as its expressed on the pages of Scripture is the answer to the problems we and others are facing. We want to be those that speak life to others rather than empty words which cannot sustain. We'll talk about how we can counsel others well by connecting the truth of the gospel to the everyday world around us.

## Topics We'll Cover

Throughout the course of the Intensive, we'll cover a wide range of topics. But there are some topics that are especially important to us and that we believe should be especially important to you. Also, while we're providing a list here, don't forget that we want you to help shape the Intensive so that it's better than we might make it on our own. So, if there's something you think we should cover, let us know.

- Gospel Fluency
- Community
- Gospel-centered Productivity
- Spiritual Disciplines
- Ministry & Brokenness
- The Holy Spirit
- Sonship
- Mission Tradecraft

## Reading

While we learn the most through communicating what we believe or think through either group discussions or written work, one of the easiest ways to discover new ideas or find fodder for that type of learning is reading. As Christians, we should read. We should read good books, bad books, fiction books, non-fiction books, books on ministry, books on molecular biology, or anything else that might strike our fancy. God communicates his good news to us in the form of a story. So, the more familiar we are with stories, the better we'll understand his story, our story, and the stories of others. By diving into the creativity and ingenuity of other human beings, we'll better understand who we are as men and women created in His image. That's why a book on any subject might serve us as we seek to grow in Christ. That being said, there are way too many books out there for us to read them all, so

while we want to read widely, we also want to read wisely. Some books suck; others don't. Let's read more of the latter than the former.

Obviously, we'll be reading God's Word together too. Early in the summer, we'll talk about how we can approach reading God's Word together in community. Then, we'll come up with a plan for how we can read his Word together during the summer in a mutually beneficial way.

For the Intensive, you'll be reading 3 books. Before the summer starts, you'll read *Saturate: Being Disciples of Jesus in the Everyday Stuff of Life* by Jeff Vanderstelt. We'll be discussing that book together shortly after you arrive. During the course of the summer, you'll read 2 more books. For the first, we'll read *Counsel from the Cross: Connecting Broken People to the Love of Christ* by Elyse Fitzpatrick and Dennis Johnson. For the second, you'll select a book from the following list to read and then teach the rest of the group about it.

- *The Drama of Scripture: Finding Our Place in the Biblical Story* by Craig Bartholomew and Michael Goheen
- *Cost of Discipleship* by Dietrich Bonhoeffer
- *Life Together: The Classic Exploration of Faith in Community* by Dietrich Bonhoeffer
- *The Rest of God: Restoring Your Soul by Restoring Sabbath* by Mark Buchanan
- *You Can Change: God's Transforming Power for Our Sinful Behavior and Negative Emotions* by Tim Chester
- *Total Church: A Radical Reshaping around Gospel and Community* by Tim Chester and Steve Timmis
- *When Helping Hurts: How to Alleviate Poverty Without Hurting the Poor... and Yourself* by Steve Corbett and Brian Fikkert
- *Gospel-Centered Discipleship* by Jonathan Dodson
- *Sensing Jesus* by Zack Eswine
- *Generous Justice: How God's Grace Makes Us Just* by Tim Keller
- *Prayer: Experiencing Awe and Intimacy with God* by Tim Keller
- *How People Change* by Timothy Lane and Paul Tripp
- *H3 Leadership: Be Humble. Stay Hungry. Always Hustle.* by Brad Lomenick
- *The Relentless Tenderness of Jesus* by Brennan Manning
- *Ruthless Trust: The Ragamuffin's Path to God* by Brennan Manning
- *Tradecraft for the Church on Mission* by Larry McCrary, Caleb Crider, Wade Stephens, and Rodney Calfree
- *The Conviction to Lead: 25 Principles for Leadership That Matters* by Albert Mohler
- *What's Best Next: How the Gospel Transforms the Way You Get Things Done* by Matt Perman
- *Next Generation Leader: 5 Essentials for Those Who Will Shape the Future* by Andy Stanley
- *The Beginner's Guide to Spiritual Gifts* by Sam Storms
- *Notes From The Tilt-A-Whirl: Wide-Eyed Wonder in God's Spoken World* by N. D. Wilson

## Intensive Mentors

For the duration of the summer, you'll be paired up with a member of BC who will serve as your Intensive Mentor. You'll meet with them in a variety of environments and hopefully form a lasting relationship which perpetually fosters mutual growth in Christ. They'll be with you along the way during the summer. They'll read what you read, eat with you, talk with you, and simply be with you. The elders of BC and your group leaders will also serve as mentors during the summer.

