

**''Imitate Me  
As I Also  
Imitate  
Christ''**

**1 Corinthians 11:1**

**Lifestyle Discipleship and  
Parental Mentoring  
Which Aids In Forming the  
Character of Christ In Others**

Dave Woodrum

## **INTERNATIONAL LEADERSHIP TRAINING COURSES**

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*“To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. To this end I also labor, striving according to His working which works in me mightily.”*

*Colossians 1:27-29 NKJV*

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### **"Imitate Me As I Also Imitate Christ"**

**Lifestyle Discipleship and Mentoring Which Forms the Character of Christ in Others**

**Written by: Dave Woodrum**

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# **"Imitate Me As I Also Imitate Christ"**

## **Lifestyle Discipleship and Parental Mentoring**

### **Which Aids In Forming the Character of Christ in Others**

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## INTRODUCTION

One of the great needs in the world today is for authentic, dynamic Christian discipleship to be restored on a broad basis among the fellowships of those who possess and nurture an authentic Biblical faith in Jesus Christ throughout the whole earth.

In the latter decades of the twentieth century there has been an abundance of publications in multiple fields of communications describing the 'arena' of discipleship. There are many Bible studies, videos, books, cassette tapes and magazines available, at various levels of maturity and assorted Christian belief structures.

The need at this time does not result from a lack of printed or visual teaching aids, materials or even didactic teachers, for that matter, but rather a lack of '*examples*'. Our greatest need is for men and women who are willing to pay the price to become living examples willing to be examined and 'read' by all men. Perhaps, even more important is our need to recognize and accept those who have already paid the cost and are bearing the fruit of the Spirit of Christ in and through their lives, and also through the lives of others for whom they have been and are responsible.

It is this need of being an '*exemplar discipler*' that is advanced in this paper.

## DEDICATION

I would like to dedicate this effort to my wife Janice. She has always been my best student and my best teacher. I am thankful to the Lord for her in ways that words cannot express.

I would also like to dedicate this effort to those people who have been examples that I have witnessed over the years who could be imitated.

*Vision without work is fantasy*  
*Work without vision is drudgery.*

## SESSION ONE:

# THE NEED OF EXAMPLES, DISCIPLES & WITNESSES

John 13:12-17

<sup>(12)</sup>“So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? <sup>(13)</sup>You call Me Teacher and Lord, and you say well, for so I am. <sup>(14)</sup>If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. <sup>(15)</sup>For I have given you an *example* that you should do as I have done to you. <sup>(16)</sup>Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. <sup>(17)</sup>If you know these things, blessed are you if you do them.’”

**example**,(n) *hupogrammos* (hoop-og-ram-moss); Strong's #5261: From *hupo* "under", and *grapho*, "to write"; hence, an underwriting. The word referred to tracing letters, copying the writings of the teacher. Then it came to denote an example to be followed. **The example of Christ enables us to endure when we suffer for our faith.** (Spirit Filled Life Bible, Thomas Nelson Publishers)

exemplify (v): to illustrate by example, to serve as an *example*

exemplary (adj.): serving as a pattern, commendable

exemplar (n): 1) one that serves as a model or *example*, especially an ideal model  
2) a typical instance or *example*

In the natural, our best demonstration of what may be intended by this word would be ‘tracing paper’. An original painting, picture or diagram might be covered with a thin sheet of translucent paper, through which the original item might be clearly seen. The original is then traced over and a copy is made onto the new sheet of paper. The process is enhanced when the original is placed over a glass or clear plastic surface under which is placed a florescent light. When the light is illuminated it shines through the original and the tracing paper making the entire process easier, while producing a better quality copy.

Matthew 28:18-20

<sup>(18)</sup>“And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. <sup>(19)</sup>Go therefore and make *disciples* of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, <sup>(20)</sup>teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen

**disciple**, *mathetes* (math-ay-tace); Strong's #3101: From the verb *manthano*, “to learn,” whose root *math* suggests thought with effort put forth. A disciple is a learner, one who follows both the teaching and the teacher. The word is used first of the Twelve (apostles) and then of Christians generally. (Spirit Filled Life Bible, Thomas Nelson Publishers)

Matthew 10:24-25(a) <sup>(24)</sup>“A disciple is not above his teacher, nor a servant above his master. <sup>(25)</sup>It is enough for the disciple to be like his teacher, and a servant like his master.”

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**‘Great Commission Christianity’** must go beyond the undemanding proclamation of the gospel of salvation through faith in Jesus Christ to the display, declaration and demonstration of the kingdom of God through ordinary people before a watching and waiting world. The examples that are considered necessary are whole communities of people who are personally disciplined and effectually discipling others in progressively more areas of daily life. This is the opportunity, privilege and responsibility of every believer, not just those who are usually considered qualified, such as pastors or elders. We must resist any temptation of limiting ‘lifestyle discipleship’ and mentoring to only a few select persons within the Body of Christ. Every maturing Biblical believer in Christ should be involved in a triune relationship of discipleship and discipling. Ideally, each one should be in a posture of being disciplined, mentored and nurtured in his faith; while at the same time being responsibly involved in discipling, cultivating and nurturing another believer in his personal faith walk. This is a ‘one on one’ relational position in its most ideal application.

**One cannot fully realize the personal fulfillment of being an authentic, Biblical disciple of Jesus Christ until, like Jesus, that person is involved in some significant manner discipling and/or mentoring other believers. The ‘disciple’ must do what the teacher does... make disciples, or else he simply fails or ceases to be a disciple.**

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## The benefits of walking in ‘Covenant Team’ with others.

Ecclesiastes 4:9-12 <sup>(9)</sup>“Two are better than one, because they have a good reward for their labor. <sup>(10)</sup>For if they fall, one will lift up his companion. But woe to him who is alone when he falls, for he has no one to help him up. <sup>(11)</sup>Again if two lie down together, they will keep warm. <sup>(12)</sup>Though one may be overpowered by another, two can withstand him. And a threefold cord is not quickly broken.”

When one is walking alone he may be distracted and accidentally fall over a stumbling block in the pathway that he may have ignored or failed to see. If that same man is walking down the path with another person at either side, it is possible that one of the two walking with him may see the stumbling stone and be able to warn him in time to prevent his stumbling, or persuade him not to ignore the possible danger. If he does stumble, there are those who are close enough to aid, in a timely fashion, in lifting him to his feet again, helping and encouraging him to continue walking. But, if those walking beside each other have their arms linked together in a strong, mutual, covenanted, relational, reciprocating support of one another, then even if the one man stumbles, he may not fall to the ground and hurt himself, being held up by the support of the others. **This is the position that every Christian ‘disciple’ should desire, cultivate and nurture in their lives.**

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## **What does it mean to be ‘a witness’?**

Do we need to reconsider our typical, evangelical definition of what it means to be a witness for our Lord and Savior and His kingdom? Perhaps we would do well to consider a few items.

Matthew 24:14 “And **this** Gospel of the kingdom will be preached *in all the world* as **a witness** to all the nations, and then the end will come.”

Acts 1:8 “But you shall receive power when the Holy Spirit has come upon you; and you shall be **witnesses** to me in Jerusalem, and in all Judea and Samaria, and *to the end of the earth.*”

**witness**, *martus* (mar-toos); Strong's #3144: Compare “martyr” and “martyrdom.” One who testifies to the truth he has experienced, a witness, one who has knowledge of a fact and can give information concerning it. The word in itself does not imply death, but many of the first-century witnesses did give their lives, with the result that the word came to denote a martyr, one who witnesses for Christ by his death. (Spirit Filled Life Bible, Thomas Nelson Publishers)

**We must be willing to embrace a martyr’s lifestyle on a day to day basis in order that we may be prepared, if necessary, to embrace martyrdom.** While this may seem harsh to some, it appears to be the standard that our Lord Jesus Christ actually required of His disciples. We have no reason to suspect that He has in any way lowered the standard of those who claim to be present day citizens of the kingdom of God. The New Testament and church history both support such a position.

Luke 9:23-25           <sup>(23)</sup>“Then He said to them all, ‘If anyone desires to come after Me, let him deny himself, and **take up his cross daily**, and follow Me. <sup>(24)</sup>For whoever desires to save his life will lose it, but whoever loses his life for My sake will save it. <sup>(25)</sup>For what profit is it to a man if he gains the whole world, and is himself destroyed or lost?’

Luke 14:26-27, 33   <sup>(26)</sup>“If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes and his own life also, he cannot be My disciple. <sup>(27)</sup>And whoever does not bear his cross and come after me cannot be My disciple. <sup>(33)</sup>So likewise whoever of you does not forsake all that he has cannot be My disciple.”

(See also Matthew 10:34-39)

Jesus wasn’t seeking for anyone other than disciples who were willing to seek first the kingdom of God and His righteousness and were willing to forsake everything else for the possession of such treasure. While many have sought to change the standard, God never has.

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The aspect of martyrdom is also clearly represented in the statements of our Lord during His last supper with His disciples as He considered the hardships associated with following Him that each would be required to endure. (See also Matthew 10:22, John 16:2, 1John 3:13 and Revelation 3:10.)

John 15:12-13\_       <sup>(12)</sup>“This is My commandment, that you love one another as I have loved you. <sup>(13)</sup>Greater love has no one than this, than **to lay down one’s life for his friends.**”

**A martyr’s lifestyle begins with a daily commitment to putting to death our self-willed life while submitting to the reign and rule of Christ Jesus as our Lord and King as we actively and aggressively pursue the kingdom of God and His righteousness (Matthew 6:33) and the purposes of God for our life.** Until we embrace the ‘sword of the Spirit’ we will never endure the sword of steel. We must allow the ‘sword of the Spirit’, the Word of God, to put to death our self-willed life or we will never be prepared to give our life as a witness for the kingdom of God and our Lord Jesus Christ. The primary purpose for receiving the Holy Spirit is that He might form Christ



within our character as a witness to the sufficiency of His redeeming sacrifice and resurrection (Romans 8:29). Such a lifestyle cannot be lived out in individual isolation, but must be carried on in ‘community’ with other people to demonstrate God’s love. (Proverbs 27:17)

Romans 12:1-2      <sup>(1)</sup>“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.  
<sup>(2)</sup>And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is the good and acceptable and perfect will of God.”

