

The Compass

A tool for disciplers

HOW TO USE THE COMPASS

Often times in the Scriptures, God uses metaphors of journeys to describe life in general, and a relationship with Him. In Psalm 23, David describes life as a path on which God guides us, and death as a valley through which we walk. In Matthew 7, our Lord spoke of the small gate and narrow road that leads to life. And John said that he had no greater joy than to find his children walking in the truth (3 John 4).

Like most trips, this one is more fun with a companion. And like all adventures into new places, you get more out of them if you can travel with someone who has been there before. It's extremely likely that you were led to Christ by someone who themselves had already "crossed over from death to life." By God's grace they were willing to come back and get you, and walk over that bridge again with you. The same goes if you have had the privilege of being disciplined. Even a stud like Paul needed a Barnabas to guide him until he was ready to lead himself. Life in Christ is not meant to be experienced alone.

Now it's your turn. You can guide someone else as they begin to, or continue to, walk with Jesus. In this small window of infinite consequence, you can set the trajectory for another student's entire life. It is part of the most thrilling, exciting adventure the human spirit can ever know.

The Compass is designed to assist you, the discipler, in becoming a wise and helpful guide to another younger believer. Each lesson is written directly to you, the discipler, not to your disciple. There are no lessons to hand out, no blanks to fill in. Rather, there is information for you to read, internalize, prepare, and present to your disciple. The lessons aren't designed to make lame discipleship easy, but to make great discipleship possible. If you just glance over the material 10 minutes before a meeting, they'll know it, and you'll feel like a loser. (I know that of which I speak.) If, on the other hand, you will take the time to rigorously interact with what you learn here, and combine it with your own passions and experience, you'll change their lives and they'll love you forever. They may even name their kids after you and cry at your funeral. It's worth it, so dig in.

We recommend you go through a four step process as you get ready for each appointment. The first step is to **read** the lesson. You can read it aloud, read it quietly, or laminate it and read it in the shower for all I care. Just read it. As you do though, notice the main sections.

This Week's Excursion. This is a brief description of where you are headed this week. It seeks to highlight the biblical objective, or main idea, that you want your disciple to grasp. It reminds you of the forest in case all you can see are the trees.

Conversation on the Journey. Here you will find the heart of the lesson. This is where we get to tell you what is on our hearts about a particular topic. Or maybe we'll be sharing with you the tightest way we know to communicate a key idea. Some of these will seem like a private Bible study lesson; others may explain a diagram you can sketch out on the back of a grease stained napkin. As the heading implies, it should inform you of what to talk about as you lead your disciple down this leg of the trip.

Next Steps. Your job is not to make your disciples into smarter sinners, but to help them be more like Jesus. According to the Westminster Larger Catechism, sanctification is a work of God's grace whereby the Holy Spirit puts into our hearts all saving graces and so stirs up, increases, and strengthens those graces, so that we more and more die unto sin and rise unto newness of life. In this section, we will give some specific ways you can challenge the thoughts and actions of your disciples so as to stir up those graces.

Side Trails. Sometimes on a trip you might decide to spend an extra day or two somewhere in less hurried exploration. As you are discipling believers, the same will be true. Here we will mention an extra resource or two that you can either read yourself, or recommend to your disciple for the topics either of you desire to study in greater depth.

Step two, is to **internalize** the content. Chew on it, think about it, look up the Scripture. Build up the concordance in your head by thinking about what other passages of Scripture speak to the same issue. If there is a passage you like better, figure out if you can work from that as your main text for the lesson. Scribble on the sheet, make up a diagram if we don't give you one, and let your mind wander to come up with an illustration from your life that can drive the point home. Quiz yourself to see if you can remember the main points we outlined. Do a "Google" search on a key term and see where that takes you. Bust out a commentary and see if you can prove we are really heretics bent on corrupting a new generation of college students. (We're not though, so that would largely be a waste of your time. Unless the commentary happens to be Matthew Henry. Reading Matthew Henry is never a waste of time. The guy was a total stud.) Anyhow, the bottom line for step two is you've got to think. Think, think, think.

Step three is critical. **Prepare** for the time. Figure out how you are going to present this to your disciples. Here's a hint though. You don't need to tell them about this tool. Let them think you are a genius, a spiritual giant who knows all, and by whose mere grace has condescended to share with them from the everlasting fount of knowledge. If you've done a good job of step two it should be easy to make a couple of cheat sheets for yourself on post it notes and stick them in strategic places in your Bible. They'll never know. Jot down the Scriptures you want to show your disciples, and the key questions or ideas. Scratch out the diagram if you aren't sure you'll remember it. Write out a cool quote that you want to use.

Our motive in suggesting this isn't to encourage deception, but to facilitate learning. People don't learn well from fill in the blank handouts. It's the whole Ferris Bueller phenomena:

Read Acts 17:10: "As soon as it was night, the brothers sent Paul and Silas away to Berea."

Question: Where were Paul and Silas sent away to? _____.

Anyone, anyone?

It's such an awful way to teach. Don't do it. Instead, plan to have a conversation. Know what you want to talk about and be prepared to explain the Scriptures, but don't pass out sheets, and don't ask questions that would bore a 6 year old boy. Post it notes. Give it a shot. It will be glorious.

Finally, **present** the material. If you have been diligent with steps 1-3, all you really need to do is show up and love your disciples. If their heart just got broken, you probably should postpone the lesson for a week. But as long as some sweet little thing, or big studly guy, didn't just give them the "let's just be friends" line, then you should be all set to take them on the next stage of the great journey. Talk about what you've been thinking about. Open up the Scriptures, draw a diagram, and by all means listen as much as you speak. You'll change their life.

Read. Internalize. Prepare. Present.

If you do a good job, we might even show up and cry at your funeral.

Oh, yeah, one last thing. Before you get started, you really should listen to Roger Hershey's talks also included on this CD. They are money. Hersh is a fantastic discipler, and a great trainer of disciplers. Listening to those four talks will provide you with the best overall understanding of discipleship that you could hope to have. If I were you, I wouldn't venture out until I had listened to his talks.

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ARTICLE

THE RIGHT REASONS FOR DISCIPLESHIP

Two years after graduating from Penn State, Roger Hershey visited his alma mater and dropped in on the weekly Cru meeting. There he made an unexpected acquaintance. After the meeting, Roger was approached by a student named Doug, who introduced himself and began to share his personal story of how he had come to Christ. As his story unfolded, Doug mentioned that he had been led to Christ and been disciplined by a guy named Lee.

“Lee. You mean Lee Carrera in the Theta Chi House?” Roger asked.

Roger recalled that Lee Carrera had come to Christ through a man named Jack, who was also in the Theta Kai House. He then remembered that Jack had come to Christ when Roger and a friend named Zeke sat down with Jack and led Jack to the Lord. As Roger stood talking with Doug, who had been led to Christ and disciplined by Lee, who had been disciplined by Jack, who had once been disciplined by Zeke (a man Roger himself had disciplined), Roger realized he was now standing before his own spiritual great-great-grandson. And in that moment, all the activities Roger could count as accomplishments throughout his college career – marching band, cheerleading, fraternity brother, just to name a few – paled in comparison to the reward of witnessing a life like Doug’s transformed by the Gospel – a transformation that resulted from a series of relationships, originating with Roger himself.

It’s been thirty years since that encounter, and Roger Hershey says, “I always point back to the fact that I had the privilege of investing my life in young men who now, years later, invested their lives in men ... and down the road there will be hundreds of people’s lives who have changed because of the privilege of discipleship I had in college.”

This is why Cru exists. Cru is not a movement of fellowship and worship. Cru is not a movement of small groups and parties. We like to worship, fellowship, have parties, etc. But Cru is about evangelism and discipleship. Here are 3 reasons why.

1. Because it’s biblical ...

In Matthew 28:18-20, we are commanded to make disciples. Jesus said “go into the world and make disciples”. He didn’t say “go into the world and make fellowship groups,” “go into the world and have parties,” “go into the world and make campus Christian clubs.” He said “go into the world and make disciples”. That is the Great Commission. That’s why we’re serious about it. It’s what Jesus told us to do.

2. Because Jesus did it ...

Study the Gospels and you will see that, while Christ ministered for three years to masses of people, healed, spoke, and taught, He primarily spent his time with twelve men into whom He poured His whole life. He took them everywhere with Him, taught them, trained them, imbued His life into them. They caught the life of Christ by spending time with Him.

Jesus ushered in a spiritual kingdom that has lasted more than two thousand years because he invested his life in twelve men. Robert Coleman’s book *The Master Plan of Evangelism* is a study of the life of Christ and how He took those twelve men and disciplined them. If we are going to give our lives to others, Jesus’ strategy is probably the best strategy.

There are a lot of ways that people grow, and are developed, both in church and on campus. On campus, we have weekly Cru meetings, retreats, Bible studies, parties, worship times, and fellowship. We create an environment where people can engage in our vision and grow through large-group teaching and fellowship. But the heart of discipleship exists within small groups of believers who are building into each other’s lives at a deeper level – being held accountable to someone who is moving more deeply into your life to help you work out what you’re learning. As James says, we want people not only to be hearers of the Word, but doers of the Word. Doing of the Word most often works itself out in the context of discipleship relationships.

The Growth Model

Grace + Truth + Time = Change or Growth

A relationship of grace is marked by a discipler who listens and seeks to understand the person. They communicate. They believe in the person. They encourage. They walk through life with the person – not only in victory, but also in failure and sin.

A relationship of truth is marked by infusing the word of God into our life – understanding it, learning how to apply it, being held accountable to live it out.

Discipleship relationships must be marked by Grace + Truth. Not one or the other. Discipleship is working out the truthful word of God in the context of a gracious relationship. Without someone relationally involved in their lives – loving them, extending grace to them, working through the hard stuff – believers may miss out on the abundant life Christ promises us.

3. Because the benefits are far-reaching ...

The third reason we disciple is because of the far-reaching benefits of discipleship to our local movement, local church, and the body of believers around the world.

Benefit #1 – Healthy Community

Discipleship develops authentic relationships, which can only emerge when we're diving into one another's lives. There is a depth within small groups and one-on-one relationships that cannot happen at a Cru meeting attended by 200 people. Depth is what discipleship is all about.

Benefit #2 – Movement Growth

A movement has long-term growth only as leadership is developed and reproduced. For example, if we start out with twenty leaders in the fall semester, and each of those twenty leaders disciples one person, we will have forty leaders the following year. If each of those original twenty disciples develops two more leaders, we will have sixty leaders. Consider that Jesus started with twelve. The Gospels then talk of Jesus going from the twelve to the seventy. In the book of Acts, 120 were in the upper room praying with him. He went from 12 to 70 to 120. During Pentecost, Peter preached the Gospel for the first time, and 3,000 people believed. Movement growth enables us to minister to more people. It means everyone on campus will have the opportunity to hear about Jesus and to grow more deeply in the knowledge of Him. Those kingdom-building efforts will then in turn raise up more leaders.

Benefit #3 – Movement Longevity

Two thousand years after Jesus poured His life into the original twelve disciples, millions of people all over the world have been changed by the Gospel message. For us, movement longevity means that in twenty years, this campus will have a thriving, flourishing body of believers because of the investment made by our current leaders.

When we talk about discipleship, what is it we hope to produce? What does a mature biblical disciple look like?

Biblical disciples walk by faith

They are developing their relationship with God by digging into the Scriptures and developing a prayer life. They start having consistent quiet times. Biblical disciples deal with issues of holiness in their lives. They're dealing with sin, and developing a sensitivity to turn from sin when they see it in their lives. They are learning how to worship, and how to endure trials. They're developing a walk with the Lord.

Biblical disciples communicate their faith

Biblical disciples are developing a heart for what is on God's heart, and what is on God's heart is people who don't know Him. Biblical disciples have a heart for the lost, a growing compassion for the fact that people who don't know Jesus, need to know Jesus. Biblical disciples want to know how to relate to non-Christians, and how to share a personal testimony in a way that non-Christians can understand. They want to initiate spiritual conversations in a loving, tactful way, and learn how to answer the tough questions posed during those encounters.

Biblical disciples multiply their faith

They can take the things that God has taught them and pass them on to someone else. For instance, if they lead someone to Christ, do they know what to do besides invite them to Cru or take them to church? Biblical disciples can learn how to study the Word of God in depth, how to dig in, observe, and apply the Scriptures, so they themselves can ground a new believer in the faith by walking through Scripture with them. They can also learn how to follow-up with a new believer, lead a Bible study, and act as an accountability partner.

As you're meeting with a biblical disciple, ask yourself: "Where is this person?"

- Do we need to focus on walking by faith? Are they spending time in the Word?
- Is this person already growing? Are they learning and doing the Word of God? Are they motivated to learn how to reach out to people around them who don't know Christ?
- Is this person developed in many of these areas and eager to pass on the knowledge God has entrusted to them?

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THE RIGHT PEOPLE FOR DISCIPLESHIP

Who should I disciple? Who should I invest my life in? The reality is that you can't disciple everyone. You're a full-time student. As a full-time student, you can disciple two or three people. Jesus didn't disciple everybody, and so we need to choose wisely. The most important decision you make at the beginning of each ministry year, will be which individuals you pour your life into. Let's talk about why we must choose wisely, and then how to do it.

Why must we choose wisely?

In Luke Chapter 6, observe how Christ chose to disciple, and the fact that He didn't disciple everybody. Luke 6:12 says, "And it was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God." The text doesn't say what Jesus prayed, but He spent the whole night in prayer to God. You've got to wonder if at least some of the time was spent communing with the Father about the men that He was going to build the kingdom upon. Why? See verse 13 – "And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles." There you see the names of the guys – Simon and Andrew, Philip and Bartholomew, and all the gang. He chose twelve disciples. Now watch verses 17-19. "And He descended with them, and stood on a level place; and there was a great multitude of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, who had come to hear Him, and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. And all the multitude were trying to touch Him, for power was coming from Him and healing them all."

When He descended with the twelve, there was a great multitude of His disciples – others who wanted to be followers, others who wanted to be learners from Christ. Jesus had a whole lot of people He could have chosen from. But He chose twelve. Did He love all those other people? Did He care about their needs? Did He have compassion? Of course He did. But He also knew, even as the very Son of God, that He could not do what we cannot do. He could not invest His life fully in hundreds of people, even though He was God in the flesh. He was also limited by being a man. He was God and man in one. He was limited in time and space and in how many people He could spend time with. So Jesus chose twelve.

Why? Five Reasons to Choose Wisely

1. ***You can only disciple a few*** – As a student, it's just not possible to get deeply involved in ten, twelve, or fifteen people's lives. You can't do it. You can't emotionally invest. You don't have time to spend that much time with that many people. You may have a dozen come to your Bible Study and hang out. But you can't give individual attention to that many people and also be a full-time student.
2. ***It's what Jesus did*** – Jesus invested in a few. We learn from Him because He's the Master.
3. ***Not everyone wants to be disciplined by Cru*** – Here's the reality: there are a lot of Christians on campus here. They don't all want to be disciplined. And God has not called Campus Crusade to disciple everybody. There are other good ministries on campus, and we can't disciple everyone. We'll work with the people who want to be a part of what we're doing, and where God has called us to go.
4. ***Not everyone wants to move toward biblical discipleship at all*** – There are some believers on campus who don't want to be disciplined by anybody. There are those believers who are at a point in their lives where frankly, Jesus is not the Lord of their lives. Jesus is not their number one lover and deepest passion. There may be a commitment issue or priority issues. There are some Christians for whom a boyfriend or girlfriend is more like the lord of their life. There are some Christians for whom their GPA or their resume is of higher priority to them than being a biblical disciple. Some know that being a disciple means dying to self, reassessing priorities, surrendering an agenda to Jesus in order to take on a whole new agenda - His agenda. There are some believers who do not want to move toward biblical discipleship. They aren't willing to pay the price. They aren't will to count the cost. That's why we've got to choose wisely.

5. **Long-term impact is key** – If you’re going to invest your life in someone, if you’re going to impart things that God has put into your life, if you’re going to trust them with things God has taught you, don’t you want to know that they’re going to take what you teach them and be faithful with it someday? That they’re going to use what you give them, as opposed to burying it and letting it go to waste? This principle should inform all the discipleship decisions you make over the coming years. Now, we don’t have guarantees on anybody. No matter how promising someone may seem at the time, he may choose not to walk with God down the road; he may not have the long-term impact we hoped for. But by choosing biblical disciples wisely, our movement will reproduce leaders who in turn will have impact on others.

How? Four Ways to Choose Wisely

1. **Carefully observe potential disciples** – Ask questions about someone in whom you think you’d like to invest your life. There are several things to look for.
 - a. *Do they have a heart for God?* Do they demonstrate a hunger to grow? Are they reading the Word? Are they having quiet times and showing a desire to get to know God? Are they asking you questions about their own walk and growth and about the Lord? Are they dealing with sin in their life that the Holy Spirit reveals to them? Do they take advantage of opportunities to grow?
 - b. *Are they FAT? (Faithful, Available, Teachable)*
 - i. Faithful – Do they follow through on things? Do they attend Bible Study consistently? Do they want to be a part of the body?
 - ii. Available – Do they have time to meet? If you initiate getting together and they’re always too busy with other meetings, it’s going to be tough to disciple them.
 - iii. Teachable – You can know if someone is teachable by how they respond to things you try to impart to them. If you get a response like, “Oh, yeah, I’ve heard that before,” “I know that,” or “I was taught that before,” that person may not be teachable. One of the biggest disappointments about discipleship is when you try to work with someone who thinks they’ve got it all figured out.
 - c. *Are they socially and emotionally mature?* – Everybody’s got problems. We’re all dealing with stuff, and you’re not looking for a perfect person who doesn’t have problems. Emotional maturity means the disciple acknowledges that he’s got problems, but is growing in his ability to trust Jesus with those problems and be involved in the body’s life so he can continue to function and grow. Sometimes you’re going to get a person whose emotional needs are so deep that they’re not quite freed up to be able to move into somebody else’s life. Some people may need professional help to help them work through the stuff of life. In 2 Timothy 2:2, Paul tells Timothy, “And the things which you have heard from me in the presence of many witnesses, these entrust to faithful men, who will be able to teach others also.” Notice the 4 generations of spiritual multiplication: Paul to Timothy to faithful men to teach others. Paul’s implication is that Timothy should be teaching people who have the ability to teach others. Ask yourself if this person can relate well enough to others so that people will want to follow them.
 - d. *Will they go where God has called us to go?* As a campus movement, we want to teach people to walk, communicate, and multiply their faith. If a person does not want to go there, then it’s probably not best for you to disciple him. We want to develop people, and if this person doesn’t want to go there, it’s not your place to twist his arm. There is no need to disciple someone who does not have a passion where we’re going.
2. **Cast a vision for God’s call to biblical discipleship** – Sit down with the person you’ve observed and say, “This is where we’re going. We’re really committed to biblical discipleship. We want to help people to walk, communicate, and multiply their faith.” Cast a vision so you can invite this person to come with you toward biblical discipleship. You’re inviting them to come where you’re going. Consider the timeline of college – everything we want to build into a disciple’s life during these four years involves equipping them to be a biblical disciple for the next fifty years of their life. No matter what their vocational calling is, or if they’re in some type of ministry, we want them to walk, communicate, and multiply their faith for the rest of their life. If they’re a landscaper, wouldn’t you love for them to know how to lead other landscapers to Christ?
3. **Lay out the cost of discipleship** – If this is a worthy vision you’re casting, you’ll have to explain what it takes to get there. You might say, “I would like to ask you to be committed to come to the Bible Study every week, not just when it fits your other schedule.” Challenge this person to be disciplined by you. You’re going to make a commitment to their life, so ask them for a reciprocal commitment – coming to Bible Study, meeting individually for discipleship, attending the weekly meeting so they will be a part of the larger body of believers. Lay it out that this is the vision, this is what it’s going to get there, and this is a mutual commitment you are making to his spiritual development. In Luke 14:25-35, Jesus encourages believers to count the cost before committing.

4. ***Ask that person to prayerfully decide if this is where he is going*** – Encourage him to ask these questions: Am I willing to count the cost? Am I willing to be committed? This way, you're not selecting them out; you're not determining if they're worthy of being discipled. You're casting the vision and saying to them, "Is this where you want to go?" They can decide, "Yes, that's where I want to go," or "No, I don't really want to go there. I'd rather give my life to something else." You may select who you'd like to work with based on your observations of that person, but they make the decision. It's up to them to count the cost and respond, "Yes, I'm in."

Finally, when you do start a Bible Study for the first time, realize that there will be new people who are young in their faith, and that they may not have those qualities we look for in a potential disciple – they may not be teachable; they may not come each week. Realize they may not be there yet. You're not challenging the whole group to discipleship. Start out with a large number of possible people - six to eight potential disciples. Over the course of time, you will be able to discern which of those really have a heart to become a biblical disciple and whether they have the qualities that make you want to invest in them. Then give them a specific challenge. You may end up with just 3 faithful disciples, but if chosen wisely, they will multiply and impact eternity.

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THE RIGHT COMPONENTS OF DISCIPLESHIP

What makes for quality discipleship? What are the things within a discipleship relationship that produce real growth and make for an enjoyable, satisfying discipleship experience?

The four Gospels offer fascinating answers when you consider two things: What did Jesus impart to His disciples, and how did He do it? He imparted to them His compassion for the lost, and the necessity of servanthood. He demonstrated the importance of His relationship with the Father, and even how to pray. Now consider how He did that – how He imparted these things while teaching in a large group setting; how He told stories to illustrate the kingdom of God; and how He modeled ministry at the very feet of His disciples.

Mark 3:13-14 describes Jesus' method of discipleship: "... He went up to the mountain and summoned those whom He Himself wanted, and they came to Him. And He appointed twelve, that they might be with Him, and that He might send them out to preach." Jesus selected these twelve to spend the next two and a half years with Him, to go wherever He went, and to eventually be sent out into the ministry. Jesus' example is the very nature of discipleship we hope to model.

Here are three components of quality discipleship.

1st Component – Relationship-building

The number one thing that Jesus did was get involved in people's lives. When you disciple someone, you're not taking on a project, you're investing in a person. Look at 1 Thessalonians 2:7-12, a classic passage where Paul talks vividly about his heart for the people in whom he invested in the city of Thessalonica. "Having thus a fond 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" (v. 8). These believers at Thessalonica weren't just a crowd of people; they weren't just objects or a project. These were people who Paul deeply loved. No matter how spiritually gifted you may be or how much theology you may know, "People won't care what you know, until they know that you care."

Here are just 5 ways to build discipleship relationships:

1. *Learn to ask questions* – When you're diving into someone's life, move beyond the superficial questions and more deeply into "soul" questions, like, "What's going on in your soul today?" "How are you doing in your walk with God?" "What are you learning from the Lord?" Ask questions about his or her family. "What was it like at home?" "What were your parents like?" If you have someone who grew up in a home where his father verbally abused him, then that'll probably tell you something about what he may need in his life. If you're discipling someone who was sexually abused, that's something in their life that you're probably going to want to work on with him. Ask questions about the whole person, not just their ministry, but questions about their whole life.
2. *Learn to listen* – It's just as important that we learn to listen, as it is to ask questions. One of the things that can make you a notoriously bad discipler, is if you sit down with someone and go over your agenda of ten things you want to tell them. You may want to come in with a couple of specific things in mind that you want to communicate. But, first and foremost, you've got to listen to what's going on in their soul. If you're meeting with your disciple, and he's just had a horrible conversation with his parents, but you've planned to dive into some other topic, you'll probably miss something that needs to be processed. Sometimes we have to shut up, and simply listen to where the other person is.
3. *Spend relational time together* – Discipleship should include more than just weekly appointments and Bible studies. Have him over for dinner, play sports together, do things that they would enjoy so they see your life outside a discipleship setting. Extra time studying together, going to church together, hanging out after Cru, and eating together are all ways that you build a relationship.

4. *Learn to be an encourager* – Did you ever notice how much people like to be encouraged? Did you ever notice how much you enjoy being around a person who encourages you? That’s an art, a skill. Learn to praise someone for the qualities that God is building into their life. Learn how to identify the good things in a person’s life and how to praise and affirm them in a healthy way.
5. *Demonstrate vulnerability* – If you’re vulnerable and open about what’s going on in your life, if you share your struggles and temptations, it’s going to be easier for the person you’re discipling to be open. If you come across as a perfect disciple who doesn’t have any issues, doesn’t have any problems, then they’re going to feel that what it means to be a disciple is that they have it all together just like their discipler. No one’s got it all together. So be real and honest about what’s going on in your life.

While ministering at University of Miami – Ohio, Roger Hershey worked with a guy named Eric, an African-American man who had grown up in inner city Cleveland dealing drugs and hating white men. Roger was twenty-five years older than Eric, Caucasian, and grew up on a farm in rural Pennsylvania. Eric had met the Lord, and the Lord changed his whole life. Roger began discipling Eric his junior year, and Eric became like a son to him. Roger recalls, “I’ll never forget the day, as we sat in the dining hall where Eric was an RA, him saying to me, ‘Hersh, I want you to know something. Our weekly time together, our discipleship appointment is my favorite time of the week.’”

“Really?” Roger said. “Why is that?”

“Because when we get together every week, I realize this is the safest place I have to be on campus all week long because I know you love me, you believe in me, you’ll encourage me, and you’ll listen to all my junk, and you’ll walk me through my failures and sins, and I know you care.”

Race, age, background - it doesn’t make a difference. When you move into someone’s life, when you love them and they know it, they will respond.

2nd Component – The Word of God

Quality discipleship involves getting the Word of God into someone’s life. We know what Romans 12:2 says – “And do not be conformed to this world, but be transformed by the renewing of your mind...” Don’t be conformed to this world - be changed, be transformed. But how? By getting the word of God in your life, by the renewing your mind with the Word of God.

Here are 3 reasons why the Word of God is key to discipleship:

1. *God’s Word produces life transformation* – People don’t change unless the word of God changes their thinking and changes their perspective on life. Life transformation comes from the Word.
2. *God’s Word builds convictions for a lifetime* – We don’t want students who have been discipled to do it just because they’re involved with Campus Crusade while they’re in college. We want them to see that these things come from the Scriptures and to have the Word of God build a deep, internalized conviction to live out biblical discipleship for the rest of their lives.
3. *God’s Word is the truth* – Every one of us has lies in our belief system, and those lies can only be replaced with the Truth of God’s Word.

How do we get the word of God in their life? There are a lot of ways – during your one-on-one appointments with them and during Bible study. But here’s the good news: you impart God’s perspective on life more often than you think. You impart God’s perspective when you’re hanging out late at night over pizza after Cru. You’re sitting around just talking about life, and biblical truth just starts to come out. You start talking about God’s perspective on dating relationships, God’s perspective on money, and what makes you happy. As you involve your disciples in the larger body, they’ll get the word of God in their life when they sit in Cru meetings and hear a good talk. On the fall retreat, they’ll get the word of God taught to them all weekend long. The responsibility isn’t just yours. As you involve them in the larger body, the Word of God comes into their life.

3rd Component – Doing Ministry Together

Training your disciple in how to have a ministry involves more than simply talking about how great it would be to reach out to people who don’t know Christ. Doing ministry together means planning outreaches together, and actively sharing your faith with others. Look what Jesus did. He took His disciples and went throughout Galilee and Israel, ministering to people. He spoke to the masses; He healed; He cast out demons; He taught. For two and a half years, Jesus went about ministering, and He took the disciples with Him.

When Paul challenged Timothy in Acts 16, he did not say, “Timothy, let’s hide away for three years. I’ll teach you everything I know from the Old Testament, give you a crash course in theology, and then you’ll be ready for ministry.” Instead, Paul

said, “Timothy, just go with me,” and Timothy joined Paul on his missionary journeys. Timothy learned how to have a ministry by hanging out with Paul. For you and your disciple, ministry may be talking with guys at the basketball court where you’re playing hoops. Maybe it’s modeling to your disciple how to initiate with a person, build a rapport with them, and transition into the Gospel. Modeling ministry in these ways, allows the disciple to see your heart for the lost.

Four things happen when you are in ministry together

1. *Our view of God develops* – When you and your disciple are sharing your faith and following up with a survey contact, your disciple’s view of God will grow because the Lord may just show up and that other person may come to Christ. You may have a great spiritual conversation, and your disciple walks away saying, “Wow, that is cool! Look what God did!” God shows up and works in someone’s life when you’re in ministry. Not when you sit around and talk about it, but when you get out and do it.
2. *Compassion develops for the lost* – Compassion for lost people really develops when we’re eyeball to eyeball with someone, hearing the hurt and pain in their life. Even when we meet someone whose life is all together, who is as happy as can be thinking science has all the answers and dismissing God as totally irrelevant, our compassion grows as we realize how lost he really is.
3. *Our confidence that God will use us grows* – When you go out and share your faith over spring break, or on a summer project, and you see God use you to bring someone comes to Christ. Or you simply have a great conversation during which the Holy Spirit gives you things to say. He leads you; He recalls Scripture to your mind, and recalls the answers to things you learned in the past. You walk away saying, “Wow, God used even me!” Confidence in God usually grows as you’re involved in ministry.
4. *Ministry builds vision and passion* – When disciples are out sharing their faith, it’s all they can talk about. There’s a passion, a zeal, an excitement. Because when you’re discipling and getting involved in a ministry, the disciple is getting in on what God is doing, and that naturally brings excitement. As a discipler, you must love your disciple enough to model ministry in a way that prepares them, increases their confidence that God can use them, and helps them to develop true compassion for the lost.

Healthy discipleship involves all three components – building relationships, studying the Word of God, and doing ministry together. The challenge is to balance all three and periodically evaluate which component needs improvement. There is no perfect discipler. You learn to disciple by doing it. Building relationships and studying God’s Word may be easy for you. Ministry is usually the most difficult because it means stepping out in faith and bringing another person along with you. But if we do not embrace all three, we rob people of the privilege of growing, of seeing God show up, of watching God work.

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The Compass

A tool for disciplers

ARTICLE

THE RIGHT CONTENT FOR DISCIPLESHIP

As you begin to disciple someone, what is it you want to pass on? What do you want to teach them? As we've already discussed, relationship is a big part of discipleship. But biblical discipleship is not just hanging out with somebody. That's friendship. We've all got friends who we hang out with, but we're not discipling all our friends. Discipleship has to do with meeting a friend for the purpose of taking this person somewhere, taking them toward being a biblical disciple.

To know where you're taking somebody requires some forethought. It's having a picture of where you want to take this person and what things they must learn to get there. What are the biblical truths they need to learn? What kind of character-building needs to happen in their life? What skills do they need for ministry? How must they be equipped?

Consider a football coach who wants his quarterback to lead his team to the Big Ten Championship. That coach has specific things he needs his quarterback to learn. His quarterback must learn how to read defenses and how to make good hand-offs. His quarterback needs to know how to drop back in a three-step drop for a quick pass. A good coach doesn't just wing it. He thinks through, "How do I get this person there?"

Two Types of Disciplers

Planners – If you take it to the extreme, the planner is the person who plans everything out in absolute detail. Week One, Week Two, Week Three ... You may be that disciplined, and that's great. Just remain flexible and be eager to address questions your disciple may want to talk about that may not fit into your plans.

Wingers – Wingers are the kind of disciplers who just show up and whatever comes out, comes out. This kind of discipleship is when you show up and say 'so, how you doin' and then they say "how you doin.'" That really works well if the person you're discipling is someone who, every week, shows up with questions. They've got things they want to learn about. Just be sure you fit in the really important things they need to learn, and do not rely on their on-going questions. On the other hand, if you're working with someone who shows up at your appointment without a single question on their mind, being a winger may mean you sit and stare at one another throughout your appointment.

For both types of disciplers, balance is everything. Be flexible, be available, and be thoughtful in planning your time together.

Three Areas of Content

So you've cast a vision of what it means to be a disciple and this person has committed to meet with you. Now what?

1. *Focus on their specific needs and goals at this time in their life.* Ask questions - "What are your goals this semester?" "What do you need?" "What are the issues you're dealing with?" Ask what they feel their strengths and weaknesses are. Jot these down so it will help you understand what they need. This may include not only having quiet times, but struggling with lust, relationships with the opposite sex, relationships with parents. They may say, "I just don't understand the spiritual life," or "I'm struggling with trials and temptations."

