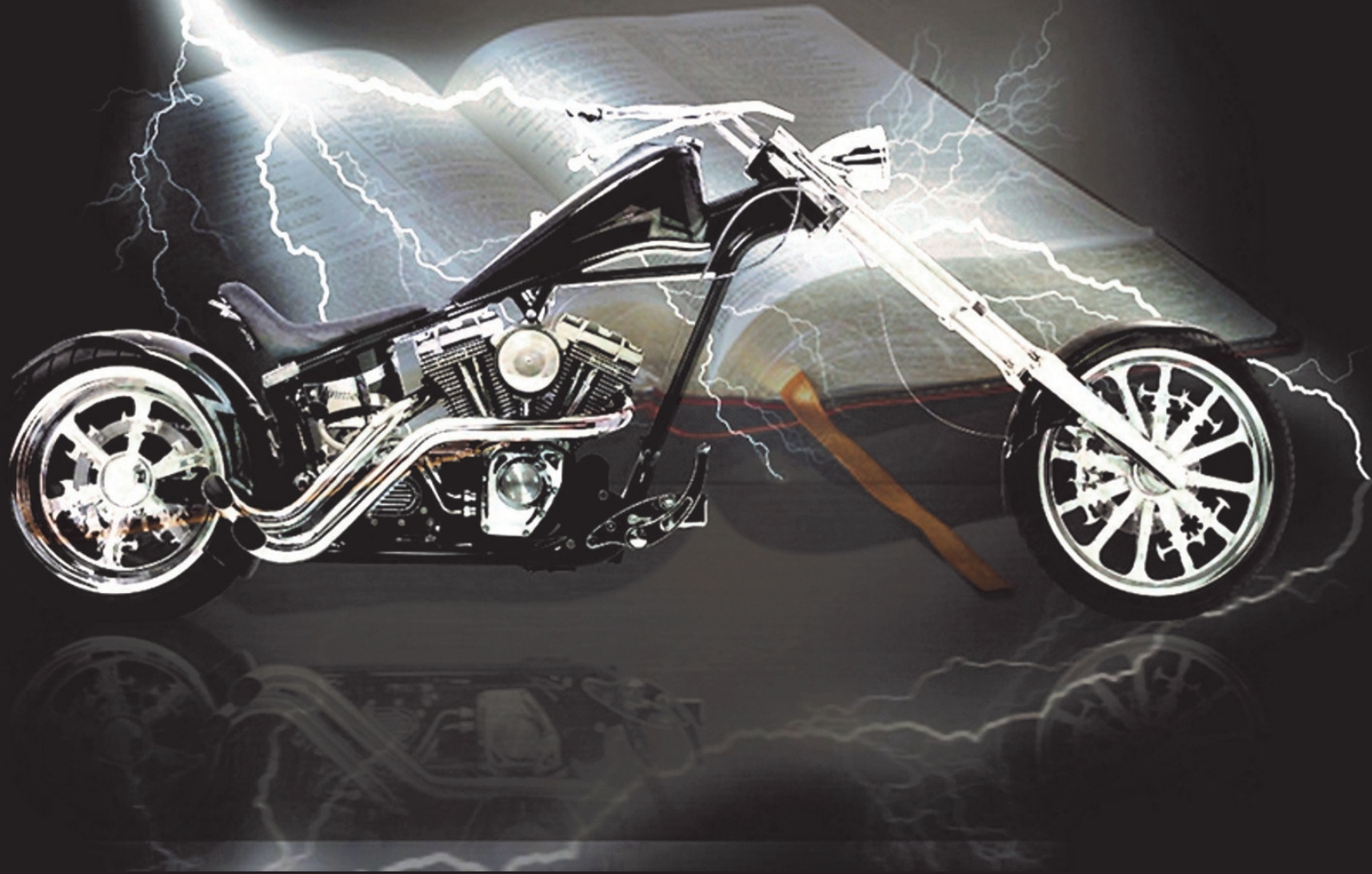


Full Throttle Discipleship



FULL THROTTLE STAGE—TWO MANUAL

This Manual Belongs to:



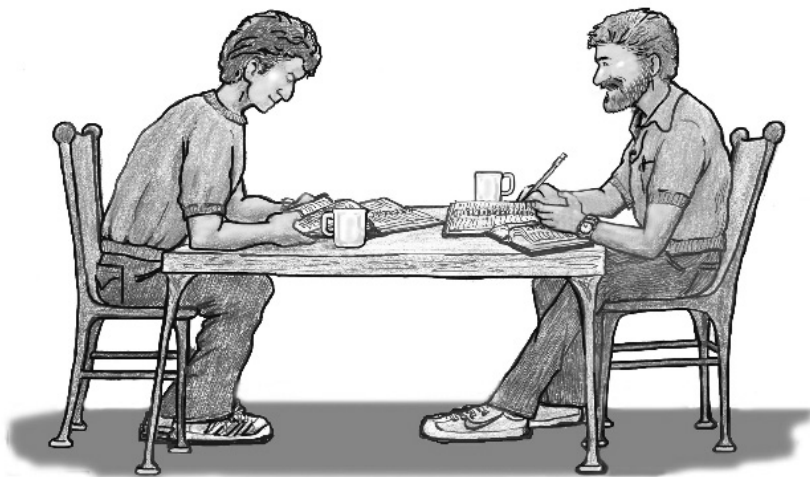
VICTORY BIKER CHURCH

12190 Miller Rd Lennon, MI 48449 -810-247-6332

www.victorybikerchurch.org - info@victorybikerchurch.org

A Tool For Personal Discipleship

PHASE 2



"Bill Pittenger - NTM"

DISCIPLER TRAINING

© All Scripture quotations, unless otherwise indicated, are taken from the **NEW AMERICAN STANDARD BIBLE** Copyright The Lockman Foundation 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 Used by permission.

© Copyright 1997-2012 **Art Barkley - Discipler Training Int'l**; Box 61911; Reno, NV 89506; www.disciplers.org; Anyone is free to reproduce this material and distribute it, but it may not be altered or sold under any circumstances without the author's consent.

PHASE 2 DISCIPLESHIP CURRICULUM

“Discipler Training”

Lesson 1	<i>10 Reasons Why Personal Discipleship is Needed</i>
Lesson 2	<i>What is Personal Discipleship?</i>
Lesson 3	<i>Growing – Thoughts On How New Believers Grow Spiritually</i>
Lesson 4	<i>What is a Disciple?</i>
Lesson 5	<i>Guidelines for Discipling Others</i>
Lesson 6	<i>Discussion Points Related To Discipleship</i>

NOTES: Phase 2 of these discipleship materials is an attempt to define “Biblical Discipleship” and to present a logical case for incorporating “Personal Discipleship” as an essential component of the Body life of every Christian congregation.

10 REASONS WHY WE BELIEVE THAT PERSONAL DISCIPLESHIP (SPIRITUAL PARENTING) IS NEEDED, IN ADDITION TO CORPORATE DISCIPLESHIP

1. The generally accepted definition of “discipleship” is distorted –

Generally speaking, in the Christian community the term “discipleship” has become synonymous with “teaching”. Thus anyone who “teaches” is thought by many to be fulfilling the mandate to “make disciples”. Biblical discipleship carries the thought of a deeper interaction between the discipler and the believer being disciplined than that of simply teaching. While teaching is a crucial component of the discipleship process, discipleship needs to be understood to comprise other essential components as well. The typical practice of group teaching requires little or no interaction, since many times one person spends an entire session speaking, while others spend the entire session listening. We would not want to imply that there always has to be a dialog between the speaker and listeners. However, for a believer to mature as a disciple (apprentice), he must be given opportunities to express and discuss unique needs and understanding. In other words, discipleship needs to be redefined to include the idea of “spiritual parenting”, “spiritual tutoring” or “spiritual mentoring”. The apostle Paul’s example of Biblical discipleship, as described in Lesson 2-2, should be compared with the current typical pattern of church practice.

2. There is an attempt to develop “teachers” rather than “disciplers” –

A by-product of the common misconception of how to define Biblical Discipleship (point 1. above) is a tendency to focus special attention on believers who seem to have a “gift” for teaching. Since teaching is a gift of the Spirit*, we must conclude that most believers will not have the gift of teaching. But “discipling” is not a gift. Therefore, while we should only expect a few believers to become teachers, almost all believers should be seen as potential disciplers. If asked, very few believers would say their gift is teaching. Let’s be liberal and say that 10% of believers are gifted in teaching. **Then how are the other 90% supposed to minister?** Many believers if asked would respond by saying their gift is to “serve”, which can mean anything from serving meals at a homeless shelter to painting a widow’s house to innumerable other means of “serving”. By no means do we want to imply that these “services” are not good things. Hopefully it will be seen that we need to redefine “discipleship”. God designed a system of multiplication whereby humans have populated the earth. We think it is sad and unusual if a married couple is incapable of having children, yet there is little surprise in most churches when typical believers are not parenting spiritual children (making disciples). *Rom. 12:4-8, 1 Cor. 12:28-29, James 3:1

3. To influence many people simultaneously is generally considered the method of choice. Personal one-on-one discipleship appears to be too time-consuming, energy consuming, and inefficient –

The concept we want to demonstrate is that the Biblical method of multiplication is much more productive over the long term. This is very important, because the seeming short-term ineffectiveness has led many to the illusion that it really is not the best method. To be honest, many Christian leaders measure success by numbers. We believe this is one of the reasons there is such an emphasis in the Christian community to hold events and activities, which give the impression of short-term success if attendance is the measure.

Church Growth through Spiritual Multiplication

(rather than “addition”)

Number of “ CONVERTS ” (1 converted each day)		Number of “ DISCIPLES ” (1 discipled each 6 months)
1	To start	1
183	½ year	2
365	1 year	4
548	1½ years	8
730	2 years	16
913	2½ years	32
1,095	3 years	64
1,278	3½ years	128
1,460	4 years	256
1,643	4½ years	512
1,825	5 years	1,024
2,190	6 years	4,096
2,555	7 years	16,384
2,920	8 years	65,536
3,285	9 years	262,144
3,650	10 years	1,048,576
4,015	11 years	4,194,304
4,380	12 years	16,777,216

The figures in the **left-hand column** represent the number of **converts** that could be attained to if a Christian were able to win one person to Christ each and every day of the year. The figures in the **right-hand column** represent the number of fruitful **disciples** that could be attained to if each Christian would be faithful during each 6 month period to disciple just one other new convert to a level of spiritual maturity whereby the newer Christian could be used by the Lord to in turn disciple another convert. The figures in the right-hand column are less impressive at the beginning, but as can be seen, have a much greater long-term benefit.

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

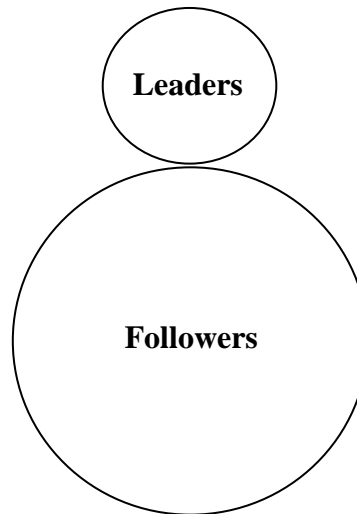
4. Most believers consider themselves inadequately trained, or ungifted –

Leaders are presumed to be trained, but lack the time for personal discipleship; while many followers have the time, but don't feel they're adequately trained.

Typical Modern Church Congregation

Leaders typically are perceived to be “**trained**”, but don't feel they have the necessary **time** to devote to individuals.

Followers usually have more **time**, but don't feel they are adequately **trained** to meet the needs of new believers.



