

1. WHERE THE HARVEST BEGINS: Pray for Conversions

Students in Prayer | Storyline Church in Arvada, Colorado, USA

When you walk into the student's area of Storyline Church, a giant board with a map of Arvada greets you. And this board shows every school that is either (1) near Storyline or (2) attended by Storyline students. They currently have 20 schools on their map, and the number of students in these schools totals 14,000.

The Student Minister, Morgan Marshall, shared how they are building a culture of evangelism and prayer for conversion with their students.

"We have 14,000 students in the Arvada area that we know need to hear the good news of the gospel. We present this as the mission field for our students. Last year, when our students entered into 6th grade (which is the beginning of our student ministry), they received a shirt that said, 'Arvada 14,000' on it, as a way to encourage them to be part of reaching every teen in our city/area. We also have stickers that our students and parents put on water bottles and computers as reminders to pray for the 14,000 students in Arvada. 14,000 is a special number in Colorado since we have over 50 mountains that are called '14er,' meaning they are over 14,000 feet. And so when we pray for the 14,000 students in Arvada, we are metaphorically asking God to move mountains! This has been helpful for our students to see how big this number is and how possible it is with God!"

Storyline also has a specific "mission moment" in each of their student gatherings. They take five to ten minutes before the teaching time for "prayer, care, and share." (This is language from the Dare 2 Share evangelistic ministry.) Examples of how they use this time include:

- dividing up by schools and praying specifically for their school, teachers, friends, and one another
- partnering up and praying for one another
- each student praying specifically for one friend whom they will see the next day at school who doesn't know the gospel
- praying for opportunities to share the gospel and for courage to take them
- sharing stories about friends they have invited and then praying together
- sharing stories of opportunities they have had to care for a friend
- sharing stories about opportunities to share the gospel with a friend
- practicing sharing the gospel together (using a variety of methods/strategies)
- having a student demonstrate sharing the gospel with the group

Storyline's heart for conversions is evident. And their plan is encouraging. Marshall said, "We try to point them [our students] specifically to praying for a specific friend and to seeing the whole picture of the 14,000 students in our area who need to hear the gospel."

An Evangelistic Event | The Church of Eleven 22 in Jacksonville, Florida, USA

The Church of Eleven 22 in Jacksonville, Florida organized an event known as “Saturate,” a four-day revival-type meeting aimed at seeing countless conversions.

For Saturate, the entire church committed to fervent prayer, seeking the salvation of hundreds of souls. The event was saturated in prayer. Prayer teams were assembled to intercede for speakers, sermon preparation, and those who needed to find their way to the church. Buses bearing the revival’s name and date traversed the city, inviting people to attend. The church leveraged social media to spread the word and encourage attendance. Throughout the event, nightly prayers were offered for God to save many, resulting in an increasing number of conversions each year. In 2021, 225 people came to faith, and in 2023, over 300 individuals professed faith in Jesus during Saturate.

2. BEFORE YOU SAY, “GO AND SHARE YOUR FAITH”: The Posture of an Evangelistic Church

A Creative Podcast | The Well Church of Americus in Americus, Georgia, USA

John Schroeder planted The Well in the rural town of Americus, Georgia. From the beginning, he entered Americus with the posture of a listener, learner, and connector—which led to starting a podcast on his town, for his town.

“The Americus Podcast serves as a means to explore the culture of a town about which I knew little,” says John. He knew the importance of relationships being a two-way street. And a missiological question led to him starting the podcast: “Understanding people, no matter where you find yourself, requires active listening. I didn’t just want to live and do ministry here. I wanted to be a part of the town’s history. So, how can I grow in love for a town I have never lived in?” The podcast is part of the answer.

“The podcast is designed,” says John, “to spotlight the history, values, needs, and future aspirations of the city from the perspective of each guest. Essentially, it serves as an oral history, focusing on our guest’s personal experiences, impact, and values and tying them to the larger cultural landscape and history of Americus/Sumter County.”

John asks guests, who range from public officials to business owners and citizens:

1. Who are you?
2. What do you do?
3. Where is Americus going?
4. How, as neighbors, can we get there together?

In a short time, John has seen the podcast make a significant relational impact. “I doubt I would have established connections to this extent without this platform. The podcast was something I felt the Lord wanted me to do.” He has used the podcast to open doors on- and off-air to share the gospel. John has been able to connect with guests away from the microphones, care for them, tell them about Jesus, and invite people to church. And John does all of this with a patience that is needed in church-planters and pastors:

“The Lord may use you to call someone to repentance and faith in the first conversation. Praise the Lord! But is your heart postured for the long haul of evangelism? I will see my neighbors and podcast guests at the local grocery store, the park, restaurants, or city events throughout the year. I hope to have more than one opportunity to share the gospel while being their friend. I am praying and making use of the time I have with each person, hoping not only to call them neighbors but also brothers or sisters.”