In these circumstances, focus on their personal walk and their character, the foundation of discipleship. Over Roger Hershey's thirty years of discipling men, he reports that he has spent more time focusing on their walk and their character than anything else. Spending time developing them in ministry, and learning how to share their faith is also important; but if you do not go after a man or woman's character, and their walk with Christ, their competence as a ministry leader – as skilled as they may be – may take precedence over the development of their character. They may be very skilled, but we have a lot of leaders in the world who are very competent, but lack character. How many historical examples do we have where, in the end, a lack of character undermines competence? The President of the United States can be a gifted leader, but if he lacks character, it will ultimately hurt him.

Make observations in a person's life. What are the character issues? How is this person doing in the area of pride? That's often a real issue, especially when campus Christians come out of a church or Christian background. They may think they've got it all figured out. And the biggest hindrance to their further development is pride. There are other things – servanthood, being vulnerable and transparent, being judgmental, how they use their tongue to build up or tear down other people. One year, Roger disciplined a man who came from a very legalistic home where his parents guilted him and shamed him throughout his whole life. If this guy was going to have a long-term impact for Christ, he had to understand grace and be freed up from legalism. He and Roger spent much of their time together diving into the Bible to understand grace. That's what he needed.

2. *Pass on your convictions.* Make an assessment of the convictions that God has built into your life. You can pull a manual off a shelf and try to teach somebody else's stuff, but the stuff you will most passionately pass on to somebody are the convictions that God has already built into you. Make a list and brainstorm about the deepest convictions that God has built into your life. Maybe it's the spirit-filled life. Maybe it's grace. Maybe it's prayer. Maybe it's holiness, and the attributes of God. Maybe it's the importance of having a consistent quiet time, and a passion for the Scriptures. Maybe it's eternal perspective. If you make a list and talk about the things God has taught you, you'll do a great job discipling someone.

Do you know what discipleship is? It's passing on your disease. It's taking whatever germs of conviction you've been infected with, and breathing them all over somebody. When you spend time with a disciple at your appointment, when you're hanging out downtown having pizza, breathe all over them what God has done in your life. They will catch what you've got. That's discipleship.

3. *Cover content that is foundational to everyone's Christian walk.* There are certain principles that every believer really needs to have as a good foundation over the course of their development. The staff of Cru has developed a tool called *The Compass*. It includes the most critical foundational topics that every believer needs to internalize and understand biblically. It is certainly not exhaustive. But these are some of the key topics in which we want every student who is a part of this movement to be disciplined. This is a tool – to be distributed on a CD – that you can use as you sit down and think through your disciple's development.

It's laid out under the motif of “walking by faith, communicating your faith, multiplying your faith.” There is flexibility with this tool. Discern where your disciple is, and select what to work on. You are not locked into a box and you do not have to cover each item in the “walking by faith” section before moving on to the next section. You can bounce around and choose topics that are needed at the time. What we do want is for everyone to be taught and to understand these foundational “walking by faith” truths over time. You'll want to start there.

How does the tool work? You'll load *The Compass*, click on the topic of choice and a one, two, or three page trainer will be available on that particular topic. If you click on holiness, you'll see a very transferable tool that will take you to passages of Scripture, explanations, ideas. Study it, then go to your appointment and walk through the concepts with your disciple. It isn't a fill-in-the-blank worksheet. Print out the material, learn it yourself, and then pass it on by teaching. Walk them through passages and, ideally, share from your own life what God has done related to these particular topics, bringing in other Scriptures, your own wisdom, and everything you know about this topic, as well. If they are dealing with a certain issue that this tool doesn't tackle, go after that and bring your own wisdom to bear. This tool is simply a guideline for the benefit of your disciple's growth.

Three Perspectives on Growth

Let's conclude with three final perspectives on the growth of your disciples. If you feel great pressure as a discipler, come back to these perspectives to relieve yourself of that undue pressure.

1. God causes the growth. Every discipler needs to embrace and internalize 1 Corinthians 3, when Paul is talking about his and Apollos' ministry to the believers in Corinth. “I planted, Apollos watered, but God was causing the growth.” Paul had gone and preached the Gospel in Corinth. Apollos came after him, and preached more of the Gospel, helping the new believers grow. But Paul emphasizes that neither the one who plants, nor the one who waters, is anything. God causes the growth. God will work through you. Create an environment of growth. Build a relationship, get them into the Word, and give them ministry. But God the Holy Spirit needs to work in their heart. There are disciples who may never grow significantly or take off spiritually. We could beat ourselves up for not saying or doing the right things, but as a discipler, you step out in faith, do the best you can with what you know, and leave the results to God.
2. God will use the whole body in their discipleship, not just you. In other words, the full weight of their growth doesn't rest on what you do with them individually. That's why we have a movement where students can hear the Word of God and get fellowship. When they come to the fall retreat, Christmas conference, summer project, or just a Cru social, they're surrounded by other believers. As a discipler, invite your disciple to be part of the larger community

of believers. You don't want that person to become dependent on you. First – you don't possess all the spiritual gifts. Second – you don't have all the biblical knowledge there is. Third – you don't have the answers to all their questions. Be honest about your limitations and include your disciple in the larger body so others can speak truth into his life in an area that you may not have touched on. The pressure is off when you realize that God is going to use you, but he's going to do it in the context of a larger movement of people.

3. Each disciple is responsible for his or her own growth. You're responsible for creating an environment of growth. But each disciple is responsible for their heart's response to God. Teach them the Word, invite them to a fall retreat, but if they don't respond, that's their issue. Love them, pray for them, bring them along. But realize that in discipleship we do not have authority to make any student do anything. You can be a mentor and a guide and a shepherd. You can lovingly try to take them toward Christ and His word, and encourage them to follow Christ. But let's be clear. Cults make people do things. We are not a cult. We are a movement of Christians who want to help people grow, and point them toward the Lord. They've got to make their own decisions about their spiritual growth.

Discipleship is such a privilege. By being involved in someone's life, you can impart spiritual perspective and truth and wisdom that will shape the rest of their life. You can invest your time in all kinds of things. But there is nothing like helping a person's whole life be changed for the next fifty years. We can be ministers of life transformation. We can be ministers that change people's eternities. That's how significant discipleship is. That's a worthwhile investment.

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The Compass

A tool for disciplers

ARTICLE

THE FIVE E'S OF LEADERSHIP DEVELOPMENT

When our Lord commanded us to go and make disciples, He was implicitly calling us to develop leaders. When he told the disciples to, “*Teach [the new disciples] to obey everything I have commanded you,*” He was including, of course, the command to make disciples. Paul is slightly more explicit when he says in 2 Timothy 2:2, “*The things you have heard me say in the presence of many witness entrust to reliable men who will be qualified to teach others.*” When we set out to make disciples then, we must not be content when they are merely walking with Christ on their own. Rather we must press on to impart to them the skills that will enable them to lead others to do the same.

You then, must be thinking about developing your men or women into leaders. Not everyone will have the same capacities for leadership: God equips some to lead tens, others hundreds or thousands. Regardless of their basic wiring, you can help your disciple to grow in leadership.

In Crusade, we often use a particular grid to think about leadership development. There are five broad steps you can think through as you develop leaders.

The first is **exposure**. All that means is that you need to make sure they can see a living breathing version of leadership done right. Oftentimes, it will be you they see, but not always. Lead your Bible study well, so they will have a model to follow. Take them out sharing; let them watch how you do it. Bring them to church with you so that they can watch the way your pastor leads his church. If there is a skill you lack, that you still want them to catch, find a substitute teacher. Bill Hybles of Willow Creek is a fantastic vision caster. Buy a video tape, and with your disciple, watch how he does it. Whoever the model is in any specific instance, make sure they have a real picture of leadership in action, not just theories.

That’s not to knock on theory. There is a place for **education**, which is actually the second step. This is where you intentionally explain how you lead in a certain instance. In a lot of ways, it’s where you take them behind the scenes to see how to do what you do. You might sit down with them and talk through how to manage a group discussion where one person is dominating and no one else is speaking at all. Maybe you’ll explain a great illustration to use when sharing the Gospel. Perhaps you’ll teach them how to resolve conflict. Many of the lessons in *The Compass* fit under the broad heading of education. It’s the classroom part of learning and it’s critical.

Step three focuses on the **environment**. What I mean by this is, you need to create a place where they can grow as a leader, ask stupid questions without being made to feel stupid, screw up royally, and generally live without fear of failure. As I write this, my little boy Max is just learning to walk. He falls constantly, and constantly hears our applause and approval, because my wife and I are thrilled with his attempts and progress. His environment is one of great safety, and he feels no embarrassment. You need to create that same safe place for your disciple. Let them screw up, *even when it matters*. Respond to their questions, be available. Make sure they always know you are cheering for them.

Fourth, you want to give them genuine **experience** leading. This flows out of the environment you are creating. When you go out sharing, have them initiate the conversation, or share their testimony. After they’ve seen you do something, let them do it themselves. Sure, you’d do it better than they will, but so what. Give them the opportunity to try, fail, learn from mistakes, and grow. Let them lead Bible study one week. Create an opportunity for them to speak at Cru. Put them in charge of an outreach in your dorm. Just get them out there where they can really lead.

Fifth and finally, you’ve got to **evaluate** them and share your feedback. This doesn’t need to erase the safe environment you are creating. You can be kind, and helpful, and encouraging, while you are offering real thoughts on improvement. If you don’t do this, you are really not doing them any favors, since they miss out on opportunities for growth.

If appropriate, take notes while they are leading. Observe what they do well, and things they missed. At the earliest opportunity (like while you can still remember what happened) sit down privately and go over your notes. Start with the good stuff, but don't be afraid to share something they could do differently. I know that's really hard, but do it anyway. They'd probably rather *do* a good job, than *think* they are doing a good job. You can help them grow.

Exposure. Education. Environment. Experience. Evaluation.

If you can hit each one in the right balance, they'll love you for it. Make it happen.

The Compass

A tool for disciplers

HOW DEATH SHOWS LOVE

The following illustration seeks to inject meaning into what is for many an empty phrase: “Jesus died to show that he loved us.” Almost everyone would agree with that, but few have thought through what the heck it means. With a simple guided conversation you can explain what it means and leave people faced with the unavoidable conclusion that they are in grave danger. Ultimately you are just walking them through a simple syllogism:

Jesus’ death shows he loves us.
Death only shows love when the beloved is in grave danger
Therefore, we are in grave danger.

Most would grant the first premise with no argument at all. You can easily show them that they already know the second premise is true. If both premises are true (and they will likely agree), and the form of the argument is sound (it is) the conclusion must be accurate.

Here’s how it works:

Do you know why Jesus had to die? What was the point of his death?

[Don’t know, pay for our sins, show he loves us]

Growing up I always heard that Jesus died to show how much he loved us. Have you ever heard that?

The problem was I had no idea what it meant. I always wondered how does his death show love?

Let me try to flesh that out for you. Do you have a girlfriend/boyfriend/mom?

Do you love her?

Let’s say you want to show her the full extent of your love so you go to visit her this weekend and you tell her, “I love you. But I want to show you how much.” Then you take out a gun, put it in your mouth, and blow your head apart. What is she thinking at this point?

[You’re a complete psycho.]

Yes, that doesn’t show love, it shows insanity. So rewrite the script. Give me a scenario in which you could die on purpose, but it would really show love for your girlfriend.

[She’s about to get hit by a car, you jump in the way push her to safety and get hit. There’s a bad guy, you fight him to rescue her and die in the process. Burning building, drowning in ocean, etc.]

We could come up with a hundred different scenarios, but the consistent thing in each of them would be that in each case in order for your death to show love, not insanity, your girlfriend would have to be in some sort of danger.

It seems that the principal is, that death only shows love when the beloved is in grave danger. Does that make sense?

So, let’s get back to what was going on when Jesus died.

If death only shows love when the beloved is in grave danger, and Jesus, death does show love, What must that mean about our predicament?

[We are in danger]

What are we in danger of? What was the train that he was jumping in front of?

[Sin, death, judgment from God, hell]

At this point you can transition to the whole gospel, or move on to another illustration. This whole thing also works well as a clarification for Romans 5:8 when going through the Four Laws.

The Compass

A tool for disciplers

THE JUDGE ILLUSTRATION

This is a classic illustration we use all the time to clarify substitutionary atonement. The crucial idea is that God is both **just** and **loving**. Those two attributes would seem to be in conflict when it comes to dealing with sinful people. But at the cross they each reach their fullest expression without compromise. Build and heighten the tension between his love and his justice and then show how God solves this “dilemma.”

Do you know why Jesus had to die? Let me tell you a story that night help make it clear.

Do you have a car?

Well, let's say you are driving home this weekend and you are cruising. You're going say, 105 mph. You're just flying. You get busted, the cop has you on radar and you're done. They impound your car, and bring you straight to the courthouse to face the judge.

*Well the good news is that the county you got busted in just happens to be the county in which your dad is the judge. So you're thinking that you're golden. **He loves you**, he'll let you off, everything will be fine.*

*But just as you are entering the courthouse, you remember that your dad is a really good judge. He never punishes the innocent. He always punishes the guilty. **He is a good and just judge.***

Now you're a little nervous. Which is going to win out, his love or his justice. He's your dad and he loves you so he'll want to do good to you. But he's just, he's a good judge and therefore he'll want to follow the law and render a just verdict.

What do you think he'd do? Which would win, love or justice?

[Let them respond]

It's hard to know what he might do. Let me walk you through a scenario that shows how he might solve the dilemma.

You stand before your dad the judge and he says to you, “Son, this officer says you were going 50 mph over the speed limit. How do you plead.”

What would so you say?

[Guilty]

Yeah, that's a good idea, cause you're guilty.

So he look at you and says, “That will be \$500 or a week in jail. Guilty as charged.” And he bangs down the gavel.

Well you don't have any money, so the bailiff comes to take you away so you can start serving your time, when your dad, the judge stands up and says, “Wait a minute, bring him back here.” Then he stands up, takes off his robe and walks down from behind the bench. Then he reaches into his coat pocket, takes out his checkbook and writes the court a check for \$500, the exact amount of your fine. Then he offers it to you.

What going on here is this. He is just, so he declares you guilty, since you are. And he demands that a penalty be paid. But he loves you, and so he has determined to pay that penalty himself, on your behalf.

Now as he stands there offering you the check, what do you need to do?

[Accept or reject it]

That's right. You can accept his payment on your behalf, or for whatever reason you can reject it.

*Okay, now roll back the tape. That story is I think, a great picture of what God does for us. If there are two things primarily true about God they are that he is **loving** and he is **just**. He loves you, he always has. He cannot love you more and will not love you less. He loves you. And he is just. He always renders a just verdict. He always does the right thing.*

Those two things put him in an interesting situation when it comes to us, because every one of us has broken his laws. We are guilty before him. So which would win out? His love, which would want to let us off, or his justice that demands a penalty be paid?

The Bible says that he declared us guilty, because we are, and demanded that a penalty be paid. Then he left heaven, came to earth, became a man, and died to pay our penalty. See, we didn't owe a \$500 penalty, so he didn't just write a check. The Bible says that sin earns us a death penalty, so he died to pay that.

Then he comes to us to offer his life on our behalf. Just like your dad with the check he stands before you and says, "I'll take the blame for every rotten thing you've ever done, and give you credit, for my perfect life. All you need to do is accept it."

Does that make sense?

Have you ever come to the point where you accepted his death on your behalf- That substitutionary payment?

Would you like to now?

The Compass

A tool for disciplers

THE INDIAN CHIEF

This is similar to the Judge Illustration. It seeks to draw into sharp relief God's *love* and his *justice* and show the tension between the two. Only because of the cross is he able to be "just and the one who justifies those who have faith in Jesus." As in the judge illustration you want to heighten awareness of those two attributes, love and justice, and show how both are satisfied by Jesus' death.

It is slightly stronger than the judge illustration in that the punishment is physical and thus more consistent with the cross. It is weaker in as much it's entirely in the third person and not personalizable. Not that "personalizable" is actually a word. Anyway, here's the script:

Do you know why Jesus had to die? Can I tell you a story that might help make it clear?

There is a story told about a particular Indian tribe who was suffering from the affects of a severe drought. Food was scarce and the members of the tribe were beginning to steal from each other in order to survive.

Well the chief knew that that would be the death of the tribe so he issued a law that the next person caught stealing would be taken to the center of the village, tied to a pole and publicly whipped.

The next day, sure enough a thief was caught. Everyone turned up to see who it was and to witness the punishment. To everyone's shock, the thief turned out to be the Chief's own mom. What was he going to do. He was a good chief, and could not justly ignore the law he had made the day before. He had to be just.

But good grief, this was his mom. She was old, and frail, the beating could very well kill her. And he loved her. How could he cause her to suffer?

What do you think he should do? Which should win: His love or his justice?

Well, here's what he does. He orders that her wrists be tied to the pole so the beating can begin. And he calls the punisher to step forward, whip in hand.

But before he gives the order to commence, he steps in between his mom and the punisher. He stretches his broad shoulders across her frail back and with her body completely protected underneath his own, orders that the punishment be carried out.

As the cords of the whip fall, they fall on him, and he absorbs the full brunt of her penalty. In that act he was both just, in carrying out the penalty, and loving, by suffering it himself.

That is what Jesus did for us. We are guilty of breaking his laws, and we know it. Everyone of us has a list of things we are ashamed of, and things that we can't stop doing even though we know it's wrong. The Bible is clear that sin earns a penalty and that God is just. The penalty must be paid. But it's also clear that God loves us. He wants good things for us. He doesn't want us to be punished.

So here's what he did. He declared us guilty and order that the penalty be paid. Then he came to earth, became a man, and hung on a cross for us. When Jesus was being crucified, what he was doing was stepping in between us who are guilty, and God the Father who demanded justice. He absorbed the blows of that punishment so we wouldn't have to.

Does that make sense?

The Compass

A tool for disciplers

LORD, LIAR, LUNATIC

When you're sharing the gospel it's pretty important that you be able to make a compelling case that Jesus is God. C.S. Lewis' "Trilemma" is a brilliant way to do this. It helps to make a simple sketch as you go for this one. It's a very simple, but powerful argument:

Let me show you a real simple way to evaluate the claims Jesus made about himself. Chiefly, and most preposterously, he claimed to be God. (Write "Jesus is God" at the top of the paper.)

There are really only two logical possibilities about that statement- either it's true or it's not true. (Draw two lines coming from "Jesus is God." At the end of one write "True." At the end of the other write "False.")

Now if it's true, then he really is God, and we ought to worship him accordingly. He is the Lord of everything. (Draw a line coming down from "True" and write "Lord.") But if it's false, then there two options. Any idea what they are?

[Response.]

If Jesus' claim to be God is false, the two options are that either he knew it or he didn't. (Draw two lines coming out from "False." At the end of one write "He knew it," at the end of the other write, "He didn't know.")

Look at that first option. If he claimed to be God, but he wasn't, and he knew he wasn't, what does that make him?

[A liar.]

That's right. He has pulled off the greatest scam the world has ever seen. For thousands of years, millions have lived and died for a charlatan. Christianity is a huge hoax. (Draw a line coming down from "He knew it" and write "Liar.")

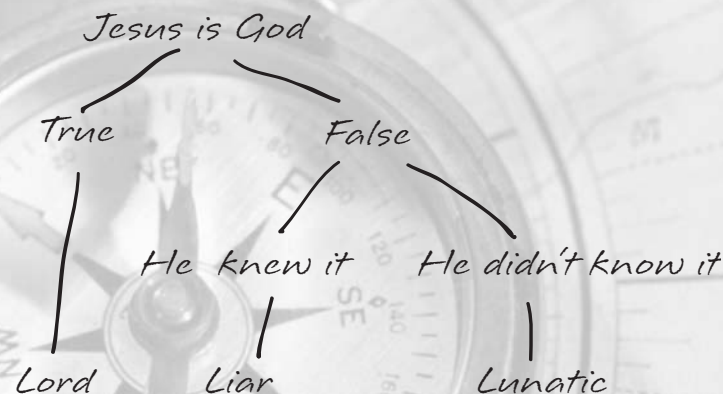
Look at the other option. If Jesus claimed to be God, wasn't God, but genuinely thought he was, what does that make him?

[A lunatic.]

That's right, he's a psycho. Think about it. If your roommate thinks she's smarter than you, she's kind of arrogant. If she thinks she's the smartest person at school, she's really out there. If she thinks she's the greatest mind ever to walk the earth, she's delusional. As her perceptions become more grandiose, and more divorced from reality, the more you're forced to conclude she's insane. And if Jesus really thought he was the God who made heaven and earth, but he was just an ordinary Jewish carpenter, then he was a loon. (Draw a line coming down from "He didn't know" and write "Lunatic.")

Logically, then there are only three possibilities for Jesus' identity: He was either God, like he said, a liar who has scammed the world, or a raving lunatic.

There's a fourth option that people prefer because it makes him nice and safe. It's that he was a just a good teacher. Just a nice, moral man. But that's not possible. Insane people don't make particularly good teachers, and it would be hard to call the greatest scam artist "moral." You need to evaluate his claims honestly and take him as he is, not invent some fourth option fantasy because it's more comfortable. Who do you think he was? Lord, Liar, or Lunatic?



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ILLUSTRATIONS

FAITH OVER NIAGARA FALLS

Sometimes there is a need to clarify that becoming a Christian is not simply intellectual assent to the gospel message. Technically, Satan could affirm its truthfulness and accuracy.

So the story of the great tightrope walker “Blondin” has been employed as an analogy over the last three decades of evangelism to demonstrate that faith involves the active component of trust. Here’s the story:

The great tightrope walker Blondin strung a wire from one side of the Niagara Falls to the other. A crowd gathered to watch him attempt to walk out over the deadly falls. The silent tension turned to cheers as they watched him walk out, turn and come back.

He asked the crowd, “How many believe that I can walk to the other side and back while pushing a wheelbarrow?” To which they shouted, “We believe, we believe!” And, Blondin did in fact walk out and back with a wheelbarrow.

Upon his return, Blondin asked, “Who believes I could push a man in this wheelbarrow while walking out and back on the wire?” Again the crowd responded with enthusiastic affirmation.

“OK,” he asked, “Who would like to get in?” The crowd fell silent.

Trusting Christ is not simply assenting to the facts of the gospel message, there is a decision that implies actually getting into the wheelbarrow.

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DO VS. DONE

This analogy comes from the book *Becoming a Contagious Christian* by Bill Hybels. A good way to distinguish Christianity from all other religions, religion in general, as well as emphasize Christ's death for our sin is the analogy of "do vs. done." It goes like this:

I like to think of the difference between Christianity and religion as the difference between do vs. done. Religion is about following lists of do's and don't's. Religion is about what we can do for God to be good enough to get into heaven.

But the problem is that you never know when you've done enough. It's like being a salesman that knows he must make a quota but never being told what it is.

Christianity is about what God has been done for us. God did for us what we could have never done for ourselves. He lived the perfect life we could never live, and Jesus died on the cross to pay for all of the wrongs we've committed, or ever will.

To become a real Christian is to humbly receive God's gift of forgiveness and to commit to following his leadership. When we do that, He adopts us into his family, and begins to change us from the inside out.

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FROZEN LAKE

If you are sharing your faith on a regular basis, you will encounter the person who is somewhat ready to make a decision but has a question related to the amount of faith required. I say “somewhat ready” because the basis of this question can be legitimate but it can also flow from a person’s desire to avoid making a commitment.

I was driving behind a car, that by the looks of it was owned by the president of the National Rifle Association—decals of deer within bulls eyes, insured by Smith and Wesson, etc. On the back was a military bumper sticker reading with the heinous, but rather amusing, saying, “kill them all, let God sort them out.” In the end we don’t know a person’s motives, God will have to sort that out, our job is to answer, to the best of our ability, the questions.

The question here, specifically, is, “But what if I don’t have enough faith.” They have understood the issue that eternal life is not attained through good works, that it is accomplished by Christ, and that we must receive this gift by faith, ergo the question, “what if I don’t have enough faith.” To which I respond with this analogy.

It’s winter and you live in the arctic, or worse Minnesota. Before you is a glorious lake frozen over. It’s been 20 below zero and there isn’t a doubt in your mind that the ice will hold you. So, you go running down the dock and jump out onto the ice. You, however, were wrong. You had a ton of faith but the object of your faith, it turns out, was a 1/8 inch film of ice on the pond.

A week goes by, your pneumonia has cleared up and once again you are looking out on a frozen lake. But it’s been warm and your socks are still wet from your last miscalculation, so with great fear, timidity and very little faith you inch your way out onto the ice. It holds you. It turns out the ice is two feet thick. This time you had only a tiny bit of faith but the object of your faith was trustworthy, it was two feet thick.

The issue is really not the amount of faith, it is the object of our faith (which is Christ) and whether we are willing to take whatever amount of faith we have and place it in him. Even filled with doubt, you can step out on the ice.

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Walk by Faith

Assurance of Salvation
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Discerning God's Will
Pride and Submission

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ASSURANCE OF SALVATION

CONVERSATION ON THE JOURNEY

John wrote his first epistle specifically to help a group of believers know that they were saved, and to show them the proper basis for that certainty. In this short letter, he says at least nine times that we can know that we are safe in Christ. A survey of the book, with a special emphasis on 1 John 5:9-13, can help you communicate the essence of his message and give proper assurance to your disciples. Because our assurance is predicated on the Gospel, you may also help someone who is not a genuine believer to realize that, and begin a relationship with God.

You might introduce the topic by asking your disciple, “On a scale of 1-100, how sure are you that you will go to heaven when you die?” Interact with them about their answer. Find out if their confidence is sometimes higher or lower, and why. Try to understand what the basis of their confidence is. Then offer to walk them through a study of 1 John 5:9-13 to see what God has to say about the topic.

Here are some key observations to point out, and questions to ask, as you guide your disciple through a process of self discovered learning:

This passage claims to be the testimony of God Himself. The basis for our assurance isn’t what we think or feel, or what we once heard someone once say. This is God’s solemn declaration of fact. This testimony expresses two critical things:

First, that eternal life is a gift. “God has given us eternal life.” He didn’t sell it, or offer a trade. There was no auction, or quid pro quo. Eternal life is a gift. You can’t earn it, or even warrant it. It is a gift.

Second, that gift comes wrapped in the person of His Son. “This life is in His Son.” It’s not found anywhere else. “He who has the Son has life. He who does not have the Son of God, does not have life.”

Notice though, that John’s purpose (and ours) isn’t only to give assurance that eternal life is found in Christ, but also to give assurance that Christ (and therefore eternal life) is found in us.

In verse 13 he wrote, “I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” The “things” he is referring to, aren’t only the immediately preceding verses, but the entire book. Permeating this epistle is the phrase, “We know.” In each case, John says we know we are saved (or have the Son) because of the changes in our lives. If you scan through the book you’ll find three main ways we can know that we have the Son:

THIS WEEK’S EXCURSION

It is critical that a new believer knows that being saved means you are safe. Using 1 John as a guide you want to show:

1. That it is possible to know that you have eternal life, and
2. The gift of eternal life comes through faith in Jesus, and
3. There are experiential realities that can bolster this assurance.

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ASSURANCE OF SALVATION • PG 2

MORE OF THE CONVERSATION

We know because of our obedience: 2:3; 2:5; 3:10

We know because of our love: 3:10; 3:14; 3:18

We know because the Spirit lives in us: 3:24; 4:13

It is critical to note that these three lines of evidence are not the causes of our salvation, but the result of it. If we are saved, we will necessarily grow in obedience and love, and will experience the Holy Spirit more fully. Recognizing those things in our lives gives us great assurance that the Gospel has taken root in our hearts. He doesn't present these to us as the rungs of a ladder we must climb in order to earn salvation. Rather, they are given as the signposts that accompany salvation.

When we sin we might fearfully believe a lie that we are not really His. Our hearts can condemn us that we aren't living up to His perfect standard. John is exhorting us to look at the overall changes that develop as we grow in faith. Seeing our own love and obedience grow over time is "how we know that we belong to the truth, and how we set our hearts at rest in His presence, whenever our hearts condemn us." 1 John 3:18-20

NEXT STEPS

Knowing that our salvation means we are truly safe, ought to motivate us to greater obedience, love, and yieldedness to the Spirit. We do these things not to earn eternal life, but because we already have it. Ask your disciple to examine her life for the evidence that the Gospel has produced a real change. Encourage her to pursue intimacy with God and see the effects in her life.

SIDE TRAILS

That you may Know. Cru.Comm.
New Life Publications.

Transferable Concept 1: How you can be sure you are a Christian.
Bill Bright. New Life Publications.

Order at campuscrusade.com

So Great Salvation. Charles Ryrie.
Moody publishing.

Eternal Security. Charles Stanley.
Thomas Nelson Publishing.

How Can I Be Sure I'm a Christian.
Donald Whitney. Nav Press.

Order at christianbook.com

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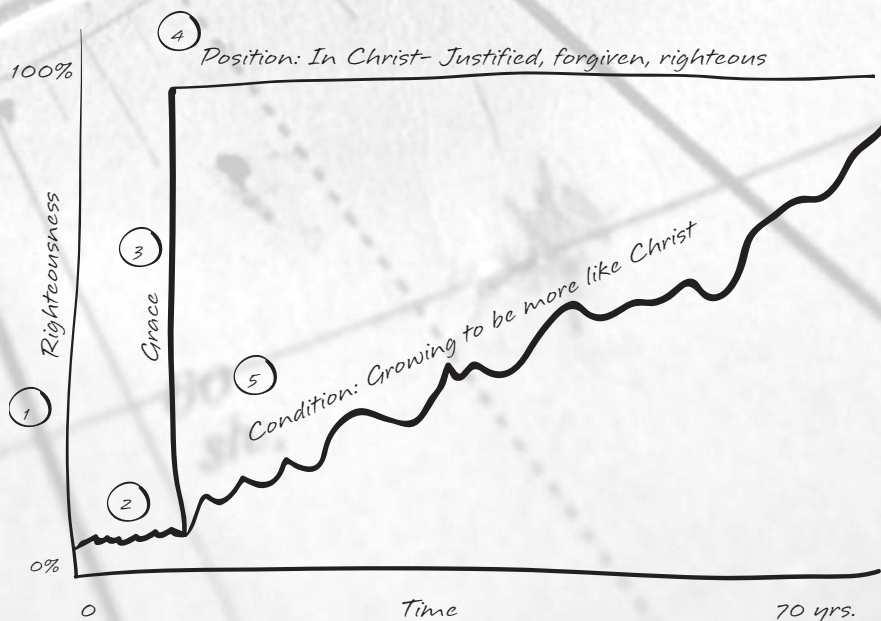
WALK BY FAITH



POSITION IN CHRIST

CONVERSATION ON THE JOURNEY

To help make the difference between our position and our condition clear, you can draw a simple diagram and share a few passages of Scripture. As you look through the following passages of Scripture and ask the following questions, draw the corresponding parts of the diagram.



1) The vertical axis is meant to show righteousness, while the horizontal denotes time over the course of your disciple's life.

Our Position

Before we knew Christ

2) Take a look at Ephesians 2:1-3.

What was true of us in our position in Adam before Christ?

Spiritually dead (no life of God within us), enslaved to sin.

Walked according to the world, flesh, and the devil.

We were children of wrath (confer John 3:36).

Rom. 5:12-19 - death, judgment, condemnation, made sinners.

THIS WEEK'S EXCURSION

Your objective in this lesson is to help your disciple understand his position and identity in Christ. Help him internalize that his position is secure because of what Christ has done, and is not based on the daily condition of his life.

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POSITION IN CHRIST • PG 2

MORE OF THE CONVERSATION

When Christ came into our lives

3) Now read Ephesians 2:4-7.

What motivated God to take action on our behalf?

His love and mercy.

What did God do for us at salvation?

He made us alive with Christ.

He raised us up with Him.

He seated us with Him in the heavenly places.

On what basis did He do it?

By grace, not because we deserved it, not based on our merit.

Grace means unmerited favor - "even when we were dead."

What does His action in saving us display to the world?

The surpassing riches of His grace.

Now that we are in Christ

What is true of us in the following passages since we are in Christ?

4) Romans 5:1-2

We are justified, declared not guilty, standing in grace.

Hebrews 10:11-18

We have complete forgiveness, and perfect standing before God.

2 Corinthians 5:21

We are righteous before God with the righteousness of Christ.