*And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the **equipping** of the saints for the **work of service**, to the building up of the body of Christ; until we **all** attain to the unity of the faith, and of the knowledge of the Son of God, to a **mature** man, to the measure of the stature which belongs to the fullness of Christ.*

***As a result**, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to **grow up** in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what **every** joint supplies, according to the proper working of **each individual** part, causes the growth of the body for the building up of itself in love.*

Ephesians 4:11-16

- ✓ Should it not be the goal of the leaders to see that the typical member of the congregation is equipped and functioning as a fruitful follower of Christ?
- ✓ In what capacity should the individual believers be functioning?
- ✓ How are we to measure if the saints have been successfully “equipped”?
- ✓ Can we claim success if spiritual reproduction is not an end result?
- ✓ Should not “personal discipleship” (spiritual reproduction) be the “norm”, rather than the exception? Should we not expect every believer to be in the process of being disciplined, or to be actively involved in the spiritual growth of other believers?

IS A SPIRITUAL GIFT REQUIRED TO DISCIPLE?

MISCONCEPTION: There is a common misconception that the average Christian cannot effectively disciple another Christian unless they are “spiritually gifted”. Is there a scriptural basis for that belief? We think not. Most Christians correctly believe that they should be available to the Lord for the purpose of being a witness to the unsaved, even though there is not a “witnessing” gift. Likewise, there is not a “discipling” gift. This misconception can be a convenient rationale to excuse the lack of discipleship, but it has no scriptural basis. Church leadership ought to convey to congregations that every Christian should be available to the Holy Spirit as a witness and as a discipler.

▶ **God has not intended for every believer to be gifted as an “evangelist”.**

Eph. 4:11 *And He gave ... some as evangelists...*

But God has intended for every believer to be available to Him as a “witness”! (not a gift.)

Matt. 5:16 *“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.*

Acts 1:8 *... you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses ...*

1 Peter 3:15 *... sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;*

▶ **God has not intended for every believer to be gifted as a “teacher”.**

Eph. 4:11 *And He gave ... some as pastors and teachers,*

Rom. 12:6-8 *Since we have gifts that differ according to the grace given to us, each of us is to exercise them accordingly: ... he who teaches, in his teaching; ...*

But God has intended for every believer to be available to Him as a “discipler” (that is, a “spiritual parent”), not a gift.

1 Thess. 2:7-13 *But we proved to be gentle among you, as a nursing mother tenderly cares for her own children. ... exhorting and encouraging and imploring each one of you as a father would his own children, ...*

John 12:24-26 *“Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. ...*

Matt. 28:18-20 (Command to the Church) *“Go therefore and make disciples of all the nations,*

Both the command to be witnesses, as well as the command to make disciples, were given to the Church at large, not just to those that were present at the time. (Matthew 28:18-20 & Acts 1:8)

5. The practice of mentoring, or spiritual parenting, is not being modeled by many older believers –

The typical newer believer will imitate older believers who they look up to, or with whom they associate. Thus every believer is a role model for other believers, even if they don't want to be.

6. “Personal discipleship” (“spiritual parenting”) is not promoted and modeled by the leadership in many churches –

In 1 Peter 5:1-3 leaders are told, “..., *I exhort the elders among you, ..., shepherd the flock of God among you, ... nor yet as lording it over those allotted to your charge, but proving to be examples to the flock.* Not just telling people what to do, but rather, showing them what to do. Can Christian leaders realistically expect followers to imitate what they themselves are not modeling (by example)?

7. There is an assumption by many that the appropriation of biblical knowledge by itself will lead to spiritual maturity. (This will be covered in greater detail in Lesson 2-2)

8. The church community typically focuses on making converts rather than making disciples –

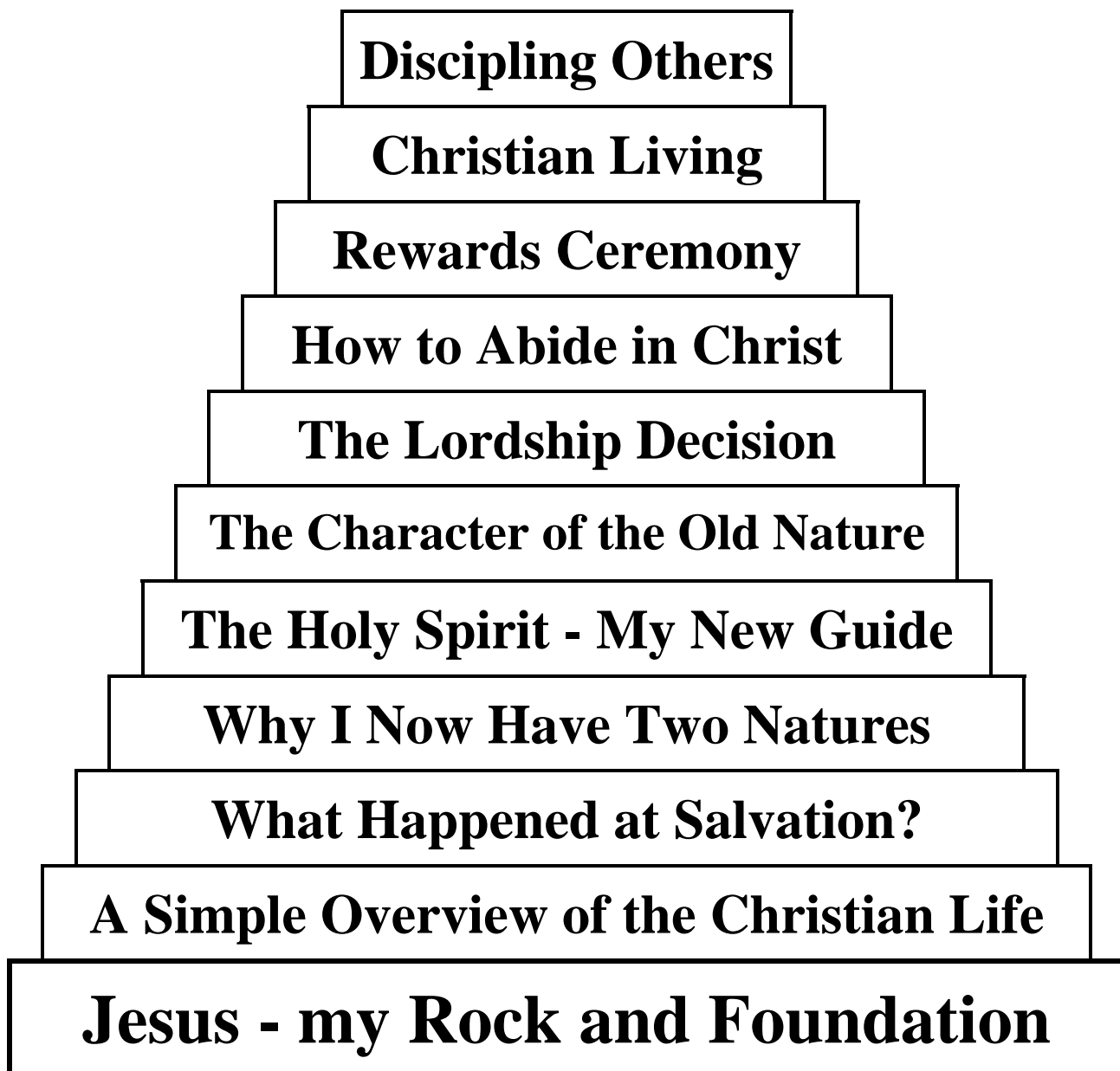
Jesus, in giving us the Great Commission (Matt. 28:19-20), said to go into all the world and make disciples, not just converts. This then brings up the need to distinguish between a “disciple” and a “non-disciple”. We believe it is true to say that not all believers are disciples, from the Biblical standpoint. What then is a proper definition of the term “disciple”? We believe it will help us to consider a disciple to be an “apprentice”. (See Luke 6:40) (See also Lesson 2-4)

9. Many believers are reluctant to make a commitment that they perceive may interfere with or limit their lifestyle or plans.

10. Biblical truth is often presented in isolated (topical) form without a good understanding of how it fits into the Christian life as a whole, promoting the compartmentalization of the believer's life –

Imagine that you're about to view a slide presentation of a “project”, a “medical procedure”, or someone's “vacation trip”. You would normally expect such a presentation to begin with an “objective”, or an “overview”, and then proceed in a progressive and sequential manner. But what if the slides were accidentally spilled on the floor, and then put back into the trays in random order. The person doing the presentation would probably be able to explain each individual slide, but would generally have difficulty trying to present a progressive picture. The more complicated the material, and the greater the unfamiliarity of the viewer, the more difficult it would be to try to make sense out of the presentation. Many times the Christian life is presented in a similar random order. Thus the newer believer will probably have a difficult time trying to fit the isolated pieces together in a sensible way. That is why we usually recommend that the discipleship process begin with a visual overview (see Lesson 1-1), followed by a progressive and systematic presentation of what will be encountered by the typical newer believer.

**IT IS HELPFUL TO PROGRESSIVELY PRESENT CONCEPTS IN THE ORDER
IN WHICH THEY ARE TYPICALLY NEEDED BY THE NEW CHRISTIAN**
(Read from bottom to top)



Note: The above sequence is meant to serve as a “guide”, not as a strict order of presentation.

**CAUTION: Lesson 2-1 is not intended to
promote a critical, or judgmental attitude,
but rather to identify areas of spiritual need,
in order to prayerfully seek God's solutions.**

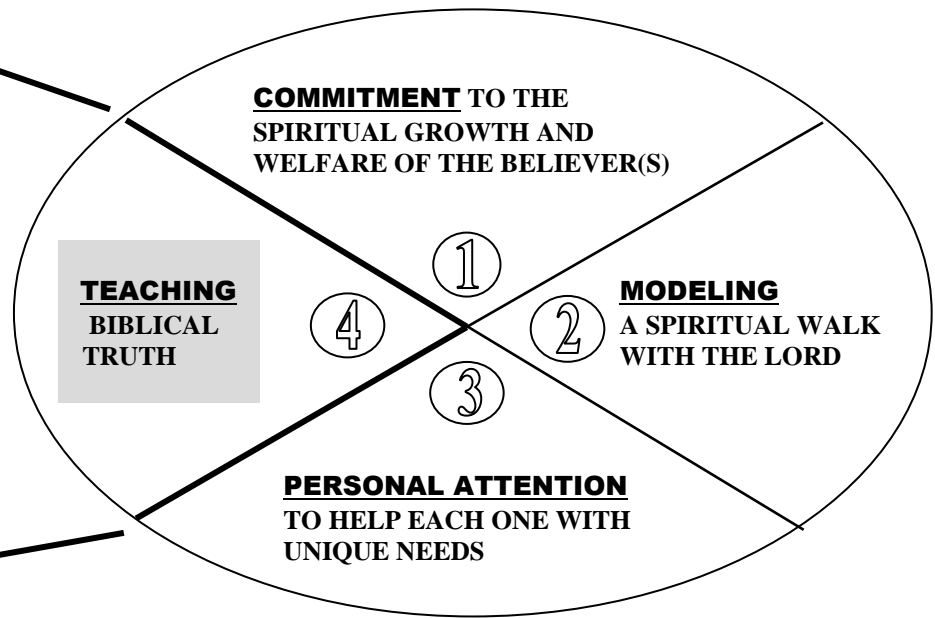
WHAT IS PERSONAL DISCIPLESHIP?

PARTIAL TRUTH:

To most Christians the term “Discipleship” simply equates to “Presenting Biblical Truth”.

MORE ACCURATELY:

We believe the concept of “Spiritual Parenting” more accurately reflects the Biblical meaning.



A Biblical Model for “Spiritual Parenting”

1 Thessalonians 2:3-13 includes all the components of spiritual parenting.

(from Paul, with Silas and Timothy)

THEY WERE SINGLE-MINDED IN PURPOSE

:3-6 ... we speak, not as pleasing men, but God who examines our hearts. For we never came with flattering speech, as you know, nor with a pretext for greed — God is witness — nor did we seek glory from men, either from you or from others, even though as apostles of Christ we might have asserted our authority.

1. THEY CARED FOR THE BELIEVERS AS A MOTHER CARES FOR HER CHILDREN

:7-8 But we proved to be gentle among you, as a nursing MOTHER tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us.