Hospitality | Metro Life Church in Philadelphia, Pennsylvania, USA

When Metro Church launched in 2012, its primary desire was to reach nonbelievers in Greater Philadelphia, a commuter city that looks weary from the number of old church buildings on its corners. Philadelphia ranks among the highest cities (#17) in the country in terms of percentage of residents who are religiously unaffiliated.

How does a church even begin to establish an ongoing relationship with those not currently in the church? The pastoral team at Metro knew that they had to break away from old patterns of ministerial behavior that were driven by cultural influence, upbringing, or mere complacency. In God's hand, this posture was critical to Metro's sustained growth. Pastor Donny Cho says that "80% of Metro's congregants identified themselves as either 'unchurched' or 'de-churched' prior to coming to Metro." Metro Church defined a roadmap for effectively engaging with unbelievers or new converts, believing that every interaction was a pivotal opportunity to shape someone towards "rethinking Jesus" and "rethinking church."

Metro Church thought about their hospitality as a key to demonstrating love and connection.

- Metro places a premium on invitation. Donny says, "Today, most people are 'belongers' before they become 'believers.' This means our behavior must counter the expectation that people need to become Christians before they are 'in.'" At Metro, this means anyone can walk through the doors.
- The hospitality team at Metro assumes that every visitor is unchurched. "Most of our greeters and ushers," according to Donny, "are recent converts themselves, who more easily relate to what a visitor desires, fears, and needs." Metro has tasked specific leaders to work with the hospitality team in each service to actively engage with visitors. They make it a point to introduce visitors to people who may be similar in age, profession, marital status, or residential location.
- Interest or inquiries are often met with invitations to coffee or a meal, with a genuine desire to organically introduce visitors into a community of believers in the church, while simultaneously addressing any questions or preconceived notions about being a Christian or life in the church.
- For Donny and the leaders at Metro, it is important to stress that Sunday worship must also be evangelistic in nature. Cho says, "We are always focused on preaching to the unbeliever, and preaching that way addresses the unbelief in everyone." In addition to preaching, Metro thinks hard about use of undefined Christian jargon or inside jokes, which can alienate those that are new to the church.

3. SALT AND LIGHT: Preparing for Conversions

Laundry Love | Epiphany Baltimore in Baltimore, Maryland, USA

Under the leadership of Charlie Mitchell, the church started on a simple and practical evangelistic endeavor known as “Laundry Love.”

This outreach initiative aimed to open up opportunities to evangelize by first demonstrating grace to the community. Armed with bags full of quarters, laundry detergent, bleach, dryer sheets, toys for children, food, and grills, church members went to laundromats across the city. Their mission was simple: to share love and compassion with people doing laundry. They generously paid for their laundry, engaged in conversations about the gospel, and showered people with affection. With music in the background and hot dogs sizzling on the grill, Epiphany Baltimore created a warm and inviting atmosphere.

Over the course of a year, Laundry Love allowed members to share the gospel with hundreds of individuals. This initiative made a meaningful impact on a community through small, affordable, and heartwarming gestures of kindness.

Parking Help | Epiphany Church in Wilmington, Delaware, USA

Epiphany Wilmington, led by Pastor Derrick Parks, creatively addressed the parking challenges of their densely populated city. They found a simple yet powerful way to connect with their community by putting quarters in parking meters to save others from receiving tickets. Their acts of kindness allowed them to engage in conversations about the gospel, offer prayers, introduce themselves, and invite people to worship services. These small gestures not only provided relief but also opened the door for countless people to encounter the gospel for the first time.

Minding the Gap | Sunday@Seven at St. Andrew’s Kirk Ella, in East Yorkshire, UK

Hull is statistically one of the cities in the UK with the lowest churchgoing population by proportion. Most of its inhabitants wouldn’t consider just walking into a church, even if invited by a friend.

“So we realized that we needed both to equip our members—who were older teens, college students, and young professionals—to share the gospel with their friends, and also to give them different opportunities to bring a friend to something that brought them into contact with our church community,” says Carl Laferton, who was part of the team who started the evening congregation.