Our Daily Condition

5) Though we are "perfect" in our position in Christ, we obviously are not perfect in our daily condition. When we trusted Christ, He not only gave us a perfect position in Him, He also began the work of making our lives look more and more like His. We want to continue making "progress" in our daily walk, so that our life in this world becomes more like who we already are in Christ. This is a life-long process that involves several spiritual disciplines that God has given us to help us grow and mature. These disciplines will be discussed in other lessons. Phil. 2:12-13 and 3:12-14 are just a couple of the many exhortations to pursue growth and maturity.

Summary – Living out of our Position

The primary emphasis of this lesson is who we are in Christ and the fact that God wants us to see ourselves "in Christ" and focus on our position, not our condition. The enemy wants us to focus on our condition as the basis for our acceptance before God. If we are doing poorly, we tend to condemn ourselves and live in guilt. If we are doing well, we can be tempted with pride and thinking that God accepts and loves us more because of our spiritual performance.

The main point is that God's love and acceptance toward us has always been based on grace (unmerited favor). We have not earned it nor deserved it from the beginning, and never will deserve His love based on our spiritual performance. We are accepted by God based on the righteousness of Christ, not based on our own self-righteousness, which we often erroneously think comes from sinning less, or exercising certain spiritual disciplines, or attempting to act righteously. We stand in grace and rest in our new position. We employ spiritual disciplines, like prayer, Bible study, worship, etc., to grow and get to know God better, but not to gain favor and right standing with God. We already have right standing because of who we are in Christ.

NEXT STEPS

Here are some questions you can ask your disciple:

1. What are some ways that you try to earn right standing before God?
2. When do you doubt God's love and acceptance of you?
3. When you sin, instead of claiming God's forgiveness and acceptance by faith based on His grace, what are some things you do to try to work your way back into believing that God loves and accepts you?
4. In what ways have you begun to see God change you in practice toward what you already are positionally?
5. Why do you think God does this through a process? What is gained?

Memory verse to meditate on :

Romans 8:1 "There is therefore now no condemnation for those who are in Christ Jesus."

SIDE TRAILS

Justification by Faith Alone.

Sproul, MacArthur, Beeke. Soli Deo Gloria Books.

The Cross of Christ. John Stott. IV Press.

Discovering your Identity in Christ (#17 In touch series).

Charles Stanley. Thomas Nelson Publishers.

Order at christianbook.com

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WALK BY FAITH



THE SPIRIT-FILLED LIFE

CONVERSATION ON THE JOURNEY

Who is the Holy Spirit?

While the focus of the lesson is on how to be filled, or empowered, by the Holy Spirit, there are a few foundational points concerning the Holy Spirit that need to be clarified before you can proceed. The first is a basic understanding of who the Holy Spirit is. What you want to ascertain is how much they already understand. If they don't have the faintest idea, you may want to spend the whole appointment simply discussing this, and save this lesson for the next week.

So how do you find out how much they know? Simple. Ask them a question like: How would you describe or define the Holy Spirit? If they answer, "A Marvel comic character," you're going to need to pause here and look at some passages that speak of the identity and role of the Spirit.

The basic fact you want to make sure they know is that the Holy Spirit is the third person of the Trinity. They need to know He is a person. He can be grieved (Eph 4:30); lied to (Acts 5:3); teach us (Luke 12:12); lead and direct us (Acts 20:28). Thus, He has volition, emotion, and intellect. He is a person distinct from the Father and the Son. He came to glorify Christ and He works in Christians to conform them to the image of Christ.

Where is the Holy Spirit?

The second foundational teaching is that all Christians are indwelt by the Holy Spirit from the moment they trust Christ (Rom. 8:9; 1 Cor. 3:16; 1 Cor 12:13). So here you might want to ask your disciple, "Where is the Holy Spirit?" Again, an answer like "Chicago" is an indicator you'll have to repair their foundation before you can build further. Remind your disciple that the moment they trusted Christ, the Holy Spirit entered their lives and will never leave them.

These things should already be understood coming into this lesson. If not take the lesson and teach these basic truths. If they know these basic truths you're ready to help them to better understand how they can enjoy the empowerment of the Spirit.

How to be filled with the Holy Spirit

While all believers are indwelt by the Spirit, not all are empowered by the Spirit, and not all are empowered equally.

The concept of being empowered by the Spirit is often called, "being filled with the Spirit." The terminology is fine as long as your disciple knows that he is indwelt by the Spirit no matter what, and that what you are talking about is how the Holy Spirit can greater influence their lives.

THIS WEEK'S EXCURSION

After becoming a Christian, many believers feel that it is now up to them and their willpower to live a holy and pleasing life before God. Yet, as good as our intentions may be, we are incapable of living a life pleasing to God without His help. That help is found through the person of the Holy Spirit. Your disciple needs to understand the four most basic concepts that increase, or limit, the empowerment or influence of the Holy Spirit. They are: submitting to Christ's lordship of our lives, confessing sin, relying moment by moment on the empowerment of the Holy Spirit, and abiding in Christ.

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MORE OF THE CONVERSATION

Surface the Desire

Sometimes it's a good idea to create a need before looking at the solution. You might look at the passage in Galatians (5:22) where the passage elaborates on the character, or fruit, that the Spirit produces in our life. You can read through the list and ask, "Which of these traits do you lack, or want to be true of you?"

Another way to surface the need is to read Romans 7:7-25. This seems to express the frustration of trying to live out the Christian life without the Spirit's empowerment—by sheer willpower. You might want to ask: Can you identify with this struggle? How? In what way?

You may come up with better ways to surface the need. Give it some thought.

How to be Filled

Ephesians 5:18-20 says:

"Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit. Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."

There is a contrast being made between being filled with alcohol and being filled with the Spirit. There is also a similarity, which is the idea of influence. You might want to ask, "In what ways do you see these ideas as contrasting; in what ways are they similar?"

The metaphor of drinking can be a helpful one, in that it brings out the idea of influence. Under the influence of alcohol, people are emboldened to speak, express love, and become reflective. They also turn to alcohol for empowerment, comfort, courage, and companionship. These are helpful pictures of influence. Of course alcohol is the short-term counterfeit, while the reality is found in being filled with the Spirit.

So what causes a person to get more drunk, and to come more under the influence of alcohol? They drink more. The difference with the Christian is not that he or she needs more of the Spirit, but influence increases when the Spirit has more of them. While there are many things that affect the Spirit's control of our life, there are four primary means by which the Spirit gains greater control, or influence, over our lives – where He consumes more of us.

Lordship

Romans 9:1 says, *"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship."*

You might want to ask a question like, "What does it mean to be a living sacrifice?" The question you want to get at with your disciple is, "Does God have control of every area of your life?" This concept is often referred to as "lordship."

One way you can bring out this idea is to draw out the floor plan of a house. Make the rooms correspond to different areas in their lives. Make the reading room what they watch or listen to. Make the bedroom symbolize their relationships. The rec room, their social life. You get the picture. You might ask, "What room would Jesus feel most at home in?" Though you would not want to end the question with a preposition like I just did. Or you might ask, "Which room do you keep to yourself?"

You want to emphasize that critical to being fully empowered by the Spirit is seeking to live each of these areas under the control or guidance of the Holy Spirit. Withholding rooms, areas of their lives, will severely impact the influence the Holy Spirit has. Nothing

NEXT STEPS

Ask your disciple in which of these areas they can take some action to increase the influence of the Holy Spirit in their lives. Ask what they think might be the greatest hindrance to the Spirit's control of their life. Close in prayer about this, or these, issues.

SIDE TRAILS

Transferable Concept 3: How you can walk in the Spirit. Bill Bright. New Life Publications.

Thirsty booklet.

Living Supernaturally in Christ. Bill Bright. New Life Publications.

Order at campuscrusade.com

The Mystery of the Holy Spirit. R.C. Sproul. Tyndale House.

Baptism and Fullness: the work of the Holy Spirit Today. John Stott. IV Press.

Order at christianbook.com

will bring home this idea better than examples from your own life. So give some thought in advance to a few examples, and describe how you turned these areas of your life over to the Lord.

Confession

When we sin, we take control of our lives. By definition, then, the Holy Spirit is not in control - we are. The importance of confessing sin whenever we become aware of it, is critical to keeping the Holy Spirit in control of our life.

You might ask your disciple how often they are confessing sin? When they become aware of sin do they immediately confess and give back control to God? You should probably share some examples from your own life. Examples your disciple can relate to, or you suspect might be issues in his or her life.

Reliance

The third concept is "reliance." Turning to God throughout the day for enablement and empowerment. A good example you might point out is a cigarette smoker. Every time they sense a need. they "light-up." If they feel lonely, they "light-up." If they feel scared or nervous, they "light-up." If they need confidence, they "light-up."

We can find ourselves doing the same thing with food, music, TV, even coffee. Did you ever eat when you weren't hungry-only lonely? Throughout each day we sense the need for empowerment, comfort, enablement, wisdom, companionship. We often turn to substitutes like food, film, sleep, caffeine or even nicotine to meet these needs. God wants us to reflexively turn to Him throughout the day and ask for comfort, empowerment, wisdom, direction, etc. This constant reliance on the Spirit keeps us intimately connected to the Lord throughout the Day, and allows our thirsts to be met by His "living water."

You might want to ask your disciple in what ways he or she meet their thirsts? You might explain what this idea of reliance looks like in your life. You also should remind them that this is a process and not something that changes over night, but they should, at a staying-speed be turning to the Lord increasingly with their needs throughout the day. Just like a cigarette smoker takes puffs all day long, they should be turning to the Lord all day long. A life of abiding and reliance.

Abiding

The rest of our Ephesians passage says, *"Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ."*

For lack of a better word, it is the picture of abiding, which means making ourselves at home with God. In John 15:5 it says, *"I am the vine; you are the branches. If a man abides in me and I in him, he will bear much fruit; apart from me you can do nothing."*

You might want to share this illustration. Have you ever been to a party where the atmosphere is such that it inclines you to want to sin. The music, the lighting, how people are dressed, the conversations: they all set a mood or an atmosphere that can cultivate our flesh.

The passage mentions activities like singing spiritual songs, praising, and giving thanks. Engaging in activities such as these throughout the day set an atmosphere in our hearts that cultivate the direction and influence of the Holy Spirit. You might share some of the things you do in your day to cultivate that intimacy with the Lord that sets an atmosphere in your mind and heart that maximizes the Spirit's influence in your life.

Summary

There are four main things (there are others) which are critical to living a life controlled by the Spirit: Lordship, confession, reliance, and abiding. The Christian strives to maximize the control of the Spirit in their lives through engaging in these activities and processes.

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WALK BY FAITH



FELLOWSHIP

CONVERSATION ON THE JOURNEY

John Donne said, “No man is an island.” Even Hillary Rodham Clinton agrees when she says, “It takes a village to raise a child.” But when it comes to the Christian experience, many people keep it hidden and private, relegating matters of the spiritual, to the silent and secret parts of life.

To admit that we don’t have our spiritual acts together seems like a shameful admission of ignorance and weakness. But let’s face it. Who really has their act together? Richard Foster, in *The Celebration of Discipline*, says that what keeps us from true fellowship is a wrong perspective on the body: we see it as a gathering of saints, before we recognize it as a group of sinners. We think that everyone else has arrived at a point of saintly holiness and spiritual perfection, so we are ashamed by our growth—or lack of it. But no one is perfect. We are all fallen, and we need each other.

Why do we need each other? As bones need ligaments to connect and support, and the body needs skin to protect the tender and squishy parts, so we need one another for connection, support, and protection.

Gathering with other believers benefits us with: encouragement when we need a dose of courage, teaching to educate us about God and the Bible, and correction when we are spiritually sluggish or off-base.

Biblical Perspective

Read Acts 2:42-47

Ask them, “What are some of the hallmarks of their fellowship together? In what ways have you experienced these?”

Read Hebrews 10:24-25

Here, I usually say, “It seems people have always been in the habit of not wanting to meet together.” Then I ask, “What makes you not want to spend time in fellowship?” “What’s the worst part of it?”

In Ephesians 4:1-16, one is struck again with how valuable fellowship is. It’s membership in the body of Christ, and each of us has a role to play in the body. Stress the fact that Paul sees the fellowship of Christians as God’s heavenly kingdom displayed and functioning now, on earth. Ask, “When you think of our fellowship, what mirrors God’s eternal kingdom, what is lacking?”

Read 1 Corinthians 12

Obviously there is much to be gained from the gifts and ministry others offer. But an important question for them to consider is: what do they uniquely

THIS WEEK’S EXCURSION

The letters of the New Testament are seasoned with encouragement, to gather with other believers. Classic passages like Hebrews 10, Ephesians 4, and 1 Corinthians 12, remind us that every Christian is vital and necessary, possessing gifts that serve the church at large with a specific purpose.

Fellowship is considered the bond of common purpose and devotion that binds Christians to one another and to Christ.

Your objective with this lesson is to help the disciple understand the importance of Christian fellowship, and to motivate them to flavor their lives with the sweet fellowship of Christians.

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FELLOWSHIP • PG 2

MORE OF THE CONVERSATION

add that others would miss if you weren't a part of the ministry? How does God seem to use you?

Take the time and go through this passage pulling out other questions that would be helpful to ask.

Discuss with your disciple what Dietrich Bonhoeffer, a German theologian who was killed by the Gestapo, wrote about the value of fellowship and community:

“..the Christian needs another Christian who speaks God's Word to him. He needs him again and again when he becomes uncertain and discouraged, for by himself he cannot help himself without belying the truth. He needs his brother man as a bearer and proclaimer of the divine word of salvation. He needs his brother solely because of Jesus Christ. The Christ in his own heart is weaker than the Christ in the word of his brother; his own heart is uncertain, his brother's is sure.” (*Life Together* - pg 23.)

Some questions to start discussion:

- How have you experienced both parts of what Bonhoeffer is talking about?
- How have you been the one who needs, and the one who is needed?
- How have both of you benefited from fellowship?
- Brainstorm together a list of reasons why fellowship can help one grow in Christ.

NEXT STEPS

Challenge them to commit to regular times of fellowship with other believers. This can be a specific time set aside to lunch with friends in Bible study, or hanging out with others after a weekly meeting.

Since one of the hurdles to people walking with the Lord is a lack of connectedness to others, encourage your disciple to meet new people in the large group. They could have “inter-view lunches” during which they invite a few people to a meal with the clear purpose of getting to know them. Help the disciple think through people to “inter-view” and questions to ask if the conversation gets stuck. Having an arsenal of questions is a great resource to rely upon!

SIDE TRAILS

Dietrich Bonhoeffer's *Life Together*

Richard Foster's *Celebration of Discipline* (Chapter 10 on the Discipline of Corporate Confession)

Being the Body. Chuck Colson. Thomas Nelson Publishers.

Community 101. Bilezikian. Zondervan.

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THE WORD

CONVERSATION ON THE JOURNEY

Helping your disciples develop a love of Scripture is one of the most important things you can do for them. If they fall in love with this book, and begin to read it hungrily, it will change their life. Most Christians can trace their spiritual growth back to the time they began to read their Bible. You can help the people you are working with begin to grow right now.

The Bible is pretty huge and can be rather intimidating. A new Christian may hear a variety of passages quoted from John, or Ephesians, or Genesis, or Daniel. They probably will have no clue who or what those labels refer to. If you will give them the big picture, you will effectively be giving them the hooks upon which they can hang the messages they'll hear. This will go a long way in helping them to understand everything else that they are taught. Open up your Bible with them, show them the table of contents and flip through the Word to explain the information below.

Structure

The Bible divides into two basic sections, the Old Testament and the New Testament. Testament is another word for covenant or promise. Thus, the Bible is a book about God's promise to us. The bulk of the Old Testament primarily covers a period of time from about 2500 BC till about 400 BC. It specifically focuses on God's interactions with the Hebrew people. There are 39 books, or sections written by a number of different authors. The New Testament has 27 books, which were all written between about 40 and 90 AD. They focus on the life, ministry, and ultimate effect of Jesus Christ.

The Old Testament divides into at least three major sections. The first part (Genesis to Esther) contains the history of the Jewish people. It's roughly chronological, and everything else that follows somehow fits back into the times described in those history books. The next section (Job to Song of Solomon) is all poetry. Much, but not all of it was written during the kingdoms of David and Solomon (roughly 1000 BC). The last section (Isaiah through Malachi) contains the writings of the prophets. They wrote about a great deal, but mostly they spoke about two major catastrophes in Israel's history. In 722, Israel was destroyed by Assyria, and then in 586, Babylon attacked and captured Jerusalem. These events were incredibly significant in the life of Israel. By and large, the prophets wrote to warn of, or explain, these events. The final prophet, Malachi, wrote about 400 BC, and then there was silence until Jesus' arrival.

The New Testament also divides into three main sections. The History section contains four biographical accounts of Jesus. They are the Gospels of

THIS WEEK'S EXCURSION

Psalms 138 says that God has exalted His Word above all things. Since He values it so highly, it's imperative that we also exalt it. You have two objectives in this lesson. One, to explain the overall structure of the Bible so that it's not so overwhelming; and two, to motivate them to begin to read the Bible on their own.

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MORE OF THE CONVERSATION

Matthew, Mark, Luke, and John. There is also Acts, which is a record about the first several decades after Jesus' resurrection. Like in the Old Testament, nearly everything else that follows fits back into the era recorded in the history books. The next section (Romans through Jude), contains epistles, or letters written by early church leaders to various congregations or individuals. They struggled with and celebrated the same things we do today. The final section of the New Testament (Revelation) is also prophecy. It's primarily about Jesus' second coming, and the interval between His two advents.

As you are explaining this, you might highlight a passage from each section that is significant to you. It's not important to teach from each section. You just want to help build some categories in their minds - cubby holes where they can file away all that they are going to learn.

Motivation

Your second objective is to motivate them to begin to read their Bibles. To accomplish that, I'd do two things. First, show them what the Bible says about itself. That it is literally the Word of God. That it's true, reliable, perfect, alive. Listed here are several passages you could share with them to show this: [Joshua 23:14, Psalm 19:7-10, Psalm 119:160, 2 Tim 3:16-17, Hebrews 4:12, 1 Peter 1:23-25, 2 Peter 1:20-21]. Choose from these (or your own list) and help them see the great value of this book.

Second thing I'd do is be enthusiastic. Show them a passage (or two) that has been significant in your life. I love to show people the "nuggets," cool passages that show the consistency of this book, the evidence that it has a divine author. Your love for the Bible will help fan into flame their own.

Final Exam

You might want to finish this one up with a little quiz: what are the major divisions in the Old Testament, name a book found in each, etc.

It may be helpful if you teach some tricks to memorize the order of the books in the New Testament. Here are a couple of such tricks:

Galatians, Ephesians, Phillipians, Colossians start with the same letters as General Electric Power Company.

1,2 Thessalonians, 1,2 Timothy, Titus. All the "T" books are in alphabetical, numerical order.

Hebrews, James, 1,2 Peter, 1,2,3 John start with the same letters as Howard Johnson's: plump and juicy (sorry, you might come up with your own for this one.)

At any rate, mnemonic devices and quizzes are both great aides to learning. Have at it. Teach the children well.

NEXT STEPS

Challenge them to begin to read one chapter of the Bible a day. John's Gospel would be a great place to start. It has 21 chapters, so in three weeks time they could finish it. When they finish, I'd have them read Luke's Gospel. When they are done with that, suggest Acts, and next Romans. But just suggest one book at a time, don't overwhelm them.

SIDE TRAILS

What Christianity is All About. Alan Scholes. Navpress.

Basic Christianity. John Stott. Eerdmans.

Praying God's Word. Beth Moore. Holman.

The Case for Christ. Lee Strobel. Zondervan.

Order at christianbook.com

The Compass

A tool for disciplers

WALK BY FAITH



PRAYER

CONVERSATION ON THE JOURNEY

Prayer is simply communicating with our Father, as Jesus did constantly. Luke 5:16 says that, "Jesus often withdrew to the lonely places and prayed." This week you want to help your disciple see what prayer is, why we pray, and even show her how to pray.

Jot down these thoughts and passages on a post-it note, and share with her from your own experience of success and failure in prayer.

What is prayer?

It is an opportunity to express to the Lord what is on our heart and mind, to seek wisdom and guidance, and to ask for needs to be met. It is also a way to express our praise and adoration of who He is. It includes our asking on behalf of others and praying for what is on God's heart, as well for His will to be done. Finally, prayer is one way we express our dependence on Him.

Why pray?

There are many reasons that Scripture gives us to motivate us to exercise our right and privilege of prayer. Look at a handful of these with your disciple to help put God's perspective on prayer into their minds. Below are several passages to get you started. Augment with other verses that have been significant to you.

1. Because of His character

1 Peter 5:7 He cares for you.

John 16:23-24 He wants to answer your prayers.

Matt. 7:7-11 He is a loving Father who gives good gifts.

2. Because He invites us to pray when we are anxious

Phil. 4:6-7 He will guard your heart with peace.

You might ask, "What is it that most makes you desire to pray?"

What to pray for?

A key reason people don't pray is that they don't see answers to their prayers. Ask your disciple some questions to get at this issue: Why do you think God doesn't answer certain prayers? Have you ever prayed for something and it didn't happen?

THIS WEEK'S EXCURSION

Prayer is tough. A new Christian needs to learn the value that God places on prayer, and the power it unleashes. Your goal is to use the Word to motivate your disciple to want to pray. As she does, she will get to know the Lord better, and grow in her faith as a result of seeing God answer her prayers.

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MORE OF THE CONVERSATION

Then look at some of these passages that give criteria for the kinds of prayer God answers.

What prayers does God promise to answer?

- 1 John 5:14-15 He answers when we pray according to his will.
John 14:13-14 He answers prayers to glorify himself.
John 15:7-8 He answers prayers so that we will bear much fruit.
James 4:2,3 He doesn't answer when we ask with wrong motives.

How do I pray?

In Matthew 6:5-13, Jesus is teaching on prayer. Looking through this passage could be a great mini-study for you and your disciple. Help her see the different elements of Jesus' instructed prayer and suggest it as a model for her own prayers:

- v. 9 Praise and adore the Father

You might want to ask why God wants praise. Our hearts must worship that which is greater than ourselves. There is nothing greater than God, and nothing greater than Him to praise.

- v. 10 Ask that God's will be done

You might ask, "From what we've read so far, what kinds of things would be in accordance with His will?"

- v. 11 Ask for what we need
v. 12 Confession of our sin
v. 13 Ask for God's help as we are tempted

NEXT STEPS

One of the best things you can do with your disciple is to pray with her. You can model a healthy prayer life. Below are some suggestions:

Spend some time of your appointment praying together.

Invite your disciple to go to a prayer meeting with you.

Discuss using a prayer journal, or making up a prayer notebook, or just begin with a simple prayer list to keep record of how God answers prayer requests.

Discuss what her most pressing concerns are right now, so that you can be praying for her .

Discuss and decide on a time each day when she is going to attempt to have a quiet time and spend time in prayer.

SIDE TRAILS

Fireseeds of Spiritual Awakening.
Dan Hayes. New Life Publications.

Order at campuscrusade.com

With Christ in the School of Prayer.
Andrew Murray. Bridge-Logos Publishing.

Too Busy Not to Pray. Bill Hybels. IV Press.

Too Busy Not to Pray Journal. Bill Hybels. IV Press.

Order at christianbook.com

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WALK BY FAITH



SHARING THE GOSPEL

CONVERSATION ON THE JOURNEY

What's evangelism?

A good place to begin your time is in the fourth chapter of the Gospel of John. Here Jesus has a conversation with a woman by a well. It may be instructive to point out to your disciple the way in which Jesus is able to introduce spiritual issues into the conversation (perhaps some lessons could be gleaned). However, it is really what takes place after the conversation that you want to note. Following the conversation, the woman goes back to her village and then returns with the people of the town, stating:

“Come, see a man who told me everything I ever did. Could this be the Christ?”

They came out of the town and made their way toward Him.

This verse really summarizes the essence of evangelism: telling others what Jesus has done for us. The word evangelism simply means “to proclaim the good news.” Another word used in the New Testament for evangelism is “testimony.” What happens in a courtroom when someone gives their testimony? They give their perspective of what they saw and heard. If you can simplify the idea of evangelism for your disciple, nothing should seem more natural than wanting to share with others the greatest news they have ever heard.

You might ask your disciple to put themselves in the place of the “woman at the well.” What would they report, or give testimony that Jesus has done in their life? Then underscore this is evangelism.

However, for many people, and probably your disciple, evangelism does not come naturally. We sense the social awkwardness of talking about spiritual things. (You might ask her if she has ever sensed this awkwardness.) That's why it's important to demonstrate, from Scripture, why we should engage in sharing our faith. This will bring about a conviction to do evangelism in the absence of feeling like it. What follows are four biblical reasons. You may simply want to pick a couple.

Why do we do evangelism?

God's fame

The reason for doing evangelism is the very same reason for our existence. Why do we exist? In order to bring glory to God. What is glory? Perhaps the best way to think of glory is our word “fame.” We live to declare the wonders of God, or to make Him famous. When we love others with God's love, or give Him thanks in all things, we are singing His praises—making Him famous. When we chose not to sin, we declare to the world that God is more satisfying than sin. We are declaring

THIS WEEK'S EXCURSION

In this lesson you want to accomplish three things. First, you want to explain the basic concept of evangelism. Then, you want to look at some Scriptural reasons for doing evangelism, and last, you want your disciple to become familiar with the core components of the Gospel message.

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SHARING THE GOSPEL • PG 2

MORE OF THE CONVERSATION

His greatness. You might ask your disciple how doing evangelism brings God glory or makes Him famous.

People are Lost

2 Cor. 4:4 states that, *“The god of this age has blinded the minds of unbelievers, so that they cannot see the light of the Gospel of the glory of Christ, who is the image of God.”*

This is the tragic, but accurate, depiction of the state of people apart from Christ. Satan is holding them hostage, keeping them in prison, and blinding them to the Gospel. As Paul states in Ephesians, they are “without hope and without God in the world.” You might ask your disciple in what ways they have witnessed this blindness, or how does Satan keep people blinded?

For your disciple to grow in his understanding of evangelism, it is important that he or she believes the Scripture in its description of people as lost, and separated from the love of God.

Here it would be easy to get into a discussion about what happens to those who haven't heard the Gospel. Such cases must be left to God's brilliance and sovereignty. He's not scratching His head about such issues. The truth is that the Scriptures don't describe a Plan B; only Plan A, which is for Christians to go tell those who are lost about Christ.

You might suggest to your disciple that a good place to start is to make a list of friends and family who are lost, and to begin praying for them: that they would come to know Christ.

Ambassadors

2 Cor. 5:18-20 touches on the motivation of stewardship. God has entrusted us with the responsibility of being His ambassadors:

“All this is from God, who reconciled us to himself through Christ and gave us the ministry of reconciliation: that God was reconciling the world to himself in Christ, not counting men's sins against them. And he has committed to us the message of reconciliation. We are therefore Christ's ambassadors, as though God were making his appeal through us. We implore you on Christ's behalf: Be reconciled to God.”

This is an idea worthy of some exploration. You might ask your disciple what it means to be an ambassador. Or, “What difference would it make if he or she went out each day seeing themselves as God's ambassador? Have they seen God use them in this way?” Or, “Why do you think God chooses to make His appeal through us?” You want to ask some questions to help this truth, and responsibility, penetrate their hearts.

Increasing our joy

The apostle John in the beginning of his first epistle states: We write this to make our joy complete. To better understand this, let me ask you a question: Is it possible to sit down and eat your favorite meal with a group of friends and not make some grunt (mmm!) or explicative of approval? Of course not! Why? We instinctively want to complete our joy. When we truly delight in something, the way in which we complete our joy is to tell others, or say (mmm!). This is the physics of joy and it must complete its circuit in order to be fully enjoyed.

Why do we share Christ with others? It completes our joy. If we are enjoying our walk with Christ, our Christian experience is still incomplete until we can share it with another.

Perhaps the greatest thing we can do to excel our own walk and joy in the Lord is to be engaged in sharing this joy with others.

NEXT STEPS

Encourage your disciple to begin praying for friends and family members to come to Christ. Encourage them to look for an opportunity to share how Christ has changed their life. You also might suggest that they begin to carry a copy of the Four Spiritual Laws with them in case an opportunity arises to either share it or give it to someone.

SIDE TRAILS

Witnessing Without Fear. Bill Bright. New Life Publications.

Transferable Concept: How You Can Introduce Others to Christ. Bill Bright. New Life Publications.

Order at campuscrusade.com

Becoming a Contagious Christian. Bill Hybels. Zondervan.

Order at christianbook.com

What's the Gospel?

As we have seen, evangelism is sharing our story and testimony with others. It is also critical that we communicate the essential truths of the Gospel message. Ask your disciple, as best as he or she can, to explain the message of the Gospel. You might ask, "If you were to explain the Gospel message to a friend, what would you say?"

The basic components of the Gospel could be summarized as: problem, penalty, provision, and decision. You might use the Four Spiritual Laws and bring their attention to these four components.

The Problem is sin. It is universal, and at some level, almost everyone acknowledges that they fall short of either God's standards or their own: for all have sinned and fall short of the glory of God (Rom. 3:23).

The Penalty is death. Romans 6:23 states that "the wages of sin is death." This is not physical death, but spiritual. The result of sin is eternal spiritual separation from God.

The Provision is Christ's death for our sin; He pays the penalty for us.

The Decision one needs to make is to place their faith in Christ to pay the penalty for their sin (to be their Savior).

Having explained this you might ask your disciple what the four components of the Gospel are, or even ask them to take another shot at explaining the Gospel. You also might suggest that it might be helpful to simply read through or give a person a copy of the Four Spiritual Laws if the opportunity presents itself.

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JUSTIFICATION BY FAITH

CONVERSATION ON THE JOURNEY

Because this is a fairly complex concept, try to cut down on the complexity by doing your teaching primarily from one book, Romans. Following the flow of logic contained within the book should also help in your teaching.

In the first several chapters of Romans, the apostle Paul summarizes the universal lost state of mankind. He also underscores to the Jews that possessing God's laws did not make them any more righteous, or any more successful, than Gentiles at keeping them. His summary statement is found in Romans 3:20:

Therefore no one will be declared righteous in his sight by observing the law, rather, through the law we become conscious of sin.

(You might ask how the law made us conscious of sin? The Mosaic Law functioned like a speed limit sign. It only made you aware you were speeding (sinning), but had no power to help you slow down. In fact, Paul will later argue that the law increased sin. You also might ask your disciple how it did that. Ever have someone say, "Whatever you do, don't touch that?" What did that make you want to do? Exactly, It made you want to touch it.

Now read the next section, Romans 3:21-24

But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus.

All right, you have two words you'll need explain: "righteousness" and "justified." But first, ask your disciple to define them—always good to ask a question before telling.

Paul is using legal, courtroom, terminology to help explain what God has done for us. Righteousness means a "right-standing" before the judge (God). Justified means for the judge (God) to declare you "just." The courtroom background is important, because even if someone is guilty, a Judge has the ability to declare someone innocent.

Here, now, is the big idea. When we think of Christ's death for our sin, we think only that He has forgiven our sin, but these verses are saying something far greater: God actually credited to us Jesus' righteousness. To use a financial analogy, not only was our debt covered, but we were awarded a billion dollars. And of

THIS WEEK'S EXCURSION

There are few concepts as revolutionary to the Christian life as knowing that we've been justified by God; that is, that God has declared us "just" or "righteous." Yet, explaining it requires some theological verbiage that makes this a difficult subject to teach. You have two objectives. First is to communicate that Jesus has not only paid the penalty for our sins, but He has also given something to us: His righteousness. The second thing you will need to communicate is that this was a gift of God, not earned, but received by faith.

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JUSTIFICATION BY FAITH • PG 2

MORE OF THE CONVERSATION

course what makes it all the more amazing is that it's given to us as a gift. We didn't earn it, but received it by faith.

If this incredible generosity is difficult for us to grasp, it was doubly so for the Jews in Paul's audience. They were steeped in the belief that one is justified, or righteous, only by observing every letter of the Mosaic law.