## Intensive Participants

In addition to regular meetings with your Intensive Mentors, it's our desire that you would experience growth in community along with your fellow Intensive Participants. You'll be regularly gathering for fellowship and mutual encouragement, on mission in third places, and participating in a missional community.

## Third Places

A third place is a place where people socially gather outside of the two standard social environments – the home and the workplace. Since third places are typically part of a community's normal social routines, they can be extremely strategic missional outlets. Early in the Intensive, you and your fellow participants will identify such third places and commit to being actively engaged on mission in these third places throughout the course of the summer.

# logistics

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## Formality vs Flexibility

Ministry opportunities generally arise in one of two ways. Either they are known and identified well in advance, providing an abundance of time to plan, schedule, and strategize involvement, or they show up with little to no notice and you must decide in the moment how to respond.

We want to minister in both types of opportunities during the Intensive. We're going to plan, schedule, strategize so that we can make the most of the time we have. But we also want to build margins into our schedule so that we can submit to and follow the Holy Spirit as he might lead us on mission together in unplanned ways.

In addition, the nature and format of the Intensive necessitates that our weekly schedule be able to adapt to the weekly schedules of the participants. While we have particular things that must be accomplished in the course of the Intensive, when they are done is not nearly as important as the fact that they get done and how they get done.

## The Timeline

The Intensive is a 10-week program that begins 5/30 and ends 8/5.

## Host Homes

One of the easiest ways for us to immerse you in the gospel community at BC is to embed you in a BC family during the Intensive. Your host home will be more than a bed and breakfast. Instead, you'll be an adopted member of the family during the Intensive. You'll eat and sleep in their home as well as participate in their social, emotional, and spiritual lives.

## Finances

BC is a small church with a small church budget. However, as a result of our partnership with the Missouri Baptist Convention, you'll be provided with a stipend so that you can focus on the Intensive this summer.

If your financial situation requires more than the stipend provided, we'll be committed to helping you find additional part-time employment in any way that we can. We have contacts in the community and can likely help you find something that will help cover some bills during the summer. In addition, if you want to look into raising some funds to enable your participation, we can assist you with that too.

Your host home will provide you with free housing and some of your meals. BC is trusting God to provide for us so we can provide the rest of them. Here, we hope you recognize that we're not placing all of the burden on you. This is a burden for us too – we're trusting God to provide for the summer just like we're asking you to do. Don't say no to this opportunity just because of finances. If you really feel God leading you to do this, lean in, trust him, and talk to us about it.

## Potential Weekly Schedule

	Sun	Mon	Tue	Wed	Thu	Fri	Sat
Breakfast	Home	Home	Home	Home	Home	Home	Member Home
Morning	Service	Word & Prayer	Learning / Discussion	Reading	Learning / Discussion	Third Place	Reading
Lunch	Home	Home	w/ Team	w/ Team	w/ Team	w/ Team	Home
Afternoon	Rest	Third Place or Job	Third Place or Job	Third Place or Job	Third Place or Job	Third Place or Job	Rest
Dinner	Home	Home	Home	Home	Member Home	Elder Home	Home
Evening	Reading	Learning / Discussion	Missional Community or Third Place	Rest or Third Place	Rest or Third Place	Learning / Discussion	Rest

# the end

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## A Note From Dan

In the summer of 2002, I served as an intern in the Resident Discipleship and Ministry Training Internship at Houston's First Baptist Church. While we did a lot of ministry that summer and learned a ton about discipleship and ministry, it's the relationships that mattered most. I served alongside 6 other guys and I'm still in contact with them and still love each one of them deeply. All 7 of us are serving in ministry in some capacity. Most of us have even had the chance to do ministry together as pastors and church leaders both in the States and across the globe.

One of those guys was a huge part of me ending up as a pastor at BC. All of the guys and what they mean to me are why I'm encouraging as many people as I possibly can to take part in this program.

For me and for BC, this isn't about a 10-week program for the summer. It's about equipping you and sending you out to live all of your life on the mission that Jesus has called us to. All of my life and ministry is impacted now by how a church and its leaders invested in me during that summer 14 years ago. BC wants to do the same for you.

PS. I didn't get paid either. I couldn't even have a part-time job. We had to raise \$1,000 to participate and pay our own way. But it was worth it for me. And, if God is leading you to take part in the Intensive this summer, I think you'll come to the same conclusion that I have.