The leadership came across a course called Mind the Gap, and from that they developed different levels of events:

- A Level One event was one which simply gathered some of the community in an informal setting, with no gospel content other than conversation—for instance, a curry night or girls’ night in. Members could bring their friends to experience the warmth and kindness of Christians being together.
- Level Two was a gathering where the draw was relational or social but there was some gospel content—for instance, a quiz night with a brief evangelistic talk.
- Level Three was an event at which the gospel content was front and center—a dinner where a few members shared their testimonies, or a “Grill-a-Christian” event at which a couple of church members who were confident in apologetics would answer any question anyone asked, or an evangelistic curriculum such as Christianity Explored.

The church aimed to hold at least one event at each level every month—and it worked:

“They brought us into contact with people who’d never have gone from zero to walking into church, and we saw many of those people starting to consider for themselves the claims of Christ.

“At the same time, we sought to ensure that our church services themselves were easy to access—we had a coffee time beforehand with things like foosball tables, air-hockey tables, and so on set up. And then the service itself aimed to contain no barriers other than the gospel. We tried always to ask ourselves, ‘How does this feel to someone who’s never been to church?’ Of course there are things we do because the Bible directs us to, for the good of the Lord’s people, that are strange to a visitor. And we’ll be unashamed about doing them. But those things—the Lord’s Supper, singing, and so on—are also invitations to show visitors that the gospel really matters, really changes us, and really anchors and comforts us.

“We were a small church service, but we saw a real fostering of a culture of evangelism—people inviting friends, those friends coming to Christ, and then a renewed confidence in making Jesus known to others.”

4. TELLING PEOPLE JESUS IS AWESOME: Personal Evangelism

Ready to Answer | Cornerstone Church Liverpool in Liverpool, UK

When it comes to personal evangelism, the apostle Peter's charge to "always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15, NIV) has been the most defining verse for Steve and Siân Robinson of Cornerstone Church Liverpool.

Peter wrote these words, Steve points out, to remind Christians to be prepared to talk about Christ as they live their Christianity in the ordinariness of life in the context of a hostile or indifferent culture. This intentionality isn't only about frequenting the places where nonbelievers do life, like the gym or the local pub. This gospel intentionality means living the reality of their own lives as Christians in front of unbelievers.

The Robinsons have walked many years of suffering with their eldest daughter, Ella, who has had numerous health problems. Living through suffering in front of their nonbelieving friends has invited questions and conversations. People ask, "How do you cope? Where do you get your strength?" The Robinsons give their answer: Jesus.

Steve and Siân are convinced that it is only as they live with a gospel honesty in front of nonbelieving friends and family that those around them will see the hope they have in Jesus. The Robinsons have seen several friends, family, neighbors, and coworkers of Siân come to know Jesus. The suffering that they have walked through has led to conversations about their Savior—and to conversions to their Savior.

Commissioned to Cast | New Heights Church in Milton, West Virginia, USA

Jesus told his disciples that he would turn them into fishers of men (Matthew 4:19, ESV). That's the end result of evangelism. The first step is casting the net. As Will Basham, pastor of New Heights Church, thought about how their church approaches evangelism, he realized that you can't become an effective fisherman without first learning how to cast. "Unfortunately, much of our evangelism training focuses on later parts of evangelism, when in reality, most people get stuck on casting—the very first step!" While most of the church's members could articulate and share the gospel, they had no clue about how to get gospel conversations started. "Our church members couldn't cast!"

New Heights Church decided to teach members how to get from everyday conversations to gospel conversations. "Good questions," says Will, "are like the 'casting' of evangelism." Most Christians find it easier ask good questions than make bold statements. And it's also true that when those questions are asked rightly, space for bold gospel presentations opens up. Because New Heights Church is in a context where many consider themselves Christian or religious, one easy question has generated many gospel conversations: "Is there anything I can help you

pray about today?” From this one question, Will says, “I’ve heard so many stories of people coming to Christ and plugging into our church simply because one of our members began praying for a need in their life. That question leads to prayer, which leads to follow-up, which leads to gospel opportunities.”

New Heights Church has disciplined their people into using the simple questions below as ways to cast a line and hopefully move conversations toward talking about Jesus:

- How have you and your family been doing?
- What are you getting into this weekend?
- Do you have a church that you’re a part of?
- Do you have any spiritual beliefs?
- Do you pray? Would you mind praying for me?

