





# Discipleship 101



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**Emily, Minnesota**

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# Course Introduction

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When Jesus chose twelve disciples, He did not choose many from the top echelons of society. He chose common people, like fishermen. He chose “sinners,” like Matthew the tax collector. *He chose disciples the way God chooses his people today!* In 1 Corinthians 1:26-29, Paul says,

*Think about the circumstances of your call, brothers and sisters. Not many were wise by human standards, not many were powerful, not many were members of the upper class. But God chose what the world thinks foolish to shame the wise, and God chose what the world thinks weak to shame the strong. God chose what is low and despised in the world, what is regarded as nothing, to set aside what is regarded as something, so that no one can boast in his presence.*

When Jesus calls Christians to disciple, it is not a suggestion but a command: “Therefore go and make disciples of all nations” (Matthew 28:19a). In discipling “the world,” we represent God to the world. Instead of Jesus calling out disciples, He has authorized us to do the same. 2 Corinthians 5:19-20 says, “In Christ God was reconciling the world to himself, not counting people’s trespasses against them, and he has given us the message of reconciliation. Therefore we are ambassadors for Christ, as though God were making His plea through us. We plead with you on Christ’s behalf, ‘Be reconciled to God!’”



But many Christians are intimidated by the idea of discipling. Some do not even know what it is biblically. Seldom do we ask the vital question: What did discipleship mean in the Jewish culture of Jesus’ time? Cultural differences, including the difference between Western and Eastern thought, prevent us from understanding the context of the Gospel stories. If we misunderstand, we do not apply them correctly.

Many Christians do not even know how to get started. Many are disobedient in this area. They may not intend to be, but they are! They are frozen by fears—both real and imagined—of commitment, inadequacy, and rejection among others. But it does not have to be that way! Every Christian can disciple and step out in faith. Please join us as we help you understand discipleship (in context), the God who calls you to it, and the pattern that achieves discipleship goals.

## Course Organization

At any time during your study, you can click the “Course Outline” button located in the top frame.

## Units of Study

### Unit One: Bases of Discipleship

Lesson 1: Introduction to Discipleship (What Are We?)

Lesson 2: Covenants

Lesson 3: Disciplines of Discipleship: Illustrations

Lesson 4: Disciplines of Discipleship: Witnessing

### Unit Two: Biblical Discipleship

Lesson 5: Pulverizing Paradigms and the Kingdom of God

Lesson 6: Rabbis and Disciples

Lesson 7: A Biblical Framework for Making Disciples

### Unit Three: Applied Discipleship

Lesson 8: Strategy for Discipleship

Lesson 9: Directives for Us and Our Disciple

Lesson 10: Loose Ends

As you plan your study schedule, set a date when you want to finish each unit. You can then divide this time into study periods for each lesson. We suggest that you try to do a lesson per week or three lessons per month. You can do this if you study about **one hour** each day.

## Lesson Organization

Please give careful attention to every part of the lesson:

Title

Introduction

Outline

Objectives

Assignments

Development

Illustrations

The title, introduction, outline, and objectives provide a preview of the lesson. Your mind will be more alert and receptive, and you will learn better because of this preview. The lesson assignments describe how and in what order to complete the lesson. The lesson development follows the lesson outline. Its comments, suggestions, and questions all help you to reach the lesson objectives. Be sure to check your answers with the ones given for the study questions. These will fix your attention once more on the main points of the lesson. This procedure is designed to make your learning more effective and long-lasting. Make special note of the maps, charts, and other illustrations because they will help you to identify with life in the Old Testament era, understanding its problems and letting the tremendous truths of these books grip your heart. Also, you will find these illustrations useful in your preaching and teaching.

## **Bibliography**

The following books are suggested for further study in the area of discipleship and what it can be for you.

### **Bible Study**

*Exploring the Book*, J. Sidlow Baxter. Zondervan

*Scripture Memory Plan*, Bob Seifert. NavPress

*Halley's Bible Handbook*, H. H. Halley. Zondervan

*Life and Epistles of Paul*, Conybeare/Howson. Eerdmans

*What the Bible is all About*, Mears. Gospel Light

*The Ministry of the Word*, Watchman Nee. Christian Fellowship Publishers

### **Revival**

*Power From on High*, The Greenfield History of the Moravian Revival. The Moravian Church

### **Prayer**

*Prayer*, O. Hallesby. Augsburg

*How to Spend a Day in Prayer*, Lorne Sanny. NavPress

*Prayer, Invading the Impossible*, Dr. Jack Hayford. Logos

### **Discipling**

*Disciple*, Juan Carlos Ortiz. Creation House

*Essentials of Discipleship*, Francis Cosgrove, Jr. NavPress

*Discipleship – The Price, the Prize*, Mayhall. Victor Books

*Transforming Discipleship*, Greg Ogden

*Discipleship Journal*, Magazine. NavPress

### **The Church**

*Your Church Can Grow*, Peter Wagner. Regal Books

*The Disciple-Making Church*, Bill Hull (EFC). Revell

*Love, Acceptance and Forgiveness*, Jerry Cook/Stamley Baldwin. Regal Books

### **Christian Life**

*The Bondage Breakers*, Neil T. Anderson. Harvest House

*Victory Over the Darkness*, Neil T. Anderson. Regal

*Spiritual Disciplines*, Whitney. NavPress

*Christian Maturity*, Howard. International Correspondence Institute

## **Discipleship Brochure**

Please print out the brochure below, fill it out, and mail it in to the address listed on the brochure. We will use this information to better serve you.



## Discipleship Response Form

Name \_\_\_\_\_

Home Ph. \_\_\_\_\_

Work Ph \_\_\_\_\_

Cell Ph \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ Zip \_\_\_\_\_

Email \_\_\_\_\_

Please check the box that applies to you:

☐ I am interested in being discipled by another person.

☐ I am interested in discipling others, and I'm ready and able to do so.

☐ I am interested in discipling but would need to be trained.

Please return this form to:

Discipleship Ministries, Inc.  
P.O. Box 264  
Emily, MN 56447

If you have any questions please call Wes Trucker at 218-763-4088.

**Jesus' plan for reaching the world was to build into the few in order to reach the many.**

*"... bringing every man up to his full maturity in Christ Jesus."*  
Colossians 1:28

If our objective is to reach the world with the Gospel, then we must do the same. Making disciples as Jesus commands in the Great Commission will result in an ongoing chain of disciple making...a process called spiritual multiplication. We must come to grips with the simple fact that God is calling each of us today to be involved in this process of making disciples. It's not a suggested option for only a few to obey, but it is a COMMAND for ALL believers to obey.

The apostle Paul stated the principle of spiritual multiplication this way:

*"And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also."*  
2 Timothy 2:2

As we are obedient to God's plan of reaching our world for Christ, through a ministry of disciple-making, we will see a spiritual impact in our community, our city, and eventually the world.

### GROWTH

Spiritually and personally through the ministry of . . .

Discipleship:  
Being a part in

*God's Plan  
to  
Reach Our  
World*



Discipleship Ministries, Inc.  
P.O. Box 264  
Emily, MN 56447  
218-763-4088

### **What is Discipleship?**

An individual meeting with one or more individuals with the purpose of teaching believers how to win others to Christ, helping them grow spiritually and personally, and having them repeat the process with other believers by helping fulfill the Great Commission

### **WIN----BUILD----SEND**

*"go and make disciples of all nations."*  
Matthew 28:19

## **Discipleship**

- is God centered (Matthew 6:33)
- is influenced by God's Word, the Bible (John 8:31-32)
- increases one's love for God and people (Mark 12:30-31)
- helps you become more like Jesus Christ (2 Corinthians 3:18)
- involves spiritual multiplication (2 Timothy 2:2)

### **Why be Discipled?**

- To grow to spiritual maturity through the teaching, friendship and encouragement of another believer.

*"As iron sharpens iron,  
so one man sharpens another."*  
Proverbs 27:17

- To become more like Christ.

*"But we all, with unveiled face  
beholding as in a mirror the glory  
of the Lord, are being transformed  
into the same image from glory to  
glory, just as from the Lord, the  
Spirit."* 2 Corinthians 3:18

*"And we proclaim Him,  
admonishing every man and  
teaching every man with all  
wisdom, that we may present every  
man*

*complete in Christ. And for this  
purpose also I labor, striving  
according to His power, which  
mightily works within me."*  
Colossians 1:28-29

### **Why be a Discipler?**

- To help reach the world by impacting your sphere of influence.
- To actively help others become mature in Christ so they can become reproducing disciples.

*"And the things which you have heard  
from me in the presence of many  
witnesses, these entrust to faithful men,  
who will be able to teach others also."*  
2 Timothy 2:2

*"As each one has received a special gift,  
employ it in serving one another, as  
good stewards of the manifold grace of  
God."*

1 Peter 4:10

- To follow Christ in obedience by discipling others.
- To help fulfill the Great Commission by being disciplined.

*"Therefore, go and make disciples of all  
nations, baptizing them in the name of  
the Father and of the Son and of the  
Holy Spirit, and teaching them to obey  
everything I have commanded you. And  
surely I am with you always, to the very  
end of age."* Matthew 28:19-20

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# Unit One: Bases of Discipleship

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*Hello, my name is Paul Ridgeway. It's my privilege to introduce Wes Trucker, a real man of God, a friend of mine who has discipled me over the past 5 years, and he has changed the lives of thousands of people because of his commitment to Jesus Christ and the ministry of discipleship. Wes has an undergraduate and master's degree, has received much other training within the church and in Bible studies, but, more importantly, his ministries in discipleship are extraordinary! They will take you to what God wants you to do to be a discipler of other men and women. So, it is my privilege to introduce Discipleship Ministries in this extraordinary training session, and Wes Trucker's ministry, through the power of the Holy Spirit, will change your lives as you study this unit.*

## Unit Outline

Lesson 1: Introduction to Discipleship (What are We?)

Lesson 2: Covenants

Lesson 3: Disciplines of Discipleship: Illustrations

Lesson 4: Disciplines of Discipleship: Witnessing

## Unit Objectives

We will discuss:

- The role of the makeup of man, Bible passages, faith, prayer, and human responsibility in discipling others,
- The discipleship relationship as a covenant,
- Two diagrams that can help us teach our disciple,
- The disciple's role as a witness, and
- We will enjoy engaging narratives of discipleship and personal testimony while observing God at work.



# Lesson 1: Introduction to Discipleship (What Are We?)

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## Lesson Introduction

Welcome to the first class session for Discipleship 101. Have you ever wondered how some Christian groups, like *The Navigators*, for example, got started? The answer might surprise you. Have you heard of them and wondered what they are all about? What I'd like you to do for your first assignment is write down the questions you have about them. If you're not familiar with them, ask the question as you would of any discipleship or evangelistic organization. For example, you could ask: *How many people started this organization?*

Please read the following sample questions:

1. How many people decided to start this Christian evangelism and fellowship group?
2. How much money did it take?
3. What model did they follow?
4. What was their approach?
5. Is this an approach we can use today, or was it unique to its time?
6. Who was their original target audience, and were they reached?
7. Will this approach work for me in my culture?
8. Are there any signs of God's blessing upon them?
9. Did they accomplish their task by fleshly power, or was it obviously a work of God's Spirit?
10. If I use this approach, will it be drudgery, or is this an approach that fits my life?
11. How do I know how others will respond?
12. What is the biblical basis for this approach?

Are these questions some of the same questions you had? If you have questions other than these, please write them in your Life Notebook. To discover the answers to these questions, please continue in this lesson. We will review them at the end of the lesson.

**Topic 1** gives an illustration of the discipleship approach of *The Navigators*.

**Topic 2** teaches about the composition of man to show how we all process information. It also includes a personal testimony to illustrate how information is processed.

**Topic 3** gives some final thoughts on our first lesson, shows you how much you learned, and helps you to apply it to your life.

## Lesson Outline

Lesson 1: Introduction to Discipleship (What are We?)

Topic 1: Illustration—The Navigators

Topic 2: Man is Spirit, Soul, and Body

Spirit

A Personal Testimony

The Spirit of Man

Topic 3: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- Ways to reduce fears in evangelism and discipling,
- The makeup of man to help us understand how others respond,
- Bible passages that help us with discipleship,
- Successful biblical patterns to use while discipling others,
- The roles of prayer, faith, and human responsibility in discipling others, and
- We will enjoy engaging narratives of discipleship and personal testimony while observing God at work.

## Topic 1: Illustration—The Navigators

*Kevin has been a Christian for several years now. He knows that God has been prodding him for some time to be a better witness. He also feels called as a church leader and knows he can't expect others to witness if he is struggling with witnessing. He wants to witness more effectively, but he is unable to easily share his faith. When he does witness, it always feels uncomfortable and forced. He wonders how to get started and wishes he had someone to pattern his approach after.*

*Have you ever felt like Kevin? See if you can find principles from this lesson that will help him - or you - to feel more comfortable about sharing his faith. Will the approach described work for common, everyday Christians?*

### QUESTION 1

Before proceeding with this lesson, please open your Life Notebook and record any questions you have about discipling others. What are your fears? What hinders you? What do you think would make you more effective?

### Reading Assignment

- Please read the article titled *What Are We?* in the Articles section at the end of this lesson.
- Please read in John 17 how Jesus sends the disciples just as the Father sent Him.

### QUESTION 2

Dawson Trotman's original prayer, after overlooking the bay where the U. S. western fleet was stationed, was for how many men to come to know Christ?

- A. One
- B. Two
- C. One man on each ship
- D. Everyone on board the ships

### QUESTION 3

When the policeman interrupted the conversation between Daws and Les, Daws led the policeman to the Lord. *True or False?*

### QUESTION 4

After Daws disciplined Les, the next step was for Les to find more men aboard the ships and bring them to Daws so Daws could discipline them. *True or False?*

**Keep in mind the goal.** We want to:

- Create a chain reaction
- Lead others to the Lord
- Make disciples who make other disciples
- Make disciples one-on-one, a personalized approach

### QUESTION 5

Please match the **reference** in the left-hand column with the corresponding **teaching** about discipleship in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Matthew 28:18-20	“I taught you, you teach faithful men who shall teach others also.”
John 17:18	“As you have sent me, so I send them.”
John 20:21	“I have all authority, so go and make disciples.”
2 Timothy 2:2	“Peace be unto you. As the Father sent me, so I send you.”

### QUESTION 6

Please open your Life Notebook, and write down what was most impressed upon you from this topic. Also, record any questions you have about the material that was presented.

#### Topic 1 Key Points:

- To begin discipling, you must admit your fears and face them with a plan.
- Major discipleship efforts can start with prayer for one man.
- Be alert for modeling discipleship lessons when opportunities present themselves.
- The discipleship pattern we want to establish is meant to create a chain reaction through a personalized approach that makes disciples who make other disciples.
- Jesus has all authority, commands us to make disciples, and sends us as He was sent by the Father.

#### Topic 2: Man is Spirit, Soul, and Body

*Kevin is surprised. For a man that made such a great impact on many Christian's lives, it doesn't seem like Dawson Trotman did anything especially difficult. He started small, depended on God in prayer, and shared the discipling burden with others. He didn't try to take on everything himself. The burden was manageable.*

*But questions remain in his mind. He always has difficulty relating to others and then making appropriate segues to spiritual things. How can he know how others will respond? How can he be more confident in relating spiritually to others? Have you ever had the same type of problems? As you study this topic, see how many principles you can find that might help Kevin become more effective in relating spiritually to others.*

## **Spirit**

### **Reading Assignment**

- Please read the article titled *Spirit, Soul, Body* in the Articles section at the end of this lesson.
- Please read 1 Corinthians 1:18-2:16 on the “foolishness” of God’s ways.

### **QUESTION 7**

Which of the following three are we first and foremost?

- A. Spirit
- B. Soul
- C. Body
- D. We are a unified person consisting of all three equally.

### **QUESTION 8**

The mind is the function of the soul. *True or False?*

### **QUESTION 9**

Which of the following passages would be best to use to teach that the Holy Spirit has a mind of His own that He uses to search the mind of God?

- A. Genesis 1:26-27
- B. John 4:23-24
- C. 1 Corinthians 2:10-16
- D. Philippians 2:5-6
- E. 1 Thessalonians 5:23

The Holy Spirit searches the mind of God and knows God just as the spirit of man searches another man’s mind and knows him.

### QUESTION 10

Please match the **word** in the left-hand column with the corresponding **explanation** of it in the right-hand column.

<i>Word</i>	<i>Explanation</i>
Spirit	“Breath”
Soul	“That which animates us”
Body	“Contains receptors for world consciousness”

### QUESTION 11

The body contains the intelligence, which is concerned with the collection of data received through our senses. *True or False?*

## A Personal Testimony

### Reading Assignment

Please read the article titled *Wes’s Personal Testimony* in the Articles section at the end of this lesson.

### QUESTION 12

Which of the following were main factors in Wes Trucker’s conversion? (Select all that apply.)

- A. John 3:16
- B. Peer pressure
- C. An eloquent preacher
- D. A personalized message from the preacher
- E. The Holy Spirit’s conviction
- F. Verbal confession

**Note:** Just because there were many factors present in Wes’s story of personal conversion does not mean that all of these factors are always present or must be present for conversion to occur. Eternal life is received by believing in the Son God sent (John 3:16).

### QUESTION 13

We are very similar to each other, so we can predict how someone else will respond. *True or False?*

### QUESTION 14

How do we respond in light of knowing that we are very similar to others?

### QUESTION 15

Please open your Life Notebook, and write down your personal testimony. Please note the major factors in your personal conversion. How many of them are different or similar to that of Wes’s?

## The Spirit of Man

### Reading Assignment

- Please read the article titled *The Spirit of Man* in the Articles section at the end of this lesson.
- Please read Psalm 8 about the Lord's magnificent name and His creative intention for humanity.

### QUESTION 16

According to this course, which of the following is the best literal translation of Psalm 8:5, which says, “(God has made) them a little less than\_\_\_\_\_”?

- A. The angels
- B. The Heavenly beings
- C. God
- D. The stars

### QUESTION 17

Please put the following in the order they occur by matching the **order** in the left-hand column with the corresponding **happening** in the right-hand column.

<i>Order</i>	<i>Happening</i>
First	Man receives the Word of God by choice and by an act of the will.
Second	Man receives the Word of God by hearing.
Third	Man classifies what he has been learning through one method or another in his databank.
Fourth	Man understand the Word of God by intelligence.

### QUESTION 18

Briefly explain how the fruit of the Spirit is shown in a Christian's life.

### QUESTION 19

Please open your Life Notebook, and write down what was most impressed upon you from this topic. Also, record any questions you have about the material that was presented.

### Topic 2 Key Points:

- The fact that we are spirits made in the image of God is of primary importance.
- The mind is a function of the spirit.
- The word “spirit” means *breath*, the soul is that which animates us, and our body contains receptors for world consciousness.

- The body contains the intelligence, which is concerned with the collection of data received through our senses.
- In Wes Trucker's conversion, his mind, emotion, and will were all involved, along with the spirit and the Holy Spirit. Other important factors in his conversion were John 3:16, peer pressure, a personalized message from the preacher, a verbal confession, and the Holy Spirit's conviction.
- When we understand that others respond to spiritual things in a similar way that we do, we equip "this entity" so we can be effective in sharing the Word with our disciples.
- God has graciously made mankind a little less than God.
- Man receives the Word of God by hearing, understands it by intelligence, classifies what he has been learning through one method or another in his databank, and receives it by choice and an act of the will.
- The fruit of the Spirit is seen through us as He flows through our database and animates the body in our relationships with others, thus revealing His fruit.

### **Topic 3: Knowing, Being, Doing**

Did you find some principles in this lesson to help Kevin become more comfortable with witnessing and discipling? As we saw, sharing spiritual conversations doesn't have to always be confrontational and far outside our comfort zone. It is easy to get started and still be effective at a comfortable level for us. The evangelism pattern in this lesson — one-on-one and personal — reduces the intimidation level. God blesses all efforts of obedience to Him. Momentum is important, and at some time we have to step out in faith. So when we do, instead of freezing from fear, He strengthens us and provides new opportunities. We were given a proven pattern to follow, and knowing where we're going and how to get there also reduces our fear in speaking to others. Jesus has all authority and has sent us out. So, by advising Kevin to pray and then use these principles, he will have all he needs to get started.

The following question is designed to help you evaluate how much you've learned during this lesson and let you know what you might need to review.

#### **QUESTION 20**

Please open your Life Notebook, and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. How many people decided to start this Christian evangelism and fellowship group (The Navigators)?
2. How much money did it take?
3. What model did they follow?
4. What was their approach?
5. Is this an approach we can use today, or was it unique to its time?
6. Who was their original target audience, and were they reached?
7. Will this approach work for me in my culture?
8. Are there any signs of God's blessing upon them?
9. Did they accomplish their task by fleshly power, or was it obviously a work of God's Spirit?

10. If I use this approach, will it be drudgery, or is this an approach that fits my life?
11. How do I know how others will respond?
12. What is the biblical basis for this approach?

Also, include any questions you wrote in your Life Notebook at the beginning of this lesson.



## Lesson 1 Self Check

### QUESTION 1

Dawson Trotman's original prayer request was for one man aboard each ship in the western fleet. *True or False?*

### QUESTION 2

When you find someone that wants a discipleship relationship, you should bring them to the person who disciplined you. *True or False?*

### QUESTION 3

Which of the following is a summary of 2 Timothy 2:2?

- A. I have all authority, so go and make disciples.
- B. Peace be unto you. As the Father sent me, so I send you.
- C. I taught you, so you teach faithful men who shall teach others also.
- D. As you have sent me, so I send them.

### QUESTION 4

The mind is the function of the spirit. *True or False?*

### QUESTION 5

Which of the following passages would be best to use to teach that the Holy Spirit has a mind of His own that He uses to search the mind of God?

- A. 1 Corinthians 2:10-16
- B. John 4:23-24
- C. Philippians 2:5-6
- D. Genesis 1:26-27

### QUESTION 6

The body is the area of world consciousness. *True or False?*

### QUESTION 7

Knowing that we respond in a similar way to others, we can equip ourselves to be more effective in sharing the Word with our disciples. *True or False?*

### QUESTION 8

According to this course, which of the following is the best literal translation of Psalm 8:5, which says, "(God has made) them a little less than \_\_\_\_\_"?

- A. The angels
- B. God
- C. The stars
- D. The Heavenly beings

**QUESTION 9**

Which of the following is the first step in the process listed below?

- A. Man classifies what he has been learning through one method or another in his databank.
- B. Man receives the Word of God by hearing.
- C. Man receives the word, the promise by choice and an act of the will.
- D. Man understands the Word by intelligence.

**QUESTION 10**

When we speak of “the fruit of the Spirit,” it is our human spirit that needs these fruits. *True or False?*

## Lesson 1 Answers to Questions

**QUESTION 1:** *Your Answer*

**QUESTION 2:**

A. One

He drove his red truck up there and was looking over that scene, and he said, “Lord, give me one man aboard one of those ships.” That was in 1932. He went on his way that day, and he had stopped many times and prayed over those individuals who were on board those ships. The request was not overwhelming but would have great impact.

**QUESTION 3:** False

He was faithful to witness to the policeman and by doing so gave a good example of witnessing to his new disciple. Be alert for unexpected opportunities.

**QUESTION 4:** False

Daws wanted—no demanded—that Les be the one to train Gurnee, then Les insisted that Gurnee train Dick Goodrich. That’s the discipleship cycle, the pattern we need to establish.

**QUESTION 5:**

<i>Reference</i>	<i>Teaching</i>
Matthew 28:18-20	“I have all authority, so go and make disciples.”
John 17:18	“As you have sent me, so I send them.”
John 20:21	“Peace be unto you. As the Father sent me, so I send you.”
2 Timothy 2:2	“I taught you, you teach faithful men who shall teach others also.”

**QUESTION 6:** *Your answer*

**QUESTION 7:**

A. Spirit

The whole idea is that we are a spirit first and foremost. God's Word tells us that we are made in the image of God. In the Scripture, it tells us that God is Spirit. So we have the picture of you and I as first of all spirits.

**QUESTION 8:** False

The mind is the function of the spirit. The spirit is that part of us which is *God conscience*. God conscience. God is only spirit, and He has a functioning mind. And the spirit is that part of us that is the home of the *intellect*; the intellect, having to do with mind, emotion, and will.

**QUESTION 9:**

C. 1 Corinthians 2:10-16

**QUESTION 10:**

<i>Word</i>	<i>Explanation</i>
Spirit	“Breath”
Soul	“That which animates us”
Body	“Contains receptors for world consciousness”

**QUESTION 11:** True

The body is the area of world consciousness. This is the home of the intelligence to keep us in touch with the world around us. The databanks for memory take whatever impressions we receive and store them for future use. We are continually adding to our database every single day that we live.

**QUESTION 12:**

A. John 3:16

B. Peer pressure

D. A personalized message from the preacher

E. The Holy Spirit’s conviction

F. Verbal confession

In his words, “My mind and my emotion, and will were all involved, the spirit and the Holy Spirit. Then upon my receiving Jesus Christ stayed as a resident in my spirit (Ephesians 1:13-14). That's conversion.”

**QUESTION 13:** True

It's important for us to know how God operates with the person you're discipling. The process is just like that. And we need to have it firmly fixed in our mind so we understand who we are, because *who we are is a duplicate of what that guy is*. We know that he responds the same way.

**QUESTION 14:** We begin to equip ourselves--spirit, soul, and body--to be effective in sharing the Word with our disciples.

**QUESTION 15:** *Your answer*

**QUESTION 16:**

C. God

That puts him above the angels according to Hebrews 1:4-14. Now that's the picture. The spirit of man, then, when he receives Jesus Christ, he becomes a new creation (2 Corinthians 5:17).

**QUESTION 17:**

<i>Order</i>	<i>Happening</i>
First	Man receives the Word of God by hearing.
Second	Man understands the Word of God by intelligence.
Third	Man classifies what he has been learning through one method or another in his databank.
Fourth	Man receives the Word of God by choice and by an act of the will.

**QUESTION 18:** The Spirit is the fruit, so we need Him to flow through our database and animate our body in relationships with others as they see His fruit through us.

**QUESTION 19:** *Your answer*

**QUESTION 20:** *Your answer*

## **Lesson 1 Self Check Answers**

**QUESTION 1:** False

**QUESTION 2:** False

**QUESTION 3:**

C. I taught you, so you teach faithful men who shall teach others also.

**QUESTION 4:** True

**QUESTION 5:**

A. 1 Corinthians 2:10-16

**QUESTION 6:** True

**QUESTION 7:** True

**QUESTION 8:**

B. God

**QUESTION 9:**

B. Man receives the Word of God by hearing.

**QUESTION 10:** True



# Lesson 1 Articles

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## What Are We?

### Wes Trucker Teaches

We welcome you who are watching this video; you're part of this seminar. Now the first session deals with who and what we are, so that you have some clues as to how your disciple processes information.

Let's go up to the seminar already in progress.

### Dawson Trotman

Whenever I think of discipling, I think of one individual who has made an absolute impact in not only in his lifetime, which was cut short, but a continuing impact on the church, literally around the world. I'd just like to sketch a scene for you. A young man, back in 1932, was driving a bread truck, and his route in San Diego took him by an overlook, overlooking the bay where the US western fleet was stationed. Here were the great battleships - the Arizona, the U.S.S. West Virginia, California, Utah, and then all the ranks of the destroyers in a row. And then the battle cruisers; then over beyond that were a whole raft of submarines with their tenders. This man drove his red truck up there and was looking over that scene, and he said, "Lord, give me one man aboard one of those ships." That was in 1932. He went on his way that day, and he had stopped many times and prayed over those individuals who were on board those ships. A couple weeks later, a man from the U.S.S West Virginia was introduced to him; he came to his house. His name was Les Spencer.



Daws said to Les, "Let's take a ride," so they got in his car, and they went back the same route, and they stopped at this overlook. Now this story may possibly be apocryphal, but it is certainly accurate in illustrating exactly where this whole concept and idea began. They stopped at this overlook, and while they were there, Daws had his Bible open, and he was sharing some words with Les. A police car drove up and pulled in back of them. The policeman alerts and thought to himself, "These guys may not be up to any good," so he went around the car to the driver's side and the window was open.

And the officer looked in and he said, "What are you guys doing?"

And Daws said, "I'm glad you asked that, officer, I was just sharing with my friend, Les, about the Gospel."

And while the officer was standing there, looking through the window, Daws went through the Word, one verse after the other, and led that officer to Christ. And Les was sitting on the passenger side with his mouth open a country mile, and he was watching the whole thing with a

great deal of interest. The officer went back to his car rejoicing, and Les just said, "Man, I'd give my right arm if I could do that!"

Daws said, "No, you wouldn't."

"Oh," he said, "I would! I'd do anything!"

And of course, Daws kept putting the pedal on, and he said, "No, you wouldn't. Nah."

He said, "Yes, I would!"

And Daws said, "Alright, I'll take you up on that." It's not going to cost you your arm or your leg. But it's going to cost you time!" He said, "The next time you have a shore leave, I want you over to my house, that day and (with) nothing else on your schedule."

Wow! That began Daws's training of that young man in the area, in the concepts of discipleship that the Lord has been laying on his heart for the past several months. About two weeks later, at the end of this whole thing, Les came to his house with one of his shipboard buddies; a guy by the name of Gurnee Harris. And he said to Daws, "I want you to tell Gurnee what you told me."

And Daws said, "No, you tell him."

"I can't do that." And then he started sputtering about how he couldn't do it and would make a lot of mistakes.

Daws said, "That's tough. If you can't, then I have failed in what I've been doing."

That put a different spin on it and so - haltingly - Les shared the Gospel with Gurnee and in that process led Gurnee Harris to Jesus. Wow! Again, Les started spending time with Gurnee, repeating what he learned from Daws, sharing it with Gurnee. About three weeks later, Gurnee brought his buddy, a guy named Dick Goodrich, brought him to Les.

He said, "Les, tell him what you told me."

Guess what Les said? You're right. He said, "No, you tell him."

And of course, Gurnee said, "But-but-but I can't." "Yes, you can. Yes, you can. Go ahead." And so - haltingly - there he did, led his buddy, Dick Goodrich, to Jesus and began that discipling cycle.

By 1941, December 7, there were 137 men aboard the USS West Virginia who were shipmates who call themselves *Navigators*. And it began way back there in 1932. In 10 years, by 1944, there were men aboard a thousand ships and bases all around the world who call themselves

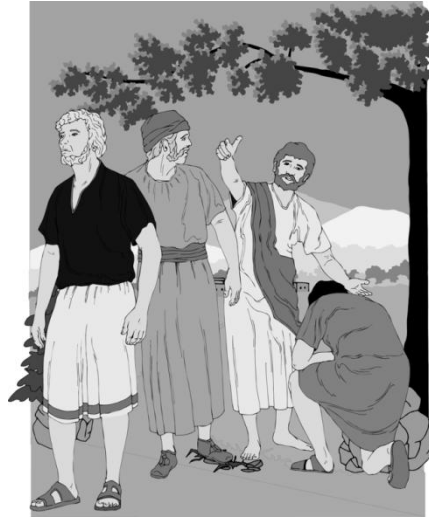


*Navigators*. After the war, they went to Bible school seminaries, and so on, and went back to the places where they had been stationed. And they began missions by Far Eastern broadcasting. I could list a whole raft of things, but those guys started because they found Christ on board ships and were nurtured one-on-one-on-one-on-one. That's the essence, in my mind, of discipling and what it is all about. And so in our sessions today, that's going to form the motif

of everything we do and say in these sessions; because it's a personalized kind of approach to the concept of discipling.



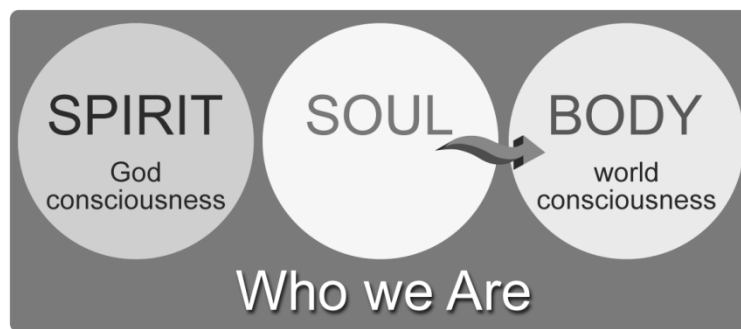
Some years ago, I was in Portland, Oregon. At the invitation of a friend of mine, I went to a meeting. There were probably 25 to 30 guys there from all walks of life, a number of pastors and businessman and so on. They had one thing in common: Every one of them could trace their spiritual genealogy back to one of those three guys. Every one of them! They said, "I was led the Lord by so-and-so, so-and-so," and they could trace their genealogy back to either Goodrich or Les Spencer or Gurnee Harris and, ultimately, back to Daws. Impact! One person. That's exciting to me, to see that kind of thing happen. And anyone can do it! Remember, Jesus said to His disciples, He said, "Go and make disciples," and that was His message to them. In fact, He was saying this: "I've already made my disciples, and you're it. I'm leaving. Now you go and you make your disciples." And the history of the church shows how effective those men were in making their disciples. For example, John 17 tells us that in Jesus' prayer He said, "Lord, as you have sent me, so I have sent them" (John 17:18). Now this was before the crucifixion, before the resurrection, and yet Jesus was looking in the past tense. In that phrase, He said, "Lord, I have sent them as You have sent Me." And to do what? Make disciples! And then a couple days later, on the day of his resurrection, He appeared to the disciples, and He said to them again, "Peace be unto you, as the Father has sent Me, so send I you" (John 20:21). And He underscored it a couple of days later while He was talking with them, saying, "All power has been given unto me in heaven and on earth; therefore, you go and make disciples" (Matthew 28:18-20). John started, made his disciples, and that progression moved right up into the third century. Paul (also) made his disciples. Remember, in his conversation with Timothy he said, in 2 Timothy 2:2, "The things which you have seen and heard in me, among many witnesses, you go and teach those to faithful men, who shall be able to teach others also." That's the progression. That's what we're looking at today.



**Note:** Navigators pictures used courtesy of *The Navigators*.

# Spirit, Soul, and Body

Now, in this, our first session (lesson), I want to spend a few moments in time looking at something. I think it is extremely, extremely important for us to understand. [Turn in your manual to session 1]. This has to do with the picture of who we are. We are **spirits** who come together. We have a **soul**, and we live in the **body**. I'm always rather amused when people say, "Well, I can't make it to church Sunday, but I'll be there in spirit." That's great, but that spirit is an empty chair there. It's tough to take up an offering in the spirit. You won't have any pockets! But the whole idea is that we are a spirit first and foremost. God's Word tells us that we are made in the image of God (Genesis 1:26-27). In the Scripture, it tells us that God is Spirit (John 4:23-24). So we have the picture of you and I as first of all spirits. And then we have a **soul**. (We will take a look at the meaning of these words in just a few moments.) And then we live in a **body**, which is the house, the temple of the spirit. There was a benediction by Paul, in 1 Thessalonians 5:23, he says, "I pray God that your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." He put it in the proper order: spirit...soul...body.



Now the spirit is a separate entity. I want to illustrate that this way. We'll (later) look at soul and body. Another clue as to the various functions of these three entities can be seen in the original languages. For example, "spirit" in Greek is *pneuma*, which we get "pneumatic" or "pneumonia" and various other aspects having to do with breath. Pneumatic, breath, and in the Hebrew it's *ru?ach*. It is almost the sound of breath and the Hebrew word. The Latin word for this is just this with "us" on the end, *spiritus*. And that was translated in the German as *geist* or *ghost* and then that word seemed to stick in the King James Version, where we read about the Holy Ghost. Now we've got to keep in mind that that describes someone who is neither ghastly, nor ghostly, but it's a picture of who the Holy Spirit is. And the spirit is that part of us which is *God conscience*. God conscience. And it is that part of us that is the home of the *intellect* - the intellect, having to do with mind, emotion, and will.

Now, I've heard a great many Bible teachers talk about the mind being a function of the soul. I respectfully would disagree with that for several reasons. Number one: God is a Spirit; He does not have a body; He does not have a soul; He doesn't need one. But he does have a mind. The apostle said, "Who has known the mind of the Lord?" (1 Corinthians 2:16) Or who has taught him? So God, the Father, has a mind, and He is a spirit. Paul says in Philippians 2:5 "Let this mind be (within you) that was in Christ Jesus." When? Before the incarnation, Jesus was in the same "boat" as God. He was spirit, He didn't have a body yet, He didn't need the soul, but He had a mind. He said, "I don't count it as something to be grasped to hold onto My divinity" (Philippians 2:6). He left it to one side as that passage tells us. And the Holy Spirit has a mind. Who has known the mind of the Lord? (1 Corinthians 2:16) That passage goes on to say that the Holy Spirit searches the mind of God (1 Corinthians 2:10-11). The Holy Spirit has a mind of His

own. And that is the picture of mankind. The mind, emotions, the will. And we'll be referring back to that in a little bit.

The "soul" has a word for it in the Greek, as *psuche*?, from which we get the word psychology or psychosis or what have you. In having to do with the operating part of us, that is the soul. We'll see that the Latin also gives us an insight on this: *Anima*. "Animate" or "animal" comes from that Greek or Latin phrase concerning the soul. The soul is that which animates the body. Now the body is in the Greek, *soma*. Or in Latin, it is *corpus*. The body has all of its features: a brain, blood, bones, flesh, hungers, you name it. This is the area of world consciousness. This is the home of the intelligence. Now, He's given us receptors. Some receptors are better than others. But we won't go into that. He's given us all of this equipment in order to keep us in touch with the world around us. World consciousness. Now, intelligence is concerned with the collection of data we receive through our senses. For example, we'll illustrate this in a few moments, but I just want to give you a quick run through. The databanks for memory take whatever impressions we receive and store them for future use. For example, a child goes up to touch his hand on the stove. That is shunted over to the soulish part of man. And that data is that it's hot. Don't put your hand on the stove, dummy! That's a no-no. That protects the soul-ish part, protects the body from harm in that way, because of the collection of memories that start from the day we're born. We are continually adding to our database on every single day that we live. Now let's see how that works for just a moment. Again, I want to reinforce that a little bit later.

# Wes's Personal Testimony

I don't know how you came to know Jesus, but it came on the basis of John 3:16: "For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish but have everlasting life." Alright?

(This is how I came to know Christ). I was sitting in the back row of a meeting where an evangelist from Moody Bible Institute was teaching. (I was really the victim of peer pressure.) The night that I was there, a bunch of guys - it was late in October - and a bunch of guys were milling around kind of bored. And one guy said, "Let's go to the show." We all looked at him. It was in the middle of the Depression, so you got to be kidding! It's a mile...maybe 2 miles to the show, and it costs a quarter to get in--and we do have a quarter among all of us? So that was off.

One guy said he noticed a revival going on down by the school. (He said), "Let's go!"

I said, "Church?! This is Friday night! We are not going to church!"

He replied, saying, "Now come on Wes!"

So, reluctantly, I followed the guys. Now that's really peer pressure. And when we got into the door they all made a beeline for the backbench. I happened to be in the middle. And that guy was preaching John 3:16. And I looked suspiciously at my friends, and I wondered, "Which one of my friends tipped the guy off that I was there" because he kept telling me all the things that I was. And, "Oh boy, somebody's gonna pay for this!" Now that verse, John 3:16, really hit the nail on the head. Well, we all went out of their like a shot right after the "Amen." Now the next night they wanted to go back again.

I said, "You've got to be kidding." But I didn't want to be left alone, so I went with them.

And they outmaneuvered me, and they put me at the end of the row. And so here again, the music was great, but the preacher was boring in again on John 3:16. Oh no! And at the end, of all things [the preacher was a godly man. He was a mechanic. He wasn't terribly adept with English language because he got converted late in life, and it robbed him of his vocabulary. Nevertheless, he had a heart for God, and] he came down the aisle. He spoke to this one and that one. And I was then at the end of the aisle, and I saw him coming. I had a sense of foreboding. And he came up right to me, and he said, "Hi Wes." He knew my folks, and he knew me. And he said, "Is there any reason why you shouldn't become a Christian?" That's like asking a guy if he's (stopped) beating his wife. That's a tough question to answer.

And I said, "Well, uh..." Nobody had really ever confronted me like that. And I said, "No."

And he said, "Good, I'll go with you." And he pointed to the altar, and we walked together that 10 miles to the back of the auditorium. And I received Jesus. And he knelt beside me, and he had his little New Testament, and he pointed out John 3:16. And here's what happened. Through the ear gate and the eye gate, I saw that verse. He read it out loud, and while he was reading it, I was reading it. And he went from here to the database, and it became part of what I was learning. And then, because in that verse there is an implicit decision time, it says, "Whosoever believes." That call for action, that call for something, of some kind of response. "Whosoever believes in him shall not perish but have everlasting life." Now remember that the spirit, apart from God, is not alive toward God (Ephesians 2:1, 4-5). It's a living spirit in man, but as far as God is concerned that spirit is dead because of sin of that relationship. But, nevertheless, the Holy Spirit then took this John 3:16 and brought it to the mind. And the Holy Spirit, remember, is in back of the Word. Hebrews tells us the Word of God is alive, quick, and powerful, sharper than any two-edged sword (Hebrews 4:12).



He presented John 3:16 to the back of my mind, so that calls for some kind of response. The emotional response was that I realized that I needed a savior (e.g. John 4:15). That was the emotional response--*that I was lost* (John 16:7-11). And from there, the Holy Spirit says, "What are you going to do about it (John 6:44)?"

And so the message goes back this way to the database, animating the body saying, "Okay, I'll accept Jesus." And then verbally I received Jesus (Romans 10:6-17). I verbalized.

You see it? It's a two-way street. Now this, this has taken a few minutes to go through, but at that moment...you see it is instantaneous. It's just that quick. So that my mind and my emotion and will were all involved, the spirit and the Holy Spirit, then upon my receiving Jesus Christ stayed as a resident in my spirit (Ephesians 1:13-14). That's conversion. That's becoming a new creature (2 Corinthians 5:17). But that's the process. You see why this is important? It's important for us to know how God operates with the person you're discipling. The process is just like that. And we need to have it firmly fixed in our mind so we understand who we are, because *who we are is a duplicate of what that guy is*. We know that he responds the same way. And so we began to equip ourselves--body, soul, and spirit or (rather) spirit, soul, and body--*we equip this entity so we can be effective in sharing the Word with our disciples*.

# The Spirit of Man

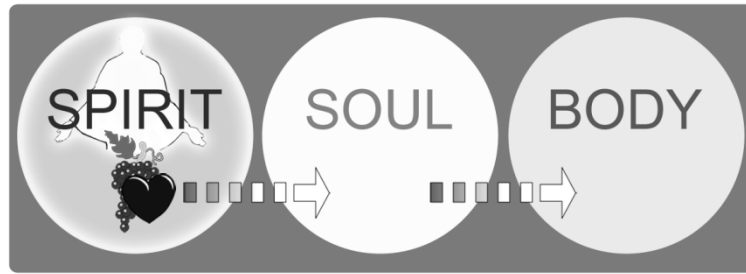
[Now turn with me to the next page, "The spirit of man."]

Take your Bibles and turn with me to Psalm 8. Here he gives a clue as to something that is very, very startling. I can almost picture David stepping out of his tent one night and looking up at the stars and saying, "Oh Lord, how excellent is thy name in all the earth (Psalm 8:1)!" And down to Psalm 8:3, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him?" The next (Psalm 8:5): "Thou hast made him a little lower," it says in the King James Version, "than the angels." That's a strange kind of a translation because the original Hebrew word that's translated in the King James as "angels," in the NIV translation it says "heavenly beings." NASB says, "a little lower than God." See the original Hebrew word there is Elohim. That's the same word that's used in Genesis 1 (for the creator), and why they translated it as angels or heavenly beings, which is a diminutive of Elohim, I'll never understand. So the translator says, "This can't be right," and they put their own idea to it. But here is the Word saying that man was made a little lower than God. That puts him above the angels, according to Hebrews 1:4-14. Now that's the picture. Now the spirit of man, then, when he receives Jesus Christ, he becomes a new creation (2 Corinthians 5:17). God just doesn't patch up the old; He makes a whole new creation. And that new creation is our challenge today.

Now, take a look at man's spirit, made by and for God. In Job 32:8, there is a spirit in man, and the inspiration of the Almighty gives him understanding. Intellect. For what man knows the things of man, save the spirit of man which is in him? (1 Corinthians 2:11) Even so the things of God knoweth no man, but the Spirit of God in him (1 Corinthians 2:11b-12). What happens when we receive Jesus? The Holy Spirit takes up his residence (Ephesians 1:13-14). And who knows the mind of God? The Holy Spirit. Because He is God. Okay, that entity, the Holy Spirit, takes up His residence in our spirit and energizes that spirit. Then, concerning the burden of the Word of the Lord for Israel, "sayeth the Lord which stretches forth the heavens and layeth the foundations of the earth and formeth the spirit of man in him" (Zechariah 12:1). Our spirit has been formed by God. Notice what it says here: Man receives the Word of God by hearing (Romans 10:17), he understands the Word by intelligence. His intelligence is involved here. And he classifies what he has been learning one way or another in his databank. Then he receives the Word, the promise by choice and an act of the will (i.e. Romans 10:11). So we're involved as an entity by the whole entire process. And God brings us back together in one whole person. Complete. There's a passage in Colossians that tells us "in Him indwelleth all the fullness of the Godhead bodily and you are complete in Him" (Colossians 2:9-10). (There is) nothing more to be added.

Just one final word, and we wrap up this particular session. When we hear the word "fruit of the Spirit" (e.g. in Galatians 5:22), what do we have in mind? Do you think of the Holy Spirit? When you say the fruit of the spirit, are you thinking of the Holy Spirit? Let me suggest something. The Holy Spirit does not need the fruit. He is all of those things--love, joy, peace, longsuffering, gentleness, meekness, kindness, faith--He is all of those things, so He doesn't need the fruit. He is that. It's our spirit that needs the fruit. It's our spirit that needs love, for example, and that love flows through this database and animates the body in our relationships around us; so when we're acting in love, they can't see the spirit, they can't see the soul, but they can see you. And so the word "love" is translated in terms of this: so that they can see His love and see His joy and see His peace. Same thing is true when we look in Ephesians 6:17, when He says "the sword of the spirit." Now the Holy Spirit doesn't need a sword, He's God. He doesn't need a sword, but we

do. And so He gives us a sword: the Word of God which lives and abides forever (1 Peter 1:25). That's our challenge in the area of discipling others.



I trust that this has been helpful to us in giving us a perspective of our individual responsibility in sharing Christ with other individuals, who, like us, go through problems and difficulties and trials and everything. But we have a means and a perspective for seeing how He operates. Well, we're going to wrap this up, [we're going to have a chance to take a few minutes break and um and as I say if you have any questions, write them down, we'll deal with them down the line].

Thank you, you've been very patient in this first session and we'll be going along with the next one in a few moments.

# Lesson 2: Covenants

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## Lesson Introduction

Welcome to the second class session for Discipleship 101. Have you ever wondered what type of a relationship discipleship is considered? The answer might surprise you. Being a disciple is first and foremost a *covenant relationship*. Before starting this next lesson, write down your understanding of a covenant. Then, write out any questions you have about covenants. After that, write out how you think a discipleship relationship is a covenant relationship.

Please read the following sample questions about covenants:

1. How and why did covenants first start? What purpose did they serve?
2. Why make a covenant in the first place?
3. What were some of the features of historical covenants?
4. Sometimes in the Bible making a covenant involved a blood sacrifice. Why is that necessary?
5. Theologians sometimes speak of conditional and unconditional covenants. What type of covenant does God make with us?
6. What is the main biblical covenant that applies to believers today?
7. The Bible writers speak of people either being or not being children of Abraham. How does that apply to us and whether we are his children or not?
8. Are there limits to how long covenants last?
9. Is there any covenant relationship between God and unbelievers?
10. What did Jesus primarily expect of His disciples?
11. Why should I prepare myself as a disciple, and how do I do it?

Are these questions some of the same questions you had? If you have other questions, please write them in your Life Notebook and see if they get answered by the end of the lesson. To start finding the answers to these questions, please continue in this lesson. We will review these questions at the end of the lesson.

**Topic 1** teaches us that the discipleship relationship is first and foremost a covenant relationship.

**Topic 2** teaches about God's covenant with Abraham and how that applies to us as believers today.

**Topic 3** shows us Jesus' pattern of discipleship. We will look at what He expected of His disciples and how that applies to us today.

**Topic 4** gives us some final thoughts on this lesson. We will review the questions asked at the beginning and see how much we have learned. We will also make applications to our own lives.



## Lesson Outline

### Lesson 2: Covenants

- Topic 1: The Discipleship Relationship
- Topic 2: God's Covenant with Abraham
- Topic 3: Jesus' Pattern of Discipleship
- Topic 4: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- The type of relationship called discipleship,
- How and why covenants developed,
- God's covenant with Abraham and Christ,
- The compassion of God for those without a covenant,
- What Jesus' call to discipleship means, and
- How to be equipped for the ministry.

## Topic 1: The Discipleship Relationship

*Kevin was excited about the one-to-one personal approach to discipleship he learned about in Lesson 1. It helps to know that others basically respond in predictable ways--just like we do. This helps make discipleship less intimidating for him.*

*But he remains confused about some aspects of the discipleship relationship. He has never thought of it as a covenant relationship before. He wonders why covenants are even needed. Why a covenant? How did covenants get started anyway? Do covenants not involve responsibilities for both parties? If it is a covenant relationship, what are our responsibilities and what are God's responsibilities?*

*Have you wondered about some of these issues? See if you can help Kevin find some answers to understand discipleship better. If he does, maybe he'll learn more about God and how to serve Him better.*



### QUESTION 1

Before proceeding with this lesson, please open your Life Notebook and record any questions you have about covenants. In what way could a disciple have a covenant relationship with God?

### Reading Assignment

- Please read the article titled *The Discipleship Relationship* in the Articles section at the end of this lesson.
- Please read Genesis 12 and Genesis 15 about God's covenant with Abram.

## QUESTION 2

Discipleship is first and foremost a \_\_\_\_\_ relationship.

## QUESTION 3

A farming tribe was most vulnerable at planting time, which might lead them to enter into a covenant with a warlike tribe for protection. *True or False?*

## QUESTION 4

Which of the following were involved when two tribes made a covenant together? (*Select all that apply.*)

- A. The leader's blood flowing down together
- B. Only the leaders from both tribes are present.
- C. Animals split open as sacrifices
- D. Recognition that the leaders of each tribe are now leaders of both tribes
- E. The leaders exchange cloaks and swords.
- F. The tribes exchange names.

## QUESTION 5

When God made the covenant with Abraham, only Abraham walked the covenant path through the animals. *True or False?*

## QUESTION 6

Please open your Life Notebook and write down what this topic impressed upon you most. Also, record any questions you have about the material that was presented.

### Topic 1 Key Points:

- Discipleship is first and foremost a covenant relationship.
- People first made covenants for mutual benefits.
- Covenants were ratified by rituals that often included animal sacrifice, blood, mutual leadership, and sharing of goods and names.
- God's covenant with Abraham was unilateral and demonstrated that God alone walked through the sacrificial animals.

## Topic 2: God's Covenant with Abraham



*Kevin is surprised. He didn't realize that covenants had such a rich history. He can also see the benefit of a covenant relationship. So covenants are historically based, reaching back to the beginning of human history. But what about the biblical covenants? How do they relate to believers today?*

*When Kevin had previously read through Genesis 15 and Genesis 22, he had difficulty understanding what was happening. What sense did it make for a smoking oven to pass along through the sacrifices while Abram slept? Then in Genesis 22 what sense did it make to have Abraham go through the motions of sacrificing his unique*

and long-awaited son in whom all the promises were based? Kevin is hoping this topic will help him understand these baffling passages.

### Reading Assignment

- Please read the article titled *God's Covenant with Abraham* in the Articles section at the end of this lesson.
- Please read Genesis 22 about Abraham's sacrifice of Isaac and Galatians 3 about the Abrahamic Covenant.

### QUESTION 7

Please match the **reference** in the left-hand column with the corresponding **teaching** in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Genesis 22:2	Abraham believed God could resurrect Isaac, if necessary.
Genesis 22:3	At Mount Moriah Abraham readied to sacrifice Isaac.
Genesis 22:4	An angel stayed Abraham's hand, and a ram was provided.
Genesis 22:5-10	God tells Abraham to bring Isaac to Mount Moriah.
Genesis 22:11-13	Abraham immediately left for Mount Moriah the next morning.
Genesis 15:18	For three days Abraham thought about what he had to do.
Hebrews 11:17-19	God offered to make a covenant with Abraham.

### QUESTION 8

When God asked Abraham to sacrifice Isaac in Genesis 22, God also committed to doing the same through Christ. *True or False?*

### QUESTION 9

God made a covenant with Christ in Genesis 15. *True or False?*

### QUESTION 10

In what way is Psalm 105 similar to the teaching of Stephen in Acts 7 and Philip in Acts 8:26-40?

- A. They all mention the covenant with Abraham.
- B. They are all addressed to Gentiles instead of Jews.
- C. They all repeat the history of Israel.
- D. They all deal in some way with baptism.

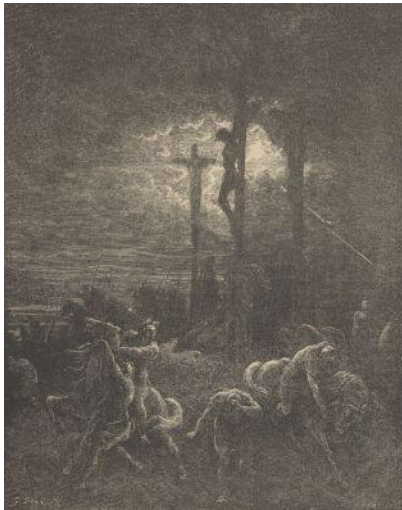
### QUESTION 11

Literally, according to Psalm 105:8, how long did God command His covenant to be kept?

- A. 1 generation
- B. 10 generations
- C. 100 generations
- D. 1000 generations

### QUESTION 12

Unbelievers only have access to God's covenant through believers. *True or False?*



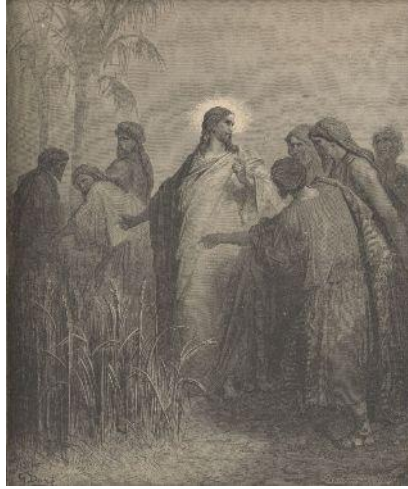
*The Darkness at the Crucifixion* by Gustave Doré

Concluding thought: *Just as God walked alone through the cut sacrifices in making the covenant with Abraham in Genesis 15:17-21, so God walked alone through the sacrifice of His dear Son on Calvary's tree. That is why He is able to offer salvation in Jesus' name solely on the basis of faith and apart from human works* (e.g. John 6:28-29; John 20:30-31; Ephesians 2:8-9).

### Topic 2 Key Points:

- Though all of God's promises to Abraham were embodied by Isaac, Abraham did not withhold sacrificing him to the Lord in faith; he believed God would resurrect him, if necessary.
- When God made a covenant with Abraham in Genesis 15, God also made it with Christ.
- There are numerous times throughout the Bible when the history of Israel is repeated.
- The covenant with Abraham, Christ, and us is eternal.
- Unbelievers only have access to God's covenant and blessing through believers.

### Topic 3: Jesus' Pattern of Discipleship



*The Disciples Pluck Grain on the Sabbath by Gustave Doré.*

*Kevin can see now that God had Abraham “sacrifice” Isaac as a picture of what God actually did in sending His own unique and beloved Son to die in our place. That’s what brings us into covenant with God.*

*But he wonders, “Now that we’re in covenant with God through faith in Christ, what is expected of us?” What did Jesus expect of His disciples? And what does He expect of us now?*

*Again, please see if you can find answers in this topic that will guide Kevin in fulfilling the discipleship covenant he is in with his Lord.*

#### **Reading Assignment**

- Please read the article titled *Jesus' Pattern of Discipleship* in the Articles section at the end of this lesson.
- Please read Matthew 23 about Jesus' woe for the Pharisees and Philippians 3 about Paul's (Saul's) horizons.