**As a church we must begin to produce disciples, who are willing to be imprisoned in chains, persecuted, hanged by the neck, burnt at the stake, mocked, scourged, eaten alive by wild beasts, stoned, sawn in two, slain by the sword, or crucified upside down - if we are ever to hope to accomplish the purposes of God as the early New Testament era church did. (Many throughout the history of the church have paid the same price, Hebrews 11:30-40)**

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Matthew 24:14      “And this Gospel of the kingdom will be preached *in all the world* as **a witness** to all the nations, and then the end will come.”

The words of Jesus in Matthew 24:14 make it clear that ‘*this gospel of the kingdom*’ is ‘*a witness*’ in itself and contains the element of His Lordship and rule in the lives of believers. It is this witness which is the testimony to the world to the ‘proof of the fact’ regarding the claims of Jesus Christ. In this scripture Jesus is not simply speaking of preaching ‘*the gospel of Christ,*’ or doctrines of Christ, but presenting our own lives as a testimony of the truth of what Christ says. The gospel we preach is only as effective as the lives that back up the reality of it’s claims.

***We cannot expect those who do not know Him to rightly esteem the words of our Lord and King if we who claim to know Him do not esteem them enough to study, meditate, memorize and obey them.***

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Psalms 138:2(b), 4      <sup>(2b)</sup>“For you have magnified Your word above all Your name. <sup>(4)</sup>All the kings of the earth shall praise You, O Lord, when they hear the words of Your mouth.”

We must display by our lives that we have made a change of our citizenship from the kingdom of darkness to the kingdom of God before we will earn the right to declare the gospel of the kingdom of God. A simple verbal confession of faith is inadequate without the appropriate reformation of character corresponding to the length of time of being a disciple. Biblical Christianity is a threat to the pagan godlessness and sinfulness of a world of men and women in bondage to greed, materialism, jealousy, envy, strife, violence and an abhorrence and rejection of Biblical standards of ethics. Today, the majority of Christendom is far too polite and socially acceptable and politically correct to present an alternative lifestyle, which requires serious consideration and which challenges the ‘status quo’ of our contemporary societies. As a rule the church of the twentieth century in many areas of the world has failed to present the claims of Jesus Christ and the kingdom of God in such a way as to result in either conversion of the ungodly under the conviction of the Holy Spirit or persecution from the ungodly under the prompting of Hell. (Consider 2 Timothy 3:1-5 and 1 Corinthians 5:9-13.)

The church as it stands in many circles of society through out the earth has lost much of its credibility and relevance. To a large degree we fail to either comfort or confront our world adequately to produce either social change or social concern. This is primarily due to the woeful condition and lack of spiritual maturity among the vast majority of those who claim to be Christian. This anemic condition of the church as a whole is in part the result of abandoning the confrontational aspects of the gospel of the kingdom of God for a counterfeit of acceptance and comfort that is not represented by scriptural example or teaching.

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***The love of God in you is first shown through you to those nearest to you.*** If it is not being shown through you to those nearest to you, then perhaps it is not in you, or if it is in you it needs to be matured to a degree that will glorify God.

1 John 4:20-5:2     <sup>(20)</sup>“If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? <sup>(21)</sup>And this commandment we have from Him: that he who loves God must also love his brother. <sup>(1)</sup>Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot also loves him who is begotten of Him. <sup>(2)</sup>By this we know that we love the children of God, when we love God and keep His Commandments.” (See John 14:21.)

Maturity in the character of Jesus Christ will enable us to turn from looking inward to our own

needs and begin to look outwardly to the needs of others. The relationship of a disciple to his relatives and even his or her own spouse should be to love them as he loves himself, but his love of God should be so much greater than his love for his family that when compared, his love for his family seems as hate. This requires the divine enablement of God, grace. This is that love which Jesus demonstrated before His mother as He died upon the cross in obedience to God's purposes, although it caused her great pain and a sense of loss. This is often the martyr's lifestyle: 'seeking first the kingdom of God and His righteousness' (Matthew 6:33). **Some may endeavor to change the standard, but they can find no scriptural evidence for such a position. Today, we must make every effort to seek to restore this level of covenant commitment to Christ in and through our lives.**

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Hebrews 12:14 says that we are to, "Pursue (*chase after*) peace with all people, and holiness, without which no one will see the Lord." One aspect of this verse is that no believer shall see the Lord without peace and holiness being resident in his life. But, another way to consider this same verse is that no one will be able to see God and believe the testimony of God's word regarding Jesus Christ unless they are able to witness peace and holiness in the lives of those who claim to be disciples of our Lord.

- **Session Summary**

Before we go to the nations as a witness we must go to our neighbors as a witness. Before crossing the seas we must be willing to cross the street. Before we go to our neighbors we must go to our knees. **The badge of an 'ambassador for Christ' is not displayed on the shoulder or chest, but in the red swollen eyes of intercession. Before we go to men for God we must go to God for men, so that we will have something from God to take to men for God.**

Isaiah 50:4-5      <sup>(4)</sup>"The Lord God has given Me the tongue of the learned that I should know how to speak a word in season to him who is weary, He awakens Me morning by morning, He awakens My ear to hear as the learned. <sup>(5)</sup>The Lord God has opened My ear; and I was not rebellious, nor did I turn away."



## SESSION TWO:

# THE PROGRESS OF DISCIPLESHIP & CHURCH GROWTH AS SEEN IN THE BOOK OF ACTS

There is a very interesting development of discipleship in the book of Acts following the Day of Pentecost that warrants our careful attention, review and consideration.

Acts 2:5                    “And there were dwelling in Jerusalem, Jews, devout men, from every nation.”

The Holy Spirit often begins a new work of reformation among those who have a strong religious desire with a dramatic experience that requires serious consideration and evaluation of their present religious practice or discipline. Salvation did not come on the day of Pentecost to those who had no interest in seeking God, but to those who were already described as devout men and we can assume were diligently pursuing some type of relationship with Him.

Throughout the book of Acts we see that the Apostles would usually first visit the synagogue of a community, endeavoring to reach first those who already had a desire and a tendency to seek after God. In a wicked and sinful world of polytheistic idol worship and religious superstitious practice the Apostles would go first to the monotheistic Israelites in an effort to express, extend and establish the kingdom of God in a particular area.

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Acts 2:41                    “Then those who gladly received his word were baptized; and that day about 3,000 souls were *added* to them.”

The people were characterized as ‘...those who *gladly* received the word...’ Theirs was not a begrudging obedience unto repentance (vs38), but a joyful opportunity to have **a true character-transforming encounter with the living God**. They sought a remission of their sins and receiving of the Holy Spirit, both personally and for their children, (vs39). These were spiritual people who wanted something more than ‘religious trappings’ of traditional form and appearance, which lacked any substance and strength to meaningfully impact their life.

Paul wrote, "...my speech and my preaching were not with persuasive (enticing) words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God." (I Corinthians 2:4-5) Jesus said in John 16:8, "And when He has come He will convict the world of sin, and of righteousness and of judgment." This is the demonstration of the Holy Spirit and of the power of God, which Paul spoke of, which Jesus promised, and which we so desperately need in our contemporary service of our Lord both within the corporate congregational gatherings and in our individual daily lives in the 'marketplace of our society'.

The surest and perhaps greatest evidence of the presence of the Holy Spirit in the life of a disciple is the restoration of the certainty of God's judgment, which was lost in the garden when man first distorted God's word and then believed the lie of the serpent; (compare Genesis 2:17, 3:3-4). The second great, true evidence of the Holy Spirit's presence is that it shall result in producing a progressive transformation and integration of the disciple's character towards the Biblical character of Jesus Christ. If both these elements are not present in our lives we should not be satisfied. We must settle for nothing less in our own lives today. Transformation/Integration vs Annihilation.

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'...*added* to them...' In the beginning of their walk of faith their identification was more with the other believers than with the Lord. This is a normal growth process, which is also seen in the natural relationship of a child with his parents. Following the Day of Pentecost the new converts seemed to willingly continue to steadfastly study the doctrines of the apostles, fellowshiping together in meals and prayer. There was a re-establishment of the fear of the Lord among the believers and miracles were evidenced. The believers shared their possessions so that no one had any needs, (vs. 45). This is a relatively inclusive description of the life of an 'intentional Christian community', or one model of it. Discipleship and mentoring provides an 'identification bond' among those who are involved. This process develops a 'family identity' in the heart of believers that brings wholeness and security into fractured lives. The governmental model of the kingdom of God is 'Hebraic,' 'Asian,' 'family.'

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Acts 2:46-47 <sup>(46)</sup>"So continuing daily with one accord in the temple, and breaking bread from house to house, they ate their food with gladness and simplicity of heart, <sup>(47)</sup>praising God and having favor with all the people. And the Lord **added to the church** daily those who were being saved."

Acts 4:32 "Now the multitude of those who believed were of one heart and one soul; neither did anyone say that any of the things he possessed was his own; but they had all things in common."

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‘...**daily**,’ Their commitment to seeking the Lord and the kingdom of God and His righteousness was a daily pursuit and expression of their personal diligent desperate desire, (see Hebrews 11:6). As they met daily the Lord added to their numbers daily. We should have an expectation of increasing within our heart, birthed by the Holy Spirit’s presence in our life.

Acts 5:14 "And believers were increasingly **added to the Lord, multitudes of both men and women.**"

‘...**added to the Lord**,’ Their identification was increasingly with the Lord. This is a necessary growth step to move into the next level of a Christian’s life and the expression, extension and establishment of the kingdom of God. It is more than a matter of semantics and clever slogans; it is a matter of the attitude and posture of the heart. **One must become a ‘heart-citizen’ of the kingdom of God if he is ever going to know the heart of the King.** To some degree we must grow in our understanding and vision of what the Lord is accomplishing in the whole world. God has a ‘whole earth vision.’ We need to think from the perspective of the kingdom of God that knows neither political, social, cultural nor economical restrictions. Nor are there any restriction relating to age, gender or time, for Jesus Christ is the same yesterday, today and forever, (Hebrews 13:8).

To whom and to what is our greatest allegiance?

Filipino American vs American Filipino illustration.

**APPREHENSION** ➡ **APPRECIATION** ➡ **APPLICATION**

**Awareness**



**Attitude**



**Action**

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“Now in those days, when the number of the **disciples** was *multiplying*...”