2. THEY BECAME “ROLE MODELS” TO THE NEW BELIEVERS

:9-10 you recall, brethren, our labor and hardship, how working night and day so as not to be a burden to any of you, we proclaimed to you the gospel of God. You are witnesses, and so is God, how devoutly and uprightly and blamelessly we behaved toward you believers;

3. THEY GAVE INDIVIDUAL ATTENTION AND INSTRUCTION AS A FATHER

:11-12 just as you know how we were exhorting and encouraging and imploring EACH ONE of you as a FATHER would his own children, so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.

4. THE WORD OF GOD WAS AN ESSENTIAL COMPONENT OF DISCIPLESHIP

:13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

① Paul's concern for the believers went beyond that of just a "teacher". He was committed to their spiritual welfare and growth.

2 Cor. 11:28-29 ... there is the daily pressure on me of concern for all the churches. Who is weak without my being weak? Who is led into sin without my intense concern?
2 Cor. 2:4 For out of much affliction and anguish of heart I wrote to you with many tears; ... that you might know the love which I have especially for you.
2 Cor. 12:15 I will most gladly spend and be expended for your souls. ...
Col. 1:28-29 ... that we may present every man complete (mature) in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.
2 Tim. 2:10 ... I endure all things for the sake of those who are chosen, ...

A goal of the discipler should be to help the disciple (apprentice learner) to mature, function, be fruitful, and to spiritually reproduce. The benefits to the discipler are secondary.

② A discipler is a "model" (real, transparent) for the disciple. The goal is for the disciple to emulate the convictions and passion of the discipler.

1 Cor. 4:15-16 (Paul to the Corinthian believers) For if you were to have countless tutors in Christ, yet you would not have many fathers, for in Christ Jesus I became your father through the gospel. Therefore I exhort you, be imitators of me.
1 Cor. 11:1 Be imitators of me, just as I also am of Christ.
Phil. 3:17 (Paul to the Philippians) Brethren, join in following my example, and observe those who walk according to the pattern you have in us.
Phil. 4:9 The things you have learned and received and heard and seen in me, practice these things, and the God of peace will be with you.
1 Thess. 1:6-7 (Paul to the Thessalonian believers) You also became imitators of us and of the Lord, having received the word in much tribulation with the joy of the Holy Spirit, so that you became an example to all the believers in Macedonia and in Achaia.
2 Thess. 3:7-9 For you yourselves know how you ought to follow our example, because we did not act in an undisciplined manner among you, ... in order to offer ourselves as a model for you, so that you would follow our example.
Heb. 13:7 Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their faith.
1 Tim. 4:12 (Paul to Timothy) in speech, conduct, love, faith and purity, show yourself an example of those who believe.
2 Tim. 3:10-11 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, ...
Titus 2:7-8 (Paul to Titus) in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, sound in speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.
Luke 6:40 (Jesus said) "A pupil (disciple, apprentice) is not above his teacher; but everyone, after he has been fully trained, will be like his teacher."

③

A newborn child requires an extra amount of individual attention. As the child matures guidance can increasingly take place in a group setting. Since each child is unique, it should be expected that both group and personal attention would be needed on the road to maturity.

When you bring a newborn baby home from the hospital, you don't just set them down and say, "Welcome to the family, Johnny. Make yourself at home. The towels are in the hall closet upstairs, the pantry is right here, the can opener is in this drawer. No crying after 10 p.m. If you have any questions there are lots of people in the family who would love to help you so don't be afraid to ask." You laugh and say that is ridiculous, but that is what usually happens to new Christians. Someone gets saved and starts going to church services, but never gets much personal attention. We devote 18 years to raising our children, but don't even spend six months helping a new Christian get started in understanding the spiritual world. As a result, many people have been Christians for many years, but have not grown very much. Hebrews 5:12 refers to this phenomenon. So, new believers need someone to give them guidance and help them grow.

(Above excerpt from <http://bible.org/seriespage/stewardship-god's-truth-through-discipleship>)

"Until others learn to draw on the life of the Lord Jesus directly, they will have to draw on His life through you. You must literally be their source of supply, until they learn to take their nourishment from God. ..." (Taken from My Utmost for His Highest by Oswald Chambers – Feb. 9 (c) 1935 by Dodd Mead & Co., renewed (c) 1963 by the Oswald Chambers Publications Assn., Ltd., and is used by permission of Discovery House Publishers, Box 3566, Grand Rapids MI 49501. All rights reserved.)

Notice what Paul states in 1 Thess. 2:7 *But we proved to be gentle among you, as a nursing mother tenderly cares for her own children.* Some believe that a new Christian is not in need of individual special attention. If the Holy Spirit had not led Paul to include the idea of *nursing* it could be argued that this Scripture was referring to spiritual toddlers or even older spiritual children. But one must honestly ask, "How soon after birth does a typical baby need to be nursed?" When a baby nurses, as Oswald Chambers has correctly expressed, it is drawing nourishment through its mother. This would normally be expected to continue until which time it is weaned.

Paul recognized that each believer is unique and needs individual attention.

Acts 20:31 (Paul to the elders of the church at Ephesus) *"Therefore be on the alert, remembering that night and day for a period of three years I did not cease to admonish each one with tears.*
 Col. 1:28-29 *We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete (mature) in Christ. For this purpose also I labor, striving according to His power, which mightily works within me.*
 1 Thess. 2:11 *... you know how we were exhorting and encouraging and imploring each one of you as a father would his own children,*

***Jesus commanded us to make "disciples", not just converts.
 In the Christian community there are many immature "converts",
 but very few disciples. (See also Lesson 2-4)***

4

Biblical truth is an essential component of Biblical discipleship.

A. A Christian cannot be spiritually mature without Biblical understanding, but a Christian may have much Biblical knowledge and yet not be spiritually mature.

1 Cor. 8:1-2 ... Knowledge makes arrogant, but love edifies. If anyone supposes that he knows anything, he has not yet known as he ought to know;

Eph. 4:11-16 ... for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, ...

Col. 1:28-29 We proclaim Him, admonishing every man and teaching every man with all wisdom, so that we may present every man complete (mature) in Christ.

1 Thess. 2:13 For this reason we also constantly thank God that when you received the word of God which you heard from us, you accepted it not as the word of men, but for what it really is, the word of God, which also performs its work in you who believe.

B. There are inherent problems with the commonly held belief that “presenting Biblical knowledge” equates to discipleship, and that the other components are “optional”. If the other components are not given proper importance in the nurturing process, the Christian being mentored will typically have a difficult time growing to a reproductive spiritual maturity.

1. If “Biblical Knowledge” by itself were the key to spirituality, we should have the most spiritual generation of Christians in history. Christian Book Stores are filled with books on every Biblical subject imaginable.
2. To propose that “Biblical knowledge” alone is the key to spirituality is akin to saying that “food” alone is the most important need of a child. Undeniably food is essential, but would it be accurate to convey to potential parents that love, commitment, nurturing, modeling, personal attention, etc. are somehow optional? Has God given us the process of raising a physical child as a model for raising a spiritual child? If so, should I not then ask, “how would a physical infant fare if left to tend for itself as the typical new spiritual child is?”
3. Most Christians would agree that as the Holy Spirit draws unbelievers to Himself, He typically uses Christians somewhere in the birthing process. How can the same Christians then conclude that their primary involvement in the new baby Christian’s growth is mostly limited to setting spiritual food on the table, and that the Holy Spirit now prefers to work alone in the other areas where the new believer needs help to grow?

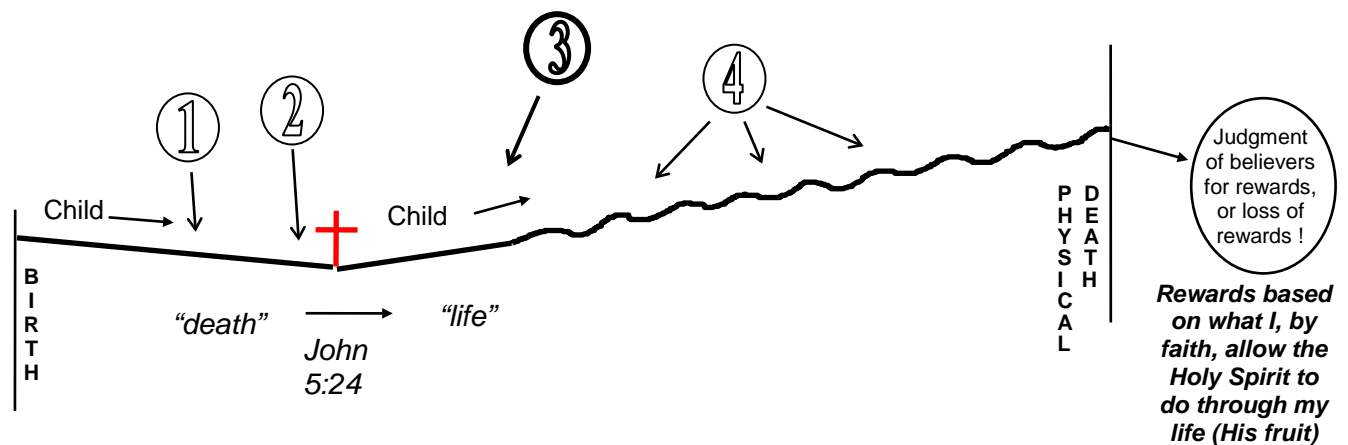
To love to teach is good, but to love those you teach is better !

To know the Bible is good, but to intimately know and understand the One who the Bible reveals is better ! (Jer. 9:23-24; John 17:3)

THE GOAL OF PERSONAL DISCIPLESHIP (*Spiritual Parenting*)

To help a believer through the transition from the habit of daily living in “self-dependence” to the habit of daily living in “God-dependence”.

In other words, to make the transition from “*leaning on one’s own understanding*” to “*trusting in the Lord with all one’s heart and in all ways acknowledging Him*”. (Prov. 3:5-6)



- ① Represents the “unsaved” period of time (spiritually dead to God) in a person’s life, from physical birth to spiritual birth. During this period “self-dependence” becomes a habit of everyday living, a way of life.
- ② Represents the “Evangeliism” stage, culminating in the event of salvation, at which time a person passes from being spiritually dead to being spiritually alive to God.
- ③ Represents the “Spiritual Parenting” stage, that is, the critical formative period of time in which a Christian needs to be “spiritually parented” (discipled) through the first steps of learning to increasingly live in dependence on the Holy Spirit.
- ④ Represents the process of “sanctification”, i.e. Having been discipled, the believer now has a basic understanding of the master-servant relationship and the need to follow the Holy Spirit, so as to continue being led and transformed by him.

ANTICIPATED RESULTS OF DISCIPLESHIP ARE:

- **SPIRITUAL MATURITY**
- **SPIRITUAL FRUITFULNESS**
- **SPIRITUAL REPRODUCTION**

PHYSICAL & SPIRITUAL MULTIPLICATION

HUMAN RACE

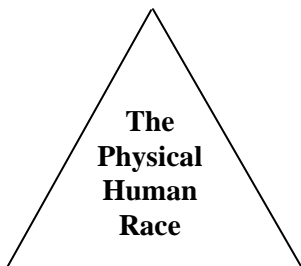
Genesis 1:26-28

:26 Then God said, "Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth, and over every creeping thing that creeps on the earth."

:27 God created man in His own image, in the image of God He created him; male and female He created them.

:28 God blessed them; and God said to them, "**Be fruitful and multiply**, and **fill the earth**, and subdue it; and rule over the fish of the sea and over the birds of the sky and over every living thing that moves on the earth."

Adam (1st) & Eve



A medical doctor stated that about **90%** of normal healthy couples should be able to physically reproduce children.

We have sympathy for a couple that is unable to have children, because having children is considered **normal**.

Obstacles to **Physical** Reproduction:

1. Physical Immaturity
2. A Physical Health Problem
3. Lack of Physical Intimacy

SPIRITUAL RACE

Matthew 28:18-20

:18 And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

:19 "Go therefore and **make disciples of all the nations**, baptizing them in the name of the Father and the Son and the Holy Spirit,

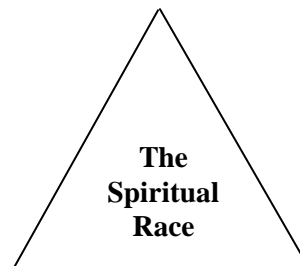
:20 **teaching them to observe all** that I commanded you; and lo, I am with you always, even to the end of the age."