#### **QUESTION 13**

Of primary importance is the fact that the Lord called His disciples so that He could teach them. *True or False?*

#### **QUESTION 14**

According to your reading, Jesus' main emotion in rebuking the Pharisees in Matthew 23 was anger. *True or False?*

#### **QUESTION 15**

The Greek word for “separated” (set apart) in Romans 1:1 in English literally means “off” and \_\_\_\_\_.

## QUESTION 16

Briefly explain the “horizons” under which Saul was bound that led him to persecute the church.

## QUESTION 17

Every time we read books authored by the Apostle John, we are commissioned by him to seek the disenfranchised that have no covenant. *True or False?*

## QUESTION 18

Jesus was experiencing peace and joy the day before his execution. *True or False?*

## QUESTION 19

Have you discovered your ministry? A key to doing this is to spend time with Christ being separated unto Him. Please open your Life Notebook and record your thoughts about how you should accomplish this. Then be sure to follow through on your plan.

### Topic 3 Key Points:

- Of primary importance, the Lord called His disciples just to be with Him.
- We must be moved with the same compassion for people that Jesus was.
- We must have our horizons lifted as Paul’s were on the Damascus road.
- Every time we read John’s writings, we are fellowshiping with him and being freshly commissioned to go to those without a covenant.
- We must spend time in the Word so our circumstances do not determine our peace or joy.
- As saints, we must discover and be equipped for our ministry.

### Topic 4: Knowing, Being, Doing

*Did you find more principles in this lesson to help Kevin become more comfortable with witnessing and discipling? Did this lesson help you\_\_\_\_\_*

- To learn the historical background of the covenant?
- To review God’s covenant with Abraham and Abraham’s sacrifice of Isaac?
- To feel God’s compassion for those outside of His covenant?
- To see how important it is to discover your ministry and be equipped for it?
- To be lifted out of your horizons to get a fresh view?
- To spend time with Jesus just soaking up who He is?
- To have peace and joy that is not dependent on your circumstances?

The following question is designed to help you evaluate how much you have learned during this lesson and to let you know what you might need to review.

## QUESTION 20

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. How and why did covenants first start? What purpose did they serve?
2. Why make a covenant in the first place?
3. What were some of the features of historical covenants?
4. Sometimes in the Bible making a covenant involved a blood sacrifice. Why is that necessary?
5. Theologians sometimes speak of conditional and unconditional covenants. What type of covenant does God make with us?
6. What is the main biblical covenant that applies to believers today?
7. The Bible writers speak of people either being or not being children of Abraham. How does that apply to us and whether we are his children or not?
8. Are there limits to how long covenants last?
9. Is there any covenant relationship between God and unbelievers?
10. What did Jesus primarily expect of His disciples?
11. Why should I prepare myself as a disciple, and how do I do it?

Also include any questions you wrote in your Life Notebook at the beginning of this lesson in this list.





## Lesson 2 Self Check

### QUESTION 1

Discipleship is first and foremost a covenant relationship. True or False?

### QUESTION 2

Which of the following were NOT involved when two tribes made a covenant together?

- A. The leader's blood flowing down together
- B. Only the leaders from both tribes are present.
- C. Animals split open as sacrifices
- D. The leaders exchange cloaks and swords.

### QUESTION 3

When God made the covenant with Abraham, only God walked the covenant path through the animals. True or False?

### QUESTION 4

When Abraham "sacrificed" Isaac, he believed that God would resurrect Isaac, if necessary, to fulfill His promises. True or False?

### QUESTION 5

What do David's words in Ps 105 and Stephen's in Acts 7 and 1 Cor 10:1-11 all have in common?

- A. They all mention the covenant with Abraham.
- B. They all repeat the history of Israel.
- C. They are all addressed to Gentiles instead of Jews.
- D. They all deal in some way with baptism.

### QUESTION 6

According to Ps 105, how many generations will God's covenant last?

- A. 10
- B. 100
- C. 1000
- D. 10,000

### QUESTION 7

What was the main purpose of Jesus' call to His disciples?

- A. He wanted to teach them.
- B. 12 men can do more than one.
- C. He wanted to initiate them as leaders of the church.
- D. He wanted them to be with Him.

### QUESTION 8

The dominant emotion that disciples of Jesus should have towards those without a covenant is compassion. True or False?

### QUESTION 9

Which of the following helped lift Paul's "horizons" so that he stopped persecuting the church?

- A. His experience on the Damascus road
- B. His training as a Pharisee
- C. His birth in the tribe of Benjamin
- D. His zealousness for the Law

**QUESTION 10**

The circumstances Jesus was experiencing determined his peace and joy. True or False?

## Lesson 2 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** Covenant

**QUESTION 3:** True

They've cultivated their land and so forth, but it seemed that every time the crops came in some marauding tribe would come through and take half of the crops or leave the place in a shambles. This may lead to make a covenant with Tribe B, a warlike tribe.

**QUESTION 4:**

- A. The leader's blood flowing down together
- C. Animals split open as sacrifices
- D. Recognition that the leaders of each tribe are now leaders of both tribes
- E. The leaders exchange cloaks and swords.
- F. The tribes exchange names.

And then at the end, there's a great celebration. They take the animals and they have a roast, and they toast to each other, they drink to each other in celebration of this tremendous covenant that they made. Sometimes it becomes an annual feast where the two tribes get together and just have a marvelous time—games, fellowship, fun, and so on—and perhaps many reenact that covenant as they go through it.

**QUESTION 5:** False

What one required of another was required of themselves—Abram remembered that—so that the night that God walked his path, it was a unilateral covenant (Genesis 15:17). And God said, "I will keep my covenant with you," and He did (Genesis 15:8-21).

**QUESTION 6:** *Your answer*

**QUESTION 7:**

<i>References</i>	<i>Teaching</i>
Genesis 22:2	God tells Abraham to bring Isaac to Mount Moriah.
Genesis 22:3	Abraham immediately left for Mount Moriah the next morning.
Genesis 22:4	For three days Abraham thought about what he had to do.
Genesis 22:5-10	At Mount Moriah Abraham readied to sacrifice Isaac.
Genesis 22:11-13	An angel stayed Abraham's hand, and a ram was provided.
Genesis 15:18	God offered to make a covenant with Abraham.
Hebrews 11:17-19	Abraham believed God could resurrect Isaac, if necessary.

**QUESTION 8:** True

What do we read? "God so loved the world that He gave..." There was no one there to hold His arm, no one to stand by and say, "Don't do it!" (Genesis 22:11-13; John 3:16).

**QUESTION 9:** True

So what do we read here? That God was literally making a covenant, including Abraham, but He was making a covenant between himself and Jesus way back there in Genesis. It was a prophetic statement that God was involving Himself in everything that involves us.

**QUESTION 10:**

C. They all repeat the history of Israel.

There are numerous times throughout the Bible when the history of Israel is repeated (see also 1 Corinthians 10:1-11). This particular Psalm is one such repetition of the history of Israel. You find it in the preaching of Phillip and in the first martyr (Stephen) when he gave his defense before the scribes and the Pharisees (Acts 7; 8:26-40).

**QUESTION 11:**

D. 1000 generations

He commanded His covenant to be kept for a thousand generations. Since a generation is about 40 years in length, what we're looking at here is 40,000 years. That means that this covenant will continue to the end of millennium and through the new world that will be created by Christ by righteousness on into the eons of eternity. It's a never-ending covenant, and that's His covenant with us.

**QUESTION 12:** True

Through us, they have access to God. Without us, they don't have a chance. What an impetus it should give us to reach out to those who are outside of the covenant. That's why Jesus came; He had the covenant plus compassion for those "without."

**QUESTION 13:** False

First of all, we're called to be with Jesus. In Mark 3:14, the Lord called His disciples, first of all, to be with Him. For you just to be with Him. It doesn't say, "So He can teach them" or "To initiate one thing or another." He just wanted His men with Him to be moved with compassion.

**QUESTION 14:** False

Instead, He may have been feeling the following: going down on His knees with His arms up, saying, "Woe! Woe!" with compassionate tears down His cheeks as He spoke those words.

**QUESTION 15:** Horizon

The Greek word for separated is *aphorizo*. We get the word "horizon" from this. "*Ap*," which means "off" and "*Horizo*." We need our horizons lifted like Paul's were on the Damascus road.

**QUESTION 16:** He was a Jew (Philippians 3:4-6). He was a Pharisee. He was of the tribe of Benjamin. He was zealous for the law concerning the law. He was blameless. Consequently, he persecuted the church until God lifted him out of his horizons on the road to Damascus (Acts 9).

**QUESTION 17:** True

And every time I read John's gospel, or his letters, I'm having fellowship with John and I'm being commissioned, sent as John was to the lost.

**QUESTION 18:** True

He said, "My peace I leave with you" (John 14:27). He wasn't going through the agony of anticipating the cross and the execution and that sort of thing. That wasn't going through His mind. He said, "My peace I give unto you" (John 14:27), the peace that keeps me right now. And He said, "These things I have spoken unto you that your joy may be full" (John 15:1). This is the joy that animated Him, even in the very presence, virtually, of His execution.

**QUESTION 19:** *Your answer***QUESTION 20:** *Your answer*

## **Lesson 2 Self Check Answers**

**QUESTION 1:** True

**QUESTION 2:**

B. Only the leaders from both tribes are present.

**QUESTION 3:** True

**QUESTION 4:** True

**QUESTION 5:**

B. They all repeat the history of Israel.

**QUESTION 6:**

C. 1000

**QUESTION 7:**

D. He wanted them to be with Him.

**QUESTION 8:** True

**QUESTION 9:**

A. His experience on the Damascus road

**QUESTION 10:** False



# Lesson 2 Articles

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## The Discipleship Relationship

### Introduction

In session number two, we deal with the concept of *the covenant*. This is not a familiar term for many of us, but let us go to the seminar and see the significance for us in today's world.

### Wes Trucker Teaches:

We're going to take a look at another statement that I feel is extremely important for us to get firmly fixed in our minds. And it has to do with a **covenant**. When we talked about a disciple and what is a disciple, *it is first and foremost a covenant relationship*. The covenant, as we will find it in the Scriptures and in history, is probably the oldest form of government historically. Now there are kings and rulers and so forth in cities, city-states that we formed. Virtually every country had major cities that were ruled over by some kind of a ruler or self-appointed king or dictator or what have you, but that's one form of government. And he became responsible to make sure the city lived in relative peace and had what they needed and so on.

But *the covenant relationship* oftentimes had to do with various tribes and sundry that were outside of the city and had no ruler. The local tribe, the local clan, had a group of elders, perhaps a head elder, to look after the needs of that particular clan. So to illustrate the covenant this morning, I want for us to imagine, if you will, two tribes. And we'll call them tribe A and tribe B. Tribe A over here is very, very clever at farming. They're not a nomadic tribe; they had a specified area of land that they've been cultivating. And in the process, they'd build up tools and artifacts that they used in everyday life. So this tribe, while it may not be great and strong, say it's a relatively small tribe. They're not war-like people. They've cultivated their land and so forth, but it seemed that every time the crops came in, some marauding tribe would come through and take half of the crops or leave the place in a shambles. Well the elders of that particular tribe got tired of that kind of thing, [saying,] "Well we got to do something about it."

Someone suggested, "Why don't we make a covenant with Tribe B?" And everybody knows Tribe B as a war-like tribe. They're big guys; they've got all the weapons for war and plenty of experience. *If they're not at war, they go make one just to keep in practice*. In order for this particular tribe to protect itself, they say, "Let's go and get acquainted with these people." So the elders from this tribe and this tribe get together and they begin to hammer out how each one will react with the other, what they will do. [Tribe A says,] "This is what we will do for you: we'll supply you with food and food stuffs and tools and whatever you need along that line." This tribe (Tribe B) says, "Okay, we'll look after your goods and see that you're not being marauded. Your enemies will be our enemies." Oh, that's good news!

So they chart the course, and then they will pick a day where they will cut the covenant. Now, on the great day of the covenant, they come to a valley. And the valley slopes down here, and something like this, and the tents, the banners of the various tribes and families are by the tents. And the same thing on this side, they're all there to watch what's going to happen. Then they take an animal. They take several bullocks, and they cut it right down the middle of the back. Each tribe brings the animals to be split and layed out like that. And then, when that has taken place, the two leading elders come together at the head of this particular area, and they exchange cloaks. The leadership in each tribe recognizes the other as being leaders in the other tribe. They have two leaders and these men exchange their cloaks, and then they take off their swords and they

exchange swords. Because your enemies are now mine and my enemies are yours. Then they exchange names. That practice still goes on in some areas. In England still, you'll see hyphenated names like "Smith-Jones." Dr. Martin Lloyd Jones. Hyphenated names because they're two families that were united, and in this case the whole tribe takes on part of that tribe's name and vice versa, so that they're identified now with each other. Each one has an identity.

And the blood begins to flow down from these animals and forms a pathway of blood. And the two elders when they got together lift their arms as a signal that before their gods, whoever they are, and their people as witnesses they are making this covenant. And they cut their wrists and their blood flows mingled down and they stood together with their arms together. And then they begin the walk down the path of life. Say it's a warm day. The sights, the sounds, the smell of the blood all make it an absolutely indelible picture, an impression in the minds of these people. And they have forged a covenant that will last eight generations at least, and anyone who breaks the covenant on either side for any reason has a death sentence. They have entered into covenant relations that are greater than the family even because they become like one family.

And then at the end, there's a great celebration. They take the animals and they have a roast and they toast to each other, they drink to each other in celebration of this tremendous covenant that has been made. Sometimes it becomes an annual feast where the two tribes get together and just have a marvelous time--games, fellowship, fun, and so on--and perhaps a mini reenactment of that covenant as they go through it.

That was the background for Abram. When God said, "I'm going to make a covenant with you (Genesis 15:18)," this is the thing that immediately came to his mind; because he'd known this all of his life. Tribes that he dealt with had gone into covenant relationships with each another; that was [their] common, ordinary procedure. So Abram knew exactly what God was saying to him.

The thing is if this tribe said to this tribe, "Hey, I need about 20 of your guys, we're going to have a battle coming up, send them over." Immediately they're to respond. Send their guys, no argument. But what they've asked this tribe to do, they've obligated themselves for. Suppose harvest time comes and they're short. And they say, "Hey we need some guys to come over and harvest for us." So they come over and bring their swords, because harvest time was usually the time when the marauders came. So they would come and reap the harvest with tribe A. What one required of another was required of themselves--Abram remembered that--so that the night that God walked his path, it was a unilateral covenant (Genesis 15:17). And God said, "I will keep my covenant with you" and He did (Genesis 15:8).



# God's Covenant with Abraham

But one day after Isaac came, after the fulfillment of God's promise for Abram, in the person of Isaac, God said to Abraham one day, "Abraham, take your son, your only son, the son whom you love"--he was just pushing the envelope--"and take him to Mount Moriah, and offer him there for a sacrifice" (Genesis 22:2). That vision came to Abraham's mind, but he never hesitated (Hebrews 11:17-19). Immediately, the next morning, they were on their way (Genesis 22:3). For three days, it was going through Abraham's mind what he had to do (Genesis 22:4). And he came to the place of sacrifice and he raised his arm, he had the ceremonial dagger and was ready to plunge it into the body of Isaac, his beloved son (Genesis 22:5-10). He was ready to go, and just split seconds before he began the downward plunge, an angel caught his arm and said, "There's a ram over there in the thicket; go get him (Genesis 22:11-13)." "Now I know," says the Lord, "that you believe me" (Genesis 22:12). You remember when God said, "I'm making a covenant with you" (Genesis 15:18) and Abraham said, "Lord, how am I going to know? (Genesis 15:8)? So God said, "I'm making a covenant with you" (Genesis 15:18). Now it was God's turn to say to Abraham, "Now I know that you're willing to obey" (Genesis 22:12).



But what God asked Abraham to do He also included Himself, committed Himself, to do exactly the same thing. What do we read? "God so loved that world that He gave..." There was no one there to hold His arm, no one to stand by and say, "Don't do it" (Genesis 22:11-13; John 3:16). We read in Isaiah, "God laid on Him iniquity of us all" (Isaiah 53:6) and "it pleased God to bruise Him" (Isaiah 53:10). That was God doing that, keeping His covenant. **That's the staggering thing of this whole concept of a covenant:** because you and I, this morning, are in covenant with that God who made the covenant with Abraham.

You say, how do you get that? Turn with me in your Bibles to Galatians the 3rd chapter (Galatians 3). Take a look at verse 13 and 14 and then verse 16 (Galatians 3:13, 14, 16): God, or "Christ has redeemed us from the curse of the law, by being made a curse for us," for it is written, "Cursed is everyone that hangeth on the tree, that the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith." Now to Abraham and his seed were the promises made. He didn't say "seeds" as concerning many, but He said "of one and in thy seed," which is Christ (Galatians 3:16). So what do we read here? That God was literally making a covenant, including Abraham, but He was making a covenant between himself and Jesus way back there in Genesis. It was a prophetic statement that God was involving Himself in everything that involves us. *That's the staggering thing about this covenant relationship.* Now let's turn over to Galatians 3:26, 28-29:

For you are all children of God, by faith, in Christ Jesus...there is neither Jew nor Greek, nor bound nor free, neither male nor female, but you are one in Christ Jesus. And if you are Christ's, then you are Abraham's seed and heirs according to the promise.

*Now here's the mind blower.* Turn with me to Psalm 105. I want you to see something. I was doing a little research, several weeks ago, concerning the matter of the covenant. Most covenants lasted, say, some generations. But the covenant that God made was a *l-o-n-g* one. Psalm 105 gives us a picture of that. Let's take a look at Psalm 105:8-11. [Incidentally, the Bible is its own

best commentary.] There are numerous times when the history of Israel is repeated over and over again (see also 1 Corinthians 10:1-11). This particular Psalm is one such repetition of the history of Israel. You find it in the preaching of Phillip and in the first martyr (Stephen) when he gave his defense before the scribes and the Pharisees (Acts 7; Acts 8:26-40). It was a recounting of the history of Israel. Amazing!

So let's take a look at this. He hath remembered His covenant forever (Psalm 105:8). That's something! The word that He commanded to how many generations? What does it say? A thousand generations (Psalm 105:8). Boy! He commanded His covenant to be kept for a thousand generations. Now we ordinarily think of a generation as being 40 years in length. So what we're looking at here is 40,000 years. Oh man! A thousand generations of 40 years. We're not that far away from Adam, let alone Abraham. Think of it! That means that this covenant is going to continue to the end of millennium and through the new world that will be created by Christ by righteousness on into the eons of eternity. It's a neverending covenant. And that's His covenant with us this morning. Isn't that exciting? God has given us His covenant, saying, "I'm yours!" Wow! *I'm ready to become a shouting Methodist!* Yes! But that's the picture that God has given us concerning our relationship to Him.

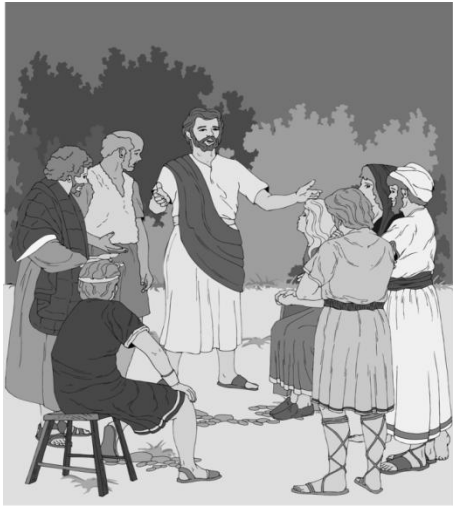
Now what does that do for us when we're looking at those who, the Scripture says, do not have a covenant and who are outside of the promises (Ephesians 2:12)? How do we see them? See what happened is that the Jews missed it. They got arrogant. They said, "Those people don't have a covenant. We do." They withdrew and became very exclusive. Instead of becoming a nation of priests, they withdrew to their own little land and, Lord bless us, for no more. They

missed it! God has given us an everlasting covenant so that when we see those who are outside of the covenant, as Paul says in Ephesians, they don't have the promise. They don't have any access to God. We have a covenant, we have access to God. And here's the kicker: Through us, they have access to God. Without us they don't have a chance. Man! It has been a really staggering thing as I've considered what all the ramifications are of this. What an impetus it should give us to reach out to those who are outside of the covenant. That's why Jesus came; he had the covenant. God made the covenant with Him long before the world started. And when Jesus came into the world, he came as the embodiment of that covenant that God made with Him, and His heart was moved with compassion for those who have no teaching, those who have no covenant. And whose bodies were bound by sin and Satan and He released them. Man! And that's what He does for us. What does he say in that prayer? "As the father has sent me, so send I...you" (John 17:18). Wow! We're of the same covenant! Oh, man! That's really something that should electrify our thinking day after day. That today, TODAY! I'm operating *in the covenant*. And when the enemy sends his emissaries to maraud our treasures, we call, "Hey, I need your help, come on over!" And He does (see Hebrews 4:15). And Paul says in 1 Corinthians 15:57, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ." He has won every victory we'll ever need for time and eternity (Romans 8:31-39). That's good news!



# Jesus' Pattern of Discipleship

Alright, now, with that in mind, we're called to be a disciple. First of all, we're called to be with



Jesus. In Mark 3:14, the Lord called his disciples, first of all, to be with Him. For you just to be with Him. It doesn't say, "So He can teach them" or "To initiate one thing or another." He just wanted His men with Him.

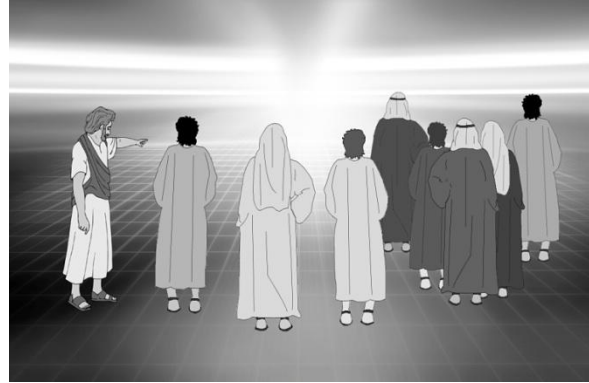
(Incidentally, let me just parenthetically suggest something. If you want a picture, a visual picture, of what I think Jesus' relationship to His disciples was in the days of His flesh, I would urge you to get the video series called "Matthew." Jesus is portrayed by a man named Bruce Marciano in that video series. There are four videos taking the whole book of Matthew and it's done verbatim. They don't add anything, they don't add any script. It's just pure word of Matthew. But each statement is dramatized in just an absolutely phenomenal way. Marciano wrote a book called *In the Footsteps of Jesus*. It's available at your bookstores and

it's a great companion piece for this video, "Matthew," because it explains how he played each of the statements in that video. He talked about the prayer that he prayed and how God led him, circumstance after circumstance, to play that scene a certain way. It was just electrifying. And when you see the warmth and the joy that Jesus had with His disciples, it was absolutely phenomenal. Every other motion picture I've ever seen portraying Jesus only shows Him as somewhat of a detached figure looking up or apart from His guys. And that was not the case. He came to be with us! And this film, this "Matthew," portrays that right down to the wire. It's absolute the best I've ever seen. So I would urge you to go get it and look at it and understand that that was true of the relationship that Jesus had with His disciples. He loved them! Let me just give you one little vignette. In that portion of "Matthew" where Jesus is pronouncing His woes upon the city of Jerusalem and the chief priests and the scribes, most messages that I've heard on that give it with angry tones and shaking of fists and scowls and so forth (Matthew 23). Marciano looked at that and began to pray about it. And he was in the midst of this shooting and all of a sudden it just hit him how he was to play that. Spontaneously. The camera was rolling and all of a sudden it hit him how Jesus must have responded at that time. And instead of anger, saying, "Woe unto you scribes and Pharisees!..." he didn't say it like that. He went down on his knees with his arms up and said, "Woe! Woe!" with tears down his cheeks as he did that. It absolutely electrified the cameramen and those who were involved in that scene. They had never thought of that. Jesus was reacting to those people like an unrequited lover.)

That is what our passage means when it says, "And He called them to be with Him" so they could absorb what He was (Mark 3:14). "As the father has sent me, so send I you to be moved with compassion" (John 17:18). A songwriter (Albert Osborn) wrote these words: "Except I be moved with compassion. How dwelleth thy spirit in me?"

He called His disciples to be with Him, and then they were called to be set apart. He called them away from what they were doing. They were to be set apart; separated not only to Him and from the world, but to everything that He was set apart for. Paul captures that same idea in the first chapter of the book of Romans, verse 1, where he's in his introductory remarks in Romans (Romans 1:1). He said, "Paul, an apostle of Jesus Christ, separated unto the gospel." Separated.

Now, that's an interesting word, the word "separated." The Greek word for separated is *aphorizo*?. Let's take a look at that for a moment. We get the word "horizon" from this. "*Ap*" which means "off." "*Horizo*." Every sailing vessel always had a crow's nest, and the guy would climb up that ladder into that crow's nest up at the top of that mast and was always searching the horizon for other sails. Because he had a farther reach for his vision than those guys on the deck. They couldn't see what he saw. And if he saw a



sail, [he'd say,] "Sail Ho!" they'd say "where away?" Well, two points off the starboard bow. And they would begin to take action if it was a hostile vessel. Paul uses that term when he said, "Separated unto the gospel." *Aphorizo*?. Paul's horizon was bounded like this: He was a Jew (Philippians 3:4-6); he was a Pharisee; he was of the tribe of Benjamin; he was zealous for the law concerning the law; he was blameless. That was his *horizon*. That's where he was. And as a result of that, he went out persecuting the church. *You've all got to come in this way!* That was his message. He persecuted the church to death (Acts 8:1-3; Galatians 1:13). But when he got on the road to Damascus, what happened? God reached down and lifted him clear out of his horizon (Acts 9). Clear up here. And he began to see as God saw. All of his horizons were absolutely destroyed. Philippians tells us "the things that were gain to me, I count but dung, that I may know Christ" (Philippians 3:7-11). What a horizon he had! That's what's implicit here. God separated His disciples in order that He could give them His horizon. Wow! That's the idea. Then He did that before they were to be sent forth (Mark 6:7). They were called apart in order to be sent forth. And of His disciples He named twelve to be apostles (Mark 3:14). Simply stated, "sent ones; those who are sent." And that's what He tells us.

In His prayer in John 17:20, He said, "Neither do I pray for these alone (His twelve) I pray for all those who shall believe on me through their word." And I shared with you in session one that I came [to faith] through the word of John. *His word*. I came into faith because of John. And every time I read John's gospel, or his letters, I'm having fellowship with John and I'm being commissioned, sent as John was to the lost (1 John 1:1-3); disenfranchised to those who have no covenant.

What's the ministry? Ephesians 4:11, 12: "And the Lord sent pastors, teachers, and evangelists, for the equipping of the saints for the ministry." Now the pastor and teachers and evangelists have ministries, but it is not *the* ministry. They are sent to equip the saints for *their* ministry. You and I have a ministry and that's up to us to discover what that is, and He'll tell us. But we're sent as He was. That's our ministry. And it says first there are two aspects of this: *for the building up of the body*. When we get together and fellowship like this, we are building up one another in the body and then *building the body also of those who are not yet part of the covenant*, reaching out to them. Churches need to have a new vision of what this means. Instead of filling a church full of people, they need to think, "Hey, these are ministers." These are ministers that need to be equipped for their ministry. And the ministry isn't here in these four walls, the ministry is out there! That's the whole idea. That's what this is all about: equipped for the ministry.

Let me close this session. *My time flies when you're having fun*. I'm wondering, have we discovered our ministry? Are we spending some time with Him, being separated unto Him? Not just from this, that, and the other thing. But are we spending some time being separated unto Him, absorbing His presence? His joy? Do you remember what He said to His disciples the day of His betrayal and within a day of His crucifixion? He said, "My peace I leave with you" (John 14:27).

He wasn't going through the agony of anticipating the cross and the execution and that sort of thing. That wasn't going through His mind. He said, "My peace I give unto you" (John 14:27). The peace that keeps me right now. And He said, "These things I have spoken unto you that your joy maybe full" (John 15:1). [This is] the joy that animated Him, even in the very presence, virtually, of His execution. Separated unto Jesus. Have we had our horizons lifted to see something new and fresh?



# Lesson 3: Disciplines of Discipleship: Illustrations

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## Lesson Introduction

Welcome to the third class session for Discipleship 101. Now that you understand several ways to get started in discipling, as well as the nature of the discipleship relationship, how will you train a disciple once you have a disciple of your own? Often it is helpful to use simple diagrams to illustrate the activities involved in *living life as a Christian*. Living life as a Christian takes supernatural power and, thankfully, the Christian has access to Christ's power. But what can the Christian do to tap into that power? Before we start our lesson, be your disciple's teacher and write out what you think are the basic power sources for the obedient Christian in action.

When you're finished with that, write out several ways your disciple can learn God's Word. For example, the most basic way is to read it, but there are other approaches and variations on this common approach.

Please read the following sample questions and answers:

1. How about reading God's Word?
2. Prayer is obviously an important way to access God's power.
3. Well, I know when I have problems I feel better by talking with other Christians.
4. I know I quite often memorize different passages. God does say to hide His Word in our hearts, doesn't He (Psalms 119:11)?
5. I like to listen to various Bible teachers. They can help me to better understand and apply the Word.
6. Bible studies have helped me learn methods to approach the Word.
7. Well, I've heard people say to meditate on it. But I don't know what that means or how to do it. It always brings to mind some kind of yoga or something.

Are these some of the same questions and answers that you had? If you have other questions and suggestions, please write them in your Life Notebook. You can review them to see if they are discussed by the end of the lesson.

**Topic 1** will discuss the diagram of *The Wheel*. This illustration helps demonstrate basic ways Christians can tap into the power source needed to live life as a Christian (not live the Christian life).

**Topic 2** will discuss the illustration of *The Hand*. This diagram focuses on the disciple and various ways to get God's Word into our database.

**Topic 3** will help you apply these principles and evaluate how much you've learned.

## Lesson Outline

Lesson 3: Disciplines of Discipleship: Illustrations

Topic 1: The Wheel

Outer Wheel: Living Life as a Christian

The First Spoke: The Word

The Second Spoke: Prayer  
The Third Spoke: Fellowship  
The Fourth Spoke: Witnessing (Lesson 4)

Topic 2: The Hand

The First Finger: Hear  
The Second Finger: Read  
The Third Finger: Study  
The Fourth Finger: Memory  
The Fifth Finger (Thumb): Meditation  
Getting a Grip

Topic 3: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- The diagrams of The Wheel and The Hand,
- The individual components of each diagram,
- How to reproduce each diagram to use for our disciple,
- The value of synergy as it relates to these diagrams, and
- The vital principles of these diagrams for living life as a Christian.

## Topic 1: The Wheel

*Kevin was fascinated to learn about the covenant relationships described in Lesson 2. He was excited to see God's covenant relationship with believers through Christ and our responsibility to bring His covenant to those "outside." He now knows he can make an eternal difference in the lives of his disciples.*

*Using the principles he learned, Kevin now has a disciple. But he now wonders how he will train his disciple. He hasn't taught before, so how will he know how and what to teach? He realizes he wasn't even sure of the two, three, or four most important activities in living life as a Christian. He remembers being taught the basic rules of things that Christians don't do. He wonders, "Are those the most important things to immediately teach my disciple?"*

*Have you wondered about this same issue? See if you can help Kevin find some answers to better understand how to train his disciple.*

### QUESTION 1

Before proceeding with this lesson, please open your Life Notebook and record any questions you have about how you would train your disciple. What would be the most important activities for your disciple to do?



## Outer Wheel: Living Life as a Christian

### Reading Assignment

- Please read the article titled *The Wheel* through “Living Life as a Christian” in the Articles section at the end of this lesson.

### QUESTION 2

The basic meaning of the word “discipline” is \_\_\_\_\_.

### QUESTION 3

In this course, the phrase “living the Christian life” is preferred over the phrase “living life as a Christian.” *True or False?*

## The First Spoke: The Word

### Reading Assignment

- Please read the article titled “The First Spoke: The Word” in *The Wheel* in the Articles section at the end of this lesson.

### QUESTION 4

The Word of God should touch every part of our nature, but for which area does it become the absolute rule of life?

- A. Our body
- B. Our soul
- C. Our spirit
- D. Our sin nature

## The Second Spoke: Prayer

### Reading Assignment

- Please read the article titled “The Second Spoke: Prayer” in *The Wheel* in the Articles section at the end of this lesson.

### QUESTION 5

Which of the following was different for the Jews when Jesus taught them the Lord’s Prayer? (*Select all that apply.*)

- A. They could call God “Father.”
- B. They could actually talk with God anytime.
- C. Prayer itself was totally new to them.
- D. He gave them a whole new perspective.

## The Third Spoke: Fellowship

### Reading Assignment

- Please read the article titled “The Third Spoke: Fellowship” in *The Wheel* in the Articles section at the end of this lesson.

### QUESTION 6

Which of the following does the Apostle John say we can have fellowship with in 1 John 1:1-4? (*Select all that apply.*)

- A. The saints that have died
- B. The disciples and apostles that have died
- C. Jesus Christ
- D. The Father
- E. Living unbelievers
- F. Living believers

**Note:** The fourth spoke on witnessing is the subject of the next lesson, Lesson 4.

You may want to go back and study the diagram of The Wheel before attempting this next question. You will be asked to label the parts of the diagram so you can reproduce it for teaching your disciple.

### QUESTION 7

Please match the **part of the diagram** of The Wheel in the left-hand column with the corresponding **label** in the right-hand column.

<i>Part of Diagram</i>	<i>Label</i>
The Outer Wheel	The Obedient Christian
Spoke 1 (bottom)	Fellowship
Spoke 2 (top)	The Word
Spoke 3 (right)	Prayer
Spoke 4 (left)	Witnessing
Center of Wheel	Christ

### Topic 1 Key Points:

- The basic meaning of the word “discipline” is study.
- The phrase “living life as a Christian” is preferred over the phrase “living the Christian life.”
- The Word of God becomes the absolute rule of life for our spirit.
- When Jesus taught the (Jewish) disciples to pray, He gave them a new perspective that they could pray to God anytime and call Him “Father.”
- In 1 John 1:1-4, John wants us to have fellowship with the Father, the Son, and the living and “over yonder” apostles and saints.

## Topic 2: The Hand

*Kevin is again surprised. The illustration of The Wheel is so basic, yet it helps focus on those key basics of living life as a Christian. This will be easy for him to diagram for his disciple and get him a good start on the main ways for Christians to access their power source in Christ. He also likes that he doesn't have to start his disciple off with a set of rules. He feels that would only harm his relationship with his disciple.*

*But Kevin is looking for more help. He never formally studied God's Word in a classroom setting. Yet he wants to get his disciple a right start in getting God's Word, in the terms of our study, into his database. He wonders: How can I easily show my disciple the various ways to approach God's Word?*

### The First Finger: Hear



*The Trial of Abraham's Faith by Gustave Doré*

### Reading Assignment

- Please read the article titled *The Hand* through “The First Finger: Hear” in the Articles section at the end of this lesson.
- Please read Psalm 119:1-40 about God's Word.
- Please memorize Romans 10:17.

### QUESTION 8

Please write Romans 10:17 from memory.

## **The Second Finger: Read**

### **Reading Assignment**

- Please read the article titled “The Second Finger: Read” in *The Hand* in the Articles section at the end of this lesson.
- Please read Psalm 119:41-72 about God’s Word.

### **QUESTION 9**

A multiple approach to teaching God’s Word by both hearing and reading helps it to penetrate someone’s mind. *True or False?*

## **The Third Finger: Study**

### **Reading Assignment**

- Please read the article titled “The Third Finger: Study” in *The Hand* in the Articles section at the end of this lesson.
- Please read Psalm 119:72-104 about God’s Word.

### **QUESTION 10**

When we study the Word, to whom are we trying to show ourselves approved?

- A. A certificate
- B. A graduation ceremony
- C. Unto men
- D. Unto God

### **QUESTION 11**

When the covenant is discussed in Psalm 105, with which of the following is it most concerned?

- A. Salvation
- B. The land
- C. The seed
- D. The blessing

## **The Fourth Finger: Memory**

### **Reading Assignment**

- Please read the article titled “The Fourth Finger: Memory” in *The Hand* in the Articles section at the end of this lesson.
- Please read Psalm 119:105-136 about God’s Word.

## QUESTION 12

Which of the following verses would be best to use to teach your disciple the value of memorizing God's Word?

- A. 1 Peter 3:15
- B. John 3:16
- C. Matthew 28:18-20
- D. Acts 4:12

## The Fifth Finger (Thumb): Meditation

### Reading Assignment

- Please read the article titled "The Fifth Finger (Thumb): Meditation" in *The Hand* in the Articles section at the end of this lesson.
- Please meditate on Psalm 119:137-168 about God's Word.

## QUESTION 13

Proper meditation for a Christian is emptying our minds of everything so God can speak to us. *True or False?*

## QUESTION 14

Please meditate on Psalm 119:137-168 about God's Word. Take your time. Read slowly. Think about it and allow your mind to follow tangents of thought. Then open your Life Notebook and record the observations you think are unique to your meditation on this passage.

## QUESTION 15

Please choose a chapter in Romans 2-11 to meditate through. Then open your Life Notebook and record all of the mercies of God you find within this chapter. When you're finished with that, read Romans 12:1 and record what your proper response will be.

## Getting a Grip

### Reading Assignment

- Please read the article titled *Getting a Grip* in the Articles section at the end of this lesson.
- Please read Psalm 119:169-176 about God's Word.

## QUESTION 16

There's a synergy involved in placing the Word of God within us; the more "fingers" we use the better grip we have on it. *True or False?*

You may want to go back and study the diagram of The Hand before attempting this next question. You will be asked to label the parts of the diagram so you can reproduce it when teaching your disciple.

## QUESTION 17

Please match the **part of the diagram** of The Hand as listed in the left-hand column with the corresponding **label** as listed in the right-hand column.

<i>Part of Diagram</i>	<i>Label</i>
Finger 1 (the pinkie)	Meditate: Psalm 1:2-3
Finger 2	Read: Revelation 1:3
Finger 3	Memorize: Psalm 119:9-11
Finger 4	Hear: Romans 10:17
Finger 5 (the thumb)	Study: Acts 17:11

Concluding thought: *The idea is having your disciple get a **grip** on God's Word. Using these simple illustrations as tools will help you achieve that goal.*

### Topic 2 Key Points:

- **Hear:** Romans 10:17 teaches that faith comes by what is heard through the preached Word of Christ.
- **Read:** A multiple approach that includes both hearing and reading God's Word can be more effective for learning than each by itself.
- **Study:** Through our study we're trying to show ourselves approved unto God, not unto men or their awards.
- **Memory:** 1 Peter 3:15 teaches us to always have an answer for those that ask about the hope within us. Memorizing the Word will help us with that.
- **Meditate:** Proper meditation for a Christian is not emptying our minds but thinking firmly on the Word to place it within our hearts.
- There's a synergy involved in placing the Word of God within us. The more "fingers" we use the better grip we have on it.

## Topic 3: Knowing, Being, Doing

*Did you find more principles in this lesson to help Kevin with teaching his disciple? Do the diagrams seem like they will help him and you?*

*The following question is designed to help you evaluate how much you've learned during this lesson and let you know what you might need to review.*

## QUESTION 18

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

Do you think these diagrams will help you with teaching your disciple to focus on the basics of living life like a Christian?

Do you understand the following:

1. The importance of tapping into the power source for living life as a Christian?
2. The difference between "living the Christian life" and "living life as a Christian"?
3. How to get the Word into your "database"?

4. The distinctives Jesus taught in prayer?
5. What Biblical fellowship is and who it is with?
6. The value of synergy in the use of different methods of getting the Word into your “database”?
7. The value of memorizing the Word?
8. What is involved with Biblical meditation?
9. Are you now able to reproduce the diagrams to help your disciple get a grip on God’s Word?

Also include any questions you wrote in your Life Notebook at the beginning of this lesson in your list.





## Lesson 3 Self Check

### QUESTION 1

The basic meaning of the word “discipline” for this course is “rigorous training.” *True or False?*

### QUESTION 2

The Word of God becomes the absolute rule of life for \_\_\_\_\_.

- A. Our sin nature
- B. Our body
- C. Our soul
- D. Our spirit

### QUESTION 3

Which of the following was common knowledge to the Jews (the disciples) before Jesus taught them to pray?

- A. They could talk with God anytime.
- B. Prayer was for almost any occasion.
- C. Prayer was in the Spirit’s power.
- D. They could call God “Father.”

### QUESTION 4

In 1 John 1:1-4, John forbids us from trying to have fellowship with saints that have died and gone to heaven. *True or False?*

### QUESTION 5

In the diagram of “The Wheel,” what is the proper label for Spoke 3 (on the right side of the diagram)?

- A. Witnessing
- B. Prayer
- C. The Word
- D. Fellowship

### QUESTION 6

Which verse is used in “The Hand” diagram for teaching a disciple to hear God’s Word?

- A. Romans 10:17
- B. John 3:16
- C. 2 Timothy 2:15
- D. Psalm 119:11

### QUESTION 7

The label that goes on the third finger is \_\_\_\_\_.

**QUESTION 8**

Which verse would you use to teach a disciple the value of memorizing God's Word?

- A. John 3:16
- B. 1 Peter 3:15
- C. Acts 4:12
- D. Matthew 28:18-20

**QUESTION 9**

Proper meditation for a Christian is putting God's Word within our minds so God can speak to us.  
*True or False?*

**QUESTION 10**

What is the proper label for the fourth finger on "The Hand" diagram?

- A. Memory
- B. Hear
- C. Meditate
- D. Study

## Lesson 3 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** Study

When we talk about *disciplines*, for example, mathematics in a college course is a *discipline*, a study. It's the same with history or various courses; those are called *disciplines*, or study groups. That's what we're doing in this section.

**QUESTION 3:** False

The phrase "*Christian life*" often brings to mind a series of do's or don'ts that we list. But when we say we're "*living life as a Christian*," what we're saying is *we have to live our life just like everybody else*. We meet disappointments, difficulties, illness, or whatever. We meet those things just like anybody does, but with Jesus Christ at the center of our life.

**QUESTION 4:**

C. Our spirit

His Word comes to our *minds* and our *spirit*. Remember that illustration of *spirit, soul, and body*? That's how His Word comes to us - through that means. It lodges into our databanks and into our soulish part of our nature, but it also becomes the *absolute rule of life for our spirit*. It becomes the life-force of our spirit.

**QUESTION 5:**

A. They could call God "Father."

B. They could actually talk with God anytime.

D. He gave them a whole new perspective.

They were trained in prayer, so prayer wasn't new. But addressing God as Father and praying to Him anytime gave them a whole new perspective.

**QUESTION 6:**

A. The saints that have died

B. The disciples and apostles that have died

C. Jesus Christ

D. The Father

F. Living believers

John wrote that we might have fellowship with us: the Father, The Son, and "us" (the disciples and saints living and "over yonder") (1 John 1:1-4).

**QUESTION 7:**

<i>Part of Diagram</i>	<i>Label</i>
The Outer Wheel	The Obedient Christian
Spoke 1 (bottom)	The Word
Spoke 2 (top)	Prayer
Spoke 3 (right)	Fellowship
Spoke 4 (left)	Witnessing
Center of Wheel	Christ

**QUESTION 8:** "Consequently faith comes from what is heard, and what is heard comes through the preached word of Christ."

**QUESTION 9:** True

Wes Trucker speaking: "When ol' Harry Shuster led me to the Lord, he was reading that passage, John 3:16. I was hearing it and I was reading it and it was penetrating my mind. So reading the Word is a very important item for us to keep in mind; if we can have a regular time for reading, so much the better."

**QUESTION 10:**

D. Unto God

“Make every effort to present yourself before God as a proven worker who does not need to be ashamed, teaching the message of truth accurately” (2 Timothy 2:15).

**QUESTION 11:**

B. The land

We read the Word concerning God’s keeping covenant for a 1,000 generations, but we look and see that that covenant is tied to the land that God has given to Abraham. And that has not been rescinded. So Israel will eventually get their land back in the Middle East.

**QUESTION 12:**

A. 1 Peter 3:15

“But set Christ apart as Lord in your hearts and always be ready to give an answer to anyone who asks about the hope you possess” (1 Peter 3:15). We need to have it ready and available when someone asks; we won’t always be carrying a Bible.

**QUESTION 13:** False

Emptying our minds of everything isn’t the idea; instead, we should meditate on God’s Word in order to put something vital in our minds.

**QUESTION 14:** *Your answer***QUESTION 15:** *Your answer***QUESTION 16:** True

If you only hear a 20 minute sermon on Sunday morning and nothing again for the rest of the week, it goes--even reading! If you have a “two finger grasp” on God’s Word, as you increase the “grip” of the Word of God, the harder it is to dislodge. Memorizing God’s Word places it within (Psalms 119:11). You can lose the outer word, but not when it’s inside.

**QUESTION 17:**

<i>Part of Diagram</i>	<i>Label</i>
Finger 1 (pinkie)	Hear: Romans 10:17
Finger 2	Read: Revelation 1:3
Finger 3	Study: Acts 17:11
Finger 4	Memorize: Psalm 119:9-11
Finger 5 (the thumb)	Meditate: Psalm 1:2-3

**QUESTION 18:** *Your answer*

## **Lesson 3 Self Check Answers**

**QUESTION 1:** False

**QUESTION 2:**

D. Our spirit

**QUESTION 3:**

B. Prayer was for almost any occasion.

**QUESTION 4:** False

**QUESTION 5:**

D. Fellowship

**QUESTION 6:**

A. Romans 10:17

**QUESTION 7:** Study

**QUESTION 8:**

B. 1 Peter 3:15

**QUESTION 9:** True

**QUESTION 10:**

A. Memory

# Lesson 3 Articles

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## The Wheel

### Introduction

In session (Lesson) 1, we introduced you to Dawson Trotman, who personifies the discipling process. In teaching his man, he developed some excellent graphics tools. Let's go to the seminar to see how we can use those tools when we work with our disciples.

### Wes Trucker Teaches:

We're going to start this session with what I like to call "disciplines of discipleship." *Discipline* is a word that nobody really likes very much. They think of it in terms of "Oh boy, I have to go through this again." When we talk about *disciplines*, for example, mathematics in a college course is a *discipline*, a study. Same with history or various courses, those are called *disciplines*, or study groups. That's what we're doing this morning in this section. We're going to be dealing with *disciplines* of *discipling* that I trust will just be simple tools that you'll be able to use. They're very, very elemental and very simple. We are fortunate enough to get them from *The Navigators*. These are the brainchild of Daws Trotman, so we have permission from *The Navigators* to use these two illustrations that we'll be dealing with in this session.

### Living Life as a Christian



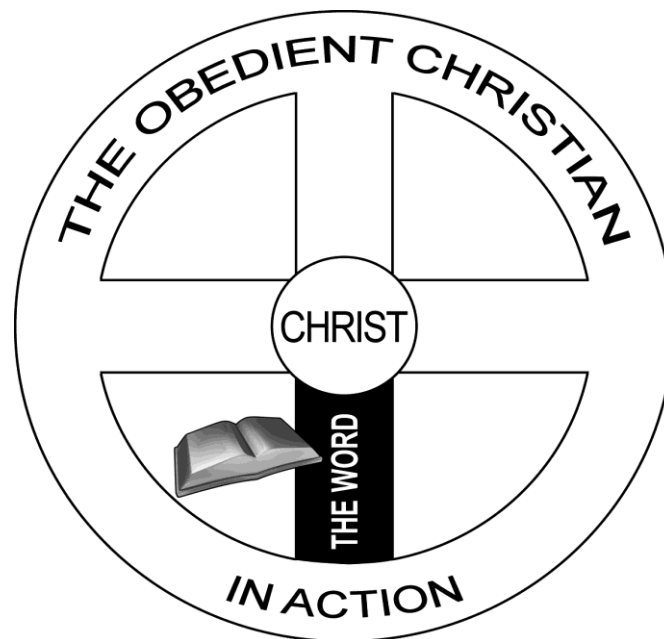
And so we are going to take a look at the first one, which is *The Wheel*. I want to call that wheel, "living life as a Christian." Now just hold that idea in tension for just a bit, and we'll take a look at this wheel.

When I was a kid, my dad had an old model T Ford and he got rid of it, but he still had those little tires. Those skinny great big 28 inchers, and we used to take those tires and give them a shove.

We'd watch them wander around, holding our breath that they didn't fall over and kill the petunias. In order to keep them going, you'd have to run alongside them to keep them going. Otherwise, they would just wander all over and come to a stop because they didn't have a *power source*. It was just a wheel, that's all. So we're looking at this wheel from the stand point of what I call "*living life as a Christian*." It may sound like a semantic game. Instead of "living the Christian life," we're calling it "living life as a Christian." There's a difference. When I say the word "Christian life," what comes to your mind? A series of do's or don'ts, we do this or we don't do that, we don't smoke or chew, or go with those who do, and that type of thing. We list that as the so-called "Christian life." But when we say we're living life as a Christian, what we're saying is *we have to live our life just like everybody else that we know*. We meet disappointments, difficulties, illness, or whatever. We meet all of those things in life, just like anybody does, but with a difference. *We have a power source*. It's *Christ*. Jesus Christ is at the center of the life.

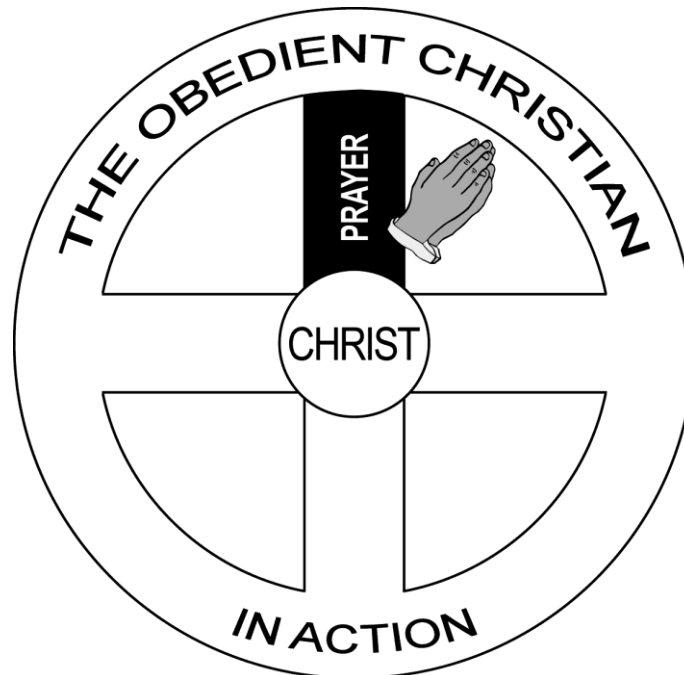
## The First Spoke: The Word

Now, so far, we have the power source and we have the life. But how are we going to get the power from here to here? I suggest these directions: first of all, it's the Word. That's basic. The Word of God forms the absolute basement, foundation, everything for our lives that Jesus said concerning His Word. He said, "The words that I speak unto you, they are spirit and they are life" (John 6:63). He said, "Heaven and earth shall pass away, but my Word will never pass away!" (Matthew 24:35, emphasis added). So we have an everlasting kind of foundation for our life. For its direction, for its movement. And this is how He speaks to us. His Word comes to our minds and our spirit. Remember that illustration of spirit, soul, and body? That's how His word comes to us; through that means. It lodges into our databanks and into our soulish part of our nature, but it also becomes the absolute rule of life for our spirit. It becomes the life-force of our spirit. And that's something we've got to keep in mind. The Word is not just something externally that we go to now and then when we're looking up a proof text, but it becomes an integral part of our thinking, whenever we meet, and we'll see that in just a few moments.



## The Second Spoke: Prayer

Then the next power source is *prayer*. This is how *we talk to God*. This is the amazing thing. We have this privilege of speaking with our Father. The Jews of Jesus' day, for example, would never think of talking to God like Jesus suggested. Their concept of God was that He was far-off, represented by the magnificent temple, by the priesthood, and all of that sort of thing. But for me to talk to God, that was clear out of their mind. So what did He say to His disciples when they said, "Lord, teach us to pray" (Luke 11:1-13)? The disciples had been trained all their lives to pray. The Jewish people have a prayer for *everything*. You look through a Jewish prayer book and there is a prayer for absolutely anything and everything possible. So He wasn't telling them something *new*, something different, He was giving them *a whole new perspective*. So He said, "Okay, when you pray..." He *didn't* say *if* you pray, He said "*when* you pray," whatever you're praying about, you should say, "*Our father*" (Matthew 6:9, emphasis added). That must have blown them away right out of the saddle, right off the bat! We can call God *our Father*? Yeah, absolutely. Isn't that something? Our Father, which art in heaven, hallowed be Thy name (Matthew 6:9). That's the marvel of what Jesus *gave us in prayer*.

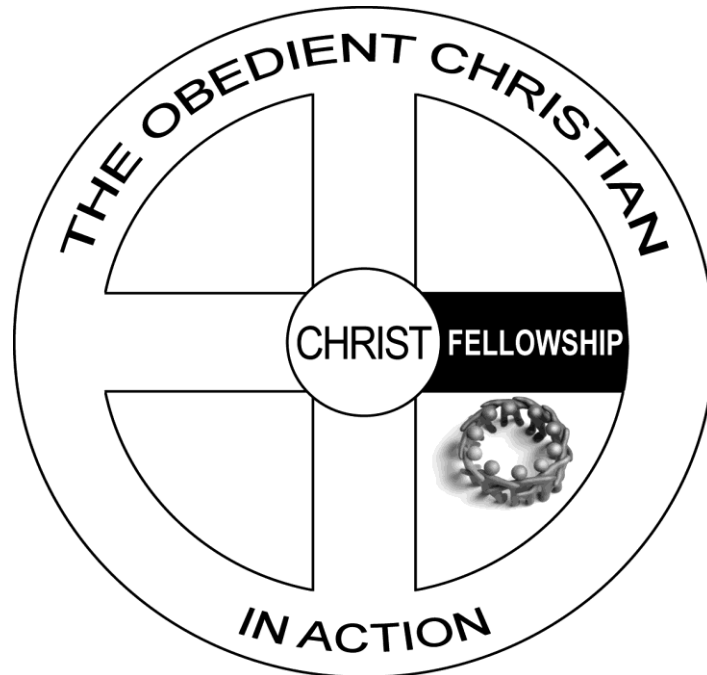


Keep in mind when you look at the Lord's Prayer, keep in mind that was *before the cross* and that was *before the resurrection* and *before the coming of the Holy Spirit*. That's the perspective. That was an Old Testament regulation that Jesus was giving them. But it opened the door for their thinking that *after Pentecost* they enjoyed a whole new kind of relationship with God and could call God *our Father*. And it opened the door for us, because we are part of that *covenant* we were just talking about. We can say "Father" anytime--morning, noon, or night--we don't have to be in a certain place or listen to certain music or look through stained glass windows. We can explore talking to Him as our Father. I did that this morning coming out. Beautiful morning...sunshine...I said, "Oh Father thank you for looking after this day. This is the day that the Lord has made" (Psalms 118:24). Prayer. This is *how the power comes from Christ through prayer* comes through the spoke called prayer to the power source.



## The Third Spoke: Fellowship

And then we have another spoke. And that has to do with fellowship. We're looking at fellowship. Now right now we are enjoying fellowship. But here's another buzzword that's gotten kind of bandied around and when we say *fellowship*., we automatically think of donuts and coffee and something else (eating together). *As you can see, I've done a lot of thinking along that line!!* But *fellowship* has generally *degenerated* into that kind of a loose sort of a definition.