This is the first use of the word ‘*disciple*’ in the book of Acts relating to those who believed in Jesus Christ after the Day of Pentecost and the first time that the word ‘*multiplying*’ was used instead of ‘*added*’. The ‘church’ had matured in their character to the point that they could be identified with Christ as ‘disciples.’ Never again in the book of Acts is the word ‘added’ used in reference to an increase in the number of the disciples. *(It is also interesting to note that the use of ‘elders’ is not recorded until Acts 14:23 and Acts 15:4.)*

**Multiplication is not based upon the number of people in a congregation, but the type of people in a congregation. The ‘critical mass’ necessary to produce multiplication is based upon quality of character, not quantity. Multiplication requires lifestyle discipleship/ mentoring. It is this cultivation and nurturing of the character of Christ that is most needed in our lives and one of the primary purposes for and results of receiving the baptism of the Holy Spirit.**

It took some years for the new converts of the Day of Pentecost to grow in their faith and character sufficiently to become disciples instead of just cheerful believers, or glad ‘church members.’ As they became disciples of Jesus Christ they began to multiply themselves into the lives of others as they, who had been discipled, began to disciple others. But, more than a one-time event, ‘...was multiplying...’ indicates, or at least implies an ongoing, continuing activity.

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**Theirs was not a class on discipleship, but a lifestyle which discipled.**  
**They didn’t have a ‘missions program’ but a ‘missions lifestyle.’**

**We have not been saved to:**  
**“SIT DOWN ☞ SIT BACK ☞ & SOAK UP”**  
**which results in an attitude which says, “COME TO US!”**  
**But, we have been saved to:**  
**“STAND UP ☞ SHAPE UP ☞ & SHIP OUT”**  
**which results in an attitude which says, “GO TO THEM!”**



- Acts 6:7 “Then the word of God spread, and the number of the **disciples multiplied** greatly in Jerusalem and a great many of the priests were obedient to the faith.”
- Proverbs 16:7 “When a man’s ways please the Lord, He makes his enemies to be at peace with him.”

Even those who had once opposed the move of the Holy Spirit and the kingdom of God became adherents of ‘the way’ when they witnessed the lives of those who had gladly received the word, been saved and became ‘disciples’. Discipleship and true holiness lived out in a daily lifestyle which glorifies God is a great disarmament of the opponents of the faith, (1 Peter 3:15-16, Titus 2:6-8). It will always draw people to Christ while repelling others. The same ‘fragrance of the gospel’ both detracts and attracts, (2Corinthians 2:14-16). Acts 6:7 also indicates that the multiplication of disciples is dependant upon the spread of the word of God into increasingly more areas of our lives.

- Acts 8:4 “Therefore those who were scattered went everywhere preaching the word.”
- Acts 8:6 “And the multitudes with one accord heeded the things spoken by Philip, hearing and seeing the miracles which he did.”
- Acts 9:31 “*Then the churches* throughout all Judea, Galilee, and Samaria had peace and were edified. And walking in the fear of the Lord and in the comfort of the Holy Spirit, *they were multiplied.*”

At this point in the growth of the early church it was the number of churches that were being multiplied, not simply the number of disciples. By the ninth chapter of Acts the church had fulfilled three fourths of the Lord’s promise in Acts 1:8, having become an effective witness in Jerusalem, Judea and Samaria. Please note that at this point there is no mention of ‘elders’ or a special professional or ‘super spiritual’ group of believers, but everyone was involved and responsible.

**Everyone ☞ Doing Everything ☞ Everywhere ☞ All the Time**  
**VS**  
**Special People ☞ Doing Special Things ☞ In Special Places ☞ At Special Times**

**In this hour the desperate need of our entire, unreached world is for the multiplication of disciple making, reproductive churches to be restored with a vision and mandate of discipling their communities and nations in a vibrant effectual expression, extension, expansion and establishment of the kingdom of God in every area of society and culture.**

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Churches that are capable of multiplying other churches are those that are walking and moving forward “in the fear of the Lord and in the comfort of the Holy Spirit.” (Acts 9:31) We can not live in only “the fear of the Lord” or only “the comfort of the Holy Spirit.” Churches that will multiply must have both aspects balanced in the life of the believers. We must have “the fear of the Lord” and “the comfort of the Holy Spirit” being lived out in the practice of our daily living in the public marketplace of society. **Every congregation, young or old, large or small should be actively involved in praying, pursuing, paying and preparing for the privilege of planting other churches. Failure to do so may place us in a very dangerous position of grieving the Holy Spirit, regardless of our perceived doctrinal purity in other areas. It is our directional purpose that bears fruit, which glorifies the Father,** (John 15:8 and 15:16). This is not simply a matter of bearing the ‘fruit of the Spirit’ in our character, as some would have us believe, but entails being involved in ‘birthing’ new believers and making reproducing, discipling disciples in intimate fellowship with the Holy Spirit.

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John 7:38-39           <sup>(38)</sup>“He who believes in Me, as the scriptures has said, out of his heart will flow rivers of living water.’ <sup>(39)</sup>But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.”

We are called to allow a river of ‘life sustaining water’ to flow through us. Effervescent, sparkling, clean and pure Holy Spirit water should flow through our lives, like water flows between the banks of a river. We were not called to be a puddle of water, but a ‘riverbank.’ Not stagnant, not stationary, but vibrant, fluid. A river has direction, movement, new water and circulation, which represents change. A puddle, on the other hand, has no direction, little or no movement, seldom has new water, only rainwater (upon, not through) or floodwater (times of crisis). Our lives should be more like a river than a puddle.

**Our lives should not be a stationary monument to a past movement of God’s Spirit,  
but a current, sustaining movement of the Holy Spirit, which is monumental.**

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- **Session Summary**

Jesus said, “My food is to do the will of Him who sent Me, and to finish His work.” (John 4:34)

In John 17:4 Jesus says: “I have glorified You on the earth, I have finished the work which you gave Me to do.” The writer of Hebrews says that Jesus is both the author and the finisher of our faith.

There is a point to be made that we do not fully glorify God until we finish that which He has appointed us to accomplish, in each day, in each season, in every task, and with and through our life,

Ephesians 2:10      “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in.”

**One cannot fully realize the personal fulfillment of being an authentic, Biblical disciple of Jesus Christ until, like Jesus, that person is involved in some significant manner in discipling and/or mentoring other believers. The ‘disciple’ must do what the teacher does... make disciples, or else he simply fails or ceases to be a disciple.**

**Notes From Session Two:**

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# SESSION THREE:

## **THE PROGRESSION OF GENERATIONAL DISCIPLESHIP**

### **First Generation: Father ☞ **Jesus****

While Jesus is a perfect pattern for our lives, it is not Jesus, but the Father who is the ‘original pattern,’ which we are to emulate in our lives. Jesus did not come primarily to draw men to Himself, but to restore man’s ability to fellowship with God, the Father, as had been originally intended. The restoration of revelational relationship and true and holy fellowship with the Father was His primary purpose and ‘the rock’ upon which He has and is building His church. This restoration of ‘revelational relationship’ is the “that” for which He came to “seek and to save (redeem/ buy back),” (Luke 19:10) and for which He greatly rejoiced, (Luke 10:21). The word that Luke used for ‘rejoiced’ implies that our Lord jumped, shouted and spun about in exuberant worship and praise.

- John 5:19                    “Then Jesus answered and said to them, ‘Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does *in like manner*.’”
- John 6:38                    “For I have come down from heaven, not to do My own will, but the will of Him who sent me.”
- John 10:30                    “**I and My Father are one.**”
- John 10:37-38                <sup>(37)</sup>“If I do not do the works of My Father, do not believe Me, <sup>(38)</sup>but if I do, though you do not believe in Me, believe the works, that you may know and believe that the Father is in Me, and I in Him.”
- John 12:44-45                <sup>(44)</sup>“The Jesus cried out and said, ‘He who believes in Me, believes not in Me but in Him who sent Me. <sup>(45)</sup>And he who sees Me sees Him who sent Me.”
- John 12:49                    “For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak, (and **how to say it** [NIV]).”
- John 14:7-9                    <sup>(7)</sup>“If you had known Me, you would have known the Father also; and from now on you **know Him** and have **seen Him.**” <sup>(9)</sup>“Jesus said to him, ‘Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father...”

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2 Corinthians 4:3-4 <sup>(3)</sup>“But even if our gospel is veiled, it is veiled to those who are perishing, <sup>(4)</sup>whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, **who is the image of God**, should shine on them.”

‘The gospel of the glory of Christ’ or the acceptance and glorification of Jesus of Nazareth as the ‘anointed one’ is the great and wonderful ‘hope’ of the gospel of the kingdom of God.

Colossians 1:15 **“He is the image of the invisible God, the firstborn over all creation.”**

Colossians 1:18-19 <sup>(18)</sup>“And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence. <sup>(19)</sup>For it pleased the Father that in Him **all the fullness should dwell.**”

Colossians 2:8-10 <sup>(8)</sup>“Beware lest anyone cheat you through philosophy and empty deceit, according to the tradition of men, according to the basic principles of the world, and not according to Christ. <sup>(9)</sup>For in Him dwells all the fullness of the Godhead bodily; <sup>(10)</sup>and you are complete in Him, who is the head of all principality and power.”

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## **Second Generation: Father ↔ Jesus ↔ Disciple**

Not only does Jesus set the standard for us by declaring that He is the exact image and likeness of the Father, He clearly sets the standard for His disciples that they should also be as His Father, *perfect*. His expectation was not for some future day ‘in glory’ but in this present life. The apostles Peter, John and Paul both wrote of this expectation in their different letters.

Matthew 5:48 **“Therefore you shall be perfect, just as your Father in heaven is perfect.”**

John 17:18 **“As You sent Me into the world (*in like manner*) I also have sent them into the world.”**

John 20:21 **“So Jesus said to them again, ‘Peace to you! As the Father has sent Me, I also send you.’”**

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The phrase ‘As You sent Me’ and ‘As the Father has sent Me’ are very powerful descriptions of the manner of character and degree of authority that Jesus was imparting to His disciples. In Matthew 10:40 Jesus said, “He who receives you receives Me, and he who receives Me receives Him who sent Me.” *It is His willingness and desire to be identified with His precious purchased people in such an intimate manner that is the unique hallmark of Christianity.*

There is a desperate need for the administration of the Holy Spirit in our life to accomplish this.

John 14:26 "But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you."