Paul, then, must prove his point to his skeptical Jewish hearers. So in chapter four, he introduces two testimonies into the law court he has metaphorically constructed: Abraham and David, the pillars of the Old Testament and men renowned for their godliness. To paraphrase his argument, Paul says, "Hey, reread your Bible! These guys were declared righteous by faith, not by how good they were or how well they followed the Law of Moses." Though your disciple may not be Jewish, it can still be helpful for them to see the logic of the argument Paul has constructed. The great men of God were considered righteous because of their faith. They believed God, and, therefore, God considered them righteous.

Finally in Romans 5:1-2 (as well as v. 9) we have the summation of the argument.

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.

There are a lot of ways to illustrate this incredible truth. My favorite is to take a dirty page and shove it inside a book. The book represents Christ, the dirty page, us. God does not see our sin, but sees the righteous life of Christ, that has been credited to us.

Now, you have made your point: Because we are in Christ, God sees us as "righteous." We are clothed, like the dirty page in the book, in Christ's righteousness. But this leads to the obvious reflection that we are still, in practice, far from righteous. So, you have two more theological terms to expose to your disciple.

Sanctification

Sanctification is the process by which God aligns our actions to what He has already declared us: righteous. The word sanctify means to "set apart," or "to be made holy." Eph. 4:11-16 is an overview of the growth and sanctification process. You might read through the passage and ask, what are some qualities of a mature Christian? How does God cause growth? How have you seen growth occurring in your life?

Glorification

The final step on the spiritual journey is seen in 1 Cor. 15:50-55 and 1 Jn 3:2. These passages assure us that one day the process will be complete, and we will be made holy. You might ask in what area of their life they are most looking forward to seeing perfected.

NEXT STEPS

Though we come to understand our righteousness is by faith, we can easily begin to come back under performance: in our own strength, trying to do things for God. Here is the critical truth. God doesn't want us to do things for Him. He wants to live His life out through us.

By faith you have received Christ's righteousness. Daily, by faith, you ask Jesus to live out His life in and through you.

Ask your disciple what sort of situation would be helpful to, by faith, ask Jesus to live His life out through them. "Lord, lead me, use me, show me, what you want to do through me today," is the prayer of the disciple. Not, "Watch me Jesus. I'm going to do some really good things for you."

SIDE TRAILS

The Finished Work of Christ: The Truth of Romans 1-8. Francis Schaeffer. Good News.

Justification by Faith Alone. Sproul, MacArthur, Beeke. Soli Deo Gloria Books.

The Cross of Christ. John Stott. IV Press.

Order at christianbook.com

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WALK BY FAITH



CONFESSION

CONVERSATION ON THE JOURNEY

The difference between our relationship with God and our fellowship

For a Christian, sin doesn't hinder our relationship with God (we are still in God's family even when we sin), but rather our fellowship. So how do you want to teach this?

I've found it's a good idea when discussing this issue to rely heavily on the metaphor of our earthly family relationships, because everyone knows that sin does not get you "booted" out of your family, but it certainly can shatter family harmony. So, go to John 1:12. Here it says that having believed, we became "children" of God.

Now, building on this foundation and the "family" metaphor you might ask: "What is the result of sin, within your earthly family?" or "When was a time you got your parents really mad—what did you do?"

However you say it, you want to make the critical distinction that their sin does not change the reality of their adoption into God's family. It does, however, affect their fellowship, just like it does within a family.

The results of broken fellowship

Before moving immediately to the remedy for broken fellowship (confession), you might want to park on some of the results. Psalm 32, as well as Psalm 66: 17-20, capture some of the results. Psalm 32 describes David's wrestlings with guilt (and insomnia), and Psalm 66 underscores the affect broken fellowship has on our prayer life. Take a good look at these Psalms and see what else you might pull out as an example of the consequences of unconfessed sin.

These psalms are not exhaustive on the effects of being out of fellowship with God. There can also be feelings of fear, numbing of the heart, lack of confidence, desire to avoid fellowship, etc. You may share some other ways you've felt, or ask them how they feel when they've had unconfessed sin.

Restoring fellowship

Getting back to our family metaphor, what do you do to restore fellowship within your family when you've hurt someone? The answer is, "Confess." Own-up to what you did wrong, and take responsibility for your actions. (You might want to share, or ask about a time they did this.) This is also how we restore our fellowship with God.

1 John 1:5-9 is really a defining passage on confession, so it would be good to turn there together.

THIS WEEK'S EXCURSION

There are two teachings concerning confession that are life changing for a follower of Christ. The first is to understand that it is not their relationship with God that is jeopardized when they sin, but their fellowship. The second is understanding the basic mechanics of how to confess sin when it arises.

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CONFESSION • PG 2

MORE OF THE CONVERSATION

This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin. If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives.

Verse 5

First, you may want to ask what light is symbolic of in the Scripture (holiness, God's revealing of truth, etc.). Then ask, "What does it mean to walk in the light?" The most common answer you should expect to this question is something along the lines of "being good," or "following Jesus." The correct answer, however, isn't "being good," but "living exposed to God's holy knowledge," or "leaving the shadows and bring your sin into the light." The Bible uses the word "confession" to describe this state.

Verses 6-7, 8-9

One way to understand the concepts in verses 6-7 more clearly is to also read verses 8-9 and compare the two passages. Together, they form a parallelism. A parallelism is a literary structure in which one idea is expressed in two different ways. It's a device used for emphasis or clarity. The book of Proverbs is full of parallelisms. (Proverbs 16 is a good place to go for an example.) Although not all clauses have a direct parallel, the overall correspondence should be apparent, and may help your disciple to see that "walking in the light" is a term John uses to mean "confession."

Verses 8-9

The Greek word for "confession" literally means "to say the same thing along with someone" or "to agree with someone." This sheds some interesting light on what is involved in confession:

1. We are agreeing with God that we have sinned. This stands in contrast to justifying, or denying, that what we did was wrong. You may want to give an example, or ask them if they can think of a time they've justified or denied their sin.
2. We are agreeing that what Christ has done paid for our sins. This stands in contrast to "beating ourselves up" for what we did wrong. Sometimes it's helpful to draw a time line, marking on it the year of their birth, the year they trusted Christ, and some sort of guess of when they will die (be gracious and give them a long life). Then draw a line from all three dates on the time line back to a wonderfully rendered cross and make it clear that Jesus died for all of their sins, past, present, and future.
3. We are agreeing to turn from our sinful course and back to God. This is repentance. John also emphasizes that God is "faithful and just." These two concepts are important. In confession, there is a component of faith. We are trusting that God is faithful to us as our Father and will forgive us. We are also trusting that God is just, that sin needs to be dealt with, and that Jesus dealt with it for us. It is critical for your disciple to see that when they beat themselves up for sinning, they are not acting in faith, and, in fact, are further grieving God by not accepting the forgiveness provided by Christ.

NEXT STEPS

The application is for your disciple to go through these steps when they sin throughout the week. But there is another important application. Make sure they are confessing as soon as they sin, not waiting until the end of the day to square up accounts with God.

SIDE TRAILS

Transferable Concept: How You Can Experience God's Love and Forgiveness. Bill Bright. New Life Publications.

Order at campuscrusade.com

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

An easy way to help them remember the steps of confession is:

1. Agree it's sin.
2. Agree it's forgiven.
3. Agree to turn from your sin and back to God.

Summary

For a non-Christian, sin prohibits a relationship with God. Christians are in God's family, and that relationship will never change. Fellowship with God, however, is hindered when we sin. Confession of sin restores fellowship with God. Confession involves three things: Agreeing we've sinned (not rationalizing or denying); agreeing that it was Christ's death that paid for our sin; and agreeing to turn from our sin and back to fellowship with God.

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WALK BY FAITH

GROWTH



CONVERSATION ON THE JOURNEY

Perhaps you've seen the t-shirts: "Under Construction. God isn't finished with me yet." Kitschy as it is, it's a slogan that accurately describes what should happen to our character, regardless of age: constant growth.

J.P. Moreland, in his book, *Love Your God with All Your Mind*, bemoans the decay of our intellectual, spiritual, and emotional growth as whole and integrated women and men. He asserts that we have become lazy, not taking the effort to grow into full maturity, and so after earning an education, we become lethargic and stagnant, and our overall maturity begins to atrophy.

So, how does one stay sharp and continue to grow in character?

The Necessary Environment

People grow in the context of relationships, and in order to provide that kind of environment, try keeping this easy equation in mind:

$$\frac{\text{Grace} + \text{Truth}}{\text{Time}}$$

(pronounced: "Grace plus Truth over Time")

Atmosphere of Grace: where mistakes and errors are forgiven and one does not have to work to earn love and acceptance.

Environment of Truth: where the Word is spoken to challenge, encourage, and correct, and helpful, evaluative feedback is given. There is no fear of truth when one is surrounded and affirmed by grace.

Element of Time: knowing that someone is in it with you over the long haul. Growth is not instantaneous, despite our fast food society and quick fix mentality.

A Key Idea for today: *Growth Happens in the Context of Relationships.* Think about this idea for a few minutes. Growth happens when we are free to be ourselves, and can bring out our junk, warts and all, to a small group of people. Then there is freedom to experience real healing, forgiveness, and brokenness.

The Components of Growth

In *Changes that Heal*, Dr. Henry Cloud addresses the issue of character development and the skills necessary for maturity. But when we talk about the Growth Model, we mean the four basic developmental tasks that help a person grow into mature character, and an equation for growth.

THIS WEEK'S EXCURSION

By the end of today's discussion, your disciple should be familiar with the concept of the "Growth Model," with an eye on at least one area for personal growth.

By the way, this lesson has the potential to go deep if the relationship supports it. Don't forget to invest time in your disciple to really enjoy them, and build trust so that together with the Holy Spirit, discipleship times can result in character and spiritual growth.

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MORE OF THE CONVERSATION

Let's take a look at each component. (All of the quotes are from Dr. Henry Cloud's book, *Changes that Heal*.)

Bonding "The ability to establish an emotional attachment to another person. It's the ability to relate to another on the deepest level. When two people have a bond with each other, they share their deepest thoughts, dreams, and feelings with each other with no fear that they will be rejected by the other person."

A key text is Matthew 22:37-39. Bonding involves becoming vulnerable, others centered, and embracing love as God's highest value.

Boundaries "...In a broad sense, are lines or things that mark a limit, bound, or border. In a psychological sense, boundaries are the realization of our own person apart from others. Boundaries, in short, define us."

A key text is 1 Corinthians 12:14-16. Having healthy boundaries enables us to define ourselves, our responsibilities, and our limits.

Good /Bad Split "We are both good and bad. The people around us are good and bad. Our natural tendency, however, is to try to resolve this problem by keeping the good and the bad separated. This creates a split in our experience of ourselves, others and the world around us – a split that is not based on reality and cannot stand the test of time and real life. Trying to keep the good and the bad separated results in an ability to tolerate badness, weakness, and failure in ourselves and others."

A key text is Philippians 3:12-15. Maturity concerning the good/bad split means we admit and accept our strengths and weaknesses, and adopt a "progress" mentality.

Becoming an Adult "Becoming an adult is the process of moving out of a "one-up/one-down" relationship, and into a peer relationship to other adults. "Adults" make their own decisions without permission from others, evaluate and judge their own performance, choose their own values and opinions, and disagree with others freely, etc. This is the final step of development so that one can exercise the gifts and responsibilities God has given."

A key text is Corinthians 13:11. Adulthood allows us to embrace responsibility and authority, and live free under God's rule.

Talk with your disciple about some of the areas that are tough for you in the Growth Model. Remember, we are all in process. No one is perfect. And we are all working in *at least* one area.

Don't fear sharing your weaknesses with your disciple. Your struggles may be an encouragement to your disciple. She may think you have it all together. But chances are, she's already seen a few of your not-so-hot points. And if she hasn't, well, her respect for you may grow because of your vulnerability and honesty with them. Your self-awareness will be a model for growing in character.

But remember, this is not a counseling session for you, or for them. If it looks like seeing a professional counselor would be a good idea, talk to a staff member for a Christian counselor recommendation, or visit the counseling service on campus.

NEXT STEPS

See Page 3.

SIDE TRAILS

Check out Dr. Henry Cloud's book, *Changes that Heal*, for an in-depth discussion about the four developmental skills. It has great examples that you may want to discuss with your disciple, or your discipler!

Dr. Cloud has a companion workbook for *Changes that Heal* and a book entitled, *Boundaries*, which is a broader discussion of a Changes chapter.

Love Your God with All Your Mind by J.P. Moreland is a bit more challenging than a Max Lucado book. But if you are willing to put the time and effort into it, you'll be encouraged to embrace the concept of lifelong learning for intellectual integrity to better worship God. You just may start using a dictionary too!

Talk to a staff member if you are a little foggy on all of this. The more you hear it, the more it makes sense.

Ask your disciple where they are strong, and where they may need some development. Give them some positive feedback in the strengths you see (“I’ve really seen you grow in this area...” or “This area is a strength for you right now as evidenced by...”). Give specific examples and verbally (truthfully!) affirm your disciple. Don’t be afraid to point out a blind spot or opportunity for development. But this isn’t the time to dump on your disciple and “fix” everything that YOU think may be wrong. That’s the Holy Spirit’s job.

Agree together on an area of growth (perhaps you should suggest it) and try to make a plan for taking steps of faith for growth and development. Dealing with conflict is a common area for growth, and can fall into any of the developmental areas, depending upon the circumstances.

Maybe you need some help thinking up some discussion questions. If that’s the case, here are a few questions to get you started thinking about the development of your disciple (and you!).

Some Suggested Questions for Discussion

- Over-bonded? Too deep, too fast? Do you dive deep without scuba gear? How does it feel for the people with whom you talk? Do you or they need to come up for air? Are you too intense? What about your conversations?
- Not bonded enough? Do you have deep, intimate connections here on campus, or are they all at home? Do you form tight, but not exclusive, friendships? Can your friends have other friends?
- How can instant messenger help or hurt our skills in bonding, both on the web and face-to-face?
- Are you comfortable saying “No” to all of the opportunities that come your way? Do you assert your own opinion when you have one, or just say, “I don’t care”? Do you have your own opinions? Do you listen with openness to the ideas and opinions of others?
- Do you try to fix other people’s problems? That can be seen as “mowing other people’s yards.” You are only responsible for what is growing in your yard. Does someone repeatedly try to mow your grass? Do you let them? Or are you the intruding groundskeeper?
- Are you a boundary buster, encouraging others to do what they’ve communicated that they don’t want to do? Are you always pushing the limits? Is that in a healthy way?
- Are you a perfectionist? How do you deal with failure? Does failure make you “all bad”?
- Do you put people up on pedestals? What happens when a leader disappoints you? Are you able to forgive them, or are they crossed off your list of “respectable/admirable” people?
- As you move from kid to adult, do you recognize that you have to take responsibility for your life? That includes fiscal responsibility, and learning how to live a healthy life. Set a schedule in which you can study, exercise, eat a balanced diet, and get adequate sleep. Being an adult means accepting the responsibilities of your life stage.
- How do you respond to rules and/or authority?

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The Compass

A tool for disciplers



THE IMPORTANCE OF CHURCH

CONVERSATION ON THE JOURNEY

The Greek word that we translate into “church” is used to describe a local group of Christians, never a building. And yet, when we use the word today, what images come into mind? Stain-glassed windows? A steeple and bells? A large gymnasium with folding chairs?

“Church” as we know it is pretty similar to what it’s been like for years around the world. People come together, taking comfort in their friends who are experiencing some of the same persecutions and sufferings. During the time together, a respected and trained leader reads from the Holy Scriptures and then a time of explanation, encouragement, and challenge usually follows. Somewhere during this “service” is a time for corporate and/or personal dedication, through prayer and often music.

Sounds a lot like Cru, doesn’t it? But we are a para-church organization, and that means we work alongside the church to help fulfill the Great Commission. But we don’t marry and we don’t bury. We do offer Bible studies, discipleship, training in evangelism, summer missions projects and opportunities to meet other Christians on your campus. Through personalized attention and connection with other students, God has positioned Campus Crusade for Christ in a pivotal place in your life. But we know that we are not the Church.

So, a church is a local gathering of Christians. A group of people. But there are many different churches in town. What’s the difference? Why so many? And what’s the benefit of going?

Those are great questions. In fact, those questions have been debated for ages, and major events in history, like the Reformation and different revivals, have split churches, divided families, and spawned new denominations. This article is not about how to choose the “right” denomination. But if denominational differences intrigue you, look up the writings of the church founders to do a little more research. Call pastors and ask for a copy of their statement of faith to ensure agreement on basic Christian creeds and doctrines.

But the question, “What’s in it for me?” can be answered...

One of the benefits of the local church is the exposure to different age groups. Picture the weekly meeting in your head. The oldest people there are your staff... and we’re not much older than you in some cases. What about young people? Your freshmen are the youngest.

THIS WEEK’S EXCURSION

Today you get to help your disciple learn about church. Going to Cru each week is valuable, but Campus Crusade for Christ is not the church. Your goal today is to talk about the importance of church, and help your disciple take the first steps at getting plugged into one while here at school.

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MORE OF THE CONVERSATION

We can find a lot of role models in church, too. If you didn't grow up in a Christian home, you can learn about how Christian families work by watching some of them each week. Ever wonder what a Christian marriage looks like? Churches are full of couples figuring that out for themselves. What does a Christian mom or dad do? Get around some of them to figure it out.

Churches are usually made up of people from different parts of life. Have you wondered how your faith intersects with your major? There's probably someone in your field at a local church. Why not get lunch together after a service, and ask questions about career planning and dealing with work issues.

It's really amazing that God would show us His manifold wisdom through the creation of "one new man" out of all races and classes, with Christ as the head. That's the church, the Body of Christ. Check out Ephesians 4 for more discussion on the diversity of the Body (Church), and our responsibility in it.

See, at Cru, you don't get a representative sampling of the Body of Christ. By refraining from church participation, you get a really skewed idea of life. We are insulated on campus. By going to church, you have the opportunity to meet older and younger people, and people who are not in school.

But to meet them means getting involved in church and not just being a pew-warmer. Join a Sunday school class. Teach a Sunday school class or volunteer in the nursery. Tithe to your local church, for they shepherd and feed your Christian walk each week. Introduce yourself to a family, an older couple, or a few young people, and invite them to join you for lunch. Sign up for a conversational dinner. Ask questions at the information booth about how you can get involved and meet people. Then you'll begin to see the beauty of Christ in a way that you'd never see if you only went to Cru each week.

Not only that, but you'll discover another source for Biblical teaching in your church pastor. Take your own Bible each week and look up the text to make sure you agree with the interpretation and application. Take notes to really digest the content.

In Hebrews 10:24-25, the author is getting at a commitment, a customary habit of joining with others for corporate worship. It is another reminder that we were meant for relationships, and not for solely solitary spiritual moments.

Did you know that it is a job requirement for Cru staff to find a church home within three months of relocating? That's how important a local body of believers is to Campus Crusade for Christ.

A Few Easy Guidelines for Choosing a Church

1. Does the church demonstrate love?
 - a. In John 13:34-35, Jesus says that the world will know that we are His disciples by our love. So, how does that church give evidence of being a group of His disciples? Do you see the following: forgiveness, mercy, reaching out to others when they are in need, not showing favoritism, being open to people who may be "different," etc.?
2. How does the church use the Bible?
 - a. Is the Bible the main part of the sermon, or is it used as an afterthought to undergird an idea or philosophy?
 - b. After a sermon, you should walk away with a better understanding of what the Bible says, not the argument the pastor wants to make.

NEXT STEPS

Take your disciple to church, if you haven't already invited them to join you.

Talk about why you chose that church to attend while here at school. Help your disciple find a church home by grabbing a phone book and looking up churches in the area. Discuss some of the listings. Which ones are within walking distance? Discuss worship styles and doctrinal statements. Suggest some good churches, and discuss your concerns if you think your disciple is interested in an unhealthy church.

Here are some additional questions that may be helpful:

1. What might you miss out on if Crusade was your church?
2. What do you like/not like about the church you attend at home?
3. If you had to, how would you describe the difference between denominations?
4. From what you know of the scriptures, what are the most important things to look for in a church?
5. How would you know if a church was not one you should attend? What would be the clues?

SIDE TRAILS

The Measure of a Church. Gene Gentz. Gospel Light.

Order at christianbook.com

EVEN MORE OF THE CONVERSATION (I KNOW, IT'S A LONG ONE)

3. What does the minister talk about?
 - a. What are his passions and interests?
4. What do the members talk about?
 - a. Do they understand the pastor's vision? Are they interested in learning more about how to put their faith into practice and living out what they hear in the sermon?
5. What does the Statement of Faith say?
 - a. You can request this from the Pastor or church secretary. Read it over and make sure that you agree and understand it. If you have questions, call the pastor for an appointment to discuss it.

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OBEDIENCE



CONVERSATION ON THE JOURNEY

Titus is one of the more neglected books of the New Testament, but it is rich with truth. There are two key observations you should help your disciple discover. They will unlock the treasures of this book. The first can be found by paying close attention to Paul's greeting in 1:1-4. After identifying himself and his purpose, Paul gives his usual salutation. . . sort of. He says, "Grace and peace from God the Father and Christ Jesus our Savior."

Did you catch it? If you are used to reading Paul's letters, that might have sounded odd to you. Flip back through your Bible and look at his letters. Read the salutation he uses in every letter. Go ahead, I'll wait.

If you actually did that you should have noticed the formulaic greeting he uses in all his other letters: "Grace and peace to you from God the Father and the Lord Jesus Christ." Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, and on and on, he uses that phrase every time he writes a letter, without fail. That is until he gets to Titus. In this letter, instead of calling Jesus "Lord," he ascribes to Him the title "Savior." In fact, if you scan through the rest of Titus, you won't find a single instance of Paul using the term "Lord." Instead you'll find repeated instances of him calling Jesus the "Savior."

That might not seem significant to you, but hear me out. In all of Paul's letters he uses the term "Lord" 257 times. In every single letter he uses it repeatedly. Even in the extremely short letter to Philemon he calls Jesus "Lord" a half a dozen times. The Lordship of Jesus is constantly on his lips. But he doesn't use it once in all of Titus.

By contrast he only uses the word "Savior" twelve times in his writings. Fully half of those occur in his letter to Titus. 0/257 for Lord, and 6/12 for Savior. Doesn't it seem like Paul is trying to make a point? Jesus is the Savior, the Savior, the Savior, the Savior. Why the emphasis?

Great question. The answer can be found in key number two. If you scan through Titus again (or better yet, read it thoughtfully), you'll find a recurring phrase in addition to the recurring title of Savior. Before you continue reading this, read over Titus and see if you can find it.

Here it is. Are you ready?

1:8 Rather he must be hospitable, one who loves what is good.

1:16 They are detestable, disobedient and unfit for doing anything good.

2:7 In everything set them an example by doing what is good.

THIS WEEK'S EXCURSION

The New Testament anticipates life change will always accompany faith in Christ. In this lesson you want to do two things:

1. Explain that the normal life of a believer involves an eagerness to do what is good.
2. Show the proper source for motivation to obey: namely, love for our Savior, not (as some would suppose) fear of the Lord.

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OBEDIENCE • PG 2

MORE OF THE CONVERSATION

2:14 [Jesus Christ] gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

3:1 Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good.

3:8 And I want you to stress these things so that those who have trusted in God may be careful to devote themselves to doing what is good.

3:14 Our people must learn to devote themselves to doing what is good.

Do what is good, do what is good, do what is good.

A little background

Titus was the pastor of the church on Crete. Crete was a nasty place. According to their own prophet Epimenides, “Cretans are always liars, evil brutes, lazy gluttons.” In this setting, Paul’s chief exhortation to this pastor is to call his people to live righteous lives. Paul knew that on that dark island the Gospel would shine brightly in the lives of the redeemed. Thus the repeated calls to do what is good.

Paul also knew that it was important not only that they live righteous lives, but that they did so from the right motivation. Some mistakenly believe that we are to obey Jesus simply because He is the Lord. That is, they believe the proper motivation for obedience is fear of the punishment He has the authority to bring. While he is of course the Lord and ruler of all, it is not His lordship that motivates us to obedience. Rather, it is His grace that He offers us as Savior, that moves us to obey.

It is for this exact reason that in Paul’s strongest letter on obedience and righteous living that he utterly neglects the office of Lord, and emphasizes, and even over-emphasizes the office of Savior. We are to do what is good, do what is good, do what is good, because Jesus is the Savior, the Savior, the Savior, the Savior.

It is critical that your disciple understand those two keys (and thereby the point of Titus). Jesus wants His people to be different, but not just different: better. According to 2:14, He gave Himself for us, not only to redeem us, but also to make us into a people that are eager to do what is good. Help your disciple to see that grace is not a license to sin; it is an invitation to a higher quality of life altogether.

Titus 3:3-8 is a parallel to Ephesians 2:1-10 and a summary of the Gospel. Take a look at the two passages and you’ll see what I mean. In Titus 3:8, after summarizing the Gospel of grace, Paul says, “And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good.” That is, it is the story of the Savior that we are to constantly repeat, in order to help our disciples lead obedient lives, marked by goodness.

Walk your disciple through Titus, as I’ve walked you through it here. Lead them in discovering these keys and interact with them about the state of their obedience. Don’t just tell them what the keys are. Make them earn it as I’ve attempted to do with you, and they will remember it better. Look with them at each of Paul’s salutations until the phrase repeats in their head. Then show them Titus. What is the difference? What do you think it means? Then do the same with the “do what is good” phrases. Have them scan the text looking for a recurring phrase. The more they discover on their own the deeper the message will sink into their hearts.

Finally, make sure you check out the “Next Steps” section, which has a couple of questions you might ask to help them apply this to their lives.

Do what is good. He is after all, the Savior.

NEXT STEPS

Here are a few starter questions you might ask your disciple once they understand the lesson. Don’t let it be just information; connect it to their life.

Have you been motivated to obey Jesus because he is Lord, or because he is Savior?

Titus 2:7 admonishes, “In everything set them an example by doing what is good.” In what way would you say your life is example to others of doing good?

Titus 3:8 says we are to be careful to do what is good. In what ways are you being careless? (Viewing habits, language, listening to culture rather than Scripture.)

When we think of “doing good” we tend to think of kindness and compassion. Give 7 examples of doing good that have nothing to do with these traits.

What one or two areas do you need to work on doing what is good? How can I help?

SIDE TRAILS

The Pursuit of Holiness. Jerry Bridges. Nav Press.

The Joy of Fearing God. Jerry Bridges. Random House.

The Practice of Godliness. Jerry Bridges. Nav Press.

The Liberty of Obedience. Elisabeth Elliot. Servant Publications.

Faith does not Falter: Selections from the Writings of Elisabeth Elliot. Elisabeth Elliot. Baker.

Order at christianbook.com

The Compass

A tool for disciplers



ETERNAL PERSPECTIVE

CONVERSATION ON THE JOURNEY

Colossians 3:1-2 will be your primary text with references to others as well. I recommend that you primarily stay in Colossians and just refer to most of the other passages, since it would take too long to look up all of the other ones in parentheses. You may want to look at them all in your preparation, and choose a few to show your disciple, in addition to this Colossians passage. If you really want to look at all of them, this lesson could be done over 2 appointments, because there is a lot in this one.

In light of our position in Christ, being with Him in the heavenly places, what does Paul exhort us to do and not do?

1. Keep seeking the things above
2. Set your mind on the things above
3. Not set your mind on earthly things

Why does Paul urge us to focus on things above? Ask your disciple to their share thoughts on this question and then discuss also a couple reasons mentioned below.

1. Things above are eternal.

God is eternal and our relationship with Him is the only relationship that will last forever. (John 10:27-31)

Souls of men and women are eternal – all people will spend eternity in either Heaven or Hell. (John 3:16-18,36; Luke 16:19-31; 2 Thes. 1:5-12)

His Word will never pass away. (Matt. 5:17-18) The writings of every other teacher or philosopher will fade away, but the wisdom of God in Scripture will remain forever.

2. Because Jesus taught that He was coming back and that we should always be ready and looking for His coming (Matt. 24-25).

He will give out rewards to us for faithful service, and in fact, His expectation is that we will be faithful in using what He has entrusted to us.

Back to Colossians 3:2

Why are we not to set our minds on earthly things?

Because earthly things are temporal – they won't last. Our life here on earth is so brief and is passing away. Consider these verses:

James 4:13-14 Our life is like a vapor; it appears for a little while and then vanishes away.

THIS WEEK'S EXCURSION

Your goal in this lesson is to help your disciple understand the brevity and temporal nature of life on earth. You want them to see the far greater importance of eternity. Motivate them to live for eternal, rather than temporal, things and to evaluate their priorities in light of that which is eternally significant.

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ETERNAL PERSPECTIVE • PG 2

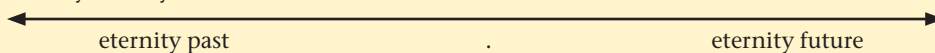
MORE OF THE CONVERSATION

1 John 2:15-18 The world is passing away and also its lusts – earthly glory, fame, and worldly recognition is all fading and will pass away.

Matt. 6:19-24 Do not lay up treasures on earth, because rust and moth destroy them. Earthly wealth will not last, so Jesus told us to lay up treasures in Heaven.

Phil. 3:17-20 - Paul taught that our real citizenship is in Heaven, not on earth.

Consider a line representing eternity – infinite in both directions – how would you represent your 70 years on earth on that line?



We must consider how we will invest our lives – for the dot or for eternity?

Back to Colossians 3:3-4

Because we are totally identified with Christ—actually hidden—secure in Him, belonging to Him, protected in Him, and also suffering with Him. But one day we will also be glorified with Christ.

Consider these 3 future things we can look forward to.

1. We will share in His glory – when He is exalted and honored, when every knee bows to acknowledge He is Lord (Phil. 2:9-11). We, as saints, also will share in His glory and be honored with Him.
2. This future reality of glory helps us endure suffering in the present. Paul spoke of this clearly in Rom. 8:18 and 2 Cor. 4:17. He speaks of an eternal weight of glory far beyond all comparison – the joys and pleasures of Heaven, seeing the Lord face to face, no more sin, pain, or death.
3. We will receive actual rewards at the Judgment seat of Christ – rewards for faithful service (2 Cor. 5:9-10, 1 Cor. 4:5, Matt. 25:14-30). The rewards that Scripture indicates seem to be:
 - We will reign with Christ in His coming kingdom.
 - We will receive crowns that we can throw back at His feet to express our gratitude for what He has done for us.
 - Personal praise from Jesus for being faithful servants.

In light of the brevity of life and all that lies ahead in eternity, reflect with your disciple on these questions:

1. Where are you setting your mind at this time in your life? Why? Why is it so difficult to keep our mind on things above?
2. Are you living for the dot or the line?
3. Are there any changes you need to make to live more for eternity in your every day life? Changes in what you value? Changes in how you spend your time? Changes in your priorities?
4. When you look back on your life, what things will you want to have accomplished or been true of you?
5. What would you want to be on your tombstone?
6. How can even the temporal things we do, be done in such a way as to gain eternal reward?

NEXT STEPS

Here are a few application suggestions to drive this home with your disciple:

1. Study the topic of the Judgment Seat of Christ found in 2 Cor. 5 & 1 Cor. 3: 10-15.
2. Read and reflect on Matt. 24 & 25.
3. Go with your disciple to visit a cemetery and look over tombstones. Note what people said about life, and reflect and pray over the brevity of life, especially of a life not lived in light of eternity.

SIDE TRAILS

Transferable Concept: How You Can Help Fulfill the Great Commission. Bill Bright. New Life Publications.

Order at campuscrusade.com

Perspectives on the World Christian Movement. Winter and Hawthorne. William Carey Library.

Order at www.gospelcom.net/wclbooks

The Compass

A tool for disciplers

WALK BY FAITH



TIME MANAGEMENT

CONVERSATION ON THE JOURNEY

Time is one of those elusive things in life...it slips through our fingers, we never seem to get a grip on it (or have enough), and it can never be regained. The Byrds put King Solomon's reflections in Ecclesiastes 3 to music:

*To everything, turn, turn, turn,
There is a season, turn, turn, turn
And a time for every purpose
Under heaven*

Cell phones, palm pilots, email, and instant messaging are modern day conveniences designed to help us maximize our time effectively, allowing us more opportunities for "real" life and relationships with family and friends. But these "tools" of modern society can quickly turn from aids and helpers to tyrannical rulers who demand attention and dictate how we spend our time.