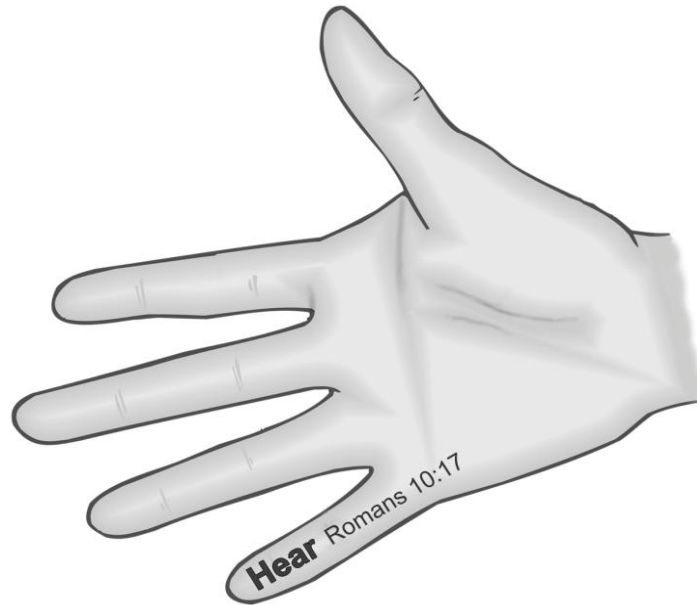


But *the fellowship* we're talking about is best described by John in his epistle, the first *epistle*: "That which we have *seen* and *heard* and *handled of the word of life*, Him we declare to you" (1 John 1:3, emphasis added). Now "that you might have fellowship *with us* and our fellowship is with the father." Now notice carefully the words in that passage. He said that *you might* have fellowship with *us*. Now who is He talking to? John was writing to *his disciples*, those are the people that he influenced. He calls them, He said, "my little children," that *you might have fellowship with us*. Us? That was John talking about whom? He was talking about *his fellow disciples (the 12)*. But *they were all gone*, he was the only one left when he wrote that; that you might have fellowship with *us*. And then he goes on to say, "and surely our fellowship is with the father," present tense, "with the father and with His son, Jesus Christ" (1 John 1:3, emphasis added). So what He was saying to those that were reading is "that you might have fellowship with us"--even though they are over yonder (in heaven)--and *our fellowship is with the Father*, who is over *there*, and *Jesus*, who is over *there* as you might have fellowship with *us*, *Jesus*, *His son*. There's a line of the last verse of the great hymn "The Church's One Foundation is Jesus Christ Our Lord." The last verse of that hymn says, "And she," the church, "*on earth* has *union with Christ*, with *God* the three in one, and *blessed sweet communion*," *koinonia*, fellowship, "*with those whose race is won*." So this morning, every time I refer to John, I'm having fellowship with him. Every time I read his words, if when I read 1 John, I'm in fellowship with him and with all of his disciples right now. And that's what is happening this morning. We are having fellowship with Him, communion. *Koinonia*. Boy, that's great news!!

[Note: The fourth spoke is "Witnessing," and that will be the subject of the next lesson, Lesson 4.]

# The Hand

## The First Finger: Hear

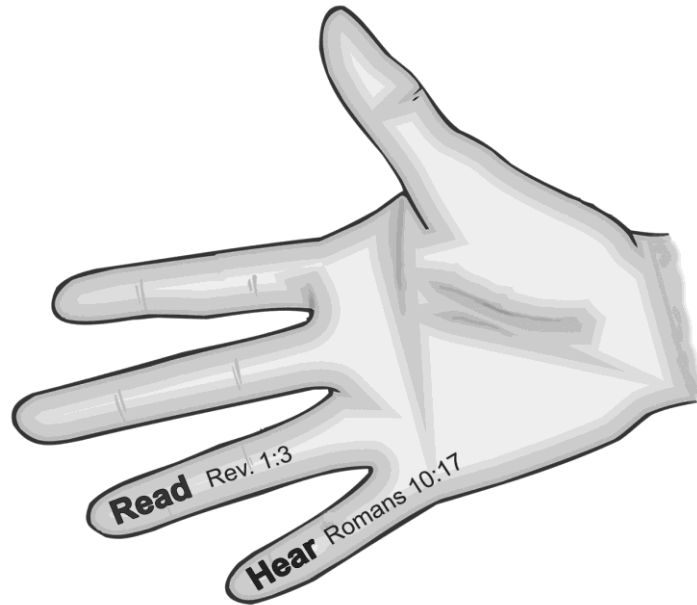


We have one other illustration. Now what I want you to do is to put your hand on a sheet of paper like this. Does everyone have a pen or a pencil? Now, here's what we're doing (put your hand on the paper and trace the outline of your hand). I mentioned that these are simple tools that you are going to use with your disciple. Remember, they are not my disciples, *they're yours*. And your...God says, "You go make disciples" (Matthew 28:18-20). Your disciple you're talking to (maybe you're just getting started in this whole process of training your disciple. And so you have him do just what you did), have him draw his hand and then start labeling the pinkies.

And this little one is **hear**: "Faith comes by hearing, and hearing by the word of God" (Romans 10:17). So that that finger is *hearing*. And that will--as he's doing it, he's engaging all of his faculties in that database we were talking about; that's an experience that he's logging into his database. This is *hearing*. Every time he's looking at his hand, after you get done with teaching him the hand, every time he looks at his hand, he's going to see, *hear*. He goes to church on Sunday morning, and he hears the Word of God.

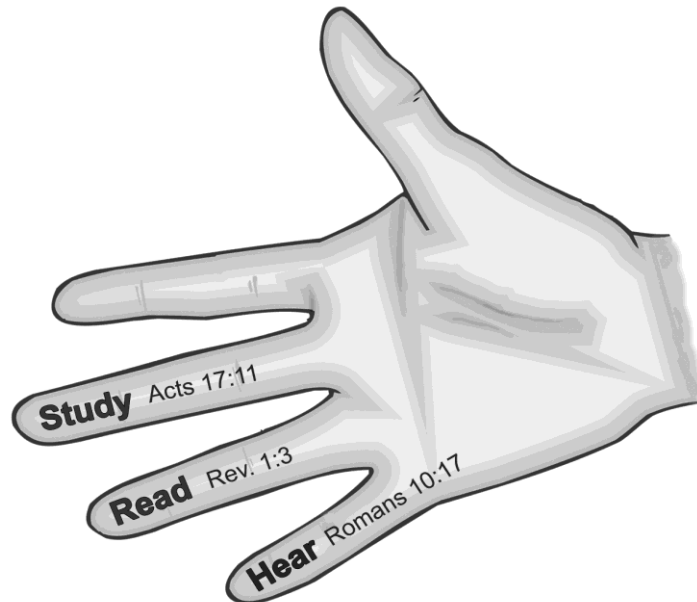
We had a young man this past Sunday read the Scripture. I have seldom heard the Bible read with such power and authority as he did. He's a young guy, but he has a strong deep voice. He was reading a particular passage, and it was like the Lord Himself was talking to us. His voice just absolutely penetrated right to the heart. I gasped because it was so vivid! *Hearing*. But the problem with hearing is that *we soon forget*. Pastors would probably do well to remember, but by the time the listeners hit the back door, they've probably forgotten what they heard. One pastor was on his way home with his wife and he had just delivered his soul in this particular message. And he made a comment to his wife, and he said, "I wonder how many great preachers there really are?" And his wife looks at him and says, "*One less than you think.*"

## The Second Finger: Read



The second one is to **read**. When ol' Harry Shuster led me to the Lord, he was reading that passage, John 3:16. I was hearing it and I was reading it and it was penetrating my mind. So reading the Word is a very important item for us to keep in mind; if we can have a regular time for reading, so much the better.

## The Third Finger: Study

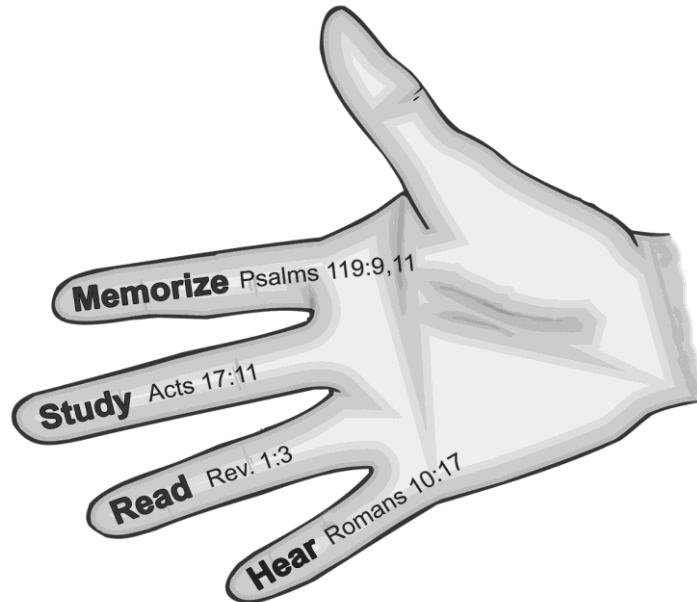


The next one is **study**. Now this is the one that really throws us because--oh boy that's the tough part--taking time out to *study* God's word. But Paul says, "Study to show thy self approved unto God," not approved unto men...not approved unto a certificate...not approved unto a graduation

ceremony, but *approved unto God*, “A worker that doesn’t need to be ashamed, correctly dividing the word of truth” (2 Timothy 2:15).

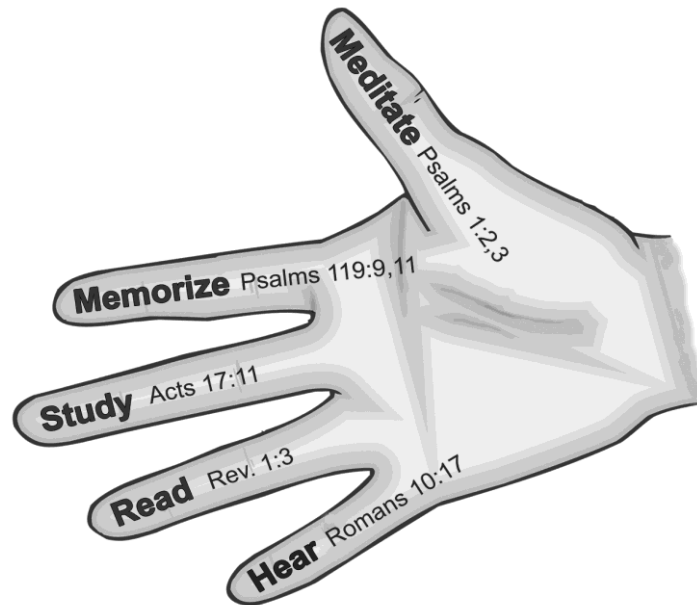
I’d like to spend some time talking about dividing the word of truth, but I’m not going to take that at this moment. But there are several instances that we can point to. Dividing simply means putting God’s Word in its proper place and perspective; realizing that the Bible is its own best commentator, realizing there are verses here and there that buttress what we are saying (for example, Psalms 105 that we were talking about in the last session on the covenant of God). If you read further down in the eighth verse, down toward verses 12 or 13, it has to do with the land (Psalms 105:8-13). It is specifically tied to the land. So we read the Word concerning God’s keeping covenant for a thousand generations, but we look down at the next couple of verses and we see that that covenant is tied to the land that God has given to Abraham. And that has not been rescinded. I don’t care what happens in the Middle East. I don’t care how many emissaries we send over there, God will keep His covenant with His people in that land, and it’s going to happen! I don’t know how, but it’ll happen. *That’s studying.*

## The Fourth Finger: Memory



Now the next one is **memory**. Memory. I always have trouble remembering three things: places...names...and *I forgot what the other one was!* And yet we’re told to memorize the Word: “Thy Word I have hid in my heart that I might not sin against Thee.” David writing in Psalm 119:11, hiding God’s word in our hearts by memory, by hiding it in our hearts. Do you know how many times Paul referred to the Scriptures? He did it by memory. One verse after another. That’s in his database. Why is that important? Because when the moment comes for Him to speak God’s Word to somebody, he doesn’t have to run out to his car and pick up his Bible and bring it in and try to find the passage (1 Peter 3:15). It’s there! And the Holy Spirit gives him that impetus and that power to share the Word from his database. It gives the Holy Spirit tools to work with. Okay, that’s memorizing God’s Word.

## The Fifth Finger (Thumb): Meditation



And then, **meditation**. Now I just want to take a moment or two to talk about *meditation* from this standpoint. Whenever we hear and talk about the word, *meditation*, we get a picture in our minds of some person in the lotus position. Maybe they've got a lily in their hands or something. And they are intuning (sic) some tuneless melody. That's not meditation. That is an eastern technique brought over from Hinduism which says *you are to empty your mind of everything*. Well, I can't do that, it "don't" help. *My mind's been emptied a number of times!* What I need is something to put in it. *That's what meditation is all about. Reading.* Meditation is taking a passage and *thinking* about it.

*My mother always told me that if I couldn't be anything else, I could be a horrible example. So, I'm going to use horrible examples this morning.* I did a lot of traveling a couple of years ago down in the south. I was making my home at that particular time in the city of Charlotte, North Carolina. I had some stops to make down in South Carolina close to the Georgia border (it's going to be a long, long day of driving). And so as I was pulling out of the driveway that morning, I was thinking about Romans 12:1. And as I thought about that particular verse, I already lost my hearing, so I never turn on the radio. So that was a lost cause for me. It was as though the Lord said, "Now that I've got your attention..."

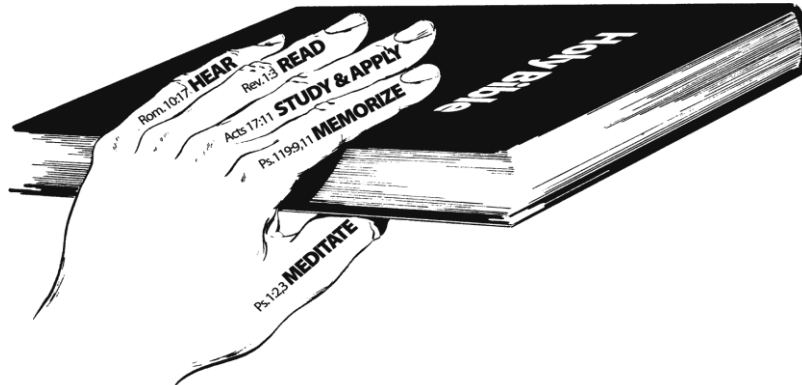
I took this verse, Romans 12:1, and looked at it. It says, "I beseech you, therefore, brethren (by the mercies) of God that you present your bodies a living sacrifice, holy, which is your reasonable service." Now I was thinking of that verse as I was leaving the driveway, and I was stopped immediately by the term, "I beseech you, therefore"--whenever you see the word "therefore" you stop (and) figure out what it's "there-for"--and so I was looking back in the various passages (to see) what that "therefore" meant. And what comes after the word "therefore" is "the mercies of God." Apparently the mercies of God preceded this. He says, I'm beseeching you--because of these mercies--that "you present your bodies." So I began to think through each of the chapters of the book of Romans. What are the mercies that are listed in Romans (Romans 1, for example). Just sometime as an exercise go through each chapter and find a mercy of God; it'll make a powerful study. But if you go through each chapter and list all the mercies in each chapter, you're going to wind up with a notebook. I can guarantee you that. Anyway, I went through and picked

out one or two mercies I could remember in that particular passage. One is Romans 1:16: “I’m not ashamed of the gospel of Christ.” That’s a mercy. The gospel is good news, “for it is the power of God.” That’s another mercy...unto salvation, another mercy. That was only chapter one.

I got to my destination that evening, and I could hardly wait to get out of the car and grab a piece of paper and start writing, for about 45 minutes--just jotting down mercies that I was referring to in the Word. And then came the punch line, “I beseech you, *therefore*.” Paul was not commanding but walking alongside of us and saying, “Because of these things.” He was like an attorney presenting his case. He said, “Because of these things I’m asking you to present your bodies as a living sacrifice.” How could I do less? See, that’s meditating on the Word. See, I have a grasp of that Romans 12:1 that just won’t ever let go. Because I took time to meditate on it. I have freedom to meditate. I can go through the driving routine just automatically, on automatic pilot, all the way. This meditation bit was something else in getting my attention. And that’s what He wants us to do. In that way, we can have a grasp of the Word of God like nothing else.

# Getting a Grip

If you're only depending on hearing to get a grasp on God's Word and you hear 20 minutes on Sunday morning and not again for the rest of the week, it goes--even reading! If you have a "two finger grasp" on God's Word, as you increase the "grip" of the Word of God, the harder it is to dislodge. Memorizing God's Word places it within (Psalms 119:11). You can lose the outer word, but not when it's inside. Now the meditation, the thoughts...



In the old days, in ancient society, when an outfit would capture some enemy soldiers and the first thing they did was cut off their thumbs and their big toes (see Judges 1:6-7). That kept them from handling a weapon. Try holding a spear or a sword without a thumb and it's useless. And try running without a big toe to help with your balance. They didn't need to erect jails or concentration camps; it was very simple and elemental. So what I'm saying is, when you've got all your fingers involved with getting a grip of God's Word, not only are you getting a grip on God's Word, but believe me the Word will get a grip on you! That is the key.

Well, we're out of time. These sessions have flown! It is just a marvel. These are just simple tools. We went through the wheel and the hand in what? 40 minutes? You've got material here *for six months for your disciple*. You can do it slowly, carefully, step-by-step (Isaiah 28:10, even though the Jewish infidels mocked Isaiah for this style of teaching). The idea is having *your disciple* having a **grip** on *God's Word*.





# Lesson 4: Disciplines of Discipleship: Witnessing

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## Lesson Introduction

Welcome to the fourth class session for Discipleship 101. Have you ever had difficulty witnessing? Not surprisingly, most Christians do. When many of us think of witnessing, we picture ourselves as a street preacher standing on a soap box preaching the fires of hell. And this picture intimidates us into not witnessing! But what does being a witness really mean?

Before starting this next lesson, write down your understanding of what it means to witness for your faith. Then, write out any questions you have about witnessing and evangelism. After that, write out what you think the difference is between the two.

Please read the following sample questions:

1. I've heard that some Christian schools require their students to do street evangelism. Is that true? If so, is that what God expects all obedient Christians to do?
2. What exactly does God expect us to say when we witness?
3. Where are some of the better places to witness?
4. Is there someone with experience in witnessing that can give me examples of successful Christian witnessing?
5. I've talked with people about Christ, but they're never very interested. How do you get them interested?
6. How exactly does the Holy Spirit lead us when He leads us in witnessing?
7. What place should tracts have in witnessing?
8. How does the gift of evangelism work, and how many Christians have the gift?
9. Should we bring up the prospect of Hell when we witness? If so, in what circumstances?
10. What should the main attitude of the witness be to unbelievers?
11. How should we witness to people on their deathbed?
12. How important is it for us to prepare ourselves to witness in tension with following the lead of the Holy Spirit?

Are these questions some of the same questions you would have had? If you have other questions than these, please write the question in your Life Notebook. To start finding the answers to these questions, please continue in this lesson. We will review these questions when you're finished.

**Topic 1** teaches us about the role of the Holy Spirit in witnessing. It gives guidance on how to follow His leading.

**Topic 2** teaches about the gift of evangelism and the difference between how the gifted person witnesses and how the witnessing Christian witnesses.

**Topic 3** shows us Jesus' attitude toward unbelievers and gives examples of how witnesses should bring the prospect of hell into the conversation. It also gives more great stories of personal witnessing experiences.

**Topic 4** gives us some final thoughts on this lesson. We will review the questions asked at the beginning and see how much we have learned. We will also make applications to our life today.

## Lesson Outline

Lesson 4: Disciplines of Discipleship: Witnessing

Topic 1: The Holy Spirit

Topic 2: The Witness

Topic 3: Of Compassion and Hell

Compassion for the Lost

Weeping for the Lost

Salvation for Curt

Topic 4: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- How to follow the leading of the Holy Spirit in witnessing to others,
- The different roles of the gifted evangelist and the witness expected of every Christian,
- How to feel God's compassion for the lost,
- How to witness properly using the prospect of hell,
- How to enjoy engaging narratives of discipleship and personal testimony while observing God at work in people's lives, and
- Our responsibility in preparing ourselves for witnessing and discipleship.

## Topic 1: The Holy Spirit

*Kevin is excited to begin using the illustrations of The Wheel and The Hand that he learned about in Lesson 3 to train his disciples. Now he can confidently teach his disciple about "living life as a Christian."*

*But actually witnessing to people still intimidates him. Worse, he doesn't have a clear conscience about this before God. He feels that it drives a wedge between him and God that leaves him uncomfortable. He wonders, "What exactly does God expect of me when He asks me to witness?" He knows the Holy Spirit will help and lead him, but how does someone follow His lead? He wishes he had an experienced person in witnessing to guide him.*

*Have you wondered about some of these same issues? See if you can help Kevin find some answers to witness better and clear his conscience before God.*

### QUESTION 1

Before proceeding with this lesson, please open your Life Notebook and record any questions you have about witnessing and/or evangelism. Is your conscience clear before God on this issue? What would help clear it?

## Reading Assignment

- Please read the article titled *The Holy Spirit* through “Wes Trucker Introduces Paul Ridgeway” in the Articles section at the end of this lesson.
- Please memorize Matthew 28:18b-20 about “The Great Commission” so you can join the 20% of Christians that know what it means (see the reading for this topic).
- Please memorize John 4:35 about the great harvest.

## QUESTION 2

Please write “The Great Commission” from memory (Matthew 28:18b-20).

## QUESTION 3

Our effectiveness in witnessing often depends on our eloquence. *True or False?*

## QUESTION 4

A person should always witness to someone until they ask them to stop or until they make a decision for Christ. *True or False?*

## QUESTION 5

Please write John 4:35 from memory.

## Topic 1 Key Points:

- Our conscience must be clear before God regarding witnessing for full fellowship with Him.
- In “The Great Commission,” Jesus claims all authority and sends us out to make disciples of all nations.
- Our effectiveness in witnessing does not depend on our eloquence but on the Holy Spirit who wants none to perish (2 Peter 3:9).
- A person must follow the Holy Spirit’s lead on witnessing even if the directive is to stop witnessing before a decision is made.
- John 4:35 encourages us in witnessing by teaching that “the fields are already white for harvest.”

## Topic 2: The Witness

*Kevin is again surprised. He had heard about the Holy Spirit leading someone in witnessing but hadn't heard that it may be specific to the situation or even direct someone to stop witnessing before a decision was made.*

*But he still wonders more specifically what type of witness the Lord expects him to be. He has heard that some Christians go out into the inner city neighborhoods and preach on street corners. That sounds very spiritual, and he respects the people that can do that. But he never feels comfortable in that situation. And because he doesn't, he sometimes feels pangs of guilt. He wonders, "Lord, is that what you expect me to do?" He even determines he will do that if the Lord commands him to.*

*Have you struggled with the same issue Kevin is struggling with? See if you can find some helpful principles within this lesson to help resolve this issue.*

### Reading Assignment

- Please read the article titled "The Witness" in *The Holy Spirit* in the Articles section at the end of this lesson.

### QUESTION 6

An evangelist is most like which of the following?

- A. A witness
- B. A bailiff
- C. A judge
- D. A prosecuting attorney

### QUESTION 7

The responsibility of God's witness is to move people's hearts. *True or False?*

### QUESTION 8

As we learned, all a witness is to do is to tell people what Jesus has done for them. Please open your Life Notebook and write out the main points of what Jesus has done for you. Then thank Him for that in prayer and ask Him for an opportunity to share that with someone.

### Topic 2 Key Points:

- An evangelist is like a prosecuting attorney who asks people if they know Jesus, presses his case, and asks for a decision (this role contrasts greatly with the witness' role)
- All Jesus urges us to do as a witness is to go out and tell people what He has done for you. Then leave it to the Holy Spirit to move that person's heart.
- As a witness, it's important to remember what Jesus has done for you and ask for opportunities to witness to others.

## Topic 3: Of Compassion and Hell

*Kevin has always felt guilty about not taking a more aggressive role in testifying for his faith. But now he realizes he can easily be a witness and tell others what Christ has done for him.*

*Another difficult area for him is how much to bring up the prospect of hell when he witnesses to unbelievers. He knows God as a God of compassion who had not spared the life of His own Son*

*but rather sent Him to save the world by dying on a cruel cross. He knows some of the “old-time” preachers often thundered fire-and-brimstone messages to scare people to faith. And he knows the Bible taught the reality of hell. But what is the balance of the good news of Christ with the horrible prospect of an eternity in hell for those who refuse the Savior?*

*Again, please see if you can find answers in this topic that will guide Kevin in balancing the reality of hell as the unbelievers’ eternal destiny with the good news of the Gospel message.*

## Compassion for the Lost

### Reading Assignment

- Please read the article titled *Of Compassion and Hell* through “Compassion for the Lost” in the Articles section at the end of this lesson.

The matching question that immediately follows uses verses that Paul used in witnessing to his friend Bruce. These verses may come in handy for your own witnessing.

### QUESTION 9

Please match the **reference** as listed in the left-hand column with the corresponding **teaching** as listed in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Acts 4:12	The Lord entered (will enter) the temple by the eastern gate.
Hebrews 4:12	Believers are sent into the world as God sent Jesus.
Ezekiel 44:1-3	Believers are ambassadors for Christ pleading for reconciliation to God.
2 Peter 3:9	The Lord does not wish for any to perish but for all to come to repentance.
2 Corinthians 5:20	God’s Word is sharper than any two-edged sword.
John 17:18	There is no other name that can save men and women except Christ Jesus.

### QUESTION 10

Please give the meaning of *compassion* as given in your reading.

## Weeping for the Lost

Paul expresses his heart for Israel in Romans 9:1-5:

*I am telling the truth in Christ (I am not lying!), for my conscience assures me in the Holy Spirit – I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed – cut off from Christ – for the sake of my people, my fellow countrymen, who are Israelites. To them belong the adoption as sons, the glory, the covenants, the giving of the law, the temple worship, and the promises. To them belong the patriarchs and from them, by human descent, came the Christ, who is God over all, blessed forever! Amen.*

Paul truly had God’s heart for the lost. Do we?

## **Reading Assignment**

- Please read the articles titled “Weeping for the Lost” and “Vision of Hell” in *Of Compassion and Hell* in the Articles section at the end of this lesson.

### **QUESTION 11**

Please summarize Paul Ridgeway’s “God-given” vision of hell.

### **QUESTION 12**

Please summarize Voltaire’s deathbed situation.

### **QUESTION 13**

While reading these visions of hell, try to discern what this dimension adds to a witness’ testimony. Is this witness more effective because this subject was added? Please open your Life Notebook and record your answer.

## **Salvation for Curt**

### **Reading Assignment**

- Please read the article titled “Salvation for Curt” in *Of Compassion and Hell* in the Articles section at the end of this lesson.

### **QUESTION 14**

People can hear about Christ throughout their entire life, but they need to personally receive Christ as their Savior to be saved (John 1:12). *True or False?*

### **QUESTION 15**

In this account of Curt Carlson’s deathbed conversion, the Holy Spirit is guiding only in a very general way. *True or False?*

### QUESTION 16

Which of the following immediately contributed to Curt Carlson's deathbed salvation? (*Select all that apply.*)

- A. Paul Ridgeway
- B. Paul Ridgeway's wife
- C. Dick Henrock
- D. Curt's nurse
- E. Curt Carlson
- F. The Holy Spirit

### QUESTION 17

We are witnesses for Christ the moment we believe in Him, whether we train ourselves or not. *True or False?*

### QUESTION 18

Since we (believers) are already witnesses, what can you do to prepare yourself to be a good witness, well-trained? Please open your Life Notebook and record your thoughts. Then be sure you follow through.

### Topic 3 Key Points:

- Verses commonly used in witnessing center on God's compassion, the uniqueness of salvation in Christ, and our role as ambassadors (John 17:18; Acts 4:12; 2 Corinthians 5:20; Hebrews 4:12; 2 Peter 3:9).
- The word "compassion" means "a spasm of pain in the inner being."
- Personal visions of hell share scenes of hideous demons seeking to torment people with deliverance only in Jesus' name.
- Properly placed prospects of eternal hell for unbelievers strengthen a testimony seeking a decision for Christ.
- Someone can hear about Christ their entire life, but they must make a personal decision to receive Him by believing in His name (John 1:12).
- Be sensitive and aware of the Holy Spirit's specific leading in witnessing situations.
- The "harvest" of conversion is often a result of a team effort of people in prayer, previous witness by life and word of others, and always by the Holy Spirit's power (1 Corinthians 3:5-9).
- We are witnesses of Christ - good or poor, trained or untrained - from the moment of salvation, so we should seek to be well-trained.

### Topic 4: Knowing, Being, Doing

*Did you find more principles in this lesson to help Kevin become more comfortable with witnessing and discipling?*

Also, did this lesson help you\_\_\_\_\_

- By clearing your conscience about witnessing?

- By preparing yourself to witness, not depending on your eloquence but on the Holy Spirit?
- By being sensitive to the Holy Spirit's leading?
- By understanding the distinct roles of the witness and gifted evangelist?
- By learning common verses used in witnessing to describe God's compassion, the uniqueness of salvation in Christ, and our role as ambassadors?
- By hearing of personal visions of hell that share scenes of hideous demons seeking to torment people with deliverance only in Jesus' name?
- By seeing how sharing the prospect of eternal hell shows the real need for deliverance through Christ?
- By seeing the need for a personal decision to receive Christ by believing in His name (John 1:12)?
- By seeing that the "harvest" of conversion is often a team effort and always by the Holy Spirit's power (1 Corinthians 3:5-9)?
- By knowing we believers are witnesses of Christ - good or poor, trained or untrained - from the moment of salvation?

The following question is designed to help you evaluate how much you have learned during this lesson and let you know what you might need to review.

### **QUESTION 19**

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. I've heard that some Christian schools require their students to do street evangelism. Is that true? If so, is that what God expects all obedient Christians to do?
2. What exactly does God expect us to say when we witness?
3. Where are some of the better places to witness?
4. Is there someone with experience in witnessing that can give me examples of successful Christian witnessing?
5. I've talked with people about Christ, but they're never very interested. How do you get them interested?
6. How exactly does the Holy Spirit lead us when He leads us in witnessing?
7. What place should tracts have in witnessing?
8. How does the gift of evangelism work and how many Christians have the gift?
9. Should we bring up the prospect of Hell when we witness. If so, in what circumstances?
10. What should the main attitude of the witness be to unbelievers?
11. How should we witness to people on their deathbed?
12. How important is it for us to prepare ourselves to witness in tension with following the lead of the Holy Spirit?

Also include any questions you wrote in your Life Notebook at the beginning of this lesson.



## Lesson 4 Self Check

### QUESTION 1

Which of the following verses teaches that the fields are white for harvest?

- A. Matthew 28:18-20
- B. John 4:35
- C. 1 Corinthians 4:2
- D. 2 Peter 3:9

### QUESTION 2

A person should always witness to someone until they ask them to stop or until they make a decision for Christ. *True or False?*

### QUESTION 3

An evangelist is most like which of the following?

- A. A prosecuting attorney
- B. A witness
- C. A judge
- D. A bailiff

### QUESTION 4

The responsibility of God's witness is to move people's hearts. *True or False?*

### QUESTION 5

Which of the following verses could you use in witnessing to show that salvation only comes through Jesus' name?

- A. John 17:18
- B. Acts 4:12
- C. Hebrews 4:12
- D. 2 Peter 3:9

### QUESTION 6

Which of the following verses could you use in witnessing to show that God does not wish for any to perish?

- A. John 17:18
- B. Acts 4:12
- C. Hebrews 4:12
- D. 2 Peter 3:9

**QUESTION 7**

Which of the following defines “compassion”?

- A. A deep desire for another’s well being
- B. The eternal covenant love of God
- C. A spasm of pain in the inner being
- D. A fervent desire to ease someone’s pain

**QUESTION 8**

In their “visions of hell,” both Paul Ridgeway and Voltaire knew salvation was through Christ alone. *True or False?*

**QUESTION 9**

People can hear about and know about Christ their entire life, but for salvation they must receive Him personally. *True or False?*

**QUESTION 10**

To be a Christian witness for Jesus Christ, a person must be well-trained in the Scriptures. *True or False?*

## Unit One Exam

### QUESTION 1

When you find someone that wants a discipleship relationship, you should bring them to the person that disciplined you. *True or False?*

### QUESTION 2

Which of the following is a summary of 2 Timothy 2:2?

- A. I have all authority, so go and make disciples.
- B. Peace be unto you. As the Father sent me, so I send you.
- C. I taught you, you teach faithful men who shall teach others also.
- D. As you have sent me, so I send them.

### QUESTION 3

The mind is the function of the spirit. *True or False?*

### QUESTION 4

Which of the following passages would be best to use to teach that the Holy Spirit has a mind of His own that He uses to search the mind of God?

- A. John 3:16
- B. John 4:23-24
- C. 1 Corinthians 2:10-16
- D. Philippians 2:5-6

### QUESTION 5

Which of the following is the last step in the process listed below?

- A. Man classifies what he has been learning one way or another in his databank.
- B. Man understands the Word by intelligence.
- C. Man receives the Word of God by hearing.
- D. Man receives the Word, the promise, by choice and by an act of the will.

### QUESTION 6

When we speak of “the fruit of the Spirit,” it is our human spirit that needs these fruits. *True or False?*

### QUESTION 7

Discipleship is first and foremost a covenant relationship. *True or False?*

### QUESTION 8

When God made the covenant with Abraham, they both walked the covenant path through the animals together. *True or False?*

### QUESTION 9

Which of the following Bible chapters teach that Abraham believed God could resurrect Isaac, if necessary, to fulfill His promises?

- A. Genesis 12
- B. Genesis 15
- C. Genesis 22
- D. Hebrews 11

### QUESTION 10

What was the main purpose of Jesus' call of His disciples?

- A. He wanted them to be with Him.
- B. He wanted to teach them.
- C. Twelve men can do more than one.
- D. He wanted to initiate them as leaders of the church.

### QUESTION 11

Which of the following helped lift Paul's horizons so he stopped persecuting the church?

- A. His training as a Pharisee
- B. His experience on the Damascus road
- C. His birth in the tribe of Benjamin
- D. His zealousness for the Law

### QUESTION 12

Every time we read books authored by the Apostle John, we are commissioned by him to seek the disenfranchised that have no covenant. *True or False?*

### QUESTION 13

The basic meaning of the word "discipline" for this course is "rigorous training." *True or False?*

### QUESTION 14

The Word of God becomes the absolute rule of life for\_\_\_\_\_.

- A. Our sin nature
- B. Our body
- C. Our soul
- D. Our spirit

### QUESTION 15

Which of the following was NOT different for the Jews when Jesus taught them the Lord's Prayer?

- A. Prayer could be given on many different occasions.
- B. They could call God "Father."
- C. They could actually talk with God anytime.
- D. He gave them a whole new perspective.

### QUESTION 16

In the diagram of The Wheel, what is the proper label for Spoke 2 (on the top side of the diagram)?

- A. Witnessing
- B. Prayer
- C. The Word
- D. Fellowship

### QUESTION 17

Which verse is used in The Hand diagram for teaching a disciple to meditate on God's Word?

- A. Romans 10:17
- B. John 3:16
- C. 2 Timothy 2:15
- D. Psalm 1:2-3

### QUESTION 18

Which verse would you use to teach your disciple the value of memorizing God's Word?

- A. Matthew 28:18-20
- B. John 3:16
- C. Acts 4:12
- D. 1 Peter 3:15

### QUESTION 19

Proper meditation for a Christian is emptying our minds of all thoughts. *True or False?*

### QUESTION 20

Which of the following verses could you use to teach a disciple that God does not wish for any to perish but for all to come to repentance?

- A. Matthew 28:18-20
- B. John 4:35
- C. 1 Corinthians 4:2
- D. 2 Peter 3:9

**QUESTION 21**

An evangelist is most like which of the following?

- A. A prosecuting attorney
- B. A witness
- C. A judge
- D. A bailiff

**QUESTION 22**

Which of the following verses could you use to show your disciple that God's Word is active in probing our thoughts and intentions?

- A. John 17:18
- B. Acts 4:12
- C. Hebrews 4:12
- D. 2 Peter 3:9

**QUESTION 23**

Which of the following defines "compassion"?

- A. A spasm of pain in the inner being
- B. A deep desire for another's well being
- C. The eternal covenant love of God
- D. A fervent desire to ease someone's pain

**QUESTION 24**

People can hear and know about Christ their entire life, but for salvation they must receive Him personally. *True or False?*

**QUESTION 25**

To be a witness for Jesus Christ, a person must be well-trained in the scriptures. *True or False?*

## Lesson 4 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.”

**QUESTION 3:** False

It’s not what your eloquence or your lack of eloquence is. It’s not your beauty or lack of beauty. What it is, it is the Holy Spirit who wants none to perish (2 Peter 3:9).

**QUESTION 4:** False

Paul Ridgeway speaking: “I felt the Holy Spirit convict me to bring him a Gospel tract. And so when the Holy Spirit leads you, you need to follow. So I went back in, obeying the Holy Spirit, and dropped off a tract to this young man without witnessing to him, saying, ‘This is even a greater gift for you than your meal.’ And I left it with that. See, God is responsible for the results; I’m only responsible to be faithful” (1 Corinthians 4:2).

**QUESTION 5:** “Don’t you say, ‘There are four more months and then comes the harvest?’ I tell you, look up and see that the fields are already white for harvest!”

**QUESTION 6:**

D. A prosecuting attorney

The prosecuting attorney who has to go after [the witness], that’s the evangelist. I’m the prosecuting attorney, and I go to Wes (who’s not saved) and ask him, “Do you know Jesus?” and fill him in and ask him for a decision.

**QUESTION 7:** False

*All the witness is to do in a court room is to tell the jury and the judge what they know. And all Jesus is telling us as a witness is just to go out and tell people what I’ve done for you. You don’t have to know 982 verses by memory. You just have to tell people what Jesus did for you; then it’s the Holy Spirit’s responsibility to move that person’s heart.*

**QUESTION 8:** *Your answer*

**QUESTION 9:**

<i>Reference</i>	<i>Teaching</i>
Acts 4:12	There is no other name that can save men and women except Christ Jesus.
Hebrews 4:12	God’s Word is sharper than any two-edged sword.
Ezekiel 44:1-3	The Lord entered (will enter) the temple by the eastern gate.
2 Peter 3:9	The Lord does not wish for any to perish but for all to come to repentance.
2 Corinthians 5:20	Believers are ambassadors for Christ pleading for reconciliation to God.
John 17:18	Believers are sent into the world as God sent Jesus.

**QUESTION 10:** The word “compassion” means “a spasm of pain in the inner being.”

**QUESTION 11:** He asked God to show him hell, God showed him hideous demons descending on him in a vision, he felt extreme terror and was delivered immediately upon asking the Lord Jesus to save him.

**QUESTION 12:** He was tied to his bed, drunk to dull the reality of his acknowledged eternal doom, demons awaiting his death, and in futility seeking salvation.

**QUESTION 13:** *Your answer*

**QUESTION 14:** True

“But to all who have received him – those who believe in his name – he has given the right to become God’s children” (John 1:12).

**QUESTION 15:** False

The author (Paul Ridgeway) is expressly teaching that he followed specific instructions from the Holy Spirit that guided him in this witnessing situation. Those instructions were contrary to appearances at the time and led directly to Curt Carlson’s deathbed conversion.

**QUESTION 16:**

- A. Paul Ridgeway
- B. Paul Ridgeway’s wife
- D. Curt’s nurse
- E. Curt Carlson
- F. The Holy Spirit

Unknown to Paul, the Holy Spirit led his wife to pray at the time he was witnessing to Curt. Also, Curt’s nurse had been “softening him up” and Curt had to “make the decision.” Only Dick Henrock was not immediately involved and could not be present. Some plant, some water, some reap (1 Corinthians 3:5-9). It was a team effort.

**QUESTION 17:** True

We are either good ones or poor ones, trained or untrained (2 Timothy 2:20-21). *We are witnesses. Period!* It’s not something we become, it’s something we already are the moment we receive Jesus. We are witnesses. Now it behooves us to be the best witnesses we possibly can and practice every chance we get.

**QUESTION 18:** *Your answer*

**QUESTION 19:** *Your answer*



## **Lesson 4 Self Check Answers**

**QUESTION 1:**

B. John 4:35

**QUESTION 2:** False

**QUESTION 3:**

A. A prosecuting attorney

**QUESTION 4:** False

**QUESTION 5:**

B. Acts 4:12

**QUESTION 6:**

D. 2 Peter 3:9

**QUESTION 7:**

C. A spasm of pain in the inner being

**QUESTION 8:** True

**QUESTION 9:** True

**QUESTION 10:** False

## Unit One Exam Answers

**QUESTION 1:** False

**QUESTION 2:**

C. I taught you, you teach faithful men who shall teach others also.

**QUESTION 3:** True

**QUESTION 4:**

C. 1 Corinthians 2:10-16

**QUESTION 5:**

D. Man receives the Word, the promise, by choice and by an act of the will.

**QUESTION 6:** True

**QUESTION 7:** True

**QUESTION 8:** False

**QUESTION 9:** D. Hebrews 11

**QUESTION 10:**

A. He wanted them to be with Him.

**QUESTION 11:**

B. His experience on the Damascus road

**QUESTION 12:** True

**QUESTION 13:** False

**QUESTION 14:**

D. Our spirit

**QUESTION 15:**

A. Prayer could be given on many different occasions.

**QUESTION 16:**

B. Prayer

**QUESTION 17:**

A. Romans 10:17

**QUESTION 18:**

D. 1 Peter 3:15

**QUESTION 19:** False

**QUESTION 20:**

D. 2 Peter 3:9

**QUESTION 21:**

A. A prosecuting attorney

**QUESTION 22:**

C. Hebrews 4:12

**QUESTION 23:**

A. A spasm of pain in the inner being

**QUESTION 24:** True

**QUESTION 25:** False

## Lesson 4 Articles

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### The Holy Spirit

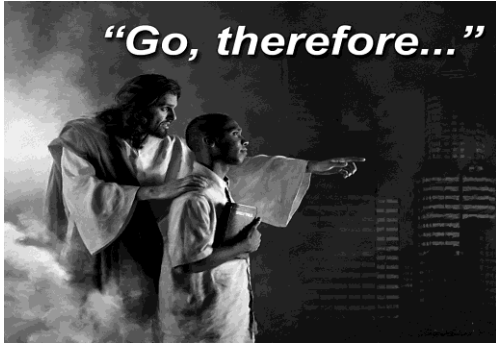
#### Wes Trucker Introduces Paul Ridgeway:

Now you may wonder why I have a cheering section over here. I'm delighted to have my friend, Paul Ridgeway. I could do about 15 minutes, without repeating myself, about Paul and his involvements and what he does. It would be—in fact, *I'll send you the bill in the morning!* Paul is the president of *Ridgeway International*, which is an event planning organization. But the thing that characterizes Paul, in his work and life, is not necessarily all the events that he plans--this person, that person, in politics--he's been on the governor's cabinet, he's been in the Carter administration--I don't know how many involvements he's had all over the world. But the most important thing that Paul does is *as an ambassador of Jesus Christ*. That's what he really is.



So we're going to talk this morning about the other *section*, the spoke known as witnessing. Okay? Now Paul, you've been working around with witnessing for a long time, now I'm going to ask him to share with us *witnessing* in about three *different types of dimensions*; for example, one would be in passing, the kind of witnessing that he does just very, very briefly. He may see somebody for the first time or the last time, it's just very, very briefly--in an airport, at a dining room, or something else, just that way. Or people that he has worked with for a long time. That's another kind of witnessing and so we're just going to listen a little bit. Can you share with us some examples of that first kind when we're talking about meeting people just on the spur of the moment?

**Paul Ridgeway:** Sure. And I always feel like when I'm with Wes, I'm with my teacher and a Godly man. So I feel like Paul's saying I'm at the feet of the Galilean (Jesus) (Luke 10:38-39). And I feel like I'm at your (Wes's) feet, so that's good. So it's great to be at Jesus' feet. Well, Wes, I think the important thing and to all of you here today at this seminar and those of you who are watching on a video is that God gives us an opportunity; He wants us to win people. An interesting statistic: Dr. C. S. Lovett says that 95% of all Christians have never led one person to



Jesus. And George Barna's recent polling confirms it. He says that 80% of evangelical Christians don't even know what the Great Commission means in Matthew 28:18-20. So I've got to first go to, as Wes said, to *God's Word* and say, "What does the Lord say about witnessing?" And the Great Commission's in Matthew 28, and it says, "Jesus came and spoke to them saying ['all authority has been given to me in heaven and on earth.' Go, therefore...]" By the way, it's not a request; it's a command, "Go, therefore, and make disciples of all the nations." By the way,

did it say *some* of the nations? No, *all* the nations. "Baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe *all* things I have commanded you. And Lo..." And this is the good news to the witness or the evangelist: "*I am with you always, even unto the end of the age.*"

Okay, so He's always with us. Wes and I have talked about this over the years, but what I think is really neat is that the power comes from the Holy Spirit and would somebody look up just Acts 1:8 for me? And could you just read it aloud for just a second? But then I'm going to answer Wes's question about when and where we witness at. And I'll just give you a couple of examples that happened this week to me. Because Jesus says the harvest is white (John 4:35). There's a harvest out there all around us...at the gas station...at our school...at our neighborhood.

And I remember once reading a brochure and it said if your neighbor's house was burning, would you run and save them?

And I said, "Of course I would."

And think about this: Would you run and save your neighbors if their home was burning?

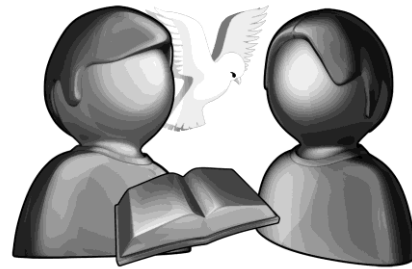
You would.

But then I flipped inside the brochure and it asked me a very profound question. It said: but what about if they're going to Hell, and they don't know Jesus. Will you tell them?

All of a sudden, I'll admit, I started backtracking, [saying,] "Well, I can't offend my neighbor; he's a doctor, another one is a CEO of a company..."

And the Holy Spirit convicted me. He said, "Paul, without me, they are going to a Christ-less eternity. They are going to Hell."

And so now, I realized more than ever, if a person takes *no* action, they've taken an action *against* God. So our job is to tell them and be a witness. So, would somebody read that for me? "But ye will receive power when the Holy Spirit comes on you and ye will be my witnesses in Jerusalem and of all Judea and Samaria and to the ends of the earth" (Acts 1:8). So we get our power from the Holy Spirit. And as the Holy Spirit is in us as Wes showed in this diagram (The Wheel, Lesson 3) is that Christ is the center of our life. It's His power that we're presenting. It's



not our eloquence or lack of eloquence (see Exodus 4:10-11). It's not your beauty or lack of beauty. What it is, it is the Holy Spirit who wants none to perish (2 Peter 3:9).

So let me just give you a couple of good examples. Last week I was in a restaurant with a Christian businessman. We were talking, and I noticed a young high school student sitting over at this restaurant. And I felt compelled to pay for this young man's meal, so I told the waitress, "I'd like to pick up that young man's meal." I found out later that he must be a senior in high school, and he was on a break going back to class. As I went out to my car, I really felt the Holy Spirit convict me just to bring him a Gospel tract. And so when the Holy Spirit leads you, you need to follow. So I went back in, obeying the Holy Spirit, and I left a tract for this young man. I didn't witness to him, but I left a tract with him, and just said, "I really feel this is even a greater gift for you than your meal." And I left it with that. And then the Holy Spirit said... See, God is responsible for the results; you're only responsible to be faithful (1 Corinthians 4:2). The Bible says it's better to obey than to sacrifice (1 Samuel 15:22). So my responsibility is to obey Jesus, and then it's His responsibility for the results.

A second example: I fly a lot—my arms are really getting sore recently. In airplanes I figure they're not going anywhere, they're sitting right next to me and they can't leave. But I've asked the Holy Spirit when I fly: "Lord, would you touch the person next to me, and open up a natural opportunity to me for me to witness to them?" And I once had a banker sitting next to me and we were talking and the Holy Spirit very clearly said, "Now tell them how to come to Christ." So I went through how to come to Christ, and right when I was going to give him the "sale," because I thought I was in charge, the Lord said, "Don't say anything else. Just give Him a Gospel tract and stop." So I did. I felt like I goofed up the presenting, but see I'm only the *witness*, the doer and the *convicter* is the Holy Spirit. Two weeks later I got a note from this banker. He said, "I want you to know, I read your brochure and I acted upon it, and I've also sent it to my daughter at Wellesley."

So the point is, Wes, that the harvest is all around us, it's everywhere, and all I'm asking believers to do is to do what Jesus commands us to do. He doesn't ask us. By the way, the last interesting thing--and Wes and I have talked about this--isn't it interesting that the last thing Jesus said before He went into heaven...He didn't talk about marriage...He didn't talk about the stock market...He didn't even talk about other issues that are really important...He talked about being a witness to all the world (Acts 1:8). Why? Because He has to use us! So, anyway Wes, the harvest is everywhere around us (John 4:35).

## The Witness

**Wes Trucker:** Now, that was *just* "touching base" with somebody very, very quickly. Now perhaps you can share some of your experiences about those with whom you've had a relationship, maybe professionally or whatever and just share that with us.

**Paul Ridgeway:** I've had the privilege to really, as all of us do, to work with a lot of different people. Think about how many people you all meet in your day and your week and your month. And they're all potential people to witness to. And if I could just clarify something that is very important for those watching this on tape (video), people get very scared about the terms "witnessing" and "evangelism." And there is a big difference. And one of the great writers of evangelism is Dr. C.S. Lovett, who wrote this book, *How to be a Successful Soul Winner*, and he makes the best description [and Wes, you and I have talked about this. *And for you lawyers out there I work for a living*]. I want to just say that he uses a good example about a witness and an evangelist. And this is what it is:

An evangelist is like a “prosecuting attorney.” Those of you that have the gift of evangelism, which by the way is a very small group of people. When I ask adult classes, “How many of you have the gift of evangelism?” in the last 3 months, I have had only one person in each class of 50 or 60 people raise their hand. Because it’s a gift that very few have, because the gifts are not for everyone. And I’ll give you a truism, “Every evangelist is a witness, but not every witness is an evangelist.” But one thing we are *all* to be is *witnesses*. And so what is a witness?

A witness is unlike the prosecuting attorney who has to go after (the witness), that’s the evangelist. (As someone with the gift of evangelism) I’m the prosecuting attorney and I go to Wes (who’s not saved) and ask him, “Do you know Jesus?” and fill him in and ask him for a decision. The witness is opposite of that. *All the witness is to do in a court room is to tell the jury*



*and the judge what they know.* And all Jesus is telling us as a witness is just to go out and tell people what I’ve done for you. That’s all you’re to do. And so you don’t have to know 982 verses by memory. You just got to tell people what Jesus did for you. And when you do that, it’s the Holy Spirit’s responsibility, then, to move that person’s heart. And I have said, “God thank you, for the results are not my responsibility, they’re Yours.” But the only way we come to Christ and the only way we hear about Christ is from other people. I don’t think any of us in this room, or anyone watching this on tape, have ever been led to Christ by an angel. I don’t think any of us has

been led to Christ by a sign going across the sky over New York City or Chicago or anywhere, saying Jesus is the only way. Somebody told us—our parents...our neighbors...our grandparents...our teachers.

# Of Compassion and Hell

## Compassion for the Lost

So, Wes, God has just opened up doors in business for me to talk to people I work with to tell them about Christ. When I was handling the pope in Denver in 1993, the logistics for part of the visit, there was a man I worked with who I'll call Bruce, who started shaking near the end. And Bruce is a good friend of mine, he had sinned extraordinarily, as we all have, in his life, and about a month after the visit, he called me. He said, "Paul, I have very bad news."

And I said, "What is it, Bruce?"

He said, "I have an inoperable brain cancer, and I'm going to be dead in a year," and by the way, he'll be dead almost exactly a year later. His father was one of the greatest surgeons in the world.

And I asked Bruce, "Bruce, do you know Jesus?"

He said, "No."

So I said, "Where are you going to spend eternity?"

He said, "In Hell."

And I'll be honest with you; he's one of the most honest people I've ever met. Most people I ask say, "Well, I'm a good person, I go to church. God can't be unjust"—all those things. But the Bible says there's no other name on earth that men and women might be saved except to Christ Jesus (Acts 4:12). The neat thing about the Holy Spirit who convicts us—He's everywhere. So I'm sitting in Minneapolis, Saint Paul, Minnesota and he's sitting in Denver, Colorado. And I said, "Bruce, I'm going to send you a Gospel tract and a Bible, and when you get it in two days, call me." He did, and over the telephone I was able to lead him to Christ.

But that's not the end of the story; the last year of his life the Holy Spirit changed his life. And you could see the growth in this young man. And I was with him the night he died. I went in the hospice, I felt the Holy Spirit leading me there, having no idea he'll be dead in five hours.

But he was in a coma and every time I'd visit him I'd read God's Word. Because it's like you said, "It's sharper than a two-edged sword" (Hebrews 4:12). It's what convicts us. And it's God speaking to us through His Word. And believe it or not, I'd even try to sing him songs. But as I was leaving, he was supposed to be in a coma, and I got up to leave the bed, I said, "Bruce, I'll never see you again on this earth, but I'm going to meet you at the eastern gate"—because of Jesus (see Ezekiel 44:1-3; Zechariah 14:4). And as I got up to leave, he opened his eyes in the coma, looked right at me, and followed me out the door with his eyes. And five hours later he'd go to be with the Lord! See, because God wants none to perish (2 Peter 3:9). And so that's what we're to tell people, we are to be witnesses of him (2 Corinthians 5:20).

**Wes Trucker:** You see, that's the key; what we're seeing and hearing are two things that are involved here. Remember, Jesus said, "As the Father has sent me, I'm sending you" to be moved with compassion (John 17:18). The word "compassion" means "a spasm of pain in the inner being." That's the technical explanation of the word. There's no way in the world that you can describe it. Compassion is either there or it isn't. What we're seeing is an individual who by the compassion of Christ was moved to share eternal life.

## Weeping for the Lost

**Paul Ridgeway:** Hey Wes, could I just jump in on that? I've asked people to weep over the lost. And I want you to know that I grew up in a home where my father beat my mother unmercifully. And believe it or not, she was beaten repeatedly. And the day my father died in 1955, my mother got off the kitchen floor, and the Holy Spirit spoke to her and she looked at my father, who was not saved, and he was 55 years of age now, and he's had 55 years to make a decision for or against Christ; he had made it against Christ. My mother got off the floor, and she said, "Dewy, God will not allow you to beat me anymore." And he dropped dead right there in front of her! And why do I tell you that story, because I'm joyful? Not at all! It's a terribly tragic story; but you know, the tragedy is that my father knew about Christ and never received Him. And yet for my mother and the rest of us, I want you to know good news.

A Salvation Army couple, who were witnesses, came to our little teeny home and took 11 boys and girls and my mother and put us all in one little Chevy car in 1951 and 1952 and took us to church every Sunday because they loved us. And it was because of that that I heard the Gospel of Christ and became a believer. And so I've asked people and I've asked the Holy Spirit to have me weep over the lost (Romans 9:1-5). Because the fact is, without Christ they are going to a Christ-less eternity.

## Vision of Hell



*And when we understand what that really means...*

A few years ago--Wes knows this--I prayed to ask God to show me hell, and in a hotel room, three years ago in Miami, God showed me part of it. And what happened was I was in a National Football League meeting in Miami. I had never had a vision before or since. I woke up in my hotel room; I knew I was in my hotel, I knew exactly where I was at. And yet I can't explain it, I wasn't awake yet I was. But above me, the ceiling opened up and a dark abyss was there and all of a sudden, nine or ten demons started coming down upon me. And there are not English words to describe my terror. I was in such fear that I honestly thought my heart was going to explode and I was going to drop dead in the bed. And they were hideous; but more than being hideous, they were wickedness persona that I can't describe in English words. But I was so terrified because I knew they were coming down upon me. And out loud, being a child of Christ, I said, "Lord Jesus, save me!" And the minute I said it--the name above all names--the demons disappeared.



*And I just want you to know that I go then to a couple hundred years earlier...*

There was a great French infidel named Voltaire who mocked God. And, by the way, the Bible says God will not be mocked (Galatians 6:7). We know that. And Voltaire himself mocked God his whole career. But let's look at his deathbed situation. He is in France, tied to his bed; his roommates are around him, trying to get him drunk. He is literally tied to his bed, he's in such terror. Why? Because for three or four days he is seeing what I saw for one second and [it] almost drove me mad--he sees for three or four days! And he sees Lucifer and the demons waiting for him at the end of his bed. And he's begging for someone to come and tell him the Gospel, but it's too late for him. His friends won't let him in the door and the Spirit has left him. And his last words [were], he sat up in the bed tied and he shouted out in terror, "Damned, Damned, I am damned for all eternity!"--and dropped dead. And the same demons that were going to come upon me to drag me dragged him into hell. And the housemate says a very famous quote, "For all the fame and wealth in Europe, I would never see an infidel die."