The Holy Spirit will not only reveal the *'what'* but also the *'why'* and even the *'way'* our Lord spoke, in order that we might speak in the same manner and that we might speak out of the same heart motivation which our Lord and Savior spoke. The Holy Spirit will not only remind us of the words that Christ spoke, but also the heart and the attitude out of which He spoke. The emotion, the desire of heart, the urgency of the moment, the Holy Spirit will bring it all to our remembrance and understanding, if we ask. The Holy Spirit retains every element of the moment. The *'word of God'* is more than simply black ink on white paper. **The word of God is the heart of God.**

**The word of God without the heart of God is not the will of God.**

Through the centuries the *'word of God'* has been greatly abused by those who did not share it with the *'heart of God.'* In Matthew 12:34 Jesus said, "Out of the abundance of the heart the mouth speaks." In verse 37 our Lord says, "By your words you will be justified, and by your words you will be condemned."

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2 Corinthians 2:14-15 <sup>(14)</sup>"Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. <sup>(15)</sup>For we are to God the fragrance of Christ among those who are being saved and among those who are perishing."

Ephesians 5:1-2 <sup>(1)</sup>"Therefore **be imitators of Christ** as dear children. <sup>(2)</sup>And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet smelling aroma."

Colossians 2:6-7 <sup>(6)</sup>"As you therefore have received Christ Jesus the Lord, so walk in Him, <sup>(7)</sup>rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving."

1 Peter 1:13-16 <sup>(13)</sup>"Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; <sup>(14)</sup>as obedient children, not conforming yourselves to the former lusts, as in your ignorance; <sup>(15)</sup>but **as He who called you is holy, you also be holy in all your conduct,** <sup>(16)</sup>because it is written, *'Be holy, for I am holy.'*"

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- 1 Peter 2:21 "For to this you were called, because Christ also suffered for us, leaving us an example, that **you should follow His steps.**"
- 1 John 3:2-3 "And everyone who has this hope in Him purifies himself, just as He is pure."
- 1 John 4:17 "Love has been perfected among us in this: that we may have boldness in the day of judgment; **because as He is so are we in this world.**" (See also 1 John 2:3-6)

**There is absolutely no possible way for any sane person to be able to avoid the demands of these scriptures upon our lives now at this present time. The man or woman who determines to be a disciple of Jesus Christ has a single goal: perfection in the likeness of Jesus Christ - during this lifetime. No other standard, or anything else, has ever been acceptable to God our Father.**

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### **Third Generation: Father ↗ Jesus ↗ Disciple ↗ Disciple**

It is at this point that some may find it difficult to continue on. Until this next step, God our Father and Jesus Christ His Son and our Savior and Lord have been our example, the Holy Spirit our instructor, the word of God, (the Bible) our primary resource; but now the disciple of Christ himself is to become a part of 'the patterning process,' which is to be imitated by others.

There is much that is said about accountability today, but the truth is that there is no such thing as accountability without 'access-ability' and accessibility carries within it the aspect of vulnerability. **Nowhere is accountability held to a higher standard than when one person says to another, "Imitate me, as I imitate Christ."** The level of individual responsibility is never greater than when one believer says to another, "Imitate me as I imitate Christ" and then opens himself to such investigation as is necessary. The 'fear of the Lord' should absolutely 'grip' our hearts as we approach and enter into such levels of mutually, reciprocating relationships and fellowship.

- 1 Corinthians 4:16-17 <sup>(16)</sup>"Therefore **I urge you, imitate me.** <sup>(17)</sup>For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ as I teach in every church."
- 1 Corinthians 11:1 "**Imitate me as I also imitate Christ.**"

- 2 Corinthians 8:16 “But thanks be to God who puts **the same earnest care for you** into the heart of Titus.”
- Philippians 3:17 “Brethren, **join in following my example**, and note those who so walk, **as you have us for a pattern.**”
- Colossians 1:28 “Him we preach, warning every man and teaching every man in all wisdom, that we might present every man perfect in Christ Jesus.”
- 1 Timothy 1:16 “However, for this reason I obtained mercy, that in me first Jesus Christ might show all long suffering, **as a pattern to those who are going to believe on Him** for ever lasting life.”
- 2 Timothy 1:13 “Hold fast the **pattern of sound words** which you have heard from me.”

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We are to provide others with a 'reproducible pattern' that they might '*exemplify Christ*' in their lives for others to emulate. The qualifications of a mentor/discipler are not acquired by our attendance to, or success at a 'school of the Bible', but our success in the 'school of the Life of Christ,' in the Spirit of Christ, (Romans 8:1-2). There is no harm in the attendance of Bible school, or seminary, but it should be noted that it is our obedience to the Spirit of Life in Christ Jesus, which ultimately qualifies us. Our lives must have the capacity of providing an example, a reproducible pattern; a pattern which has been tried, tested and found faithful to Christ.

The following scripture is difficult to comprehend in the light of most of present day Christian experience. The idea that one person is able to say this to another person and that God would honor such a statement is an awesome challenge. We each have this same potential in the Lord today.

- Philippians 4:9 “The things which you learned and received and heard and saw in me, **these do**, and the God of peace will be with you.”

**Imitation and obedience was encouraged  
with the promise of experiencing God's presence!**

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**Fourth Generation: Father** ☞ **Jesus** ☞ **Paul** ☞ **Thessalonians** ☞



## Macedonia & Achaia

One of the major challenges that is faced in discipling others is that our example can be replicated in the lives of others and that they can then safely reproduce the character of Christ, which we have conveyed to them, into the lives of others. **But, in part, a greater challenge is to engage, enable, empower and release those whom we are discipling to the Lord without building some sort of pyramidic structure of dependence seduced by the temptation of ‘making a name for ourselves.’**

1 Thessalonians 1:5-8 <sup>(5)</sup>“For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance, as **you know what kind (manner) of men we were among you for your sake.** <sup>(6)</sup>And **you became followers of us and of the Lord,** having received the word in much affliction, with joy in the Holy Spirit, <sup>(7)</sup>so that **you became examples to all in Macedonia and Achaia who believe.** <sup>(8)</sup>For from you the word of the Lord has sounded forth, not only in Macedonia and Achaia, but also in every place. Your faith towards God has gone out, so that we do not need to say anything.”

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### Father ☞ Jesus ☞ Paul ☞ Timothy ☞ believers

1 Corinthians 4:16-17 <sup>(16)</sup>“Therefore I urge you, imitate me. <sup>(17)</sup>**For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church.**”

Philippians 2:19-20 <sup>(19)</sup>“But I trust in the Lord Jesus to send Timothy to you shortly, that I also may be encouraged when I know your state. <sup>(20)</sup>**For I have no one like minded, who will sincerely care for your state.**”

1 Timothy 4:12 “Let no one despise your youth, but **be an example** to the believers in word, in conduct, in love, in spirit, in purity.”

Perhaps the greatest challenges of discipling others is to invest ourselves adequately into their lives to reproduce ourselves while guarding their individual identity and character. In John 17:18, 20:21 and Matthew 10:40, mentioned earlier, Jesus is not speaking of ‘making robots’, but disciples so whole and integrated in purpose and motive with Himself as to be permitted the privilege of being an ‘ambassador’ which He can safely send to represent Himself, His kingdom and His Father, (2Corinthians 5:20). We should desire to care for those to whom we are being sent in the same manner as the One who is sending us cares for them. We must invest enough of our heart into another that we are confident that we can send them to others on our behalf and they will accurately

convey our hearts for and to those to whom they are going.

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**Father ☞ Jesus ☞ Paul ☞ Titus ☞ young men**

Titus 2:6-8           <sup>(6)</sup>“Likewise, exhort the young men to be sober-minded, <sup>(7)</sup>in all things showing yourself to **be a pattern of good works**, in doctrine showing integrity, reverence, incorruptability, <sup>(8)</sup>sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.”

There is no ‘seed’ in all creation that bears singularly after itself. In Genesis 1:11 God said, “Let the earth bring forth grass, the herb that yields seed, and the fruit tree that yields fruit according to its kind, *whose seed is in itself*.” In the gospel of John 15:16 Jesus said, “You did not choose Me, but I chose you and appointed you to go and bear fruit, and that your fruit should remain, that whatever you ask the Father, in My name He may give you.” In verse 8 of John 15 Jesus says, “By this My Father is glorified, that you bear much fruit; so you will be My disciples.” There is absolutely no possible way for anyone to claim being a disciple of Jesus Christ without the evidence of ‘bearing much fruit.’ **Jesus would not have provided one believer a means of glorifying the Father that was not made equally available for every believer.** The ‘seeds of reproduction’ (potential) lie within the life of every genuinely ‘born again’ believer in Jesus of Nazareth, the Christ of God.

**Any one can count the number of seeds in one apple,  
but who can count the number of apples in one seed!**

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**Fifth Generation: Father ☞ Jesus ☞ Paul ☞ Timothy ☞ Faithful men**

## ☞ Others

By God's grace may we believe the Holy Spirit for the manner of multiplication that the Apostle Paul believed for through the disciple Timothy. There is no reason at all not to expect the same results among and through those whom we are engaged in discipling today. We should not consider ourselves as consumers of the 'things of God' but a vehicle, vessel for 'the God of all things.'

2 Timothy 2:1-2      <sup>(1)</sup>"You therefore, my son, be strong in the grace that is in Christ Jesus. <sup>(2)</sup>And the things that you have heard from me among many witnesses, **commit these to faithful men (believers) who will be able to teach others also.**"

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## **Sixth Generation: Father ☞ Jesus ☞ Missionary ☞ Lois ☞ Eunice ☞ Timothy**

In Acts 16:1-3, Timothy is introduced to us as 'a disciple.' Prior to meeting Paul, Timothy was already well spoken of among the brethren in the cities of Lystra and Iconium, in the region where he lived. Paul considered Timothy worthy to join his missionary team due the quality of character that had been developed in him through the ministry of his grandmother Lois and his mother Eunice. This graphically demonstrates the significance that parents can play in the lives of their children in preparing them for what the Lord has destined for their lives, even into the lives of grandchildren.

2 Timothy 1:5      "...when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also."  
Isaiah 59:21      "'As for Me,' says the Lord, 'This is My covenant with them: My Spirit who is upon you, and My words which I have put in your mouth, shall not depart from your mouth, nor from the mouth of your descendants, nor from the mouth of your descendants descendants,' says the Lord. 'From this time and forevermore.'"