The question-casting has become a regular part of the church’s culture. At the end of every Sunday service, a pastor commissions the Christians to go and cast. New Heights believes that every week, all of their members should be sent out as missionaries. And this commissioning has its own section in the liturgy. Will explains how this works:

“Each Sunday, one of our pastors will remind us that we’re not ‘dismissed from service,’ but rather we are ‘commissioned to service.’ He calls us to spend our entire week looking for opportunities to ask questions like these that lead to gospel conversations, and we always end our service with three powerful words: ‘You are sent.’”

Making and Taking Opportunities | Living Hope Church, Inverness, Scotland

According to Pete Rennie, pastor of Living Hope Church, “Evangelism in the Scottish Highlands is easy because around 98% of people don’t know Jesus.” When believers join Living Hope Church, they are brought up to speed on the plan to reach their community. “Our evangelistic strategy is you!” Pete tells them. But while Living Hope Church wants their members to see themselves as missionaries in the places where they live, work, and play, Pete is honest with himself too. “As the pastor of our church, I see myself as the lead-evangelist in our church. If I’m not living evangelistically, why should I expect any of our members to be?” Personal evangelism—making and taking opportunities—is modeled by the Rennie family.

This conviction led Pete and his wife to purchase a house right in the middle of a brand new suburb in the west of Inverness, the area their church is seeking to reach with the good news of Jesus Christ. Pete decided to make opportunities for evangelism: “We decided that we’d be the ‘weirdos’ who would cross the road to introduce ourselves. I soon found out that I’d become known as the guy who waves at everyone!” The Rennies wanted to be hospitable and friendly neighbors, so they began hosting street barbecues, lighting a fire pit on their drive for toasting marshmallows at Halloween, dropping goody bags at their neighbors’ doors, hiding Easter

eggs in the garden on Easter Sunday, and inviting neighbors over for food each Christmas. Pete adds, “My wife deserves all the credit for this. We also bought a dog as soon as we moved into our house so that we’re regularly seen walking in the neighborhood. I am even a part of the community council.”

In addition to following their own evangelistic routines, the Rennies also take opportunities for gospel conversations. Pete and his wife try to support community initiatives like the annual street Christmas-light switch-on. Living Hope’s band has been invited to play at the event. “All of these things,” says Pete, “provide avenues for us to meet people who don’t know Jesus yet.”

While some aspects of evangelism in the Scottish Highlands are easy, it is also difficult because in this post-Christian context most of the people the Rennies encounter are at best indifferent to Jesus and at worst hostile to him: “I’ve found that, while initially we had lots of conversations about Jesus, particularly as people asked about my job, over time those conversations dried up as people learnt to avoid this topic by avoiding asking me questions.” This means that the long work of personal evangelism for the Rennies has involved a lot of prayer, introducing neighbors to other Christians, inviting people to evangelistic events at their church, and a big dose of patience. “After eight years of this long work, we are encouraged to see God using our efforts with a number of our neighbors accepting invitations to church events and asking really good questions about Jesus.” The Rennies are also seeing others in their church follow their patient example of taking and making opportunities for gospel conversations.

5. SIX QUESTIONS: Preaching and Teaching for Conversion

Preaching with Unbelievers in Mind | Living Stones Church in Sparks, Nevada, USA

Living Stones Church has grown to a family of nine churches throughout northern Nevada—a context that continually tops the list as the least church state in the USA. 2020 census data shows Nevada has the least number of churches per person compared to the rest of the 50 states. And for the leaders of Living Stones, this presents a ripe opportunity for reaching and preaching to unbelievers and new Christians. “At one point, not too long ago,” says pastor Mark South, “50% of Living Stones attendees had no previous church background and had become Christians at a Living Stones church.” These stats in and outside the church have encouraged Mark to think about how he preaches to unbelievers in the room. “In our context, our church is always mindful of the unbelievers sitting in the seats on any Sunday morning.” Mark South shared six things he intentionally thinks through when preaching at Living Stones:

1. Define and defend language and concepts with simplicity and clarity. South recognizes that much of our Christian vocabulary is not understood by those outside the church. And while there was never a time when society was genuinely Christian, there were contexts where words like “theology” needed no explanation. “A preacher must go above and beyond to avoid making assumptions about agreed-upon concepts.” He takes time to explain essential words and considers how an unbeliever may hear certain words.
2. The sermon must be human. Preachers must work hard to discover the shared experiences of being human, whether the listener is a Christian or not. How does this passage connect to the unbeliever’s real-life experience? Mark thinks as he prepares, “What are the effects of the world’s fallenness on those listening to this sermon, and how does this sermon address them?”
3. The preacher must be human. “Authenticity,” says Mark, “is the currency of influence.” Mark considers how the text is personally changing and challenging him. Christians and non-Christians can tell whether someone’s preaching portrays that he lives in the real world or in a fantasy land detached from reality. Mark wants his sermons to demonstrate that he is “experiencing the same frustrations and disappointments as everyone else.”
4. Applications determine the extent of actual understanding. Preachers shouldn’t spend 99% of the sermon on exegesis and 1% on application. Every part of the sermon matters. Mark wants to think through all of his applications. “Most preachers apply a text by making general theoretical or theological applications that sound good—but are they helpful to a single mom surviving on Monday morning?” Mark challenges himself to be preaching in the real world, not the library.
5. Deal with opposition in the sermon. Biblically sound sermons ought to present some

form of opposition in the listeners' minds. The gospel is a rock of offense. God's truth goes against the grain of sinful flesh. Mark considers and answers opposition in the mind and the heart to what is being said. "Of course, I cannot handle every sort of opposition, but for every point I preach, I will think of a specific way an outsider might struggle with what I am saying."

6. Set out a specific pathway of response to every sermon. The weekly liturgy at Living Stones includes communion after the sermon. This creates a moment for believers and unbelievers. "At the end of every sermon, the clear response pathway for the Christian is communion." And for the unbeliever in the room, this means an invitation to pray or meet with the response team. The response team is there "for the unbeliever who has questions or is experiencing a desire to trust in Jesus." Then, before sharing the bread and wine, Living Stones will take a moment to celebrate any new convert who is about to participate in their first communion. It is a moment that can be used by God to highlight his grace and draw others to himself. These moments create opportunities for reflection for everyone in the room: "What do I believe?"

Three Areas to Think Through | Redemption City Church in Baltimore, Maryland, USA

Baltimore is not the Bible Belt. The city's crime rate and the percentage of people who have never heard of Jesus are both higher than in many cities in North America. Old church buildings in Baltimore are now coffee shops and yoga studios. Baltimore is a post-Christian context. Pastor Adam Muhtaseb says he thinks about three simple focus areas for himself as he aims to preach for conversions: relevance, relatability, and radiance.

1. Thinking through Relevance

Biblical preaching is always rooted in the text of Scripture. The Bible is the source material for sermons that pack genuine power. Adam thinks about preaching in a way that shows the relevance of the text and of Christ to the lives of his hearers. This doesn't mean ignoring the realities of unbelievers in the room. He thinks about finding their values, heroes, desires, and hurts, and connecting them to the gospel. He seeks to leave "breadcrumbs" for the unbelievers in the room:

"I often analyze the popular elements of culture and show that the reason why these creations have universal appeal is because they universally point us to a truth endowed in us by our Creator. For example, I might say something like 'J Cole, the famous rapper, has a famous song called "Pride Is the Devil" and that's actually the main point of our text in Proverbs 8.' It's short. It's simple. But it gives unbelievers handles to grab onto God's word. How can you meet people where they are, grab them by the hand, and lead them across the bridge to Christ?"

2. Thinking through Relatability

Adam knows that unbelievers may feel a giant disconnect between the preacher and themselves.

In some ways, this is unavoidable and warranted. Unbelievers are, after all, still dead in their sins. But we are all still humans in need of God's grace. Preachers can declare and demonstrate the power of the gospel from the story of Scripture and the story of their lives:

“The gospel is powerful not just coming from a preacher but through a preacher. I try to say things like ‘Here’s what God’s word says... Here’s where we fail. In fact here’s where I’ve failed... But here’s the good news of what Jesus has done...’ That’s the beginnings of a great sermon. When I bring my real pain, my real doubts, my real struggles to the forefront for people to see, and present them with the real hope that Jesus is sufficient in all that mess, that’s guaranteed to stick with an unbeliever. Actually sharing your life and the gospel’s real impact has always been my bread-and-butter in leading unbelievers to Jesus Christ.”

3. *Thinking through Radiance*

There is a kind of preaching that captures people's attention not because of rhetorical skill or flourish, nor appearance or personality, but because of what Adam calls “radiance”—what preachers of the past called unction: a kind of power in preaching that only comes by prayer and the power of the Spirit. “You can't manufacture radiance,” says Adam. “You can't practice in the mirror and create it. It comes not from gritting your teeth but falling on your knees. It comes when the text is speaking to you as much as it's speaking to others. It's the natural overflow of a real intimacy with Jesus Christ.”