So, Wes, the good news we have is to tell people there is life everlasting in Jesus Christ. And that's what we're supposed to be as witnesses (John 9:16-17; John 9:24-27). Just to tell people, just to tell simply what does Jesus do for us.

## Salvation for Curt

**Wes Trucker:** Now, there was one other experience that you had, I think it was quite interesting because people can identify with the name. Now you worked for Curt Carlson, one of the richest men in the world. Just share with us what and how you were able to lead him to a knowledge of Jesus.

**Paul Ridgeway:** I worked with Curt for years, handling government affairs for the company. I loved him. He was my buddy and pal. He hired me. I just respected him and he was the smartest man I have ever worked for. He had gone to church, but he had never received Christ. I tell people there's a big difference between hearing about Christ and receiving Him. The Bible says, "To them that have received him, to them are given the power of the Lord to be the sons of God"--so when I hear about God, and I believe in God (John 1:12). And James says, "So what, even the demons believe in God and they tremble" (James 2:19). They believe in God, too, but we have to receive Him (John 1:12).

And I got a call at my home on a Thursday night and I was told by Curt's spiritual mentor, who was himself dying of cancer and would be dead a month later himself (a wonderful Christian man in fact, I will give his eulogy a month later), he called our home and talked to my wife and I and said, "I have very bad news for you." Mrs. Carlson called them and said that Curt had died that evening. And my wife and I wept on the phone because we knew that Curt was not saved. He had gone to church and done all the things you are supposed to do, but he had never received Christ personally. And when he hung up, we were in such sadness.

But the Holy Spirit spoke to me and said, "Paul, he's not dead."

So I turned to my wife and I said, "Honey, Curt's not dead."

And my wife said, "Sweetheart, you just got a call from Curt's spiritual mentor, his best friend. Curt's wife had called him. Of course he's dead."

And I said, "No, the Holy Spirit told me that he's not dead." So I said, "I'm going to call the hospital that they told me that he had died at."

I called the hospital and they said, "Yes, Curt Carlson is here, but we've blanked the screen out" (that would be if he died). Everything in the world is telling me that he's dead.

And the Holy Spirit said to me, “Paul, he’s not dead.”

So I’m saying to my wife, “He’s not dead.”

Why am I telling you this? Because the Holy Spirit is directing. So now, I call around and I finally got a hold of somebody.

He said, “No no no, he’s not at that hospital.” He’s at another hospital.

So I called that hospital, and they said, “Yeah.”

I talked to one of the grandchildren, (they called him Bopa), “Bopa’s alive, but he’s had a very serious stroke.”

The next morning I came in, having no intention to see Curt, but I brought a little gift for him. And his daughter, who is a dear friend of mine (Marylyn Nelson, who runs the company now as chairman), she said, “Go ahead and see my father; he would want to see you.” And I walked down the hall to see Curt, and I want to be honest with you, first I’m ashamed of what I did. I walked in, there was a nurse there, who I found out later God had put for three years with Curt, and she had been witnessing to him, softening him up. Because God’s going to use each one of you, whether you’re the planter of the seed, the waterer, or you’re the one that brings in the harvest (1 Corinthians 3:5-9). Each one of us get rewarded for this as long as we’re faithful (Luke 12:42). You see, God doesn’t reward on the results; He rewards on faithfulness.

So what happened is--I was kind of ashamed of this (I told Wes this)--I “kinda” said, “Dick, your spiritual mentor, is ill, but he sends regards.” And so I said kind of a simple, silly prayer which had no substance, honestly, and I left. But when I walked down the hall, I saw his wife and two daughters weeping. And Marylyn said later she’ll never know why she said this, she thinks the Holy Spirit had her do it. She blurted out to me, “Paul, it’s interesting, a friend of Curt’s, who was a wonderful Christian businessman who witnessed to my father a couple weeks ago, my father said, ‘I’m only going to come Christ if Dick Henrock, who is my spiritual mentor, or Paul Ridgeway lead me.’”

Now, the minute she said that, the Holy Spirit said to me, “Dick Henrock is not coming here, Paul. He’ll never be here.” And Dick was never able to come see Curt because he was so ill.

But the Holy Spirit said, “You’re here, what are you going to do about it?”

And at that moment, the power of the Holy Spirit came upon me, and I said out loud to the three ladies, “I’m going back in and telling Curt about Jesus.”

Now I walked down the hall, and [in] the boldness of the Holy Spirit...and I wanted to see Curt. And I said, “Curt, today is the day of salvation.” 1 John 1:9, “If we confess our sins, Jesus is faithful and just to forgive us our sins and cleanse us from all unrighteousness.” And I said, “Curt, God does not want you to perish, but you have to make a decision.” I had the privilege to lead him to the sinner’s prayer. Not only did the nurse confirm that he came to Christ, but what was even more incredible is that he looked 20 years younger the next day. He’ll die a week later, but he had such a peace that passes all understanding (Philippians 4:7).

The Holy Spirit, the same one who told me that he wasn’t dead the night before, told me three things on my way home. He said, “Number one, Paul, let me tell you something. That I want none to perish as my Word says (2 Peter 3:9). And I didn’t even want this man to perish. Number two, the prayers of righteous people avails much” (James 5:13-18). When we’re believers and we pray and intercede for people, God hears it. And number three, He told me, “Paul, you’re a sinner, but because you are covered by My Son’s blood, *you have a right to represent me* and tell people of me.”

But it doesn't end there. Ten miles later, I got to my home, and they opened my front door and my wife meets me at the door, weeping.

And I said, "Sweetheart, what's wrong?"

And she said, "The Holy Spirit came upon me about an hour ago to pray and intercede for Curt that he'd be open to the Gospel."

And that's exactly the time when I went back into the room. So you see how God is doing everything? It's His power, and it's His glory. He receives all the glory; we're just vessels (Jeremiah 18:6). But you know, what's good news about how God works--and I love it? He rewards us on something He did. It's a win-win. What a deal! Amen.

**Wes Trucker:** The whole concept of witnessing takes on a whole different dimension when we think of it in those terms--*that we are witnesses*. We are either good ones or poor ones, trained or untrained (2 Timothy 2:20-21). *We are witnesses. Period!* It's not something we become, it's something that we already are the moment we receive Jesus. We become witnesses. Now it behooves us to be the best kind of witnesses we possibly can and practice every chance we get. I've traveled with Paul on a couple of occasions, and *he practices all the time*. Hotel clerks, cooks, waitresses—you name it—*he's always practicing*. It's really something to go with him because it's kind of an alive witnessing experience.

And it's just been great. And I appreciate your taking time off this morning to be with us.



# Unit Two: Biblical Discipleship

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Our first unit introduced us to “one on one” discipleship as patterned by the Apostle Paul in 2 Timothy 2:2. This biblical pattern was also used by Dawson Trotman of *The Navigators*. We asked the question: “Who is your man?”

Our second unit will immerse us in the world of context as related to discipleship. We will use material from Doug Greenwold’s book *Making Disciples Jesus’ Way*. Doug Greenwold is the Executive Director and Senior Teaching Fellow for *Preserving Bible Times*. His material will challenge and provoke our contemporary Western discipleship and spiritual formation paradigms by providing the contextual backdrop of what it meant to “make disciples” in the Gospels. Then it will ask: What are we doing? Why are we doing it that way? What fruit are we getting (or not getting)? The thesis of this unit is that when we reconnect with the “make disciples” contextual presuppositions in the Gospels, we can more clearly see the “missing ingredients” in discipleship today.

These lessons revisit the Gospel record through the lenses of first-century context. In developing its themes, the unit expands our contextual understanding of Pharisaism, observant Judaism, the Kingdom of God, the Covenants, the competing worldviews of the first century, as well as related subjects. This makes it a very helpful contextual backdrop for anyone wishing to understand the issues of the Gospels more deeply.

**Lesson 5** is titled *Pulverizing Paradigms and the Kingdom of God*. Jesus detoxified His disciples from everything their religious culture had taught them was right and true. In so doing, He totally pulverized the essential paradigms of all the major compassionless worldviews of his day! Only by doing that could Jesus start to teach an understanding of the character and nature of the Kingdom of God.

**Lesson 6** is titled *Rabbis and Disciples*. What are the essential attributes of a disciple? Learning the dynamics of what “making disciples” meant in the first century will help us to understand what it means for us and for our disciple today.

**Lesson 7** is titled *A Biblical Framework for Making Disciples*. Biblical facts are necessary for understanding a particular portion of Scripture. Instead of just teaching the facts of Scripture, we must supply a facilitating framework to go with them. This lesson explores the framework necessary for discipling yourself as well as others.

## Unit Outline

Lesson 5: Pulverizing Paradigms and the Kingdom of God

Lesson 6: Rabbis and Disciples

Lesson 7: A Biblical Framework for Making Disciples

## Unit Objectives

We will discuss:

- The importance of worldviews and paradigms,
- Rabbis and disciples in 1st century Palestine as well as today,
- Discerning the uniqueness of Jesus’ message and approach,
- The need for frameworks to hold and help interpret your Bible facts, and
- Integrating lessons from a real life Yeshiva experience.

# Lesson 5: Pulverizing Paradigms and the Kingdom of God

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## Lesson Introduction

Welcome to the fifth class session for Discipleship 101. Class, for the next three lessons we have a guest instructor. His name is Doug Greenwold, and he is the Executive Director and Senior Teaching Fellow for *Preserving Bible Times*.

**Doug speaking:** Good day. I'm pleased to be here. Our first lesson in this unit is called *Pulverizing Paradigms and the Kingdom of God*. Jesus' approach to teaching the Jews of His time might surprise you. The verses from *The Sermon on the Mount* in Matthew 5-7 are very familiar, oft quoted, and are even thought by many non-believers to embody a universal social ethic. To disciples of Jesus, they are the epitome of Christian virtue and the standard of what character and behavior should be like in the Kingdom of God. Such has been the impact of Jesus' earth-shattering words that we know as *The Sermon on the Mount* and *The Beatitudes*. Jesus chose to initiate that discourse (Matthew 5:3-12). Since we need to know what a Scripture passage meant to those who first heard those words, before we ask what it means for us today, we need to re-infuse this "familiar" teaching with some of its first-century context.

I'd like to give you an assignment. I understand you're used to coming up with the questions before a class starts. But, to pattern our class more after that of a first-century rabbi, this time I will ask the questions. Please consider these questions about Jesus' approach to teaching in *The Sermon on the Mount*. Then we'll write them down so we can review them after we're done with this lesson.



1. What is the most important thing about you?
2. What is your personal paradigm (framework for thinking and feeling) about what it means to be a disciple of Christ?
3. What did Jesus mean by the word "blessed" in His sermon?
4. What paradigm rebuke did Jesus give the Pharisees, Sadducees, Essenes, and Zealots in His sermon?
5. Which group of people did He spare a paradigm rebuke to?
6. What did Jesus do with each group's paradigm?
7. What beliefs did Jesus need to peel away from the disciples?
8. How much "detoxing" would Jesus say still needs to be done in your life?
9. How is a paradigm like a prison?
10. How are Jesus' words trying to free us today?

11. Would Jesus challenge our performance and achievement paradigms, and particularly our frenetic lifestyle paradigm?

Is it a bit unsettling for you as a student to be challenged by the instructor before the class begins - more like what a first-century rabbi would do - or do you enjoy the challenge? Please notice the “framework” (outline) of this lesson as listed below.

**Topic 1** discusses the importance of our worldview and how this determines the way a person sees, thinks, and understands.

**Topic 2** looks at the first-century religious paradigms of the Jews of Palestine. This helps give us the framework for the Kingdom of God teaching in the Gospel narratives.

**Topic 3** gives us a working understanding of the meaning of “blessed” as Jesus used it in *The Sermon on the Mount*.

**Topic 4** shows Jesus pulverizing each paradigm of every major Jewish religious sect of His time (He was not coming to pour new wine into old wineskins).

**Topic 5** reveals the one group that did NOT need to have their paradigms pulverized but instead could receive the Good News.

**Topic 6** exposes the worldview of the disciples to the light of Jesus’ kingdom teaching and reveals His approach to remaking them.

**Topic 7** will help you reflect on Jesus’ teaching, show you what you’ve learned in this lesson, and help you apply the teaching to your life and ministry.

## Lesson Outline

Lesson 5: Pulverizing Paradigms and the Kingdom of God

Topic 1: The Question: Your Worldview Matters

Topic 2: First-Century Religious Paradigms

Topic 3: Blessed

Topic 4: Paradigm Rebukes for All

Topic 5: Good News

Topic 6: The Disciples

Topic 7: Knowing, Being, Doing

Reflections to Journal

Thoughts

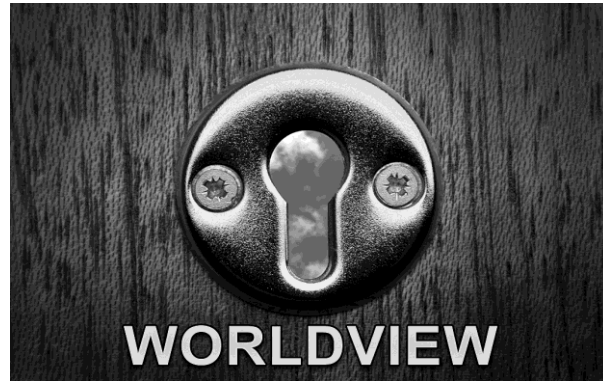
Review

## Lesson Objectives

We will discuss:

- The importance of a person’s worldview,
- The first-century religious paradigms of the Jews of Palestine,
- How Jesus pulverizes all first-century Jewish religious paradigms in His sermon,
- How to appreciate the uniqueness of Jesus’ message and approach, and
- We will reflect on and discuss applications of these teachings.

## Topic 1: THE Question: Your Worldview Matters



*Do you ever think about why you think the way you think? What significant events, family influences, and environments from your formative years may have most shaped the way you think today? If you had a bad first experience with dogs, heights, etc. how does that affect your attitude towards those same experiences now? Or more to the first-century point, if you've been taught from day 1 - and your culture believes and reinforces - that God's personal blessing on people is always shown through material wealth and health benefits to the individual, how would that affect how you live your life? Or act toward the disadvantaged? By the way, many Christians are still trying to live according to this paradigm today.*

*To learn more about how the way you think affects you, please continue studying this topic.*

### QUESTION 1

Before reading the article for this topic, please open your Life Notebook and write out your answer to the following question: *What is the most important thing about you?*

### Reading Assignment

- Please read the article titled *THE Question: Your Worldview Matters* in the Articles section at the end of this lesson.

### QUESTION 2

The most determining thing about us is how we've been conditioned to think by our respective worldviews. *True or False?*

### QUESTION 3

Please define the word "paradigm."

### QUESTION 4

Many individual worldviews make up our paradigm. *True or False?*



## Topic 1 Key Points:

- A person's worldview determines everything about him or her, including his or her mindset--how each sees, thinks, and understands things.
- A paradigm is a framework of all that we think and feel and thus hold to be true about some aspect of our life.
- Each of us has a multiplicity of paradigms that make up our worldview.

## Topic 2: First-Century Religious Paradigms



*Because you're a Bible student, not only do you need to know how you think, you need to know how Bible characters thought in their time and culture. In this unit, we will focus on the first-century Jewish worldviews of Jesus and His disciples. That's because the way they thought and understood things is often worlds apart from the way we would understand the same words and stories in our time and cultures. This obviously leads to misunderstandings and misapplications, especially in regard to what it means to be a disciple. It also leads to misunderstanding Jesus' purpose in The Sermon on the Mount. Let's take a fresh look at this familiar passage.*

### Reading Assignment

- Please read *The Sermon on the Mount* in Matthew 5-7.

### QUESTION 5

Before reading the article for this topic, please open your Life Notebook and write out what you think is the main point of Jesus' teaching in *The Sermon on the Mount*.

### Reading Assignment

- Please read the article titled *First-Century Religious Paradigms* in the Articles section at the end of this lesson.

### QUESTION 6

Jesus' Kingdom of God worldview was in conflict with every other chosen (fallen) worldview in the first century. *True or False?*

### QUESTION 7

Which of the following had no choice as to their worldview? (*Select all that apply.*)

- A. The Pharisees
- B. The blind
- C. The Essenes
- D. The poor

### QUESTION 8

According to the rabbis of Jesus' time, the poor, sick, blind, and lame found themselves in this shamed predicament because they were \_\_\_\_\_.

## Topic 2 Key Points:

- Jesus' Kingdom of God worldview was in conflict with every other chosen (fallen) worldview.
- The "prisoners" (sinners) included the lame, the blind, those with diseases, the lepers, as well as people with birth defects; they had no choice of their worldview but had it thrust upon them.

## Topic 3: Blessed

*The next time you hear the Beatitudes recited, or someone quoting from the Sermon on the Mount, remember part of their contextual purpose: to detox the listener from what "religion" and secular culture has done to them and to destroy the paradigms of each person's "before-Jesus" worldview. Jesus' words on the Mount that day were intended to set every captive free from his/her prison of preconceived notions and beliefs. Doing so would free them up to live abundantly in His abiding (John 15) love. He is still extending that same freeing invitation today.*

*Sadly, many who heard Jesus' liberating teaching that first-century day chose not to be liberated. And that is still happening today.*

*Now let's focus in on a word Jesus used many times in His sermon. Properly understanding it from a Hebrew perspective is crucial to understanding Jesus' message.*



## Reading Assignment

- Please read the article titled *Blessed* in the Articles section at the end of this lesson.

## QUESTION 9

Briefly define the Hebrew understanding of "blessed."

## Topic 3 Key Points:

- "Blessed" means to have a deep-seated sense of joyful satisfaction in your soul because God will rescue you (where it starts) and restore you (a continuing process).

## Topic 4: Paradigm Rebukes for All

### Think Before Proceeding

*How do you react to this whole notion of paradigms and the way they can unknowingly shape your life and control the decisions you make? Would you agree that paradigms can be both*

*comfort zones as well as prisons? What are the implications of that for your life, your faith, your spirituality, and your pursuit of God?*

*Has anything really changed in 2000 years? Today, are we somehow exempt from this necessary process of having all of our cultural and “religious” debris stripped away so we can fathom the full scope and extent of the Kingdom of God? Or do we still have a tendency to cling to our flawed secular paradigms of success, achievement, significance, prestige, and importance--all defective notions that need to be first challenged and then pulverized by Jesus?*

## Reading Assignment

- Please read the article titled *Paradigm Rebukes for All* in the Articles section at the end of this lesson.

## QUESTION 10

Which of the following groups could be consistent with their worldview when they extorted money from people?

- A. The Essenes
- B. Observant Jews
- C. The Pharisees
- D. The Sadducees
- E. The shamed (poor, blind, lame, et al)

## QUESTION 11

Please match the **reference or teaching** from the left-hand column with the corresponding **people-group** whose paradigm Jesus smashed as listed in the right-hand column.

<i>Reference/Teaching</i>	<i>People-Group</i>
Matthew 5:3; Luke 6:20	The Sadducees
Matthew 5:4	The observant Jew
Matthew 5:9	The Essenes
Jesus invited His disciples to be part of His traveling band with no probationary period.	The Zealots
Matthew 5:20	The Pharisees

## Topic 4 Key Points:

- When the Sadducees extorted money from people, it was consistent with their worldview.
- In *The Sermon on the Mount*, Jesus purposely smashed every paradigm of the established religious groups.

## Topic 5: Good News

**Good news!** *“How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns!’”* (Isaiah 52:7). **Good news!**

*When the Davidic, earthly kingdom of God did not soon appear in Jesus' ministry and when John the Baptist was cast into prison, he began doubting that Jesus was the Messiah. But as proof that He was the Messiah Jesus pointed to His ministry to the shamed in Luke 7:18b-23:*

So John called two of his disciples and sent them to Jesus to ask, "Are you the one who is to come, or should we look for another?" When the men came to Jesus, they said, "John the Baptist has sent us to you to ask, 'Are you the one who is to come, or should we look for another?'" At that very time Jesus cured many people of diseases, sicknesses, and evil spirits, and granted sight to many who were blind. So he answered them, "Go and report to John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, the poor have good news proclaimed to them. And blessed is anyone who takes no offense at me."

### **Reading Assignment**

Please read the article titled *Good News* in the Articles section at the end of this lesson.

### **QUESTION 12**

Which of the following groups received Jesus' message in *The Sermon on the Mount* as good news?

- A. Essenes
- B. Observant Jews
- C. Pharisees
- D. Sadducees
- E. The shamed (poor, blind, lame, et. al.)

### **Reading Assignment**

Please read Mark 10:17-31 about *The Rich Young Ruler*.



### QUESTION 13

Please re-read the passage about *The Rich Young Ruler*. Then open your Life Notebook and record the main paradigms that each of the three persons – The ruler, Jesus, and Peter - had as they relate to this story. After recording their paradigms, record any thoughts you have in your Life Notebook about how understanding their paradigms might affect your understanding of this passage.

### QUESTION 14

Jesus also needed to completely shatter the paradigms of His twelve disciples. *True or False?*

#### Topic 5 Key Points:

- The shamed groups of poor, lame, sick, blind, et al received Jesus' message in His sermon as "good news."
- Understanding the first-century paradigms of the people in Jesus' encounters in the Gospels helps us understand the encounters.
- Jesus had to remove the religious and cultural paradigms of the twelve disciples as part of totally remaking their minds, hearts, and identities.

### Topic 6: The Disciples

Throughout the Gospel stories, the disciples often played *the straight man* for Jesus' lessons. Often Peter was the disciple in this role who represented all the disciples in Jesus' lesson (see for example Mark 4:35-41; Mark 8:31-33; Mark 9:2-8). They functioned as *straight men* because their paradigms, along with those of all the major religious groups, also needed remaking.

One example of their function as *straight men* is when Jesus feeds the 4,000 in Mark 8:1-10. Just shortly before this Jesus had fed the 5,000 from meager provisions (Mark 6:30-44). Jesus again has compassion on the crowd that (mostly in unbelief) hangs on His every word (Mark 8:1). In helping Jesus make preparations for this new feeding, He tells them his intention to feed them and they say, incredulously, "Where can someone get enough bread in this desolate place to satisfy these people (drum roll)?" (Mark 8:4). One can almost hear Jesus say, "Excuse me, but your paradigm is showing!"

#### Reading Assignment

- Please read the article titled *The Disciples* in the Articles section at the end of this lesson.

### QUESTION 15

Jesus needed to peel away certain paradigms from His disciples. Which of the following were "truths" the disciples believed? (*Select all that apply.*)

- A. They had extreme cultural prejudices against Gentiles and Samaritans.
- B. They believed that an earthly messiah was needed to overthrow Roman occupation.
- C. They believed that they can call God "Father."
- D. They believed that God's kingdom is primarily a political/military kingdom.
- E. They were more concerned with heart response than scrupulous behavior.
- F. They believed that birth defects, chronic disease, and barren wombs were indications of God's disfavor.

## QUESTION 16

Please explain Jesus' main contextual purpose in *The Sermon on the Mount*.

### Topic 6 Key Points:

- Before Jesus called His disciples, they were deeply mired in their observant Jewish worldview with all of its flawed ways of thinking.
- Jesus' main contextual purpose in *The Sermon on the Mount* was to destroy the paradigms of each person's worldview so Jesus could establish His.

## Topic 7: Knowing, Being, Doing

**Ponder:** One of the flaws in Western discipling today is that we often take a new believer from our narcissistic culture and cover him/her with a veneer of Jesus "Principles." Usually this leaves the core of a new believer untouched and unchallenged. This flawed approach can easily result in a cultural Christian with pronounced spiritual narcissistic tendencies--what's in it for me? This is **not** the kind of disciple Jesus requires for His Kingdom of servants and shepherds of His flock.

### Reflections to Journal

## QUESTION 17

Please read through the following list of *Reflections to Journal and Share* and choose the two that are most convicting to you. Then open your Life Notebook and record your thoughts on the questions asked.

- Do you agree with A. W. Tozer's thought that the most important thing about a person is what comes to his or her mind when he or she thinks about God? If so, what are the implications of that for you? What misconceptions of God do you think you might have right now? How might you best expand your understanding of God and correct any misconceptions about who God is and how He does things?
- How do you react to this whole notion of paradigms and the way they can unknowingly shape your life and control the decisions you make? Would you agree that paradigms can be both comfort zones as well as prisons? What are the implications of that for your life, your faith, your spirituality, and your pursuit of God?
- Has anything really changed in 2000 years? Today are we somehow exempt from this necessary process of having all of our cultural and "religious" debris stripped away so we can fathom the full scope and extent of the Kingdom of God? Or do we still have a tendency to cling to our flawed secular paradigms of success, achievement, significance, prestige, and importance – all defective notions that need to be first challenged and then pulverized by Jesus?
- How much detoxing would Jesus say still needs to be done in your life? What paradigms might still be holding you captive? Where might you still be blind? Are you asking the Holy Spirit to reveal to you those paradigms that need to be changed, as well as those areas in your life where you are still blind?

- Meaningful change always starts with a sincere desire to want to change. What do you do when you find that desire missing (as it often is)? Are you praying for the desire to have those barriers and impediments removed by the Spirit?
- What would you suggest are some practical ways for you to remake the restrictive paradigms that need to be changed in your life – to free you up to be more of what God intended you to be? Where are you challenged most in this chapter? What did you hear the Holy Spirit whisper to you as you journeyed through this chapter?

## QUESTION 18

If Jesus walked into your church or Para-church ministry next week and selected a new group of disciples from your fellowship, which of the first dozen “religious” paradigms of your church/denomination/ministry do you think He would start to tear down and remake? Please read through the following list titled *Ponder* and choose the one that is most convicting to you. Then open your Life Notebook and record your thoughts on the question asked.

- Would He remake our self-serving view of God, a view of God that we have constructed to conform to our felt needs? Would our compromised notions of God’s holiness or our convenient notions of submission to Him come under His this-needs-to-change gaze?
- Would Jesus challenge our performance and achievement paradigms, and particularly our frenetic lifestyle paradigm?
- Might Jesus find our flawed but cherished notions of what constitutes body life, church growth, “real” worship (and the music that goes with it!), “Quiet Time,” and in-depth Bible to be woefully anemic?
- Might Jesus address our spiritually narcissistic vocabulary by severely restricting the use of the personal pronouns “me” and “my” in our church hallways, replacing them instead with “Him” and “His”?
- Might He ban the use of the word “principles” from ever again being uttered in the Kingdom of God? “Principle” is a non-biblical word and a non-biblical notion. There is Eternal Truth to be found in God’s Word, but no “principles.” It is a Person we love and worship, not a “principle.”

## Thoughts

Please read through the following thoughts:

- *Search me, O God, and know my heart; test me and know my anxious thoughts. See if there be any offensive way in me, and lead me in the way everlasting.* –Psalm 139:23-24 NIV
- We tend to see Him in precisely the same old ways we’ve always seen Him. We see what we have come to expect. Nothing more. We are so selective. We shut out what we don’t choose to see. We aren’t willing to be surprised. –**Sue Monk Kidd**
- *Therefore I urge you, brethren, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the **renewing of your mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect.* –Romans 12:1-2 NASB (**emphasis added**)
- It takes great strength and courage to move out of our comfort zones and claim new ground spiritually. And in fact, our greatest potential for growth lies in our areas of weakness. –**Bruce Demerest**

- How easy it is to define authentic spirituality according to my particular experience and expression of it! –**Donald McCullough**
- We must be made aware of the call to let our false, compulsive self be transformed into the new self of Jesus Christ... Solitude is the furnace in which this transformation takes place... without solitude we remain victims of our society and continue to be entangled in the illusion of false self. Solitude is not a private therapeutic place. Rather it is the place of conversion, the place where the old self dies and the new self is born, the place where the emergence of the new man and the new woman occurs. –**Henri Nouwen**
- To try to distill the Bible, which is bursting with life, drama, and tension, to a series of principles would be like trying to reduce a living person to a diagram. --**Rabbi Abraham Heschel**
- The words flee (into solitude), be silent, and pray summarize the spirituality of the desert. They indicate the three ways of preventing the world from shaping us into its image and are thus the three ways to the life in the Spirit. We are responsible for our own solitude ... we have, indeed, to fashion our own desert where we can withdraw every day, shake our compulsions and dwell in the gentle healing presence of our Lord. –**Henri Nouwen**  
(insertion added)

## Review

The following question is designed to help you evaluate how much you've learned during this lesson and let you know what you might need to review.

### QUESTION 19

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. What is the most important thing about you?
2. What is your personal paradigm (framework for thinking and feeling) about what it means to be a disciple of Christ?
3. What did Jesus mean by the word "blessed" in His sermon?
4. What paradigm rebuke did Jesus give the Pharisees, Sadducees, Essenes, and Zealots in His sermon?
5. Which group of people did He spare a paradigm rebuke to?
6. What did Jesus do with each group's paradigm?
7. What beliefs did Jesus need to peel away from the disciples?
8. How much "detoxifying" would Jesus say still needs to be done in your life?
9. How is a paradigm like a prison?
10. How are Jesus' words trying to free us today?
11. Would Jesus challenge our performance and achievement paradigms and, particularly, our frenetic lifestyle paradigm?



## Lesson 5 Self Check

### QUESTION 1

A paradigm is a framework of all that we think and feel and thus hold to be true about some aspect of our life. *True or False?*

### QUESTION 2

Many individual paradigms make up our worldview. *True or False?*

### QUESTION 3

Of the major religious groups, only the Essene's paradigms were not addressed by Jesus in *The Sermon on the Mount*. *True or False?*

### QUESTION 4

What did the technical term “sinners” mean in first-century Israel when applied to the “shamed”?

- A. Those in open rebellion against God
- B. God doesn't look with favor upon you.
- C. All humanity is born in a sinful condition.
- D. Those outside the covenant community of Israel

### QUESTION 5

Being blessed in *The Sermon on the Mount* is based on God's rescuing and restoring work. *True or False?*

### QUESTION 6

Which of the following groups could be consistent with their worldview when they extorted money from people?

- A. Observant Jews
- B. The Pharisees
- C. The Essenes
- D. The Sadducees

### QUESTION 7

Which of the following religious group's paradigms does Jesus address in Matthew 5:9?

- A. The Zealots
- B. The Sadducees
- C. The Pharisees
- D. The Essenes

### QUESTION 8

Jesus chose the twelve disciples that He did because their Kingdom of God paradigms were closest to His. *True or False?*

### QUESTION 9

Which of the following was a truth the disciples of Jesus believed before they met Him as a part of their culture?

- A. They believed that they can call God “Father.”
- B. They believed that God’s kingdom is primarily a political/military kingdom.
- C. They were more concerned with heart response than scrupulous behavior.
- D. They believed that Gentiles and Samaritans were as deserving of God’s favor as Jews.

### QUESTION 10

Jesus’ main contextual purpose in *The Sermon on the Mount* was to adjust the already present paradigms of each person’s worldview. *True or False?*

## Lesson 5 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** True

A person's worldview determines everything about him or her, including his or her mindset--how each sees, thinks, and understands things. Contained within a worldview are all the paradigms that go into forming how a person defines his or her world, as well as how each then responds to it.

**QUESTION 3:** A paradigm is a framework of all that we think and feel and thus hold to be true about some aspect of our life.

**QUESTION 4:** False

Technically, the opposite of this statement is true. A paradigm is a framework of all that we think and feel, and thus hold to be true about some aspect of our life. Each of us has a multiplicity of paradigms that make up our worldview.

**QUESTION 5:** *Your answer*

**QUESTION 6:** True

Unlike all other worldviews that unknowingly held their adherents captive, Jesus' kingdom perspective brings *freedom for the prisoners... recovery of sight for the blind*" (Luke 4:18).

**QUESTION 7:**

B. The blind

D. The poor

There were some people in first-century Palestine who had no choice as to their worldview--it was thrust upon them. These "prisoners" included the lame, the blind, those with diseases, the lepers, people with birth defects, as well as all other disadvantaged people.

**QUESTION 8:** Sinners

These "prisoners" included the lame, the blind, those with diseases, the lepers, as well as people with birth defects. These "poor" were told by the religious establishment that they were "sinners," a technical word in observant Judaism that means "God doesn't look with favor upon you."

**QUESTION 9:** "Blessed" means to have a deep-seated sense of joyful satisfaction in your soul because God will rescue you (where it starts) and restore you (a continuing process).

**QUESTION 10:**

D. The Sadducees

For the Sadducees, wealth and prosperity were the measuring rods of righteousness, and it did not matter how you became rich. Deceit and deception were all consistent with their smug, self-serving definition of "righteousness."

**QUESTION 11:**

<i>Reference/Teaching</i>	<i>People-Group</i>
Matthew 5:3; Luke 6:20	The Sadducees
Matthew 5:4	The observant Jews
Matthew 5:9	The Zealots
Jesus invited His disciples to be part of His traveling band with no probationary period.	The Essenes
Matthew 5:20	The Pharisees

**QUESTION 12:**

E. The shamed (poor, blind, lame, et. al.)

Jesus was inviting them to give up their "no hope" paradigm prisons and embrace His new "Community of Hope." Long deprived of any compassion from the religious establishment, these "poor" heard Jesus' redemptive mercy-bringing Good News and soaked it up like water on a dry sponge.

**QUESTION 13:** *Your answer*

**QUESTION 14:** True

Jesus knew that He had to remove the religious and cultural paradigms of the Twelve as part of totally remaking their minds, hearts, and identities. For all that to happen, these disciples needed to be remade from the inside out. And that is exactly what Jesus did!

**QUESTION 15:**

- A. They had extreme cultural prejudices against Gentiles and Samaritans.
- B. They believed that an earthly messiah was needed to overthrow Roman occupation.
- D. They believed that God's kingdom is primarily a political/military kingdom.
- F. They believed that birth defects, chronic disease, and barren wombs were indications of God's disfavor.

Before Jesus called His disciples, they were deeply mired in their observant Jewish worldview with all of its flawed ways of thinking. These were typical of the observant Jews of Jesus' time.

**QUESTION 16:** Part of His contextual purpose: to detox the listener from what "religion" and secular culture has done to them and to destroy the paradigms of each person's before-Jesus worldview. He intended to set every captive free from his/her prison of preconceived notions and beliefs.

**QUESTION 17:** *Your answer*

**QUESTION 18:** *Your answer*

**QUESTION 19:** *Your answer*

## **Lesson 5 Self Check Answers**

**QUESTION 1:** True

**QUESTION 2:** True

**QUESTION 3:** False

**QUESTION 4:**

B. God doesn't look with favor upon you.

**QUESTION 5:** True

**QUESTION 6:**

D. The Sadducees

**QUESTION 7:**

A. The Zealots

**QUESTION 8:** False

**QUESTION 9:**

B. They believed that God's kingdom is primarily a political/military kingdom.

**QUESTION 10:** False



## Lesson 5 Articles

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### THE Question: Your Worldview Matters

So my form of worship and my style of prayer and my focus in service easily shapes the pattern into which I squeeze spiritual reality. The subjective, in other words, never has trouble overwhelming the objective. –**Donald McCullough**

If our view of God is different from or smaller than the Bible's, we shall be astray in all our thinking and living. –**Robert M. Horn**

#### THE Question

Let's start by asking a foundational question: **What is the most important thing about you?** Until recently, I always thought that A.W. Tozer had the best possible answer in his book *The Knowledge of the Holy* when he observed: What comes into our mind when we think about God is the most important thing about us [A. W. Tozer, *The Knowledge of the Holy* (New York: Harper & Row, 1961), p. 9]. In recent years, after pondering that question more, I now believe that the most important thing about any of us is simply **the way we have been conditioned to think by our respective worldviews.**

#### Your Worldview Matters

A person's worldview determines everything about him or her, including his or her mindset--how each sees, thinks, and understands things. Contained within a worldview are all the paradigms that go into forming how a person defines his or her world, as well as how each then responds to it. Our worldview and the hundreds of paradigms that comprise it not only profoundly influence how we approach the Scriptures, but how we have been conditioned to filter and reshape God's Word to make it more palatable to our entrenched and well-defended comfort zones.

Our worldview is the "prison" within which we live. In that "cell block" are all the norms, standards, rules, truths, assumptions, presuppositions, thoughts and experiences that we draw upon to make our decisions, evaluations, and judgments, and how we accept, alter or dismiss the ideas that create our attitudes, biases, and prejudices. Yet the most important thing about us, the one thing that we almost never stop and think about, is, "Why do we think the way we think?" As a result we are unknowingly held captive by those paradigms.



#### Paradigms Matter

A paradigm is a framework of all that we think and feel and thus hold to be true about some aspect of our life. Each of us has a multiplicity of paradigms that make up our worldview. This includes our financial, environmental, nutritional, and work paradigms, as well as marriage, family and childrearing paradigms. It also includes paradigms about worship, prayer, church, spiritual growth and what it means to be a disciple of Jesus Christ.

# First-Century Religious Paradigms

In first-century Palestine, there were multiple worldviews within Judaism including those of the Sadducees, Zealots, Essenes, Pharisees, ordinary observant Jews and Hellenistic Jews. Each was unknowingly being held captive by his paradigm. When Jesus came with His radical Kingdom of God worldview, His eternal perspective was more than just another competing worldview. It was



(and still is) a totally integrated way of seeing reality from God's perspective that is in conflict with every other (fallen) worldview. Unlike all other worldviews, Jesus' Kingdom perspective brings *"freedom for the prisoners... recovery of sight for the blind"* (Luke 4:18).

There were some people in first-century Palestine who had no choice as to their worldview—it was thrust upon them. These "prisoners" included the lame, the blind, those with diseases, the lepers, as well as people with birth defects. These "poor" were told by the religious establishment that they were "sinners," a technical word in observant Judaism that means God doesn't look with favor upon you.

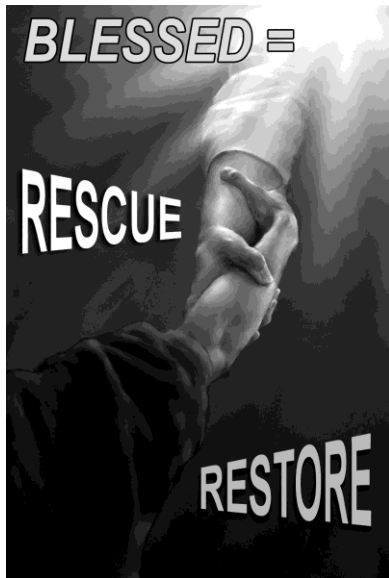
According to this view, that is why these "sinners" found themselves in their marginalized, ostracized, shamed predicament.

In a religious culture where mercy was conspicuously absent (if God does not like you, why should we?), these "poor" people had no expectations, no future, and consequently no hope. They became convinced that somehow they deserved their fate. At least that is how the rabbis, those who defined "truth" in this first-century religious culture, authoritatively interpreted God's Word when it came to these poor.



# Blessed

To understand the seismic impact of the eternal Truth that Jesus revealed on the Mount that day, we need a working understanding of what *blessed* means. Our Westernized commentaries



generally treat *blessed* as “spiritually happy.” While that is true, its meaning is expanded from answering such questions as: Why should I, or will I be happy? What is the source of such happiness? Using David’s Hebrew understanding, you are *blessed* because God will **rescue** you and **restore** you (Psalm 35:17; Psalm 23:3; Psalm 51:12). Thus *blessed* means to have a deep-seated sense of joyful satisfaction in your soul because God will rescue you (where it starts) and restore you (a continuing process).

# Paradigm Rebukes for All

To further understand the context of Jesus' hillside audience that day, it is important to know that in the crowd listening to Jesus were many people familiar with the worldview of the Sadducees--a group with no belief in an afterlife. Therefore, whatever you were going to get out of this life, the Sadducees contended, you had better get it now. Many of them obtained their riches by corruptly running many of the businesses that comprised the Temple scene; e.g., money changing and the selling of sacrificial animals that creatively extorted money from the people. For them, wealth and prosperity were the measuring rods of righteousness, and it did not matter how you became rich. Deceit and deception were all consistent with their smug, self-serving definition of "righteousness."

Thus when Jesus said *blessed are the poor in spirit for theirs is the Kingdom of Heaven* and *blessed are you who are poor for yours is the Kingdom of God* (Matthew 5:3; Luke 6:20). Jesus went for the jugular vein of the Sadduceean worldview. He took their foundational paradigm and pulverized it. The Sadducees did not realize it but Jesus was actually inviting them to unlock the door of their worldview prison.

When Jesus said, *blessed are those who mourn for they will be comforted* (mourning because of the ostracized, no-hope condition of their life), He went for the jugular vein of the observant Jewish worldview (Matthew 5:4). Jesus took their foundational theological paradigm and challenged it so they too could be set free. But there was more to come! He wanted to offer His keys of rescue and restoration to other "prisoners" as well.

Next came the Zealots whose value system held that Rome was the Kingdom of Evil and anyone who worked for Rome deserved to die. These Zealots were engaged in guerilla warfare killing Roman officials and soldiers to "honor" God. So when Jesus said, *blessed are the peace-makers for they will be called sons of God*, He sent a heat-seeking missile right to the core of the Zealots' worldview (Matthew 5:9).

In His "Sermon," Jesus also eradicated the core paradigms of others. One of the Essene's essential paradigms was that a disciple needed to be on a multi-year probation before being fully accepted in their ascetic community. Jesus rejected that notion by inviting His disciples to be part of His traveling band with no probationary period--a direct rebuke to the Essene way of doing things.

## Saving the Best for Last

Gleefully watching Jesus demolish all these key paradigms of other sects were the super-smug Pharisees. Because they considered themselves to be the spiritual crème de la crème of Israel, attaining their "righteousness" by scrupulous behavior, they saw themselves as the apples of God's eye. Thus they had to be in shock when Jesus turned His paradigm-pulverizing gaze on them by declaring that *unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the Kingdom of God* (Matthew 5:20). With that declaration, Jesus gives us a glimpse into God's anger toward those who reject His will and ways as embodied in His Son--they will **NOT** enter His Kingdom. In the midst of a compassionate, freeing new perspective, there is also a warning of God impending judgment for those who spurn His Son and His freeing Kingdom way of doing things.

## Rebuke Reactions

For those with Jesus on the hillside that day, there were penetrating paradigm rebukes for almost everyone except the "poor." Whether they were Sadducees, Pharisees, Essenes, Zealots, or

ordinary observant Jews, they all had to be thinking, feeling or saying something to themselves (in Aramaic of course!) along these lines:

You have got to be kidding me!

None of this makes any sense!

Get real Jesus, that's not the way the world works!

Rabbi, you don't really know what you are talking about on this one.

Whatever you're selling, Jesus, I'm not buying!

# Good News

One group of people on the hillside that day who would have given Jesus' teaching an emphatic **YES!** were those "poor" listening to His life-giving words. Their hearts must have leapt for joy and their souls stirred and soothed by Jesus' affirming words. Jesus was inviting them to give up their "no hope" paradigm prisons and embrace His new Community of Hope. Long deprived of any compassion from the religious establishment, these "poor" heard Jesus' redemptive mercy-bringing Good News and soaked it up like water on a dry sponge.

What is really going on here in Jesus' introduction to His Sermon on the Mount? Nothing less than a frontal assault on the essential paradigms of all the major compassionless worldviews of His day. Jesus knew that if people were ever going to understand and embrace the Kingdom of God, everyone in His new redemptive community would need to be detoxed from everything their religious belief system had taught them to be "right" and "true." As the Gospels vividly record, His disciples were certainly not exempt from this transformational process.

Jesus knew that He had to remove the religious and cultural paradigms of the Twelve as part of totally remaking their minds, hearts and identities. He needed to change the way they perceived **everything** if they were to be transformed to understand His Kingdom of heart and mind. For all that to happen, these disciples needed to be remade from the inside out. And that is exactly what Jesus did! He knew it would not be easy, so He emphasized a "**do** and **teach**"--watch Me touch and heal a leper, we'll talk about it later--shock-therapy methodology, so unlike the "**teach** and **maybe do**" approach of much of Western evangelicalism today (Acts 1:1).



# The Disciples

Before Jesus called His disciples, they were deeply mired in their observant Jewish worldview with all of its flawed ways of thinking. Some of the “truths” that Jesus would peel away from them included:

- Extreme cultural prejudices toward Gentiles and Samaritans
- A belief that an earthly messiah was needed to overthrow Roman occupation
- A ritualistic notion of prayer with a prescribed “blest” prayer for every function and task
- A view of God that caused them to fear ever mentioning one of His names
- A blessing notion that reasoned if you were pleasing God, life would be good for you
- Birth defects, chronic disease and barren wombs were indications of God’s disfavor.
- A social perspective that had a self-serving concern for status and reciprocal hospitality

Jesus came with a whole new Kingdom worldview that inverted all the foundational religious paradigms of His day. In fact, transformation can be viewed as a new way of seeing things with your heart and mind--replacing constraining “religious” paradigms with a new freeing Kingdom of God way of understanding reality. The Kingdom perspective that Jesus’ disciples would eventually be transformed to embrace included:

- A view of God that said it was acceptable to call God, *Our Father* (a child’s form of Daddy), what some have called the most radical verse in the Bible for a first-century Jew (Luke 11:2)
- More concern about the condition (soil) of your heart rather than your scrupulous behavior
- An emphasis that the “last shall be first” and that a servant’s humble, compassionate heart pleases His Father
- A heartfelt concern and agape love for Samaritans and Gentiles
- An emphasis on a Kingdom of the heart and mind rather than a political/military kingdom of this earth

## Remember

The next time you hear the Beatitudes recited or someone quoting from the Sermon on the Mount, remember part of their contextual purpose: to detox the listener from what “religion” and secular culture has done to them and to destroy the paradigms of each person’s before-Jesus worldview. Jesus’ words on the Mount that day were intended to set every captive free from his/her prison of preconceived notions and beliefs. Doing so would free them up to live abundantly in His abiding (John 15) love. He is still extending that same freeing invitation today. Sadly, many who heard Jesus’ liberating teaching that first-century day chose not to be liberated. And that is still happening today.

# Lesson 6: Rabbis and Disciples

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## Lesson Introduction

Welcome to the sixth class session for Discipleship 101. As in Lesson 5, we would again like to thank Doug Greenwold from *Preserving Bible Times* for joining us today.

**Doug speaking:** Greetings! This lesson is titled *Rabbis and Disciples*. During the time of Jesus, the roles of rabbi and disciples were understood by the culture of the time, and the roles were well defined. The decision to request a rabbi to allow you to become his disciple and to enter into religious training with him was not made lightly. After you study this lesson, you will see why! Again, we must understand these terms in their first-century context before we can properly apply them to discipleship relationships today.

Before we get into the lesson, let's do our usual assignment. Again, instead of asking you for questions, I, in the role of a first-century rabbi, will ask them of you. Please consider these questions about the relationship of rabbis and disciples in their first-century context. Then we'll write them down so we can review them after we're done with this lesson.

1. How would you describe your biblical understanding of making disciples to others?
2. Do you see any cultural expectations that may have shaped our current view of discipleship today?
3. How would you explain the fact that Jesus was constantly making himself ritually unclean (e.g. by touching the dead, lepers, et al)?
4. What do you think would be the most essential qualities of first-century disciples?
5. Is "believe" mostly a creedal statement to you or mostly a verb to live out each day?
6. To what extent do we wrestle today with life issues in relationship to the Scriptures? Are we willing to conform every issue in our life to the Word of God or do we seem to avoid wrestling at all costs?
7. Have you ever found yourself not bringing an issue to the Scriptures because you didn't want to hear or didn't want to have to encounter God's authoritative response regarding money, ego, sex, alcohol, career, and pride? (The hearer/reader is encouraged to add to this list.)
8. How would you assess these distinctive qualities of being a disciple of Jesus in your life – desire, submission, emulation, passion, community, and transparency?
9. What did Jesus do with each group's paradigm? Are there any areas of your life that are either off limits or have limited accessibility to the Lordship Authority of Jesus Christ? What are they and why are they off limits?

These questions should be a good start to our search of the issues in this lesson. In the next lesson, we will be talking about the importance of a "framework" for our necessary biblical facts. So to continue familiarizing you with the concept, please notice the "framework" (outline) of this lesson as listed below.

**Topic 1** discusses the unique role of the rabbi in the time of Jesus. They had the authoritative role to interpret God's Word for defining what behavior would or would not honor God (righteousness).

**Topic 2** looks at the first-century real life questions that a rabbi's disciple would wrestle with. This was their way of applying God's truth to our lives.

**Topic 3** discusses the issue of transparency as it related to disciples. For disciples, their relationship with their rabbi was a continual daily relational living experience.

**Topic 4** shows Jesus and His unique ways as the rabbi of rabbis. We will look at how Jesus taught differently than the established rabbis.

**Topic 5** reveals the essential qualities of a first-century rabbi and compares them to the qualities necessary today.

**Topic 6** will help you reflect on Jesus' teaching, show you what you have learned in this lesson, and help you apply the teaching to your life and ministry.

## Lesson Outline

Lesson 6: Rabbis and Disciples

Topic 1: The Role of the Rabbi

Topic 2: Real Life Questions

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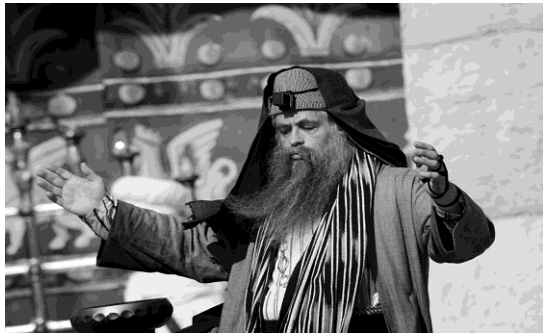
## Lesson Objectives

We will discuss:

- The process of making disciples in the first century,
- The rabbi's emphasis on real life issues, behavior formation, what God is like and how He does things, and wrestling with the Scriptures,
- Appreciating Jesus' uniqueness as a rabbi and why He intentionally made himself ritually unclean,
- Contrasting disciple-making THEN with NOW, and
- Applications to our discipleship relationships today.

## Topic 1: The Role of the Rabbi

*Every first-century Jew knew that the Scriptures had authority over all aspects of life. God may have been a mystery to them, but behavior was not. Furthermore, it was scrupulous behavior [Joel B. Green et. al., Dictionary of Jesus and the Gospels (Downers Grove, IL: Intervarsity Press, 1992), p. 610.] not the condition of your heart, that defined a “righteous” person. Thus, many Jews had a desire to honor God by doing all the right things. In the world of Pharisaism, rabbis were the teachers who had been given the authoritative role to interpret God’s Word for the living of a righteous life—for defining what behavior would or would not honor God. According to Jesus, they “sat on Moses’ seat” (Matthew 23:2).*



*To learn more about the first-century role of the rabbi, please continue studying this topic.*

### QUESTION 1

Before reading the article for this topic, please open your Life Notebook and write out your answer to the following question: *What is the most important thing about being a disciple of Jesus?*

### Reading Assignment

Please read the article titled *The Role of the Rabbi* in the Articles section at the end of this lesson.

### QUESTION 2

The process of making disciples in the first century was best understood as a school of \_\_\_\_\_.

### QUESTION 3

Which of the following are likely examples of disciples-at-a-distance of Jesus? (*Select all that apply.*)

- A. Lazarus, Mary, and Martha of Bethany
- B. Nicodemus
- C. Paul
- D. Joseph of Arimathea

### QUESTION 4

Which of the following verses most clearly declared Peter the successor rabbi of the band of disciples?

- A. Matthew 14:25-33
- B. Matthew 16:15-19
- C. Mark 10:28-31
- D. John 21:20-23



## QUESTION 5

In the first century, the disciple-to-be agreed to surrender totally to the authority of God's Word as interpreted by his rabbi's view of Scripture. *True or False?*

### Topic 1 Key Points:

- The process of making disciples in the first century was best understood as a school of adherents.
- There could be disciples-at-a-distance, like Nicodemus, who referred to themselves as a rabbi's disciples.
- Jesus declares Peter to be the successor rabbi of the band in Matthew 16:19.
- In the first century, the disciple-to-be agreed to surrender totally to the authority of God's Word as interpreted by his rabbi's view of Scripture.

## Topic 2: Real Life Questions

### Emulation

*While not overtly required, invariably disciples had a deep desire to want to imitate their rabbi [D. Thomas Landcaster, Discipleship to Rabbi Yeshua, www.rabbiyeshua.com, June 2001]. This often included emulating how their rabbiate observed Sabbath, what he liked and disliked, as well as his mannerisms, prejudices and preferences. Some disciples would go to extreme lengths to try to imitate their rabbi. The story is told of one disciple who so wanted to emulate his rabbi that he hid in the rabbi's bedchamber. That way he would be better able to emulate with his own future wife how the rabbi was intimate with his wife.*

### Reading Assignment

- Please read the articles titled *Real Life Questions* and *Wrestling with God* in the Articles section at the end of this lesson.

## QUESTION 6

Please match the **reference** in the left-hand column with the corresponding **real-life issue** Jesus addressed (as an authoritative first-century rabbi) as listed in the right-hand column.

Reference	Real-life Issue
Leviticus 23:3	Should we pay taxes to Caesar (who oppresses our people)?
Mark 2:18-23	Is it lawful for a man to divorce his wife?
Mark 3:1-6	Should this woman caught in adultery be stoned?
Mark 10:1-9	The broad "no work" injunction regarding the Sabbath
John 8:2-11	Should the disciples pick and eat grain on the Sabbath?
Mark 12:13-17	Should Jesus heal on the Sabbath?

## QUESTION 7

Please explain the significance of Yeshivas.

## QUESTION 8

The main issue for most first-century disciples was the content of God's Word. *True or False?*

## QUESTION 9

Would you want to be a disciple of a rabbi under the first-century understanding of what that meant? This would include submitting to your rabbi's interpretation of how Scripture applied to your life. Please open your Life Notebook and record your thoughts on this.

### Topic 2 Key Points:

- The rabbi would address real life issues with his disciples.
- Yeshivas were groups of disciples intensely dialoging over an aspect of life and Scripture's claim on it.
- The main issue for first-century disciples was not the content of God's word but rather how to live it out.

## Topic 3: Transparency

### We Do Understand

*Observe how we develop board certified surgeons, nurses, licensed electricians, schoolteachers, biochemists, counselors, and golf pros today. Common to each are long periods of study, training, mentoring, practical experience, as well as continuing education. We are accustomed to the practice of placing ourselves under the watchful mentoring oversight of others who have established proficiency in our areas of interest. Ironically, we seem to put far more passion, commitment, and dedication into becoming a disciple of someone, or something, than we seem to do in developing and nurturing our piety as committed disciples of Jesus Christ. Thus, we are all disciples of something or someone—be it hedonism, atheism, career, self-absorption, athletics, our favorite cause, or Jesus Christ.*



### Reading Assignment

- Please read the article titled *Transparency* in the Articles section at the end of this lesson.

### QUESTION 10

Which of the following was/were the emphasis(es) in the intimate discipling community of the first-century rabbi and his disciples? (*Select all that apply.*)

- A. Behavior formation
- B. The imparting of wisdom
- C. Interpretive information
- D. The imparting of “how to” formulas
- E. Developing discerning minds

### QUESTION 11

Please read the paragraph titled “You Shall Not Steal” in the article reading for this lesson. Then read Mark 7:1-13 and explain what Jesus’ binding interpretation was on the issue of “honoring your parents.”

### QUESTION 12

The Semitic understanding of “believe” was based on an intellectual assent to a series of faith propositions. *True or False?*

### Topic 3 Key Points:

- Rabbis concentrated on developing discernment in the mind of the disciple with questions and not on the imparting of “how to” formulas; the emphasis was always on behavior formation.
- An important issue for a disciple was not what the commandment was but how it was to be lived out in the realities of daily life.
- “Believe” to an observant Jew was a verb in which you willingly submitted to your rabbi’s interpretive authority regarding God’s Word in every area of your life.