1 Cor. 15:45-46

:45 ... "The **first man, Adam**, became a living soul." The **last Adam** (Jesus) became a life-giving spirit.

46 However, the spiritual is not first, but the **natural**; then the **spiritual**.

Jesus (2nd Adam)



Should we not expect the **majority** of normal healthy Christians to be able to reproduce **spiritually**?

Do we have sympathy for the Christian who is not spiritually reproducing? If not, **why not**?

Obstacles to **Spiritual** Reproduction:

1. Spiritual Immaturity
2. A Spiritual Health Problem
3. Lack of Spiritual Intimacy

THOUGHTS ON GROWING NEW BELIEVERS

How Does A New Believer Acquire Spiritual Understanding?

If a new believer is not instructed otherwise, he will typically appropriate the values and convictions of the Christians that he associates with during the formative first period of his new spiritual life, just as a baby will tend to adopt the values and convictions of his family.

Let's say that a new Christian is brought into association with a group of Navigators (Navigators.org), who we would rightly expect to immediately begin to challenge the believer's former values and convictions. That believer is either going to adopt the Navigator's values and convictions, or he will become so uncomfortable that he will seek a more "friendly" and less intrusive environment.

But what happens if there is not such a group of relatively mature mentors who will take the new believer under wing? Typically the new believer will be introduced into a congregation, where it is often assumed that "sitting under the preaching of the Word" will be sufficient to lead that new believer into a spiritually mature walk. It is hoped that the negative traits observed in the congregation do not distort the new believer's understanding. Is that realistic? We believe it is safe to say that most new believers will be impacted more by what they "see" other believers do, than what they "hear" them say. If it can be said that a particular congregation is spiritually mature, then it would be realistic to reason that the combination of "hearing" Biblical truth from a pastor/teacher, together with "seeing" Biblical spirituality modeled from the congregation, would be a tremendous help in the healthy spiritual growth of a new believer. Leaders need to realistically evaluate the spiritual health of the congregation, asking themselves, **"Do we want a new believer to become like the 'typical' member of this congregation?"** If the answer is no, then arrangements need to be put in place to impart Biblical values to new believers.

Example – Modeling affects how newer believers interpret the Bible. A one-day workshop was taught on Discipleship and the Christian life. A lady attended, and later that evening shared with her husband some of the spiritual issues that had been discussed. The next day the husband mentioned that after his wife had talked with him, he had taken another look at the Great Commission in Matt. 28:18-20. He had always interpreted it as saying, "go and make converts", but now realized that it indeed said, "go and make disciples". He was surprised that he hadn't been reading it correctly. Why had this happened? We believe what is emphasized or de-emphasized (for instance, by omission) will bias the listener's interpretation of the Bible (especially an impressionable newer believer) as to what has Biblical importance. This Christian man had read the word "disciples", but in reality the term had little significance, since what he was "hearing" and seeing "modeled" around him conveyed to him that what was really important was "making converts". In his mind the term "disciple" simply came to mean "convert" as a result of the definition presented to him by what he "heard" and "saw".

Ideally, we should be able to place new believers into a congregational environment and have healthy spiritual growth with Biblical values and convictions. Should a new believer not have the "**right**" to assume that older Christians have Biblical values and convictions? Are you satisfied with the spiritual values and convictions of the congregation with which you are associated? In many cases the answer would be "no". But when a new believer is simply placed in the congregation without personal tutoring, is it not conveyed that he should feel "**free to adopt**" the spiritual values and convictions of that congregation? Why should we expect otherwise? Would I expect my child to acquire acceptable values and convictions if I allow him or her to associate with children whose values and convictions are unacceptable, yet I don't object? By not saying anything to the contrary, do I not convey to my child that the association meets my approval?

We should not expect the new believer to understand much about the Christian walk. It is only natural for new believers to be mainly concerned with doing the right things, which means their focus is on external behavior. As stated previously, a new believer should be able to make the assumption that if he behaves like “older” Christians, then logically he’ll be behaving in an acceptable Biblical fashion, since those older Christians have “obviously” styled their behavior on Biblical patterns. Right? **NOT!** Unfortunately, many older Christians have typically adopted their behavior from previous older Christians who they similarly “assumed” to be spiritual. And so one generation follows the next. Unwittingly, many Christian leaders are “conveying” approval of this natural human process, by not insuring that each new believer is personally helped through the first formative and critical period of the Christian walk.

While it is totally natural for new believers to begin the Christian walk focusing on “external behavior”, we believe it is God’s purpose for those believers to quickly begin to focus on living by “Biblical principles”. Probably more than 90% of typical daily external behavior is not addressed specifically in the Bible. The typical Christian will not “transition” from focusing on external behavior to focusing on Biblical principles, unless another Christian is willing to put the time and energy into helping them to understand God’s purposes and His process for producing spiritual growth.

Let’s look at several examples of adopting “external behavior” patterns:

How does a new believer evaluate the spiritually acceptable car to drive? Clearly it is not a question addressed specifically in a Bible verse. While the Bible doesn’t say, “thou shalt not drive a car valued at more than \$45,000”, most Christians wouldn’t feel comfortable driving to church meetings in a Rolls Royce. But who can find a verse that says it’s wrong? A new believer walking through the church parking lot cannot avoid noticing that most affluent believers drive more expensive vehicles and less affluent believers tend to drive less expensive vehicles. Imagine that, just like the world!

How about spiritually acceptable houses? Same as for cars. Most believers choose their houses, using the same principles as unbelievers do. Unless a new believer is personally instructed as to Biblical values, why should we think they’ll come to any other conclusion than, “it must be okay, since older, wiser Christians have made that determination. They know the Bible better than I do. I’m just a new believer, what do I know?”

How about spiritually acceptable eating behaviors? How obese is obese? Is it 19% over normal? How about 20% over normal? Who decides what is “normal”? If there are so many overweight believers (just like in the world), then obviously the new believer has to assume that Bible verses referring to obesity were really meant for believers in a different era, since the subject is not addressed in most congregations.

What about smoking, drinking alcohol, wasting time, excessive working, neglect of spouses and family, financial investment in possessions, the stock market, etc. And the list goes on. If the new believer is allowed to continue focusing on outward external behavior, rather than on Biblical principles, there is a high probability that the believer will grow into a “self-dependent” and “worldly-minded” Christian, practicing an externally acceptable spiritual life on the one hand (acceptable to Christian peers), while at the same time pursuing worldly goals of possessions, pleasures, power and popularity (to the extent they’re not offensive to Christian peers).

What do we mean by the terms “self-dependent” and “carnal”?

In the Bible we see a contrast between “spiritual believers” and “self-dependent (carnal) believers”. This, we believe, is the contrast brought out in Proverbs 3:5-6, Trust in the Lord with all your heart and do not lean on your own understanding. *In all your ways acknowledge Him, and He will make your paths straight.*

We also need to distinguish between “disposition” and “acts of behavior”. What we do is an expression of what we are. One of the best examples is the contrast between King David and King Saul (see also Lesson 3-3). King David was described by God as a “spiritual man” (referring to the disposition of his heart). Acts 13:22 - “... *David ... , concerning whom He also testified and said, ‘I have found David the son of Jesse, a man after My heart, who will do all My will.*’ But nobody would suggest that David’s behavior was pleasing to God when he committed adultery and murder. On the other hand, King Saul’s heart disposition was characterized by a pattern of “self-dependence”. As a result, when faced with decisions related to behavior, King Saul consistently “leaned on his own human understanding”, rather than walk by faith in God’s leading. It is important to note that Spiritual believers do not always trust God in every situation (see Paul in 2 Cor. 1:8-9 and 12:7), and “self-dependent” (“carnal”) believers often call upon the Lord in times of distress and crisis.

Another example is the clear contrast between Joshua and Caleb and the other ten Israelite tribal leaders (see also Lesson 3-4). All were sent by God to survey the Promised Land. All twelve men saw the same things, but only two men, Joshua and Caleb, had a “faithful” heart disposition that led them to trust God’s promise. The other ten had a disposition of trusting in their own human reasoning, which led them to forfeit God’s intended blessings. In Joshua 14:7-8, Caleb relates, “*I was forty years old when Moses the servant of the LORD sent me from Kadesh-barnea to spy out the land, and I brought word back to him as it was in my heart (according to my convictions) - NIV). Nevertheless my brethren who went up with me made the heart of the people melt with fear; but I followed the LORD my God fully.*” In Numbers 14:22, God says of Caleb, “*But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it.*”

We use the term “spiritual” to describe believers who have chosen to acknowledge God as the One who can best oversee and manage their lives, who view themselves as “servants of God their Master” (Lordship). We use the terms “self-dependent” and “carnal” to describe believers who have either willingly, or ignorantly, not chosen to acknowledge and accept the authority and Lordship of Christ over their life. Unfortunately, we believe the Biblical concept of “self-dependence” would characterize about 70-80% of believers found in the American evangelical Christian community.

Again, we need to be careful to apply the terms “spiritual” and “self-dependent” (carnal) to “heart attitude” (disposition) rather than to “external behavior”. If we convey to others that the terms “spiritual” or “self-dependent” refer mainly to external behavior, then we will be unconsciously promoting the misconception of focusing on external behavior, rather than the Biblical concept of focusing on the “internal transformation”, from which external behavior is derived.

Romans 12:1-2 - *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

Proverbs 23:7 - *For as he thinks within himself, so he is.* ...

Matthew 12:34 - ... *For the mouth speaks out of that which fills the heart.*

POINTS TO CONSIDER!

Are congregational meetings not designed for the “equipping” of the saints so that they (each one) will in turn spiritually impact the lives of those with whom they interact?

And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ. As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming; but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ, from whom the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love. Ephesians 4:11-16

Why is it that many children of Christian leaders become resistant to the values of their parents?

Some would attribute that resistance to the enemy’s attacks against the Christian parent’s ministry. That is certainly an occurrence that can’t be ignored. However, we suspect that in many cases what the child sees modeled in the home has more impact than what the child is told. In other words, a parent will typically make declarations of Biblical values and convictions, but the child will not adopt those same stated values and convictions unless there is a consistency in the everyday living out of those stated values. If I tell my child about the importance of living for eternity, but then demonstrate by my life that this temporary life on earth is of great importance, which will they believe, my words or my life? It is relatively easy for a Christian leader to portray a consistent spiritual life to those with whom there are only short periods of contact each week, but it is very difficult to hide the real life values and convictions from children who are continually watching, and imitating.

The new believer understands the foundational doctrine of salvation by grace through Christ. Now he wants to build on that truth, but isn’t quite sure how to go about it. Is it reasonable to simply give him a Bible and expect him to effectively grow to spiritual maturity?

It is possible, but we think it is the exception. Because some new believers do seem to grow with little individual mentoring, a false impression is given. We are tempted to ask, “Why can’t more Christians grow like that?” Isn’t it also true that in the secular world there are those who excel without much help from others? But are they not the exception? For instance, we can hand a computer manual to 100 people who have no prior computer understanding. A few will manage, with difficulty, to eventually figure things out. But the vast majority will become frustrated and decide that a computer really isn’t worth all the hassle. Many Christians, left on their own, reach the same conclusion regarding the Christian life. Which would you prefer, to be given a computer manual to learn on your own, or to have someone take the time to personally tutor you through the beginning phases and answer your questions? We could truthfully state that the manual has all the knowledge you’ll need, and it is clearly presented. How about building a house on a foundation? How many inexperienced men would enjoy being handed blueprints and a manual for building a house, and be expected to do a decent job? Not many.