Have you felt burdened by voicemail or the number of screens open for IM?

We can make busyness a standard of our personal value and importance. At meetings we try to out do one another with how many exams we have, how behind we are in studies, how many email messages we have to reply to, etc. The popular thought is, *If I am busier than someone (i.e., if my life is more hectic and I am more stressed out), then I must be valuable and important.* Remember Solomon's response? He calls it "meaningless" or "vanity" (useless, futile, worthless).

Is that living a full life? Is that what Jesus meant when He said, "The thief comes only to steal and kill and destroy; I have come that may have life, and have it to the full.?" (John 10:10) Or, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.?" (Matthew 11:28-30)

God says He is a God of order, not chaos, which means there can be order for your daily life, too.

What a schedule can do for you

A weekly schedule can help bring order to your life. It can help you organize and prioritize how you spend your time. It will show you where your empty times are, and illustrate how you utilize chunks of your day. A schedule can also bring an element of freedom to your life, for there is freedom within the structure of a general schedule.

THIS WEEK'S EXCURSION

Time is one of our most precious resources. Once spent, it can never be gained again, for time is every moment that has ever been, or ever will be. Paul says in Ephesians 5:15-17, "Be very careful, then, how you live—not as unwise but as wise, making the most of every opportunity, because the days are evil. Therefore, do not be foolish, but understand what the Lord's will is."

Three objectives for this lesson:

- To recognize that time is a resource.
- To think about our time and spend it wisely so as to honor God.
- To pinpoint potential changes in schedule, time usage, and attitude.

We want to hear from you! Please send your feedback on this guide to centerfield@uscm.org

TIME MANAGEMENT • PG 2

MORE OF THE CONVERSATION

If you are not a structured person, a schedule can help you remember your obligations, and help you keep up with your verbal commitments and intentions.

Time Management Math

Go to the additional resources and print out the file “Time Management Math” for this appointment. Have your disciple fill out the chart giving them additional categories like: cell phone, I.M., reading, video games, shopping, lifting, doing nothing. Then ask some questions.

Is there anything that is a surprise now that you see it on paper? What does your time show about your priorities? Are you involved in too many activities? Are you going to class and studying? What about sleep? Are you connecting with other people? How much of your time is spent in spiritual development? How much time would you say you waste? What are the things you feel you never have time for? If there were one thing that would make you a better steward of your time what would it be?

Weekly Schedule

Finally you want to ask them if, or what, they are using to keep track of their time. You can do a few things here: you could print out the weekly schedule and help them to make some changes, you could help them to set up a daily planner of some sort (or give them one), or you could walk them through yours as an example, showing how you manage your time.

NEXT STEPS

Try to fast from complaining about busyness and stress for 7 days. What do you really talk about when you are with people?

Try the Time Management Math exercise to find hidden hours, and make room for events that will refresh your soul.

Try graphing out your week for a visual representation of how you spend your time. An empty weekly schedule is included with this lesson.

SIDE TRAILS

Time Management Math.pdf

Weekly Schedule.pdf

Included on this CD.

The Compass

A tool for disciplers

COMMUNICATE



INITIATIVE EVANGELISM

CONVERSATION ON THE JOURNEY

Ask your disciple

To find out what perceptions they may already have about evangelism, you might begin by asking these questions.

1. What thoughts or feelings come to mind when you think about being involved in evangelism? (Fear, inadequacy, don't know what to say, what about questions I can't answer, possible rejection, etc.)
2. What past experiences have you had in sharing your faith?
3. On a scale of 1-10, how motivated are you to learn how to share Christ with others?

What does the Bible say about initiative evangelism?

Why should we go to people and offer them the Gospel? There are several very compelling reasons. I recommend that you briefly go over the first 4, and then get into depth looking at the passage for reason # 5.

1. Jesus took the initiative to come to us. Read Luke 19:10. Man does not seek after God according to Romans 3:10-12. God always has been the one pursuing us. During His life He was continually pursuing people and speaking with them about the Kingdom. Plus Jesus sent His disciples out 2 by 2 from village to village to proclaim the kingdom. (Luke 9:1-6 & Luke 10:1-11)
2. Jesus commanded us to go and take the Gospel to all peoples. Read Mark 16:15 and John 20:21. Just as the Father sent Jesus into the world to pursue people, so has He sent us.
3. The example of the apostles and the early church. As you read through the book of Acts, it is quite clear that the apostles and other leaders in the church were continually going to people and not waiting for people to come to them. Some of the many examples in Acts:

Acts 5:42 In the temple and from house to house

Acts 8:4-13 Phillip to Samaria

Acts 10 Peter to the Gentiles

Acts 13-21 Paul's 3 missionary journeys

THIS WEEK'S EXCURSION

The goal of this lesson is for your disciple to build a conviction about evangelism from the Bible, not from what our culture says, what just feels comfortable, or past experiences they may have had in evangelism. We want them to embrace the truth that we need to go to people rather than wait for people to come to us. Going to people with the Gospel is the most loving thing we can do. We also want to expose and deal with any misconceptions that they may have about what "going to people" means.

We want to hear from you! Please send your feedback on this guide to centerfield@uscm.org

INITIATIVE EVANGELISM • PG 2

MORE OF THE CONVERSATION

4. People cannot and will not hear unless we go to them. Read Rom. 10:13-15. Some people do not have an existing relationship with someone who can tell them the Gospel, both individuals here on campus and whole people groups overseas. The Gospel cannot spread relationally for some, because there is no relationship unless someone goes and establishes one.
5. God is preparing the hearts of people to hear the Good News. Some are ready and want to know, and He wants to send us to them.

Open together to Acts 8:25-40 and observe and discuss the many principles you see about initiative evangelism – look for these things.

- Phillip was already having a successful ministry where he was.
- The Lord led Phillip to a specific place .
- He finds a person of significant influence. Discuss who this person is – the first black man to hear the Gospel, treasurer in the court of the Queen.
- The eunuch’s heart is already prepared – a Jewish proselyte, reading Isaiah.
- The Spirit’s role in leading Phillip. We need to walk in the Spirit continuously and be sensitive to His leading.
- Phillip’s obedience to go up to a total stranger. Why might have this been something he could have hesitated to do?
- The need for someone to explain the Gospel to him.
- Phillip “opened his mouth” - a key principle in witnessing!
- The eunuch believes at the hearing of the Word and expresses his faith.
- The Spirit takes Phillip away, indicating that the Lord is going to take care of the eunuch’s follow up. (Usually we can follow up a person, and should, but sometimes we can’t and that is OK – the Lord will take care of them.)
- It is believed that this eunuch was the one to take the Gospel to N. Africa to begin the church there.

Let’s discuss some common myths often embraced

After looking at the Scripture, let’s now look at some common misconceptions about evangelism that are often held by believers in our culture, and discuss them in light of what we learned in the Word. Read each misconception below, one at a time, and let your disciple respond to it before you share any of the thoughts listed. Hopefully, they will process and verbalize some of these thoughts on their own.

1. If we just live a good enough life, people will come to us and ask us, and then we can share our faith with them.

Response : Of course people ought to be seeing the difference in our lives, and that should make them thirsty for what we have. But often they still don’t come to us and ask how to know Jesus, unless we bring it up. Or even if they know that the difference in our lives is because we are Christians, they often still don’t understand the Gospel and why they need Jesus or how to receive Him. We need to offer that understanding to them.

NEXT STEPS

1. Since the Bible is clear that we are to go to people, how do you think we can be doing that on campus? Are there some people groups on campus who are not being reached? Do you have a heart to reach out to any of them?
2. Who are some people in your sphere of influence that you want to initiate with? (People you already know.) Consider developing a 10 most wanted list & ask your disciple if that is something he wants to do. Join him in praying for the 10 on his list.
3. Discuss practical steps on how to reach out to the people with whom your disciple wants to share. Brainstorm ideas & offer accountability to help him take the necessary steps of faith.

SIDE TRAILS

Witnessing Without Fear. Bill Bright. New Life Publications.

Tell It Often- Tell It Well. Mark McCloskey. New Life Publications.

Order at campuscrusade.com

To further build your convictions from the Word, read through Luke or Acts and observe how Jesus and the early apostles spread the Gospel.

2. If we go to people we will turn them off.

Response: Yes, if we are obnoxious, pushy, and insensitive. But if we learn how to sensitively approach people and offer them the opportunity to interact on the Gospel, and have a dialogue if they are interested, then we won't turn them off. If we preach at people, don't listen, and don't give them a choice to interact with us, but rather force the message upon them, then they aren't too positive. But that is not initiative evangelism in the power and sensitivity of the Holy Spirit.

3. People don't want to hear the Gospel; they don't want to be bothered.

Response: True, some are not interested at all, or at this time in their lives, but there are always some who do want to hear, or want to understand more, so they can consider it later on if they are not ready to turn to Christ right then. We can trust God to lead us to the ones who are hungry now, and to lead us to ones for whom our role is going to be just to sow the seed. Plus, if our approach is dialogue and interaction, rather than preaching, most people enjoy discussing issues related to the Gospel.

4. You can't share Christ with someone until you have a relationship with them.

Response: Most importantly, the Bible doesn't teach that and we will see that in the lesson below. While having a relationship is really valuable, and often most effective, the question is: how long does it take to build a relationship and trust? A month, a year? Sometimes trust and rapport can be developed in 5 minutes. God prepares many hearts of people for us to talk with, whether or not we have a relationship. In fact, offering to rescue lost people with the Gospel is the most loving thing we can do for them. We are being selfish if we don't!

Illustrations:

If a house is on fire and someone is trapped on the 3rd floor and about to be burned to death and you are on the ground with a ladder laying there, would you say in your mind, "I really don't have enough of a relationship with that person to help them"? Of course not! People are dying and headed for Hell, and we have the "Gospel ladder" to extend to them. We are being selfish if we don't offer it, regardless of how well we know them.

Or if a person is drowning in a lake and you are on the boat with a life preserver in your hand, would you say in your mind, "I really don't have enough of a relationship with them to throw them this life preserver"? Again, of course not! Now they may refuse to use it because they think they are a strong enough swimmer, and with a little more effort they are going to make it without your help, but you would still offer them the life preserver. Love takes action and initiates to meet a serious need!

5. Initiative evangelism means street corner preaching or knocking on doors.

Response: While God uses that, and on occasion we may be involved in those forms of evangelism, 95% of the initiative we want to be doing on campus, and the rest of our lives, will involve more relational connection with people. There are many different ways to initiate; i.e., following up a contact from a dorm outreach; dorm surveys taken; a Greek, athletic, or campus wide outreach; paintball outreach; or most often, initiating with someone you already know from a club you are in, your dorm, house, or from class. Taking the initiative simply means I am going to offer them the opportunity in some loving and sensitive way to interact about the Gospel.

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COMMUNICATE



SUCCESSFUL WITNESSING

CONVERSATION ON THE JOURNEY

Read 1 Corinthians 2:1-5

Paul is speaking of his ministry to the Corinthians in Greece. What do we know about the Greeks? They were known for philosophy, for being intellectuals, and seeking wisdom. What do we know about Paul? He was the greatest theologian and missionary of all history.

Observations about Paul's ministry to the Corinthians:

1. He did not speak to them with superiority of speech or wisdom. He did not wow them with philosophy or theology.
2. Instead, he kept the message simple – Jesus Christ and Him crucified. This doesn't mean Paul didn't use his sharp mind – he did – he was culturally very relevant at Mars Hill in Acts 17, and sought to persuade the Jews in the synagogue that Jesus is the Christ. Yet, he seemed to keep his message focused and simple – on Jesus.
3. He felt weak and fearful also, just as we do – real emotions we often experience when we proclaim Christ in a hostile world in which many do not want to obey God.
4. His message and preaching were dependent on the power of God, in demonstration not of his ability to persuade men, but of the Holy Spirit's power to work in hearts. The point: we cannot make people believe; the Holy Spirit must open their eyes. We simply present the message and trust the Holy Spirit to work.
5. Their faith in Christ rested in the power of God - not on the wisdom of men (confer with 1 Cor. 3:6-7). God gives the results and causes the growth. Therefore, Paul proclaimed the Gospel and left the results to God.

A Definition of Success in Witnessing

A good definition that flows right out of the passage above and one we have used for many years within CCC is below:

Success in witnessing is simply taking the initiative to share Christ in the power of the Holy Spirit and leaving the results to God.

I suggest you write this out for your disciple. Then discuss and interact over it, and ask your disciple to restate it in their own words. Look for these things to be emphasized:

THIS WEEK'S EXCURSION

What is required to be a faithful, effective, and successful witness? How can I know that I have done my part in communicating the Gospel? The goal of this lesson is to help your disciple to understand proper Biblical perspective on God's part, and our part, in evangelism, therefore freeing them to enjoy being a witness and taking the pressure off to get results.

We want to hear from you! Please send your feedback on this guide to centerfield@uscm.org

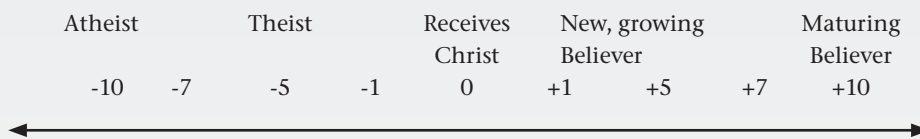
SUCCESSFUL WITNESSING • PG 2

MORE OF THE CONVERSATION

- We take the initiative to go to people.
- We talk about Jesus, keeping the focus on Him while answering their questions, and using apologetics as needed to point them to the truth in Christ.
- The importance of being filled with the Holy Spirit – His work to help us listen well and be discerning, and His work of opening people’s eyes and bringing them to faith.
- Why leaving the results to God is so important. Not being prideful if someone receives Christ, nor discouraged or guilty if they do not. Also not needing to try to pressure someone to make a decision, but rather trusting God to continue to work in their heart.

A helpful diagram to understand the process of someone coming to Christ

Spiritual Journey Chart



As we step into a non-believers life, they are somewhere between -10 and -1. God may use us to move them from -10 to -9 or -4 to -3. Or, someone may already be at -1 and are ready to receive Christ. Wherever a person is, we want to be available, as the Holy Spirit leads us, to share the Gospel, or our testimony, or whatever is appropriate to help move them along. But we leave the results to God as His Holy Spirit is working in their life. This frees us to love them and present the truth of the Gospel, but not be forceful. Realizing that coming to faith is both a process and an event, we can continue to reach out to a person in many different ways and forms of witness – i.e., our testimony, a book or tape, serving them in some way, hanging out, playing sports together, inviting them to be around other Christians at a CCC meeting or social event, or coming along to church. But since sharing the Gospel is also the event of them hearing the Gospel, there will need to be a time, or perhaps many times, when someone verbally shares the Gospel with that person. For some non-believers, we will be involved in both the process and the event, while for others we may only be in on the event, and others will be in on the longer process. Whatever our role is, we walk in the Spirit and let God use us in His overall plan in other people’s lives.

NEXT STEPS

Ask your disciple:

1. How does knowing this Biblical perspective affect his motivation to be a witness?
 2. In what ways do you have more confidence to reach out as a result of this?
 3. Who are some students who you have a heart to reach out to at this time?
- * Take your disciple out sharing!

SIDE TRAILS

Transferable Concept: How You can be a Fruitful Witness. Bill Bright. New Life Publications.

The Master Plan of Evangelism. Robert Coleman. New Life Publications.

Witnessing Without Fear by Bill Bright, New Life Publications.

Order at campuscrusade.com

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THIS WEEK'S EXCURSION

Your disciple should understand God's plan for personal purity, and understand from Scripture why God instructs us to refrain from sexual immorality, as well as how to deal with failure in this area.

We want to hear from you! Please send your feedback on this guide to centerfield@uscm.org

PERSONAL PURITY

CONVERSATION ON THE JOURNEY

Personal purity involves more than just the dating side of life, and that's why this is an important lesson regardless of your disciple's romantic life (or lack of). Making decisions about physical and sexual boundaries early is valuable, and it's also valuable to understand the heart behind the guidelines for boundaries.

If you aren't comfortable talking about sexuality, this could be a tough lesson. As in so many other situations, honesty is the best policy, so tell your disciple about your discomfort, and maybe after you have some nervous laughter together, you'll feel a little more relaxed about jumping into this conversation. But don't let your embarrassment keep you from discussing any of these areas. This is important stuff.

Let's start with some thoughts on dating and sex, since that's probably why you opened this article. First, grab your Bible and look at 1 Thessalonians 4:1-8.

In the first 2 verses, Paul affirms the Thessalonians for the way they have carried out the instructions for Godly living, and exhorts them to do so more and more.

Next, in verses 3-6, Paul gets to the core of the issue: God's will for our sanctification in the area of sexuality. (Note: people often want to know, "What is God's will for my life?" Well, this is one of the places in Scripture where God's will is clearly laid out for us.) A number of good discussion points are in these verses: What is sanctification? What is sexual immorality? (The greek word for immorality—"porneia" is the same word from which we get the word "pornography.") What does it mean to learn to control your body? What kind of behavior is holy and honorable? What is passionate lust? What does it mean to "wrong" or "take advantage" of someone in this area?

Gulp...look at that last part of verse 6: "...God will punish men for all such sins..." This is a serious matter to God. But the motive in purity is not fear. Look back at 1Thes 4:1—the motive is to please God. In 1Thessalonians 1:3 Paul mentions the Thessalonians love for God, and then in v. 4, says that they are loved by God. We are not motivated to be sexually pure by a heart that is frightened by God, but by a heart that loves God and wants to please Him.

And finally, look at verses 7-8. God has called us to live a holy life, and we've been given the Holy Spirit, who lives in us. Verse 8 can be a comfort to you, the discipler. If your disciple freaks out and thinks you're crazy for talking about healthy sexual boundaries, remember that you're not the one being rejected; rather, God is.

PERSONAL PURITY • PG 2

MORE OF THE CONVERSATION

On the surface, the Bible can appear to be full of negative commandments that seem imposing and dreary. However, we need to remember that God has only one motivation—love. When we understand that He always seeks what’s best for us, these commands become positive.

You might find the following chart, from an old Crusade handout, helpful when talking about purity and pre-marital abstinence with your disciple:

PROTECT your mind from the images of past relationships.	PROVIDE freedom to enjoy your future spouse without detracting mental images.
PROTECT you from mistrust and suspicion in relationships.	PROVIDE a foundation of trust for your current and future relationships.
PROTECT you from confusing the intensity of sex with the intimacy of love.	PROVIDE you with intimacy: true knowledge of the other person outside of the physical.
PROTECT you from the fear and consequences of STDs and unplanned pregnancies.	PROVIDE you peace of mind as you enter a marriage commitment.
PROTECT your Christian testimony.	PROVIDE integrity in your Christian witness which ministers to others.
PROTECT your fellowship with God.	PROVIDE the abundant life.

Look at Romans 8:38-39, Psalms 103:17-18 and Deuteronomy 10:12 to understand why God wants to provide and protect us.

God created sex to deepen the level of trust and acceptance in a marriage relationship. This can provide lasting enjoyment and total fulfillment if it is used in the right context. That’s why the abuse of sex produces such enormous disappointments.

God protects us by giving us boundaries and limitations to our activities. They are an expression of His love and wisdom, to keep us from doing ourselves harm. When we step outside of God’s instructions, unwanted pregnancies, abortion, STDs, emotional guilt, loss of self respect, etc., are the eventual and inevitable results.

People often want to hear some guidelines for physical touch...so here are two easy thoughts to remember.

- If the swim suit covers it, don’t touch it.
- If you wouldn’t touch/do it in public, don’t touch/do it in private.

The Fires of Passion

“Do not ignite the fires of passion which cannot be righteously extinguished.” Ten years after hearing that phrase in a Cru talk, I see how it applies to so many situations, even beyond dating.

What we call “making out” or “fooling around” is often foreplay. Foreplay is the pre-sex that prepares the body and mind for the act of sex. It’s the “do what feels good,” part of making out, when those two little catch-phrases above are often violated.

Many people have discovered where that line between physical intimacy and foreplay is for them. When does your body start to prepare for sex? If your mind or your body moves in that direction, then you’re “igniting the fires of passion” and outside of marriage, those “passions cannot be righteously extinguished.”

If you’ve ignited those passions, change the scenery. Keep the lights on. Don’t lie down. Hands off. There are all kinds of guidelines I can suggest, but when push comes

NEXT STEPS

Look at 1 Thess 4:1-8 with your disciple. Talk through what Paul is saying and what he means.

Discuss what you’ve learned personally, and how you arrived at your convictions. It’s even good to talk about your struggles, past and on-going. But remember, this session is about your disciple, not about you.

Ask questions about your disciple’s behavior and heart attitude in each of these areas.

SIDE TRAILS

And the Bride Wore White. Dannah Gresh. Moody Publishers.

Boundaries in Dating. Dr. Henry Cloud. Zondervan.

Passion and Purity. Elisabeth Elliot. Baker.

Every Man’s Battle for Single Men. Steve Arterburn. Random House.

The Secret of Loving. Josh McDowell. Tyndale House.

Order at christianbook.com

to shove, helping your disciple think through boundaries before reaching the “fires of passion” point is a good prescription for healthy dating. The next challenge is actually sticking to those guidelines. And that’s where an accountability partner comes into play. More on that later.

The “M’ Word

Yup. We’re going there now. (For you innocent types, the “m” word is masturbation.) This falls into the “fires of passion” thing, too. But one of the sad consequences of masturbation, or self-gratification, is that you learn how to please yourself sexually. How can your spouse compete with you? Self-gratification cheats a marriage just as extra-marital sex can. These urges were designed to be satisfied by your spouse in an act that confirms committed love, intimacy, safety, and acceptance, but not by you.

Pornography and the Internet

Remember that “fires of passion” phrase? It applies here, too. It’s so universal. But let’s get a few things straight, first. Pornography isn’t always an issue of sex. Power, dominance, curiosity, and the excitement of not getting caught...these all come into play, too. And sometimes a sexual addiction to pornography needs to be referred to a trained, professional counselor. It is a destructive issue and is even more accessible because of the internet. It’s becoming a gender-neutral issue, too. So you women disciplers, don’t assume this is just a man’s issue.

So, why is it so bad? Your mind is the most powerful organ when it comes to sex. Pornography imprints the mind with images that flashback at will. Married couples in counseling tell of how these images defile marital sex and cheat them of intimacy. Often the images are degrading to both men and women.

The internet can make voyeuristic journeys easy. Internet accountability is becoming a bigger issue, and there are several ways to go about it. Discussing sites visited, or having a report of your sites sent to a trusted friend through an organization like Covenant Eyes (www.covenanteyes.com) may be useful.

People often hide sins of self-gratification and pornography because of the associated shame and embarrassment. Before you talk with your disciple about these issues, talk to the Lord. What’s in your heart? Pray for kindness and tenderness and grace. Hopefully your disciple can confess struggle and failure without fear of condemnation and judgment from you. Pray also that you will not be tempted or disgusted, so that you can show compassion. Respond to your disciple and commend their courage to bring light into a dark part of life and thank them for trusting you. Don’t forget to follow up by asking how they’re doing, how you can help, and what success they’ve experienced when you meet the next time.

Accountability

It means that you answer for your actions and take responsibility for what you do. Through accountability, we learn self-control and self-discipline - fruits of the Spirit. God already knows when we’ve blown it, but confession is a huge part of forgiveness because that’s where we acknowledge our responsibility to uphold God’s command for holiness and purity. Dietrich Bonhoeffer says when we confess our sins to a Christian brother or sister, we experience God’s forgiveness in an audible voice. That’s why accountability can be so powerful: it can protect from temptations and the pitfalls of sin by making us face our failures and admit our weaknesses. Sometimes just the verbal admission of failure is enough to break the hold of sin. But often a series of hard questions asked repeatedly over time is the healing option.

If Your Disciple Has Blown It...Fresh Start Forgiveness

One of the greatest mistakes people can make is to assume that since they failed to keep God’s command regarding purity, God wants nothing to do with them. That is simply not true. God is well aware of our sinful tendencies: that’s why Jesus Christ came.

For King David, what began with a stare led not only to adultery and an unwanted pregnancy, but also to murder. David really blew it. Read Psalm 51:1-17. Notice how David admitted his sin and asked God for forgiveness. Like David, we can receive God’s complete forgiveness and make a clean start.

- A. Confess the sin. Specifically name your sin before God and ask His forgiveness. 1 John 1:9
- B. Forgive Yourself. If you are not willing to forgive yourself, you are saying two things to God: (1) Christ’s death was not enough for your sins; and (2) you are a higher judge of what can be forgiven than God is. God’s grace is extended to you out of His heart of love. When you do not forgive yourself, you throw God’s grace right back into His face. If God’s grace can’t cover your sin, it can’t cover ANY sin. Rom. 8:1

YET, STILL EVEN A LITTLE BIT MORE OF THE CONVERSATION

(I KNOW, I KNOW. . .)

- C. Be Filled with the Holy Spirit. Allow God's Spirit to fill you with His power to say no to future temptation. Eph. 5:18
- D. Show Fruits of Repentance. Repentance means turning around, changing one's mind. Matt 3:8 says, "Bear fruits worthy of repentance." This might mean breaking off a relationship, or perhaps making a decision not to be alone together. It might be something else. Whatever it is, your actions should show that you have changed. The individual who professes to be a Christian, but who continues to practice sin, should realize that he might not be a Christian at all. John 14:21, 1 John 2:3

God's complete love and forgiveness enables us to make a clean start and live a life pleasing to Him.

The Compass

A tool for disciplers



THIS WEEK'S EXCURSION

The Four Spiritual Laws is a revolutionary tool that changed the way evangelism is done all over the world. In this lesson you'll learn three effective methods for using the tool.

We want to hear from you! Please send your feedback on this guide to centerfield@uscm.org

THE FOUR LAWS

CONVERSATION ON THE JOURNEY

"God loves you and offers a wonderful plan for your life." That phrase has been read or heard by millions of people all over the world. It is conjectured that more people have been introduced to the Gospel by that simple statement than by any other in the history of the church. It is, of course, "Law One" of The Four Spiritual Laws, a tool that God has used to draw millions to Himself.

As this appointment is on sharing the Four Spiritual Laws it may be good to get the ball rolling with some opening questions, or a quiz: Ask your disciple to recite or write out from memory as much of the booklet as they can remember. You might ask them, "If they were to change one thing about the presentation what would it be? (Give a few of your own.) Law One was really contextualized to the audience it was written for. Why do you think Dr. Bright added it? (Most all presentations at that time began with the bad news that we were going to hell.)

Mileage varies these days on the effectiveness of The Four Laws. Some love it because it helps them communicate complex truths simply and clearly (or because they first understood the Gospel when someone shared it with them). Others reject it out of hand because it seems like a canned presentation. Wherever your disciple is coming from in experience and attitude, you can help them. Everyone will benefit from a proper understanding of how to use the Four Laws (and how not to use it).

Setting, setting, setting.

So will the exact same presentation of the Gospel work in any setting? Of course not. Don't be stupid. Not to be insulting, that's just really a ridiculous assumption. The Gospel never changes, but the notions that need to be emphasized, the starting point, the level of depth pursued, the objections responded to, the metaphors used to clarify, and on and on, can all vary. Among other things, they can be affected by the relationship between parties, length of the conversation, background of the non-Christian, knowledge of the Christian, maturity of either party, and so on. So does that mean that a standardized tool like the Four Laws has no value? No, of course not.

Even though you should expect variety in conversations about the Gospel, it is extremely helpful to have a crystal clear understanding of the essence of the Gospel and how to express it. With it, you can easily modify your conversation to be most helpful to the person you are sharing with. Without it, you are likely to find yourself rambling on and failing to communicate clearly.

Think of an architect. Let's say his name is, oh I don't know, Mike Brady. Mike here has gone to school to learn how to design houses. He knows all about

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MORE OF THE CONVERSATION

ideal room dimensions, code requirements, use of space, light, and structural stuff. I, on the other hand, don't know jack about architecture, so that was probably a pretty lame list. Anyway, the point is that Mike has been trained in the essence of home design. Because he has learned the proper form of a house he can apply that knowledge in a variety of construction settings.

But let's say Mike is more of a free spirit. He could have said, "Every house I design will be different. Some will be built on a sloping property; some will have a basement; some will have lots of bedrooms. Since each will be different, there's no point getting trained. I'll just make it up as I go along." With that perspective, his houses would be pretty lame. He'd be a lousy architect. Clearly there is a place for getting trained in the basics, so that you will have a core skill set from which to draw on in various contexts.

I would argue that when it comes to distilling out the essence of the Gospel, the Four Laws does about as good a job as you are likely to find. If you are looking for a core skill set to give someone who wants to be an effective evangelist, knowledge of The Four Laws is it.

Here are three different ways to use it. I'd recommend you train your disciple in each.

Read through the booklet with someone.

As the heading suggests, this is the option where you read through the booklet with someone. This is classic Crusade. When in a conversation with someone about spiritual things you can ask them if they'd be willing to give you their opinion on a four point outline of the Gospel. If they agree, fantastic. Bust it out and read it to them. On this CD there is a file entitled "Four Laws Script." It provides a full script of what you can say, read, and write when going through the Four Laws. Take a look; it's pretty solid. Just remember that if it sounds like you are reading a script, you're not doing it right. The purpose of that script is to help you identify and clarify key points of the Gospel and communicate them effectively.

Share it from memory.

Often times I will work with students who balk at the idea of going through a booklet with someone. They think that a booklet would be perceived as canned or inauthentic. You know why they think that? Because sometimes it would be. Sometimes, particularly in this culture, anything pre-printed reeks of establishment. People are more interested in authenticity and personal experience, than in an official presentation. Also, they might feel weird being read to when chances are they've been literate for years.

So what do you do - go back to an incoherent ramble? No! All you need to do is share the essence of the Gospel as expressed in The Four Laws without the booklet. In other words, memorize it. If you and your disciple would commit every word of the booklet to memory you would have a fantastic treasure stored up in your head. I mean every word. Memorize the laws, and the Scripture, and the clarifying statements. Skip the page numbers, but memorize pretty much everything else. It would be great if you could even draw out the diagrams on the back of a napkin. Then, as the situation calls for, you can draw on that clear summary and share your faith conversationally in a way that is comfortable and relevant, and still stays on track. Doing that well will require some practice. Begin with the discipline of memorization.

Hand it out.

The final option is the simplest. With an introductory comment, hand someone a copy of the booklet. Dr. Bright, the founder of Campus Crusade and author of The Four Laws often used this method when he traveled. After getting to know his seatmate on an airplane he would say, "The things this booklet talks about changed my life. If you are interested I'd love to talk to you about it. Would you like a copy to read yourself?" Then, if the individual chooses to read it, and wants to talk further, they do. If not, no problem.

NEXT STEPS

Here are three applications points for this lesson:

1. After they have seen you share the Four Laws in a couple of different settings, ask them to do it. It may be a major faith step for them, so be encouraging. The files, *Four Laws Script.pdf*, and *Four Laws Chart.pdf* can help you prepare them. Both are included on this CD.
2. Have your disciple memorize the Four Laws. Maybe it would be best to memorize one law a week for four weeks. (I'm a math genius.)
3. Finally, help them think through a couple of phrases they could use when handing the Four Laws to a friend, or someone they've just met. Challenge them to give out one copy to someone before your next discipleship appointment.

SIDE TRAILS

Four Laws Script.pdf

Four Laws Chart.pdf

Included on this CD.

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

I recommend you talk about each of these methods with your disciple. Of course, better than merely explaining how they could do it, is also showing them how you do do it. Weekly (or at least every other week) you and your disciple should be out sharing your faith. Share with RAs, with your friends, with their friends, with folks on your hall, or in your target audience. Use the Four Laws, share from memory, share your testimony, and by all means let your disciple do the talking when she's ready. Also, keep in mind that you don't need to cover all three methods in one week. All year long you are working to help them learn to communicate their faith. Spread these ideas out as seems best to you.