## Topic 4: Jesus: A Rabbi Like No Other



### You're Wrong!

*Jesus was a very real threat to the rabbinic world. He repeatedly said that there were significant holes and errors in their various rabbinic interpretive philosophies and rulings. In part, that is why many rabbis and Pharisees tried to discredit Jesus by questioning His lack of a rabbinic pedigree. From their perspective, Jesus never sat under any of the highly esteemed rabbis and sages of His day, nor was He ordained by any of them (see Mark 6:1-4).*

Obviously, this did not deter Jesus. For example, in the Beatitudes and the Sermon on the Mount, He makes a series of pronouncements to challenge and even contradict the foundational paradigms of the respective world views of His day--the Sadducees, Pharisees, Zealots, and Essenes (Matthew 5:3-12). As we saw in the previous lesson, Jesus saw the need to dismantle all their religious paradigms before rebuilding them with His Kingdom of God way of seeing things. Thus, Jesus would often directly challenge rabbinic positions by saying, "You have heard it said, but I say unto you" (Matthew 5:21, 27, 33, 38, 43).

### Reading Assignment

- Please read the article titled *Jesus: A Rabbi Like No Other* in the Articles section at the end of this lesson.

### QUESTION 13

Like all rabbis of his time, Jesus waited for a request from His disciples-to-be before He called them to "follow me." *True or False?*

## QUESTION 14

Please match the **reference** in the left-hand column with the corresponding **reason** Jesus was a threat to the other rabbis.

<i>Reference</i>	<i>Reason</i>
Luke 10:9-11	Instead of bringing the light, He was the light.
John 8:12	He called disciples to His new relational community called the kingdom of God.
Luke 5:24	He said He was the “Son of Man,” which had overt messianic implications.

## QUESTION 15

Please match the **reference** in the left-hand column with the corresponding **ways** Jesus made himself unclean.

<i>Reference</i>	<i>Ways</i>
Mark 1:40-45	He touched the casket of a dead man.
Luke 7:11-17	He redefined ritual impurity for His disciples.
Mark 5:1-20	He walked on Gentile land.
Mark 5:25-34	He let Himself be touched by a woman with a chronic issue of blood.
Mark 7:17-23	He touched a leper.

## QUESTION 16

Please read Mark 5:1-20 and write down the number of unclean elements in this passage that could have defiled Jesus.

## Topic 4 Key Points:

- Jesus was a unique rabbi for His time, calling His disciples as He invited people into the kingdom of God.
- As a unique rabbi, Jesus was the light, the Messiah, and the Son of Man.
- Jesus intentionally made Himself unclean and deliberately set about to redefine ritual purity for His disciples.

## Topic 5: Essential Qualities

### Compare and Contrast

It may be helpful at this point to compare the “make disciples” world of Jesus (THEN) with much of the world of Western discipleship today (NOW). What follows is a partial listing of what’s been developed for THEN. The reader is encouraged to revise the suggested contemporary characterizations in the NOW column.

<i>Comparison: Disciple-Making THEN and NOW</i>	
World of Making Disciples (THEN)	Western Disciples (NOW)
Hebrew Way—Doing, Action	Hellenistic Way—Thinking, Words, Ideas
More Concrete	More Abstract
Integrated Context is Understood	Most Context is Missing
Keeping Things Together—About Integration and Synthesis	About Analysis, Categorization, and Labels—Breaking Things Apart
“Believe” is a Verb	“Belief” is a Creed—Consenting to a Series of Propositions
Emphasis on Consistent Behavior	Much More of an Emphasis on Ideas
Community More Important than the Individual—Sacrifice Personal Rights for the Benefit of the Community	Individual More Important than the Community—Sacrifice Community Harmony for Sake of Personal Interests
Concerned with Right Doing	Concerned with Right Thinking
Willingly Submissive to Rabbi’s Authority	Submissive to No One Except Myself
Submit to Rabbi’s Interpretation	Create My Own Interpretation of the Text
Willing to Wrestle with the Text for Long Periods of Time	Preference for Quick, Simplistic Answers through Short Encounters with the Text
Focus on Developing Discernment	Lack of Critical Thinking Skills
Memorized their Scriptures	Widespread Biblical Illiteracy
Live Life in Community	Functional Lone Rangers
Live Integrated, Holistic Lives	Live in Dichotomized Spheres (sacred/secular, faith/work)
Desire to be a Disciple	Often Content to Just “Believe” in Jesus
Total Surrender to their Rabbi’s Interpretive Authority for Living	Partial, Elective Surrender to Jesus’ Authority as Convenient
Nothing is Hidden or Off-Limits to Rabbinic Scrutiny	Much of Our Lives are Hidden to Others
Life Issue Oriented	Conceptually Oriented
Dialogue Intensive	Information Transfer Intensive
Focused on Men	Seems More Woman are Being Discipled Today Than Men

## Reading Assignment

- Please read the article titled *Essential Qualities* in the Articles section at the end of this lesson.

### QUESTION 17

Because Jesus is not personally present, it is okay to transfer the authority Jesus had on earth to a pastor, teacher, or well-known author. *True or False?*

### QUESTION 18

When the disciples asked Jesus a direct question, they could expect to always get a direct answer. *True or False?*

### QUESTION 19

Which of the following reflect Jesus' intent in training His disciples? (*Select all that apply.*)

- A. Revealing biblical principles
- B. Developing discernment in His listeners
- C. Teaching them who God is
- D. Teaching them how God does things

## Topic 5 Key Points:

- Because Jesus and the Holy Spirit are with us, there is no need for anyone else to assume Jesus' role as rabbi of His disciples.
- Jesus would often not answer a direct question but would respond with another question or a parable (Luke 10:26); that was standard rabbinic teaching technique.
- Jesus' intent was to develop discernment in His listeners regarding who God is and how God does things, forcing disciples to wrestle with God's Word and its demands.

## Topic 6: Knowing, Being, Doing

### Ponder:

*I tell you the truth, anyone who has faith in me will do what I have been doing--*John 14:12 NIV

The Bible does not yield its meaning to lazy people. —**A.W. Pink** [A.W. Pink, *Gleanings From Exodus* (Chicago: Moody Press, 1981), p.327.]

*Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth--*II Tim. 2:15 NIV

*"Why do you call me Lord, Lord, and do not do what I say?"* —Luke 6:46 NIV

*Search me, O God, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me, and lead me in the way everlasting--*Psalms 139:23-24 NIV

*To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free"* —John 8:31-32 NIV

To try to distill the Bible, which is bursting with life, drama, and tension, to a series of principles would be like trying to reduce a living person to a diagram. —**Rabbi Abraham Heschel**

## Reflections to Journal

This overview of making disciples during the time of Jesus has highlighted some of the assumptions and presuppositions embedded in the rabbi-disciple relationship. These first-century “givens” provide us with issues to wrestle with as we ask questions of ourselves and raise issues for our small groups, churches, and informal communities of faith. This wrestling should also include our discipleship programs and ministries.

### QUESTION 20

Please read through the following list of *Reflections to Journal* and choose the two that are most convicting to you. Then open your Life Notebook and record your thoughts on the questions asked.

- Biblical discipling is a life shaping, life determining process. Who are the people or what are the things that are shaping your life? Do we ever outgrow our need to be in some form of a discipling relationship?
- How would you describe your biblical understanding of making disciples to others? Do you see any cultural expectations that may have shaped our current view of discipleship today? How would you contrast the disciple-making of the first century with contemporary notions of discipleship today as you have experienced or observed them?
- Is “believe” mostly a creedal statement to you or a verb to live out each day?
- To what extent do we wrestle today with life issues in relation to the Scriptures? Are we willing to conform every issue in our life to the Word of God or do we seem to avoid wrestling at all costs? When we do wrestle, are we prepared to place ourselves under the authority of His revealed response in His Word? Have you ever found yourself not bringing an issue to the Scriptures because you didn’t want to hear or didn’t want to have to encounter God’s authoritative response regarding money, ego, sex, alcohol, career, and pride?
- Re-read the section dealing with the “essential qualities” of a first-century disciple and replace the word “rabbi” with “Jesus.” On a scale of 1-10, how would you assess these distinctive qualities of being a disciple of Jesus in your life – desire, submission, emulation, passion, community, and transparency?
- We live in a culture that chafes under almost any concept of authority. “Do your own thing” is the mantra of the day. How might this cultural malaise impact our understanding and willingness to put ourselves under biblical authority? To what extent do we even have a desire to surrender to the authority of Jesus today in the same manner that first-century disciples had a willingness to surrender to their rabbi’s interpretive authority?
- Contrast total surrender to the authority of Jesus with a partial surrender, an occasional surrender, a convenient surrender, or even token surrender to Him. How would you assess your willingness factor in regards to surrendering to the authority of God’s Word in all areas of your life? When you do surrender, is it a willing surrender or a surrender that arises from some form of resentful, obligatory obedience?
- In today’s church culture, our facade of Sabbath piety, put on with the refined religious behavioral cosmetics of our day, is about the only thing that is observable about us by our pew mates. Thus, during the week, except perhaps by our family, our real spiritual life is not observable by others in our respective communities of faith. As a result, others can’t really use God’s Word in our lives for “teaching, for reproof, for correction, for training



in righteousness” (2 Timothy 3:16). How might this tendency towards Lone Rangerism constrain our personal growth and maturity in growing as a disciple of Jesus Christ?

- Are there any areas of your life that are either off limits or have limited accessibility to the Lordship Authority of Jesus Christ? What are they and why are they off limits?

## Prayer

Please read through the following prayer. Then if you are in agreement, you may want to make it a matter of personal prayer:

Lord, I do want to have a deep desire for You, Your Will, and Your Ways.

Yet I confess I often find little or no desire to want to do so.

In the power of Your Holy Spirit, remind me to pray for that desire when I find it missing;

To pray for a desire to want to submit to You as a loving act of devotion and worship,

And to have a passion to want to emulate You in all that I think, feel, and do.

Lord, work in your Sovereign ways to empower me to want to be Your disciple.

Tear down all my bastions of self-centeredness and self-sufficiency.

Make me into Your person, Your disciple, Your ambassador, and the leaven in Your loaf - a person who loves You and willingly shares that love with others.

And free me from any sense of obligatory obedience, for Your glory and Your praise.

Amen

## Review

The following question is designed to help you evaluate how much you have learned during this lesson and let you know what you might need to review.

### QUESTION 21

Please open your Life Notebook and record the answers to the following questions that your instructor raised before this lesson began. Please feel free to look back in the lesson to find the answers.

1. How would you describe your biblical understanding of making disciples to others?
2. Do you see any cultural expectations that may have shaped our current view of discipleship today?
3. How would you explain the fact that Jesus was constantly making himself ritually unclean (e.g. by touching the dead, lepers, et. al.)?
4. What do you think would be the most essential qualities of first-century disciples?
5. Is “believe” mostly a creedal statement to you, or mostly a verb to live out each day?
6. To what extent do we wrestle today with life issues in relationship to the Scriptures? Are we willing to conform every issue in our life to the Word of God, or do we seem to avoid wrestling at all costs?

7. Have you ever found yourself not bringing an issue to the Scriptures because you didn't want to hear or didn't want to have to encounter God's authoritative response regarding money, ego, sex, alcohol, career, and pride? (the hearer/reader is encouraged to add to this list)
8. How would you assess these distinctive qualities of being a disciple of Jesus in your life – desire, submission, emulation, passion, community, and transparency?
9. What did Jesus do with each group's paradigm? Are there any areas of your life that are either off limits or have limited accessibility to the Lordship Authority of Jesus Christ? What are they, and why are they off limits?

## Lesson 6 Self Check

### QUESTION 1

The process of making disciples in the first century was best understood as a school of\_\_\_\_\_.

- A. Students
- B. Prophets
- C. Imitation
- D. Adherents

### QUESTION 2

Mark 10:28-31 declared Peter the successor rabbi of the band of disciples. *True or False?*

### QUESTION 3

Which of the following is NOT an example of Jesus dealing with a “real life” issue?

- A. Mark 2:18-23
- B. Mark 9:2-8
- C. Mark 10:1-9
- D. John 8:2-11

### QUESTION 4

The main issue for most first-century disciples was how to live out God’s Word. *True or False?*

### QUESTION 5

Which of the following was the emphasis in the intimate discipling community of the first-century rabbi and his disciples?

- A. Behavior formation
- B. The imparting of wisdom
- C. Interpretive information
- D. The imparting of “how to” formulas

### QUESTION 6

The main point of discussion for a rabbi and his disciple was the content of what exactly a commandment said. *True or False?*

### QUESTION 7

Even in the calling of His disciples Jesus showed Himself as a unique rabbi for His time. *True or False?*

### QUESTION 8

Most first-century rabbis redefined ritual purity for their disciples by giving their own unique interpretation. *True or False?*

### QUESTION 9

A common rabbinic technique of the first century was for the rabbi to “answer” his disciple’s question with another question. *True or False?*

**QUESTION 10**

Which of the following was Jesus least concerned with?

- A. Teaching who God is
- B. Revealing biblical principles
- C. Teaching how God does things
- D. Developing discernment in his listeners

## Lesson 6 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** Adherents

A first-century disciple was a student and a learner. These communities of learners encompassed both a local group of disciples who sat at the feet of the rabbi, as well as a broader-based school of thought. Thus there could be disciples-at-a-distance who referred to themselves as a rabbi's disciples.

**QUESTION 3:**

B. Nicodemus

D. Joseph of Arimathea

Nicodemus and Joseph of Arimathea were disciples of Jesus, but they kept that fact a secret. Paul was not a disciple while Jesus walked the earth, and Lazarus, Mary, and Martha were known and intimate disciples.

**QUESTION 4:**

B. Matthew 16:15-19

Since a rabbi's interpretation was forever binding on his disciples, choosing a rabbi was therefore a most significant decision (Matthew 16:19): Here Jesus declares Peter to be the successor rabbi of the band. As rabbi, he will have the authority to bind and loose with his interpretations.

**QUESTION 5:** True

This was a cultural given for all observant Jewish young men—something each wanted to do. As a result, each disciple came to a rabbinic relationship with a desire and a willingness to do just that—surrender to the authority of God's Word as interpreted by his Rabbi's view of Scripture.

**QUESTION 6:**

<i>Reference</i>	<i>Real-life Issue</i>
Leviticus 23:3	The broad "no work" injunction regarding the Sabbath.
Mark 2:18-23	Should the disciples pick and eat grain on the Sabbath?
Mark 3:1-6	Should Jesus heal on the Sabbath?
Mark 10:1-9	Is it lawful for a man to divorce his wife?
John 8:2-11	Should this woman caught in adultery be stoned?
Mark 12:13-17	Should we pay taxes to Caesar (who oppresses our people)?

**QUESTION 7:** They were groups of disciples intensely dialoging over an aspect of life and Scripture's claim on it; it was a standard part of rabbinic teaching methodology.

**QUESTION 8:** False

Since all disciples had memorized most, if not all of their Scripture, the issue was not the content of God's Word, but rather how it was to be lived out. As part of that process, the disciples would debate various rabbinic interpretations of the texts pertaining to a real life issue.

**QUESTION 9:** *Your answer*

**QUESTION 10:**

A. Behavior formation

E. Developing discerning minds

A disciple always expected the rabbi's consistent and persistent question, "Why did you do that?" By always asking questions, the rabbis were concentrating on developing discernment in the mind of the disciple, not the imparting of "how to" formulas. The emphasis was always on behavior formation.**QUESTION 11:** Honor your parents and God's Word by properly supporting them, not by finding loopholes to avoid your responsibilities.

**QUESTION 12:** False

Rather, believe to an observant Jew was a verb in which you willingly submitted to your rabbi's interpretive authority regarding God's Word in every area of your life.

**QUESTION 13:** False

Jesus was unique with respect to the rabbis of His time. He did not wait for a request from disciples-to-be before He called them to “Follow Me,” and He is still doing that today (Matthew 9:9)! Jesus’ calling of His disciples in this initiating manner was a manifestation of His messianic purpose of inviting people into the Kingdom of God.

**QUESTION 14:**

<i>Reference</i>	<i>Reason</i>
Luke 10:9-11	He called disciples to His new relational community called the kingdom of God.
John 8:12	Instead of bringing the light, He was the light.
Luke 5:24	He said He was the “Son of Man,” which had overt messianic implications.

**QUESTION 15:**

<i>Reference</i>	<i>Ways</i>
Mark 1:40-45	He touched a leper.
Luke 7:11-17	He touched the casket of a dead man.
Mark 5:1-20	He walked on Gentile land.
Mark 5:25-34	He let Himself be touched by a woman with a chronic issue of blood.
Mark 7:17-23	He redefined ritual impurity for His disciples.

**QUESTION 16:** He set foot on Gentile soil, dealt with an unclean spirit who lived among the tombs, the man cut himself so blood was present, and a great herd of pigs was present.

**QUESTION 17:** False

Jesus states He will be with His disciples always. Thus, with the continual indwelling of the Spirit of Christ within every believer, there is no need for anyone else to assume His role as rabbi of His disciples.

**QUESTION 18:** False

In the Gospel texts, Jesus would often not answer a direct question, but would respond with another question or a parable (Luke 10:26). That was standard rabbinic teaching technique. This forced the questioner and the listeners to wrestle with the issues that came with their questions, as well as with their encounter with Him.

**QUESTION 19:**

- B. Developing discernment in His listeners
- C. Teaching them who God is
- D. Teaching them how God does things

This whole Greek notion of biblical principles was foreign to the world of the rabbis. Jesus’ intent was to develop discernment in His listeners regarding who God is and how God does things, not provide easy answers without often rigorous effort wrestling with God’s Word and its demands.

**QUESTION 20:** *Your answer*

**QUESTION 21:** *Your answer*

## **Lesson 6 Self Check Answers**

### **QUESTION 1:**

D. Adherents

**QUESTION 2:** False

### **QUESTION 3:**

B. Mark 9:2-8

**QUESTION 4:** True

### **QUESTION 5:**

A. Behavior formation

**QUESTION 6:** False

**QUESTION 7:** True

**QUESTION 8:** False

**QUESTION 9:** True

### **QUESTION 10:**

B. Revealing biblical principles





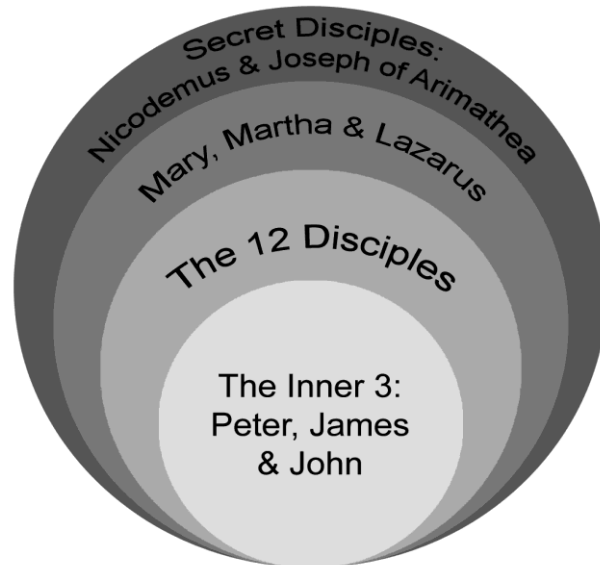
## Lesson 6 Articles

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### The Role of the Rabbi

A student is not above his teacher, but everyone who is fully trained will be like his teacher (Luke 6:30).

I have set for you an example that you should do as I have done to you (John 15:13).



### Disciples Near and Far

A first-century disciple was a student and a learner, and the process of making disciples was best understood as a school of adherents [D. Thomas Landcaster, *Discipleship to Rabbi Yeshua*, [www.rabbiyeshua.com](http://www.rabbiyeshua.com), June 2001 p. 176]. These communities of learners encompassed both a local group of disciples who sat at the feet of the rabbi, as well as a broader-based school of thought. Thus, a person would consider himself to be a disciple of Rabbi Akiva by subscribing to the interpretive manner of Rabbi Akiva. He would thus identify with Rabbi Akiva without ever having personally spent time sitting at his feet or even requesting to be his disciple. As a result, while a rabbi might have very few disciples directly sitting under his interpretive authority, he could nevertheless have many people in the culture as adherents and followers. These disciples-at-a-distance would likewise see themselves as, and refer to themselves as, his disciples [James C. Martin and Douglas Greenwold. *Rediscovering Discipleship: A Contextual Perspective* (Rockville, Md.: A Preserving Bible Times Discipling Discussion Paper, 2002)]. This was most likely the posture of Joseph of Arimathea and Nicodemus as adherents of Rabbi Jesus (John 19:38-39). We have this same identification-from-a-distance at work in our own culture. I continue to be amazed at the number of devoted Dallas Cowboys fans who have never lived near the state of Texas!

### Choose Your Rabbi Carefully

The decision to request a rabbi to allow you to become his disciple and to enter into religious training with him was not made lightly. Some rabbis interpreted the Scriptures from a literal

approach. Others embraced an interpretive view that focused on the spirit of the text. Others could be found with interpretive approaches somewhere in between. Obviously, these diverse approaches would often lead to very different interpretive outcomes pertaining to issues of daily life. Since a rabbi's interpretation was forever binding on his disciples, choosing a rabbi was therefore a most significant decision (Matthew 16:19: Here Jesus declares Peter to be the successor rabbi of the band. As rabbi, he will have the authority to bind and loose with his interpretations. It was a choice that would forever shape the rest of a disciple's life. That choice would determine how that disciple would live the rest of his life through his rabbi's interpretive view of the Scriptures. Given these consequences, you wanted to make sure you chose a rabbi whose approach to interpreting God's Word was one with which you could identify with and live out.

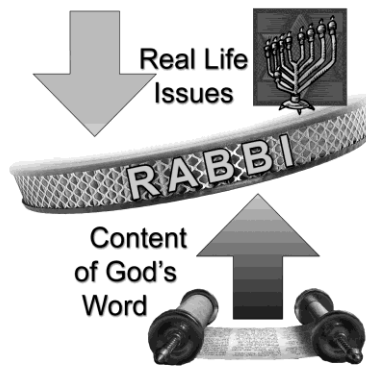
## **Willing Submission to Authority**

If a rabbi ultimately agreed to a would-be disciple's request, and allowed him to become a disciple, the disciple-to-be agreed to surrender totally to the rabbi's authority in all areas of interpreting the Scriptures for his life. This was a cultural given for all observant Jewish young men – something each wanted to do. As a result, each disciple came to a rabbinic relationship with a desire and a willingness to do just that – surrender to the authority of God's Word as interpreted by his Rabbi's view of Scripture. In this discipling posture, the rabbi was honored more than the disciple's biological father, the one who gave him physical life. His rabbi deserved this special esteem for he would be the one who gave the disciple spiritual life - the wisdom of God's Word [David Bivins, First-Century Discipleship, [www.jerusalemerspective.com](http://www.jerusalemerspective.com), under "Articles."].



# Real Life Questions

Life questions were the causative factors in searching the Scriptures for authoritative direction [James C. Martin and Douglas Greenwold, *Rediscovering Discipleship: A Contextual*



Perspective.]. For example, everyone knew about the broad “no work” injunction regarding the Sabbath (Leviticus 23:3). But how should that command work itself out in specific terms? Thus, a real-life question regarding Sabbath observance might be, “May I light a candle on the Sabbath?” Or, “How many candles may I light on the Sabbath?” (also see Mark 2:18-23; Mark 3:1-6) A real-life question regarding marriage might be, “Can I divorce my wife if...?” (e.g. Mark 10:1-9) Or, what should we do with this woman caught in adultery? (John 8:2-11) A real-life question regarding tax collectors would be, “If I know my taxes are going to oppress our people, should I pay them?” (e.g. Mark 12:13-17) It was such daily practical questions

concerning righteous living that the rabbi would authoritatively address. That response was understood as coming through Scripture as defined and interpreted by the rabbi. As such, the rabbi was the matrix, the filter, the grid, through which every life issue flowed, as well as the lens through which every life issue was viewed.

## **Wrestling with the Word of God**

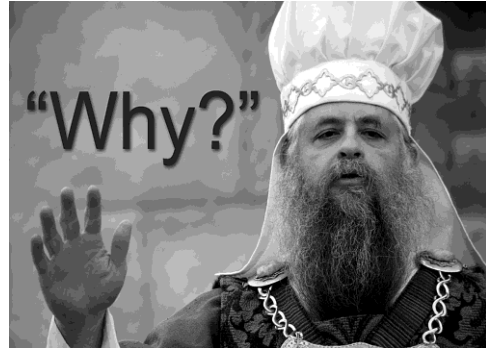
Yeshivas, or groups of disciples intensely dialoging over an aspect of life and Scripture's claim on it, was a standard part of rabbinic teaching methodology [James C. Martin and Douglas Greenwold, *Rediscovering Discipleship: A Contextual Perspective*]. Yeshivas would discuss the Torah (the Pentateuch), the Neviim (The Prophets), and the Ketuvim (The Writings) which comprised the whole of the Scripture (The Tanach) as they knew it, together with the various interpretations of rabbinic sages through the ages.

Studying their rabbi's view of Scripture, and wrestling with the texts to comprehend "who God is and how God does things," were the two priorities of a disciple and the yeshiva experience [James C. Martin, *The Gospels in Context* (Amarillo, Tex.: Bible World Seminars, 2002), p. 9.]. Since all disciples had memorized most, if not all of their Scripture, the issue was not the content of God's Word, but rather how it was to be lived out [David Bivins, *Jesus' Education*, [www.jerusalemerspective.com](http://www.jerusalemerspective.com), under "Articles."]. As part of that process, the disciples would debate various rabbinic interpretations of the texts pertaining to a real life issue. That might involve weeks of dialogue and debate, for the rabbis were in no hurry to resolve these issues and questions. However, when the rabbi ultimately did declare his authoritative interpretation on an issue, all further debate ceased. His declared interpretation was now known and therefore binding on his disciples' lives.

# Transparency

Unlike many of our contemporary disciple's hip programs, there was no curriculum or agenda for this multi-year discipling experience. Rather it was a continual daily relational living experience where either the rabbi would ask questions of the disciple as he closely observed the disciple's daily life, or the disciple would initiate a discussion by raising an issue or asking a question based on some aspect of his daily life.

In the dynamics of this intimate discipling community, all of a disciple's daily life was observable by the rabbi. A disciple always expected the rabbi's consistent and persistent question, "Why did you do that?" The emphasis was always on behavior formation, not just the imparting of wisdom and related interpretive information. [James C. Martin and Douglas Greenwold, *Rediscovering Discipleship: A Contextual Perspective*.] In this interactive manner, the rabbis functioned to clear up gray areas of understanding and difficult areas of textual interpretation for their disciples. By always asking questions, the rabbis were concentrating on developing discernment in the mind of the disciple, not the imparting of "how to" formulas. Notions of four steps to observant piety, or three steps to effective prayer would be abhorrent to a first-century rabbi.



## "You Shall Not Steal"

Observant Jews certainly understood that they were commanded not to steal (Exodus 20:15). However, the real issue was to understand whether or not it was possible to unknowingly steal. Thus, an important issue for a disciple was: What does this commandment fully mean? How can it be authentically lived out in the often perplexing and ambiguous realities of daily life? To first wrestle with these issues, then to arrive at their application, and then to live out that understanding was what defined a first-century observant Jew. Thus, if the rabbi eventually declared that stealing time from a person included being late for a meeting with that person, that interpretation was now binding on his disciples for the remainder of their days. The only remaining issue was surrendering to the rabbi's authoritative interpretation.

## Believe is a Verb

The Semitic understanding of "believe" was not based on an intellectual assent to a creed, doctrinal statement, or series of faith propositions. Rather, believe to an observant Jew was a verb in which you willingly submitted to your rabbi's interpretive authority regarding God's Word in every area of your life. Thus, to say you were a disciple in the name of Gamaliel, meant that you totally surrendered your life to Gamaliel's way of interpreting Scripture. As a result, you conformed all of your life's behavior to his interpretations.

# Jesus: A Rabbi Like No Other

Jesus was unique with respect to the rabbis of His time. He did not wait for a request from disciples-to-be before He called them to “Follow Me,” and He is still doing that today (Matthew 9:9)! Jesus’ calling of His disciples in this initiating manner was a manifestation of His messianic purpose of inviting people into the Kingdom of God.

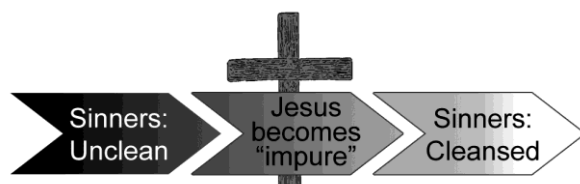


Jesus was a threat to other rabbis because He referred to Himself on different occasions as the fulfillment of messianic prophecy. In part, that was why Jesus attracted so many followers to His new relational community, which He called the Kingdom of God (“Kingdom of Heaven” in Matthew). In addition, Jesus’ rabbinic perspective was very personal, and radically unique from all the other rabbis. A rabbi would claim to be bringing “light to the world.” Jesus said He was more than a rabbi bringing light into the world; He was “The Light” (John

8:12). He also said he was the “Son of Man,” a term that had overt messianic implications in the religious culture of His day (Luke 5:24). Rabbis talked about Messiah, Jesus said that He was that Messiah (Luke 4:21).

## Always Unclean!

One day it struck me that day after day in the Gospel record Jesus was making Himself ritually impure. He was always doing those things that were forbidden by the paradigms of the Pharisees. He touched lepers (Mark 1:40-45), touched the casket of a dead young man, walked on Gentile land (Mark 5:1-20; Mark 7:24-30), let Himself be touched by a woman with a chronic issue of blood (Mark 5:25-34), all acts of ritual impurity. Yet in none of the Gospel accounts do we have any record of Jesus going to the ritual purification baths to cleanse Himself from these ritually impure encounters with people. It’s as if Jesus deliberately set about to redefine ritual purity for His disciples (cf. Mark 7:17-23). That is something no rabbi of His day would ever contemplate doing!



In seemingly always being “unclean” by those He either associated with or touched, Jesus was also pointing forward toward the Cross. As He repeatedly became unclean by interacting with and touching these outcasts, He left them healed, clean, and restored. In doing so, the purpose of the Cross is foreshadowed as Jesus became “impure” on our behalf so that we might be presented “clean” to His Father. What a remarkable rabbi! So different from all the others. No wonder the crowds began to seek Him out (Mark 1:35-37; John 6:22-24).

# Essential Qualities

This revisiting of some of the contextual meaning of “make” and “disciples” allows us to make some observations regarding disciple making and spiritual formation today.

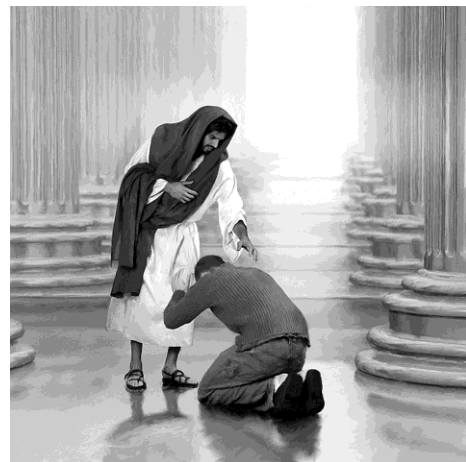
The essential qualities of first-century disciples were desire and submission – what we would call obedience today – as well as emulation, community and transparency. These included

- A willing submission to their rabbi’s understanding of Scripture and his authoritative declaration of how to live life in all of its minutiae so as to honor God. It was a radical, willing, and totally conforming submission to the interpretive authority of their rabbi.
- A deep desire to emulate everything their rabbi did, and to try as best as one could to always imitate him.
- A passion and a zeal to give up any and all of their preconceived notions of how to live one’s life and then to enthusiastically embrace the way their rabbi deemed it best to honor God in all the details of daily life.
- Being in a relational community of disciples was a given in the yeshiva experience. Along with that also came intimacy and transparency. Day after day, your rabbi observed everything about you as you lived in the reality of that community experience.

## Observations

A disciple of rabbi Jesus is one who totally surrenders to Him and His way of seeing and doing things. As such, a disciple comes with a willing desire to conform all aspects of his or her life to the authoritative Lordship of Jesus Christ. To Jesus, righteousness was a matter of the heart, not a codification of behavior (Matthew 6:21; Matthew 12:34-35; Matthew 13:15; Matthew 15:18-19; Luke 6:45, Luke 10:27, etc.). Furthermore, Jesus came to reveal further who God is and how God does things. Thus, a disciple of Jesus is one who is always asking Jesus, as revealed in Scripture, more about who God is and how God does things. As part of this posture, it needs to be understood that

- Jesus’ disciples should come with a deeply rooted desire to want to surrender to His authority.
- Jesus is always the authority. He is our rabbi as well as *The Rabbi*. It is to Him and Him alone that we surrender. Disciples of Jesus today cannot explicitly or implicitly transfer any authority to a pastor, teacher, or well-known author, and thus take any authority away from Him. In Matthew 28:20, Jesus states He will be with His disciples always. Thus, with the continual indwelling of the Spirit of Christ within every believer, there is no need for anyone else to assume His role as rabbi of His disciples. Paul stated that no one was ever baptized “in my name” (1 Corinthians 1:13-16). He did so to make the point that no one could ever say he was a disciple of Paul. All believers, Paul insisted, are to be disciples only of Jesus Christ.



- Jesus revealed much about who God is and how God does things in His encounters with people. Disciples learn much about what it means to be His disciples by studying the full context of Jesus' explicit and implicit teachings in these encounters. The role of the teacher-preacher-author in disciple making is to be a co-disciple with certain spiritual gifts that can help open the depths and riches of the Scriptures, thus further revealing to all disciples more of who God is and how God does things.
- The central issue of being a disciple of Jesus is: How can I surrender – submit – every aspect of my life, including worldview, paradigms, career, personality, character, ethics, desires, motivations, values, family, ego, sexuality and attitudes to the authority of Jesus and His teachings?
- Small groups and one-on-one relationships can often serve much of the purpose of a yeshiva if those involved consistently ask and explore what it means to daily surrender every aspect of their lives to the Lordship of Christ. It is important that these groups and relationships define what they are about, and what their purpose is. The difference between accountability groups, Bible study groups, fellowship groups, and social groups can be vast in terms of their respective impacts on the daily, personal holiness of a disciple.

## Then and Now

In the Gospel texts, Jesus would often not answer a direct question, but would respond with another question or a parable (Luke 10:26). That was standard rabbinic teaching technique. This forced the questioner and the listeners to wrestle with the issues that came with their questions as well as with their encounter with Him. The yeshiva environment was very intentional in wrestling with the difficult questions and issues of daily life and God's authority over them.

Today we don't seem to have as much of an appetite to wrestle with the biblical text as it relates to the daily issues of our lives and God's authority over them. We seem to prefer simple answers that we can selectively embrace at our convenience. Thus, much of what it means to be a committed follower of Jesus Christ today is often reduced to simple formulas of "how to" steps. All of us are familiar with this simplistic genre with its three steps to effective prayer, four steps to humility, and five steps to Spirit-filled living. Such an approach would never have survived rabbinic scrutiny in the first-century yeshiva environment.

Being discipled by Jesus was not a quick, fill-in-the-blank Bible study. He was not handing out principles for daily living. He came to reveal God's Truth. In fact this whole Greek notion of biblical principles was foreign to the world of the rabbis. Jesus' intent was to develop discernment in his listeners regarding who God is and how God does things, not provide easy answers without often rigorous effort wrestling with God's Word and its demands.



# Lesson 7: A Biblical Framework for Making Disciples

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## Lesson Introduction

Welcome to the seventh class session for Discipleship 101. As in the previous two lessons, we would again like to thank Doug Greenwold from *Preserving Bible Times* for joining us.

**Doug Greenwold:** Hello again. This lesson is titled *A Biblical Framework for Making Disciples*. For years in my Bible teaching, I was often presenting many intriguing facts and insights without facilitating frameworks. From a contextual perspective, these were all necessary for understanding a particular portion of Scripture but, nevertheless, insufficient for allowing the whole picture to be seen, let alone grasped.

Looking at my own journey through the years, it was as if I had been given hundreds of pieces to a puzzle, but no one had ever shown me what the picture on the top of the puzzle box looked like.



Have you ever tried to assemble a 1,000 piece puzzle without ever having seen the top of the puzzle box?

Before we get further into the lesson, let's do our usual assignment. Again, instead of asking you for questions, I, in the role of a first century rabbi, will ask them of you. Please consider these questions about the need to provide students with a framework for the facts and insights we teach them. When we're

finished, I'll write them down so we can review them after we're done with this lesson.

1. Why is an understanding of the land of Israel--its historical, cultural, geographic, and literary context--so important for understanding the purpose and meaning of many Bible passages?
2. How do you think students reacted when I taught a class according to a first-century rabbi-disciple group learning experience?
3. How would you proceed if I asked you to explain how you would train your disciple according to the rabbinic method?
4. What do you think the student's responses were at the end of class?
5. What does Jesus' framework for making disciples look like?
6. What progression should we use in making disciples?
7. What does everything start with?
8. What is the role of community in being a disciple of Jesus?
9. How do we nurture a balanced Christian life?
10. How important is it for leaders to remove barriers when they develop people?
11. Can a one-size-fits-all approach to disciple-making work?

These questions should be a good start to our search of the issues in this lesson. Please notice the "framework" (outline) of this lesson as listed below.

**Topic 1** discusses how teaching biblical facts without a framework for allowing the whole picture to be seen, much less grasped, is incomplete and ineffective teaching.

**Topic 2** gets more practical as we look at what happened in a class where the objective was to have a first-century rabbi-disciple group learning experience.

**Topic 3** looks back and examines the students' and teacher's reactions and lessons learned from the authentic classroom experience.

**Topic 4** looks at the framework that was used in the yeshiva class for making disciples.

**Topic 5** discusses one of the most important goals for leaders of those entrusted to their stewardship: barrier removal.

**Topic 6** will propose an integrated overall framework for discipling based on the preceding topics.

**Topic 7** gives the author's final thought on what is most necessary for the discipler.

**Topic 8** will help you reflect on Jesus' teaching, show you what you've learned in this lesson, and help you apply the teaching to your life and ministry.

## Lesson Outline

### Lesson 7: A Biblical Framework for Making Disciples

Topic 1: Necessary but Insufficient

Topic 2: Giving the Rabbinic Method a Try

Topic 3: After Class

Topic 4: A Framework

Topic 5: Removing Barriers

Topic 6: Integrated Framework

Topic 7: A Final Thought

Topic 8: Knowing, Being, Doing

Reflections to Journal

Ponder

Prayer

## Lesson Objectives

We will discuss:

- Frameworks to hold and help interpret your Bible facts,
- A real-life yeshiva experience and the lessons learned,
- The goals for classroom discussion,
- How Jesus taught His disciples what they need to know,
- How a Christian goes on offense and defense, and
- Developing a feel for the Lord's leading in discipling.

## Topic 1: Necessary but Insufficient

*It's not hard to find a Bible story to teach the importance of having a framework for your biblical facts. For example, when Jesus returned to his hometown in Mark 6, the people knew many facts about Jesus' life and origins. They also knew that the whole (of what Jesus was) did not equal the*

*sum of the parts (how he grew up, who his family was, what training he'd received, etc.). The results of their miscalculation were disastrous for them.*



Mark 6:1-6a: Jesus went out from there and came to his hometown, and his disciples followed him. When the Sabbath came, he began to teach in their synagogue. And many who heard him were amazed, saying, “Where did he get these things? And what is this wisdom that has been given to him? What are these miracles that are done through his hands? Isn’t this the carpenter, the son of Mary and brother of James, Joses, Judas, and Simon? And aren’t his sisters here with us?” And they took offense at him. Then Jesus said to them, “A prophet is not without honor, except in his hometown, and among his relatives, and in his house.” He was not able to do a miracle there, except to lay his hands on a few sick people and heal them. And he was amazed because of their unbelief.

To find out more about the importance of the correct framework, please continue reading in this topic.

## **QUESTION 1**

Before reading the article for this topic, please open your Life Notebook and write out your answer to the following question: *Why is it important to have a framework for your biblical facts?*

## **Reading Assignment**

- Please read the article *Necessary but Insufficient* in the Articles section at the end of this lesson.

## QUESTION 2

Please match the **reference** in the left-hand column with the corresponding **fact** it teaches about Jesus' visit to His hometown of Nazareth.

<i>Reference</i>	<i>Fact</i>
Mark 6:1-2a	Jesus said a prophet is not without honor except in his hometown.
Mark 6:2b	His disciples followed Him to His hometown, where He taught in the synagogue.
Mark 6:3	Many people were astonished by Jesus' wisdom and miracles.
Mark 6:4	Jesus was not able to do many miracles in Nazareth.
Mark 6:5	The people knew Him as the carpenter, the son of Mary, and by His brothers and sisters.
Mark 6:6	Jesus was amazed because of their unbelief.

## QUESTION 3

Which of the following statements is/are true in today's world? (*Select all that apply.*)

- A. It is more difficult to sustain interest in the Gospel than introduce it in the first place.
- B. There is a great market for religious experience.
- C. People are enthused about acquiring virtue.
- D. People are enthused to sign up for long apprentices in traditional Christian holiness.

## QUESTION 4

Which of the following is most important for the Christian life?

- A. Reliable beliefs
- B. Godly affections
- C. Obedient action
- D. All three are essential.

## QUESTION 5

The historical, cultural, geographic, and literary context of the land of Israel is important in understanding the purpose and meaning of many Bible passages. *True or False?*

### Topic 1 Key Points:

- Correct facts without a framework can lead to wrong conclusions.
- Acquiring true holiness and virtue takes time but, consequently, few pursue them.
- Properly acquiring and balancing reliable beliefs, godly affections, and obedient actions are essential for living the Christian life.
- One helpful framework for understanding God's Word is the land of Israel's historical, cultural, geographic, and literary context.

## Topic 2: Giving the Rabbinic Method a Try

*At some point disciplers must step out on their own and try out the methods their discipler taught them on their own disciples. Jesus' own disciples were sent out after spending time with Jesus*



*and with mixed success. In Mark 6:7-13 their mission was a success. They went out with Jesus' message and depended fully on Him for their support. Mark 6:13 reports the results of their mission: "They cast out many demons and anointed many sick people with oil and healed them." Mark 6:30-31 also shows the success of the same mission as the disciples first gave Jesus the report of their mission, and then he said to them, "Come with me by yourselves to a quiet place and get some rest" (NIV).*

*However, Mark 9:14-29 shows an unsuccessful mission when Jesus was absent*

*and they failed to cast a demon out of a boy because they didn't depend on Him on their mission.*

*Let's see what results our instructor has when he tries to present an actual yeshiva experience for his Sunday school class.*

### Reading Assignment

- Please read the article titled *Giving the Rabbinic Method a Try* in the Articles section at the end of this lesson.

### QUESTION 6

The key to the disciples having a successful mission in Mark 6 and Mark 9 was depending on Jesus to provide for their mission. *True or False?*

### QUESTION 7

The basis of the instructor's feedback to the students in his attempt at an authentic yeshiva experience is \_\_\_\_\_.

- A. Motivation
- B. Facts
- C. Questions
- D. Lecture

### QUESTION 8

What was true of the mosaic of everyone's collective feedback after the yeshiva class?

- A. It had no discernable structure.
- B. It addressed the barriers to spiritual development.
- C. It was comprehensive.
- D. It was a strong discipling effort because of the format.

## Topic 2 Key Points:

- The key to the disciples' successful mission in Mark 6 and Mark 9 was depending on Jesus to provide for their mission, and the same is necessary for us to successfully disciple.
- One element in providing an authentic yeshiva experience is for the instructor to probe the students' reasoning, motivation, basis, and desired outcomes with further questions.
- One result from the yeshiva experience was that the students had wrestled with the issues and were now willing to listen and learn.

## Topic 3: After Class

### After Class

*When the class was over, it was fascinating to listen to the various reactions from those who engaged me regarding this type of learning experience. The following were some typical responses:*

- This was fascinating. I've never had such an experience in my twenty years of being in Bible Study classes. Why don't we do more of this?
- This is the first time my thinking has ever been questioned in any church. I want to be challenged! I need to know where my notions of spiritual things are soft or incomplete.
- Can we do this every Sunday? Let's just throw out the usual curriculum for a while. This is much more helpful and a more productive learning experience.
- Now I am beginning to see what you meant by "wresting" with the Scriptures. We need to do more of this. This is exciting.
- Where has this teaching method been? Why have we never been exposed to it? I found this to be very helpful. Can we do more of it?

*To be fair, not everyone came forward with these kinds of comments. As I reflected on those who willingly provided feedback, I realized I was only counting the yes votes. A goodly number of people just left the classroom without giving me feedback. They may well have been no votes with a very different perspective!*

*To learn more reflections on this unique classroom experience, please continue with this topic.*

### Reading Assignment

- Please read the article titled *After Class* in the Articles section at the end of this lesson.

### QUESTION 9

Please explain the first insight into the yeshiva experience: No more facts without frameworks.

### QUESTION 10

For the most part class discussion equals meaningful dialogue. *True or False?*

## QUESTION 11

Please explain the third insight into the yeshiva experience: Frameworks facilitate the asking of good questions.

### Topic 3 Key Points:

- Bible facts and lessons need teaching, but an equal time must be given to developing the framework for these facts or they are facts without a home.
- Classroom discussion does not equal meaningful dialogue; instead, we must probe whether the message was received, whether it was clear, and whether it was integrated into the students' lives.
- Frameworks help students to learn and help them ask better disciplinmaking questions of others.

## Topic 4: A Framework

### A Framework

*As a result of that particular Sunday morning epiphany experience, I want to conclude this unit with a framework for the making of disciples. It may not be THE best framework, but it is the framework I used that Sunday morning to pose rabbi-type questions to the class. It is a framework that comes from an impeccable source--Jesus. Perhaps it can be a useful tool for you.*

### Reading Assignment

- Please read the article titled *A Framework* in the Articles section at the end of this lesson.

## QUESTION 12

Please match the **reference** in the left-hand column with the **core priorities** Jesus gives his disciples in John 15.

<i>Reference</i>	<i>Core Priority</i>
John 15:1-11	Jesus teaches on the importance of loving one another.
John 15:12	Jesus teaches on the importance of abiding in Him.
John 15:18	Jesus focuses on the world being an inhospitable place for disciples.

## QUESTION 13

Please explain the proper order of the core priorities above and how that order works itself out.

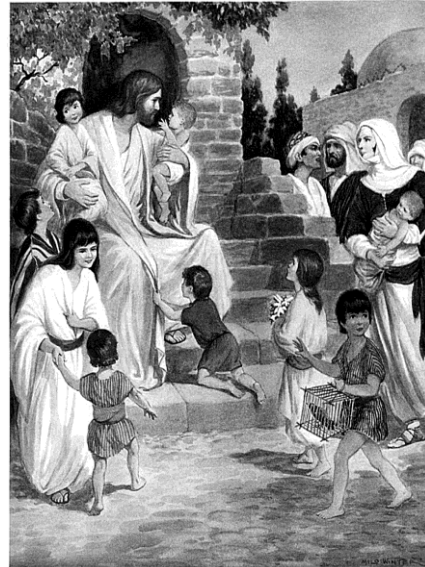
## Topic 4 Key Points:

- Jesus teaches the importance of first abiding in Him, then loving one another, then going out into the world as observable and empowered witnesses (John 15).

## Topic 5: Removing Barriers

*One of the most important tasks of leaders is to develop the people resources entrusted to their stewardship. An important aspect of this development is barrier removal; that is, to try to identify the barriers keeping the people and the organization from realizing their respective potentials. In a similar manner, Jesus had to tear down His disciples' social and religious paradigm barriers if they were ever going to mature into the Kingdom of God outcomes Jesus envisioned for them.*

*One way Jesus did this was to show how God viewed people and customs with a completely different paradigm than the disciples, and the rest of the Jewish world, did. For example, children were considered the lowest group in social status in the first century. Consequently, when people brought their little children to Jesus, the disciples scolded them (Mark 10:13). They probably thought He should be ministering to kings, high priests and the like. However, Jesus blew away their paradigm barriers with His response: But when Jesus saw this, he was indignant and said to them, "Let the little children come to me and do not try to stop them, for the kingdom of God belongs to such as these. I tell you the truth, whoever does not receive the kingdom of God like a child will never enter it." After he took the children in his arms, he placed his hands on them and blessed them. (Mark 10:14-16)*



## Reading Assignment

- Please read the article titled *Removing Barriers* in the Articles section at the end of this lesson.

## QUESTION 14

Please list the ways Jesus provided His disciples with the knowledge they would need to understand who He is and how He does things.



## QUESTION 15

Please match the **reference** in the left-hand column with the corresponding **incident** where Jesus remade the disciples' paradigms.

<i>Reference</i>	<i>Incident</i>
Mark 1:40-45	Jesus heals a bleeding woman when she touches His garment.
Mark 5:1-20	Jesus encourages the children to come to Him.
Mark 5:21-24, 35-43	Jesus heals a leper by touch.
Mark 5:25-34	Jesus delivers a demoniac.
Mark 10:13-16	Jesus gently touches the dead daughter of Jairus.

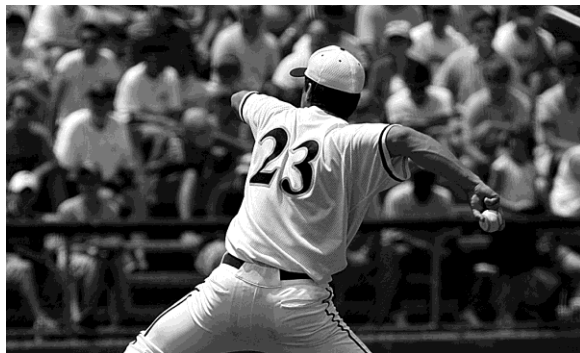
### Topic 5 Key Points:

- Jesus gave his disciples the knowledge they needed to understand how He does things by\_\_\_\_\_.
  1. doing things that revealed His nature,
  2. making observations about the religious culture of His day,
  3. showing how He interacted with the Pharisees,
  4. making factual statements about Himself, and
  5. telling them imaginative stories in parable form.
- Jesus totally smashed and remade the disciples' paradigms.

## Topic 6: Integrated Framework

### An Example

*A disciplemaker and a baseball relief pitcher share some things in common. If you are familiar with baseball, you know it is a given that the ball game is well underway when the relief pitcher enters it. Furthermore, the circumstances he finds as he enters at this particular point in the contest, while it may be similar to previous games, are never exactly the same. Yet there is an underlying strategy to the game being played. That game plan may now have to be adjusted somewhat for the realities of this particular inning--how many are on base, the current ball/strike count on the batter, as well as the strengths and weaknesses of the individual batters he will now be facing. One thing every relief pitcher knows to be true: You can't pick the batters, or pinch hitters, you would like to face, and when you would like to face them.*



*It is the same with disciplmaking. A disciple's life may well be in the middle innings when you encounter him or her, but the issue-of-the-moment always seems to be constantly changing. And*

*as a disciplemaker, seldom can you chose the issue or topic you would like to deal with today! It's like the rules of summer golf--you have to play the ball where you find it! So you quickly try to size up the current situation, pray for the inspiration and guidance of the Holy Spirit, and move to that part of the framework where today's issues seem to be centered.*

*Then use the appropriate part of the framework to start to ask some Probing Questions, while at the same time praying that the Holy Spirit will guide this particular disciplmaking encounter.*

### **Reading Assignment**

- Please read the article titled *Integrated Framework* in the Articles section at the end of this lesson.

### **QUESTION 16**

When the spheres of Abiding, Body, and the World collide with the three enemies arrayed against it—the world, the flesh, and the devil--it is called spiritual \_\_\_\_\_.

### **QUESTION 17**

We have certain vulnerable areas in our life that repeatedly trip us up. Please open your Life Notebook and list a couple of vulnerable areas in your life and bring those before the Lord in prayer. Then write out a plan for dealing with those vulnerable areas.

### **QUESTION 18**

Please explain the dynamic tension in disciplmaking between prayer and personal effort.

## **Topic 6 Key Points:**

- The disciple needs to be equipped for both offense and defense in Kingdom warfare. Defensively, he needs a thorough knowledge of our three enemies and their tactics.
- Certain areas of our lives are more vulnerable to sin, and these should be brought before the Lord and dealt with in His strength.
- The dynamic tension or disciplmaking causes the disciplmaker to pray as if everything depends on God, while working as if it all depends on him.

## **Topic 7: A Final Thought**

God had always intended to provide Israel with a king. But He wanted them to wait for the right time so they could have a king of God's own choosing (1 Samuel 16). He knew a king of the people's choice would be fleshly, conscripting their children in his service, taking their best fields and vineyards for his own use, taxing them, and otherwise oppressing them (1 Samuel 10:23-24). So instead of having David for their first king, they had Saul and Saul ended up a failure (1 Samuel 8).

Timing--waiting on the Lord--was important in Israel's desire for a king. The same is true for making disciples. Making disciples is a complex, imperfect process that requires a passion for doing it, a diligence in pursuing it, and a Spirit-inspired Grace-before-Truth balance to carry it out.

## Reading Assignment

- Please read the article titled *A Final Thought* in the Articles section at the end of this lesson.

## QUESTION 19

In discipleship it is important to wait on the Lord. *True or False?*

## Topic 7 Key Points:

- Effective disciples wait on the Lord and do not move ahead of the Spirit, yet they are ready to see God working in their disciple's lives.

## Topic 8: Knowing, Being, Doing

### Ponder

- We are constantly announcing, admonishing every (person) in every wisdom in order that we present every (person) spiritually mature in Jesus Christ, to which end I am constantly laboring to the point of exhaustion, engaging in a contest in which I am controlled by His Energy which operates in me in power (Colossians 1: 28 & 29) –**Wuest** [Kenneth S. Wuest, *The New Testament: An Expanded Translation*(Grand Rapids, Mich.: Eerdmans, 1994).]
- Taking the broadest view of Christian spirituality, we see that it embraces knowing, being and doing. It involves the lifelong integration of the disciple's head, heart and hands. –**Bruce Demarest** [Bruce Demarest, *Satisfy Your Soul*, p. 72.].
- The longest journey is the eighteen inches south from the mind to the heart. –**Unknown Priest**
- The words flee (into solitude), be silent, and pray summarize the spirituality of the desert. They indicate the three ways of preventing the world from shaping us into its image and are thus the three ways to the life in the Spirit. –**Henri Nouwen** [Henri Nouwen, *The Way of the Heart* (Minneapolis, Minn.: The Seabury Press, 1981), p. 15.]
- We are responsible for our own solitude...we have, indeed, to fashion our own desert where we can withdraw every day, shake our compulsions and dwell in the gentle healing presence of our Lord. –**Henri Nouwen** [Henri Nouwen, *The Way of the Heart* (Minneapolis, Minn.: The Seabury Press, 1981), p. 30.]
- Silence is the way to make solitude a reality. The Desert Fathers praise silence as the safest way to God...Silence is solitude practiced in action. –**Henri Nouwen** [Henri Nouwen, *The Way of the Heart* (Minneapolis, Minn.: The Seabury Press, 1981), p. 43 & 44.]

## Reflections to Journal

This overview of making disciples during the time of Jesus has highlighted some of the assumptions and presuppositions embedded in the rabbi-disciple relationship. These first-century “givens” provide us with issues to wrestle with as we ask questions of ourselves and raise issues for our small groups, churches, and informal communities of faith. This wrestling should also include our discipleship programs and ministries.

## QUESTION 20

Please read through the following list of *Reflections to Journal and Share* and choose the two that are most convicting to you. Then open your Life Notebook and record your thoughts on the questions asked.

- Has that been true in your experience? How do you react to the observation that all too often in our preaching and teaching we tend to download without dialogue and present facts without frameworks? Can you identify with that?
- How would you respond to the role-playing rabbi question I posed to that Sunday morning class?
- How would you disciple another for 18 months? What do our answers suggest?
- What are your reactions to the John 15 framework of Abide-Body Life-World? How balanced is your life when compared to this framework? Where do you tend to be out of balance? What does that suggest for your discipling journey?
- How do you respond to the contention that being exposed to new spiritual experiences and removing barriers are as important as the accumulation of knowledge when it comes to growing in each of the three John 15 spheres? Reflect upon\_\_\_\_\_

What knowledge has been critical to your development as a disciple of Jesus Christ?

What experiences have been most helpful?

What barriers, when removed, were helpful in your discipling development?

What barriers still remain?

- How do you respond to Luther's three enemies of the Christian--the world, the flesh, and the devil? What do you most relate to in this part of the framework?
- How do you react to the Puritan's understanding of "besetting sins" as summarized in footnote 8? Can you relate to the Puritan's thinking? What would you describe as some of your past or present "besetting sins"?
- Using the discipling framework as a diagnostic tool, what does it suggest for your life? What do you need to next address in your discipling journey? Where do you need to invite the Holy Spirit in to continue your journey toward full maturity in Christ?