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## **Eighth Generation: Father ☞ Jesus ☞ Missionary ☞ Lois ☞ Eunice ☞**

**Timothy ☞ Faithful men ☞ Others**

If you combine the ministry of the nameless missionary that brought the gospel of the kingdom of God to Lois with the ongoing work that Paul expected in Timothy one can arrive at a minimum of eight generation... all supposedly in the space of one generation, or lifetime. There is no reason at all not to expect the same results among and through those whom we are engaged in discipling today. (Acts 16:1-3, 2Timothy 1:5, 2:1-2)

**Notes From Session Three:**

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# **SESSION FOUR:**

## **THE STANDARD OF BEING A SERVANT**

### **Examine the fruit of the lives of leaders** **before reproducing it in your own life.**

There is absolutely no scriptural evidence that believers are to simply or blindly obey or follow every single word that someone in authority publishes or speaks. To the contrary, there is ample testimony in the scriptures that every word should be confirmed out of the mouth of two or even three witnesses. (Deut. 17:6, Proverbs 26:5, Matthew 18:16, John 8:17, 2Corinthians 13:1, 1Timothy 5:19, Hebrews 10:28) I Corinthians 14:29 says that more than one person is to judge what is being prophesied or spoken in the congregation. It makes no exception for our unscriptural, traditional practice of one person always leading and speaking when we gather together. In fact the very next verse (1 Corinthian 14:30) says that if one is speaking and another who is sitting by and listening gets a revelation, then the first should be still and release the speaking to the one with the revelation. This can only take place when there is mutually reciprocating, submission, honoring and trust present in the relationships involved. Verse 31 says that we may all prophecy. Why? In order that we might all learn, be encouraged, and be edified. The contemporary practice of a single pastor in a place of dominant leadership of a congregation, that permeates the church through out the world today, is absolutely unsubstantiated in the New Testament either by example of the pastoral ministry, instruction and qualifications of selection, or correction of abuses.

Examining the ‘fruit’ of the lives of those with whom we are entering into relationship and fellowship is neither suspicion, nor rebellion, but good stewardship of our time, emotion and resources. If those who desire to be in positions of leadership make it difficult or impractical for interpersonal relationship and mutually reciprocating submission and fellowship, then they may be disqualifying themselves from positions of legitimate spiritual leadership in the life of the church, which can be substantiated by the scriptures.

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- Hebrews 6:11-12 <sup>(1)</sup>“And we desire that each one of you show the same diligence to the full assurance of hope until the end, <sup>(2)</sup>that you do not become sluggish, **but imitate those who through faith and patience inherit the promises.**”
- Hebrews 13:7 “Remember those who have the rule over you, who have spoken the word of God to you, whose faith follow, **considering the outcome of their conduct.**”
- James 5:10-11 <sup>(10)</sup>“My brethren, take the prophets, who spoke in the name of the Lord, **as an example** of suffering and patience. <sup>(11)</sup>Indeed we count them blessed who endure...”

We are to diligently imitate those who have already inherited or entered into the promises and a measure of the divine nature that is promised in 2Peter 1:4. One of the greatest needs in the world today is for authentic, dynamic Christian discipleship to be restored on a broad basis among the fellowships of those who possess and nurture an authentic Biblical faith in Jesus Christ and adhere to the ‘gospel of the kingdom of God’ throughout the whole earth.

- 2Corinthians 3:2-3 <sup>(2)</sup>“You are our epistle written in our hearts, known and read by all men; <sup>(3)</sup>clearly you are an epistle of Christ, ministered by us, written not with ink but by the Spirit of the living God, not on tablets of stone but on tablets of flesh, that is, of the heart”

In the latter decades of the twentieth century there has been an abundance of publications in multiple fields of communications describing the ‘arena’ of discipleship. There are many Bible studies, videos, books, and cassette tapes and magazines available, at various levels of maturity and assorted Christian belief structures. The need at this time does not result from a lack of printed or visual teaching aids, materials or even ‘didactic teachers,’ for that matter, but from a lack of ‘*examples*’. Our greatest need is for men and women who are willing to pay the price to become living examples willing to be examined and ‘read’ by all men. Perhaps, even more important, or essential, is our need to recognize and accept those who have already paid the cost and are bearing the fruit of the Spirit of Christ in and through their lives, and also through the lives of others for whom they have been and are responsible.

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- 1 Peter 5:1-3 <sup>(1)</sup>“The elders who are among you I exhort, I who am a fellow elder and a witness of the sufferings of Christ, and also a partaker of the glory that will be revealed: <sup>(2)</sup>Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; <sup>(3)</sup>nor as being lords over those entrusted to you, but being examples to the flock:”

James 3:1

“My brethren, let not many of you become teachers, knowing that we shall receive a stricter judgment.”

**WARNING!**

Those serving in leadership within the Body of Christ will be held accountable for exemplifying Jesus Christ in their spirit, character and behavior. Judgment of those in leadership in the Body of Christ is not primarily based upon ‘what’ they have accomplished but upon the ‘character’ they have displayed, **who they are before what they do, or what they have done.** (Matthew 7:21-23)

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**Even negative examples can motivate us to produce positive fruit in our own lives.**

1 Corinthians 10:5-7(a)<sup>(5)</sup>“But with most of them God was not well pleased, for their bodies were scattered in the wilderness. <sup>(6)</sup>Now these things become our examples, to the intent that we should not lust after evil things as they also lusted. <sup>(7)</sup>And do not be idolaters as were some of them.”

1 Peter 1:17-19 <sup>(17)</sup>“And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear; <sup>(18)</sup>knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers. <sup>(19)</sup>but with the precious blood of Christ, as of a lamb without blemish and without spot.”

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**The standard by which we should judge ourselves is that of Christ Jesus.**

Ultimately each of us must adhere to the standard of Jesus Christ. No one who makes any claim to be a believer in Jesus Christ will be exempt from that standard of character. All those who hope to reap the privilege of the New Covenant shall also be held to bear the responsibility for that privilege. While we must recognize the reality of the practical pattern of our daily life with its frailties and failures, we must declare and demonstrate the ideal pattern of Christ Jesus, acknowledging that this

is the goal of the Christian life, (Romans 8:29).

Philippians 2:5-8      <sup>(5)</sup>“Let this mind be in you which was also in Christ Jesus, <sup>(6)</sup>who, being in the form of God, did not consider it robbery to be equal with God, <sup>(7)</sup>but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. <sup>(8)</sup>And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.”

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- **Session Summary**

In Matthew 20:21, the mother of Zebedee’s sons asked Jesus if her sons could sit at His right and left hands in His kingdom. In response to this request of a caring mother, Jesus upset forever the standard of leadership with His simple reformational teaching in Matthew 20:25-28 and the example of His own life. In verses 27 and 28 Jesus said, “And whoever desires to be first among you, let him be your servant - just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” In the corporate world those who desire to be leaders climb ever upward, but in the kingdom of God the direction is reversed. As a discipler/mentor we should not take a position ‘over’ a disciple but ‘under’ a disciple, lifting them higher in the Lord. We should not ask who is over you in the Lord, but who is under you, and perhaps more appropriately whom we are under in a supportive, cultivating, nurturing role.

Being a **SERVANT** of God **vs** Providing **SERVICE** to others for God

We need to grow in our understanding of the difference between being a servant of the Lord and providing service to or for the Lord. The one who provides service then pridefully reserves the right to chose when, where, how and possibly even whom to serve. But the servant/slave reserves no rights of self-determination to himself, but is resigned to simply obey the dictates of his Lord and Master regardless of when, where, how, etcetera. If one only sees himself or herself as a discipler and yet perceives no personal need of being disciplined or mentored by another, then they will run the risk of falling into the ‘pit of pride’ without appropriate guards to hinder their fall into sin.

Luke 14:11      “For whoever exalts himself will be humbled, and he who humbles himself will be exalted.”





## **SESSION FIVE:**

# **HOW CAN WE PARTICIPATE WITH GOD AS HE FORMS THE CHARACTER OF CHRIST WITHIN US?**

I Peter 1:15-19

<sup>(15)</sup>“...as He who called you is holy, you also be holy in all your conduct <sup>(16)</sup>because it is written, ‘Be holy, for I am holy.’ <sup>(17)</sup>And if you call on the Father, who without partiality judges according to each one’s work, conduct yourselves throughout the time of your stay here in fear. <sup>(18)</sup>knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers (redeemed from the empty way of life handed down to you from your forefathers [NIV]) <sup>(19)</sup>but with the precious blood of Christ as of a lamb without blemish and without spot.”

**The first step** in the ‘how’ of being formed into the image of Christ is to recognize that God is holy and that we are to strive toward holiness in all our ways. Romans 6:22 states that we have been set free from sin in order to become the slaves of God, that we may bring forth fruit to holiness and the end everlasting life. True, internal holiness is not reserved for heaven, or a few super spiritual believers but is God’s intent for all those who claim to be disciples and children of God. Hebrews 12:14 says that we are to, “Pursue (*chase after*) peace with all people, and holiness, without which no one will see the Lord.” One aspect of this verse is that no believer shall see the Lord without peace and holiness being resident in his life. But, another way to consider this same verse is that no one will be able to see God and believe the testimony of God’s word regarding Jesus Christ unless they are able to witness peace and holiness in the lives of those who claim to be disciples of our Lord. Both these scriptures suggest a need for holiness to inherit eternal life and to see the Lord.

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**The second step** in the process is to acknowledge and accept that the blood of Christ alone is sufficient to redeem you from your aimless conduct or empty ways of life. In committing your life to Him as Lord and Savior and receiving the Holy Spirit into your life, you have the template for the character of Christ to be formed in you, and the blood of Christ has paid the price for your

redemption. Early in the process there needs to be a restoration of the certainty of judgment for a failure to accept the atonement of the blood of Christ and obey the word of God. We despise and dishonor the shed blood when we lack any fear of judgment for prolonged periods of known sin. The mercy seat of Christ without faith in the sufficiency of the sacrificial shed blood of Jesus is also the judgment seat of Christ. We are able to receive the grace of God in vain, (2 Corinthians 6:1).