Some might argue that the Holy Spirit alone should be the new believer's Teacher. The Biblical analogy of a new believer being like a "baby" carries little meaning if we don't accept the analogous implications. Does the command to "make disciples" simply convey the idea of handing someone a Biblical manual? Does the Holy Spirit not expect older Christians to be **available** for His use in the process of spiritual parenting, just as He wants them to be available as witnesses when He chooses to convict an unbeliever?



If a computer illiterate person were just handed a computer manual without personal tutoring, how well would most people do?



Yet many Christians are told, "here's a Bible, just read it, it has all the answers."

Perhaps one guide for measuring the true spirituality of a congregation would be the **level of conviction** that an unbeliever experiences while in the presence of the believers. Does not 1 Cor. 14:24-25 lead us to believe that if the congregation is truly spiritual and an unbeliever happens to enter, that the unbeliever should feel uncomfortable? *But if all prophesy, and an unbeliever or an ungifted man enters, **he is convicted** by all, he is called to account by all; the secrets of his heart are disclosed; and so he will fall on his face and worship God, declaring that **God is certainly among you.***

In a spiritually healthy congregation should **spiritual reproduction** not be **observable** and **measurable**? Should spiritual parenting (spiritual tutoring) not be the norm, rather than the exception?

PARABLE OF THE SOWER (One interpretation)

Matthew 13:3-8, 18-23 & Luke 8:4-8, 12-15

Lk. 8:4 ... Jesus told this parable:

Lk. 8:11 "This is the meaning of the parable: The seed is the word of God.

UNBELIEVERS	GRP. 1	<p>"ALONG THE PATH"</p> <p>Lk. 8:5 "A farmer went out to sow his seed. As he was scattering the seed, some fell <u>along the path</u>; it was trampled on, and the <u>birds</u> of the air <u>ate it up</u>.</p> <p>Lk. 8:12 Those along the path are the ones who hear, and then <u>the devil</u> comes and <u>takes away the word from their hearts</u>, <u>so that they may not believe and be saved</u>.</p>	NOTE: Obviously "unsaved" people who have <u>rejected</u> the message of salvation.
	GRP. 2	<p>"ON ROCKY PLACES"</p> <p>Mt. 13:5-6 Some fell <u>on rocky places</u>, where it did not have much soil. It sprang up quickly, because the <u>soil was shallow</u>. But when the sun came up, the plants were scorched, and they <u>withered</u> because they had <u>no root</u> (Lk. 8:6 ... <u>no moisture</u>).</p> <p>Mt. 13:20-21 The one who received the seed that fell on rocky places is the man who <u>hears the word</u> and <u>at once receives it with joy</u>. But since he has <u>no root</u>, he lasts only a short time. When trouble or persecution comes because of the word, he <u>quickly falls away</u>.</p>	NOTE: It appears that these people " <u>intellectually</u> " accept the message of salvation, but then reject the implications of a relationship with God, once they realize that it is not what they had originally anticipated. (Perhaps John 6:60-66 is an example?)
BELIEVERS	* GRP. 3	<p>"AMONG THORNS"</p> <p>Lk. 8:7 Other seed fell <u>among thorns</u>, which grew up with it and <u>choked</u> the plants.</p> <p>Lk. 8:14 The seed that fell among thorns stands for those who hear, but as they go on their way they are <u>choked by life's worries, riches and pleasures</u>, and they <u>do not mature</u> (Mt. 13:22 making it <u>unfruitful</u>).</p>	NOTE: These people receive Christ as Savior, but either through lack of understanding or willingly, <u>some do not acknowledge His lordship over their life</u> , while <u>others simply allow the distractions of this world to choke off the Holy Spirit's fruit</u> , thereby forfeiting the associated blessings and rewards that God had intended for them.
	* GRP. 4	<p>"ON GOOD SOIL"</p> <p>Mt. 13:8 Still other seed fell <u>on good soil</u>, where it <u>produced a crop</u> -- a hundred, sixty or thirty times what was sown.</p> <p>Mt. 13:23 But the one who received the seed that fell on good soil is the man who hears the word and <u>understands it</u>. <u>He produces a crop</u>, yielding a hundred, sixty or thirty times what was sown."</p>	NOTE: These people are saved, <u>have acknowledged His lordship over their life</u> , and are to varying degrees allowing the Holy Spirit to produce His fruit through their life, resulting in blessings here on earth and rewards at the Judgment Seat of Christ.

* Note: If personal discipleship were the common church practice, we believe the number in Group #3 would be greatly diminished, and the number in Group #4 would be greatly increased.

The Common Perspective of Christian Congregations vs. the Biblical Perspective

(SPIRITUAL MATURITY IS TYPICALLY GRADED “ON THE CURVE”)

Common perspective		Biblical perspective
“Spiritual” 3	These Christians appear to have wholeheartedly acknowledged His Lordship in their life, be walking in fellowship with the Holy Spirit, and seem to be bearing spiritual fruit.	“Spiritual” 3
“Acceptable”	<p>These Christians don’t exhibit excessive negative outward behavior.</p> <p>These Christians may regularly attend church services, give financially, and be involved in other Christian activities. They will quickly acknowledge God’s presence in their life, but do not exhibit much passion for the Lord, or understanding of wholehearted surrender to His Lordship.</p>	“Self-dependent” (carnal) 2
“Self-dependent” (carnal) 2	<p>These Christians tend to exhibit questionable negative outward behavior, such as on-going marriage, relational or financial problems, addictions, etc.</p> <p>They may or may not regularly attend church services, or consistently give financially. They may be involved in some Christian activities. They will quickly acknowledge God’s presence in their life. Counseling is often seen as the recommended recourse. Their salvation may be in doubt.</p>	“Self-dependent” (carnal)
1	These individuals are usually recognized as being unsaved.	1

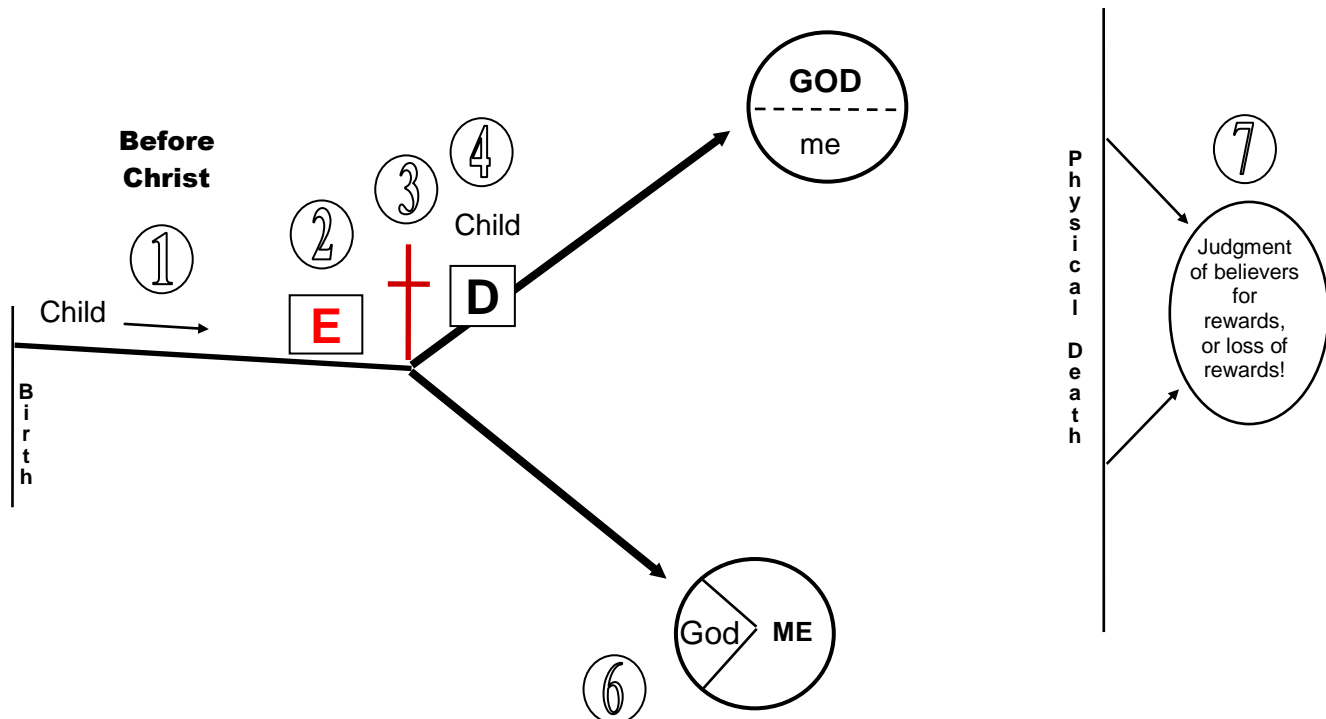
TYPICAL DISCIPLED and UNDISCIPLED BELIEVERS

TYPICAL "DISCIPLED" BELIEVER

⑤

- Increasing dependence on God (Master-servant)
- Increasing God-reliance (Faith walk)
- Focus on inward transformation (producing Godly behavior)

"It's about God!" ("dog attitude")



TYPICAL "UNDISCIPLED" BELIEVER

- God is my "Junior" Partner (up to 49% control)
- God is my "Co-pilot" (God is on standby)
- Focus on behavior modification
- Self-dependent

"It's about me!" ("cat attitude")



I (Paul) planted, Apollos watered, but God was causing the growth. So then neither the one who plants nor the one who waters is anything, but God who causes the growth. Now he who plants and he who waters are one; but each will receive his own reward according to his own labor. For we are God's fellow workers; you are God's field, God's building. (1 Corinthians 3:6-9)

LESSON GUIDE

TYPICAL DISCIPLED AND UNDISCIPLED BELIEVERS

Note for discipler: The purpose of this lesson is to present the typical results that can be expected when a new believer is given personalized individual attention during the critical formative development period of their Christian life, and the typical results that can be expected if the new believer is not given the needed attention during that time. Obviously there are those who grow and have a reasonable fruitful spiritual life in spite of having received little personal attention – but they are the exception.

① **Physical Birth to Spiritual Rebirth**

② **Evangelism phase** – This represents the period of time during which the Holy Spirit is revealing to the unbeliever his lost condition before a holy God. Generally, the Holy Spirit will use a combination of His Word, a believer(s) and circumstances as instruments to draw the unbeliever to Himself.

John 12:32 (Jesus said) “*And I, if I am lifted up from the earth, will draw all men to Myself.*”

John 16:8 “*And He (the Holy Spirit), when He comes, will convict the world concerning sin and righteousness and judgment;*

③ **The Cross** – This event is the most important single event in a human’s life. The person has passed from “death” (separated from God) to “life” (in which the Lord indwells the believer).

John 5:24 “*Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.*

④ **Discipleship phase (Spiritual Parenting)** – (For a biblical model of discipleship, see **1 Thess. 2:3-13** in Lesson 2-2) – The typical new believer will never be more open to being personally disciplined than at this stage of his Christian life. Hence there is a window of opportunity in which the believer’s worldview can be greatly impacted. As can be attested to by many experienced believers, the personal attention and guidance afforded the new Christian during this period can have a huge influence on later spiritual development. Conversely, many Christians who have not had the needed personal spiritual guidance early on in their Christian life will lament having had to go through much avoidable confusion, struggles and fruitlessness.

⑤

Disciplined believer – The new Christian who receives personal attention and guidance in their new walk with the Lord will typically find the transition to a Master-servant relation relatively natural. At this stage the issue of who will manage the direction of their life will not be overly threatening to them, as they become increasingly aware of His love and care. As the Lord oversees this process of growth we would typically expect the new believer to be filled with anticipation, not dread, as he begins to witness God’s sovereign involvement in his life. The believer who understands and yields to His lordship will increasingly perceive the Lord as the One around whom their life revolves, in contrast to the believer who still thinks that they’re the one around whom the world revolves. It has been suggested that most dogs display a loyalty to their master in a way that could serve as a model for believers, in that they tend to understand their role as submissive and obedient servants. They typically don’t expect to be served by their master.