## Prayer

Please read through the following prayer. Then if you are in agreement, you may want to make it a matter of personal prayer:

Lord, thank You for loving me.

Thank You for loving me with the same love You have for Your own Son--what a thought, what a reality!

Lord, remind me again and again of that overwhelming reality when I look at who I am and realize yet again how much still needs to be done.

Continue Your work within me. Lead me in the way I should go.

Lord, help me to get out of my own way.

Give me the courage to give You the keys to all the rooms in my house so that You can renovate each one for Your glory.

Lord, there is so much to do. But I know You are the perfect Grace-Before-Truth Renovator.

I rest in Your promise that You who have begun a good work within me will indeed bring it to completion.

Amen

## **Review**

The following question is designed to help you evaluate how much you've learned during this lesson and let you know what you might need to review.

### **QUESTION 21**

Please open your Life Notebook and record the answers to the following questions that your instructor raised before this lesson began. Please feel free to look back in the lesson to find the answers.

1. Why is an understanding of the land of Israel--its historical, cultural, geographic and literary context--so important for understanding the purpose and meaning of many Bible passages?
2. How do you think students reacted when I taught a class according to a first-century, rabbi-disciple group learning experience?
3. How would you proceed if I asked you to explain how you would train your disciple according to the rabbinic method?
4. What do you think the student's responses were at the end of class?
5. What does Jesus' framework for making disciples look like?
6. What progression should we use in making disciples?
7. What does everything start with?
8. What is the role of community in being a disciple of Jesus?
9. How do we nurture a balanced Christian life?
10. How important is it for leaders to remove barriers when they develop people?
11. Can a one size fits all approach to discipling work?



## Lesson 7 Self Check

### QUESTION 1

Faulty frameworks for facts can lead to wrong conclusions. *True or False?*

### QUESTION 2

Which of the following statements is NOT true in today's world?

- A. There is a great market for religious experience.
- B. People are enthused about acquiring virtue.
- C. People are enthused to sign up for long apprentices in traditional Christian holiness.
- D. It is more difficult to sustain interest in the Gospel than introduce it in the first place.

### QUESTION 3

The basis of the instructor's feedback to the students in his attempt at an authentic yeshiva experience is\_\_\_\_\_.

- A. Questions
- B. Motivation
- C. Facts
- D. Lecture

### QUESTION 4

What was true of the mosaic of everyone's collective feedback after the yeshiva class?

- A. It had no discernable structure.
- B. It addressed the barriers to spiritual development.
- C. It was comprehensive.
- D. It had discernable structure.

### QUESTION 5

As much time should be spent developing frameworks for facts as teaching the facts themselves. *True or False?*

### QUESTION 6

Which of the following puts Jesus' core priorities from John 15:1-18 in the proper order?

- A. Loving one another, going out into the world, and abiding in Him
- B. Going out into the world, abiding in Him, and loving one another
- C. Abiding in Him, loving one another, and going out into the world
- D. Abiding in Him, going out into the world, and loving one another

### QUESTION 7

One way Jesus taught the disciples what they needed to know about Him was by stating facts about Himself. *True or False?*

### **QUESTION 8**

What happens when the spheres of Abiding, the Body, and the World collide with the three enemies arrayed against it - the world, the flesh, and the devil?

- A. A framework develops.
- B. Spiritual warfare develops.
- C. It pictures our reception by the world.
- D. It results in defeat.

### **QUESTION 9**

What term is applied to vulnerable areas in our lives that repeatedly trip us up?

- A. Intentional sins
- B. Cardinal sins
- C. Besetting sins
- D. Mortal sins

### **QUESTION 10**

Effective disciplers wait for the Spirit of the Lord to move in their disciple's lives. *True or False?*



## Unit Two Exam

### QUESTION 1

Which of the following is a framework of all that we think and feel and thus hold to be true about some aspect of our life?

- A. An outline
- B. A resume
- C. A belief system
- D. A paradigm

### QUESTION 2

Of the major religious groups, only the Herodian's paradigms were not addressed by Jesus in *The Sermon on the Mount*. *True or False?*

### QUESTION 3

What did the technical term "sinners" mean in first-century Israel when applied to the "shamed"?

- A. That God doesn't look with favor upon you
- B. Those outside the covenant community of Israel
- C. Those in open rebellion against God
- D. That all humanity is born in a sinful condition

### QUESTION 4

The Hebrew understanding of "blessed" is to have a deep-seated sense of joyful satisfaction in your soul because God will rescue you and restore you. *True or False?*

### QUESTION 5

Which of the following groups could be consistent with their worldview when they extorted money from people?

- A. The Pharisees
- B. The Essenes
- C. The Sadducees
- D. Observant Jews

### QUESTION 6

Which of the following religious group's paradigms does Jesus address in Matthew 5:9?

- A. The Zealots
- B. The Sadducees
- C. The Pharisees
- D. The Essenes

### QUESTION 7

Jesus needed to peel away certain paradigms from His disciples. One was that they were more concerned with heart response than scrupulous behavior. *True or False?*

### QUESTION 8

Jesus' main contextual purpose in *The Sermon on the Mount* was to completely shatter the already present paradigms of each person's worldview. *True or False?*

### QUESTION 9

The process of making disciples in the first century was best understood as a school of\_\_\_\_\_.

- A. Adherents
- B. Students
- C. Prophets
- D. Imitation

### QUESTION 10

Which of the following is a likely example of a disciple/disciples-at-a-distance of Jesus?

- A. Lazarus, Mary and Martha of Bethany
- B. Nicodemus and Joseph of Arimathea
- C. Paul
- D. Judas

### QUESTION 11

The main issue for most first-century disciples was concerned with what God's Word says. *True or False?*

### QUESTION 12

Which of the following was the emphasis in the intimate discipling community of the first-century rabbi and his disciples?

- A. The imparting of wisdom
- B. Behavior formation
- C. Interpretive information
- D. The imparting of "how to" formulas

### QUESTION 13

The Semitic understanding of "believe" was based on an intellectual assent to a series of faith propositions. *True or False?*

### QUESTION 14

Groups of disciples intensely dialoging over an aspect of life and Scripture's claim on it were called adherents. *True or False?*

### QUESTION 15

Most first-century rabbis redefined ritual purity for their disciples by giving their own unique interpretation on this issue. *True or False?*

### QUESTION 16

Because Jesus is not personally present, it is okay to transfer the authority Jesus had on earth to a pastor, teacher, or well-known author. *True or False?*

### QUESTION 17

Which of the following was Jesus LEAST concerned with?

- A. Developing discernment in his listeners
- B. Revealing biblical principles
- C. Teaching how God does things
- D. Teaching who God is

### QUESTION 18

Which of the following is most important for the Christian life?

- A. Reliable beliefs
- B. Godly affections
- C. Obedient action
- D. All three are essential.

### QUESTION 19

Which of the following statements is NOT true in today's world?

- A. People are enthused about acquiring virtue.
- B. There is a great market for religious experience.
- C. People are enthused to sign up for long apprentices in traditional Christian holiness.
- D. It is more difficult to sustain interest in the Gospel than introduce it in the first place.

### QUESTION 20

The basis of the instructor's feedback to the students in his attempt at an authentic yeshiva experience is\_\_\_\_\_.

- A. Facts
- B. Lecture
- C. Motivation
- D. Questions

### QUESTION 21

Frameworks not only help us understand our facts, but they also help us ask good questions. *True or False?*

### QUESTION 22

As much time should be spent developing frameworks for facts as teaching the facts themselves. *True or False?*

### QUESTION 23

What happens when the spheres of Abiding, the Body, and the World collide with the three enemies arrayed against it - the world, the flesh, and the devil?

- A. A framework develops.
- B. Spiritual warfare develops.
- C. It pictures our reception by the world.
- D. It results in defeat.

**QUESTION 24**

For the most part typical class discussion equals meaningful dialogue. *True or False?*

**QUESTION 25**

What term is applied to vulnerable areas in our lives that repeatedly trip us up?

- A. Besetting sins
- B. Cardinal sins
- C. Intentional sins
- D. Mortal sins

## Lesson 7 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:**

<i>Reference</i>	<i>Fact</i>
Mark 6:1-2a	His disciples followed Him to His hometown, where He taught in the synagogue.
Mark 6:2b	Many people were astonished by Jesus' wisdom and miracles.
Mark 6:3	The people knew Him as the carpenter, the son of Mary, and by His brothers and sisters.
Mark 6:4	Jesus said a prophet is not without honor except in his hometown.
Mark 6:5	Jesus was not able to do many miracles in Nazareth.
Mark 6:6	Jesus was amazed because of their unbelief.

**QUESTION 3:**

A. It is more difficult to sustain interest in the Gospel than introduce it in the first place.

B. There is a great market for religious experience.

We assume that if anything can be done at all, it can be done quickly and efficiently. Our attention spans have been conditioned by thirty-second commercials. Our sense of reality has been flattened by thirty-page abridgements. True holiness and virtue takes time.

**QUESTION 4:**

D. All three are essential.

Embracing one, to the neglect of others, leaves us unbalanced and unfulfilled.

**QUESTION 5:** True

Looking at my own journey through the years, it was as if I had been given hundreds of pieces to a puzzle, but no one had ever shown me what the picture on the top of the puzzle box looked like. The land provides a framework and there are also other frameworks for helping people.

**QUESTION 6:** True

That is also true for us as we seek to disciple others.

**QUESTION 7:**

C. Questions

Every time one of the “disciples” would make an observation relative to their new 18 month assignment, I would try to probe his or her reasoning, motivation, basis, and desired outcomes with further questions.

**QUESTION 8:**

A. It had no discernable structure.

Basically it would have resulted in a weak discipling effort requiring the Holy Spirit to consistently work overtime on behalf of the disciplemaker. A framework was still missing, but everyone was now in a receptive mode where each wanted to listen and learn. They had wrestled enough for this class!

**QUESTION 9:** Bible facts and lessons need teaching, but an equal time must be given to developing the framework for these facts or they're facts without a home. Also, without a discipling framework it is difficult to be intentional when discipling another.

**QUESTION 10:** False

We need to acknowledge that for the most part discussion is not necessarily the same as meaningful dialogue. As teachers and students, we would benefit more from a two-hour fireside chat after each one-hour class to probe and process whether the message was received, if it was it clear, whether the class connected it with previous teaching, and how they integrated it into their lives.

**QUESTION 11:** In the rabbinic model, good probing questions lead to effective learning and providing disciples with frameworks helps them ask better discipling questions of others.

**QUESTION 12:**

<i>Reference</i>	<i>Core Priority</i>
John 15:1-11	Jesus teaches on the importance of abiding in Him.
John 15:12	Jesus teaches on the importance of loving one another.
John 15:18	Jesus focuses on the world being an inhospitable place for disciples.

**QUESTION 13:** Personal abide time must be developed first, then meaningful fellowship. With consistent and fruitful abide times, coupled with a vital Christian fellowship in the Body of Christ, we are then prepared and equipped to go into the world and engage it in His authority.

**QUESTION 14:** By doing things that revealed his nature, making observations about the religious culture of his day, by how he interacted with the Pharisees, by making factual statements about himself, and telling them imaginative stories in parable form.

**QUESTION 15:**

<i>Reference</i>	<i>Incident</i>
Mark 1:40-45	Jesus heals a leper by touch.
Mark 5:1-20	Jesus delivers a demoniac.
Mark 5:21-24, 35-43	Jesus gently touches the dead daughter of Jairus.
Mark 5:25-34	Jesus heals a bleeding woman when she touches His garment.
Mark 10:13-16	Jesus encourages the children to come to Him.

**QUESTION 16:** Warfare

As Paul develops in Ephesians 6, the disciple needs to be equipped for both offense and defense in Kingdom warfare. Offensive preparedness is comprised of spending time in the Spiritual Kingdom spheres of Abiding and Body Life. In addition, for defensive preparedness we need a thorough knowledge of our three enemies, and the respective game plans each has to derail, deceive, and destroy us.

**QUESTION 17:** *Your answer*

**QUESTION 18:** An effective disciplemaker is always doing two things at once: praying as if everything depends upon God, which of course it always does, while doing everything possible as if it depends solely upon him or her.

**QUESTION 19:** True

Effective disciplers have learned not to move ahead of the Spirit, nor to drag their feet when the Spirit is obviously moving in the life of another. Like the vineyard picture Jesus uses in John 15, effective disciplmakers know they are not the ones who lift up the vine to prepare it for more fruitfulness.

**QUESTION 20:** *Your answer***QUESTION 21:** *Your answer*

## **Lesson 7 Self Check Answers**

**QUESTION 1:** True

**QUESTION 2:**

B. People are enthused about acquiring virtue.

**QUESTION 3:**

A. Questions

**QUESTION 4:**

A. It had no discernable structure.

**QUESTION 5:** True

**QUESTION 6:**

C. Abiding in Him, loving one another, and going out into the world

**QUESTION 7:** True

**QUESTION 8:**

B. Spiritual warfare develops.

**QUESTION 9:**

C. Besetting sins

**QUESTION 10:** True

## Unit Two Exam Answers

**QUESTION 1:**

D. A paradigm

**QUESTION 2:** False

**QUESTION 3:**

A. That God doesn't look with favor upon you

**QUESTION 4:** True

**QUESTION 5:**

C. The Sadducees

**QUESTION 6:**

A. The Zealots

**QUESTION 7:** False

**QUESTION 8:** True

**QUESTION 9:**

A. Adherents

**QUESTION 10:**

B. Nicodemus and Joseph of Arimathea

**QUESTION 11:** False

**QUESTION 12:**

B. Behavior formation

**QUESTION 13:** False

**QUESTION 14:** False

**QUESTION 15:** False

**QUESTION 16:** False

**QUESTION 17:**

B. Revealing biblical principles

**QUESTION 18:**

D. All three are essential.

**QUESTION 19:**

A. People are enthused about acquiring virtue.

**QUESTION 20:**

D. Questions

**QUESTION 21:** True

**QUESTION 22:** True

**QUESTION 23:**

B. Spiritual warfare develops.

**QUESTION 24:** False

**QUESTION 25:**

A. Besetting sins



# Lesson 7 Articles

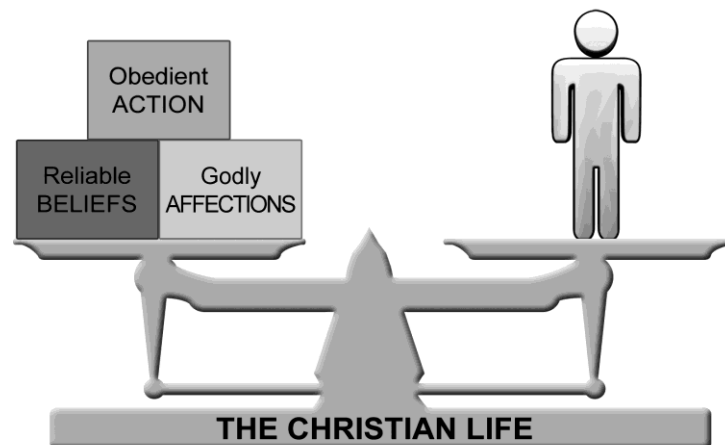
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## Necessary but Insufficient

We assume that if anything can be done at all, it can be done quickly and efficiently. Our attention spans have been conditioned by thirty-second commercials. Our sense of reality has been flattened by thirty-page abridgements. It is not difficult in such a world to get a person interested in the message of the gospel; it is terrifically difficult to sustain that interest... There is a great market for religious experience in our world; there is little enthusiasm for the patient acquisition of virtue, little inclination to sign up for a long apprenticeship in what earlier generations of Christians called holiness.--Eugene H. Peterson (Eugene Peterson, *A Long Obedience in the Same Direction* [DownersGrove, Ill.: Intervarsity Press, 1980], p. 13.)

Reliable beliefs, Godly affections. Obedient action. All three are essential to the Christian life.

- Embracing one, to the neglect of others, leaves us unbalanced and unfulfilled.--Bruce Demarest [Bruce Demarest, *Satisfy Your Soul* (Colorado Springs, Colo.: NavPress, 1999), p. 120.]



For the last 30 years I have been teaching God's Word, trying my best to "correctly handle the word of truth" (2 Timothy 2:15). During that time, I have been woken up repeatedly with the realization that I was missing something important. The first such occurrence was in 1988 when I had the opportunity to go to Israel on a study program. Until then, I did not comprehend how important the land--its historical, cultural, geographic and literary context--was to understanding the purpose and meaning of many of the Biblical passages.

Not so long ago I again realized something important was missing in my teaching of God's Word. This time it was discovering that I had been teaching the facts of the Scripture without always providing a facilitating framework to go with them. In saying that, I realize that statement needs some explanation.

For years in the classes I taught, and in the Bible-in-Context weekend conferences and Bible Alive retreats I led, I was often presenting many intriguing facts and insights without facilitating frameworks. From a contextual perspective, these were all necessary for understanding a particular portion of Scripture, but, nevertheless, insufficient for allowing the whole picture to be seen, let alone grasped.

Looking at my own journey through the years, it was as if I had been given hundreds of pieces to a puzzle, but no one had ever shown me what the picture on the top of the puzzle box looked like. Have you ever tried to assemble a 1,000 piece puzzle without ever having seen the top of the puzzle box? I also began to realize that I was not alone in this experience. Furthermore, I was teaching people in the same way that I had been taught. Missing, until recently, were frameworks for helping people:

- Understand the Bible--The Five Story Lines of Scripture
- Think about God
- Construct a worldview and develop an apologetic for it
- And yes, how to understand the process of making disciples.

# Giving the Rabbinic Method a Try

One Sunday morning not too long ago, I decided that it might be enlightening for the class I was leading to actually have a yeshiva experience. I didn't realize it was going to be enlightening for the teacher as well! The objective of that Sunday morning class was to have, as best we could create it, a first-century, rabbi-disciple group learning experience and, if we could, to get outside of our Greek way of learning and the world of fill-in-the-blank Bible studies.

Furthermore, I wanted the class to start to get a sense of what it means to wrestle with the Scriptures--to dig and mine for our understanding---not just get spoon-fed, easy answers.

On that particular Sunday morning, I came into the classroom, sat on my stool at the front of the class, and said, "Today I will be your rabbi, as best I can, and you will be my disciples as best you can. As a first-century rabbi, I will give you no answers. I will only ask you questions."

## Envision This

To set the stage for my opening question, I posed the following scenario as the focus for the class's yeshiva experience:

Someone you know quite well has just come to you and asked, Will you disciple me for the next 18 months? I will go anywhere you say, do anything you suggest, read anything you recommend, and experience whatever you think would benefit me. Time and money are not a constraint. Will you please be my spiritual director, spiritual mentor, and spiritual guide for the next 18 months?

I told the class they needed to assume this was a serious request and that there would be a discipling compatibility between the two of them, an often overlooked dynamic in discipling since square pegs seldom fruitfully disciple round holes! I then informed the class that negatively responding to that request was not an option. Each of them must wholeheartedly respond with an emphatic YES! That backdrop allowed me to frame the initial question that I wanted these "disciples" to wrestle with: Now What?

## Questions Beget Questions

That Sunday morning's yeshiva turned out to be an eye-opening experience for many, including myself. Every time one of the "disciples" would make an observation relative to their new 18 month assignment, I would try to probe his or her reasoning, motivation, basis, and desired outcomes with further questions.



If someone suggested they would start by praying about all this, I would ask, "For what do you think you need to be praying?" If they said "wisdom," I would ask, "What kind of wisdom do you think you need?" If somebody said they would first spend some time getting to know this other person, I would respond by asking, "What do you think you need to know about this person--what would you be looking for in his or her background?" If someone said they would teach this person how to study the Bible, I would respond by asking, "How do you intend to accomplish that?" If the response was to use the inductive Bible study method, I would probe their understanding of that method by asking, "What are its strengths and weaknesses? How would you protect your 'disciple' from becoming a practicing existentialist while imperfectly trying to use that method?"

If someone said they would teach this believer how to pray, I would respond by asking, “How are we to pray? Why are we praying? What is the purpose of prayer? Why do so many of our prayers not even rise to the ceiling, let alone the heavens?” And so the next hour went. Answer a question, and get more questions in return.

After an hour of asking questions, I felt the need to stop this process and review the collective suggestions and ideas that were raised by these classroom disciples for how to go about their 18-month spiritual director assignment. On the whiteboard were all the thoughts that were suggested, and modified, as a result of my questions. What struck me was that this mosaic of everyone’s best thinking

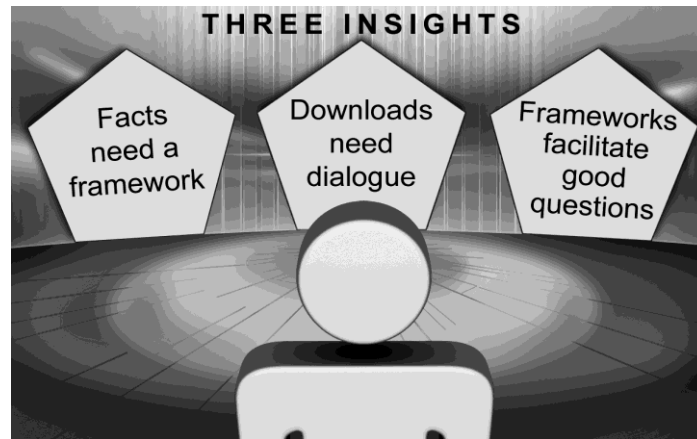
- Had little or no structure.
- Was so disparate that it wasn’t evident how you would connect the dots.
- Was very incomplete – no one even suggested dealing with that person’s understanding of God.
- Didn’t address the issue of barriers to spiritual development – paradigms, habits, obsessions or sins of the fathers – which this disciple might still be carrying around from his or her past.
- Basically would have resulted in a weak discipling effort requiring the Holy Spirit to consistently work overtime on behalf of the disciplemaker.

I then took the last 15 minutes of the class to sketch a framework for how a person could think about the process of discipling another for 18 months. As I did so, it struck me that everyone was now in a receptive mode where each wanted to listen and learn. They had wrestled enough for this class!

# After Class

## Time to Marinate

When I left that classroom, I knew something significant had happened. I just couldn't quite put my finger on it. As I reflected on that experience over the next few days, it slowly began to come into focus. These believers had not been adequately prepared for the hypothetical 18month disciple making assignment I gave them. Other than some anecdotal ideas, they really were not clear where they should begin, what they were looking for, and what process to have in view. Furthermore, these were seasoned believers who had been exposed to wonderful Bible teaching in dozens of classes, semester after semester, year after year, many for decades. What to make of this?



## An Epiphany Moment

A few days later, three insights began to emerge from this experience:

- No More Facts Without Frameworks.

We certainly need to teach the facts and lessons of the Bible. But whenever we do teach them, we need to give equal time to presenting and developing the framework(s) within which these facts, insights, and lessons fit. Facts without a framework are facts without a home. Furthermore, without a discipling framework in view, it is much more difficult to be intentional when discipling another.

- No More Downloads Without Dialogue.

In the Western model of teaching, we all too often use most of the class time for the teacher to download yet another dose of factual information to the class. We almost never plan for an equal amount of time to determine

1. If the intended message was indeed received?
2. If any part of the message was unclear or confusing?
3. Whether the class connected the teaching from prior weeks with this week's teaching?
4. How the class was integrating these teachings into their lives, and then living them out in the marketplace reality of each day?

We need to acknowledge that for the most part, discussion is not necessarily the same as meaningful dialogue. As teachers and students, we would benefit more from a two-hour fireside chat after each one-hour class to probe and process these kinds of questions.

- Frameworks Facilitate the Asking of Good Questions.

As I was playing the role of rabbi in that Sunday morning yeshiva experience, I realized I was asking my rabbi questions from a framework for making disciples that I put together years earlier. Without such a disciple making framework in view, my probing questions would have been much less focused, and certainly less effective.

In the rabbinic model, the asking of good probing questions leads to effective learning. Thus, equipping believers with frameworks enables them to likewise ask better disciple making questions of others. It also allows them to frame spiritual issues more clearly, and engage in meaningful dialogue with those who want to wrestle with God's Word. We need to provide disciples with the necessary tools for their discipling toolbox rather than assume that each person they meet can be discipled with a one-size-fits-all hammer!

# A Framework

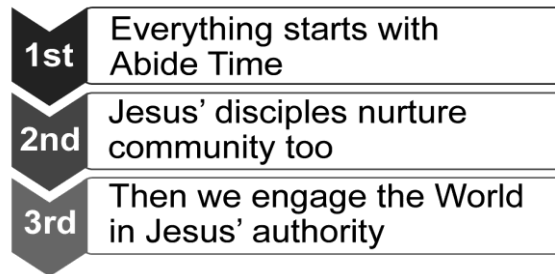
## Jesus' Leave-Behind Wisdom

As He was facing the Cross, Jesus took the Twelve aside and shared with them the Passover meal, together with His final thoughts. In what became known as His Upper Room Discourse, Jesus leaves behind His last words of spiritual wisdom. As part of that discourse, Jesus summarizes in John 15 the core priorities for disciples as part of His leave-behind wisdom. Jesus stresses--again we want to take note of the sequence--the following:

- First, the importance of abiding in Him (John 15: 1-11). It is such an important thought, that Jesus reiterates the word “abide” ten times in the span of these few verses using the following phrases:
  1. Abide in me
  2. Let my words abide in you
  3. Abide in my love
  4. Abide in my Father’s love.

Obviously, this abiding command--being rooted in, connected to, and resting all the aspects of one’s life completely in Jesus--is paramount in His mind as He shares His final thoughts with His disciples.

- In John 15:12, Jesus suddenly shifts the subject from abiding to love one another, and ends up His Body Life emphasis by repeating love one another as a command in John 15:17. In doing so, Jesus underscores the importance of our life together in His Kingdom community.
- In John 15:18, Jesus shifts the focus again by now referring to the world. Because of His disciples’ commitment to Him, the world will be an inhospitable place for them. In fact, the world will hate them. This raises all the issues of engaging, witnessing, and ministering to a world that will not be receptive to disciples of Jesus Christ, nor to His Good News message.



## The Significance of Sequence

Jesus’ final thoughts in John 15 provide us with yet another inspired progression to use in the process of making disciples:

- Everything starts with abide time. We have to be clear Who loves us, and therefore whom we are in love with, and why. We need to spend intimacy time with our Lover, which then allows us to learn more and more about the Lover of our souls, how much He truly loves us, and what is on His heart for the world in which we live. Without spending abide

time with the Father, feasting on His Word, and listening to the still, small voice of His Spirit, we will never be clear about God’s priorities for our day, and therefore how we are to understand our tasks and priorities. Without daily abiding, we will never be able to maintain--or regain as the case may be--our perspective on who we are, and experience again His transforming love, power, guidance, care, and nurture. A Sunday School teacher from years ago would often remind our Young Adult class of an “abiding truth.” “If you want to broadly irrigate ‘living water’ into the lives of other people,” he would remind us, “you better make sure you are digging a deep well with the Lord for yourself.” [A meaningful analogy shared by Dr. Kenneth Pike, Wycliffe Bible Translators, University Reformed Church, Ann Arbor, Michigan, Spring, 1970.]

- Being a disciple of Jesus is all about community too. A vital body life manifests itself when believers, who consistently have had their abide time with the Father and who are continually filled with His love, care, and the enabling power of His Spirit, congregate with other disciples and share it! Only with a vital body life, where disciples genuinely and authentically love each other and share their lives with each other as Jesus commanded, will we have something compelling to present to the world; something to invite people into that will first engage them, and then transform them.
- With consistent and fruitful abide times, coupled with a vital Christian fellowship in the Body of Christ, we are then prepared and equipped to go into the world and engage it in His authority.

## Staying Balanced

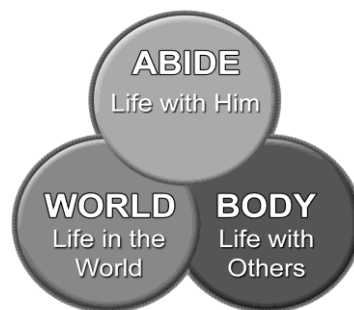
A significant part of discipling is nurturing a balanced spiritual life. To spend all of one’s time in abiding, as appealing as that may seem at certain times, but with little or no involvement with God’s family, nor engagement of the world, is an unbalanced condition. It leads to a monkaholic existence that is inconsistent with the priorities Jesus gives us in John 15.

Likewise, to devote inordinate amounts of time exclusively serving in the family of faith, at the expense of time spent abiding in Him, as well as time engaging the world, is likewise a distortion. It results in a one-dimensional serve-aholic state – a condition that has burnout as its end point.

In a similar manner, to devote all of one’s time to engaging the world, witnessing, and testifying, to the exclusion of abide time with the Lord and time spent in community with God’s people, is equally a distortion. It results in a Lone Ranger save-aholic condition.

## Ditches

There are ditches on both sides of every road. However, it certainly applies to John 15 as well. A mature spirituality consistently functions in all three circles with a balanced emphasis. This balance is suggested as the core of Jesus’ framework for His disciples and is therefore the overarching framework suggested for the effective making of disciples. The following graphic portrays this concept:

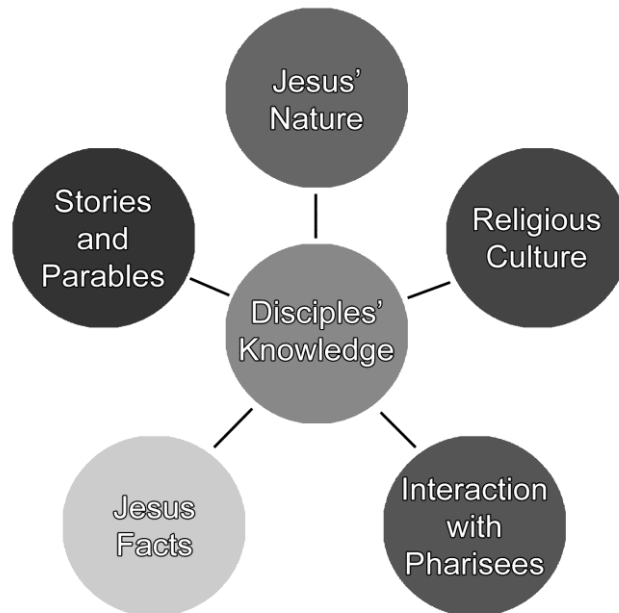




# Removing Barriers

## We Need Knowledge

Jesus was purposeful in everything that He did. After three years of investing in the disciples, He had a defined outcome He wanted to achieve in their lives. While it took time for this transformation to occur, Jesus never departed from His approach to achieving it. As part of His disciple-making methodology, He provided the disciples with the knowledge they would need to understand who He is and how He does things, His purpose, and His Kingdom. He provided this knowledge in a number of different ways:



- By doing things that revealed His nature
- By making observations about the religious culture of His day
- By the way He interacted with the Pharisees
- By making factual statements about Himself
- By telling them imaginative stories, often in parable form

The disciples needed this knowledge so that at a later stage the Holy Spirit could reveal to them the integrated significance of all that they had observed, experienced, and learned. As we read the written accounts of Peter, John, and Matthew, we see mission accomplished!

## Removing Barriers

If the knowledge Jesus was imparting to the disciples was ever to be comprehended by the mind and embraced by the heart, not only did these barriers need to be removed from their lives, but also new attitudes needed to be instilled in their place. It was a major purpose and focus for His three years with the Twelve.

## **Providing Appropriate Exposures and Experiences**

Jesus provided the Twelve with a wide variety of paradigm-changing experiences as an essential part of His strategy for remaking their world view and all its related paradigms. He touched the unclean (lepers and the dead Mark 1:40-45 and Mark 5:21ff), delivered a demoniac (Mark 5:1-20), was touched by a bleeding woman (Mark 5:21ff), and sought out the lowest classes of society (Mark 10:13-16).

## **A Framework for Transformation**

All of this suggests multiple facets to the process of discipling that need to be operative in each of the three Abide-Body-World spheres, including

- Focusing on the requisite knowledge needed
- Addressing the paradigm barriers that would inhibit the desired outcomes
- Cultivating the necessary attitudes needed to foster the desired outcomes
- Providing the appropriate behavioral experiences needed to reshape attitudes and create new paradigms
- Developing needed competencies: understanding Scripture, practicing the Spiritual Disciplines, using Spiritual Gifts.
- Underscoring the means and gifts of Grace that facilitate transformation by God's Spirit.

# Integrated Framework

The overall framework for disciplinemaking that follows is based upon integrating this preceding framework for transformation--knowledge gained, barriers removed, attitudes developed, competencies discovered and refined, and exposure to needed spiritual experiences--with the three spheres from John 15.

We want to be Hebrew in our understanding of these Abide-Body-World circles as well as with the necessary six elements of transformation. Thus, we need to resist our Western tendency to see each aspect as sequential and separate. Rather, we need to view them as cords braided together to make up an abundant life rope.

## The Abide Sphere (Life with Him)

- Knowledge regarding aspects of Abiding: knowing the nature, character, and attributes of God; facts of the Faith; being a disciple; fruits of the Spirit; authority of Scripture; Lordship of Christ; Understanding God's Will
- Barriers to Abiding that need to be removed: bad habits; secret sins; sins of the fathers; empty love buckets; past issues of abandonment, rejection and humiliation
- Attitudes that foster fruitful Abiding: submission, obedience, making space for God, spiritual hunger
- Competencies needed to facilitate effective Abiding: Bible study, meditation, prayer, solitude, silence, simplicity
- Experiences and Exposures of Abiding needed: encountering God in worship, prayer, retreats
- Transformation via the Spiritual Disciplines: character formation, healing, holy habits

## The Body Life Sphere (Life with Others)

- Knowledge needed for a vital Body Life: corporate worship and celebration, life together, calling, vocation and avocation, giftedness
- Barriers inhibiting Body Life that need to be removed: Lone Rangerism, do-it-yourselfism, egocentricity, spiritual narcissism
- Attitudes necessary for fruitful Body Life experiences: availability, accountability, transparency, vulnerability, receptivity
- Competencies needed for fruitful Body Life serving: Spiritual Gifts
- Experiences and Exposures needed: fellowship, worship, discipling, serving
- Transformation via Spiritual Gifts: fruitful ministry, healing, servant's heart, loving others, bearing one another's burdens

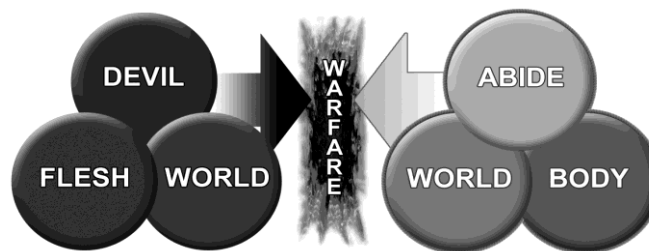
## Engaging the World Sphere (Life in the World)

- Knowledge necessary to engage the World: worldviews and apologetics
- Barriers to engaging the World that need to be removed: fear, apathy, lack of purpose and conviction
- Attitudes needed to consistently engage the World: eternal perspective, commitment, courage, trust, sense of urgency, compassion

- Competencies needed to effectively serve, minister, and engage the culture: the skill of critical thinking; an integrated worldview shaped by the “Five Story Lines of Scripture – God, Adversary, Mutiny, Human Condition, and Rescue and Restoration;” [James C. Martin and Doug Greenwold, from the Pentagonam graphic, “The Five Story Lines of Scripture,” as used in Preserving Bible Times “Bible-in-Context” seminars, 2003.] sharing your faith; nurturing newborns; an apologetic that deals with origin, meaning, morality, and destiny [Ravi Zacharias, shared at a C.S. Lewis Conference at McLean Bible Church, April 30, 2005.]
- Experiences and Exposures needed to confidently engage the World: witnessing, interacting with seekers, mission trips
- Transforming the World: growing in Christ-likeness as co-laborers with Him to redeem and restore the home, neighborhood, marketplace, community, and world as part of preparing for a new heaven and a new earth (Rev. 21:1).

## The Enemy and Spiritual Warfare

If the spheres of Abiding, Body, and the World represent aspects of God’s Kingdom strategy, there is opposition arrayed against it - the three enemies of the world, the flesh and the devil. Where these domains collide is Spiritual Warfare.



## The Spiritual Warfare

This is symbolically represented in the graphic above.

As Paul develops in Ephesians 6, the disciple needs to be equipped for both offense and defense in Kingdom warfare. Offensive preparedness is comprised of spending time in the Spiritual Kingdom spheres of Abiding and Body Life. In addition, for defensive preparedness we need a thorough knowledge of our three enemies, and the respective game plans each has to derail, deceive, and destroy us. This needed spiritual warfare equipping is highlighted in the following areas of emphasis:

## The Flesh Sphere—Understanding the Way of the Flesh

- Sinful Nature
- Self-absorbed view of life: Tozer’s Hyphenated Sins
- Seven Deadly Sins
- Allure of Money, Sex and Power [Title from Richard Foster’s book, Money, Sex and Power(HarperSanFrancisco).]
- Dealing with our “Besetting” Sins [A helpful notion from the Puritans who recognized we each have certain vulnerable areas that repeatedly trip us up and keep us enslaved. If we think of our lives a pie cut up into eight pieces, most of the pieces of our life’s pie don’t consistently trip us up. However, there are one or two pie pieces of our life that seem to repeatedly do just that. It is therefore dealing with those respective besetting sins

that are particularly significant in moving forward in our spiritual journey as disciples of Jesus Christ.]

- Nature of habits, compulsions, and addictions And more

## **The World's Sphere—Understanding the World's Way**

- Molds the World is trying to squeeze us into: frenetic living, sacred/secular dualism
- Idols intended to seduce us: success, materialism, achievement, accomplishment, importance, the American Dream
- Competing worldviews: Post Modernism, Existentialism, Atheism, Humanism

## **The Devil's Sphere—Understanding the Adversary's Way**

- Who he is and how he does things: tries to make God the author of what he instigates as in “Acts of God” clauses in insurance policies
- Nature of sin and temptation: mutiny, trying to control and/or replace God
- Adversary's purpose, strategies and tactics: destruction, deception, distortion

## **It's a Framework, Not a Formula**

As Westerners, we have a strong preference for formulas to deal with challenging issues. Disciplemaking is no exception. Furthermore, we often prefer to have our formulas rigid, as if one-size-fits-all can possibly work in disciple-making, a process that is, by definition, never linear. Therefore, use the John 15 framework as more of a guide for your thinking than an inflexible formula.

## **It's a Framework Held in Dynamic Tension**

The making of disciples is never done alone. While Jesus calls us to that task, we were never intended to pursue it absent from the leading and guiding of His Spirit. Thus, an effective disciplemaker is always doing two things at once – praying as if everything depends upon God, which of course it always does, while doing everything possible as if it depends solely upon him or her. That is the dynamic tension of disciple making. That kind of paradoxical thinking seems to perplex Western minds. To a Middle Easterner, it's not at all perplexing. They are much more comfortable embracing both as two cords braided together that makes for a stronger rope.

## A Final Thought

Making disciples is best done by those disciples who lead a balanced three-sphere life, and who have a framework for the making and transforming of disciples clearly in view. They are disciplers who know they have to wait upon the Lord for effective discipling to occur. They have learned not to move ahead of the Spirit, nor to drag their feet when the Spirit is obviously moving in the life of another. Like the vineyard picture Jesus uses in John 15, effective disciplers know they are not the ones who lift up the vine to prepare it for more fruitfulness, [See James Montgomery Boice, *The Gospel of John*, Volume 4 (Grand Rapids, Mich.: Baker Book House, 1999), pp. 1161 and 1162, for a better understanding of John 15:2. Boice builds a strong case that this verse has been traditionally mistranslated. More correctly he contents it should read:



He lifts up every branch in me that bears no fruit, while every branch that does bear fruit, he prunes so that it will be even more fruitful. Nor are they the ones who will effectively prune and cleanse the branch once it has been lifted up. They are joyful and obedient laborers in the vineyard following the lead and in the footsteps of the Master Gardener.

# Unit Three: Applied Discipleship

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Our first unit introduced us to “one on one” discipleship as patterned by the Apostle Paul in 2 Timothy 2:2. This biblical pattern was also used by Dawson Trotman of *The Navigators*. We asked the question: “Who is your man?”

Our second unit immersed us in the world of context as related to discipleship. Doug Greenwold provoked our discipleship and spiritual formation paradigms by providing the contextual backdrop of what it meant to “make disciples” in the Gospels.

Our third and final unit will look to practically apply the lessons we’ve learned.

Lesson 8 suggests how to choose your disciple from those within your sphere of influence. Then we will suggest the goal of your relationship as we illustrate the various stages a growing relationship goes through. We also make suggestions for how to keep your discussion on track as you keep your finger on your disciple’s pulse.

Lesson 9 explains why the discipler must carry the agenda. Then we will see these lessons applied in actual discipleship conversations. If you have wondered what to discuss with your disciple, we will make suggestions. If you have wondered what key doctrines your disciple should know to help ground him in the faith, we will suggest those also. We also discuss a key trait all disciplers should develop and discuss what it is about Christians that draws unbelievers to the Lord.

Lesson 10 focuses in on some remaining discipleship issues. Wes answers a key question from the audience. Then we discuss the history and importance of the church. Wes then concludes our course with a personal illustration of God’s work on our behalf that calls us to faith and gives a call to action.

## Unit Outline

Lesson 8: Strategy for Discipleship

Lesson 9: Directives for Us and Our Disciples

Lesson 10: Loose Ends

## Unit Objectives

We will discuss:

- How to choose, develop, and meet with your disciple,
- Discipleship virtues, agendas, commands, doctrines, and techniques,
- Various elements that make up the church,
- Illustrating the unique message of the substitutionary work of Christ on our behalf, and
- We will enjoy great personal stories and examples within our teaching.

# Lesson 8: Strategy for Discipleship

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## Lesson Introduction

Welcome to the eighth class session for Discipleship 101. Have you had difficulty getting started with discipling? You're not alone. Sometimes the problem is not knowing how to proceed. Once we know how and have someone experienced share the process with us, we have the confidence to proceed.

Before starting this next lesson, write down what you think the barriers are to getting started with discipling someone. Then, write out how you will set the agenda and develop a deeper relationship with your disciple.

Please read the sample questions below:

1. First, an observation: It seems more difficult to come up with questions for this subject than it was for our previous lessons.
2. How do we start? How do we find that first person to disciple?
3. How does God lead us to that right person to disciple?
4. Are there any biblical examples to follow of how to approach discipleship?
5. Should we try to get a small group of disciples to train together or still focus on individuals?
6. How do we get a prospective discipleship relationship past the friendship stage into a deepening, effective discipleship relationship?
7. What are we trying to accomplish with someone in a discipleship relationship?
8. With how busy everyone is, how do we effectively give spiritual assignments to our disciples without scaring them away?
9. What is an example of an appropriate activity for our initial discipleship encounter?

Are these questions some of the same questions you had? Please open your Life Notebook and write out any questions you have before you start working on this lesson. We will give you the opportunity to review your questions again at the end of this lesson to see if they have been answered.

**Topic 1** teaches us the importance of developing our strategy for the individual we will disciple. This is the same individual the Scriptures focus on, the individual we will ask God for in prayer to be able to pour our life into.

**Topic 2** looks at the five stages of discipleship. These stages range from the preliminary stage of *The Social Games* through the last stage, entitled *The Eight Covenants*.

**Topic 3** focuses on the indirect approach that allows our disciple to view a situation as it applies to someone else before we change that into a direct application to our disciple.

**Topic 4** summarizes the lesson, helping to tie it together and to show you how much you have learned.



## Lesson Outline

### Lesson 8: Strategy for Discipleship

#### Topic 1: Who Do You Know?

Getting Started

Illustrations: Billy Graham and Jabez

The Individual

#### Topic 2: The Five Stages of Development

The Social Games

Data Exchange of Information

Values and Commitments

Koinonia (Communion)

The Eight Covenants

#### Topic 3: Focusing In

The Indirect Approach

Zeroing In

Concluding Thoughts

#### Topic 4: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- Getting started choosing your disciple,
- Your sphere of influence,
- *The Five Stages of Development*,
- How to approach your disciple,
- How to control the conversation,
- How to keep our antennae out with our discipleship relationships, and
- We will enjoy great personal stories and examples of discipleship relationships.

## Topic 1: Who Do You Know?

*Kevin was excited to put together his Biblical Framework for Making Disciples as taught in the last lesson. Now he sees it is time to actually start planning a Strategy for Discipleship.*

*But actually sitting down with his own disciple and developing that discipleship relationship still intimidates him. Up until now, he had thought that developing a relationship with his own disciple was good “in theory.” But he can tell now that these lessons are going to start applying to him in his own life, with his own disciple. That prospect leaves him uncomfortable. He wonders because he isn’t sure how to proceed. He isn’t sure what his strategy is, how to deepen a relationship, or what he should try to accomplish.*

*Do you feel some of the same insecurities that Kevin does? See if you can help him find some answers to give him more confidence in working with his own disciple.*

## QUESTION 1

Before proceeding with this lesson, please open your Life Notebook and record any issues that are before you. What are you still unsure about with setting a strategy for your own discipleship? What is step one, step two, and so on?

## Getting Started

### Reading Assignment

- Please read the article titled *Who Do You Know?* in the Articles section at the end of this lesson.

## QUESTION 2

A diagram in which you develop a graphic picture of your acquaintances is called a \_\_\_\_\_.

## QUESTION 3

The main idea from the reading is that God wants to give you a disciple to train. *True or False?*

## Illustrations: Billy Graham and Jabez

### Reading Assignment

- Please read the article titled *Illustrations: Billy Graham and Jabez* in the Articles section at the end of this lesson.
- Please read 1 Chronicles 4:1-10 and Joshua 7 about the defeat of Israel at Ai because of the sin of Achan.

## QUESTION 4

Though the New Testament talks about many people, it still zeroes in on \_\_\_\_\_.

## QUESTION 5

Please match the **reference** in the left-hand column with the corresponding **teaching** from Joshua 7 in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Joshua 7:1	Joshua seeks the Lord for why Israel was defeated.
Joshua 7:2-3	The Israelites disobey God's ban on Jericho's riches.
Joshua 7:4-5	Joshua sends a "small army" to defeat Ai.
Joshua 7:6-9	God gives His plan for purifying Israel from sin.
Joshua 7:10-15	Joshua's army is defeated at Ai and the people's courage is melted.
Joshua 7:16-21	Achan is selected as the sinner and thief.
Joshua 7:22-26	Disaster is brought upon Achan and his goods.

## QUESTION 6

What was Jabez's biggest concern in 1 Chronicles 4:1-10?

- A. That he be remembered by the Lord
- B. That he not cause or endure pain
- C. For the Lord's reputation
- D. That God's covenant promises are fulfilled

## The Individual

### Reading Assignment

- Please read the article titled *The Individual* in the Articles section at the end of this lesson.

## QUESTION 7

What does Wes Trucker believe is the reason for Billy Graham's success in evangelism?

- A. Not losing sight of the individual
- B. Obtaining Pete Riggs from The Navigators
- C. His cooperative approach towards evangelism
- D. His plan to plug everyone in to a local church

Remember to pray for an individual of God's choosing for you to disciple. After you pray, keep your antennae out because God may place something on somebody's heart and they'll want to talk with you. This may be your man.

### Topic 1 Key Points:

- A diagram in which you develop a graphic picture of your acquaintances is called a sociogram.
- The main idea from the reading is that God wants to give you a disciple to train.
- Though the New Testament talks about many people, it still zeroes in on individuals.

- Jabez prayed to not cause or experience the same pain as his ancestor Achan.
- Perhaps the main reason for the Billy Graham organization's great success is that they never lost sight of the individual.

## Topic 2: The Five Stages of Development

*Kevin is relieved. After all, he knows more people than he originally thought, and he is only being asked for one individual disciple, not a crowd. Yet, he realizes that this one-on-one-on-one approach has a significant impact.*

*But he still wonders, more specifically, what his strategy will be once he finds his man. How will he build the type of relationship he is trying to achieve? How do you move into a deeper relationship with your disciple?*

*Have you struggled with the same issue as Kevin? See if you can find some suggestions within this lesson to help resolve this issue.*

### The Social Games

#### Reading Assignment

- Please read the article titled *The Five Stages of Development* through “The Social Games” in the Articles section at the end of this lesson.

#### QUESTION 8

A conversation characterized by statements like, “Boy it was cold out this morning” represent *The Social Games* stage of development. *True or False?*

### Data Exchange of Information

#### Reading Assignment

- Please read the article titled “Data Exchange of Information” in *The Five Stages of Development* in the Articles section at the end of this lesson.

#### QUESTION 9

This second stage is characterized by the removal of barriers from the “comfort zone” of the individual. *True or False?*

### Values and Commitment

#### Reading Assignment

- Please read the article titled “Values and Commitment” in *The Five Stages of Development* in the Articles section at the end of this lesson.

#### QUESTION 10

When changes in the relationship occur at this stage, the changes require the other person's \_\_\_\_\_.

#### QUESTION 11

Feelings, hopes, fears, and disappointments also appear at this third stage. *True or False?*

## Koinonia (Communion)

### Reading Assignment

- Please read the article titled “Koinonia” in *The Five Stages of Development* in the Articles section at the end of this lesson.

### QUESTION 12

The Koinonia stage is where you begin to develop a covenant relationship. *True or False?*

### QUESTION 13

One firm rule is to never disciple an unbeliever; always lead him to the Lord first. *True or False?*

## The Eight Covenants

### Reading Assignment

- Please read the article titled “The Eight Covenants” in *The Five Stages of Development* in the Articles section at the end of this lesson.

The Fifth stage, entitled *The Eight Covenants*, is characterized by free-flowing information from both participants. Information flows without inhibition or fear on both sides. At this point, both participants have made *the final commitment* to each other. They are both saying, in effect, “Here’s my life, take a look!” There is a commitment of time, emotion, and effort-- a reciprocal giving and sharing without reservation. This was probably the type of relationship Adam and Eve had before sin separated them and complicated their relationship (see Genesis 2:25) and the level of relationship David and Jonathan shared (e.g. 1 Samuel 18:1). This stage represents the ultimate level and goal for our discipleship relationships.

### QUESTION 14

Please match the **Stage of Development** as listed in the left-hand column with the corresponding **dialogue** that represents that stage as listed in the right-hand column.

<i>Stage of Development</i>	<i>Representative Dialogue</i>
The Social Games	“I really felt our hearts binding together as we prayed...”
Data Exchange of Information	“I’ve never shared this with anyone else, and this is very close to my heart...”
Values and Commitments	“My, what great weather we’re having...”
Koinonia	“I was discouraged at church on Sunday...”
The Eighth Covenant	“I read that article you asked me to...”

### Topic 2 Key Points:

- Conversation characterized by superficial statements like, “Boy it was cold out this morning” represent *The Social Game* stage of development.
- The second stage, *Data Exchange of Information*, is characterized by the establishment of a comfort zone, not the removal of it; they don’t allow us to go beyond that comfort zone.
- Feelings, hopes, fears, and disappointments appear at this third stage of *Values and Commitment*, but changes in the relationship only come by permission.

- The *Koinonia* stage is when you begin to develop a deeper covenant relationship in which we really begin to connect.
- *The Eight Covenants* stage is characterized by free-flowing information both ways between both parties with no reservations or fears.

## Topic 3: Focusing In

*Kevin can see that there are different stages of development. He always noticed them but had never put them into any kind of framework. He knows this information will help him evaluate the stage his relationships are in.*

*But he wonders, “Now that I know how to tell what stage my relationship is in, what do I do with that information? What am I trying to achieve with my disciple?”*

*Please see if you can find answers in this topic that will guide Kevin in properly relating with his disciple and achieving his goals.*

## The Indirect Approach

### Reading Assignment

- Please read the article titled *Focusing In* in the Articles section at the end of this lesson.

### QUESTION 15

The day before you meet with your disciple, you “set the stage” by listing **everything** you want to accomplish. *True or False?*

### QUESTION 16

To indirectly approach your disciple, you bring up the subject as it might apply to someone else. *True or False?*

## Zeroing In

### Reading Assignment

- Please read the article titled *Zeroing In* in the Articles section at the end of this lesson.

### QUESTION 17

What is the strategy called in which you talk with your disciple about someone else?

- First-person strategy
- Second-person strategy
- Third-person strategy
- Other person strategy

## Concluding Thoughts

### Reading Assignment

- Please read the article titled *Concluding Thoughts* in the Articles section at the end of this lesson.

### QUESTION 18

The person that controls the conversation is the one that asks the questions. *True or False?*

## QUESTION 19

Find someone you know that you can have a conversation with. You can either explain to them what you're doing, or if you have your disciple you can use a "real" conversation. First, plan your strategy. What is one thing you want to accomplish? First, use an indirect approach (the third-person strategy), then find the right time to change the conversation to directly address your disciple with your one point. Then open your Life Notebook and record your thoughts about your conversation. What could you do better next time?

### Topic 3 Key Points:

- The day before meeting with your disciple, set the agenda with ONE POINT you want to get across.
- To indirectly approach your disciple, bring up the subject you want to get across as it might apply to someone else (the third-person strategy), so he doesn't feel any pressure.
- The person that controls the conversation is the one that asks the questions, but you must keep your antennae out to follow its direction.

## Topic 4: Knowing, Being, Doing

*Did you find ways in this lesson to help Kevin develop his strategy for discipleship? To find his "man?" Did this lesson help you \_\_\_\_\_*

- Realize the sphere of influence you have and the pool of potential discipleship candidates?
- Realize that God wants you to pray for a disciple to train?
- Realize that God focuses in on the individual?
- Realize *The Five Stages of Development* a relationship can go through?
- By giving suggestions for advancing your relationship to more intimate stages?
- See the need to set the agenda in advance for your meeting with your disciple and limit the agenda to one major point?
- See the need to approach your disciple in a non-threatening way so he doesn't feel pressured?
- See that the person asking the question controls the conversation?

The following question is designed to help you evaluate how much you have learned during this lesson by reviewing the class questions that introduced the lesson and let you know what you might need to review.

## QUESTION 20

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. How do we start? How do we find that first person to disciple?
2. How does God lead us to that right person to disciple?
3. Are there any biblical examples to follow of how to approach discipleship?
4. Should we try to get a small group of disciples to train together or still focus on individuals?

5. How do we get a prospective discipleship relationship past the friendship stage into a deepening, effective discipleship relationship?
6. What are we trying to accomplish with someone in a discipleship relationship?
7. With how busy everyone is, how do we effectively give spiritual assignments to our disciples without scaring them away?
8. What is an example of an appropriate activity for our initial discipleship encounter?

Also, include any questions you wrote in your Life Notebook at the beginning of this lesson.



## Lesson 8 Self Check

### QUESTION 1

What is a graphic picture of your acquaintances called?

- A. Audiogram
- B. Cardiogram
- C. Communigram
- D. Sociogram

### QUESTION 2

Though the New Testament talks about many people, it still zeroes in on individuals. *True or False?*

### QUESTION 3

In Jabez's prayer, what was his main concern?

- A. That he be remembered by the Lord
- B. That the Lord's reputation would not be damaged
- C. That he not cause or endure pain
- D. That God's covenant promises are fulfilled

### QUESTION 4

Which stage of development is characterized by the establishment of a comfort zone?

- A. The Social Games
- B. Data Exchange of Information
- C. Values and Commitment
- D. *Koinonia*

### QUESTION 5

Which stage of development is characterized by free-flowing information moving in both directions with no reservations?

- A. Data Exchange of Information
- B. Values and Commitment
- C. *Koinonia*
- D. The Eight Covenants

### QUESTION 6

Which stage of development is characterized by feelings, hopes, fears, and disappointment appearing?

- A. Data Exchange of Information
- B. Values and Commitment
- C. *Koinonia*
- D. The Eight Covenants

### QUESTION 7

Which stage of development is characterized by the following observation: “Boy, we could sure use some rain soon.”

- A. The Social Games
- B. Data Exchange of Information
- C. Values and Commitment
- D. *Koinonia*

### QUESTION 8

In setting the agenda for a meeting with your disciple, focus on only one main point you want to get across. *True or False?*

### QUESTION 9

A *third-person strategy* is used to help your disciple realize he must apply your question to himself. *True or False?*

### QUESTION 10

The person asking the questions in a discipleship conversation is the one in control of the conversation. *True or False?*

## Lesson 8 Answers to Questions

**QUESTION 1:** *Your answer*

**QUESTION 2:** Sociogram

A sociogram is also called a circle of acquaintances. It starts with you, branches out to your immediate acquaintances, then to their acquaintances as far as you want to diagram them. This is meant to help show you have a broader base of contacts than you are probably aware of.