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**The third step** is that we must recognize there are empty and aimless ways within our life that must be replaced by the life of the Spirit in Christ Jesus. Many of our good religious activities and works may need to be put aside and even repented from as we come to recognize them as empty traditions and aimless conduct and dead works handed down to us by our forefathers. **We must come into an ongoing, progressive, growing fruitful fellowship with our God and His people.** ‘Repentance from dead works’ is the first of six ‘foundational truths’ listed in Hebrews 6:1-2. Hebrews 6:3 clearly implies that God hinders our forward progress unto perfection if we do not have all six truths actively operational and progressively manifested in our lives. (Hebrews 5:12-6:8 is fully discussed in International Leadership Training Course – Tract #2: “Going On To Perfection and Maturity In Christ.”)

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II Peter 1:2-4      <sup>(2)</sup>”Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord, <sup>(3)</sup>as His divine power has given to us all things that pertain to life and godliness, through the knowledge of Him who called us by glory and virtue, <sup>(4)</sup>by which have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

The ‘dunamis’ **power** of God in the form of the Holy Spirit, coupled with the **promises** of God in His Word are the keys to escaping the corruption of the world, and becoming partakers of the divine nature of Jesus Christ. We must believe that what the word of God is saying through Peter is truth, and we must believe that it is as effective today as it was when Peter first wrote the words. And, we must believe that it is for us today as believers and disciples. There must be a cultivation, nurturing and guarding of the promises of God with a forward looking expectation of experiencing God’s faithfulness in fulfilling His word in and through our lives. The greatest problem with so much

dispensational teaching is that when one area of scripture is made void through human reason and religious traditions, then even those scriptures which remain become suspect to future invalidation, (see Matthew 15:6 and Mark 7:13 for application of this principle.)

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II Peter 1:5-8 <sup>(5)</sup>”But also for this very reason, giving all diligence, add to your faith virtue, to virtue knowledge, <sup>(6)</sup>to knowledge self-control, to self-control perseverance, to perseverance godliness, <sup>(7)</sup>to godliness brotherly kindness, and to brotherly kindness love. <sup>(8)</sup>For if these things are yours and abound, **you will be neither barren nor unfruitful** in the knowledge of our Lord Jesus.”

Many think of this list as individual pieces of an elaborate puzzle. A puzzle requiring one piece being firmly in place before another is added and fitted together. But, it might be more appropriate to consider this list as the different colored threads of a beautiful tapestry being woven and integrated into the fabric of our lives; body, soul and spirit. There may be 100 threads of ‘virtue’ and at any one time the pattern of the character of Christ may require our cooperation with the Holy Spirit in taking 5-10 strands of ‘virtue’ and ‘weaving’ them into our lives. Then a few strands of faith, followed by 25 threads of perseverance. It is the Lord’s intent for our lives that all these character qualities be developed simultaneously.

If these character qualities are increasingly present in our life, then we will not be unfruitful in our knowledge of Jesus Christ. This is not just our knowledge of the word of God revealed in the scriptures, but knowing Jesus personally, in the same intimate way that a man ‘knows’ his wife. It is this ‘knowing’ which results in the wife becoming pregnant and reproducing children. The word ‘barren’ speaks directly to the inability or unwillingness to bear children. Peter is using this imagery because he knows that his readers will immediately identify with the ‘reproach of barrenness.’ Barrenness was sufficient reason for divorce among some ancient peoples and cultures. Among the Jewish people it was customary, though not sanctioned by God, for men to take a second wife when his first wife was barren, (see Samuel 1, Genesis 25:21 and 30:22-23). Jesus refers to the Father’s rejection of those disciples that do not bear fruit, (reproduce new life [character] and new disciples [children]) in His remarks in John 15:6.

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**There should be a progressive, growing development of Christ's character evident in our lives throughout the course of our lifetime. This should naturally result in the reproduction of the character of our Lord within others as a result of our involvement in their lives.**

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Hebrews 3:14      “For we have become **partakers of Christ** if we hold the beginning of our confidence steadfast to the end.”

2Peter 1:4      “by which have been given to us exceedingly great and precious promises, that through these you may **be partakers of the divine nature**, having escaped the corruption that is in the world through lust.”

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Hebrews 4:12      “For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow and is a discerner of the thoughts and intents of the heart.”

Those whom the Holy Spirit will use in the mentoring and discipling of other believers will be those who have developed, or are developing a consistent love of the reading, studying, meditating, memorization and adherence of the word as revealed in the scriptures. Extra-Biblical study is wonderful, but should not be the focus of our personal study and instruction of others. The historical testimony declares that those who fall away from the faith are usually those who neglect the study and adherence of the word of God, its commandments and principles.

Psalms 1:1-3      <sup>(1)</sup> “Blessed is the man who walks not in the council of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; <sup>(2)</sup> But his delight is in the law of the Lord, and in His law he meditates day and night. <sup>(7)</sup> He shall be like a tree planted by the rivers of water, that shall bring forth its fruit in its season, whose leaf also shall not wither; and whatsoever he does shall prosper.”

Psalms 119:165      “Great peace have those who love Your law, and nothing causes them to stumble.”

Proverbs 28:4      “Those who forsake the law praise the wicked, but such as keep the law contend with them.”

Proverbs 28:9      “One who turns away his ear from hearing the law, even his prayer is an abomination.”

Romans 7:22      “For I delight in the law of God according to the inner man.”

The Holy Spirit is the dynamic force that uses the word of God to convict the heart of man of where his thoughts and ways depart from the ideal defined by the Word (John 16:8). Repentance and

turning from the sin helps us escape the corruption of the world, as the blood of Jesus washes away the sin, redeeming and cleansing us from the old ways, (See 1John 1:9). Hidden sin must not be allowed or tolerated in any area of the life of the mentoring discipler. If there is someone to whom he is intimately responsible, accountable and accessible it will be far more difficult to hide his sin.

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**The primary reasons that most reject this teaching and depth of interpersonal intimacy, transparency and accountability is hidden unconfessed sin, or brokenness and woundedness that resulted from sin.**

It is absolutely frightening to those who are trying to excuse, hide and justify their sin, instead of repenting and dealing with their sin, to enter into this type of fellowship. Therefore they must attack and reject it as not being scriptural. Or, they will find some other means to justify themselves while continuing in their disobedience to God’s word and defiance and high treason of the King of kings. As one in authority and an example for others to imitate a discipler/mentor is a ‘gatekeeper’ for those with whom he fellowships. This results in making others vulnerable and open to what the discipler allows into his life. Like Jesus we must give absolutely no room for the enemy in our life, (John 10:7,9 and John 14:30).

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Philippians 2:13      “...it is God who works in you both to will and to do for His good pleasure.”

Jude 24                “Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy...”

The word **able** in this verse is “dunamai”, Strong’s 1410: To be able, to have power. The word combines power and willingness, inherent strength, and action. God’s grace at work within us provides the desire and determination to be conformed to the image of Christ, the strength and the progressive action to accomplish it within our lives (divine enablement). This scripture clearly declares that God is able to keep us from stumbling. **We must develop a pattern of calling out to God and those with whom we have covenant relationship and fellowship in our times of need, receiving divine enablement from God and the godly wisdom of experience from our brethren;**

**rather than a pattern of giving excuses and self-justification.** (See Nehemiah 4:17-20)

II Corinthians 3:18     ‘‘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 by the Spirit of the Lord.’’

The Holy Spirit accomplishes the gradual and progressive transformation of our lives into the image of Christ as we allow the Holy Spirit to evict the old, empty, aimless ways of life and build in the new character of Jesus Christ and customs of the kingdom of God. As we incorporate the Word of Christ line upon line and precept upon precept by His grace at work within us, we shall take upon ourselves His very image, in this life, (Romans 8:29). **This is the ‘goal’ of the Christian life and experience.** Heaven is not our ‘goal’ it is our destiny; the blood of Jesus assures us that hell won’t have us. Conformity to the character of Christ is the ‘goal’ of our life. And allowing that transformed character to impact the community in which we live through our lives is the litmus test of the truth of the gospel of the kingdom of God. We have been ‘set free’ by the blood of Jesus, but we are ‘made free’ by our obedience to the Holy Spirit and the Word of God. We are ‘set free’ by grace, but we are ‘made free’ through our progressive cooperation with the Holy Spirit. Being ‘set free’ and then ‘made free’ we are then able to fulfill the first great commission of God in Genesis 1:26 which is to exercise dominion over all things, bringing forth the kingdom will of God in heaven upon the earth.

**Notes From Session Five:**

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The revelation of the Kingdom of God requires a restoration of: the King of kings as the LORD of our political systems; as Judge and Advocate He is LORD of all judicial systems; as Jehovah Jireh He is the LORD of global economics at every level of human existence; The God of creation is the author and the LORD of all science and technology, both known and yet unknown; the Living Word is the LORD of every form of communication; as the Potter, He is clearly the LORD of all artistic endeavors; as the Teacher He is the LORD of education; and as the great Physician He is the LORD of health care and medical practice... The list could go on and on. Jesus Christ is LORD of lords. As HIS church we must come into a viable, practical, applicable understanding of kingdom principles in each and every arena of society, if we are ever to become the salt and light which we were chosen and appointed to be.

**We must be effectively engaged in equipping and releasing men and women in community and social reformation, which results in expressing, extending and establishing the kingdom of God. We must awake to the fact that our destiny and purpose is not simply to have better and more ‘church’ meetings or even start more churches, but to be representatives and ambassadors of God in every arena of society.**

## **SESSION SIX:**



# HOW DO WE BEGIN TO MOVE INTO DISCIPLESHIP AND MENTORING RELATIONSHIPS?

There are a number of ‘broad stroke’ areas that I would like to address at the close of this teaching that will aid in facilitating the restoration and implementation of this vision of lifestyle discipleship and mentoring in the lives of God’s people. I do not suggest these as an exhaustive ‘check off’ list or ‘how to do it’ formula or methodology. I have intentionally resisted any such patterning, trusting instead the Holy Spirit to produce unique relational dynamics in the lives of those who chose to pursue this course in their walk of faith in God.

## • **BROAD STROKE #1 SECURITY ISSUES**

There are at least five security issues that must be in place in a growing relationship to aid in developing the depth of fellowship that promotes the imitation of Christ’s character.