⑥

Undisciplined believer – If a new believer is not given adequate personal attention and guidance during this important first phase, but is simply placed into corporate settings with other Christians, they can usually be expected to display spiritual traits that are characteristic of the peers with whom they associate. Left on their own they will typically adopt a lifestyle in which they will attempt to balance their spiritual and secular lives in an acceptable way, resulting in a compartmentalization of their life, as they strive to rationalize and reconcile values and behavior that they recognize are not compatible with the Bible. This of course is the product of unsuccessfully attempting to manage the direction of their life and their own spiritual development.

Many older Christians honestly yearn for a closer relationship with God, but have never had that relationship clearly explained to them. Many incorrectly conclude that God simply wants them to do their best, or that the Christian life is just too difficult for them to clearly understand.

A distorted “partnership” mentality is often the outcome of a failure to receive proper biblical guidance as to what the normal Christian life should look like. It has been suggested that a cat could represent these believers who have not yet yielded to His Lordship, in that the typical cat tends to display an attitude of indifference, unsubmitiveness and independence.

⑦

Rewards Ceremony – The Judgment Seat of Christ should not be seen as a threat, but rather as a motivator for allowing the Lord to manage the direction and spiritual development of one’s life, which will result in a maximizing of fruitfulness. If the Holy Spirit is allowed to manage the spiritual construction in a Christian’s life, He will produce the best possible eternal creation.

***“The system you have in place is perfectly designed
for the results you are getting.”***

(from a *Man In The Mirror* seminar – 2004)

FIVE IMPORTANT CONCEPTS

Every New Believer Needs To Understand

(TO HELP MAXIMIZE SPIRITUAL GROWTH AND HELP MINIMIZE FRUSTRATION!)

(Important - Underlined words/phrases may need further explanation.)

1. As your Savior – Jesus wants you to know that all your sins have been forgiven, and you now have eternal life.

John 5:24 “Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.
Rom. 4:7-8 “Blessed are those whose lawless deeds have been forgiven, and whose sins have been covered. “Blessed is the man whose sin the Lord will not take into account.”
Rom. 8:1 Therefore there is now no condemnation for those who are in Christ Jesus.
Rom. 8:16 ... The Spirit Himself testifies with our spirit that we are children of God,
Rom. 8:31 What then shall we say to these things? If God is for us, who is against us?
Rom. 10:13 for “Whoever will call on the name of the Lord will be saved.”
1 John 3:24 ... We know by this that He abides in us, by the Spirit whom He has given us.
1 John 5:11-13 And the testimony is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life.

2. As your Lord – Jesus wants you to know that you have been bought with a price, and you are no longer your own.

1 Cor. 6:19-20 Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.
1 Cor. 7:23 ... he who was called while free, is Christ’s slave. You were bought with a price ...
Rom. 14:7-8 ... not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s.

NOTE: This could be threatening, if it were not for the absolute truth that God loves you and will always do what is in your best interest.

3. You are very special and God has a marvelous, unique design for your entire life, and He wants to manage His plan for you.

Psalms 139:16 Your eyes have seen my unformed substance; and in Your book were all written the days that were ordained for me, when as yet there was not one of them.
Jer. 29:11 ‘For I know the plans that I have for you,’ declares the Lord, ‘plans for welfare and not for calamity to give you a future and a hope.’
Prov. 3:5-6 Trust in the Lord with all your heart and do not lean on your own understanding. In all your ways acknowledge Him, and He will make your paths straight.

4. God wants you to know that the Holy Spirit alone is capable of guiding you and revealing God's plan to you.

Jer. 10:23 ... a man's way is not in himself, nor is it in a man who walks to direct his steps.
Isa. 55:8-9 "For My thoughts are not your thoughts, nor are your ways My ways," declares the Lord. "For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts.
1 Cor. 2:9-14 ... "Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him." ... the thoughts of God no one knows except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God, ...
Psa. 32:8 I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you.
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 that I said to you.
John 16:13-15 "... the Spirit of truth, ... will guide you into all the truth; ... "He will glorify Me, for He will take of Mine and will disclose it to you. ...

5. God wants you to know that the Holy Spirit will train you to recognize, follow and obey His guidance.

Luke 9:23-24 And He was saying to them all, "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. ...
John 10:27 (Jesus said) "My sheep hear My voice, and I know them, and they follow Me;
John 12:24-26 (Jesus said) "Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. "He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. "If anyone serves Me, he must follow Me; and where I am, there My servant will be also; ...
Rom. 11:36-12:2 ... do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

Related concepts that may be helpful to discuss at this time:

1. The character of God (see Lesson 1-5)
2. The personality of the Holy Spirit (see Lesson 1-6)
3. The human nature and the divine nature (see Lesson 1-5)
4. The sovereignty of God (see Lesson 1-14)
5. Internal transformation vs. behavior modification (see Lesson 1-16)

For free Bible lessons on the Christian life, and for discipling others,
visit our Internet website: www.disciplers.org

WHAT IS A BIBLICAL DISCIPLE?

1. To many Christians the term “disciple” speaks of a believer who exhibits an acceptable level of observable Christian behavior. Since one’s behavior is a product of one’s convictions (values), we believe being a “disciple” should more accurately be understood to reflect a believer’s disposition and relationship with the Lord. In this lesson we seek to focus on a disciple’s heart attitude, rather than just what a disciple “does”.

... for God sees not as man sees, for man looks at the outward appearance, but the Lord looks at the heart.” (1 Sam. 16:7)

GODLY BEHAVIOR IS AN OUTCOME OF GODLY CONVICTIONS.

2. The pivotal issue that a disciple has dealt with is that of Christ’s lordship over his life. In other words, the believer has considered the claims of Christ, and has concluded that the best workable relationship is for the Lord to be in charge of his entire life. One of Christ’s claims is that of ownership (having authority over that which is owned).

1 Cor. 6:19-20 *Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? For you have been bought with a price: therefore glorify God in your body.*

1 Cor. 7:23 *You were bought with a price; do not become slaves of men.*

God’s ownership of the Christian is a factual truth, which is not dependent on the believer’s acknowledgment of it. I do not bestow ownership, I can only acknowledge and act upon what He states to be already true. New believers will typically not be resistant to this truth, because they don’t have preconceived ideas of God’s expectations. In contrast, older believers tend to accept this truth intellectually, but be resistant to the implications. What are the implications of ownership? What rights or authority are generally understood to be conveyed by ownership? Does not an owner have the right to do whatever he wants with his property?

HE OWNS ME (WHETHER I BELIEVE IT OR NOT). HIS OWNERSHIP IS NOT DEPENDENT ON MY ACCEPTANCE.

It (being a disciple) involved personal allegiance to Him, expressed in following Him and giving Him an exclusive loyalty. In at least some cases it meant literal abandonment of home, business ties and possessions, but in every case readiness to put the claims of Jesus first, whatever the cost, was demanded. Such an attitude went well beyond the normal pupil-teacher relationship and gave the word ‘disciple’ a new sense. (The New Bible Dictionary)

**EVERY DISCIPLE IS A CONVERT,
BUT NOT EVERY CONVERT IS A BIBLICAL DISCIPLE.**

3. Another issue that a disciple has dealt with is that of Christ's command for His followers to accept a Master-servant relationship with Him.

Luke 14:25-33 *Now large crowds were going along with Him; and He turned and said to them, "If anyone comes to Me, and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be My disciple. "Whoever does not carry his own cross and come after Me cannot be My disciple. ... "So then, none of you can be My disciple who does not give up all his own possessions. (see NOTE below.)*

Rom. 6:19 ... so now present your members as slaves to righteousness, resulting in sanctification.

1 Cor. 7:22 ... he who was called while free, is Christ's slave.

1 Peter 2:16 act as free men, and do not use your freedom as a covering for evil, but use it as bondslaves of God.

NOTE ON LUKE 14:25-33 The stress here is on the priority of love (compare Matt. 10:37 - "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.) One's loyalty to Jesus must come before his loyalty to his family or even to life itself. Indeed, those who did follow Jesus against their families' desires were probably thought of as hating their families. (Walvoord, John F., and Zuck, Roy B., *The Bible Knowledge Commentary*, (Wheaton, Ill: Scripture Press Pub., Inc.)

4. A disciple of Jesus is more than just a student, he is an apprentice.

Unfortunately, many in the Western Hemisphere have adopted the secular teacher-student method for growing believers. There are significant factors that favor this approach, such as busyness and perceived efficiency. However, what appears to be most efficient is not necessarily what is most effective.

The teacher-disciple model demands a greater commitment, and much more personal attention, but we believe it is the Biblical method as modeled by Jesus Himself, and the model that will result in the greatest individual spiritual growth and impact on the world.

A Student – Typically the goal of a student is to learn knowledge (information), that is, to learn what the teacher knows. The student may not even respect or like his teacher.

A Disciple – A disciple on the other hand is a student who has the goal of becoming like his teacher. This model requires personal interaction, and a personal commitment by the teacher (mentor, spiritual parent) on behalf of the apprentice learner.

**A STUDENT WANTS TO KNOW WHAT THE TEACHER KNOWS,
A DISCIPLE WANTS TO BECOME LIKE THE TEACHER.**

Luke 6:40 (Jesus said) “A pupil (apprentice learner) is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.
Matthew 10:24-25 (Jesus said) “A disciple is not above his teacher, nor a slave above his master. “It is enough for the disciple that he become like his teacher, and the slave like his master. ...

**ALL DISCIPLES ARE STUDENTS,
BUT NOT ALL STUDENTS ARE DISCIPLES.**

5. A disciple has a desire to know God, not just know “about” Him.

Jer. 9:23-24 Thus says the Lord, ... let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises lovingkindness, justice and righteousness on earth; for I delight in these things,” declares the Lord.
Luke 10:38-42 ... He (Jesus) entered a village; and a woman named Martha welcomed Him into her home. She had a sister called Mary, who was seated at the Lord’s feet, listening to His word. But Martha was distracted with all her preparations; and she came up to Him and said, “Lord, do You not care that my sister has left me to do all the serving alone? Then tell her to help me.” But the Lord answered and said to her, “Martha, Martha, you are worried and bothered about so many things; but only one thing is necessary, for Mary has chosen the good part, which shall not be taken away from her.”
John 17:3 “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.
Romans 12:2 ... do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

6. A disciple has the attitude of one who follows the Lord, not one who “leads” the Lord.

Luke 5:10-11 ... And Jesus said to Simon, “Do not fear, from now on you will be catching men.” When they had brought their boats to land, they left everything and followed Him.
Luke 9:23-24 And He was saying to them all, “If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me. “For whoever wishes to save his life will lose it, but whoever loses his life for My sake, he is the one who will save it.
John 12:24-26 “Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. “He who loves his life loses it, and he who hates his life in this world will keep it to life eternal. “If anyone serves Me, he must follow Me; and where I am, there My servant will be also; if anyone serves Me, the Father will honor him.

- 7. What has been described in the previous points should not imply that a disciple of Jesus is super spiritual or beyond the capacity to sin. Although the disciple's acceptance of Christ's yoke has given the Holy Spirit the freedom to mold him, he still has a capacity to disobey, and he can submit to the sinful human nature for varying lengths of time.**

The fact that the disciple has made the choice to acknowledge the lordship of Christ over his life has set the general direction of his Christian life, but the everyday application of learned convictions will depend on the disciple's continual willingness to yield up areas of his life to His authority. The battle has been won, but there are many skirmishes.

