

Lesson 7: FINDING HOUSEHOLDS OF PEACE

TEACHING OBJECTIVES:

- The main pattern in the Bible is group evangelism.
- We want to bring the gospel into a group, not reach unrelated individuals and then force them into an unnatural group.
- We want to train in groups, find groups of peace, disciple these groups, help the group commit to Jesus and become a church.

1) Review Lesson 6

➤ Individually

- Write the **Top 3 Lessons** from last time.

➤ Small Groups (If you have more than 6-7 people split in small groups)

- Discuss and agree as a group on your group's **Top 3 Lessons** from last time.
- Who did they visit as a potential **PoP** and how did they respond?
- How did their time **going out** with a fellow trainee go?
- **Pray** for these potential Persons of Peace.
- **Review** memory verses.

➤ In the large group

- Review key lessons learned
- Write responses up on the whiteboard or a flipchart – after you have written all/most of the key lessons ask if there are any key lessons still not listed.

2) Biblical Persons of Peace

Ask people to share the Persons of Peace from their homework. For each one, look up the reference and make sure they match the criteria: Welcoming, Opens Oikos, Listens (“WOOL”). *Discuss the wide variety of responses (this is not a formula although there are principles.)*

Here are some examples, although not all of the examples in the Bible. Point out the results in their oikos'. Also, after the trainees have given a few examples of people with strong reputations (good or bad) point out this is often true of people of peace.

Verses	Person(s)	Oikos (influence)
Matthew 9:9-13	Matthew (strong bad reputation)	Tax Collectors & Sinners
Matthew 9:27-29	Blind Men	All over the region
Mark 5:1-20	Gerasene demoniac (strong bad reputation)	Ten Towns
Luke 7:11-17	The Widow's Son Raised from the Dead	Crowd from Nain to Judea
Luke 19:1-10	Zaccheus the Tax Collector (strong bad reputation)	Salvation for Oikos
John 4:1-26	Samaritan Woman at the Well (strong bad reputation)	Many Samaritans from village

John 4:47-53	Government Official whose son was sick	Whole oikos believes
Acts 10	Cornelius (strong good reputation)	Relatives and close friends receive Holy Spirit
Acts 16:11-15	Lydia in Philippi (strong good reputation)	Whole oikos baptized
Acts 16:16-40	Philippian Jailer (strong bad reputation since jailer was a brutal job)	Whole oikos baptized
Acts 17:6	Jason welcomed Paul and Silas into oikos	Some Jews, many Greek men, prominent women
Acts 18:1-4	Aquila and Priscilla (see Romans 16:3-5)	
Acts 18:7-8	Crispus, the synagogue ruler (strong good reputation)	Everyone in oikos believed
Acts 28:7-10	Publius (strong good reputation)	All sick on island healed

3) Discuss: Ask the group how many instances of individual conversion there are in the book of Acts? Answer: Of some 30+ instances of people coming to faith in Acts, only 3 are individuals. [Ethiopian Eunuch, Saul, Sergius Paulus (13:12)].

90% of salvations in Acts come through large groups or small groups (oikos) responding. The 10% exceptions are still very valid – Paul, Ethiopian Eunuch, Sergius Paulus BUT they are the small minority. Why do most Christians use mainly an individual evangelism model? (Clearly Western individualistic influence is one of the main reasons.)

Key Questions to Discuss: What happens to families when only one person follows Christ? How does the family view the new believer? How does the community view the believer? What happens to families if they all decide to follow Christ together, within a short amount of time? How does the community view the family of believers?

4) Simulations: Finding the Person of Peace

This exercise typically works if you have at least 10 people in your training group. If not, consider just talking through the scenarios, so participants understand the point. Depending on how long you have for this session, take 10-15 minutes for each simulation.

Simulation 1 (1 person who is clearly a Person of Peace)

A) Send participants #1 & 2 out of the room. Tell them upon reentering the room they will be pretending to be disciples entering a new area looking for Persons of Peace and their oikos. They should do exactly what they plan to do when they enter a new area looking for a Person of Peace (Luke 10).

Instruct all remaining participants in the room in how they are to act when the “disciples” come back.

- Select one Person of Peace and their oikos.

- All others will be indifferent, closed, antagonistic, uninterested, opposed, etc. – they will not want to talk about spiritual things.
- B) Participants #1 & 2 re-enter the room to identify the Person of Peace and their oikos.
- C) Debriefing Time: How did they identify the person of peace and their oikos? Did they follow the principle of going two by two or split up? If so, why? What lessons can we learn from this exercise?

Simulation 2 (1 PoP who is shy; 1 person who is friendly but not a PoP)

- A) Send participants #3 & 4 out of the room. Tell them upon re-entering the room they will be pretending to be disciples entering a new area looking for Persons of Peace and their oikos. They should do exactly what they plan to do when they enter a new area looking for a Person of Peace.

Instruct all remaining participants in the room in how they are to react when the first participant comes back into the room.