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COMMUNICATE



TRANSITIONS TO THE GOSPEL

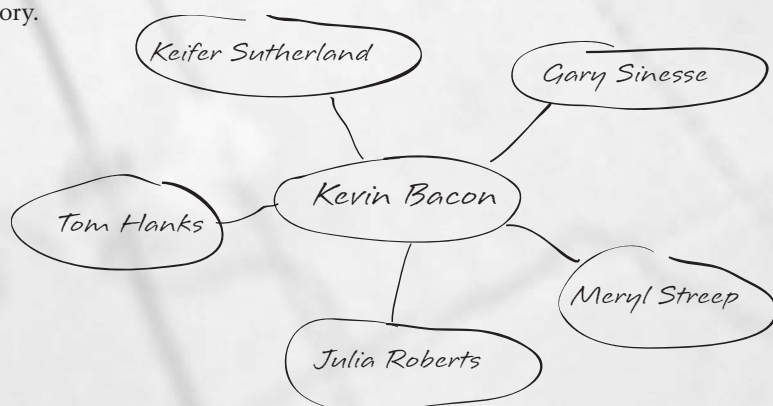
CONVERSATION ON THE JOURNEY

For a lot of people one of the hardest things about talking to someone about Jesus is just getting started. How do you bring it up? Awkward transitions feel forced and make a scary situation even more so. That problem might even be the #1 reason your disciple doesn't like to share her faith. But I bet if you yell at her, and ridicule her, you can get her to fall in line and just do it. Discipleship by coercion is vastly underrated.

Actually, no. Don't do that. That would make you a jerk and your movement a cult. I have a better idea. How about if you communicate a simple concept based on a game called "Six Degrees of Kevin Bacon", and then help her think through key connection points in her life? Yes, that would be much better.

The game mentioned above is based on the idea that every person is connected to every other person through a surprisingly small number of intermediaries. The game works by trying to find a connection (based on films that both parties starred in) between any actor or actress and our hero, Kevin Bacon. For instance, let's say we start with O.J. Simpson. He was in *Naked Gun* with Priscilla Presley. She in turn was in *Ford Fairlane* with Gilbert Gottfried, who was in *Beverly Hills Cop II* with Paul Reiser. Finally, Reiser was in *Diner*, with, you guessed it, Kevin Bacon. If you can get there in six steps or less, you win.

An experienced player, however, knows that it's not really six degrees of Kevin Bacon that you want to play. Rather, it's five degrees of a bunch of other people. Specifically, it's five degrees of Tom Hanks or Gary Sinesse (who co-starred with Bacon in *Apollo 13*), or five degrees of Julia Roberts and Keifer Sutherland (*Flatliners*) or five degrees of Meryl Streep (*The River Wild*). And on and on. This way you get a much bigger target to aim for. If you can get to Hanks or Roberts or Streep (or Nev Campbell or John Lithgo or Elizabeth Shue), you are a step away from victory.



THIS WEEK'S EXCURSION

This lesson is designed to help you teach your disciple how to move a conversation towards spiritual things, and ultimately to the Gospel, in a way that is natural and comfortable.

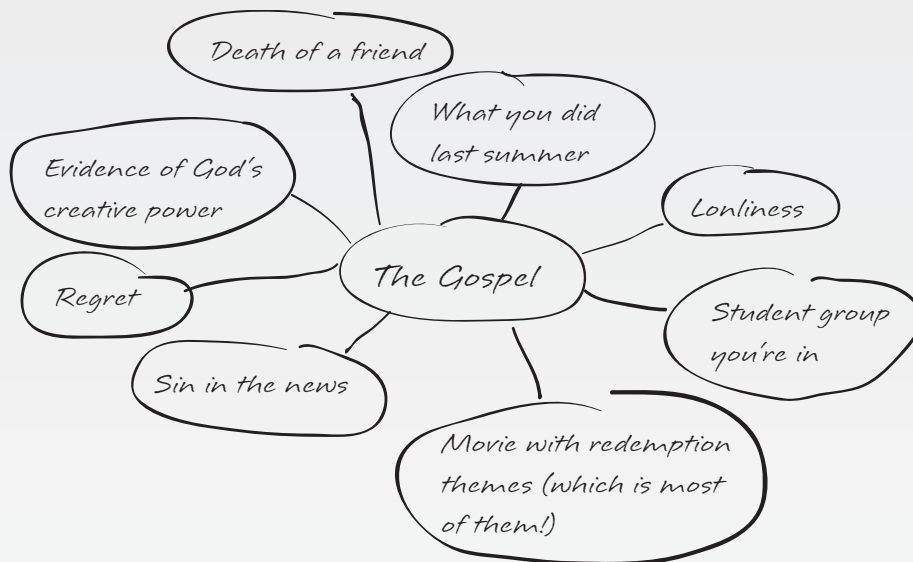
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TRANSITIONS TO THE GOSPEL • PG 2

MORE OF THE CONVERSATION

By playing this game with your disciple, and teaching this strategy you can illustrate a way they can prepare to move a conversation to the Gospel. The key of course is not to figure out how to move a conversation to the Gospel, but rather how to move the conversation to any one of half a dozen or more pre-conceived topics that put you a step away from the Gospel. Many of those connections will be about your life, and provide a bridge to your testimony. Others might connect directly to a need that you know Jesus alone can meet.

For instance, since I'm on staff with Campus Crusade, anytime I am talking about work with someone, it's easy to talk about the Gospel. People commonly ask me what I do for a living. It's super easy to tell them that I work with college students helping them understand that God loves them wants a relationship with them. From there, we're off and running. Ditto if we talk about international travel. I've been overseas a couple of times on mission trips to East and Central Asia, which aren't exactly common vacation spots. It's not uncommon for people to ask me what I was doing over there. Since they ask, I tell them.



What are those key connection points for you? How about for your disciple? After playing a round or two of the game to illustrate the concept, explain to them the significance of the principal and how it applies to gently moving a conversation towards the Gospel. Then help them think through the key connection points, that are only a step away from the Gospel. If they can leave that time armed with five or six topics, and the knowledge of how to move to the Gospel from them, you will have given them a great help in reaching out to others with the love of Christ.

NEXT STEPS

Once you've played the game, the main application is for your disciple to think through the connection points in their lives to the Gospel. Help them come up with 5 or 6 topics that they could reasonably expect to come up in conversation (or toward which they could naturally direct a conversation) and from which it would be easy to talk about spiritual things. Have them look for opportunities this week to talk about Christ in conversation using this principal.

SIDE TRAILS

Some of the best transitions to the gospel can be found in:

Becoming a Contagious Christian.
Bill Hybels. Zondervan.

Also see *Evangelism Outside the Box.* Rick Richardson. IV Press.

Order at christianbook.com

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SCRIPTURE MEMORY

CONVERSATION ON THE JOURNEY

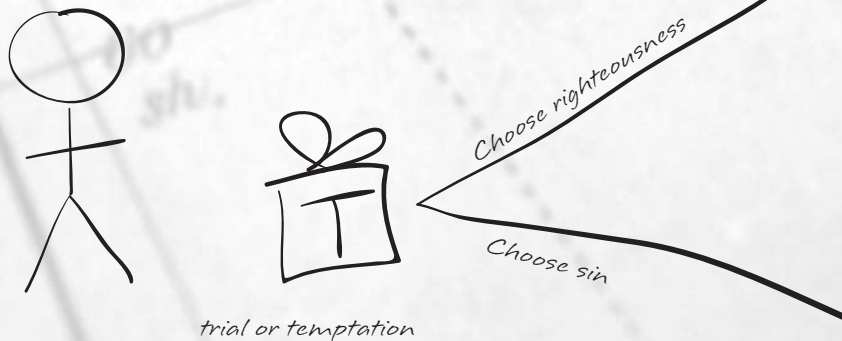
What the memorized Word will do in your life

1. It will keep you from specific sin

In Psalm 119:9-16, the Psalmist teaches that as a young man the Word will keep you from specific sin (keep his way pure). The key is this - "Thy Word I have treasured in my heart." That means more than just hearing it or even reading it. It means treasuring it, valuing it, reflecting upon it, and clinging to it. He rejoices in God's testimonies and meditates on His precepts. A precept is what God is saying about how to live. "I shall delight in thy statutes."

Meditate - In Hebrew, this word is taken from a word referring to how a cow chews the cud, meaning the cow eats some grass, chews it, swallows it, later regurgitates it, and chews on it some more. The following diagram illustrates how memorization and meditation on Scripture keep us from sin:

God's perspective or the world's perspective



The little gift represents a trial or temptation. Everyday when we face temptation, what will determine whether we sin, or obey God, is whose perspective (God's or the world's), you run through your mind at the moment of trial or temptation.

Example: You are tempted to worry about grades, or a job after graduation, or getting on the internet to view pornography, or getting in a serious relationship with a non-Christian. In each case, there are specific Scriptures that you can run through your mind to help you deal with these temptations or trials. Or, you can just give into what the world says. But to resist, you need to have those Scriptures already in your mind, ready to be recalled and applied at the moment of temptation.

THIS WEEK'S EXCURSION

In this lesson, you can help your disciple understand the importance of getting God's Word into his life, and understand why the Word is vital to produce change in his life as he faces trials and temptations. The goal is to motivate the disciple to select specific Scripture to memorize and meditate upon so that they are able to recall and apply it as needed throughout the day.

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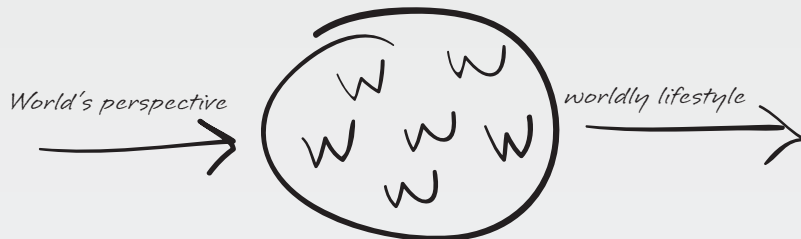
SCRIPTURE MEMORY • PG 2

MORE OF THE CONVERSATION

2. The memorized Word will renew your mind, leading to a transformed life.

In Romans 12:2, Paul says not to be conformed to this world, instead be transformed. How? By renewing your mind and seeing life from God's perspective (truth) not the world's perspective (lies).

As a non-believer, your mind was programmed for years with the world's perspective on life; your mind was filled with (W's), leading to conformity to this world. After you become a believer, you begin to get God's perspective in (G's) through Quiet Times, Bible studies, sermons at church, talks at conferences, memorization, and discipleship. You begin to replace the W's with G's, resulting in a transformed, godly lifestyle.



You might ask a few questions like: What are some ways you have noticed, since becoming a Christian, that you see the world differently? Give me three ways you think about life differently than other students in your dorm?

Example: Before you became a believer you had the world's perspective on sex. Then you are exposed to the truth about God's perspective on waiting for sex until marriage. As you embrace God's perspective and fill your mind with it, your lifestyle will change as a result. The more opportunities you take to get God's Word into your life, the more your life will be transformed. Consider this hypothetical weekly schedule:

168 hours in a week
- 48 hours spent sleeping
120 awake
- 5 hours combined between QT's, CCC's weekly meeting, and church in a week
115 hours left in which your mind is still being bombarded with W's



With so many waking hours in which your mind is being filled with the world's perspective, it should not surprise us that our life is transformed so slowly. Therefore, we need a very aggressive approach to getting God's perspective into our mind more often, and throughout the day. That is where memorization and meditation comes in, and choosing to take more opportunities to get G's in throughout the week, like through small group Bible Study, discipleship appointments, hanging with believers more often, retreats and conferences, etc.

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NEXT STEPS

Here are two ideas for memorization and meditation.

Select an area of your life that represents the biggest area of temptation or trial for you right now. What would that be? Would it be lust, sexual temptation, anxiety over school, drinking, being critical of others, anger, dating a non-believer? Then find a couple key verses that speak to the above issue, very specifically. Commit to memory just a couple of verses. Write them on a 3 by 5 card to keep in your pocket or Bible, or post them on a mirror in the bathroom or on the refrigerator. Memorize and meditate on them every day, pray them back to God, review them, say them out loud as you walk to campus- whatever it takes.

*Note to discipler - offer accountability. Help your disciple identify the area he most needs help on, and also assist him to find the appropriate Scriptures.

Select key verses related to truths you want to really have down, not necessarily just related to a temptation or trial. Some examples of key doctrines or verses may include:

Deity of Christ; Authority of Bible; the Holy Spirit's role; prayer promises; verses of hope and comfort, i.e., Rom 8:28, etc.

Get your disciple started. I suggest you start with #1 during the appointment. Identify an area of temptation or trial, help them find a verse to get started on, offer accountability to get it memorized, and then ask them about it the next time you see each other.

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THIS WEEK'S EXCURSION

While we have many ideas and concepts that we know need to be taught to a disciple, nothing is more pressing to a student than dealing with their current anxieties—and they are manifold. Therefore, teaching your disciple how to deal with their anxiety in a godly way is of great pastoral concern and priority. This is also a chance for you to get to know them at a deeper level, for everyone has worries and fears that are unique to them; to understand what goes through your disciple's mind at 2 a.m. and to bring Christ into those worries can really take your relationship to a deeper level.

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WORRY

CONVERSATION ON THE JOURNEY

You might begin by asking what three things cause them the most anxiety. Then ask them on a scale from 1-10, how much anxiety, or worry, they experience. Also, ask them what they currently do to handle their anxiety. Share an experience of yours that has, or still does, bring worry to your heart and mind.

Read together Luke 12:22-30

"Then Jesus said to his disciples: 'Therefore I tell you, do not worry about your life, what you will eat; or about your body, what you will wear. Life is more than food, and the body more than clothes. Consider the ravens: They do not sow or reap, they have no storeroom or barn; yet God feeds them. And how much more valuable you are than birds! Who of you by worrying can add a single hour to his life? Since you cannot do this very little thing, why do you worry about the rest? Consider how the lilies grow. They do not labor or spin. Yet I tell you, not even Solomon in all his splendor was dressed like one of these.'"

Ask what point Jesus is making about worry. Jesus' analogy about how birds function is really quite powerful, if you think about it. Animals function by dealing with each day as it comes; they don't tend to plan. (Well, I guess squirrels do, but I hear they forget where they bury 90% of their acorns, so they get an F in planning. Nice effort though). There are four gazillion living organisms that simply wake up with no food in the cupboard. Operating on such a principle, you'd think that the forest would be a foot deep in carcasses, but it's not. No rabbits or mosquitoes languishing on the ground in hunger; no famine in the beetle community. How can this be? Yet it is. God has planned the ecosystem in such a way that life is sustained—without saving, planning, and without worry.

We tend to forget so quickly how God has provided for us. Ask your disciple to recount some specific ways God has met their physical needs.

Ask your disciple this question, "If I were to tell you to stop worrying right now, could you do it?" The answer is probably, "No." Worry is an issue of the heart, and is not solved on the thinking level, but on the heart level. Now read Luke 12:28-31.

"If that is how God clothes the grass of the field, which is here today, and tomorrow is thrown into the fire, how much more will he clothe you, O you of little faith! And do not set your heart on what you will eat or drink; do not worry about it. For the pagan world runs after all such things, and your Father knows that you need them. But seek his kingdom, and these things will be given to you as well."

MORE OF THE CONVERSATION

Ask how Jesus addresses the heart. “What is the heart problem that leads to worry?” Now, more pointedly, ask in what way their heart has lost focus? Ask what is involved in seeking God’s kingdom, and what they are currently doing to seek His kingdom?

This is a great opportunity for you to help them evaluate if they are wholeheartedly seeking the kingdom. What do they spend their time thinking about? What do they talk about? How do they spend their money? What do they do with their free time? According to Jesus, “Seeking first His kingdom” is the key that unlocks God’s provision. Is your disciple doing this?

Now, most studies on worry end here. They shouldn’t. What Jesus says next is critical. Read Luke 12:32-34.

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.”

What’s the problem with New Year’s resolutions? They are an expression of a desire to change our hearts and habits, which is a great intention. But without practical action, our hearts don’t change. The antidote for fear is faith. Jesus is saying that in order to overcome worry and fear, we need to step out in faith and take deliberate action in the direction of kingdom involvement. How do you help your heart change directions? You put your treasure where you want your heart to go, and it will follow.

Help your disciple to see the logical progression: You can’t change your thinking without changing your heart. You can’t change your heart without taking action. You take action by actually shifting your treasure (time and money) toward the kingdom.

Ask them what deliberate steps they might take to realign their heart to the kingdom, and what investment they can make to ensure it happens.

NEXT STEPS

As the lesson suggests they key to dealing with worry, is to transfer our heart to things of the kingdom. But the lesson, in following Jesus’ teaching, goes the next step and suggests that unless we practically invest our time (treasure) into the kingdom our hearts will not be changed. So here is a time for you to talk through with your disciple in what way they could invest themselves (and as a result their hearts) more into kingdom activities. Give them several avenues for increased involvement in the kingdom.

SIDE TRAILS

Calm My Anxious Heart. Linda Dillow. Nav Press.

This also can be purchased with a journal if anxiety is a major issue.

Order at christianbook.com

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STEWARDSHIP

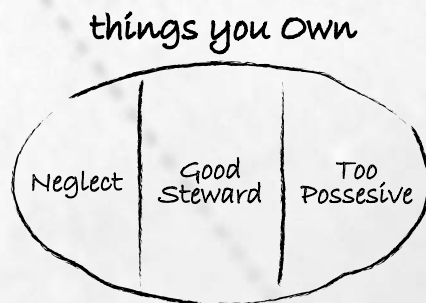
CONVERSATION ON THE JOURNEY

One very important lesson you can teach your maturing disciple is how to be a good steward. I'm not talking about showing him how to serve food on a 747. I'm talking about teaching your disciple to be a wise manager of his money, time, talents, etc. as a slave of Christ. According to Ron Blue, "Stewardship is the use of God-given resources for the accomplishment of God-given goals."

The average college student needs some serious guidance at this time in their life to make wise stewardship decisions. College students are at major crossroads in their lives and are making (or are soon to make) many decisions on their own for the first time. The earlier your disciple learns to make good decisions, the better off he will be later in life, and more importantly, eternally.

You can start this important conversation with your disciple by asking him what are things he owns. As you make a list together, include things you own as well. Think through the broad areas of time, talent, and treasure. Include your apartment, cat, dog, chinchilla, abilities, skills, car, free-time, self-image, allowance, clothes, computer, checking account, decisions, grades, resume, future, attitudes, body, summer plans, debt, etc...

Things you own can fall under three categories: things you neglect, things that you are too possessive of, and things that you are a good steward of. The good steward has a proper balance of God's ultimate ownership and our temporal responsibility to manage it.



Unless your disciple is a superstar steward, he is probably too possessive of some of the things that he owns. If you were discipling Gollum from Lord of the Rings, you would probably hear an over-possessive, "It's mine! It's mine! My precious," in your conversation. He may not be submitting his whole life to Christ's Lordship. He might not want to surrender them to the Lord or might not be aware that he's holding on, or he might even be afraid of what might happen if he let his hands loose.

Your disciple might have issues with under-responsibility (negligence) as well. The attitude of the negligent owner is "that's not mine; so I don't care what happens to it." This is especially prevalent with non-physical possessions. Here are a few examples: owning mistakes, debts, hurt feelings, harsh comments, family

THIS WEEK'S EXCURSION

In this lesson you will help your disciple evaluate how well they are using the time, talents, and treasures that have been entrusted to them.

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STEWARDSHIP • PG 2

MORE OF THE CONVERSATION

history, weaknesses, sin, etc... Neglecting ownership or responsibility isn't good stewardship.

Here is a saying that hopefully summarizes the big idea. When we close our hands, we shake our fists at God. When we drop our hands, we break what God has entrusted to us. When we open our hands, we exchange for eternal gifts ahead.

Read aloud the Parable of the Talents found in Matthew 25:14-30. As you read this passage, take note to the following principles. The master in this parable is Christ, and the servants are Christians. As you guide him in truth, be gentle but firm. Truth is necessary, but it wouldn't be uncommon to hit a nerve as you are doing "heart surgery."

Principle #1: God owns it all

The first principle is that it's all God's anyway. God owns it all. What "it" is his? Everything! Even the snot in your nose, and the grease on your face is His. And the dollars or lint in your wallet is certainly His. Let's revisit the list you made with your disciple. Go through the list and ask your disciple to circle everything on the list that he has surrendered to Christ's lordship. We will examine the list at the end.

Ron Blue says in *Master Your Money*, "If I really believe that God owns it all then when I lose any possession, for whatever reason, my emotions may cry out, but my mind and spirit have not the slightest question as to the right of God to take whatever He wants whenever He wants it."

Every decision is a spiritual decision. Buying a car, taking a vacation, buying food, paying debt and taxes are all in the same category, because all of the resources are God's. Many people in the US would tell you that you have the right to whatever lifestyle you can afford. It's the American way! I'm going to be frank; this is just plain false. We must bring ourselves under submission to Jesus. We are slaves. He is our master!

Principle #2: Our joint "ownership" is temporary

It's kind of funny to talk about what a servant "owns". He doesn't really own anything, but is given great responsibility. Pretty crazy, huh. You could say that because God owns it all, you can do whatever you want with it, but this is ignorance. Our natural sense of "ownership" can be healthy, but it must be in view of the ultimate Lord. We must use what we are given well and for our Master's glory and good.

Further, everything we own will pass away. The game will end. U-Hauls don't follow hearses, or as Paul said to Timothy, "We brought nothing into the world, and we can take nothing out of it." (1 Tim 6:7) The sad reality is that many Christians spend their lives creating great wealth for the purpose of spending it on themselves to create a "better lifestyle". This is emptiness. I'm not saying you shouldn't buy a car, but do you really need all the bells and whistles? Do you need a triple super charged engine? This is a gray area, but remembering that our "ownership" is temporary will help to guide in this.

Principle #3: We are rewarded based on how we use what we are given

The servant who was given 5 was expected to produce at least 5.

The servant who was given 2 was expected to produce at least 2.

The servant who was given 1 was expected to produce at least 1.

This is simple mathematics. The basic principle is that if we are faithful with what we have been given, we will be rewarded. In the movie, Spiderman, Peter Parker's uncle gives him some wise advice, "With great power comes great responsibility." Jesus said, "From everyone who has been given, much will be demanded" (Luke 12:48). The more we have been given, the greater account that we will have to settle later on.

NEXT STEPS

Look back at the list that you and your disciple created. Remember there are three camps: negligence, over-possessiveness, and good stewardship. Ask your disciple which camp he is in for each item on the list. Each disciple will be slightly different. A follow-up lesson on the area(s) that seem weakest would be appropriate. Check out the Side Trails for direction on helping him become a better steward. And make sure you encourage him in the areas that he's already a good steward.

SIDE TRAILS

Time: *First Things First*. Steven Covey. Free Press.

Money: *Master Your Money*. Ron Blue. Nelson Reference.

Order at amazon.com

Talents: *Uniquely You In Christ*.

Order at campuscrusade.com

Principle #4: Foolish management will be punished

Let this not be seen as a condemning attack on the struggling, but a solemn warning for the foolish. The third servant had the ability like the other two servants to multiply, but the third servant did not live for the master's priorities. In this parable, the servant mentioned that he was afraid of failing, because he knew the consequences. Yet, the ironic thing is that his fear didn't drive him to good stewardship. He didn't even put it in a bank account at a low rate of return. Interestingly, if he put the money at 2% interest he would have doubled it in 35 years (not counting inflation).

Read for yourself the punishment. I sure don't want to be the foolish servant. Who in their right mind would want to be called a wicked lazy servant, by Jesus nonetheless? And I'm not sure what weeping and gnashing of teeth is like, but that doesn't sound fun either. We better review our stewardship to make sure we don't end up here someday!

Review

Read Luke 16:10-13 together:

"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own? "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

Open Hands Principle

When we close our hands, we shake our fists at God.

When we drop our hands, we break what God has entrusted to us.

When we open our hands, we exchange for eternal gifts ahead

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GOSPEL ILLUSTRATIONS

CONVERSATION ON THE JOURNEY

“Story is the language of the human heart.” So says John Eldridge. Stories are also darn good for making the Gospel clear. When we share the Gospel on campus, we make ample use of stories and illustrations. I’m sure you do, too.

In fact, if you followed me around Penn State for a month you would hear a select handful of stories used over and over in a variety of ways. I basically have a file in my head of mini-speeches that I pull out as the situation calls for them. If some punk tries to tell me he doesn’t believe that anything is morally wrong, I like to talk about extinguishing cigarettes on the eyes of infants. That generally wins assent as a pure evil. Then, it’s on to talk about the love of Jesus.

When I go out, I am “armed” because I have memorized a bunch of simple illustrations that help me explain substitutionary atonement, the deity of Christ, our need for a Savior, or the reality of evil.

Included on this CD are a number of such stories. Print them out and give them a read. I expect that you will have heard some of them in one form or another. There may also be others that you heard as a student, or find consistently helpful, that we didn’t think to include here. If that’s the case, I’d be grateful if you’d take a minute to email us at centerfield@uscm.org with the basic outline. We may include your story or illustration on a future release of *The Compass*.

In the meantime, here’s what I recommend about teaching the ones we have included:

There are at least two key skills you can impart to your disciple. First, they need to know the stories. It would be great if they could memorize them and be able to rattle them off in any situation. I like to teach my men that they need to “own” the Gospel. That is, I want them to have illustrations and a simple outline memorized (The Four Laws comes to mind) at such a level, that if they were on fire, they’d still be able to explain it.

This may not work as well with women, but I like to ask my guys to recite the alphabet. Once they begin, I start to hit them. And I keep on hitting them. Remarkably, they are able to continue on with their ABC’s despite my violent distraction. The reason is that the alphabet is so ingrained in their heads that it requires no thought whatsoever to say it. They own the alphabet. (Aren’t they smart?)

That’s where I want them to be with the Gospel. If they really own it, then they can spend all their conversational energy thinking about how to relate it to the person they are speaking with. If in the back of their mind they are think-

THIS WEEK’S EXCURSION

This lesson will prepare you to help your disciple learn a number of illustrations that they can use when sharing the Gospel in a variety of settings.

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GOSPEL ILLUSTRATIONS • PG 2

MORE OF THE CONVERSATION

ing, “Uh, law two: Man is, uh. No, crud. Wait a second. Um. Shoot. Is this the part with the bridge?”, they obviously won’t have a whole lot of opportunity to think about how to connect the Gospel to the specific individual they are sharing with. Drill them. Help them memorize, and understand, the Gospel and these illustrations.

The second skill they need to learn is how to bring up a story. This is more art than science, and is best learned by watching you. You will serve them best if they can see you share your faith lots and lots. When someone asks a really good question, and they see you respond with a great explanation or illustration, they will figure out how to do the same. But they need to see you sharing your faith. So take them out. Follow up contacts. Do “Quest” surveys with random people. Model evangelism for them.

The simplest thing to do is to offer a story as an answer to a question. If someone asks me what makes me think Jesus is God, I would explain C.S. Lewis’s trilemma (Lord, Liar, Lunatic).

Joe Lost Guy: You said a minute ago that you think Jesus is God. I don’t mean to offend you, but I think that’s really naïve. I agree He was a good teacher, but to say He’s God is a stretch.

Brilliant Missionary Evangelist: I agree with you. It is ridiculous. But I think it’s true, nonetheless. Let me tell you why. Jesus said a number of things that clearly show He was claiming to be God. Now, that doesn’t mean He was God, but it does limit our options of what He is.

JLG: What do you mean?

BME: Well, think about it. When we evaluate any statement ever made, there are only two possibilities. Either that statement is true, or false. So, when Jesus claimed to be God. . . (for this full argument see Lord, Liar, Lunatic on this CD.)

Or, in the conversation you can suggest a question. A series of questions that reveal a person’s ignorance can create a teachable moment:

Righteous Staff Woman: Do you know why Jesus died?

Susie the Wicked: Well, I guess it was to show that He loved us.

RSW: Yeah, I think He does love us, and wanted us to know it, but if you think about it, that’s kind of a weird way to show it.

STW: What do you mean?

RSW: Well, if you wanted to show your boyfriend how much you loved him, and you said to him, ‘I love you. And I want you to know how much I love you.’ Then you pulled out a gun, put it in your mouth, and pulled the trigger, what would he be thinking then? (For this full illustration see “How death shows love” on this CD.)

This is hard to teach, but pretty easy to pick up by observation. If it’s hard for you to do it, get your discipler to take you out, and show you how they do it. Then, turn around and do the same for your disciple.

NEXT STEPS

Go through the illustrations included on this CD (or sift through the ones in your head), and chose one to teach this week, along with the concept of having a file of mini-speeches ready to go. It would probably be overwhelming to teach a half a dozen illustrations in a week, so try spreading them out. Just make sure you are looking for real life opportunities to use them in conversations as well. After you have modeled them, look for other chances for your disciple to share them with others.

SIDE TRAILS

You’ll find a number of illustrations in the Additional Resources folder for Communicate Your Faith. All are in a .pdf format. Some also have audio recordings saved as mp3s.

Included on this CD.

The Compass

A tool for disciplers

COMMUNICATE



LEADING A SMALL GROUP

CONVERSATION ON THE JOURNEY

Small groups are usually at the core of a student's positive experience with Crusade. It's where many great relationships develop and where tons of biblical knowledge is gained. Some of my favorite times on staff occur when I'm driving home after a great study. It's so much fun. For those that get to lead a group it can be extremely satisfying. But it's difficult to do it well.

Even Paul found it difficult on at least one occasion:

Seated in a window was a young man named Eutychus, who was sinking into a deep sleep as Paul talked on and on. When he was sound asleep, he fell to the ground from the third story and was picked up dead. Acts 20:9

An interesting small group is not only important for your movement, but apparently, also a matter of life and death.

There's no way you can teach someone to become a great Bible study leader in an hour, so I'm not going to set you up for that. Rather, I'm going to drop a couple principals and recommend two resources. Try to see your impartation of this stuff to your disciple, as a process, not an event. You can dole this stuff out over the course of the year, both at your small group, and during discipleship times.

Resource #1: The Ultimate Roadtrip.

The Ultimate Roadtrip is a small group leaders handbook. I don't know off hand what it costs, but it's worth it whatever it is. It is clear, funny, and loaded with solid information on how to lead a group. Be a nice guy and buy your disciple a copy. Honestly, it's the best resource I've seen for producing great small group leaders. Buy it for them and encourage them to read it. Too poor? Talk your campus director into buying them for every small group leader in the movement. He's too poor? Tell him to hit the support trail and raise some cash.

Included on this disk in the resources folder are a couple of excerpts entitled, *Crucial Elements* and *Guiding a Discussion*. Check them out and then order a copy of the book from New Life Resources. It is online at campuscrusade.com or by calling 1-800-827-2788.

Resource #2: Cru.Comm.

Second, buy yourself, and them, a copy of the latest *cru.comm* CD. On the disk you'll find about 120 studies that your disciple can use. Each lesson first teaches you the text, and then helps you figure out how to teach it to others. The studies are specifically designed to help you turn lost students into Christ-centered

THIS WEEK'S EXCURSION

This week's lesson is meant to be a primer in how to train your disciple to lead a small group. Though the best thing you can do to that end is probably just to do a good job leading your own small group (assuming they are part of it), we'd like to offer a few thoughts that might help you set them up for success.

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LEADING A SMALL GROUP • PG 2

MORE OF THE CONVERSATION

laborers. If you use it right, it will have the added benefit of making you look like a genius. Definitely get a copy of it. By way of sneak preview, the Compass CD includes an article that should give you a sense of the Cru.Comm philosophy. It is entitled How to use Cru.Comm. Check it out in the resources folder.

Principals

Briefly in the principal arena, I'll remind you of the five E's of leadership development mentioned in the introductory article *The Five E's of Leadership Development*. Remember what they were? If not, maybe you could check out that article again. They are:

Education

Exposure

Environment

Experience

Evaluation

Let's hit each one briefly, as it concerns the small group leader you are developing.

Education. This is where Roadtrip comes in. You could give them the book to read and then each week during your discipleship time talk through one section or topic that you find particularly valuable. I can't overemphasize how much our Crusade studies would improve nationwide, if all of our leaders read and applied this book. Get the book.

Exposure. If you want your disciple to lead a good group, it would be helpful if you show them how it's done- every week. Be mindful that the students you lead will likely emulate you for good or for bad. Invest the time to lead well. For the ones you are discipling, let them look behind the curtain and see how you prepare, and why you do what you do each week.

Environment. The best place for them to practice leading a group is probably in your group. Make sure you aren't creating a high-pressure environment in which they would be terrified to lead (and fail). Holds the reins loosely, share the stage, value their contributions.