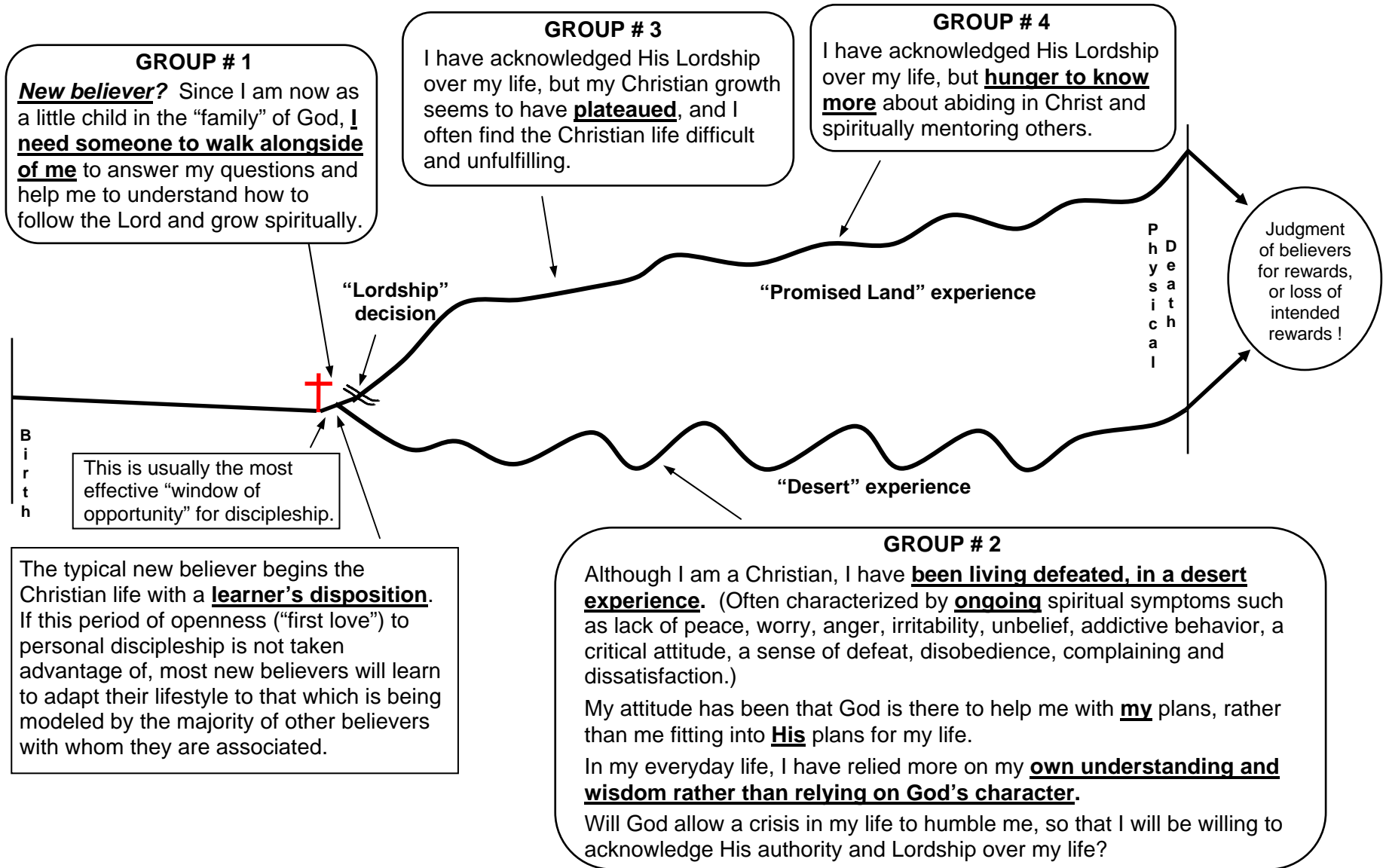
Because being a disciple has more to do with one's disposition than with behavior, even a wholehearted disciple can find himself in a quagmire of defeat if he does not understand how to consistently abide in fellowship with the Holy Spirit.

One of the responsibilities of Church leadership is to convey to the congregation that each believer should aspire to be used by the Holy Spirit as a "witness", and also as a "spiritual parent" (discipler).

One characteristic that is typically evident in the life of a disciple of Jesus is a discernible "passion for the Lord".

*"... He (God) raised up David to be their king, concerning whom He also testified and said, I have found David the son of Jesse, a man after My heart, who will do all My will.'
(Acts 13:22)*

WHERE AM I AS A CHRISTIAN?



NOTES ON DISCIPLESHIP

**Lesson
No.**

[illegible]

Guidelines for Discipling

1. What is the purpose of discipling? (See lesson 2-2)

Every person is born with a predisposition toward independence from God. That disposition tends to harden as the child grows into an adult. If the person accepts His gift of salvation, God then begins a process of inward transformation (sanctification). The pace and depth of that transformation process is affected by the understanding and openness of the new Christian. The intent of discipleship (mentoring, “spiritual parenting”) is to help the new Christian to understand what God is doing, in order to significantly influence and accelerate that process.

Romans 12:1-2 *Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but **be transformed** by the renewing of your **mind**, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

Colossians 1:28-29 (Paul wrote) *We proclaim Him, admonishing every man and teaching every man with all wisdom, **so that we may present every man complete (mature) in Christ.** **For this purpose** also I labor, striving according to His power, which mightily works within me.*

2. Targeting (Seeking God's choices as to whom you should disciple)

A. If you want to be an effective spiritual parent (discipler), you need to prayerfully seek God's wisdom for discernment as to which Christian(s) will benefit from your investment of time, energy and possessions. Jesus let His Father make the decision.

Luke 6:12-16 ... *He went off to the mountain to pray, and He spent the whole night in prayer to God. ... And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: ...*

Note: Sadly, many Christians, especially those who have found a comfortable and acceptable Christian lifestyle, **are not overly interested in being mentored** on toward spiritual maturity and fruitfulness. If you are considering mentoring a Christian, look for the characteristics in Point 3. If they are not evident, then prayerfully look to the Lord for His **confirmation**, or to provide you someone else who does have a hunger to grow spiritually. There are Christians who would love to have someone take them under their wing to help them grow. Trying to disciple a disinterested person will usually lead to frustration! If you spend your limited time with a disinterested person, you may be neglecting someone else who sincerely wants to grow.

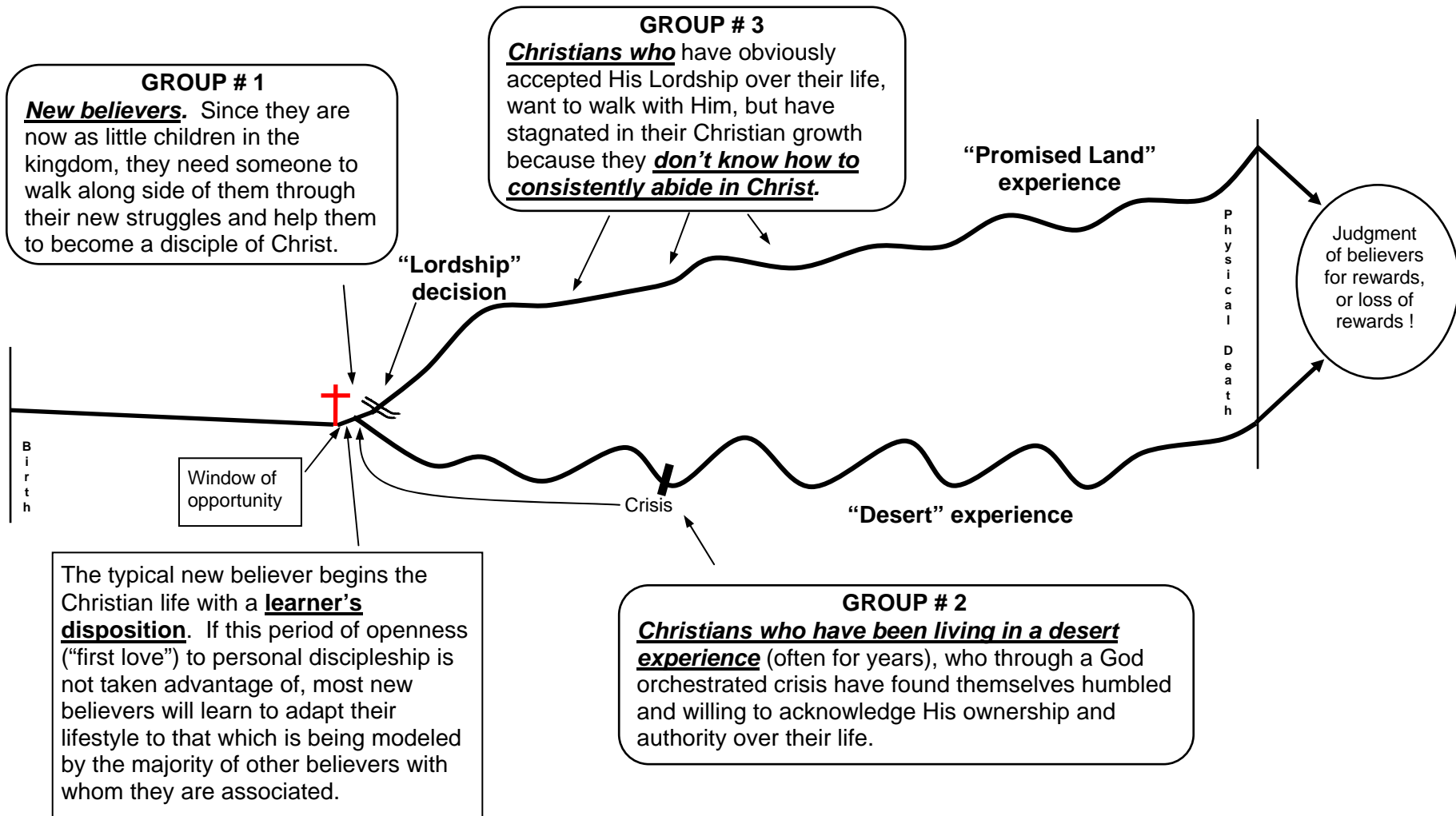
Note: **Timing** is very important. Someone not interested today may be interested at a later time.

B. Where should we look for Christians to disciple?

- 1. New believers** Since they are now as **little children** in the kingdom, they tend to be spiritually hungry, and need someone to walk alongside of them.
- 2. Christians who have been living in a desert experience** (often for years), who through a God orchestrated **crisis** have found themselves humbled and finally willing to acknowledge that He can manage their life better than they can.
- 3. Christians who** have obviously accepted His Lordship over their life, want to walk with Him, but have either stagnated (or plateaued) in their Christian growth or **don't understand how to consistently abide in fellowship with the Holy Spirit.**

THE 3 TARGET GROUPS IN WHICH TO FIND POTENTIAL DISCIPLES

The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also. (2 Tim. 2:2)

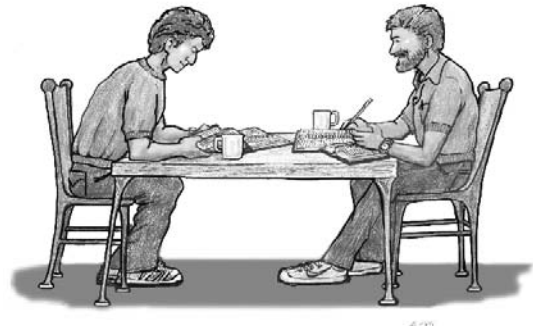


3. What characteristics should we look for in a disciple-to-be?

- A. A spiritual hunger.** Are they hungering and seeking after God? Jesus said, "*Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.*" (Matt. 5:6)
- B. A teachable attitude.** Do they have an openness to Him? Do they see themselves as a learner, apprentice?
- C. A reliability (dependability).** Paul told Timothy - *The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.* (2 Tim. 2:2) Do they want to apply His truth to their life? Is spiritual growth a priority?
Caution: It is not good if they think they're doing you a favor.

4. Suggested guidelines for discipling another person.

- A.**
- Arrange to meet together at least once each week for about 1½ hours or so.
 - Plan on spending at least 3 to 9 months with a disciple, meeting regularly.
 - The purpose of the meetings is to explain Biblical truth and principles, and to give the disciple opportunity to ask questions, share spiritual struggles, and discuss related topics.
 - It is important for you to be a thoughtful listener; it's the best way to identify gaps in their spiritual understanding.
 - Be flexible enough to allow the Holy Spirit to change the direction of the study or conversation, yet orderly enough so the time is not squandered on less significant matters.
 - Teach at the disciple's pace.
 - The disciple should be encouraged to look to the Holy Spirit to apply Biblical principles to his life.
 - A goal is for the disciple to increasingly understand and be able to clearly explain those Biblical principles to others. At some point the disciple should be ready to start mentoring another person, with your assistance.