**QUESTION 3:** True

Be thinking in terms of who you know that may be a new believer that needs your discipling. For God to give you someone into whom you can pour your life.

**QUESTION 4:** Individuals

This individual method is blessed of God. The New Testament focuses in on individuals like Paul and Luke and Epaphroditus and Timothy.

**QUESTION 5:**

<i>Reference</i>	<i>Teaching</i>
Joshua 7:1	The Israelites disobey God's ban on Jericho's riches.
Joshua 7:2-3	Joshua sends a "small army" to defeat Ai.
Joshua 7:4-5	Joshua's army is defeated at Ai and the people's courage is melted.
Joshua 7:6-9	Joshua seeks the Lord for why Israel was defeated.
Joshua 7:10-15	God gives His plan for purifying Israel from sin.
Joshua 7:16-21	Achan is selected as the sinner and thief.
Joshua 7:22-26	Disaster is brought upon Achan and his goods.

**QUESTION 6:**

B. That he not cause or endure pain

Jabez was Achan's prodigy down the line, several generations later. No wonder he prayed what he did. Remember what he said? "Keep me from evil that I may not cause pain" (1 Chronicles 4:9-10 NKJV). He remembered his great-great-great-grandfather who hid the wedge of gold that caused a lot of pain (Joshua 7).

**QUESTION 7:**

A. Not losing sight of the individual

The amazing thing about Billy Graham is in his dealing with literally millions of people, preaching to millions of people, he never lost sight of individuals. That is a key, as I think, to his success of unique evangelism in history. We want to connect with an individual disciple in the same way.

**QUESTION 8:** True

You never get beyond that in social games. You just deal with very, very superficial items.

**QUESTION 9:** False

This stage is characterized by the establishment of a comfort zone, not the removal of it. And they don't allow us to go beyond that.

**QUESTION 10:** Correct answers include:

Permission

Consent

People can talk to us about how they feel about this, and we respond up to a certain point, but we don't go any further than that. And when that wall is there we don't violate that.

**QUESTION 11:** True

Every aspect of life comes to the fore here. Often times, it's at this point; however, as the disciple learns, we can talk to our disciple and begin to determine what it is that is shaping his or her life and find out what the things are that lie underneath the surface. And again, we only go so far.

Because we may push it up to a point, but we don't go beyond that.

**QUESTION 12:** True

We begin to form that kind of a relationship that leads them in deeper relationships. And that is absolutely vital. That's when we really begin to connect.

**QUESTION 13:** False

We're to make disciples, period, whether they're saved or not, and the Lord will take care of the opportunity to lead them to Himself, often using the discipleship training to bring them closer to Him.

**QUESTION 14:**

<i>Stage of Development</i>	<i>Representative Dialogue</i>
The Social Games	"My, what great weather we're having..."
Data Exchange of Information	"I read that article you asked me to..."
Values and Commitments	"I was discouraged at church on Sunday..."
Koinonia	"I really felt our hearts binding together as we prayed..."
The Eighth Covenant	"I've never shared this with anyone else, and this is very close to my heart..."

**QUESTION 15:** False

The day before meeting with your disciple, you do your homework by setting the stage. You begin thinking, "Now what is it that I really want to get across? What's one thing, not a whole raft of things, but what is one thing I want to get across to my friend?"

**QUESTION 16:** True**QUESTION 17:**

C. Third-person strategy

Whoever you're talking to is never threatened when you're talking about somebody he knows, or maybe somebody he doesn't know, but somebody you know that you can relate to, and he just imagines that conversation. And he's not threatened until you say certain things to him.

**QUESTION 18:** True

The person who asks the questions always controls the conversation. Now that doesn't mean you can control what they are going to say or how they're going to answer. *You've got to be ready to go wherever the ball goes so keep your antennae out!*

**QUESTION 19:** *Your answer***QUESTION 20:** *Your answer*

## **Lesson 8 Self Check Answers**

### **QUESTION 1:**

D. Sociogram

### **QUESTION 2:** True

### **QUESTION 3:**

C. That he not cause or endure pain

### **QUESTION 4:**

B. Data Exchange of Information

### **QUESTION 5:**

D. The Eight Covenants

### **QUESTION 6:**

B. Values and Commitment

### **QUESTION 7:**

A. The Social Games

### **QUESTION 8:** True

### **QUESTION 9:** False

### **QUESTION 10:** True



# Lesson 8 Articles

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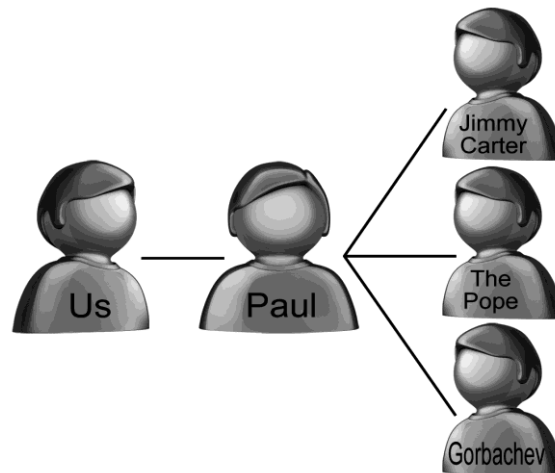
## Who Do You Know?

### Introduction

In session 4 (Lesson 8), we're concerned with getting started - What we do first, what we do second, how we develop a relationship with our disciples. So let's go up to the seminar and watch this being demonstrated for us.

### Getting Started

This is our fourth session. It's called "Getting Started." It's rather appropriate for a beginning. And we're talking about developing a *strategy for discipleship* and how we do that. And we ask a question: "Who do you know?" I don't know whether you've ever done what is sometimes called a *sociogram* where you kind of develop a graphic picture of acquaintances, which is what we call a *circle of acquaintances*. It works something like this: this is you. And you branch out and you have an acquaintance over here and an acquaintance over here. You have contacts everywhere. Everybody knows somebody and you have a sphere of influence. Here's this guy, he knows somebody over here and somebody here.



Paul, I'm going to use Paul as an example. Now here's a man who's been on speaking terms with the great and the near great for the past 15 years. He was a member of Jimmy Carter's cabinet and part of his government. So he was on speaking terms with heads of state and generals and you name it...congressmen... and people in every possible walk of life. There's a saying that you and I are three people away from anybody else in the world. Well, in Paul's case, that is true. For example, we know Paul, and he knows Gorbachev, he knows Jimmy Carter, and he knows all of these people. He [even] helped set up a visit to the pope of all things. So he knows the pope by extension. So he has a rare center of influence in terms of what he does and who he knows and so on.

But you and I are the same way. We have a series of people that we know whose influence spreads far beyond anything we may know about. Let's capitalize on that and find out *who* it is we know.

Let me go back to something very, very basic. Remember when we were talking about Daws Trotman praying for one person aboard the USS Virginia? He prayed specifically for one man. He didn't ask for a whole shipload. He said, "Lord, give me one man aboard that ship." And God did. God gave him one man. Now let me demonstrate just kind of what happened on that particular contact, because it's exciting to see what has taken place. Be thinking in terms of who you know that may be a new believer that needs your discipling. He needs you to disciple him or her. If we don't get anything else across, [let it be] the idea that *God wants you to make your disciple and ask God to give you a disciple*. [To] give you someone into whom you can pour your life.



# Illustrations: Billy Graham and Jabez

Now let's take a look at what happened. It was Daws Trotman...it was Les Spencer...it was Gurney Harris...it was Dick Goodridge. These guys all have contacts aboard ship. And in ten years, it went from one person to (men in) 1000 ships and bases around the world. Not only that, but in 1952, Billy Graham was already on the way up with his tremendous crusades. And he gave an agonized call to Daws Trotman.

He said, "Daws, I need your help."

Daws said, "What do you want?"

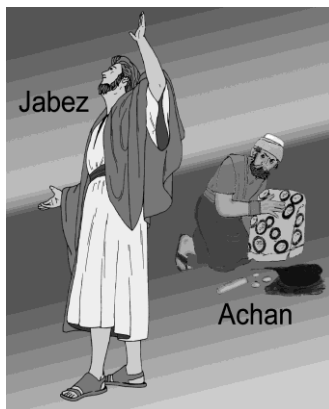
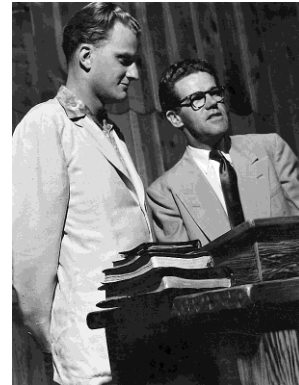
He said, "I want you to help set up a follow up system for Billy Graham association. I need your help."

And Daws said, "Hey I can't help you, I can't come. I got to leave next week for Japan and be with some guys over there."

And Billy said, "Isn't there something you can do?"

And Daws said, "I'll send you a man. I'll give you a man that I've trained."

His name was Pete Riggs. And so he sent this guy to Billy. He gave one of his men. [A man] he had spent his life with, poured his life into. He said, "I'm going to give him to Billy." And he stayed with him for years and developed Billy Graham's follow up system based on the same premise that we're talking about this morning: *One on One Discipling*. Billy's organization has literally gone around the world and with this concept--everywhere--and it started with one man! That's the staggering thing when you see the multiplication of effort in what has taken place. It's just a mind-blowing kind of a concept. That's why I say very, very carefully (and I want you to pay close attention!): *Who do you know? and Are you in touch with somebody that you can initiate this discipling process?* That's what it's all about!



And I'm convinced beyond any current venture that this method and this way is blessed of God, because [though] the New Testament talks about many people, it still zeroes in on *individuals*. Individuals like Paul and Luke and Epaphroditus and Timothy. You name it. *Individuals*. You never lose sight of the individuals.

Classic case in point in the Scriptures is in 1 Chronicles 4 in the midst of a family tree that goes back in line of Judah, back to the time of Joshua, all one line after the other, until you come to a guy by the name of Jabez (1 Chronicles 4:9-10). You [have] heard of Jabez's prayer? In that chapter where it's mentioned, you can trace his genealogy right back to Joshua's time and of all things

here was the thing that blew me away: *he was related to Achan*. Do you remember the story of Achan in Joshua's conquest of Jericho, the fall of Jericho (Joshua 7)? And Achan was one of the soldiers that coveted the Babylonian garment (Joshua 7:21). Achan took that, hid it under his tent, and then God wiped out the whole town of Ai. Achan was the guy that God singled out (Joshua 7:16-21). Jabez was his prodigy down the line, several generations later. No wonder he prayed what he did. Remember what he said? "Keep me from evil that I may not cause pain" (1 Chronicles 4:9-10). He remembered his great-great-great-grandfather who hid the wedge of gold that caused a lot of pain. This is what I'm talking about.

## The Individual

We never lose sight of the individual in the Scriptures, and that's what we must never do. That's the amazing thing about Billy Graham. In his dealing with literally millions of people, preaching to millions of people, he never lost sight of individuals.



That is a key, as I think, to his success of unique evangelism in history. But what I'm asking you this morning or this afternoon is who do you know that you could pick up the phone and call and say, "Hey George, tomorrow morning for breakfast?" If he's flexible, you meet him for breakfast. You sit down and start building a relationship. You don't give him the whole bowl at once, you just build a relationship. Ask him how he likes his coffee or something like that. That's the idea. Find out who he is and where he's coming from. Take some effort

to do that. But man is it worthwhile because it pays off down the line in ways I can't even begin to describe.

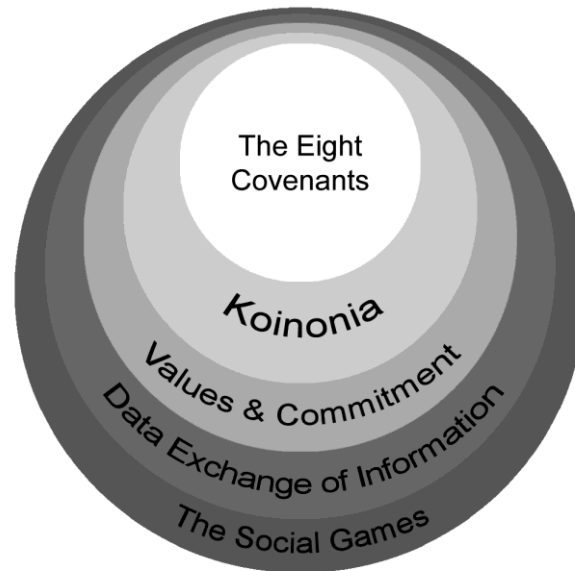
And so we want to find out who it is that we know. We ask for a man or a woman. A man asks for a man, incidentally, I might add as a word of caution. But this is how we do it: we pick up the phone or just drop him an email note and say, "Hey, can you meet me for breakfast at Perkins?" or someplace else and get together with him and be there on time. And I had the privilege of being over at Crosslake at a church and pastored there for about 13 months as an interim pastor. And I had a great time. They had a marvelous restaurant not too far from there we called the Annex. It had a log structure much like our church, and so we just called it the Annex because we had more congregational meetings there going on down the line. We had a great time.

I used to meet Paul over there regularly, and we'd get together and talk about one thing or another. That was the opportunity. We had a friend we both think very highly of, Bob Wesland, and every morning we'd walk into the Annex over there--and incidentally it was called *Pine Creeks Restaurant*--but we would walk in and we'd see Bob Wesland seated at the table with about 3 or 4 guys surrounding him. Bob didn't just sit at the table, *he presided*. He's a big guy, and he presided at the table. And those guys came by his invitation to the table. And he had a fantastic influence on these guys. He's a great fisherman, and after he was with his guys he would invite them to go fishing. And then, because they couldn't walk on water, *he had them*. He could tell them anything. But that's what I'm talking about.

Developing our strategy for our disciple, the guy we're going to work with. Let your disciple find you. It may well be as you pray, suddenly God will place something on somebody's heart, and they'll want to talk to you. And so you have to have your antenna out to make sure you are getting the signals of the person you want to deal with.

# The Five Stages of Development

## The Social Games



The Five Stages of Development

Now, on page 2 of that section (of our workbook), we have what we call the “Five Stages of Development.” These are very elemental, but they are important for us to be familiar with because we all go through them. We go through this routine. They’re **the social games**. *The preliminary stage* of “Hey, how are you doing? How are things with you? Boy it was cold this morning, wasn’t it?” You never get beyond that in social games. You just deal with very, very superficial items.

## Data Exchange of Information

Well, you go to the next level, to **data exchange of information**. And as we pointed out, most interaction occurs at this stage. We have to establish a *comfort zone*. Do you know what a *comfort zone* is? Have you ever gone to a restaurant and you sat down at the counter, the long counter. There’s nobody seated on either side of you. So you kind of relax and you have your silverware out here and then somebody comes and sits down and you move your silverware in a certain parameter. And then somebody sits down next to you on the other side and you move your napkin over and pretty soon you’re each looking and you’ve got your turf all laid out at your *comfort zone*. And you don’t go beyond that *comfort zone*.

I sometimes illustrate that by a story that happened with my daughter and me. We were visiting in the town of Walla Walla, Washington. *Now Walla Walla is one of those cities they like so well they named it twice.* This is a literally a New England town dumped at the foot of the Blue Mountains in South-Eastern Washington. And we had a number of friends there, so once we got into town the kids went their ways, and we did kibitzing [as we went] our direction. And I was walking down the street and I saw my daughter sitting at the counter and there was an empty seat where nobody else was seated. *So I had an idea.* I walked into that area of the restaurant; I didn’t say a word. I sat down beside her and never a word once to her and she didn’t say anything to me.

She knew I was there, but she didn't say anything to me (she always had a kind of a premonition that something was going to happen). So I was sitting there, and a waitress came up and asked for our order. Well she ordered a piece of pie and I ordered a piece of pie and a cup of coffee. And while I was waiting for mine, hers came. They brought her piece of pie and set it down in front of her, and I looked at it, and I said, "*Hey, that looks good!*" So I went over and cut a piece of her pie *and everybody at this counter about fell off of their seat!* Because (they were saying to themselves), "*Who was this old fossil (and what is he) trying to do?*" It was fantastic! She had established a comfort zone, and then she became uncomfortable. And this happens in our relationships. We build a certain kind of a comfort zone with which we are comfortable. And they don't allow us to go beyond that.

## Values and Commitments

Now the third stage is **values and commitments**. Changes can occur at this stage but only by permission. People can talk to us about how they feel about this, and we respond up to a certain point, but we don't go any further than that. And when that wall is there, we don't violate that. But then as we continue our relationship, we go on into feelings, dealing with hopes and fears and disappointments. Every aspect of life comes to the fore here. Often times, it's at this point; however, as the disciple learns, we can talk to our disciple and begin to determine what it is that is shaping his or her life and find out what the things are that lie underneath the surface. And again, we only go so far. Because we may push it up to a point, but we don't go beyond that. Then, we come to the next level.

## Koinonia

The interesting thing is our relationship will either grow at this point or stop here; it's one or the other. If it continues to grow, then we develop what we call *communion* or *koinonia*. This is the stage at which we begin to form what we were talking about before: *Covenant. We begin to form that kind of a relationship that leads them in deeper relationships.* And that is absolutely vital. That's when we really begin to connect. The young man--I'm hoping that he has not forgotten today, I reminded him several times as pastor--but this young man that I had the privilege of working with for four years, we had developed that kind of bond of communion. And it came to a particular point, oh this was about 2 years ago now, I would have him come over for breakfast every now and then--*I told him as comic relief--*from Perkins. He would come over for breakfast. And we would have some time together. This particular morning, we had talked about a number of things, we had both been in the Word and gotten blessed about what God was sharing with us, mutually. And then I said, let's have a time of prayer. And so we prayed at the table. And as long as I live, I won't forget what took place that morning. Very softly, he began to sing a chorus. And the chorus had these words: "At thy feet I fall. Yield thee up my all. To suffer, live, or die for Christ crucified. On Thine altar here I lay all there is of me" (Hymn *At Thy Feet I Fall--* anonymous). Something happened that morning that just absolutely blew me away. Our hearts--we just melted and moved and God's spirit bound us together and it'll be that way from now until eternity. That is the payoff in my mind of what one-to-one discipling is about. Nothing can match that. You can't find that anywhere.

That's why I say that developing the stages of relationship is a *strategy*. And you need to be aware of what you're doing. Your disciple may not know what you're doing. But you need to know what you're doing. You need to know about where you are in your relationships so you can go one more step.

I have a friend out in Tacoma, Washington, and Bud had been a friend of mine for 30 years. I began working with him before he was saved. *I believe that we're to make disciples, period,*

*whether they're saved or not*, and the Lord will take care of the opportunity to lead them to the Lord. But anyway, for 4 years, whenever I go through the city of Tacoma, I would call him: "Bud, let's get together for lunch." We'd go, and we would talk, and I would deliberately say something, just a line or a word or two, and let it go. Two or three weeks later, when I would go through town again, we'd have lunch together. He'd say, "Trucker, you said something last we were together," and he'd repeat the phrase. And that gave me permission to zero in on his question. Then I could go as far as he wanted me to go to answer that question. And I did that consistently for 4 years. One day a guy, a Baptist minister, came into his office and before he left he led Bud to the Lord. And man, he never saw the guy before or since, but Bud was absolutely elated to tell me what happened. And from then on, I began to zero in on working on him as a disciple in terms of the Word and so on. But you see what I'm saying? We have that opportunity to establish a relationship with a person to the degree that they will allow us. And we go to those walls, as it were, and drop the seeds. The Lord will give the harvest, which he did in Bud's case.

## **The Eight Covenants**

But we have that kind of situation, and then we go there to the, what I call, **The Eight Covenants**. This is built on the last stage of development. The eight covenants come as a logical sequence to the communion stage of relationship. And you build these covenants with your person. And that becomes very, very important.

# Focusing In

## The Indirect Approach

Now, I'm going to do a demonstration of what we're talking about and how we do it. Imagine, now, here's the place where you can bring your imagination into play. We're going to duplicate a restaurant scene. The idea is that I pick up the phone, and I get a hold of Paul and say, "Paul, what's your schedule look like for tomorrow morning? Okay, how about 7:30? Is that too early? Or is that too late? Anyway, let's meet together. I have a couple of things I just want to go over with you. I'll see you tomorrow morning." That's the day before, setting the stage. In the meantime you do your homework. You begin thinking now what is it that I really want to get across? What's one thing, not a whole raft of things, but what is one thing I want to get across to my friend, Paul? So, the next morning, I get to the restaurant bright and early. And my friend, Paul, comes into the restaurant.

Paul: Hey, glad to see you!

Wes: How are things going?

Paul: Things are going good; we're planning weddings for our daughters this spring.

Wes: Really?

Paul: It's really hectic.

Wes: Do you realize what that means? You're going to be a father-in-law.

Paul: Again?

Wes: Again.

Paul: Again.

Wes: You're a glutton for punishment! And you realize that you're married to a mother-in-law?

Paul: I know. It is scary.

Wes: What will you have?

Paul: Well, I'll start with some coffee and then I will have a couple of eggs with toast and *hold the Tabasco sauce*.

Wes: *Aww, shucks. I was looking forward to the Tabasco sauce.* Um, I'll have a glass of orange juice. Well, that's exciting news, when is all this coming about?

Paul: Well, Cindy's going to be in the end of April and Katie is still planning hers, which is coming up in June; although, I think they're shooting for the 18th of June, so it's going to be a busy spring.

Wes: Oh boy, I guess! Are the guys they're connecting with, are they all in the area or are they coming from outside?

Paul: Well, Cindy's fiancé is from North Carolina, and that's presenting some special challenges, and the wedding's going to be there. So, that's been fun trying to get everything organized down there.

Wes: North Carolina, huh? Whereabouts in North Carolina?

Paul: Well, he's from Raleigh.

Wes: Raleigh?

Paul: Yeah, but the wedding is in Nashville.

Wes: Lovely Nashville. *It's not in the castle, is it?*

Paul: No, no.

Wes: *That would be really expensive to rent.* Well, that's marvelous! Well, I wanted to just share with you this morning is...you know, my own heart and mind has been concerned with dealing with individuals. And I'm thinking of a couple of guys I want to work with, but I would appreciate just getting some input from you on where they're coming from, what they're doing, and how open they might be to the idea of working through some passages of Scripture or something of that sort. I'm thinking of, well, Kirk. What's your particular take, where you see him, in what he's doing?

Paul: Well, I think you'll have Kirk being very open, and he would love to sit and talk with you about it. I know that right now he's trying to lead, and I know he's leading an immense Bible study on Wednesday. And so I know he's very much in the Word, and like all of us, we need extra input and to discuss things, and I think he'd be excited about it. I really do.

Wes: Well, I wanted to check it out, but I wanted to get a little idea in the background of where's he's coming from.

So, we're going to kind of *hold the action here for just a second.*

Now do you see what we've been doing? See what's happening? I have not made a direct approach to Paul; I've been talking to Paul about Kirk. So he's not feeling any pressure. And he's sharing from his perspective where Kirk is coming from, where he might be open to what I'm doing or thinking. Now, at this point, *we're at a critical stage in our conversation because we can go several different ways here.* He's mentioned that Kirk is interested in leading a Bible study and all that.

# Zeroing In

So the next stage is that *I want to zero in on Paul*. So I continue on in something like this:

Wes: Well, I've been thinking of the book of Romans, and I don't know, have you done much study in the book of Romans?

Paul: Not enough. I can always use more study in Romans.

Wes: In my estimation, it's probably the most important book in the New Testament, including the Gospels, for several reasons. We won't go into all those now, wait for my sermon on Sunday, but what we're looking at is a passage, a couple of passages, that are very cogent in dealing with where we are and what we know, for example, Romans 12:1 all like the back of our hand. The touchstone of that is when Paul asks of a believer "to present our bodies as a living sacrifice, holy and acceptable unto God, which is our reasonable service." And I realize that the guys around - Kirk is a businessman, deeply involved with what he's doing in business and everything else. I'm trying to find out or determine what level I can challenge him to be *a living sacrifice*. Do you understand what I'm saying? Okay? What do you think about that?

Paul: Well, I know Kirk is a very convicted person, and I know he takes his business very seriously, but he takes his God seriously, (also). I think he has a heart that would really like to develop that aspect and develop that relationship. He's a busy, busy guy; and I know he refuses to work on Sundays because it is the Sabbath, the holy day. So I know that that's an area he would really want to improve in.

Wes: Yeah, he'd be very open, then, he'd be open to that. Have *you* given it much thought?

Paul: Yes, I also get convicted time to time, but I'm not spending time devoting myself to God's Word. You know, I feel like I need to keep myself open, searching and looking; but I frequently find that I backslide, and I get busy with things and the opportunities that were there yesterday disappear, and I miss them; so I continue to try to keep my eyes open. I think that part of problem is that I'm just not really focused enough in that direction.

Wes: Would it be of any help if we were to meet on a regular schedule? Just if it would help; it helped me in my problems. Would you be open to that?

Paul: It would really add some accountability to my life. I don't really have anybody who's checking up on me in that way. You know, I actually do think it would give me some better focus and give me ideas and be more effective.

Wes: Well, we all need accountability, and I know there's some people, *say Trucker, there's nobody accounting for him at all!* But I need somebody to keep my focus as well. So let's do that. Let's get together maybe once a week or however may be most convenient. My time is flexible. And so we can do that leisurely and get on track.

Paul: Sounds wonderful.

Now do you see what just happened? While I was talking about Kirk, Paul was listening and giving input. And then, just very quickly, [I asked] what do *you* think about that. And he stopped and thought before he gave an answer. That's a strategy for developing your disciple. What I call *the third person strategy*. Whoever you're talking to is never threatened when you're talking about somebody he knows, or maybe somebody he doesn't know, but somebody you know that you can relate to, and he just imagines that conversation. And he's not threatened until you say certain things to him.



I was talking to so and so the other day, and I said “You need this, this, and this.” And then I turned to him and ask him what he thought about that. And when he responds, then I have his permission to move in where he is, see what he needs. Do you see what I’m saying? Okay.

# Concluding Thoughts

Thank you for being part of this *gripping drama*. That's what we're about. Nothing complicated about it. But boy, you've got to *keep your antenna out*. You've got to keep aware of what's going on because the opportunities depend upon his response.

One other thing, and I don't know if you caught it. But who controls the conversation? *It's the guy that asks the questions*. Got that? The person who asks the questions always controls the conversation. Now that doesn't mean you can control what they are going to say or how they're going to answer. *You've got to be ready to go wherever the ball goes*. But that's the exciting part, in my estimation, on what discipling is all about. It is really exhilarating! I came away with a session meeting with a guy, and I'm just pumped up, because it's exciting. You never know what's going to happen. You're ready. You ask the Lord, "Lord, would you prepare their heart for what's going to take place?" There's nothing like it. Absolutely! I meet with, on an average, 3 or 4 mornings a week--*with Tabasco*--and work with these guys. It's fun! It's been something I look forward to each week.

Again, let me close with the suggestion, "Who do you know?" **Who's your man?** [Each one of you got a little sheet of paper that talks about Daws Trotman. And he gives just a short vignette on his philosophy on discipling. It's right on the money; it's what we've been talking about.] And so we come to that idea and that place where we have built that covenant relationship that frees us to do what is absolutely necessary, and we'll get into that in the next session.

# Lesson 9: Directives for Us and Our Disciples

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## Lesson Introduction

Welcome to the ninth class session for Discipleship 101. This lesson will be very basic and tie together much of what we have learned so far.

Before starting this next lesson, write out the questions you have about what your agenda should be with your disciple and how you should implement it. What are some important things you want to teach and what is your goal?

Please read the following sample questions:

1. What should our agenda be? After all, there are many subjects taught in the Bible.
2. What is our technique? Is it to teach others so they can teach others too?
3. How important is discipleship compared to evangelizing?
4. What should we discuss when we meet with our disciple?
5. What Bible doctrines are vital for our disciple to understand?
6. What is the most important thing a witness for the Lord communicates?
7. What are we trying to accomplish with someone in a discipleship relationship?
8. Is there a character trait I should develop as a disciple?
9. What type of person should I look for in a disciple?
10. What exactly is it that non-believers notice in Christians that effectively witness?

Are these questions some of the same questions you had? If you have other questions, please write the question in your Life Notebook and see if it gets answered by the end of the lesson. To start finding the answers to these questions, please continue in this lesson. We will review these questions when you're finished.

**Topic 1** teaches us about carrying the agenda. It also discusses God's command to us and the proper technique to use.

**Topic 2** looks at some examples of discipleship conversations with experienced disciplers. They will teach what to discuss with your disciple plus a couple of vital doctrines for every disciple.

**Topic 3** then focuses in on a crucial character trait for all disciplers to develop.

**Topic 4** discusses what it is about Christians that draws unbelievers to the Lord.

**Topic 5** summarizes the lesson, helping to tie it together and to show you how much you have learned.

## Lesson Outline

Lesson 9: Directive for Us and Our Disciples

Topic 1: Carrying the Agenda

God's Command

- God's Technique
- Topic 2: Discipleship Conversations
  - The Screwtape Letters
  - Assurance of Salvation
  - Acceptance of Christians
- Topic 3: It Takes Time
- Topic 4: Reproducing the Lord
- Topic 5: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- Discipleship virtues, agendas, commands, and techniques,
- Preparation necessary for meeting with your disciple,
- Two key doctrines for grounding disciples,
- How non-Christians meet God,
- Keeping our antennae out in relating with our disciples, and
- We will enjoy great examples of discipleship conversations.

## Topic 1: Carrying the Agenda

*Kevin was excited to put together his Strategy for Discipleship as taught in the last lesson (Lesson 8). He now has a better idea for getting started, and he also has good insight into the type of relationship he should seek with his disciple. In this Lesson, it is time to actually start planning a Strategy for Discipleship.*

*But he still has questions about carrying out the conversation with his disciple. He wonders, "What exactly is my agenda? What am I trying to accomplish and by what authority?"*

*Do you have some of the same questions that Kevin does? See if you can help him find some answers in this topic to help him in working with his own disciple.*

## God's Command

### Reading Assignment

- Please read the article titled *Carrying the Agenda* in the Articles section at the end of this lesson.

### QUESTION 1

The disciple carries the agenda in our conversations with him. *True or False?*

### QUESTION 2

When Jesus gave *The Great Commission*, He was speaking as the last prophet of Israel. *True or False?*

## God's Technique

### Reading Assignment

- Please read the article titled *God's Technique* in the Articles section at the end of this lesson.
- Please memorize 2 Timothy 2:2 in which Paul discusses our technique for discipling.

### QUESTION 3

Please write 2 Timothy 2:2 from memory.

### Topic 1 Key Points:

- The person making the disciple always controls the agenda, and our agenda is what Jesus taught.
- Jesus as the divine Son of God commanded us to go make disciples.
- 2 Timothy 2:2 gives us our technique: to teach faithful men who will be competent to teach others also.

## Topic 2: Discipleship Conversations

*After working through Topic 1, Kevin thought it seemed so obvious that his discipleship agenda is what Jesus taught. But it was good to be refocused on that. As a disciple, he now knows that he must control the agenda and seek to teach faithful men.*

*But he wonders, more specifically, what types of things to talk with his disciple about. What types of assignments to give. If only he had an example of a discipleship conversation from someone experienced in discipling.*

*If you have been wishing for the same practical help that Kevin was, this topic should help you. See if you can find examples that you can use to apply with your own disciple.*

## The Screwtape Letters

### Reading Assignment

- Please read the article titled “The Screwtape Letters” in *Discipleship Conversations* in the Articles section at the end of this lesson.

### QUESTION 4

What did Wes have in mind to cover with Monty as he went to meet with his long-time disciple?

## QUESTION 5

What subject from *The Screwtape Letters* did Wes focus on?

- A. Satan's agenda
- B. Apostasy
- C. Praying to the Father
- D. Salvation

## Assurance of Salvation

### Reading Assignment

- Please read the article titled *Assurance of Salvation* in the Articles section at the end of this lesson.
- Please read Deuteronomy 28 on covenant blessing and cursing.
- Please memorize John 5:24, a verse with three good promises to claim for assurance of salvation.

## QUESTION 6

Please write John 5:24 from memory.

## QUESTION 7

Assurance of salvation should be based mainly on how we feel. *True or False?*

## Acceptance of Christians

### Reading Assignment

- Please read the article titled *Acceptance of Christians* in the Articles section at the end of this lesson.
- Please memorize John 1:12, which explains the basis of Christian acceptance.
- Please read Luke 19:1-10 about Jesus' meeting with Zaccheus.

## QUESTION 8

Please write John 1:12 from memory.

## QUESTION 9

Most Christians will not need acceptance by other Christians when they realize they are accepted by God in Christ. *True or False?*

### QUESTION 10

The following verses all have to do with acceptance. Please match the **reference** in the left-hand column with the corresponding **teaching** about acceptance as listed in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
John 1:12	Christians are accepted in the beloved.
Ephesians 1:6	No one has seen God at any time.
I John 4:12	Why is Jesus eating with sinners?
John 13:34-35	We are God's temple, and the Holy Spirit lives in us.
Mark 2:16	We must love one another as Christ has loved us.
1 Corinthians 3:16	The basis of the Christian's acceptance.

### QUESTION 11

Often Christians withhold their acceptance from other believers based on artificial barriers. *True or False?*

### QUESTION 12

Think of a time in your own life when someone has withheld acceptance from you because of "some artificial barrier." Please open your Life Notebook and note what that barrier was and how you felt when treated that way. Please note this as something to avoid in our attitude towards others.

### QUESTION 13

Which of the following was spoken by Jesus to Zaccheus in Luke 19:1-10? (*Select all that apply.*)

- A. "I must stay at your house today."
- B. "You must give half your possessions to the poor."
- C. "You must pay back anyone you have cheated fourfold."
- D. "Today, salvation has come to this household."

### Topic 2 Key Points:

- When you meet with an experienced disciple, you will want to see where he is, how he's responding, and so on.
- To interact meaningfully with your disciple, it helps to be well-read, generally and specifically, in what they're currently reading.
- John 5:24 is a good verse to memorize for assurance, as it gives three great truths to base it on.
- Assurance of salvation is based on the truths in God's Word and His promises and not primarily on how we feel.
- Our acceptance in the beloved is based on John 1:12: because we have believed on Jesus' name.
- Christians can understand they are accepted by God and yet yearn for acceptance by other Christians.

- The answer to Christians accepting one another is based on Jesus' **command** to love one another in John 13:34-35.
- It is sinful and painful for Christians to withhold acceptance from someone based on artificial barriers.
- Jesus' presence in us is how unbelievers meet God now, and we must treat them appropriately.

### Topic 3: It Takes Time

*Kevin can now see that he needs to keep informed, especially with what his disciple is reading and studying. He also knows now how important it is for disciples to have assurance of salvation and for them to accept other Christians.*

*But he now wonders, "What is the most important thing I'm looking for in a prospective disciple? Then, when I find the right one, how do I develop them? And, as a discipler, what characteristic should I most nurture in myself?"*

*Please see if you can find answers in this topic that will guide Kevin in seeking disciples and guiding himself.*

#### Reading Assignment

- Please read the article titled *It Takes Time* in the Articles section at the end of this lesson.

#### QUESTION 14

Patience is a virtue in training your disciple because often it takes time for them to respond. *True or False?*

#### QUESTION 15

Please briefly explain what Monty means when he says he's looking for F.A.T. people.

#### QUESTION 16

If your disciple can't meet at the scheduled time, you should insist on rescheduling your meeting. *True or False?*

#### Topic 3 Key Points:

- Patience is a virtue in training your disciple because often it takes time for them to respond.
- You look for FAT people: Faithful, Available, and Teachable people.
- The discipler must hold his disciple responsible for fulfilling his commitments.

For those of you interested in reading more case studies of discipleship experiences, we have made them available in the optional reading below.

#### Reading Assignment (Optional)

- Please read the article titled *Case Studies* in the Articles section at the end of this lesson.



## Topic 4: Reproducing the Lord

*Kevin now knows what to look for in a disciple as well as a characteristic he needs to develop in himself.*

*But he wonders, “What exactly will most help my disciple witness for the Lord? And when I find what that is, how is that accomplished?”*

*Please see if you can find answers in this topic to guide Kevin in developing his disciple’s witness for the Lord.*

### Reading Assignment

- Please read the article titled *Reproducing the Lord* in the Articles section at the end of this lesson.
- Please memorize Galatians 4:19, which teaches us what is present in Christians that effectively witness for their Lord.

### QUESTION 17

Please write Galatians 4:19 from memory.

### QUESTION 18

According to John 1:14, how is Christ formed in us (Galatians 4:19)?

- A. By persevering prayer
- B. By being transformed by the renewing of our minds
- C. By the Word of God
- D. By the Spirit’s power

### Topic 4 Key Points:

- Christians that effectively witness for their Lord reveal that Christ is formed in them (Galatians 4:19).
- The Lord becomes formed in our lives just like He did in the days of His incarnation--by the Word.

## Topic 5: Knowing, Being, Doing

*Did you find ways to help Kevin develop his strategy for discipleship? To find his “man?” As a review, did this lesson help you \_\_\_\_\_*

- Realize that the discipler controls the agenda by asking questions?
- Realize what both our agenda and technique is?
- Prepare for meeting with your disciple?
- By suggesting two important doctrines to teach your disciple?
- To understand how unbelievers meet God?

- By suggesting an important character trait to develop in discipling?
- To know the right type of person to look for in a disciple?
- To understand how Christ is formed in us?

The following question is designed to help you evaluate how much you have learned during this lesson by reviewing the class questions that introduced the lesson and let you know what you might need to review.

### **QUESTION 19**

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

1. What should our agenda be? After all, there are many subjects taught in the Bible.
2. What is our technique? Is it to teach others so they can teach others too?
3. How important is discipleship compared to evangelizing?
4. What should we discuss when we meet with our disciple?
5. What Bible doctrines are vital for our disciple to understand?
6. What is the most important thing a witness for the Lord communicates?
7. What are we trying to accomplish with someone in a discipleship relationship?
8. Is there a character trait I should develop as a disciple?
9. What type of person should I look for in a disciple?
10. What exactly is it that non-believers notice in Christians that effectively witness?

## Lesson 9 Self Check

### QUESTION 1

The discipler carries the agenda in our discipleship conversations. *True or False?*

### QUESTION 2

When Jesus gave *The Great Commission*, He was speaking as the last prophet of Israel. *True or False?*

### QUESTION 3

Which of the following summarizes 2 Timothy 2:2?

- A. The one who hears My message and believes the One who sent Me has eternal life.
- B. We are to teach faithful men who will be competent to teach others also.
- C. We are God's temple, and the Holy Spirit lives in us.
- D. A new command is given that we should love one another.

### QUESTION 4

Which verse contains this quote: "The one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over from death to life"?

- A. 2 Timothy 2:2
- B. 1 Corinthians 3:1
- C. John 1:12
- D. John 5:24

### QUESTION 5

Which of the following verses gives the basis of the Christian's acceptance?

- A. John 1:12
- B. John 13:34-35
- C. Ephesians 1:6
- D. 1 John 4:12

### QUESTION 6

It is sinful and painful for Christians to withhold \_\_\_\_\_ from someone based on artificial barriers.

- A. Acceptance
- B. Assurance
- C. Security
- D. Membership

### QUESTION 7

Patience should always overrule your desire to hold your disciple responsible for his responsibilities. *True or False?*

**QUESTION 8**

If your disciple can't meet at the scheduled time, you should insist on rescheduling your meeting. *True or False?*

**QUESTION 9**

Which Bible reference is quoted here: "My children – I am again undergoing birth pains until Christ is formed in you!"?

- A. Mark 2:16
- B. John 1:14
- C. 1 Corinthians 3:16
- D. Galatians 4:19

**QUESTION 10**

According to John 1:14, Christ is formed in us through the trials of our faith. *True or False?*

## Lesson 9 Answers to Questions

### QUESTION 1: False

You have an agenda to get across. And it's the matter of certain things... certain teachings... certain elements that you want your disciples to know. And that's important that we recognize that we carry an agenda into the conversation.

### QUESTION 2: False

Jesus fulfilled the role as the last great prophet of Israel right up to the time He died. But after His death and resurrection He spoke with even more authority, reassuming His relationship with the Father as the divine Son of God. That was His position when He gave *the Great Commission*.

**QUESTION 3:** "And what you heard me say in the presence of many others as witnesses entrust to faithful people who will be competent to teach others as well."

**QUESTION 4:** He wanted to see where he was, how he's responding, and so on.

### QUESTION 5:

A. Satan's agenda

It helps to be well-read, especially in what you're disciple is reading, to have meaningful interaction.

**QUESTION 6:** "I tell you the solemn truth, the one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over from death to life."

### QUESTION 7: False

Rather, it is based on God's Word and promises. Among others, that we have eternal life based on faith in Christ, will not be condemned, and have crossed from death to life (John 5:24).

**QUESTION 8:** "But to all who have received him – those who believe in his name – he has given the right to become God's children."

### QUESTION 9: False

It's one thing to realize that we're accepted by God and by Jesus and by the Holy Spirit, none of which we can see (1 John 4:12). But the need, the hunger for acceptance, is there nonetheless from our peers, from our friends. No matter where we are, we need that kind of acceptance as well as the acceptance from the Father.

### QUESTION 10:

Reference	Teaching
John 1:12	The basis of the Christian's acceptance.
Ephesians 1:6	Christians are accepted in the beloved.
1 John 4:12	No one has seen God at any time.
John 13:34-35	We must love one another as Christ has loved us.
Mark 2:16	Why is Jesus eating with sinners?
1 Corinthians 3:16	We are God's temple, and the Holy Spirit lives in us.

### QUESTION 11: True

How many times do we withhold our acceptance of our brothers and sisters on the basis of all kinds of strange things? *They don't part their hair right, for example*. This is both sinful on our part and painful for those rejected.

### QUESTION 12: Your answer

**QUESTION 13:**

A. "I must stay at your house today."

D. "Today, salvation has come to this household."

pparently after meeting with Jesus, Zaccheus himself decided to restore the possessions he had cheated others out of. Jesus' presence in us is how unbelievers meet God now, and we must treat them appropriately.

**QUESTION 14:** True

Monty: But I found you have to be patient often times as you want to disciple somebody, you don't just jump into a relationship and take off with it. *It takes time.*

**QUESTION 15:** You look for FAT people: Faithful, Available, and Teachable people. You have to find those. Sometimes they'll be faithful and teachable, but they won't make themselves available. You need all three.

**QUESTION 16:** True

Monty: Even the busiest people will make time for discipling. So don't let people make excuses. Tell them they said, "We are going to do this." Then hold their feet to the fire and insist, saying, "You know, if we can't meet, then let's reschedule so we can get this in; because it's important for us to meet and be together and have this time."

**QUESTION 17:** "My children – I am again undergoing birth pains until Christ is formed in you!"

**QUESTION 18:**

C. By the Word of God

Wes: What's that verse [say]? "And the Word became flesh and dwelt among us." The Lord becomes formed in our lives just like He did in the days of His incarnation. By the Word. That Christ be formed in you. By the Word. So that when they see you, they see Jesus. See that's the key. So they in turn can see Christ formed in their disciple.

**QUESTION 19:** *Your answer*

## **Lesson 9 Self Check Answers**

**QUESTION 1:** True

**QUESTION 2:** False

**QUESTION 3:**

B. We are to teach faithful men who will be competent to teach others also.

**QUESTION 4:**

D. John 5:24

**QUESTION 5:**

A. John 1:12

**QUESTION 6:**

A. Acceptance

**QUESTION 7:** False

**QUESTION 8:** True

**QUESTION 9:**

D. Galatians 4:19

**QUESTION 10:** False





# Lesson 9 Articles

## Carrying the Agenda

### Introduction

In session 5 (Lesson 9), we will be dealing with some specific directives that concern us with how we work with our disciples. I invite you to come along and see.

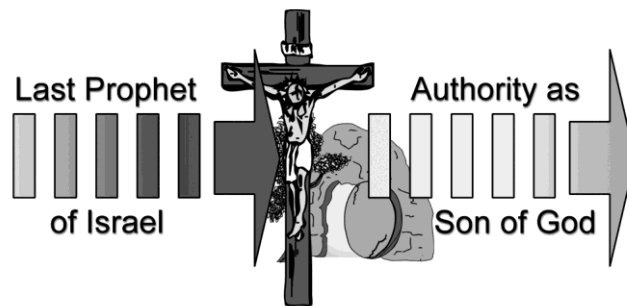
### God's Command

In discipling, the person who is making the disciple always controls the agenda. You have an agenda to get across. And it's the matter of certain things...certain teachings...certain elements that you want your disciples to know. For example, Jesus said to his man, He said, "Go make disciples teaching *everyone things that I taught you*" (Matthew 28:18-20 emphasis added).



What was their agenda? The things that Jesus taught them. And that's important that we recognize that we carry an agenda into the conversation. I did that with Paul. I was carrying the agenda. *I knew where I was going* with my conversation with him. I was using, and I'm thinking of Kirk, because I was thinking of him, maybe, down the line. But in the meantime I was zeroing in on him; he was listening to me thinking out loud, as it were, while we were talking. So we set the stage and then when I turned to him and said, "*What do you think?*" it put the whole thing in a different spin because

now the focus was on him. I was still carrying the agenda, no matter how he answered; I was carrying the agenda for where we were going and what we were going to do.



Well, we're going to do the same thing in this one. We're going to look at a couple of things. First of all, the fact that **God gave us a command**. Jesus didn't give us a whole lot of commands. *He didn't even give us a whole lot of suggestions*. But what commands He gave us are important for us to *think about*. He said, "*All power is given to me in heaven and in earth*" (Matthew 28:18-20 emphasis added). Now notice *when* He said that. It was not *before* the cross, it was *after* the resurrection. He was speaking after the resurrection. It's important for us to distinguish timeframes when we're dealing with what Jesus was talking about and to who He was talking. *Jesus was the last prophet of Israel*, and He fulfilled that role right up till that He died; the very hour He died. He *finished* that role of Jesus as a prophet. So He, as He said to His disciples many times, "I didn't come to destroy the law, but to fulfill the law," and He did right up until He said,

“It is finished” (Matthew 5:17; John 19:30). That finished His role as a prophet. And the things He said *before the cross* and *before the resurrection* are in that *frame of reference*. If you want to know about rightly dividing the Word of truth, that’s what you’ve got to keep in mind of what Jesus was speaking *prior* to His *reassuming of His relationship* with *the Father* as the divine Son of God (2 Timothy 2:15).

It wasn’t that He wasn’t the Son of God before, but *He put that aside to become the Son of Man* (John 17:1-5; Philippians 2:5). *Now* He speaks as *the Son of God*. Matthew 18:20 says, “Go into all the world, because all power (exousia) has been given to Me in heaven and earth, and go and make disciples.” *Your disciples (I have made you disciples)!* I’ve made Mine (John 17). Now you go make *yours right through the end of the age*. That’s the key for us to think about. That was His command.

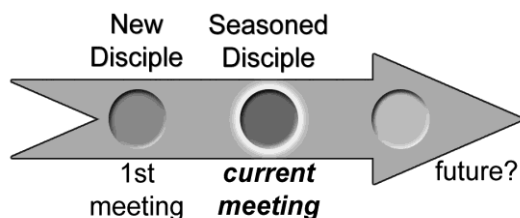
# God's Technique

The *technique* that we're looking at is what Paul says in 2 Timothy 2:2: He said, "The things you have seen and heard with me among many witnesses you commit to faithful men who should be able to teach others." Remember our sociogram? That's one-on-one-on-one? Teach faithful men who should be able to teach others also. That's the *technique*. That's what Paul was saying: You do what I've done for you. Go make your disciples, faithful men, and teach them what I taught you so that they can teach others as well. That's the whole thing. It's very simple, not complicated at all. But that's how we're looking at this particular session.

Now, our friend Monty is here and we're going to again do a little dialogue in terms of where we're going and how to get there. This takes us to the next stage.

# Discipleship Conversations

## The Screwtape Letters



**Wes Trucker introducing Monty:** Come on in and join me for breakfast or lunch. This is Monty Wandling. And Monty is a Salvation Army Officer over here, and we've had the privilege of working together for the past four or five years. And we've been in the role of *discipler/disciple/disciplee* and so we're just going to wing some things on this session, but I want you to see something as we're working together. This session assumes, or sets in a frame of reference, that we've been working together for some time. The one [session] with Paul was [about] *initiating* a relationship. That was ostensibly the first meeting with Paul and I. I demonstrated that - getting started. This *demonstrates* what we need to do *with our* disciple [further] down *the line*. And again, *the person who is doing the discipling has the agenda*. And I've got in my mind the things I want to cover with Monty. I want to see where he is, how he's responding, and so on. And so we get together and we've given our order to the waitress and we start out with something like this:

Wes: Monty, what have you done in terms of your reading these past weeks?

Monty: Actually, I have been reading *The Screwtape Letters* by C.S. Lewis.

Wes: Are you trying to figure out what the enemy is doing?

Monty: Yes, it's very insightful. You can get the inside view, it seems like.

Wes: Did you like that section where it says, "Don't worry about your client going to church?" What does he tell him to do?

Monty: I'm trying to remember the exact part, but I remember him saying, "It's not about going to church that's important, but it's when they are thinking about the Lord and about growing and that's the troubled part." It's if they're going to go to church there for the hour and thank the pastor warmly. He has churches full of those kinds of people, but he's looking for those who are on fire and are seeking to grow. He says those are the people we have to get off track and distract.

Wes: I always got a kick out of *The Screwtape Letters* where he talks about "Keep your clients focused on the lady sitting in front of him with the big hat." He's trying to look around her at the pulpit, but he can't see, and he gets more and more irritated all the time. In the meantime, he's missed the whole message. He kept his focus on the big hat. If she isn't there on that Sunday, the usher comes down that isle with the offering plate with squeaky shoes. It kept his focus on that and not on the message. I think that those letters are absolutely marvelous in giving us a picture into how the enemy actually works. And we can identify with that because he's worked on *us* that way. Any musician who happens to be in church on a Sunday morning, and if he's anywhere near being a confident musician and [he's sure to notice] that tenor was *off key*. And that ruins the whole course for him at that moment and takes his focus off the Word, and the Enemy, all he does is tune up the amplifier and zero in on that.

# Assurance of Salvation

Wes: Anything else? Any other books you've been reading?

Monty: Just The Good Book.

Wes: Well you won't find any complaint from me on that one.

Monty: No, it's been good. I read the Bible every year. But lately I've been in Deuteronomy, which is really interesting in summarizing and condensing the other four (books) ahead of it and really giving you a serious dose (of teaching), so that's been a lot of fun.

Wes: You notice in Deuteronomy, the 28th chapter...(Deuteronomy 28)

Monty: That was (what I was reading) this morning.

Wes: Moses is a prophet, and he gives--the amazing thing!--he gives a prophecy about the end of Judaism in 70 A.D. What is it? [I guess it was] 2000 years before it happened [that] he gave that particular prophetic picture.

Wes: Well more particularly, I'm interested in how you're dealing with the area of **assurance** of salvation. The reason I ask is I was talking with somebody who just didn't know. He'd made a decision [to receive Christ], but he just wasn't sure what it was that he was doing. And so I gave him some ideas and some verses on assurance and can you guess what I gave him?

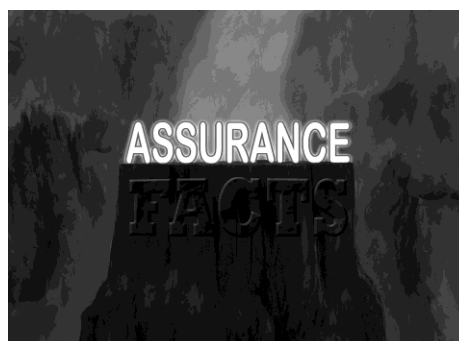
Monty: John 5:24.

Wes: *No, really?*

Monty: That's your favorite.

Wes: Okay, what's John 5:24?

Monty: "I tell you the truth, whoever hears My Word and believes Him who sent Me, he has eternal life and will not be condemned. He has crossed over from death to life." That's the thing I've learned as far as assurance when I talk with people. It's not always about *feelings*; sometimes we only want to *feel* everything. Well I felt so good when I got saved; I had all these wonderful feelings. There was something in *The Screwtape Letters*, it says, "Keep them focused on the feelings that they had at first that should have continued forever. Don't let them expect the long undulation that it's going to be up and down." I tell people that it's a promise for us. It's a fact, not a feeling. We just need to remember that and hold true to that. We have crossed over from death to life (John 5:24). We're not going to be condemned and that's been helpful for me. It's not always so easy when you're not feeling real good and hide that word in my heart and look back and see what's true. The devil is coming and saying, "I don't know about you (Revelation 12:10). Look at you. You're not perfect. You're on shaky ground, here." And I can say, "Look, I have crossed over from death to life. I will not be condemned" (John 5:24).



Wes: One of the things that every disciple needs at some point or another in their life is that great sense of **assurance** that is not based upon how we *feel*. We talked about that a little bit earlier today at lunch. It does not depend on how we feel. I have been so glad about that. And to have the Word say, "Verily I say unto you, whosoever hearth My Word and believeth in Me, hath everlasting life" (John 5:24). Good news!

# Acceptance by Christians

The second thing that is necessary that we often times do not really get into is **acceptance**. Every one of us has experienced the need for **acceptance**. And we go through all kinds of elaborate ceremonies, join all kinds of clubs, in order that we might be accepted. There are the Lions, the Moose, the Elks, *and who knows what other animals are lurking around*. People don all kinds of



hats, cheers, and secret handshakes. Why? To be accepted. They'll go through all kinds of stuff to get to *the first chair* so they can be accepted in *the inner circle*.

People go to great lengths. You'll have all kinds of strange hairdos. You look at kids and some of these punk rockers in town with their bizarre hairdos and hair colors and wearing strange clothes because they want to be accepted. I want to be different *like everybody else*. That's the idea. They want acceptance? What's the basis of the acceptance?

Monty: The basis of acceptance. It's that all who receive Him that *he gave* the *right* to become children of God (John 1:12). To those who believe in His name.

Wes: It's clear you've been reading the book.

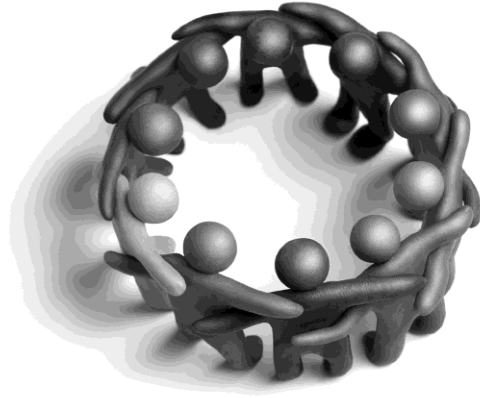
Monty: Yeah. John 1:12.

Wes: And that passage in Ephesians: He has made us "accepted in the beloved" (Ephesians 1:6). So we have in Christ *all* the elements that we need for acceptance. Now there's one factor for acceptance: it's one thing to realize that we're accepted by God and by Jesus and by the Holy Spirit, *none of which we can see* (1 John 4:12). Do you understand what I'm saying? We can't see God, we can't see Jesus, because He's with the Father, and we can't see the Holy Spirit because He's *dwelling inside*. But the need, the hunger for acceptance, is there nonetheless from our peers, from our friends. No matter where we are, we need that kind of acceptance as well as the acceptance from the father. So what's the answer to that?

Monty: The Good Book, John 13:34,35: "A new command I give you. Love one another as I have loved you, so you must love one another. By this all men will know that you are my disciples if you love one another."

Wes: *Acceptance*. You see what's happening? He put the finger on the one quality that is needed: *acceptance by our fellow believers*. How many times do we withhold our acceptance of our brothers and sisters on the basis of all kinds of strange things? *They don't part their hair right*. But the idea is we often time erect artificial barriers that keep us from accepting one another.

Monty: We get pretty comfortable in our own groups and sometimes I think, at least in my life, I've kind of maxed out or filled up my capacity to meet more people or have all the friends I need. And then, you know, extending myself in reaching out more and discovering even more of God's grace, His love, that He can help me to love and embrace more. Sometimes it's kind of easy to go you know and it's not easy meeting new people and starting new relationships and new friendships. Sometimes this commitment that that takes, sometimes it's easy to hold back and not want to do it. But he tells us, "Love one another as he has loved us" (John 13:34).