1. *We must live our lives transparently before one another.* There can be no areas of hidden sin. Although a relationship may not begin with this level of trust, this should be the goal of our fellowship together. Every effort should be made to progressively develop greater levels of transparency between the participants. Who is worthy to be trusted? None but the One who has laid down His life on our behalf and those who are willing to lay down their lives for one another. The most practical daily manner of laying down our lives for one another is in vulnerability and putting away all self-justification and hypocritical pretense.

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2. *We must be faithful to the scriptures, Jesus Christ and the kingdom of God.* Faithfulness may be one of the greatest attributes of the character of God that we can express in our interpersonal relationships. Without faithfulness there is a lack of trust. Our faithfulness must not be to an experience, a doctrine, a denomination or even a group of people. Our opinions, politics, thoughts, experiences and emotions all change. They pass with time. Our faithfulness must be to those items that will not change. We should be more faithful to the kingdom of

God and to the word of God, than the country or culture among which we live at any particular time.

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3. ***Similar to this is the area of truthfulness.*** The Holy Spirit uses ‘truth’. A half-truth is a whole lie. Exaggeration is a lie. Jestng and sarcasm can easily slip over the line of lying.(I personally feel that sarcasm is usually, if not always a lie or severe distortion of the truth.) The Holy Spirit requires truth. Isaiah 53:9 says, “Nor was any deceit in His mouth.” Jesus always said what He meant and meant what He said. We should do the same thing.

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4. ***There must be mutual/reciprocating accountability between those involved.*** The Bible clearly says that we are to humble ourselves in the sight of the Lord. In another place the Bible says that we are to submit ourselves one to another in the fear and admonition of the Lord, (Ephesians 5:21, 1 Peter 5:5). It is not appropriate for one person to accept a ‘one way’ responsibility for another. There is absolutely not one shred of scriptural guidance to warrant such a position. This is the surest way to cause deception in the body of Christ because there are no checks and balances governing the activities of the one who is in such an unscriptural position of authority. It is this type of attitude that has been responsible for developing and maintaining un-godly, non-Biblical, pyramidic religious structures down through the centuries, and which presently holds so many of God’s redeemed people in bondage and from entering into the kingdom of God, (Romans 14:16-19). The lack of reciprocating submission and accountability will serve only to perpetuate the ‘eternal childhood of the believer’ that has crippled the church in so many ways to this hour.

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5. ***There must be secure and confidential communication systems in place.*** We must develop appropriate and adequate communication styles. Nothing will destroy confidence in a

relationship faster than ‘the inappropriate speaking of the truth.’ There must be confidentiality and integrity in our communications at every level. Jesus never used the experience He had with one of His disciples in the instruction of another and neither should we. Proverbs 17:9 says, “He who covers a transgression seeks love, but he who repeats a matter separates friends.

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## • **BROAD STROKE #2 LEVELS OF DISCIPLESHIP**

As we examine the life of our Lord we can clearly see several levels of relationship, fellowship and discipleship demonstrated. Jesus spoke to and fed the **5,000** (John 6:1-14; Luke 9:10-17; Mark 6:30-44; Matthew 14:13-21) and the **4,000** (Matthew 15:32-39; Mark 8:1-9). He appeared to more than **500** after His resurrection, (1Corinthians 15:6). In Acts 1:15 the Bible speaks of **120** waiting, praying and fellowshiping together. **Seventy** were commissioned to go before Him into every city, into which He intended to go, (Luke 10:1-20). There were **12** who were selected as His first apostles, from among His many disciples, (Mark 3:13-19; John 6:12-16); they are also sent as His representatives, (Matthew 9:35-11:1; Mark 6:7-13; Luke 9:1-6). There were only **3** who escorted the Savior to the Mount of Transfiguration, (Matthew 17:1-13; Mark 9:2-13; Luke 9:28-36) where He met **2** witnesses from the Old Covenant. During His last night of freedom **1** man betrayed Him with a kiss, (Matthew 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), and, **1** man reclined with his head on the Savior’s bosom, (John 13:23) near enough to hear the heartbeat of God.

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We can see these same possible, practical levels available today. For those who write materials that are published, or are involved in a traveling, teaching ministry or mass media it is very possible to consider ministering to and ‘feeding’ the multitudes (5,000/4,000). Those who observe our manner of character in our day-to-day life may represent the 500, from school to work, to the grocery store to the mechanic who repairs our vehicle. The neighbor in pain from a family loss may call upon

you after years of watching your life, after you've earned the right to speak into his life. Most Christian fellowships are less than 120 people and so for many of us this is another level of influence. Our place of employment may represent the 70, while a home group, cell group or care group of some type may represent the twelve. Even here there may only be a handful with whom you are able to take the time to develop a truly intimate fellowship such as the 3 before whom the Lord was transfigured. There are few to whom the Holy Spirit may reveal who we really are. There may be only one who will ever know and hear our heart.

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### **Mentoring vs Lifestyle Discipleship**

It should also be noted that there is a significant difference between mentoring and lifestyle discipleship. While it may be possible to mentor a number of people simultaneously it would be difficult to engage in lifestyle discipleship successfully with more than a few. Mentoring can be accomplished from a distance and with only occasionally meeting together. But, lifestyle discipleship requires a sharing of our day-to-day life at a level of availability and accessibility that requires ongoing cultivation and nurturing. The latter may be similar to the fellowship between a father and son while the child is young, while the mentoring may be best represented by the role the father may take in his son's life after his son has married and perhaps has children of his own. Their relationship remains the same; it is only their experience of fellowship that changes. It is not that one is better than the other; they simply represent the various levels of involvement and seasons of our life.

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### **• BROAD STROKE #3 SEASONS OF INVOLVEMENT**

It is important to understand that there are 'seasons of involvement and emphasis' which we each must recognize in our life. We must be willing to be flexible. One of the surest marks of the presence

of the Holy Spirit in any relationship is ‘uniqueness.’ The Holy Spirit is not in the ‘cookie cutting’ business. Each person is wonderfully and fearfully made unique, (Psalm 139:13-16) and the work of God’s grace in each life is also unique. **Although the principles of the word of God are universal and timeless, the methods of application are specific and timely.**

There is a need to be sensitive to where each person is in his or her spiritual walk with the Lord. Discernment should be used to determine the difference between where a person might project themselves to be in their maturity and where they actually are. There may be certain ‘seasons of emphasis’ which tend to distort the overall picture of a person’s true spiritual life or present tense condition at any particular moment in their walk with the Lord.

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As people mature in their walk with the Lord their needs change, even as the needs of the members of a family change as they grow older and mature. **Also the ability to responsibly reciprocate in a relationship increases as a person matures.** This may change the nature of a relationship over a period of time and may result in conflict; in the same way that there can be some measure of challenge and conflict as our natural children mature to adults and we afford them the respect and honor that is due to them. The truth is that pride and insecurity usually inhibits moving into reciprocating relationships of equality. This is one of many practical reasons to cause concern for the stereotypical pastoral relationship presently in place in so many Christian congregations throughout the earth.

The currently practiced pastoral relationship has the potential of hindering the maturing process of the lives of those believers who are in the relationship. It can often be difficult for a pastor to encourage and release other believers into his own giftings and ministry as he or she matures, and into a positional relationship of reciprocating equality. And just as it can be difficult for a child to assume appropriate responsibility in the family as he matures, the believer can also shrink from spiritual responsibility. This is either due to his own insecurity, or because of the pastor’s overbearing or charismatic character or his reluctance to relinquish and release progressively greater levels of responsibility to the maturing believer. It is usually very difficult to mature within or out from under any type of vertical or pyramidic relational positions. The typical result is unpleasant separation.

**DEPENDANT ☞ INDEPENDENT ☞ INTER-DEPENDENT**

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The discipler/mentor must progressively move from delegated authority in the life of another person to released authority. This should be the goal of our efforts, to release God’s people into all that the Lord has for them, (Acts 14:23). We must guard ourselves against the temptation to hold people too long in one particular stage of their maturing growth. Among other things the discipler/mentor should cultivate an expectation of participation and responsibility within the hearts of those for whom he is responsible, and whenever possible, facilitate opportunities for them to participate in healthy experiences of ministry. There should be an encouragement to engage in the expressions of the Holy Spirit that are biblically available. Encouraging growth in the liberty of the Spirit of Christ is a wonderful privilege. Each of these factors will produce different seasons of involvement in the relationship between the discipler/mentor and his disciples.

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When one is unmarried he/she has more available time to invest in other people. If that same person becomes married and then subsequently has children, his available time for ‘lifestyle discipleship’ may radically change. At such a time one might become more involved in mentoring. As children grow and require less devoted time, more time may become available to invest in other people, returning to a more active role of lifestyle discipleship. This is possibly one of the reasons Paul wrote in 1 Corinthians 7:32-35 that is better to remain unmarried in order that one might be able to serve the Lord without the normal daily distractions that accompany the privilege of marriage.

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**• BROAD STROKE #4 REVELATION OF THE FATHER**

I have heard it quoted that “True spiritual authority cannot be exercised until it is recognized, and it cannot be recognized until it is exercised”. This seems to be a situation without any reasonable

solution, but there is a simple explanation. In 2 Corinthians 10:6 Paul says, "...being ready to punish all disobedience when your obedience is fulfilled."

**When our character displays that we have exercised true spiritual authority in our own lives through our submission to the authority of the Holy Spirit, the word of God and the kingdom of God, then the Holy Spirit can reveal to others that our lives are an example to be imitated.**

It is the grace of God that reveals the true spiritual authority of the discipler/mentor to the one desiring to be disciplined. The Holy Spirit accomplishes this in response to the earnest 'cry for mercy' from the one who has become aware of some lack in his life and recognizes his need for greater discipline. The one whom the Holy Spirit shall use as a discipler/mentor does not need to promote themselves in any respect, or 'grasp' for authority. In both Matthew 25 and Luke 19 Jesus instructed His disciples with the parable of the talents and minas. The principle is clear, 'To him who is faithful in little the Lord shall give more.' There is no need for a faithful servant to grasp for more of anything; the Lord promises to reward such a servant with more. This principle can be applied to the situation of true spiritual authority. The weight of true spiritual authority and responsibility should press us into even greater levels of humility before God and men. Proverbs 27:21 declares that, "the refining pot is for silver and the furnace for gold, and a man is valued by what others say of him." (NIV "but man is tested by the praise he receives.")