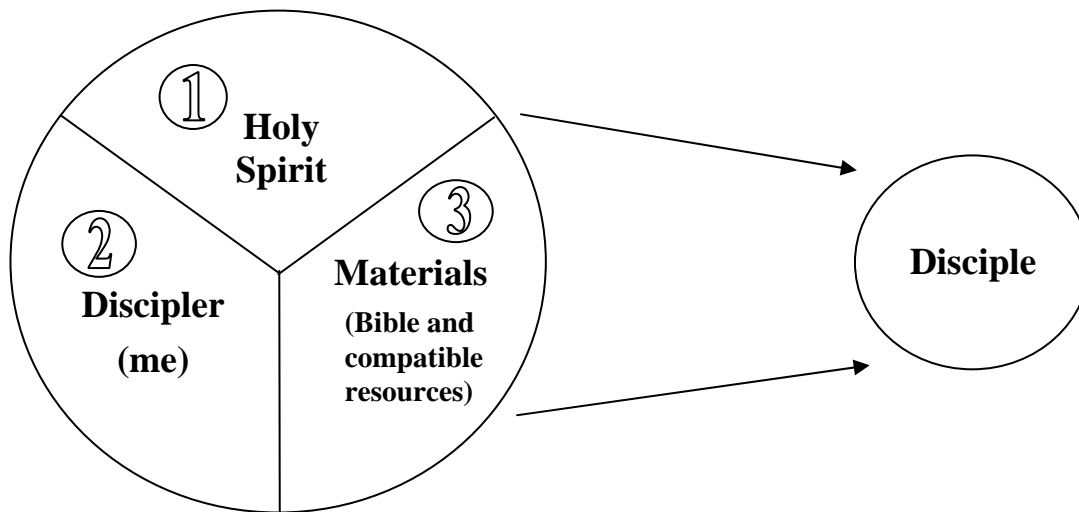
NOTE: We don't want to imply that these lessons are the only valid ones. Christians have been disciplined over the centuries using different portions of Scriptures. The mentoring and nurturing aspects are crucial. We believe the concepts presented in these discipleship lessons need to be understood by the disciple if you expect healthy growth and maturity.

- B.** Seek to teach them Biblical principles to live by, not just Biblical knowledge.
- C.** Make sure the disciple understands that you are available through the week. Even after your formal discipleship time is completed, you should plan to continue being available for the disciple, as you regularly monitor their spiritual growth.
- D.** Regularly pray for the disciple, and with the disciple.
- E.** Remember you are a role model for the disciple. Include the disciple in your spiritual life when appropriate.
- F.** Your goal is to lead them into dependence on the Holy Spirit, and independence from you. We should expect the typical Christian, if correctly disciplined, to become a "spiritual reproducer".

***THE DISCIPLE WON'T CARE HOW MUCH YOU KNOW,
UNTIL THEY KNOW HOW MUCH YOU CARE!***

ESSENTIALS FOR DISCIPLING

(Role descriptions)



①

The discipler needs to count on the HOLY SPIRIT to:

- a. Orchestrate encounters with others who need to be discipled.
- b. Create spiritual hunger in the person to be discipled.
- c. Guide the discipleship process.
- d. Give wisdom, discernment and clarity to you as a discipler.

②

The DISCIPLER is responsible to:

- a. Pray and look to the Holy Spirit with expectation.
- b. Continue in fellowship (abide) with the Holy Spirit.
- c. Study the Word and seek to be prepared as a usable vessel. (2 Tim. 2:15)
- d. Be available to be used as a vessel by the Holy Spirit.
- e. Cooperate with the Holy Spirit as a partner in His work.

③

The MATERIAL that is used should:

- a. Emphasize the disciple's need to be looking to the Lord to reveal Himself through His Word, the Bible.
- b. Progressively address the needs of a new Christian (as in building a house). (See 2-1 Point 10)
- c. Focus the disciple's attention on his/her relationship with the Holy Spirit, rather than on external behavior.

➤ **In the human physical realm there are three OBSTACLES TO REPRODUCTION:**

- a) physical immaturity,
- b) a health problem, and
- c) lack of physical intimacy.

➤ **Dawson Trotman, founder of the Navigators (navigators.org), has suggested that the same three obstacles can hinder spiritual reproduction.**

- a) Spiritual immaturity – Due to being a newer Christian, or due to lack of spiritual growth.
- b) Spiritual health problems – Due to unresolved issues between the Christian and the Lord, and/or lack of correct spiritual understanding.
- c) Lack of spiritual intimacy – Due to busyness and/or other activities or things that infringe on the Christian's intimacy with the Lord.

Recommendations for Effective Discipleship

A disciple has the goal of becoming like the teacher.

(Jesus said) “A *pupil* (apprentice learner) *is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.* (Luke 6:40)

1. For the newer believer there is usually significant pressure toward **behavior modification**. Therefore, we should focus the believer’s attention on his relationship with the Lord, since **inward transformation** will produce the behavior that pleases the Lord. Our goal is for him to learn **to habitually seek God’s approval**, rather than man’s approval. (Rom. 12:1-2) (John 12:42-43)
2. As a spiritual baby, every new believer should be given personalized individual attention during the **critical formative period** of their new life with the Lord. **CAUTION:** Be careful **to not interpret the new believer’s enthusiasm as an accurate indicator of spiritual well being**, since this initial openness and hunger has a tendency to fade if not developed during this window of opportunity.
3. Biblical training should be **orderly and progressive** in nature, rather than random. Due to the new believer’s unfamiliarity with the Christian life, random information tends to be archived rather than applied. It is also very easy for the newer believer to unknowingly have gaps in their understanding of essential concepts. (Illustration: steps in building a house) (1 Cor. 3:10-15)
4. Disciples should be treated as **apprentices**, rather than as students simply seeking biblical knowledge. As in any purposeful apprenticeship, there is a need for a significant amount of committed time and energy. **Individual training is slower but tends to be deeper.**
5. One-on-one training (spiritual parenting) should be **balanced** with corporate training, just as in any normal family. **Neither one should be considered optional.** One weakness of corporate settings is many times there is **no requirement** for serious interaction or dialog that addresses the individual spiritual needs of the disciple.
6. Serious consideration should be given to the inclusion of the following major components of discipleship, namely: **1) Commitment, 2) Modeling, 3) Individual Attention, and 4) Teaching.** Use **1 Thess. 2:3-13** as a model for personal discipleship. It incorporates all the components of “spiritual parenting”.
7. Every believer should be seen as a **potential discipler**, and trained toward that end. There is no special spiritual gift for discipling, just as there is no special gift for witnessing. The command to make disciples was given to the universal church, not just to a few specially trained or gifted individuals. If human couples raised offspring at the same ratio as Christians spiritually parent new believers, the human race would probably be considered an endangered species.
8. At minimum, the disciple should **understand** and **be able to explain** to others an Overview of the Christian life, as well as the concepts of “lordship”, “sanctification”, “abiding” (walking in the Spirit), the “Judgment seat of Christ”, etc.
9. The spiritual health of a Christian church should not be measured primarily by the activity of its leadership. A better indicator is the **spiritual reproduction** and **growth** that is occurring as a result of the main body of believers being equipped for the work of service. One should ask, “if the leader(s) were removed, **would the body of believers be spiritually mature enough to continue to grow and spiritually reproduce?**” (Eph. 4:11-16)

***A MEASURE OF SUCCESS IS INDICATED WHEN THE BELIEVER YOU ARE
DISCIPLING IS FUNCTIONING AS A DISCIPLER.***

Discipleship - Discussion Points

1. Our desire is to present the concept of discipleship as a **commitment to “spiritually parent”** a disciple-in-the-making, in contrast to the prevalent idea that discipleship is simply a “transfer of Biblical **knowledge**” that takes place, usually in a classroom or group setting. We believe that group meetings do play an important part in healthy Christian growth, but **they cannot take the place of personal one-on-one mentoring**, which includes individualized teaching, modeling, encouragement, exhortation, etc. Discuss the advantages and disadvantages of corporate meetings such as in a classroom setting, or a small accountability group. What are the advantages and disadvantages of one-on-one meetings?
2. Discuss the importance of each of the **four major components** of personal discipleship. Why is the initial period in a new Christian’s life so important for spiritual development?
3. If we see new believers as “spiritual babies” in Christ, then it seems logical to look at the **characteristics** of a typical human baby. There are at least three notable traits: **1) They’re hungry; 2) they’re dependent on others; and 3) they are self-centered.** Are these characteristics also true of the typical new believer?
4. Often new believers are not presented with essential spiritual concepts because there is a fear of overwhelming them with too much complex Biblical information, concluding that the Christian life can really only be understood by **advanced believers**. None of the spiritual concepts presented in this discipleship curriculum are overwhelming if clearly explained. However, if left to their own, many newer Christians will conclude that God’s provision for a healthy Christian life is totally dependent on their **outward behavior** and/or **Biblical understanding**. That **is** overwhelming.
5. Some reasons for which many Christians are **reluctant to make a commitment** to mentoring a new believer are: **(1) I don’t feel adequate; (2) That’s not my gift; (3) I don’t have enough Biblical understanding; (4) I don’t want to be a hypocrite; (5) I’m too busy, over committed; etc.** These reasons are usually based on one’s appraisal of personal capabilities, rather than faith in God’s capabilities. Many such Christians would greatly benefit from being trained as disciplers. How many Christian parents would have kids if they had waited until they felt their parenting skills were adequate? Have any of these reasons affected you either in the past or present? If so, has God given you victory, or are you presently seeing God’s victory in your life?
6. How have you been personally impacted by the **modeling** of other Christians? Has it had a positive or negative impact on your life?
7. The excitement commonly observed in a new Christian’s life is often **mistakenly** taken to indicate a measure of spiritual understanding. They hear that they are “new creatures in Christ,” yet soon find themselves with temptations similar to what they experienced as unbelievers. Is it any wonder that so many Christians find themselves living like unbelievers after a few months of **trying** to live the “new” life that seems to be expected of them? Many continue to attend church services, and may be involved in Christian events and programs, but inwardly are defeated and struggling, “doing their best!” Does this resemble your personal experience in any way?

8. Personal discipleship serves to acquaint the newer believer with the general goals that God has for their life and with the process by which God typically accomplishes spiritual growth. Because each Christian is unique, only the Holy Spirit can be in charge of the spiritual growth process. Through personal discipleship, our intent is to shorten the time required for the newer believer to learn how to cooperate with the Holy Spirit in the process of spiritual growth. What do you believe should be the anticipated spiritual results of healthy discipleship? Why?
9. Ideally every new Christian should be individually disciplined in order to help them in the transition from self-reliance to an increasing God-reliance, as clearly contrasted in Proverbs 3:5-6. “Persecution” is one instrument that God uses to accelerate that transition. Often older Christians, who have not yet acknowledged His Lordship, will have an increasing measure of resistance to changes, since they typically will have become accustomed to a somewhat manageable Christian lifestyle. God often uses “crisis” to bring about that transition. We need to be alert for Christians who have recently passed through such a crisis and are now ready to acknowledge His Lordship over their life. It is the Holy Spirit’s job to coordinate crisis, and my responsibility to be available to Him when He wants to use me in the life of another who is responding to Him. If someone were to ask you to describe a “biblical disciple”, how would you respond?
10. Do you believe that you know what spiritual gift(s) you have been given by the Holy Spirit? If so, how have you drawn this conclusion? From observing the Lord’s involvement in your life? How has He been using you to spiritually benefit others? Has anyone else commented to you regarding your spiritual engiftedness? (See also Lesson 1-6, pt. 8)

***Jesus did not tell us to go into all the world and just make “converts”,
He told us to go and make “disciples”.***

***Every believer should be seen as a potential witness, and every
believer should be seen as a potential discipler (“spiritual parent”).***

PROGRESS RECORD

Name _____ *Phone (hm)* _____ (*wk*) _____

[illegible]