Wes: And that's the benchmark, isn't it? "Love one another as I have loved you." Are there any qualifications to that?

Monty: When I look back at all that He did: He got yelled at for all the people He met with..."Why are you sitting with sinners?"...Why are you with those people? (Mark 2:16) But He accepted all of them and loved all of them and reached out to every one of them.

Wes: Exactly! The capacity for accepting everyone, where they were at the point of their need, He accepted them *as they were*. After they had met him, they didn't stay there. For example, I think of Zacchaeus, remember him? (Luke 19:1-10) We have no record of what Jesus said to Zacchaeus, there's no record of His conversation or anything else outside of when He began with "I'm coming to your house today for lunch" (Luke 19:5). That was it. *What* they talked about, we haven't the foggiest notion. Something happened [though] because when lunch was over Jesus rejoined His friends and Zacchaeus comes out of the front porch and says, "Whenever I have thrown a stone at somebody, I'll restore fourfold" (Luke 19:8). People were like, "Wow, what happened to him?" That's the idea; that Jesus' presence makes a difference and "something else." See, Jesus in you makes the difference (Colossians 1:27). He makes the difference to those with whom you meet, because He is there (Matthew 28:18-20).

Wes: You've hit the nail on the head because we are to love one another as Jesus loved us without any qualifications. That's tough to do sometimes. I remember I was working with the adult rehabilitation center down in Santa Monica, and I was intake officer for all the persons asking to come in on the probationary setting and my job was interviewing them right off the street. They were still wearing their grungy street clothes, dirty, and who knows what all. And they would come up and I had to *accept them where they were*. It wasn't easy in most cases. [They were a] rough group. But it was the first contact that they had with God. Now we're not God, of course, but what we're saying is the Holy Spirit, who takes up residence in our lives, takes up the temple where the dwelling place of God is and that person who is coming in off the street comes for the first time into a physical, tangible relationship with God that is awesome (1 Corinthians 3:16)! And that's where our prayer reaches. And if we can get that point across to our disciple - see Jesus was giving that to His disciples in order that they might, just as Monty was doing, giving it to us, sharing with us. So that's [been] a vital factor in the discipling process for some time.

# It Takes Time

Wes: What are your observations on teaching your people how to be disciples and how to disciple others? What kind of response are you getting?



Monty: It's kind of mixed. People desire that. I think *first and foremost, we have to be a disciple ourselves*; we have to be able to live out and show them that we're growing and be able to see the love in us and the acceptance from us and all those things. But a lot of times I discovered when you approach them with it, it's kind of a different story. You know sometimes they say, "Oh, this is going to be work. I gotta meet with you and get into the Word."

And I've had quite a few different people...

[for instance] one gentleman, it was eighteen months before we first met [as a disciple]. And I said, "Hey, why don't we get together and get into the Word a little bit, you and I? You know, I'll just take you to lunch and [we can] just sit and talk."

[He said,] "Oh yeah, let me get back to you."

And about a year and a half later, finally, actually you and I had been meeting very regularly and one night I'd be at his office, he worked at our divisional headquarters, and I would stop in and say "hi" and make contact with him.

Finally, one day, after hearing--*I don't know if I bored him or what with Wes's stories and things we have been discussing and ways you have challenged me*--you know, he finally said to me, "I want you to be my Wes!"

So it was kind of interesting; it's something to encourage you. It was what he was seeing in me. He was seeing growth, he was seeing good things happening in me and those that you were pouring things into me, and he desired that.

But I found you have to be patient often times as you want to disciple somebody, you don't just jump into a relationship and take off with it. *It takes time*. And I knew, and I felt the Lord leading me 18 months before, but finally he was ready to meet. And then he really took off from there. We met very regularly every week, and we would get together and got into the Word and saw a lot of wonderful things. Now he's moved away, so I'm not able to meet with him, but I saw wonderful things happen.

There's another guy, for instance, his name was John. We met, and we wanted to meet. Actually, at a church service one night, I felt the Lord speaking to me; I've had this in meetings where they're maybe having an altar call, something happening in the service and boy, everybody is sitting there and the Lord was like, "I want you to go talk to John."

And I was like, "Well, I don't want to disturb the people around me." And I kinda just was like, "Well I'll just catch him after the service, Lord, no problem; it'll be much easier."

The Lord said, "No, I really want you to go talk to John."

Well, you know, if we were just standing, you know, why don't we all stand up for the next line in the song? You know? So I did; I went over there, and I had a very simple message for him, and



the Lord laid him on my heart. I felt very funny inside because here I am, I walk up to this guy; I know him, but not very well. And I said, “John, I want to tell you something from the Lord.”

He had this look on his face like, Really?

I said, “You know, I don’t know why, but God wants me to tell you something pretty simple. God wants me to say that He loves you.” And I thought he was going to tip over and crumple up in his spot. We talked for awhile after that service, and we started to meet regularly. It was kind of discouraging [that I wasn’t better at it]; I haven’t had a lot of practice.

I had been meeting with Casey, another gentleman. We’ve been getting together; but it took time, as I was meeting with John. I’d each week be trying to get into the Word, learning how to study the Bible. So we were doing some simple Bible study techniques. Every week I’d come [and say], “Hey, did you get a chance to read and, you know, do what we were discussing?”

[Casey replied,] “Oh, it’s been a busy week.”

It took him about a month and finally I came in and I said, “Did you get your homework done?”

He said, “You know, I sat down to do it last night.”

[I thought,] “Like, oh no, here it comes, a phone call or the dog ate my homework...”

But he said, “I sat down to do it and I looked up and it was 4 hours later. It was amazing.”

And from there a relationship grew, and he grew in the Word, *and it was phenomenal what happened.*

Kind of getting back to the question with these stories, it takes time. It takes patience. They do desire it, but *they have to be really ready to make that step and commit to it*, because it’s very much *a commitment*. It’s not something you do every once and awhile and do it when it’s convenient; it’s something you need to work at. It takes some tenacity and some stick-to-it-iveness to say, “Okay, I’m going to do this. I have decided. I’m willing.” You look for FAT people: Faithful, Available, and Teachable people. You have to find those. Sometimes they’ll be faithful and teachable, but they won’t make themselves available. But it all has to come together so you can meet with them and go with it.



Wes: That availability is very, very important as a factor and finding the people who are going to make themselves available [is key]. Note: Monty Got Busy! DOING!... (And he is still busy doing!)

Monty: And I know even the busiest people, if they want something, they’ll make time for it. So I don’t try and let people make excuses when they make them. You said, “We are going to do this.” I hold their feet to the fire when it comes to it, [insisting,] “You know, if we can’t meet, then let’s reschedule so we can get this in; because it’s important for us to meet and be together and have this time.”

Wes: Another aspect of the disciple/discipler *relationship*, Daws Trotman was a classic example of that [relationship]. He was a man who really held his men’s feet to the fire, as it were. He was a consummate trainer. He would have been a great DI (Drill Instructor) in the Marine Corps. But he really put his men through the paces; and it would pay dividends because they became tremendously strong believers themselves and were able to impact the lives of hundreds and hundreds of others as a result from that.

# Reproducing the Lord

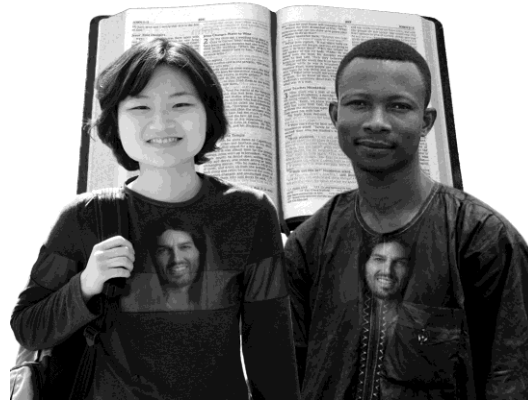
One other point I want to get across, and then we'll finish up this session. We've got one more [session] to go.

Monty: Are you all through with me?

Wes: *Well, for today.*

*Directives for discipleship.* There's one thing, one of those I want to just touch on as we close. [Under 3, Roman numeral 3, *The Fruit of Discipling*, I want to look at part b.] Now reproducing his life, Paul writes in Galatians 4:19: "My little children of whom I travail in birth again until Christ be formed in you."

How is Christ formed in us? Why don't we read in John 1:14? What's that verse [say]? *And the Word became flesh and dwelt among us.* The Lord becomes formed in our lives just like He did in the days of His incarnation: by the Word. That Christ be formed in you...by the Word. So that when they see you, they see Jesus. See, that's the key. And that's what we're bringing our disciple to so that Christ "be formed in them" so that they in turn can see Christ formed in their disciple.



See, the exciting thing is my dealing with and working with Monty over the years has been an absolute joy for my own heart and my own spirit. But what's exciting is that the 3rd generation can see the same things that I shared with Him a couple of years ago. And it's new to that person. Boy, now that's exciting. I tell you. That makes the whole business worthwhile. All the patience. All the time and effort. That's the bottom line, so to speak. That's great stuff.

I really appreciate your spending some time with us today and sharing that with us. But we're going to end this session at this point and then we'll come back for an abbreviated session to wind up with. [I have some things so share with you. Incidentally, I have asked for questions. Now, we're going to deal with some of those questions at the next session, the last session. So if you have your questions ready, we can take them in the next session.]

# Case Studies by Kirk Smith

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## Case Study #1: “Ed, the Postmaster”

I cannot truly say what first started our conversation about God. I do remember sensing about Ed a hunger for things spiritual. He is a “fallen away” Roman Catholic...now returned.

Our early conversations had to do with the animosity that many times exists between Catholics and Protestants. He seems very pleased that I, as a “born again” Protestant, do not condemn his choice of denominations.

During the early stages, I was totally oblivious to the fact that here, in front of me, was the person that God had placed me with to disciple. Yet the Spirit must have been working to build this relationship despite my ignorance and lack of attention to what was being wrought. Without realizing it, my trips to the post office became longer and longer.

Ed was always interested in what my personal beliefs about Jesus were, along with what the Free Church believes. In turn, I was able to learn much about the Catholic Church and what its foundations are and about its “Sacred Tradition.” It became rapidly apparent that he was woefully ignorant about Scripture.

At one point, he pressured me to acknowledge that his church was actually a viable path to salvation. I’m not very confrontational, but that day the Spirit spoke up and, using Scripture along with Ed’s own acknowledged beliefs, we were able to agree that Jesus is the only way to salvation. He was able to agree that SACRED TRADITION was NOT essential for salvation. What a triumph for God! Now the field was prepared for future discussions.

It was about this time that I became aware of what had gradually developed into a discipling relationship.

## Case Study #2: “Working with Your Disciple”

As we spent more time together, we grew steadily more transparent to each other, and it was becoming easier for him to share his heart. We decided to use a prepared study to give some basic direction to our time together. Some weeks we spend most of our time on the study material, but other times it seems we never made it to the prepared material at all. Often one, or the other of us (sometimes both) arrived with one of the following:

- An awesome “God sighting” to share.
- Some moral or spiritual dilemma.
- Some question about God or the Christian walk.
- One or the other is weary and needs “recharging.” In any one of these we will almost always dig into the Scripture for answers.

His spiritual background is one where personal exposure to the Scripture was discouraged. As a result, for a long time he would read voraciously anything I recommended except the Bible.

After nearly a year, it appears that God’s Word has won out, and he reads it. It has been a fascinating experience to watch his face when some heretofore unknown truth from Scriptures is revealed to his heart. He will go from animated to awestruck in a moment’s time.

Sometimes in the middle of a discussion, he will become very quiet and drop his gaze to the table. It would appear that he is assimilating the truth during those periods. I must be careful NOT to share too much at one time, or he will “shut down” altogether.

I am praising God, for I believe that, despite the uncertainty about salvation that his religious background has supplied him, he is born again and confident of his place in eternity.

I am also aware of obvious changes happening in him. He is tithing. His marriage is improving. He has started and is leading a Wednesday night prayer group at his church (7 at last count).

He is becoming convicted of areas in his life where he is struggling with temptation and sin and is amazed and encouraged to discover that he is not the only one!!

For myself, I am finding many “side effects” of discipling. First and foremost is a heightened awareness of my accountability and responsibility. How surprised my disciple would be to know the profound effect he is having on my walk! His questions about Jesus and the Word have a way of keeping me humble but also motivated to “study to show myself a workman approved unto God, that needs not to be ashamed.”

He is also encouraging to me when I am feeling low or in need of a “hand up.”

None of this is my doing; it is all being accompanied by the Holy Spirit. Praise God for His Word and His faithfulness.

We are continuing to meet regularly.

### **Case Study #3: “What My Disciple is Doing”**

The individual I have been discipling has really started to establish some ministry initiatives of his own. For instance, the Wednesday night prayer gathering he started at his church has grown to about eight regular participants. He is also meeting with a group on Tuesday mornings at another local church. He has begun a Saturday night married couples Bible study at his Church, which has three or four couples regularly attending.

I say “he” has started these activities, but what I really mean to say is that God has used him to serve the kingdom in this fashion. Is this fellow’s enthusiasm and excitement for joining God in His work normal at some point in a disciple person?

He is currently organizing a three-day retreat at his cabin in northern Minnesota for a half dozen of his Christian brothers. He has become an apologist for his denomination. His exposure to the truth in the Scripture has caused him to question and deeply research the basis for the “Sacred Traditions” of his church. He has shared with me that he is considering participating in a lengthy program of deacon training.

Can it be that the fire and truth has grown in his being to the point where our present status may someday transition to a mentoring relationship?

God is doing an awesome work in this man’s life. It has very little to do with me. God connected me to this fellow, and I just showed up and watched the Spirit at work. I am in awe of how much swifter the walk has progressed in someone who is being disciple as opposed to myself, for instance, who was not intentionally disciplined during a similar period in my walk with the Lord.

## Case Study #4: "My Observation on Discipleship"

Jesus said, "All power is given to me, in Heaven and on Earth. Go, therefore, and make disciples of all nations baptizing them in the name of the Father, the Son and the Holy Spirit, teaching them to observe all things that I have commanded you, and lo, I am with you always, even unto the end of the age" (Matthew 28:18-20 NKJ).

In this passage, Jesus directs His followers NOT to evangelize the nation, but to "make disciples of all nations." How much more is a disciple than a new convert.

When a person first believes, he or she is "on fire," excited, and hungry. Like a fire, this condition requires fuel to be fed to the blaze, or the fire will eventually go out or become just small coals, giving off very little light or heat. How many folks catch the fire early, only to sputter out shortly for lack of "fuel"?

Discipleship is about connecting and duplication. When he was quite young, a friend of mine was taken by his granddad to the county courthouse of his residence. After touring the venerable old structure, his granddad finished the tour by introducing my friend to the seemingly ancient custodian of the courthouse.

On the way home, his granddad told him that in being introduced to this humble janitor, my friend had shaken hands with the very same hand that had shaken the hand of Abraham Lincoln! The person who disciplined me was himself disciplined by someone who had been disciplined by... quite possible, back to the original person who was a disciple of Jesus! What an incredible connection! What an awesome heritage!

Certainly, discipleship is about learning, but it is also about nurturing a growing faith. When God gives you a person to disciple, it is a great responsibility and also a great honor. God has entrusted the "disciple," at least in part, with the spiritual nurturing of another soul. This can be somewhat daunting; but do not be afraid. If God calls you to this position of service to the kingdom, He will also provide leadership, wisdom, and resources to accomplish the task. What an opportunity to witness first-hand God's Spirit at work in the heart of another human being. "God sightings" will abound, and you will see the disciple grow ten times faster than an undisciplined believer. The day will come when you will have the privilege of seeing your disciple become a discipler... and so the kingdom grows.

It seems to me that the optimum level of duplication is two or more disciples per disciple. If we only disciple one other person in our lifetime, it is only the replacement of ourselves, i.e., one makes one makes one. But, if each disciplined person will duplicate himself twice, it looks like this: one makes two, makes four, makes 8, etc. By the eighth "generation," the original disciple has become 256 disciples of Christ!

What an impact our service for the kingdom can have in this way. What a privilege it is to serve the King!!!



# Lesson 10: Loose Ends

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## Lesson Introduction

Welcome to the tenth class session for Discipleship 101. This lesson will answer a question asked by the original audience about the difference between intellect and intelligence. Then we will explore why we came to call followers of Jesus the “church.” We will then finish up by examining the uniqueness of Christ and His salvation.

Before starting this next lesson, write out the questions you have about intelligence versus intellect, your understanding of the church, and the uniqueness of Christ.

Please read the following sample questions:

1. What is the difference between intelligence and intellect?
2. What are the original meanings of the words used to describe the church?
3. What is the greatest tragedy in the history of the church?
4. Should service for the church be directed more outward than inward?
5. How did the infant church in Jerusalem scatter to fulfill its commission?
6. How do we represent Christ now?
7. How does Christ’s ministry compare with that of angels and the tabernacle?
8. What can help us illustrate the substitutionary work of Christ?
9. Is salvation in Christ unique and exclusive?

Are these questions some of the same questions you had? If you have other questions, please write the question in your Life Notebook and see if it gets answered by the end of the lesson. To start finding the answers to these questions, please continue in this lesson. We will review these questions when you’re finished.

**Topic 1** discusses the difference between intellect and intelligence. Understanding this difference is crucial to understanding why the mind functions within the spirit and not the soul.

**Topic 2** looks at various aspects of the church. What did this word originally mean, when did it become associated with a building, how did it spread, and how does it function as a body?

**Topic 3** relates a personal story from Wes Trucker’s childhood that illustrates God’s work of salvation.

**Topic 4** again brings before us the challenge that this course is built around.

**Topic 5** summarizes the lesson, helping to tie it together and to show you how much you have learned.

## Lesson Outline

Lesson 10: Loose Ends

Topic 1: Question

Topic 2: Elements of the Church

As an **Assembly**

As a **Building**

As **Believers**

As **Dispersed**

As the **Body**

Topic 3: Illustration and Call: Christ's Work

Topic 4: Knowing, Being, Doing

## Lesson Objectives

We will discuss:

- The difference between intellect and intelligence,
- The church as an assembly, as a building, as believers, as dispersed, and as the body,
- A personal illustration of God's work on our behalf that calls us to faith, and
- We will again give the call to action, "Where is your man?"

## Topic 1: Question

*Kevin is excited to put together his Directive for Us and Our Disciples as taught in the last lesson (Lesson 9). He now understands his agenda, his technique, his commands, and his desired outcome.*

*But he still has a question from an earlier lesson about where the mind is located. It seems to him that most people place the mind within the realm of the soul, and this course teaches that it is in the realm of the spirit. He wonders, "Which is right and what difference does it make?"*

*Do you still have questions on this same issue? See if you can help Kevin find some answers in this topic to help clarify this issue.*

### Reading Assignment

- Please read the article titled *Question* in the Articles section at the end of this lesson.

### QUESTION 1

Which of the following are functions of the intellect? (*Select all that apply.*)

- A. Dealing with the collection of information
- B. What we do with what we learn
- C. Making a decision
- D. Collection of impressions and pictures from life experience
- E. It says, "Here is all the information available."
- F. It says, "Here's how you do it."



## QUESTION 2

The mind is eternal like the Spirit. *True or False?*

### Topic 1 Key Points:

- **Intelligence** takes in information and tells us what we have to learn.
- **Intellect** says “Here’s how you do it, here’s how you put that to work.”
- The mind is a function of the Spirit and, therefore, eternal.

## Topic 2: Elements of the Church

*After working through Topic 1, Kevin was reminded that the mind is attached to the Spirit and, therefore, eternal. Also, he now understands the different roles of intelligence and the intellect.*

*But this current topic is about the church. There are many questions Kevin has on this subject. How did it start? Did it have the same idea through the centuries? How did some churches get off track? How can he best connect his mission with the church?*

*If you have some of the same questions Kevin does, this topic should help you. See if you can find answers to these questions and help Kevin with the right direction for his ministry.*

### As an Assembly

#### Reading Assignment

- Please read the article titled “As an Assembly” in *The Church* in the Articles section at the end of this lesson.

## QUESTION 3

Please briefly explain what the Greek word *koriakon* means and why it was used to refer to believers.

## QUESTION 4

Please briefly explain what the Greek word *ecclesia* means and why it was used to refer to believers.

### As a Building

#### Reading Assignment

- Please read the article titled *As a Building* in the Articles section at the end of this lesson.

## QUESTION 5

To be called a church, there must be a dedicated building for believers to gather. *True or False?*

## QUESTION 6

The greatest disaster that ever hit the church was when the Roman Empire persecuted and martyred Christians. *True or False?*

## As Believers

### Reading Assignment

- Please read the article titled *As Believers* in the Articles section at the end of this lesson.

## QUESTION 7

When deciding where to serve the church, believers should first be directed towards where they can serve within its four walls. *True or False?*

## As Dispersed

### Reading Assignment

- Please read the article titled *As Dispersed* in the Articles section at the end of this lesson.
- Please read Acts 7:1-8:4 on the persecution of Stephen and the consequent scattering of the church.

## QUESTION 8

In Acts 7:51-60, what finally caused the church to go outside of Jerusalem to fulfill its commission?

- A. Obedience to God's command
- B. The prompting of the Holy Spirit
- C. The leaders commissioning missionaries
- D. Persecution from the Jews

## QUESTION 9

When we leave the assembled church, we could accurately represent our mission by replacing the exit sign on our building with a sign saying "Service Entrance." *True or False?*

## As the Body

### Reading Assignment

- Please read the article titled *As the Body* in the Articles section at the end of this lesson.

## QUESTION 10

What verse or passage best tells us that we stand before our neighbors, family, and relatives where Jesus would stand?

- A. Luke 21:20-24
- B. 1 Corinthians 12:13
- C. 2 Corinthians 5:20
- D. 1 Peter 1:1

## QUESTION 11

Please match the **reference** in the left-hand column with the corresponding **teaching** about Christ's superiority as listed in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Hebrews 1:4	Christ's sacrifice is superior to the sanctuary's.
Hebrews 7:11-17	Christ is superior to the Levitical priesthood.
Hebrews 8:1-6	Christ is superior to angels.
Hebrews 9:22-28	Christ's ministry is superior to the tabernacle.

## QUESTION 12

Please match the **reference** in the left-hand column with the corresponding **teaching** as listed in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
Mark 15:38	The temple and all it represented visually ended with this event.
John 19:30	Jesus offered Himself as the final sacrifice for sins.
Romans 12:1	The temple and all it represented ended with this saying.
1 Corinthians 3:16	Believers are the visible dwelling place of God.
Hebrews 10:10	Believers are to present their bodies as a living sacrifice.

## Topic 2 Key Points:

- The Greek word *koriakon* originally meant "that which belongs to a lord," and the church adopted it to mean "a group of people under the direction of the Lord."
- The Greek word *ecclesia* meant "an assembly" for any purpose, and the church adopted it and applied it to an assembly of believers worshipping the Lord.
- To be called a church, there does NOT need to be a building totally dedicated as a place for believers to meet.
- The greatest disaster that ever hit the church was when Constantine made it official.
- Service for the church should be directed more outward than inward (within its four walls).
- The infant church in Jerusalem did not scatter to fulfill its commission until God sent persecution upon them (Acts 7:1-8:4).
- When we leave the assembled church, we could accurately represent our mission by replacing the exit sign on our building with a sign saying "Service Entrance."
- 2 Corinthians 5:20 tells us that we are ambassadors for Christ and stand in His place.
- Hebrews tells us that Christ is superior to angels and to the Levitical priesthood, while His sacrifice is superior to the sanctuary's and His ministry is superior to the tabernacle.
- The temple ministry ended with the death of Christ.

### Topic 3: Illustration and Call

*Kevin can now see that it is easy to lose focus on the church's role and, consequently, look at ministry as serving the assembled church instead of the church preparing ministers to send out.*

*But he now wonders, "How can I best illustrate God's work for my disciple? After all, at the beginning of a relationship my disciple may not be saved. How can I answer his questions about why Christianity is unique? What is the danger of not believing? And aren't all ways to heaven equal?"*

*Please see if you can find answers in this topic that will guide Kevin in how to illustrate God's work for his disciple.*

#### Reading Assignment

- Please read the article titled *Illustration and Call* in the Articles section at the end of this lesson.
- Please read Philemon 1 about Paul's intercession for Onesimus.

#### QUESTION 13

Briefly summarize Paul's message to Philemon.

#### QUESTION 14

Please match the **reference** as listed in the left-hand column with the corresponding **teaching** about Christ and the Gospel as listed in the right-hand column.

<i>Reference</i>	<i>Teaching</i>
John 1:12	Christ died for our sins and rose again.
John 3:18	Everyone that receives Christ has the right to become a child of God.
Acts 4:12	Believers in Christ are made hold through Jesus' once-for-all offering.
1 Corinthians 15:3-4	The one who does not believe in Christ is condemned already.
2 Corinthians 5:19-21	In Christ, God does not count people's trespasses against them.
Hebrews 10:8-10	There is no other name given by which we must be saved.

#### QUESTION 15

Have you received Jesus as your personal Savior? If not, why not? Please record your answer in your Life Notebook. If you have received Him, please write out how you would illustrate His work to an unsaved disciple.

### Topic 3 Key Points:

- In Philemon, Paul illustrated the substitutionary work of Christ by asking Philemon to charge Onesimus' debt to Paul's account.
- Because Jesus is God and man and died for our sins, Jesus' name is the only name given under heaven through whom we must believe for salvation.

### Topic 4: Knowing, Being, Doing

*Kevin now better understands why the Christian message is so unique. Christ's death was in our place, and He must be received by personal faith because there is salvation in no other.*

*At this point, we encourage you to look back over the course and remember the main point and how it helps us fulfill Christ's command in the Great Commission. Then, do not stop with mental understanding, but pray for your own man to disciple.*

### Reading Assignment

- Please read the article titled *Final Thoughts* in the Articles section at the end of this lesson.

*Did you find more help for Kevin to develop his strategy for discipleship? To find his "man"? As a review, did this lesson help you\_\_\_\_\_*

- Understand the difference between intelligence and intellect?
- By explaining the original meanings of the words used to describe the church?
- To understand the tragedy of making the church "official"?
- See that service for the church should be directed more outward than inward?
- See that the infant church in Jerusalem did not scatter to fulfill its commission until God sent persecution upon them?
- Be an ambassador for Christ and stand in His place?
- See that Christ is superior to angels and to the Levitical priesthood, while His sacrifice is superior to the sanctuary's and His ministry is superior to the tabernacle?
- Understand that the temple ministry ended with the death of Christ?
- See the substitutionary work of Christ in Philemon?
- Understand the unique message of salvation in Christ alone?

The following question is designed to help you evaluate how much you've learned during this lesson by reviewing the class questions that introduced the lesson and let you know what you might need to review.

### QUESTION 16

Please open your Life Notebook and record the answers to the following questions that you previewed before this lesson began. Please feel free to look back in the lesson to find the answers.

- What is the difference between intelligence and intellect?
- What are the original meanings of the words used to describe the church?
- What is the greatest tragedy in the history of the church?
- Should service for the church be directed more outward than inward?

- How did the infant church in Jerusalem scatter to fulfill its commission?
- How do we represent Christ now?
- How does Christ's ministry compare with that of angels and the tabernacle?
- What can help us illustrate the substitutionary work of Christ?
- Is salvation in Christ unique and exclusive?

## Lesson 10 Self Check

### QUESTION 1

Which of the following is a function of intellect as opposed to intelligence?

- A. The collection of information
- B. Collection of impressions and pictures from life experience
- C. It says, “Here is all the information available.”
- D. It says, “Here’s how you do it.”

### QUESTION 2

The mind is eternal like the Spirit. *True or False?*

### QUESTION 3

The Greek word *koriakon* means “a group of people under the direction of the Lord.” *True or False?*

### QUESTION 4

Originally, the Greek word *ecclesia* meant “an assembly” for any purpose, including secular gatherings. *True or False?*

### QUESTION 5

The greatest disaster that ever hit the church was when the Roman Empire persecuted and martyred Christians. *True or False?*

### QUESTION 6

When deciding where to serve the church, believers should first be directed towards where they can serve within its four walls. *True or False?*

### QUESTION 7

In Acts 7:51-60, what finally caused the church to go outside of Jerusalem to fulfill its commission?

- A. Obedience to God’s command
- B. Persecution from the Jews
- C. The prompting of the Holy Spirit
- D. The leaders commissioning missionaries

### QUESTION 8

What verse or passage best tells us that we stand before our neighbors, family, and relatives where Jesus would stand?

- A. Luke 21:20-24
- B. 1 Corinthians 12:13
- C. 2 Corinthians 5:20
- D. 1 Peter 1:1

**QUESTION 9**

Which of the following passages tells us that Christ is superior to the Levitical priesthood?

- A. Hebrews 1:4
- B. Hebrews 7:11-17
- C. Hebrews 8:1-6
- D. Hebrews 9:22-28

**QUESTION 10**

In what way did Wes Trucker's father best illustrate God's work on our behalf?

- A. He made sure disobedience was punished.
- B. He asked for the punishment for Wes's disobedience.
- C. He sent Wes to the neighbor's to pay for the window.
- D. He talked with Wes's mother on his behalf.



## Unit Three Exam

### QUESTION 1

What is a graphic picture of your acquaintances called?

- A. Angiogram
- B. Communigram
- C. Sociogram
- D. Graphiogram

### QUESTION 2

In Jabez's prayer, what was his main concern?

- A. That he be remembered by the Lord
- B. That the Lord's reputation would not be damaged
- C. That he not cause or endure pain
- D. That God's covenant promises are fulfilled

### QUESTION 3

One firm rule is to never disciple an unbeliever; always lead him to the Lord first. *True or False?*

### QUESTION 4

The person asking the questions in a discipleship conversation is the one in control of the conversation. *True or False?*

### QUESTION 5

Which stage of development is characterized by free flowing information moving in both directions with no reservations?

- A. Data Exchange of Information
- B. Values and Commitment
- C. *Koinonia*
- D. The Eight Covenants

### QUESTION 6

Which stage of development is characterized by the following interaction: "I've never shared this with anyone else and this is very close to my heart..."

- A. The Social Games
- B. Data Exchange of Information
- C. Values and Commitment
- D. *Koinonia*

### QUESTION 7

In setting the agenda for a meeting with your disciple, you want to focus on about three main points you want to get across. *True or False?*

### **QUESTION 8**

A *third person strategy* is used as a non-threatening way to introduce an issue to your disciple. *True or False?*

### **QUESTION 9**

Though the New Testament talks about many people, it still zeroes in on individuals. *True or False?*

### **QUESTION 10**

The disciple should often carry the agenda in our conversations with him. *True or False?*

### **QUESTION 11**

When Jesus gave *The Sermon on the Mount*, he was speaking as the last prophet of Israel. *True or False?*

### **QUESTION 12**

Assurance of salvation is mainly based on truth and not feeling. *True or False?*

### **QUESTION 13**

Which verse contains this quote: "The one who hears my message and believes the one who sent me has eternal life and will not be condemned, but has crossed over from death to life."

- A. John 1:12
- B. John 5:24
- C. 1 Corinthians 3:1
- D. 2 Timothy 2:2

### **QUESTION 14**

Which of the following verses gives the basis of the Christian's acceptance?

- A. 1 John 4:12
- B. John 1:12
- C. John 13:34-35
- D. Ephesians 1:6

### **QUESTION 15**

Patience is a virtue in training your disciple because often it takes time for them to respond. *True or False?*

### **QUESTION 16**

If your disciple can't meet at the scheduled time, you should insist on rescheduling your meeting. *True or False?*

### QUESTION 17

Which Bible reference is quoted here: “My children – I am again undergoing birth pains until Christ is formed in you!”?

- A. Mark 2:16
- B. John 1:14
- C. 1 Corinthians 3:16
- D. Galatians 4:19

### QUESTION 18

Often Christians withhold their acceptance from other believers based on artificial barriers. *True or False?*

### QUESTION 19

Which of the following is a function of intelligence as opposed to intellect?

- A. This is what we do with what we learn
- B. Decision-making
- C. It says, “Here is all the information available.”
- D. It says, “Here’s how you do it.”

### QUESTION 20

The Greek word *koriakon* means “an assembly” for any purpose, including secular gatherings. *True or False?*

### QUESTION 21

In Acts 7:51, what finally caused the church to go outside of Jerusalem to fulfill its commission?

- A. Obedience to God’s command
- B. The prompting of the Holy Spirit
- C. The leaders commissioning missionaries
- D. Persecution from the Jews

### QUESTION 22

When deciding where to serve the church, believers should first be directed outside the church’s four walls. *True or False?*

### QUESTION 23

Which of the following passages tells us that Christ is superior to the angels?

- A. Hebrews 1:4
- B. Hebrews 7:11-17
- C. Hebrews 8:1-6
- D. Hebrews 9:22-28

**QUESTION 24**

What verse or passage best tells us that we stand before our neighbors, family, and relatives where Jesus would stand?

- A. Luke 21:20-24
- B. 1 Corinthians 12:13
- C. 2 Corinthians 5:20
- D. 1 Peter 1:1

**QUESTION 25**

The main question this course asked was\_\_\_\_\_.

- A. "Who is your man?"
- B. "What would Jesus do?"
- C. "What does the Bible really say?"
- D. "What is your technique?"

## Lesson 10 Answers to Questions

### QUESTION 1:

B. What we do with what we learn

C. Making a decision

F. It says, “Here’s how you do it.”

**Intelligence** takes in information and tells us what we have to learn; **intellect** says, “Here’s how you do it, here’s how you put that to work.”

### QUESTION 2: True

The naturalist says the brain is the only thing that’s where the mind is. And if the brain goes the mind goes. But if we look at the mind as it being a function of the Spirit, it helps us see that the mind is eternal.

**QUESTION 3:** The word originally meant “that which belongs to a lord,” and the church adopted it to mean “a group of people under the direction of the Lord.”

**QUESTION 4:** The word originally meant “an assembly” for any purpose, and the church adopted it and applied it to an assembly of believers worshipping the Lord.

### QUESTION 5: False

For the first 300 years, the Church didn’t have buildings. But there were churches. Churches were in homes. For example, in Jerusalem, Josephus tells us in his book, *Thrones of Blood*, the church probably numbered around 150,000 people in Jerusalem. So they had to meet in homes.

### QUESTION 6: False

When Constantine made Christianity “popular” so you wouldn’t lose your life in the arena, everyone flocked to the church. Why not? And that was the greatest disaster that ever hit the church, *it was made official*. And it included everybody and their uncle. They just joined the church. Then it became a series of building that were erected.

### QUESTION 7: False

If we think only in those terms, our service is very limited. Instead, the church should be the equipping center of the believer and we go out from there, all over the world (Ephesians 4:7-16).

### QUESTION 8:

D. Persecution from the Jews

God used persecution to scatter the early church. Hopefully, we respond with obedience to His prompting.

### QUESTION 9: True

Then, at the end of the driveway there could be a sign saying, “Drive carefully; you’re entering the mission field.”

### QUESTION 10:

C. 2 Corinthians 5:20

It says, “Now then, we are ambassadors for Jesus Christ as though God did beseech you by us, in the place of Christ” *where Christ Himself would have stood*. Man! What an awesome responsibility that is!

### QUESTION 11:

<i>Reference</i>	<i>Teaching</i>
Hebrews 1:4	Christ is superior to angels.
Hebrews 7:11-17	Christ is superior to the Levitical priesthood.
Hebrews 8:1-6	Christ’s ministry is superior to the tabernacle.
Hebrews 9:22-28	Christ’s sacrifice is superior to the sanctuary’s.

**QUESTION 12:**

<i>Reference</i>	<i>Teaching</i>
Mark 15:38	The temple and all it represented visually ended with this event.
John 19:30	The temple and all it represented ended with this saying.
Romans 12:1	Believers are to present their bodies as a living sacrifice.
1 Corinthians 3:16	Believers are the visible dwelling place of God.
Hebrews 10:10	Jesus offered Himself as the final sacrifice for sins.

**QUESTION 13:** Onesimus was Philemon's slave. After running away, Onesimus met Paul and became a believer. Philemon knew Paul and was saved through his ministry. Because of this debt, Paul wanted Philemon to accept Onesimus as a brother and forgive his debts, even if necessary, by placing them to Paul's account.

**QUESTION 14:**

<i>Reference</i>	<i>Teaching</i>
John 1:12	Everyone that receives Christ has the right to become a child of God.
John 3:18	The one who does not believe in Christ is condemned already.
Acts 4:12	There is no other name given by which we must be saved.
1 Corinthians 15:3-4	Christ died for our sins and rose again.
2 Corinthians 5:19-21	In Christ, God does not count people's trespasses against them.
Hebrews 10:8-10	Believers in Christ are made holy through Jesus' once-for-all offering.

**QUESTION 15:** *Your answer*

**QUESTION 16:** *Your answer*

## **Lesson 10 Self Check Answers**

### **QUESTION 1:**

D. It says, "Here's how you do it."

**QUESTION 2:** True

**QUESTION 3:** True

**QUESTION 4:** True

**QUESTION 5:** False

**QUESTION 6:** False

**QUESTION 7:**

B. Persecution from the Jews

**QUESTION 8:**

C. 2 Corinthians 5:20

**QUESTION 9:**

B. Hebrews 7:11-17

**QUESTION 10:**

B. He asked for the punishment for Wes's disobedience.

## Unit Three Exam Answers

### QUESTION 1:

C. Sociogram

### QUESTION 2:

C. That he not cause or endure pain

**QUESTION 3:** False

**QUESTION 4:** True

### QUESTION 5:

D. The Eight Covenants

### QUESTION 6:

D. Koinonia

**QUESTION 7:** False

**QUESTION 8:** True

**QUESTION 9:** True

**QUESTION 10:** False

**QUESTION 11:** True

**QUESTION 12:** True

### QUESTION 13:

B. John 5:24

### QUESTION 14:

B. John 1:12

**QUESTION 15:** True

**QUESTION 16:** True

### QUESTION 17:

D. Galatians 4:19

**QUESTION 18:** True

### QUESTION 19:

C. It says, "Here is all the information available."

**QUESTION 20:** False

### QUESTION 21:

D. Persecution from the Jews

**QUESTION 22:** True

### QUESTION 23:

A. Hebrews 1:4

### QUESTION 24:

C. 2 Corinthians 5:20

### QUESTION 25:

A. "Who is your man?"



# Lesson 10 Articles

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## Question

### Introduction

In this, the final session of our seminar, we will begin with the church and our responsibility in helping you fulfill its mission. We will be dealing with our field of service and where we fit.

[You have been extremely patient and put up with a lot on a long day and I have deeply appreciated your company. It's been fun being here and having the opportunity to meet you and share some of these things with you that are just--I'm excited about them, *every time I grow older*. I am just delighted you have been here. If you have any questions, if you written down any questions you'd like have us take a look at, well, I invite you to do that during this particular session. You don't have any questions, that's fine, I'm home-free. ]

**Question:** Why do you think that people always put the word "mind" under soul instead of under "spirit."

**Wes:** I don't know exactly. Unless we confuse the difference between **intelligence** and **intellect** and the function of each. **Intelligence** is collection of information. Really. For example, we have the Central Intelligence Agency that collects information, and it is made available to those who make decisions. Okay? If we think of intelligence just as the collection of information, then that's just the collection of all kinds of impressions and pictures in our minds that we collect over years. But **intellect** has to do with the decision making process, what we do with what we learn. In others words, what do I have to know in order to do what I have to do? **Intelligence** tells us what we have to learn; intellect says, "Here's how you do it, here's how you put that to work." That's just an abbreviated picture of that. And why they think of that a function of the mind, I'm not sure.

INTELLIGENCE	INTELLECT
Collection of information	Decision-making process
Collection of impressions from life experience	How we make a decision
"Here is all the information available."	"Here's how you do it."
INPUT	OUTPUT

The naturalist says the brain is the only thing, that's where the mind is. And if the brain goes the mind goes. But if we look at the mind as it being a function of the spirit, you see that's eternal. You see, the body and the soul are linked together. When the body dies, so does the soul, because

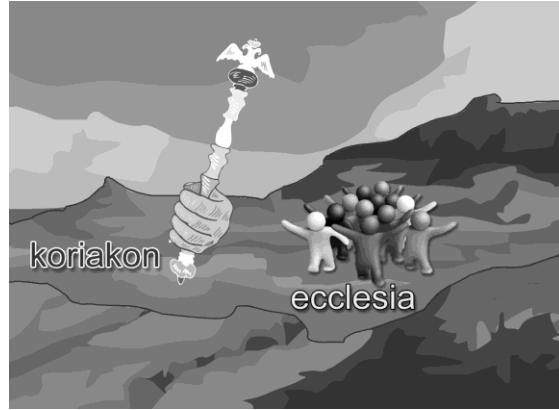
the body no longer needs a soul. That's the basis of personality, for example. Those of you who have pets know that every pet that you've had, whether it's a dog or a cat, knows that each have a different kind of personality. They have their own distinctive personality. We remember certain dogs or certain cats because they did this or they did that. Most or all of the animals operate on an instinctive basis. They do what they're built to do. And once in a while there are some variations. That is what we would call personality. Okay? Mankind, the soulish part of man, is where the personality resides, where we develop some kind of personality in response to what happens to us. And that becomes a personality trait. It's like a habit. The first time you react to something, that's the first time. But the second time chances are you'll react the same way as you did the first time...and the third time...fourth time. Until it becomes a pattern of how you react. And that becomes a personality factor.

The spirit is in a different classification. The soul and the body will die, but the spirit will live forever. And how we train our spirit is a matter of the will. And again, mind, emotions, and the will. It's a two-way street. What we take in, what we retain, what we give up is a matter of the will, a matter of the mind.

# The Church

## As an Assembly

In our closing session, we'd just like to touch on a few things that are important. God's appointed an agency. An agent in the world today: the church. The word "church" is an interesting one. It comes from two words, actually. One is the Greek word, *koriakon*, the area under the control of a lord. I think of in Greece, city-states. The area, say around Athens, were controlled by a particular person or maybe a coalition of people. That assembly of people belonged to the Lord. They were a part of this area. Now, simply stated, you could describe this and define it. It means, "That which belongs to a lord." Lord in the lower case, in terms of a government institution. But the early believers adopted this word to describe a church. A group of people united under the direction of the Lord. So *koriakon* was one of the words to describe "church."



Another was this one: *ecclesia*, which means "an assembly." This *ecclesia* is the root word from which we get "ecclesiastic," "ecclesiastical," and all that sort of thing, comes from this root word which means simply "an assembly." Generally, it was a democratic assembly of people who elected to come together for a particular purpose. It could have been an *ecclesia* for art or study of literature or something else. It was a specifically focused assembly, or *ecclesia*, that was interested in a specific subject or topic. But the church again took this word and applied it to the believers. So you have a twofold picture: you have an assembly dedicated to Jesus Christ who is Lord. And this became known as the church. It became known in Germany as *Kirka*. The Anglicized form of this is the English church. Scottish people still use the old term, the *Kirk*. That was what their idea was; the same idea as an assembly. The church was classified as an assembly of people worshipping the Lord. It became an ecclesiastical structure that culminated into a building.

# As a Building

For the first 300 years, the Church didn't have buildings. But there were churches. Churches were in homes. For example, in Jerusalem, Josephus tells us in his book, *Thrones of Blood*, the church



probably numbered around 150,000 people in Jerusalem. So they had to meet in homes. And each home had a leader. Each home was an *ecclesia*, an assembly. But when Constantine made Christianity “popular” so you wouldn’t lose your life in the arena, everyone flocked to the church. Why not? And that was the greatest disaster that ever hit the church, *it was made official*. And it included everybody and their uncle. They just joined the church. Then it became a series of building that were erected. Constantine’s mother was great on that. She had a lot of money and every place she went to the Holy Land and every place she thought Jesus walked, she built a chapel. Chapels were all over Israel. They were built by Constantine’s mother. The church, then, was an absolute disaster in terms of an architectural scheme. But that’s where the church began to take the shape of a building. And we often times fall victim to that same idea.

They’ll say, “Do you go to church?”

“Yeah.”

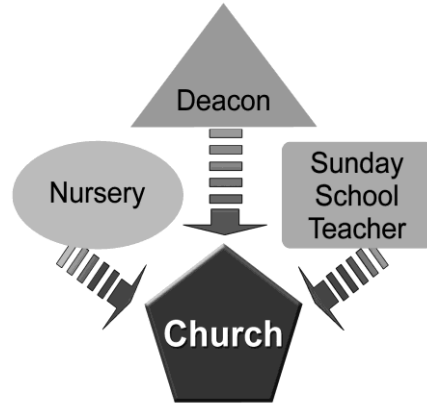
“Well, where do you go to church?”

“Well, it’s on such and such a corner on this and that place.” And we identify a place and a building. That’s not a church. That’s a brick building or whatever that houses the church. But that building is not the church. We often times get confused at that point.

The guy that was Chaplain of the US senate for 14 years, I can’t remember the name right now (Richard C. Halverson, D.D., LL.D); *it’ll probably come to me at this time tomorrow*. Anyway, he was a pastor of a Presbyterian church in Washington DC. People would say, “Doctor, where’s your church?” And he would say, “Well, it’s 2200 River Road in Bethesda, Maryland.” Well, he said, “That’s where the building is. Come to my car and I’ll show you where my church is.” And he would take them by the Senate office building [and say], “This is where my church is, in there,” and he would drive down, pointing at the office buildings, saying his church was there. Then he’d drive over to the Pentagon and say, “My church is there.” [Then on to the] Treasury department, and so on and pointed out the people who are in those particular places who attend his Sunday morning services. That was not his church; these individuals were his church, where they were. That was the idea. And he’s right on the money in terms of the effectiveness of the church.

# As Believers

And so as we are thinking of Disciples of Christ, we're disciples in this sense of the word: we are part of the assembly. And we relate to one another on a one-to-one basis, generally. Now, when we get together on Sunday morning at 8am in God's house and listen to the preaching and so forth, that's a function of the church. But it's still people. But if we are thinking in terms of service and the pastor gets up and preaches a message of commitment and says, "Who will serve the church?" 9 times out of 10 people think, "I don't know if I'm qualified to be a Sunday school teacher or a deacon or whatever." We think in terms of serving the church. So all the arrows seem to go this way, towards the church. This becomes our field of service, *but look how limited it is!*



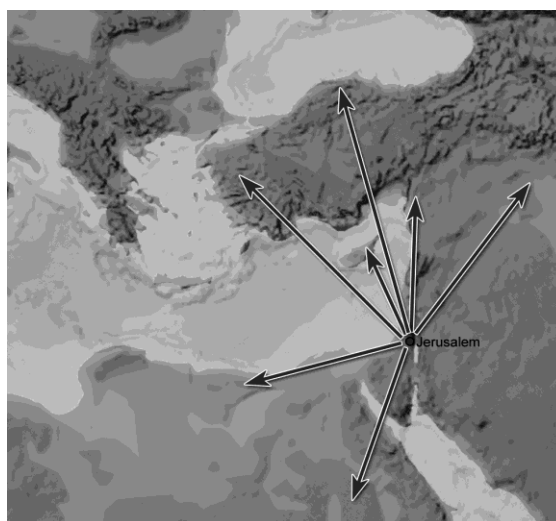
Remember what we were saying about Paul, about how his life was bounded by these parameters (Philippians 3:3-11)? So many times our vision is limited the same way. We are limited by the 4 walls of our building. It isn't a church unless it happens in the building. That's nonsense! That's not the church. The church is this place that is the equipping center of the believer, and we go out from there, all over the world (Ephesians 4:7-16).

# As Dispersed

It's interesting, in 70 AD it took the destruction of Jerusalem to get the church out of Jerusalem. God had to tear down the temple and the walls and everything else to chase the church out (see also Acts 7:1-8:4 on the persecution of Stephen when God used persecution to scatter the early church). Partially, the church escaped the destruction of Jerusalem by about 1 year and a half; about 18 months. They remember what the Lord said, saw the first Roman army surrounded Jerusalem, and they remembered the words of the Lord, "When you see your enemies surround the city, it's time to get out" (Luke 21:20-24). Well, that particular army left after about 3 weeks; thereafter, they declared a siege and then they took off for no apparent reason. And the church said that it was time for us to get out. Josephus tells us that about 150,000 people escaped out of the city.

About a year and a half later, Titus, the son of Vespasian, came with 5 legions, 6000 men per legion, and surrounded the city of Jerusalem and destroyed it. The Christians were gone! If you want a picture of where they went, open your Bible up to 1 Peter 1 in the first chapter and you'll see where they went. They were scattered throughout Asia, Bithynia, all of that area. That's where they escaped to. You see, they were not bound to buildings. They got out of there, and the Scripture says they went everywhere preaching the Gospel. That's what it was. That's what the function of the Church is--not the building--to go out and reach those outside of Jesus. That's in essence what we're about.

This is what we've been talking about today. The field is at the door. There was a church I visited, a church also and a building--for the sake of this illustration--in Jacksonville, Florida. And I was used to going over there and seeing some of the unusual things they were doing; and I noticed one day as I was walking out the building there was not an exit sign over the door. There was a sign saying, "Service Entrance." How about that! As you walk out, you are walking out into the *service area*. Well, I



got a kick out of that. And I got into my car and was driving out the driveway and at the end of the driveway there was another sign. It says, "Drive carefully; you're entering the mission field."

Okay. That church got it right. That's exactly it! We are members of Christ (1 Corinthians 12:13). Members of one another. We belong to each other. We're the body of Christ. We're the visible representation of Jesus.



# As the Body

People were asking after September 11th (2001), where was God? You know where He was? He was in the believers that responded to that disaster. He was there giving water, help, first aid, comfort. He was there. See, that's us. We're in the world as His ambassadors. That passage in 2 Corinthians 5:20 never fails to absolutely hit me straight on. It says, "Now then, we are ambassadors for Jesus Christ as though God did beseech you by us, in the place of Christ," *where Christ Himself would have stood*. Man! What an awesome responsibility that *we stand before our neighbors, family, and relatives where Jesus would stand*. Man! That blows me away!



In the book of Hebrews, the constant reference is about Jesus Christ being the temple and the sacrifice and the priesthood and the angels and all that (Hebrews 1:4; Hebrews 7:17; Hebrews 8:1-6; Hebrews 9:27-28). Why? Because the visible reference point for God was soon to be destroyed, and it was in 70 AD. It was gone. In effect, it stopped when Jesus said, "It is finished" on the cross (John 19:30). All the temple [and all] that represented came to a halt at that point (Mark 15:38). And the believers then stepped into the role of being the visible dwelling place of God (1

Corinthians 3:16). That has been the same for years. We are temples of the most High.

And the sacrifice we have, too. Jesus, who was the perfect sacrifice for us, and the second sacrifice, is us. "I beseech you, brethren, to present your bodies as a living sacrifice" (Romans 12:1). Not a dead one. He doesn't need a dead one. There's only one sacrifice that He needed to die and that was Jesus (Hebrews 10:10). That's our sacrifice: [to be] the visible representative of Jesus Christ. Our all is to go into the world and make disciples (Matthew 28:18-20).

# Illustration and Call

## Wes Trucker Relating:

The year was 1935 or 1936. I was a kid about 10 years old with the dubious responsibility to mow the side lawn between my house and the house next door, which by the way was two lots [in size]. I was to start immediately after school, and my dad more or less expected it to be done by the time he got home. Now the mower I used was an old-fashion push mower. Besides getting the lawns mowed, my dad gave me explicit instructions not to go out of the yard during that period.

Well, I was busily mowing the lawn when a group of guys--*guys that spelled trouble*--came down the street, carrying a ball and bat. Once I saw them I knew that was the signal that they were going to ask me to join them--*and believe me they were not asking me because of my skill.*

When they got up to me they said, "Come on Trucker, we're going to play ball!"

Well I explained to these "fellas" saying, "Sorry guys, not today, I'm not supposed to leave the yard." They replied, saying, "We'll just play on the street here so you won't be too far away from your yard."

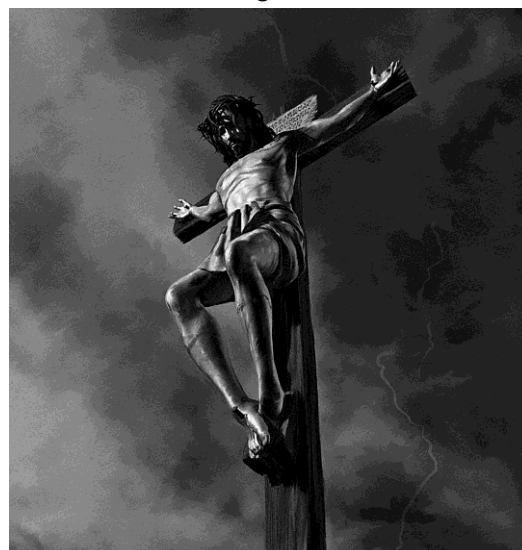
So I decided to put down the mower and went the short distance over to the road with them. Well, wouldn't you know it, I was up first and connected solidly with the first ball that was pitched to me and of course it went and hit the window of a nearby house. Being depression time and all I could already hear the lecture from my dad about money and how it didn't grow on trees.

That brought an immediate end to the ball game. Someone retrieved the ball from the house owner, but I had another mission--I had to go home and tell my mother what had happened. She reminded me that my father had specifically told me to not leave the yard. Mom said, "You'll have to tell your father," and I said, "Yeah."

At supper it was tense and subdued and silent most of the time. Finally, at the end of supper Dad asked me about what happened (I suspected my mother had told him about it). So I told him the story up to that point. My Dad refrained from the monetary lecture but zeroed in on my disobedience. He said, "You were only two or three steps away from your yard, but you might as well been five miles away." Continuing, he said, "We need to do something about this," and he then excused himself.

He returned with a yard stick about one inch thick and one inch wide, and he menacingly let it drop into his hand. While he did that, I was gazing with grim fascination, just wondering about what soon was going to happen. Suddenly, Dad said, "It's time to take action" and without another word he handed *me* the yard stick, then he turned his back and leaned over the chair, grasping the back. He said, "I want you to hit me as hard as you think I should hit you for your disobedience" (also see Philemon 18 where Paul asks Philemon to charge Onesimus' offenses to Paul's account).

Well, I was stunned and tears were welling up; he was willing to take my punishment for that infraction. Even now, recalling this incident, my throat tightened up because of the very clear illustration of what God did for me in the Person of Christ. He took the punishment for our wrong doing. As Isaiah prophesied:





*He lifted up our illnesses, he carried our pain; even though we thought he was being punished, attacked by God, and afflicted for something he had done. He was wounded because of our rebellious deeds, crushed because of our sins; he endured punishment that made us well; because of his wounds we have been healed.*

I wasn't converted back then but had talked about Jesus, and I've never forgotten this story. It's as fresh now as when it happened! You can understand it was a clear, visible as well as verbal, message. I could not strike him. But, thankfully, the Lord did not spare His Son when He wounded Him for our rebellious deeds.

Sometimes people wonder why they can't just believe whatever they want--or just believe "something," it doesn't matter what. That God could not possibly keep them from heaven. But that's spitting in the face of God, who did not spare his own Son because nothing else could save us (e.g. 2 Corinthians 5:19-21). No other sacrifice is sufficient; no other name is given (Acts 4:12; Hebrews 10:8-10). For those who reject Him, there remains only just judgment (John 3:18). This is the message we must first receive ourselves (John 1:12). That Christ died for our sins and rose again and therefore *in his name only* we can be saved (1 Corinthians 15:3-4). Then we must take this message to the world in Jesus' authority and make disciples, teaching them all things He has commanded us (Matthew 28:18-20).

# Final Thoughts

Let me close with this question. Who is your man? Who's the woman, person, that God had laid upon your heart? Have you been asking for someone that God could send that you can disciple? That's the key. That's what we want to see happen. And God has laid this particular message and concern upon my own spirit for a long time. [I just want to give you a word of commitment: that if there's any way that this ministry, Discipleship Ministries, can be of service to you, that's what we're here for. We want to be available to you for whatever purpose God may have in mind.] I'm deeply concerned that we go back to our respective congregations where we fellowship and worship and ask God to give us the disciples we can train as His ambassadors. I trust that that will be our mission, what we will be doing.

I want to close by saying how much I appreciate you being here today, for the opportunity for us to be together. We've had some great fellowship today, and I pray with God's richest blessing will be yours, each one of you as we serve together.