- Choose one person who will be very friendly but not interested in talking about spiritual things. She/He should invite them to come into his home and eat and drink. But he will keep telling stories about his own religion, not paying any attention to spiritual cues from the messengers. He will keep sharing his own opinion but not be interested to listen to the messengers. (Summary: He's not hungering and thirsting for the Truth.) This person's job will be to distract the attention of the messengers so that they'll waste time and never find the Person of Peace.
 - Choose one Person of Peace and their oikos, but he/she should be a quiet person and somewhat shy, so that he/she won't easily be found.
 - All others will be indifferent, closed, antagonistic, uninterested, opposed, etc.
- B) Participants #3 & 4 re-enter the room seeking to identify the Person of Peace and their oikos. *(Sometimes they don't find the shy PoP; they just interact with the person who seems like a PoP but actually isn't.)* Don't give them too much time – this will reinforce the urgency of the effort.
- C) Debriefing Time: What lessons can we learn from this simulation? When we find a Person of Peace and their oikos, what should we do? (Note that they should start studying the Gospel immediately or make a promise to follow up, as soon as possible.)

Simulation 3 (A sick person who becomes a PoP when healed)

- A) Send participants #5 & 6 out of the room. Tell them upon re-entering the room they will be pretending to be disciples entering a new area looking for Persons of Peace and their oikos. They should do exactly what they plan to do when they enter a new area looking for a Person of Peace.

Instruct all remaining participants in the room.

- Choose one person who will be sick in a way that the outsiders can recognize when they enter his/her house.
- If the disciples pray for this person, the person should be “healed” and invite everyone they can to come and learn what has just happened.
- Look for the disciples to give credit to God and tell about Him.

B) Participants #5 & 6 re-enter the room seeking to identify the Person of Peace and their oikos until they find the sick person. Sometimes in these simulations they don’t pray for the person! If they don’t pray for the person then nobody should show any interest in the Good News.

C) Debriefing Time: What lessons can we learn from this simulation?

Simulation 4 (There is no Person of Peace)

A) Send participants #7 & 8 out of the room. Tell them upon re-entering the room they will be pretending to be disciples entering an area looking for Persons of Peace and their oikos. They should do exactly what they plan to do when they enter a new area looking for a Person of Peace and their oikos.

Instruct all remaining participants in the room that THERE IS NO Person of Peace among them. They should *all* be indifferent, closed, antagonistic, uninterested, opposed, or *friendly but not open*. Yet none of them has real interest in the message.

B) Participants #7 & 8 re-enter the room seeking to identify the Person of Peace and their oikos. When they find no one responsive, *they should wipe the dust off of their feet and exit the room* on their own accord.

C) Debriefing Time: What lessons can we learn from this simulation? If we don’t find a Person of Peace, what should we do? (Warn them and leave.)

Note: this approach does not mean you don’t have ongoing friendships with neighbors, etc.; just avoid focusing so much time on relationships with other believers and lost “non-persons-of-peace” that you cannot prioritize searching for persons of peace among those you know and those you meet. Sometimes a person with whom you have had a long relationship will become a person of peace when they experience a dream, miracle, crisis, etc.

Transition – the following practice and exercise is to prepare people for their fieldwork this week.

Practice: If you have time in this session have each person practice “Kingdom Circles” with a partner.

Kingdom Circles (One way of getting around a “religions” debate.)

This is a good way to get out of the “religious” box as you discuss religion.

Usually the people ask me if I am a Christian in the beginning of our conversation or I might ask them what their religion is and they will usually ask me what mine is. This is a good opportunity to use Kingdom Circles.

If I have paper and a pen I will start off by drawing a circle. Or I can do this with plates and cups. I will explain that inside the circle represents the Kingdom of God. Then I will explain that inside the Kingdom of God are people who are worshipping God and who has the desire to follow God's will in their lives. We know there are many people outside the Kingdom of God who are liars, thieves and people who only live for themselves. These are the people who are not following God's will for their lives.

Then I will draw three small circles outside of the circle. I write in each circle the letters M, C and J which refers to Muslims, Christians and Jews who desire to enter the Kingdom of God. Then I draw a line between the two small circles of M and C. The problem is that Muslims try to convince the Christians to enter their circle to enter the Kingdom of God and the same way with Christians they also try to convince Muslims to enter their circle to enter the Kingdom of God.

The reality is that people from all backgrounds can enter the kingdom. Ask them if they and their / family friends would like to study about the Kingdom and how to enter it?

Some work until the next training session:

Memorize: James 1:22

Prayerwork: Use some of the stories of the Biblical persons of peace to pray. Ask God to lead you to PoPs!

Fieldwork: Go out looking for Persons of Peace with a partner. Review list of tools: If people raise "the religion question", try using the Kingdom Circles illustration. Try to use the illustration at least 2x before the next meeting. Keep this in mind as you live your daily life.

Hand Gesture: Ask how could you summarize the main teaching of this lesson with a body movement or hand gesture? Have all participants stand up and do the gesture together. (Example for Lesson 7 – Have participants make circle with their arms to represent a group then take one arm and show the gospel coming in to that circle). Now do all the gestures in order for all the lessons so far starting with lesson 1.