Experience. Let them lead a couple studies. When you do, vow to yourself, and them, that you will not speak unless they ask you a direct question. It's tough to lead a group when your leader is there correcting you in front of everyone, or giving a better answer to a question you just flubbed. Save your feedback for when it's all over.

Evaluation. In the right time (after the study is over) and in the right place (privately) give ample feedback. What did they do well? Be specific and encourage first! What could they handle differently? Remind them of an awkward moment and work through a better way to handle it. Again be specific. Don't be a wuss here. People will grow and improve because you help them recognize and address their mistakes. If you care about them, and they know it, they'll be able to take the criticism.

Developing our small group leaders is a critical task. You can make a huge difference in students lives by setting the standard and then doing the difficult work of training your disciples to do the same.

NEXT STEPS

As mentioned earlier, this lesson is best communicated as a process, not an event. Nevertheless, I'd recommend two application points to get you started.

1. Assign them to read a section of *The Ultimate Roadtrip* (that you bought for them since you are such a great discipler), and plan to discuss it in a following week.
2. Pick a date a few weeks out when they can lead the group. Have them begin to prepare using *Cru.Comm*.

SIDE TRAILS

Leading a Small Group, The Ultimate Roadtrip. New Life Publications.

Cru.Comm. New Life Publications.

Order at campuscrusade.com

The Five E's of Leadership Development

How to Use Cru.Comm

Crucial Elements

Guiding a Discussion

Included on this CD.

The Compass

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MOTIVES FOR EVANGELISM

CONVERSATION ON THE JOURNEY

There are many different reasons why a person would do the difficult work of engaging with another person to tell them about Jesus. Some might be gripped with the terror of Hell and desire to rescue people from it. Others may be more concerned about the here and now consequences of life without Christ. Yet others might just be so excited about what Jesus has done for them that they want the whole world to know how great He is.

These are all great. In this lesson you are not ranking motives to see which is the most spiritual. Instead, help your disciple know that there are a variety of things that might motivate her to share the Gospel as a way of life. If you can show her the basic motives and help her tap into the things that most naturally inflame her heart, you will go a long way in helping her become a Christ-centered laborer.

Three motives

One way to categorize these motives would be to note the focus. In evangelism, there are three different parties who might benefit, and therefore be at the heart of the motivation: God, the lost, and you. It is good and right to concern yourself with the betterment of each of these persons, including yourself, but more on that one later. Try taking your disciple through a mini Bible study on each of these and show him their proper Biblical foundations.

God: A passionate pursuit of His glory.

The Westminster catechism declares: “The chief and highest end of man is to glorify God and enjoy Him forever.” And so it is. What is meant by the phrase “God’s glory?” The glory of God is the ultimate end not only of man, but of every created thing in the universe.

Why did He create the world? To display His glory. Psalm 19:2-4 “Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard. Their voice goes out into all the earth, their words to the ends of the world.”

Why did He save us? So He would be forever praised for his grace. Ephesians 1:4-6 “For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will — to the praise of his glorious grace.”

Why do we suffer? According to 1Peter 1:7 it was so that “your faith — of greater worth than gold, which perishes even though refined by fire — may be proved genuine and may result in praise, glory, and honor when Jesus Christ is revealed. “

THIS WEEK'S EXCURSION

In this lesson you want to point out to your disciple the three basic motives for evangelism. Help him discern which one most resonates in his heart. Knowing this, can help you, and him, fan into flame a passion for the things that are most on the heart of God.

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MORE OF THE CONVERSATION

Why do we share the Gospel? To display his Glory. 1Peter 2:9 says, “But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light.”

Like everything else, evangelism terminates at the glory of God. This is true in at least two ways. First, when we are sharing the Gospel, we are necessarily giving praise to God. We are telling people about God’s great love, His tender mercy, His uncompromising justice, and His sheer brilliance to devise a way to forgive us without being unjust. Even if no one ever responded in faith, proclaiming the Gospel brings glory to God.

Second, when we share the Gospel, God moves in people’s hearts to produce faith, and they believe. As a result they begin to live for Him instead of for themselves, and they give Him praise. As John Piper says, in evangelism we are raising up white-hot worshippers of God. He deserves to be praised by people from Saudi Arabia, Brazil, and even your campus. As we share the Gospel, we enhance His glory. Does your disciple have a passion for God’s glory? Help them see how evangelism can fulfill this desire.

The Lost: A heart broken for people.

Knowing her stubborn heart and seeing the judgment she would undergo, Jesus wept over Jerusalem (Luke 13:34). In the parable of the prodigal son, God is pictured as a father rejoicing at the restoration of a lost son (Luke 15:11-31). In Romans, Paul says that he is so burdened for his lost countrymen that he wishes he could go to Hell in their place (Romans 9:1). Yearning for the protection of lost people is a powerful motivator and probably the most common reason people share their faith. It’s not hard to see why.

We readily identify with lost people, having once been lost ourselves. The evidence of destroyed lives surround us, and it’s altogether appropriate that our pity should be aroused. In fact, lack of this hurt for others is an evidence that something is wrong. Encourage your disciple to think about a handful of people they know. What are they suffering from now? What are they likely to experience in the near future? How can Jesus help? More pointedly, what will happen to them when they die? Help them make the connection between what the Bible teaches about Hell, and the terrible possible futures of people they love. While it’s not always best to confront non-believers with the reality of hell, as Christians we dare not ignore it. C.S. Lewis said,

“Remember that the dullest and most uninteresting person you can talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption which you now meet, if at all, only in a nightmare. All day long we are, in some degree, helping each other to one or other of these destinations..It is immortals whom we joke with, work with, marry, snub, and exploit - immortal horrors or everlasting splendors.”

Who, of those close to you, is it most saddening to think of as “lost.” Have you had a chance to speak to them about Christ? What have you done with the opportunity?

You: The promise of rewards.

This is the one people are most uncomfortable with, but it’s a real motivator that the Bible offers us: There will be an accounting for our lives and rewards will be given. As Maximus put it, “What we do in this life echoes in eternity.”

Walk your disciple through 1 Corinthians 3:11-15:

For no one can lay any foundation other than the one already laid, which is Jesus Christ. If any man builds on this foundation using gold, silver, costly stones, wood,

NEXT STEPS

As a homework assignment ask your disciple to spend a quiet time thinking through which of these most captures their heart. Have them read Scripture relevant to each one. Have them involve their imaginations in it. What would it be like if there was a world-wide revival with people giving praise to God? What kind of changes would take place in their friends lives if they began a relationship with Jesus? What do you think heaven will be like? Try to imagine hearing Jesus say to you, “Well done, good and faithful servant. You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!”

SIDE TRAILS

An excellent chapter on motivations for evangelism can be found in:

Tell it Often Tell it Well. Mark McCloskey. New Life Resources.

Order at campuscrusade.com

MOTIVES FOR EVANGELISM • PG 3

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he has built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames.

Heaven itself is a gift. We can't earn it, and once received, we can't lose it. We are invited to enjoy it not because of our righteousness, but because of Jesus' righteousness imparted to us and received by faith. But on top of that there will be rewards, not based on our righteousness, but on how well we invested our lives. Though the nature of those rewards is not made clear, Paul at least gives a hint in 1 Thes 2:19:

“For what is our hope, our joy, or the crown in which we will glory in the presence of our Lord Jesus when He comes? Is it not you? Indeed, you are our glory and joy.” In some way, it seems that for all eternity we will have the pleasure of knowing that others are there with us because we influenced them to believe. Whatever the full nature of these rewards, we can trust God that it will be worth it.

Remember, all of these are legitimate motivators. Different people will be captured by different ones at different times in their lives. If you are wise you will speak often about each as you invite others to join with you in proclaiming “the most joyful news ever announced.”

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COMMUNICATE



SHARING YOUR STORY

CONVERSATION ON THE JOURNEY

We all love to listen to a good story. Throughout the ages, stories have been used to entertain, correct, and instruct. Bards and minstrels entertained the masses as they journeyed. Jesus understood the power of the story (His parables) and used it effectively to teach profound truths.

Every time we tell our story, our testimony, we give honor and glory to God. And He is pleased with that. Why? Well, our story is actually the story of how God rescued us...saved us. It's the eye-witness (or "I-witness") account of how our lives have changed. It's the story of His pursuit of a lost, helpless, hell-bound soul (you!) and the dramatic rescue to tear you from the clutches of the mortal enemy and bring you safely into His eternal kingdom. It's the stuff movies are made of. And that retelling of your redemption highlights His character. That's what we call "glorifying God"... giving Him credit, highlighting His character, and acknowledging His work.

We like to think that because it's our story, we don't have to put any effort into telling it. We were there when it happened, and we're living it now. But it's easy to get jumbled, flustered, off the point, and onto a tangent that can distract, bore, annoy, or confuse your listener. We want to glorify God and be listener-friendly. That's why a little planning and practice are so valuable when helping your disciple prepare their story. You get to help them discover their story, and when they've learned to communicate it well, it can become an effective tool for evangelism.

Preparing to Share Your Story

There are five basic parts of "Your Story": the opening, your life before Christ, how you came to Christ, your life after Christ, and the closing. And your disciple should be able to talk through all five parts clearly and succinctly within 3-5 minutes. Even the talkative disciples! Let's take a look at how to put it together, section by section.

The Opening. Identify a theme. What did your life revolve around that God used to help bring you to Him? Try to illustrate your theme with a word picture that your audience can identify with.

Your Life Before Christ. You want to paint a picture of what your life was like before you came to Christ, but don't dwell on how bad you used to be or glory in past sin. Share only the details that relate to your theme, and give enough details to show your need for Christ. This is not the time to give your resume.

How You Came to Christ. Ah, this is it. Make sure you speak in such a way that the person you are talking with, and anyone who overhears you, can under-

THIS WEEK'S EXCURSION

Our culture is heavily influenced by stories. Everyone has a story to tell: the story of his or her life journey. Today you want to help your disciple understand:

- The power of stories.
- How his spiritual journey is a story that people want to hear.
- How it can be used to draw others to Christ while giving Him glory.

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SHARING YOUR STORY • PG 2

MORE OF THE CONVERSATION

stand how you became a Christian, and how they can become a Christian, too. Give only the details that are important to communicate why and how you became a Christian.

This is an educational aspect to your story, so that even if your listener is not interested right now, he'll be able to make that decision down the road because you've equipped him with the right information.

Your Life After Christ. Share some of the changes that Christ has made in your life as they relate to your theme. Emphasize the changes in your character, attitude, and perspective, not just the mere changes in behavior.

And be realistic. We still struggle as Christians. Life is far from perfect, isn't it? But what makes it different for you now? Be honest, and God will use your personal experience regardless of how "unspectacular" you may think it is.

The Closing. Close it out with a summary statement that ties your story together according to your theme. You could close with a verse, but don't throw one in to sound spiritual. Use it if it is meaningful and relates to the story you've just told.

Some Helpful Hints for Sharing Your Story

- We all need practice to become good at a skill or sport. And telling your story is no different. Actually write your story, and edit it. Be specific and give enough details to capture attention and paint a picture, but leave the gory details out.
- Don't mention any denominations: that can alienate someone listening to you. Making any kind of statement that reflects poorly on churches, organizations, or other people can reflect poorly on you.
- Be natural...and that means practice! Be confident in what you are going to say, and know the outline so that you can keep it flowing even if interrupted for questions.
- Now that you are a Christian, you probably have adopted some new vocabulary. Be aware of this "Christian-ese" when you speak. Words like: saved, sanctified, sin, justified, atonement, wonderful, joyful, peaceful, and happy, can cause confusion, so be ready to explain, or just avoid these words.

Remember the K.I.S.S. principle from high school speech class? Keep It Short and Simple. You should be able to share your story in 3-5 minutes. Any longer than that and your audience may feel like you are taking advantage of them. And who wants to listen to you for that long, anyway?

NEXT STEPS

On the next page is a work sheet that will help your disciple prepare their story. Help your disciple think through each category by asking questions. Work on it a little bit together, and next week have your disciple practice it with you. Be sure to give good, critical feedback to refine and improve. And don't forget to time it!

Encourage your disciple to use their story often with their friends in class and to practice it in Bible study. Maybe you can help your disciple tell their story at Cru.

Together, you could ask different people for their stories during today's appointment. If they are believers, you could discuss the story afterwards to learn from it. If the storyteller is not a believer, you could reciprocate by telling your story and modeling to your disciple the benefits of a 3-5 minute story. Then your disciple could practice telling their story. And that's evangelism, too!

SIDE TRAILS

The Power of Story. Leighton Ford. Nav Press.

Order from christianbook.com

The Compass

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COMMUNICATE

STORY WORKSHEET

The Opening

What did your life revolve around that God used to help bring you to Him? What were some of your values and priorities?

What word picture could you use?

Life Before Christ

What details do we need to understand?

How you Came to Christ

How'd it happen?

What's the basic Gospel message that anyone needs to understand?

Life After Receiving Christ

What are some of the changes in your character, attitude and behavior?

Closing

Summarize and tie it all together with your opening.

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RESPONSES TO THE GOSPEL

CONVERSATION ON THE JOURNEY

If your disciple has spent any time sharing his faith, he has probably seen a variety of responses. Hopefully, he may have seen someone genuinely place his faith in Christ. There is nothing like seeing someone's life changed by the Gospel to make you love evangelism. At the same time, the opposite is true. If he's ever had someone respond with extreme negativity, he may have become disheartened and concluded that evangelism is pretty beat. You want to step in and show him that it is normal to get varied responses. It happened to Jesus. It happened to Paul. It's going to happen to him, too. Normalizing that for him can help him stay in the game where God can use him to make His glory known.

The last couple of verses of Acts 17 do a great job encapsulating the three major responses. A brief study through this text can help your disciple recognize likely outcomes, and be prepared for them. By the way, we are just looking at vv. 32-34 in this lesson, but the chapter is loaded with incredible insight on how to share the Gospel in a pluralistic culture such as ours. Cru.Comm has a study on this chapter in the second semester of the Action Group level. Going over that material may be helpful during a different discipleship time.

As we jump into the narrative, Paul has just finished doing an incredible job laying a foundation for the Gospel. With great grace and tact, he has warned them of the judgment to come—a judgment that will be carried out by a man who has risen from the dead.

Luke records that there are three responses that people show. Take a look:

The first response is found in v. 32. "When they heard about the resurrection of the dead, some of them sneered." This is the worst-case scenario everybody fears. Usually our response to this response falls into one of two categories. One is that we feel like a dork. We think people are making fun of us, or that we are perceived as weak, too stupid to know that science has disproved God, or whatever. Fill in your favorite insecurity. At the other extreme, we might feel guilt since we apparently blew the evangelistic opportunity. Now the unbeliever is condemned to an eternity in Hell because I screwed up the third law and forgot that really good illustration. Nonsense and nonsense.

Notice what those two reactions have in common? They are both about us. I, I, me, me. Here's the thing: Evangelism isn't about me, it's about God. It is about declaring the praises of Him who called us out of darkness and into His wonderful light. I am not the issue. And it's about the lost. It is an invitation to those who are separate from Christ, excluded from citizenship in Israel, foreigners to the cove-

THIS WEEK'S EXCURSION

Your goal in this lesson is to make clear that our responsibility in evangelism is merely to faithfully share the Gospel in a relevant way. When we do so, we will encounter a variety of responses. Successful witnessing is taking the initiative in the power of the Holy Spirit to share Christ, and leaving the results to God.

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RESPONSES TO THE GOSPEL • PG 2

MORE OF THE CONVERSATION

nants of the promise, without hope, and without God in the world, to come inside and find life, forgiveness, and peace with God.

If you sense that your disciple takes rejection personally, try to reassure them that it's not about them. Apart from the work of the Holy Spirit, lost men will always reject God. They echo Isaiah's detractors who said, "Give us no more visions of what is right! Tell us pleasant things, prophesy illusions. Leave this way, get off this path, and stop confronting us with the Holy One of Israel!" (Is. 30:0,11). We shouldn't be surprised or affronted when lost men reject the Gospel. Instead we should, "Be kind to everyone, able to teach, not resentful. To those who oppose us, we should gently instruct in the hope that God will grant them repentance, leading them to a knowledge of the truth, and that they will come to their senses, and escape from the trap of the devil, who has taken them captive to do his will. 2 Tim 2:24-26.

If, on the other hand, he has an inordinate sense of responsibility, and feels that he has failed, remind him that it is God who saves. God is the one who longs to show mercy. It is the Father who, "devises ways so that a banished person may not remain estranged from him." 2 Sam 14:14. He is sovereign in extending His grace. You can't thwart Him. Remember, successful witnessing is taking the initiative in the power of the Holy Spirit to share Christ, and leaving the results to God.

Alright, back to Acts 17. Take a look at v. 32 for the second response:

"Others said, "We want to hear you again on this subject." I love this one. These people are intrigued, but unsure. They want to think about what they've heard, and talk more. They have some questions, recognize that you might have some answers, and sincerely want to investigate. That's a dream come true. When this happens, we should praise God and ask Him to move in their hearts to respond in faith. By all means, make it a point to get back with them soon; the next day, if possible, and be ready to answer questions.

Talk through what your disciple would do on a second appointment like this. This is one of the reasons that it's good to have lots of tools in your bag. It might not be all that great to go over the 4 laws again, so maybe you could share your testimony. Bone up on apologetics. Be ready to explain one of Jesus' parables that makes the Gospel clear, or speaks to a point of hesitation for the non-believer. It's important to be ready for these kind of "second appointment" opportunities.

Final response though is everyone's favorite. It's found in v. 34. "A few men became followers of Paul, and believed." Glorious. Whenever this happens we should show appropriate exuberance. Someone has crossed over from death to life! What could be greater? When this happens, two things should become critical tasks for your disciple. But before you tell them, ask them what they think are the most critical things to do once someone has made a decision.

Number one, introduce the new believer to other Christians. Your top priority should be to see them get relationally connected to the body. Go to lunch with them and another Christian friend, invite them to play basketball with other believers, catch a movie with some guys in your small group. Something, anything to get them in a relationship with multiple believers. I cannot over stress that.

Second, begin to meet regularly to teach them the basics of the faith. Campus Crusade's Life Concepts are fantastic. They give you five lessons on basic ideas of the Gospel. Have them on hand and train your disciple to use them to follow up new believers.

Bottom line is that you want your disciple to understand that the three likely responses they will encounter are normal, and to have some idea of what to do when each occurs. Even going over this information with them may increase their comfort level and embolden them to share the most wonderful news ever announced.

NEXT STEPS

After talking through the three basic options, have your disciple figure out which response they feel the least able to handle. If it's rejection, make sure they understand the definition of successful witnessing and are adequately trained to share their faith. If it's the second appointment, work through what skills they need to add to their repertoire. If it's following up a new believer, make sure they know how to use Life Concepts.

SIDE TRAILS

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New Life Publications.

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APOLOGETICS



CONVERSATION ON THE JOURNEY

The Biblical Foundation

The study of articulating answers to philosophical questions and objections raised against the Gospel and Christian faith is called apologetics. It comes from the Greek word “apologia” (from where we get the word “apology”) and means to make a well-reasoned defense.

You may want to refer to Col. 4:6 or Phil. 1:7 in demonstrating the biblical foundation for apologetics, but generally speaking it’s going to be more interesting to take a look at some biblical examples of apologetics in action; examples of where the disciples not only tried to explain the Gospel but were also trying to provide proof, or evidence, as well as anticipate objections.

The Book of Acts contains some of the disciple’s real-time evangelistic messages and there are some great examples of apologetics in here. I often go through Acts 2, but you may want to choose a different passage to go through for this exercise. Have your disciple read Peter’s sermon in Acts 2:14 to 2:37 (but start at Acts 2:1 to get the whole context) and ask them to identify some of the persuasive reasoning used by Peter to defend the Gospel and the claim that Jesus is the Messiah. Here are a few:

1. Peter quotes from Joel. Read Joel 2:28-3:2. In this section, Joel is describing some of the phenomenon that will surround the messianic age: the earth going dark, people other than the prophets prophesizing and having visions. When the Lord died the land had gone black, and with the coming of the Holy Spirit people were speaking in foreign tongues (read just prior to Acts 2:28) and prophesying. Peter is saying “can’t you see that this is what’s going on, therefore it must be the coming of the messianic age.”
2. Peter then brings to their remembrance the miracles Jesus did. This was not just anyone who had claimed to be the messiah and Jesus’ miracles provided a strong defense to that claim.
3. Next Peter mentions that King David, in Psalm 16:8-11, had spoken of the resurrection of the messianic king from the dead. Because David never rose from the dead, Peter’s point is, the prophecy must refer to Jesus.
4. Now, look at this last point: Peter says that David’s tomb “is here to this day.” This is a very tactful inference to the fact, to which his Jewish audience is painfully aware, that Jesus tomb—unlike David’s— is currently empty.

THIS WEEK’S EXCURSION

Addressing questions skeptics may pose towards the Gospel is not usually included in beginning discipleship, but because Campus Crusade is a ministry of evangelism, it will not be long before your disciple will be sharing their faith if they aren’t already. So, you are going to have to teach them how to answer some of the basic objections raised concerning the Gospel message. The goal of the appointment is to discuss the biblical foundation for apologetics, the attitude by which one should address objections, and to whet their appetite to study on their own.

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MORE OF THE CONVERSATION

What you want your disciple to see is the thought, the reasoning, and the persuasive defense of the Gospel that's going on. This is not simply a presentation of the good news, Peter is using apologetics to present a strong defense that the Gospel is true, and anticipating questions that would be in the mind of his audience.

The heart of apologetics

Well, you've been doing a lot of talking, so it's time to ask a question and do some listening. You might ask your disciple if they have ever had to defend in any way the Gospel or their being a Christian. If so, what did they say and how did they say it?

This next section of the appointment deals with the motivation behind the use of apologetics. 1 Pet. 3:15 says, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect."

Where people lose focus in apologetics is when an attempt to prove that the Gospel is right, subtly turns into an attempt to prove that they're right. One is out of a concern for the hearer, the other is out of selfish desire to be right or win the argument. Most Christians have at least one story where they have erred in this way and this would be a good place to share yours.

You might ask them, how they would show "gentleness and respect" when communicating the Gospel. Some good answers or issues to point out would be: to always seek to understand the person's real hesitance behind their surface question; to always be prayerful about what questions and issues to address and what not to; to ask questions and clarify what you think you "hear" them saying; and perhaps the best thing you can do if you don't know an answer is to humbly say, "That's a good question. I don't know the answer to that. Can I get back to you with an answer?"

Share any examples you have to help them see what it means to defend the Gospel, while at the same time being gentle and respectful.

Basic apologetics

In presenting the Gospel there are several issue of defense, or apologetics, with which your disciple will need to become well versed. The first is a defense of Jesus as the Messiah. But before you give them some answers, ask them how they would defend the fact that Jesus is the Messiah, the Son of God.

There are many ways to defend this belief, but have your disciple master the one most found in the Bible: proof from fulfilled Old Testament prophecy. Tell your disciple they will need to learn, memorize, or have accessible 4 passages from the Old Testament. They are:

Is. 9:6,7: "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end."

Is. 7:14: "Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel."

Mic. 5:2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Is. 53:1-11 ...He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for

NEXT STEPS

While you've just equipped them to answer one question, there are dozens more to which they'll need to become conversant. You won't have the time to teach them all they should know on this topic; your goal was to whet their appetite to read, learn, and memorize more in the realm of apologetics. So the application is to put in their hands a couple of articles that will help them master a few more basic apologetic answers. (I've included them here.) If they enjoy these resources you should purchase for them one of the following books to feed their hunger.

SIDE TRAILS

Evidence that Demands a Verdict. Josh McDowell. Thomas Nelson Publishers.

A Ready Defense. Josh McDowell. Thomas Nelson Publishers.

The Case for Christ. Lee Strobel. Zondervan.

Why I Believe. James Kennedy. Thomas Nelson Publishers.

I'm Glad You Asked. Kenneth Boa, Larry Moody. Cook Communications.

Order at christianbook.com

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed... He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering...After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities."

Isaiah 9 says that God will be born as a child. Isaiah 7 is a prophecy that a sign of the messiah's birth would be a pregnant virgin. Micah 5:2 states that the Messiah will be born in Bethlehem, and Isaiah 61 predicts that he will be crucified for the sins of the world.

It's also important for them to remember when these Old Testament books were written, for their power lies not simply in their accuracy, but in how many centuries they were written before their fulfillment. The book of Isaiah was written around 600 B.C. and Micah about 700 B.C.

To show someone these passages and prophecies, and for that person to see how clearly they describe the story of Jesus, is extremely persuasive. For someone to further realize how long these prophecies were written before Jesus' birth is additionally compelling, and when one ponders how many other people could fit this description besides Jesus (born in Bethlehem, of a virgin, crucified, etc.), the evidence becomes overwhelming.

There it is, your disciple's first introduction to apologetics. Have them learn these passages.

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The Compass

A tool for disciplers

COMMUNICATE



CONFLICT RESOLUTION

CONVERSATION ON THE JOURNEY

If I could snap my fingers and impart one skill to the students in our movement it would probably be the ability to address and resolve conflict. By and large when someone is upset with someone else, their first move is to go and talk trash about them to someone else. There is a tendency to gossip, complain, and run them down real good. That, of course, is an ungodly response and though it might be gratifying, it does just about nothing to restore the relationship.

One of the reasons we tend not to go to the person we're upset with, is that we don't know what to say. Here I'd like to show you a five-step guide that you and your disciple can follow when you need to have a hard conversation with someone. Who knows, if you and they follow these rules, you could start an epidemic of healthy conflict resolution.

Typically when someone's mad at someone else, they just let it build until they reach their personal boiling point, and then unload on them: "You always do that; I can't believe you're such a jerk; it's no wonder no body likes you; how could you be so stupid?"

Well, that was nice. The good news is you finally decided to address what's bothering you, sort of. But all they caught was this garbled mass of accusations and emotion. Unfortunately, they have no idea what you're talking about, and are totally on the defensive. Good work. Here's a better idea.

Facts

Start by letting them know what the heck you are talking about. But do so dispassionately. Pop quiz: Is the following a statement of fact? "When I called you last night, you were so incredibly rude. I had stayed up late waiting for you to call, but did you care? No! I swear you are the most inconsiderate person who ever lived. I hope you choke to death on your own blood."

Uh, no. That's a bit of fact loaded with interpretation, opinion, accusation, and lunatic ranting. Try this instead:

"Hey Oscar, do you have a few minutes? There's something I need to talk to you about. Last night I was expecting to hear from you. By 11 o'clock I hadn't received a call from you, so I decided to try your cell. When you answered, the conversation was brief, and you hung up before I got to ask you my question."

Catch all that? No interpretation, just the cold hard facts, with no attempt to spin them or read into them. We're off to a much better start.

THIS WEEK'S EXCURSION

Everybody hates conflict. Unfortunately, a lot of people also hate resolving conflict, or at least confuse resolving conflict for the conflict itself. In this lesson, you can teach your disciple some simple principles, and a process to follow that will help them address troubling issues and restore relationships.

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CONFLICT RESOLUTION • PG 2

MORE OF THE CONVERSATION

Thoughts

Having established the facts that all should be able to agree on, you are free to move to step two, in which you state clearly your interpretation of the facts. Avoid saying things like, "And on the basis of the aforementioned facts, I think you rot." Instead, try something like this:

"Oscar, I thought we agreed to connect at 9:00 since I had to finish the paper and you were the only one in the group who had that citation that you agreed to look up. Since the paper is 40% of our grade I thought it was irresponsible for you to not give me the information I needed when I finally called you."

See, you're being honest, the facts are out there, and now so is your basic interpretation and complaint. Keep going.

Feelings

This is where you should let them know how you feel. Be careful though. If you begin your sentence my saying, "I feel that. . ." you are almost never describing a feeling. I know that's screwy, but it's true. "I feel like you are a jerk." "I feel like choking you with my own hands." "I feel that the world would be a better place if you were eaten by a pack of wild dogs." None of those describe feelings. They may reveal feelings indirectly, but they are really statements of thought. Try again.

"I need to tell you I was really angry when we hung up. I had been growing more frustrated as the night went on because I knew it meant I'd be up late finishing this paper. And I was disappointed that you didn't own up to your obligation when I called."

Desire

In step four have a chance to make clear what you wish were true (and in the language of the Middle-East peace process, "Lay a roadmap for the future.") Since we are trying to be civil and win hearts, not inflame rage, try not to say, "I swear if we get stuck in the same group again I'm going to chain you to the desk in the library and superglue your eyes open."

Instead, try, "It's really important to me to get a good grade in this class so I can get into my major. I'd also like our group to stay together for the next project. You've got some good ideas and I think we really benefit having you part of it."

Actions

Final hit is when you offer specific actions for the future. What are you asking them to do? What are you pledging to do?

Avoid things like:

"So in the future, why don't you grow up and do your stinkin' homework? I'm sick and tired of you sucking the life out of me and leeching off my work."

Instead:

"I'd really appreciate it if you could get the bibliography done by Friday like we decided. If you can't, let me know so the group can reassign that job and give you a different assignment."

Facts. Thoughts. Feelings. Desires. Actions.

If you can train your disciple to go walk through that process you can really help them resolve conflict instead of inflaming it. Explain the five steps, and then (as dorky as it seems) role play it. I'm serious. Pick an issue and then pretend to be the irritant in their life.

NEXT STEPS

Role play resolving conflict using this model. Give feedback about how well your disciple communicates during each step.

SIDE TRAILS

Couple Communication. Phyllis and Sherod Miller. Interpersonal Communication Programs.

Order at amazon.com

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

Have them explain the facts. After they do, evaluate how they did. Did they stick to the facts? Or were they giving opinions and interpretations?

Then have them share their thoughts. Are they clear? Do the thoughts form a reasonable interpretation of the facts?

Feelings come next. Are they actually expressing emotion, or are you just hearing thoughts, dressed up in feeling language?

Then desires. Are they reasonable, free of antagonism, and likely to elicit agreement from the other party?

Finally, action. Are they giving specific steps that they will take and are requesting the other person to take?

Role playing this is key. So is separating one step from the next. There is a lot more to say about resolving conflict, but this simple process ought to go a long way in improving the inevitable hard conversations that you and your disciple will need to have.

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The Compass

A tool for disciplers

MULTIPLY



SPIRITUAL MULTIPLICATION

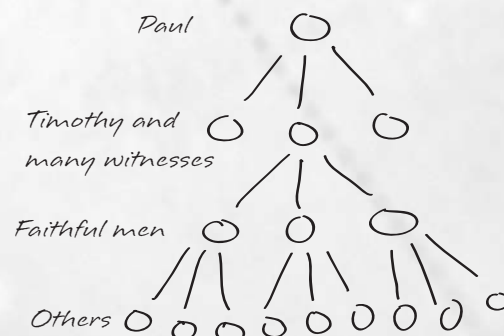
CONVERSATION ON THE JOURNEY

Biblical Basis for Multiplication

It is seen in the life of Christ. Read Luke 6:12-19. Though Jesus had a multitude of disciples to spend time teaching in large groups and to minister to, yet He selected out of those many disciples only 12. These were ones He had with Him almost all of the time. He taught them, spent time with them, and ministered to others with them. They learned by being with Him, they caught His heart, vision, and passion. He poured His life into them to the end, that they would give leadership to the Church after He was gone. They would carry on the work of the Kingdom. His whole strategy rested on these 12 men. While Jesus was still on earth, His ministry actually grew from 12 to the 70, and there were 120 praying in the upper room after His death and resurrection. After Pentecost in Acts 2, 3000 joined the new body of believers. Multiplying leadership was Jesus' primary strategy to establish the Church.

The apostle Paul followed Jesus' example. He developed leaders for the church by taking men with Him and teaching, training, and imparting His life to them. Paul always had young potential spiritual leaders with Him on His missionary journeys. One example is Timothy. In Acts 16, Paul found Timothy and took him along on his 2nd missionary journey. Tim became his beloved son in the faith. Near the end of Paul's life, he writes I and II Timothy to Tim to give him instructions on how to be a leader in the early church. Timothy already was and would continue to be the spiritual leader in the church at Ephesus.