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In Matthew 16:17 Jesus responds to Peter's bold declaration that Jesus is the Christ, the Son of God with His wonderful confirmation, "Blessed are you Simon Bar-Jonah, for flesh and blood did not reveal this to you, but My Father who is in heaven." It is this restoration of 'revelational relationship' with the Father that is the 'rock' upon which Jesus has and shall continue to build His church. We must be willing to wait upon the Lord to reveal to others what role we may have in another persons' life. We should not be quick in promoting ourselves in any manner. "A man's gift makes room for him, and brings him before great men." (Proverbs 18:16) We must trust God and simply be obedient to what the Holy Spirit is presently directing us. He will present us before others in due season when and if He chooses.

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Earlier in Matthew 11:41 Jesus says: “He who receives a prophet in the name of a prophet shall receive a prophet’s reward.” He continues the principle when he adds, “And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward.” Each believer has an unique manifestation of Christ within him or her, and their reward is that dimension of Christ that they possess and exercise in the grace of God. One should be aware of the reward that is with him in order to rightly judge and discern if he is being received after the Spirit or after the courtesy and appearance of the flesh. The reward that is in a believer should begin to manifest itself in the lives of those to whom he is ministering if they are receiving him after the Spirit. If no such fruit becomes evident in ‘due season,’ then it is very probable that there is not real acceptance and acknowledgment of the gifting and anointing of the believer, regardless of the many words which may be spoken to the contrary.

One cannot exercise authentic, biblical spiritual authority in the life of another in any area where he has not first allowed God to exercised authority in his life. Once there is fruitfulness evident in a particular area of one’s life as a result of obedience to God and His word, then the Holy Spirit shall reveal that to others and provide the grace into their lives to receive the authority. This principle is contrary to the way of the world, and when applied to our lives in Christian community will dismantle the pyramidic religious dominion that is so prevalent in the life of the majority of believers in today’s church throughout the world.

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Occasionally, one may be called upon by the Holy Spirit to serve a particular function in another believer’s life without that person’s recognition or even appreciation of such work. This may be done to test the motives and intents of one’s heart and the need to be seen and recognized and applauded by men. Hopefully such seasons can be quick and do not need to be often repeated by the Holy Spirit.

• **BROAD STROKE #5 PLURALITY OF LEADERSHIP**

There are no ‘sole source providers’ in the kingdom of God. Every example of authority, leadership and decision making in the New Testament is accomplished in plurality. The principle



that ‘all things should be established through the mouth of two or three witnesses’ was brought into the New Testament by Jesus when He quoted Deuteronomy 17:6 in Matthew 18:16 and John 8:17. He incorporated the principle in His teaching on prayer in John 18:19, and in our fellowship gatherings in John 18:20, where He promises to add His testimony to those who are gathered. He demonstrated the principle when he sent His disciples out before Him two by two in Luke 10:1. Paul endorses the principle in 1 Corinthians 14:29-30 and 2 Corinthians 13:1. John writes in 1 John 5:6-13 regarding the multiple testimonies in both heaven and earth which validate the reality of Christ Jesus. We must break off all chains of bondage to ‘sole source providers’ from the hearts of God’s people and learn how to walk in plurality and team.

There is such a thing as ‘team discipling and mentoring’ that acknowledges that no one person has all the answers, and that we need to walk in humility with one another in mutual, reciprocating submission in the fear of the Lord. This shall expose the proud of heart and the insecure of spirit and guard many from the abuses of the past; while bringing healing, wholeness and holiness to the lives of many today.

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## • **BROAD STROKE #6 WHEN IT DOESN'T WORK**

Because we are working with the human creature, there is always the element of ‘free will’ that is involved and so, as a result there is always the possibility that a discipling/mentoring relationship can go astray, failing to fulfill the scriptural mandates associated with such a relationship. How we handle such a failure may glorify God or bring additional shame to His name. We must be very careful in our manner and content of conversations and actions.

The first thing to do is to pray and fast for God’s wisdom on how to proceed and to seek the Lord for personal healing. Because the discipler/mentor relationship holds the potential for a very deep emotional bond between those involved, it also has the potential for pain and brokenness if it fails for one reason or another. Be sure not to move in ‘reaction’ to pain or woundedness, but in humble ‘response’ to the leading of the Holy Spirit and obedience to the revealed will of God in the scriptures.

Failure of the discipler/mentor relationship can happen from either direction. Either the discipler or the disciple might ‘fall away’ from their willingness to abide by the word of God and the direction of the Holy Spirit in their life. There are a multitude of various scenarios that could be illustrated, but such a list in the context of this document would be of little value. Simply stated, “When the relationship/ fellowship fails, for whatever reason, what should we do?”

Matthew 18:15-17 provides one course of action that our Lord endorses. *First.* Go to the one who is offending in humility and after much prayer and fasting. Dialog with that person regarding the offense. Dialog, not lecture or accuse. *Second.* If the situation cannot be remedied, then return with another believer or two at the most, preferably those with whom you may both have a covenant relationship, and again in humility and carefulness dialog regarding the offensive situation. *Third.* If the condition is still not remedied, then together those who spoke to the offending person should approach the church fellowship and present the case before the entire assembly and the assembly should mutually address the offending issue. *Forth.* If all this fails to turn the offending one from the course of disobedience, then the church as a whole shall break fellowship with that one.

In his letter to the Corinthians (1 Corinthians 5:9-13) Paul lists a number of disobedient conditions that would also result in putting the offending person away from the fellowship. In 2Timothy 3:1-5 there is an additional listing of offenses that require our literally turning away from the people, breaking fellowship. In Revelation 21:8 there is another list of offenses that will result in an ultimate breaking of fellowship. Items that result in ultimately breaking fellowship between believers are usually preceded by a break of fellowship with the Holy Spirit. Galatians 5:19-21 and 1Corinthians 3:9-10 both provide a list of items that will result in a broken fellowship with the Holy Spirit and loss of personal inheritance in the kingdom of God as listed in Romans 14:16-19.

The breaking of personal fellowship is the only apparent scriptural consequence that we are allowed to engage in.

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## **Notes From Session Six:**

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decadent society of its day to its knees in honor of the Lord of lords and the King of kings. The “gospel of the kingdom” is that which affected such monumental challenges and changes to the social order in which it was proclaimed and practiced.

Today, we are failing to fulfill the ‘Great Commission Mandate’ of our Lord and King with our shortsighted vision and failure to accept the responsibility to ‘make disciples of all the nations.’ Many have failed to discipline themselves under the commandments of our God’s kingdom – the Word of God, His King-Jesus Christ, and Kingdom Administrator-the Holy Spirit. **How shall those who have rejected discipline be used by God to discipline others? How shall those who are unwilling to walk in team with their own spouses, or unwilling to submit themselves one to another, preferring one another in the community of the saints, be used by the Holy Spirit to reveal the humility and heart of Jesus Christ to a pride swollen, arrogant world?**

The church as it stands in many circles of society throughout the earth has lost much of its credibility and relevance. To a large degree we fail to either comfort or confront our world adequately to produce either social concern or social change. This is primarily due to the woeful condition and lack of spiritual maturity among the vast majority of those who claim to be Christian. This anemic condition of the church as a whole is in part the result of abandoning the confrontational aspects of the gospel of the kingdom of God for a counterfeit gospel of acceptance and comfort that is not represented by scriptural example or teaching.

In the last two centuries the number of Christians in the world has increased significantly through the wonderful work and sacrificial offering of themselves by millions of missionaries. But the influence of the Church to improve the state of society in those areas most reached and Christianized by the ‘gospel of salvation’ has been miserably unsatisfactory. And to a great part has served only to dishonor our God. We must allow the Holy Spirit to restore the truth of the Gospel of the Kingdom of God, of which the ‘gospel of salvation and faith in Jesus Christ’ is only a small portion. It is like comparing an entrance or doorway to the whole of a great house. We have settled for too little, and convinced others and ourselves that this ‘doorway’ is the whole of our purpose and message. Christ may be the ‘door’ and worthy of honor and even worship, but that is not the primary reason He came. We must pass through Christ into the fellowship of our Father and God, in the beauty of holiness through the restoration of revelational relationship (Matthew 16:17-18).

Additionally, over the past four hundred years there has been a great paradigm shift in the forms of government that are prevalent upon the earth. Perhaps the greatest changes have occurred in those

countries that have moved from a ‘monarchy’ form of government to republic or democratic rule. Many of the early settlers in the Americas who came from Europe did so in an effort to escape the abuses of monarch rule. Such abuses cultivated a negative feeling towards the monarchy form of government. Where monarchies still exist they are often nothing more than a ‘figurehead,’ which suffices as an entertainment venue and some type of adhering to the ‘glories of the old days’. Through the 20<sup>th</sup> century the abuses of imperialistic colonization prompted a righteous rebellion against foreign intervention and governmental rule. Self determination and indigenous rule is the hallmark of forward thinking, politically correct social science throughout the earth today.

The pain of a civil war in the United States in the mid 1800’s over the issue of slavery as an expression of ‘states rights’ prompted an abhorrence of the very idea of ‘human slavery.’ This banner of fighting for liberty and justice and freedom is heralded by one and all and embraced within the hearts of those who are especially strong in the western missionary cultures of America and Europe. The fear, pain and confrontational antagonism of two world wars and the subsequent ‘cold war’ in the twentieth century between the ‘free world’ and the ‘enslaved world’ of the Communist ruled dictatorships has fostered many of the changes and freedoms now being enjoyed in societies around the world.

The fact that there has occurred a great paradigm shift in the governmental models of mankind does not warrant, nor permit our conceptually changing the model of the Kingdom of God. As God’s purchased people we must allow the Holy Spirit to restore an accurate vision of the governmental model of the kingdom of God. We are slaves to God, (Romans 6:18-22). We are not our own, we have been bought, purchased and redeemed at a price, (1Corinthians 6:19-20). There is absolutely no room for self-determination and democracy in the kingdom of God. Retaining any right to determine what we eat, what we say, what we watch, what we listen to, what we read, where we live, where we work, whom we marry or anything else disqualifies us from the category of believer called ‘a disciple’ and there were no other categories of believers in the church written about and paraded on display in the New Testament. We would do well to consider the full impact of ‘this world’s systems’ upon the state of the church in the earth today and our personal faith walk with God.

## **H ARVEST OF JUBILEE INTERNATIONAL COLLEGIUM OF BIBLICAL STUDIES**

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