Adam thinks about preaching as proclamation and participation. It is the preacher proclaiming and sitting under the proclamation. The preacher needs to be set on fire first by the truths he's preaching. “If unbelievers can sense that you've been with God, they just may want to meet the God they sense you know,” as he puts it.

6. THE BEGINNING, NOT THE END: A Process for New Converts

An Organic Plan | Metro Life Church in Philadelphia, Pennsylvania, USA

As Metro Life Church thought about their process for new converts, they realized that the key there, as for all churches, is discipleship. And Metro tries to balance the structured and the organic aspects of discipleship. “Rather than relying on a program that involves a few leaders,” says Pastor Donny Cho, “we foster a culture of organic relationships that are focused on spiritual renewal and maturity.” This includes the following examples from Metro Life Church, which may be helpful for your church:

A Visitors’ Luncheon on a Regular Basis

- Someone coming to faith in Jesus or new to the church can intentionally connect over this lunch with a pastor, small-group facilitator, and other leaders.
- Invitations and recommendations are subsequently made for small groups (geographical), fellowships (life-stage based), or additional church gatherings.
- In most cases, new friends or leaders accompany visitors to this meal as a part of growing together.

Small Groups, Fellowship Groups, and Even Outreach Opportunities

- The content, training, or dialogue in each group is always intended to move people towards gospel-centered application.
- Every ministry in the church, in essence, is viewed with the outcome of nurturing real discipleship relationships—ultimately, providing multiple ways of bringing the gospel to people in the church.

Worship and Service in the Church

- As a new Christian participates in Sunday worship, connects with a small group, and serves the local community, they are able to talk about what they’re learning, thinking about, and struggling with with new friends and leaders in the church at a regular pace.
- Additional opportunities in the church become available to shape the person in the foundational truths of the gospel, enable the congregant to plug into the life of the community, and teach the individual the core values of the local body. New members participate in adult Christian education classes, membership and baptism classes, and further opportunities to serve in the church.

As a church, Metro regularly encourages its congregation at large through testimonies, prayer, invitations, and stories of renewal that shape the life of the congregation. Today, over 50% of its current lay leadership consists of people who were not even in any church prior to attending Metro. The missional focus of its people and a culture of discipleship continue to lead to authentic relationships that nurture spiritual maturity, particularly among new converts.

New and Misled Believers | Igreja do Redentor in Rio De Janeiro, Brazil

Igreja do Redentor (Church of the Redeemer) exists in a city where broadly “evangelical” churches have seen significant growth, yet the vast majority are not gospel-centered. Pastor Cristiano Gaspar says, “Many are extremely legalistic, preaching salvation through good deeds”—and one of the fastest-growing groups in Brazil is the one promoting prosperity theology. Cristiano divides these into two streams: “First are those promising material wealth. And they are growing mainly among the lower-middle and lower classes. Second are the churches promising personal success, portraying Jesus as a consultant for personal achievement and emotional issue resolution.”

It’s in this challenging context that Church of the Redeemer is thinking through discipleship. In addition to expository preaching, ongoing theology classes, and small groups, Church of the Redeemer has a specific discipleship process for new converts and believers from these kinds of non-gospel-based church backgrounds:

“Initially, we put new believers and those from legalistic churches or prosperity backgrounds through two discipleship classes. The first is the ‘Fundamentals’ class, lasting two months. Here, we discuss the doctrinal foundations of the Christian faith, explaining who God is, the person of Jesus, and the person of the Holy Spirit. We talk about how the Bible is the word of God. And we explain the role of the church in a Christian’s life. We also cover creation, fall, redemption, and consummation.”

After this survey of foundational theology, their next class takes people through the book *The Gospel-Centered Life* by Robert H. Thune and Will Walker: “We believe this book greatly aids in understanding how the gospel shapes a believer’s life. The gospel is essential not only at the start but throughout the Christian journey.”

After these two classes, people take a shorter class called “Chapter 1.” This class focuses on Church of the Redeemer’s ecclesiology and history as a local church: “Here, those who have moved through the previous classes and those believers who have moved from healthy churches meet one another.” And it’s in this class that the church’s membership covenant is signed, with unbaptized believers being led toward baptism before signing.