2 Timothy 2:1-2 - In these verses, Paul gives Tim specific directions related to the development and multiplication of leaders. Look at verse 2 and ask your disciple how many generations of leaders Paul speaks of? Look at this together, and see the four generations. Paul (discipled) Timothy who (discipled) faithful men, and these faithful men (discipled) other faithful men.



Notice that Paul describes 2 qualifications of the men that Tim is to multiply his life into.

1. **Faithful men** - Timothy was to entrust to these leaders the things Paul had taught him. Therefore, they needed to be faithful. He had to know

THIS WEEK'S EXCURSION

In this lesson, your focus is on motivating your disciple to want to multiply his life into the lives of others. To help your disciple understand the Biblical principle of multiplication - how a movement or church grows through leaders reproducing other leaders. To begin looking for someone to disciple.

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MORE OF THE CONVERSATION

that they could be depended upon to pass on to others what he entrusted to them. Otherwise, the church would eventually weaken and die. This remains true today on campus. You need to wisely discern if someone you want to disciple is going to be faithful with what you pass on to them; otherwise, your ministry will not multiply. How can you know if they will be faithful? Are they faithful to come to Bible Study or appointments weekly? Are they available when you give them opportunities to grow and serve, i.e., attend, a retreat or conference, come along with you sharing your faith? Are they dependable with the ministry responsibilities they are given?

2. **Able to teach others** - Paul may be referring to the specific gift of teaching used in the larger body - we are not sure. Or it may have broader application. Not just to an upfront teaching gift, but to what most all believers can do. That is to teach and help other believers learn through one on one interaction, follow-up, and small group Bible studies, even if you don't have a "gift of teaching." For our purposes as those who disciple on campus, being "able to teach" probably includes the following things. Lacking in one of these can hinder a person being "able to teach" and help someone else learn and grow, short circuiting the multiplication process.
 - a. **Spiritual maturity and heart for God** - enough depth in their walk and knowledge of the Word to be able to pass on truth from both the Word and their own life application. Hungry and eager to learn - always looking to learn and get to know the Lord better. Some potential multipliers are just young and need time to grow and develop before they are ready to teach others. What they pass on must be "real" in their own life. However, we are not talking about being perfect before you can disciple, because all of us have weaknesses and are always going to be growing and learning.
 - b. **Social or emotional maturity** - Can a person relate well enough so that others want to follow them and learn from them? All of us have problems, and issues of growth in our lives, but the emotionally maturing person is growing and able to trust the Lord with these areas of need so they are able to give to others and be involved in someone else's life, even though they aren't perfect and are still growing themselves. Some people are not mature enough emotionally to lead others.
 - c. **The Lordship of Christ in their life** - If Jesus is not Lord of their life, often they don't have the heart to minister to someone else, or they won't make the time. If a relationship, GPA, reputation, partying, or another activity on campus is more important to them than Jesus, they often won't "make the time" to disciple someone else. Multiplying your life requires dying to self, taking on Christ's purpose as your life purpose, and submitting your agenda to His. If Jesus is not Lord, a person will often not do well at being "faithful" at "teaching others." Obviously this applies to willful disobedience in their lives. If there is any sin that they will not deal with, they are not candidates to multiply until they deal with that sin.

Summary

The church is thriving today all over the world because Jesus and the apostles disciplined faithful men and women, and spiritual leaders for the past 2000 years have done the same. You can get in on the pleasure and fulfillment of multiplying your life into others. In fact, we can reach the world through multiplication.

NEXT STEPS

Do you think you are ready to begin multiplying your life? Is there someone you could begin to disciple?

How about beginning to lead a Bible study and seeking to raise up potential disciples? Is the timing right for that?

SIDE TRAILS

The Master Plan of Evangelism.
Robert Coleman. Baker.

Order at christianbook.com

The Right Reasons for Discipleship. Roger Hershey.

The Right People for Discipleship.
Roger Hershey.

Included on this CD.

The Compass

A tool for disciplers

MULTIPLY



CHALLENGING TO DISCIPLESHIP

CONVERSATION ON THE JOURNEY

Oftentimes, we tend to initiate discipleship relationships without making clear what we are really talking about. A student might think you have agreed to get together every once and awhile for dating advice, while you are thinking she has agreed to meet for in depth one-on-one theological tutorship. If my own experience is any guide, often neither disciple, nor discipler, has a clear vision of what discipleship is.

That tends to lower the overall quality of our discipleship, and set us up for the discipleship equivalent of the “Let’s just be friends” conversation: You’ve been discipling someone who isn’t all that interested in having a ministry. Then you hear a talk on investing your life in the right people, and realize you ain’t. So you get together with your disciple to “break up” so you can go train the next Billy Graham. You feel like a jerk, they feel like you’re a jerk, and it’s just plain lousy. Ah, the joys of ministry.

Here’s a better idea. How about if, from the very beginning, you communicate a clear and compelling vision of discipleship that is consistent with Scripture and the mission of Campus Crusade for Christ? That way, you can help your potential disciple discern if discipleship in Crusade is for them. If so, great! Let’s get to work. If not, that’s okay. The body of Christ is large, and there may be a better place for them in another fellowship. It’s much better to learn that now, rather than later. And if they are on the fence, an attractive picture of how they can participate in God’s purposes just may catch their heart and compel them to come with us. No matter what happens, it’s good to be clear up front.

What follows is a sample script for that conversation. I can’t anticipate every response you might get, but this should give you an idea of what and how to communicate. Bring your own personality to bear, but don’t stray from the key concepts. They are proven winners.

“Thanks so much for getting together this afternoon. I was really glad you told me you were interested in learning about these student-to-student discipleship relationships. Have you been able to get a sense of what Crusade is all about?”

[They respond.]

“Yeah, those things are all true. It’s crazy how many things are going on all the time. But if there were one verse I’d put as a banner over Cru, it would probably be Matthew 28:18-20. Are you familiar with that at all?”

[They respond.]

THIS WEEK’S EXCURSION

This lesson will teach you a method for challenging students to discipleship in a way that casts vision and makes clear what we mean by discipleship.

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CHALLENGING TO DISCIPLESHIP • PG 2

MORE OF THE CONVERSATION

“Let me read it to you. Jesus is talking and He says this:

‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.’

“Those are the last words Matthew records from Jesus’ mouth. In that passage, Jesus says the key thing He wants us to do is go and make disciples. Really, the purpose of Crusade is to obey that verse. We want to be His disciples, and help others to be, too.”

[On the top of a sheet of paper write “Matthew 28:18-20 – Make disciples.”]

“There’s a lot that is involved in being His disciple, but I think of three things, primarily. A mature biblical disciple is one who walks by faith, communicates his faith, and multiplies his faith.”

[Write “Walk by faith,” “Communicate your faith,” and “Multiply your faith,” down the left side of the paper as section headings, leaving plenty of room between each.]

“We are all in the process of growing in each one of these all the time, and we never completely finish any of them, but there’s kind of a progression, nevertheless.

“If someone is a new, or younger, believer, and they’re learning how to walk by faith, what sort of things do you think they’d need to learn about?”

[Let them respond while you write down their answers under “Walk by faith.” Some answers might include prayer, Bible study, going to church, etc.]

“Yeah, that’s great. We all need to learn and apply those things. God loves faith and He wants us to learn to trust and obey Him. In addition to what you said, I think about really believing that He has forgiven us, and that His love can’t be earned, because it’s a gift, and how we should live in response to that.”

[Jot down whatever you said to augment their response.]

“A lot of Christians sort of stop right there, and never experience all that it means to be His disciple. He doesn’t only want us to be His disciples. He said that He wants us to make disciples [refer to Mt. 28:19], and that means we need to tell others about Him.

“If you were to be a disciple who didn’t only walk by faith, but also communicated your faith, what sorts of things do you think you’d need to learn?”

[Let them respond while you write down their answers under “Communicate your faith.” This may be harder for them than “Walk by faith.” Some answers might include how to share the Gospel, answer questions about Christianity, get past their fear, etc.]

“Yeah, there is a lot of stuff that someone would need to know, but it’s kind of hard to put it in words if you haven’t thought about it much. It would be great to be able to tell the story of how you became a Christian in a way that can help others understand the Gospel. It’s good to know some illustrations that make clear why Jesus died, or Bible passages to explain it. There are a ton of things that can be helpful to someone who wants to communicate their faith. I just know that I hate feeling stupid, so if I don’t know how to start and have an conversation with somebody about Jesus, I’m probably not going to do it. That’s why Cru is so interested in helping people learn, and be comfortable sharing their faith. It’s hard. But it’s also really important, so we want to help you comfortably succeed.

“So, a mature biblical disciple is one who walks, communicates, and finally multiplies his faith. Take a look at verse 20. Jesus says, ‘Make disciples of all nations, baptizing

NEXT STEPS

I’d recommend you role play this twice. First with you as the discipler, and then with your disciple in the lead. Make sure your disciple is able to give this challenge well. The obvious application is that they do this when they challenge someone to real life discipleship, which is not an opportunity you can necessarily manufacture. If they are already discipling someone, but never challenged them properly it’s not to late to go over this so as to clarify expectations.

SIDE TRAILS

On this CD there is an mp3 example of this conversation taking place. You can find it in the Additional Resources folder of Multiply Your Faith.

Included on this CD.

CHALLENGING TO DISCIPLESHIP • PG 3

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you.' If you think about the immediate context here, what would you include in the things the new disciples are supposed to obey?"

[Let them respond. What we're driving at is the command to make yet more disciples.]

"That's right. Jesus is basically telling His disciples to make more disciples who will love and obey Him, and make yet more disciples who will love and obey Him, and so on. In fact, that's supposed to continue indefinitely so that two thousand years later you and I would be able to hear the Gospel and become His disciples. But it would be a tragedy if the chain broke with us. I want to be His disciple, which means I want to walk by faith myself. And I want to communicate my faith, so that others can know that He loves them, too. But I also want to help those new, younger believers to do the same. I don't only want to pass the torch to them. I want to teach them how to pass it to others. I don't only want them to be followers of Christ, as great as that is. I want to help them be leaders for Christ. That's what it means to multiply your faith.

"That's what Paul was talking about in 2 Timothy 2:2. He said to Timothy, 'And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.'"

[Draw a little chart of multiplication: Paul to Timothy, Timothy to the reliable men, The reliable men to the others.]

"It's supposed to keep going."

"Imagine you were trying to multiply your faith into the lives of others. What kinds of things would you need to know?"

[Let them respond while you write down their answers under "Multiply your faith." This may be the hardest yet. Some answers might include how to lead a Bible study, disciple someone, follow up a new believer, be a leader.]

"Now, when you look over what we've come up with here, do you get a sense of what we mean by discipleship? A mature biblical disciple is one who walks by faith, communicates his faith, and multiplies his faith."

[Let them respond.]

"I'm only able to disciple a couple of guys, but my commitment to them is to do whatever I can to help them become mature biblical disciples, with the ultimate goal that they would walk by faith, communicate their faith, and multiply their faith. That is really the heart of Crusade. It's what we are all about. Does that sound like something you are interested in participating in?"

[Let them respond.]

"Where do you think the entry point is for you? I mentioned earlier that we never really graduate from one level to the next, but would you say that mostly the next step for you is to learn to walk by faith, communicate your faith, or multiply your faith?"

[Let them respond.]

"That's great. We believe that the next four years of your life can shape the trajectory for the next 40 years of your life. You can be in a place now where you get the encouragement, training, and experience so that you can have a fantastic impact for Christ for the rest of your life. Not only would you enjoy the adventure of walking with Jesus, and not only would you leave behind a legacy of younger students who are influenced by you, but everywhere you go, for the rest of your life, you can help men and women know the purpose for which they were made. You can have a huge impact, and literally change people's lives.

"That's what we do. We help students walk by faith, communicate their faith, and multiply their faith, so that God gets the praise that He deserves, now and always.

"If what we are doing sounds like something you would like to do, too, I'd be thrilled to disciple you. We'd get together every week for an hour or so and do these things we've talked about. It's a big commitment for both of us, cause it's serious stuff. So why don't you hang on to this sheet, and think about it, pray about it, and then later on this week, we can talk and see what you decide. Any questions now, though?"

[Let them respond.]

"Thanks again for letting me tell you about this. I really appreciate your time."

Your notes might look something like this when you're done:

Matthew 28:18-20- Make Disciples

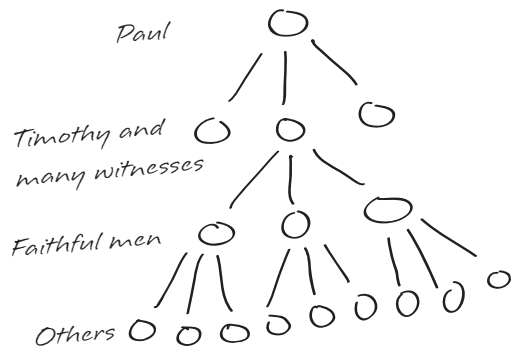
Where do you think is the best entry point for you?

Walk by faith
prayer
know the Bible
go to church
who is the Holy Spirit?

Communicate your faith
how do you share the gospel?
apologetics (answers to hard questions)
telling your story about coming to Christ
starting a conversation about Jesus

Multiply your faith
leading a Bible study
follow up a new christian
disciple someone yourself

2Tim 2:2



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A PRIMER ON DISCIPLESHIP

CONVERSATION ON THE JOURNEY

Ask your disciple:

1. In your own experience of being disciplined, what are a few of the best things a previous discipler has done that helped you grow?
2. As you think about the life of Jesus, what did He do to disciple the 12 apostles? Try to make a list of several ways He built them.

Look up Mark 3:13-14

This passage teaches the most important first step in discipleship—selection, (choosing wisely who you disciple). Jesus didn't disciple everyone. He selected 12 out of a multitude of disciples (see Luke 6:12-19). You can't disciple everyone, either. In fact, probably as a full time student only 2 or 3, so choose who you disciple wisely. For perspective on this, read the lesson on spiritual multiplication and listen to the audio by Roger Hershey on this CD entitled "Right People." Choose disciples who will be faithful and able to teach others (II Tim. 2:2)

What to do when you disciple

Discipleship is more than being friends - more than hanging out. It is building into someone so that you are taking her somewhere. Where are you taking her? Toward becoming a Christ-centered laborer. That is our mission—to develop disciples into Christ-centered laborers who will walk with Christ and serve Him for a lifetime. Someone who can walk, communicate, and multiply their faith.

Read Mark 3:14. Jesus selected the 12 for two things:

1. That they might be "with Him."
2. That He might "send them out to preach."

Jesus spent time with them. They learned by being around Him and observing His life. They observed His relationship with the Father, and prayer life. He modeled both the heart, and how to, of ministry to others. Discipleship is caught - not taught. To keep it simple and easy to remember, below are the 5 components to good, balanced discipleship.

Five things to do with your disciples:

1. Build a relationship

Read about Paul's relationship with the believers in I Thessalonians 2:8. Spend time with them, not only in Bible study or on a discipleship appt., but informally as well. Possible ways are to study together, eat together, go to church together, go on creative dates, shopping, sports events, etc. "People don't care what you know until they know that you care." Does your disciple know you love him and care about him as a

THIS WEEK'S EXCURSION

In this lesson, you want to help your disciple learn to disciple someone else. You can help them understand and embrace the key components of good discipleship, and to talk through with them, where, and how to get started.

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DISCIPLESHIP • PG 2

MORE OF THE CONVERSATION

whole person? There are many aspects to a good relationship, but here are a few to consider:

- a. Learn to listen, not just give out pat answers
 - b. Be an encourager, build others up
 - c. Be loving enough to confront
 - d. Have fun together
 - e. Do ministry together
 - f. Offer accountability in areas of growth
- 2. Renew a disciple's mind with the Word**
Read Romans 12:12. The key to a transformed life is the Word of God renewing the mind, replacing the world's perspective with God's perspective, so you are seeing life from God's perspective. This happens on discipleship appointments, in Bible study, but also when just hanging out and talking about life together. It happens through other movement events also - community activities, parties, retreats, conferences, summer project, prayer events, etc.
- *As a discipler you can't impart everything your disciple needs - you don't have all knowledge nor all the spiritual gifts. You must remember this. "You are discipling someone in the context of a whole movement." He or she will learn from many others besides you, as you expose him/her to a whole body of believers.
- 3. Train and involve them in ministry**
Paul trained Timothy by taking him along on his missionary journeys. Jesus' disciples learned how to minister by watching Him. Your disciples will develop compassion for the lost, and a heart to build others, as they see you minister .
- *Take them with you on appointments to share your faith, or as you do follow-up. They will learn from your model of faith and obedience. They will grow in faith as you lead them to take steps of faith and see God work.
- *Decide together with your disciple what steps of ministry are appropriate for where he is in his walk, and where and how on campus would be the best way for him to reach out to others. Then, lead him into that ministry with whatever practical steps are needed to get started.
- 4. Involve him in the larger movement**
"Involvement breeds commitment" - Involve disciples in some movement responsibility, giving them opportunities to serve and contribute. Get them connected with other believers besides you and your Bible study. As said earlier, you can't give them all they need, so use the whole body to help them grow. Take them with you to your weekly meeting, to community events, and retreats or conferences. You are inviting them into an environment of growth - like a plant in a greenhouse which flourishes because it is in an environment of the right elements that produce growth.
- 5. Pray for them**
Paul prayed continually for his disciples (Phil. 1, Eph. 1 and Colossians 1). Pray for their growth, that they would live out of their position in Christ. Pray often. Why? I Cor. 3 says that God causes the growth. He uses us and all of our efforts to disciple someone, but it is a partnership between us and God. These five things mentioned above are our part. God does His part in their hearts, including ordaining circumstances to bring about growth. We can't control that - God can and does. Our part is to pray and ask Him to cause growth.

NEXT STEPS

1. Who am I going to begin to disciple?
2. Evaluate the five aspects of discipleship
 - a. In which of the five will you be strongest?
 - b. Which one will be the most difficult for you, and how can I help you in that? *It is important to be reminded that no one does all five in perfect balance. You will grow as a discipler and get better over time. Just get started and you will develop as a discipler as your disciple also grows.

SIDE TRAILS

The Master Plan of Evangelism.
Robert Coleman. Baker.

Order at christianbook.com

The Right Components of Discipleship. Roger Hershey.

Included on this CD.

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HOW TO USE SATISFIED

CONVERSATION ON THE JOURNEY

I have a quiz for you. What basic teaching is so important that it's the subject of one of the first three studies in *cru.comm*, comprises two of the five follow-up lessons in *Life Concepts*, gets two lessons in *The Compass*, is a topic on every summer project, stint, and staff application, and is probably spoken about every year (if not every semester on your campus)? Give up? The answer is, the Spirit-filled life.

Who is the Holy Spirit? What does He offer believers? What does it mean to be filled with the Spirit? Does God make any commands regarding the Holy Spirit? Any promises? These are fundamental issues that a believer must understand if he is to experience the life that God desires for him.

In fact, Dr. Bright, who was known for his unparalleled love of evangelism, thought it was more important to teach a believer about the ministry of the Holy Spirit, than to share the Gospel with non-Christians! Why? Because he knew that Christians who are empowered and directed by the Holy Spirit will, among other things, be active in sharing their faith, leading more people to Christ. The Spirit-filled life is supposed to be the norm for all Christians.

Recently, a new tool was developed to help you and your disciple teach other students about the ministry of the Holy Spirit. It is a booklet called "Satisfied?". It is an excellent resource that you and your disciple should both be skilled at using.

Following this page, and in the Additional Resources folder for Multiply Your Faith, you'll find notes entitled, "Presenting Satisfied." Print them out and use them as a guide to train your disciple to use the booklet. Then, make sure you give them a chance to actually apply what they learned. Surely there are students in your movement who need to know how to experience the filling of the Spirit. Set up an appointment so your disciple can share the "Satisfied?" booklet with them.

THIS WEEK'S EXCURSION

In this lesson, you will teach your disciple how to use the "Satisfied?" booklet.

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FOLLOW UP

CONVERSATION ON THE JOURNEY

Well, for this *Compass* lesson we are going to cheat a bit. Actually, we are going to cheat a lot. I had considered wholesale plagiarism with a 4-pt Helvetica acknowledgment at the bottom of the page. But I decided, instead, to come clean and tell you that I have nothing intelligent to say about following up new believers that Keith Davy didn't already say in his *Introduction to Life Concepts*.

If you haven't used *Life Concepts* yet, I highly recommend you check it out. Included on this disk, you'll find the introduction that explains the philosophy behind the series, and some really helpful tips on how to use it. Also included are all five lessons with leader guides for each.

Read through the introduction like you would any *Compass* lesson. In fact, why don't you follow the four-step process you have been dutifully following for each *Compass* lesson? If you don't know what the heck I am talking about, check out "How to Use *The Compass*," also on this CD. It may also be a good idea to print out the introduction to *Life Concepts* and give that to your disciple to further aid learning.

By the way, it might not be a bad idea to spend a couple of weeks going over these with your disciple. It's important that you and your disciples are able to establish new believers in the faith. Fluency in using *Life Concepts* will be a great aid to this.

THIS WEEK'S EXCURSION

This lesson is intended to help you equip your disciple to establish a new believer using the *Life Concepts* follow-up series.

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FOLLOW UP • PG 2

MORE OF THE CONVERSATION

NEXT STEPS

Nothing aids learning like actual experience. After you have explained how to use *Life Concepts*, look for an opportunity to follow up a new believer. An obvious place to start is with someone you or your disciple has led to Christ. Or, perhaps there is a younger student in the movement who isn't being disciplined, and who would benefit from learning these lessons. Offer to meet with them for some one-on-one Bible study. It might be a good idea if you led the first one to model to your disciple how it's done. Let them do the second one, and be sure to give lots of feedback[≠] (good and bad). If there is no appropriate student to follow up, why don't you go over the lessons with your disciple? Chances are they could stand to learn the material themselves, and the modeling will be helpful in training them.

SIDE TRAILS

You'll find the *Life Concepts Introduction, Lessons, and Leader's Guides* in the Additional Resources folder for Multiply Your Faith.

Included on this CD.

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WORLD VISION

CONVERSATION ON THE JOURNEY

God's heart for the world is revealed throughout the Bible - from Genesis to Revelation. Take your disciple on a tour through the Bible to see how throughout history He has desired to call people from all nations to worship Him. As you do, pray that God would use this survey to awaken in them a desire to participate in the Great Commission, anywhere in the world.

Genesis 12:1-3

The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."

One of the earliest revelations of God's heart for all people was when Abram was called by God to become a great nation, Israel. Take a look on a map with your disciple and find Israel. Ask them, "What do you think is significant about its location?" (It is the center of world on the thruway between Europe, Asia and Africa.) What was God's plan in doing this? (To make them a light to all nations.) "What are the three things God promises to Abraham?" One of them is that God promises that in Abraham all families of the earth would be blessed. This is a reference to the Messiah coming from Abraham and the nation of Israel. The Messiah would bring salvation to all peoples by paying for sin for the whole world. Look up Galatians 3:8 to see how Jesus is the fulfillment of God's promise to Abraham in Gen. 12.

Isaiah 49:5,6

And now the LORD says. . . "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

Throughout the Old Testament God speaks of His desire that His salvation be known in all the earth. This is one of hundreds of references to His heart's desire for all peoples to know Him and His love.

Matthew 28:18-20

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

THIS WEEK'S EXCURSION

In this lesson your challenge is to help your disciple see and understand God's heart for the whole world, not just your campus. God's desire, consistently revealed throughout Scripture, is that all people in all the earth would know about Him; He will not rest until His glory is evident among all people.

You get to motivate your disciple to be a part of what God is doing throughout the world, so he will have the pleasure of participating with our Lord in the worldwide harvest.

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MORE OF THE CONVERSATION

In the Great Commission, the last thing Jesus said to his men was to make disciples of all the nations, all people groups. This command continues for us today, for every generation until He comes.

Acts 1:8

But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."

Jesus instructs His disciples on the progression of the spread of the Gospel in the first century. Since that time, the Gospel has spread throughout all the nations of the earth in the past 2000 years. We live in a time in this generation in which we are closer than any other generation has ever been to reaching all the peoples of the earth. We have the technology, money, training, and strategy. The greatest need is still the laborers who are willing to fully engage in God's purposes, submit their agenda to His, and be willing to do whatever He asks of them to fulfill His plan.

Revelation 5:9

And they sang a new song: "You are worthy to take the scroll and to open its seals, because you were slain, and with your blood you purchased men for God from every tribe and language and people and nation."

The end of the story is expressed in the scene in Heaven where there will be people from every tribe, tongue, and nation. This has been God's plan all along – to redeem a great international people for Himself. The only thing that will go on into eternity from this planet will be the souls of men and women. God will make a new Heaven and a new Earth, but souls from all nations will live on for all eternity.

We can be a part of what God is doing in the world - it is a guaranteed reality. His plan will come to pass and we can get in on the excitement, thrill and the great adventure of partnering with God to accomplish a world wide vision. It is in being a part of what He is doing, that gives our souls a sense of destiny!

How to get in on what God is doing.

You might ask your disciple, "How might we be a part of reaching people in other nations? In what ways can we make a difference?" Below are several "bridges" to the world.

1. Praying
Pray for specific people groups or nations, for individuals you know who are laboring overseas, and for your campus partnership. *Operation World* is a great prayer guide you could use.
2. Giving
Ask them, "Do you give any money right now to any causes?" They may not have much to give in college, but they can tithe from summer earnings and establish a habit of giving that will continue after they graduate.
3. Going
Ask them if they've ever considered giving a summer for a summer project. Take the opportunity to talk about Summer project, Spring Break trips, or one year international Stints.
4. Sending others
If your disciple doesn't go himself, he can disciple others who will. talk about how they can be used to motivate people to go to the world.

NEXT STEPS

1. Which bridge to the world do you want to utilize at the present time? Which "going" opportunity would help you develop your world vision?
2. Look at and pray over a world map together with your disciple and ask the Lord to use your ministry on campus to influence other parts of the world. Pray together for your campus partnership.
3. Read a missionary biography to further educate yourself and be captured by God's heart for the world. Side Trails (below) lists a few suggested books and missionaries that you may want to read about.

SIDE TRAILS

The Great Omission. Robert McQuilken. Gabriel Publishing.

In The Gap. David Bryant. Intervarsity Missions.

Eternity In Their Hearts. Don Richardson. Gospel Light.

Biographies of great missionaries, such as CT Studd, Jim Elliott, Hudson Taylor, Elisabeth Elliot, William Carey.

Order at amazon.com

Biblical Basis of Missions (Audio file of talk). Claude Hickman. The Traveling Team.

Around the World (Quicktime video). The Traveling Team.

mp3 and mpeg included on this CD.

TheTravelingTeam.org is a great website with many resources on this topic.

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SPIRITUAL BATTLE

CONVERSATION ON THE JOURNEY

To get things going, you might ask your disciple to describe what they know about Satan. You also might ask if they can recall a time when they sensed the presence of evil, or were specifically lured to sin by him.

Now let's move on to our lesson. Satan is the English translation of a Hebrew word that means "adversary." Quite appropriate, I should think, as he is certainly all that, and a bag of spicy, hot, barbecue chips as well. Look up some of these passages with your disciple.

If you forgive anyone, I also forgive him. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes.
2 Corinthians 2:10-11

And no wonder, for Satan himself masquerades as an angel of light.
2 Corinthians 11:14

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan, to torment me.
2 Corinthians 12:7

For we wanted to come to you—certainly I, Paul, did, again and again—but Satan stopped us.
1 Thessalonians 2:18

In *Sympathy for the Devil*, the refrain of the song goes (Satan, presumably speaking): "Pleased to meet you, hope you guess my name, but what's puzzling you, is the nature of my game." So, that's question you want to ask. "As you look at these verses, what is Satan's game? What is his plan or goal? And why?"

Well, it should become clear that Satan's goal, flowing from his hatred and rebellion toward God, is to disqualify, pollute, and discredit believers. Not wanting to leave his disciples open to attack, the apostle Paul gives the following instruction in Ephesians 6:11-18:

"Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.

THIS WEEK'S EXCURSION

The topic of spiritual battle is important for at least two reasons. First, it opens the door to talking about Satan, and no discipleship curriculum is complete without broaching the topic of our adversary. Second, it prepares your disciple to better understand and respond to an obstacle he or she will become very familiar with: temptation. There is indeed a cosmic struggle between good and evil and your job for this lesson is to open up that world to your disciple. Much like Paul does in Ephesians when he tells his disciples "our struggle is not [really] against flesh and blood, but it's against the spiritual powers and authorities..." You must make them aware of the spiritual matrix.

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SPIRITUAL BATTLE • PG 2

MORE OF THE CONVERSATION

Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.”

As you go through the passage, there are a number of good questions you could ask. Here are a few:

When was a time recently where you became more aware of the spiritual war that is going on behind the scenes? Who are you likely to mistake as being the enemy? In this spiritual battle, how is victory defined?

Now move your way through the armor. Below is an excerpt from cru.com that will aid understanding, and lead to asking good questions.

Ephesians 6:14-20

So how do we stand firm against Satan? Paul tells us it is through the “armor of God.” It is very important to note, that while Paul uses the metaphor of putting on the armor, he is not trying to communicate that it is something you ever take off. He is communicating that you must daily “walk in these things” in order to enjoy complete protection.

Belt of Truth

What you will notice, as Paul surveys the various pieces of armor, is that he is really reviewing the various things he has already instructed the Ephesians in the letter. In 4:25, he told the Ephesians that they must “put off falsehood and speak truthfully.” In 5:9, he says that the fruit of godliness “consists in all goodness, righteousness and truth.” So this is not a new teaching. What is new for them is to realize that when they speak untruthfully, they give Satan an open door into their lives to create pain and turmoil. You might ask if there is any area of their lives where they move away from truth in their speech.

The Breastplate of Righteousness

Here, Paul is alluding to the behavior found in 4:25-5:7. Have your disciple read the passage, and jot down both the negative and positive behavior Paul has in mind.

Feet Fitted with Readiness from the Gospel

Evangelism is in view here. You might ask how evangelism is a protection in this spiritual battle, and how not being willing to speak of Christ opens a door for Satan.

The Shield of Faith, Helmet of Salvation, and the Sword of the Scriptures

In the first two chapters, Paul went to great lengths to describe all of the things that are true of us in Christ. These truths, and our trust in them, seem to represent the shield, helmet, and sword. Go back and review some of them, or have your disciple scan the chapters and write some things down. You also might ask why Paul calls this the “helmet.”

Prayer

Finally, Paul urges continuous praying of all kinds of prayers. Paul has already modeled this kind of prayer throughout the letter. In Ephesians 1:15-23 and 3:14-21, we get large samples of that which Paul prayed. Among other things, he prays for wisdom, strength, unity, and maturity for the Ephesians. Have your disciple read through one of the prayers and pull out some principles of praying amidst the spiritual battle.

NEXT STEPS

You might want to discuss with them where they see this cosmic struggle taking place (dorms, classes, relationships etc.) and encourage them to begin to pray, as the apostle Paul encourages, for God’s victory in the spiritual battle.

SPIRITUAL BATTLE • PG 3

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

You might want to ask what happens if we give Satan a foothold in these areas, and, perhaps, ask if there is any area that Satan already has a foothold in their lives.

Finally, emphasize to your disciple that Scripture does not tell us to fear our enemy, only to be vigilant in not giving him a foothold in our lives.

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RELATIONSHIPS OF A LEADER

CONVERSATION ON THE JOURNEY

As Campus Crusade seeks to take the Gospel to more than 60 million college students worldwide, one of the greatest needs we have is for leaders—men and women with a vision for the future, and the ability to involve others in making that vision a reality.

The fact that you are reading this lesson indicates that you are currently discipling someone who wants to multiply their faith; that is, they want to lead. Your goal in this lesson, and in the next two that immediately follow it, is to give them a grid so that they can evaluate and develop their own leadership abilities. We will be looking at three R's: the Relationships, Responsibilities, and Roles of a leader. This lesson is about the Relationships.

If you'll skip ahead to the end of this lesson you'll find two sketches. The first illustrates the three key relationships of a leader, which form the heart of the model. Cute, huh? Once you get to the present stage (you know, after having read, internalized, and prepared this lesson), it would be good for you to share the illustration with your disciple. Visual cues are often a great aid to learning. You can either print it out, and go over it as you explain the lesson, or just draw it yourself as you go.

The second illustration is more for you at this point so you can see where these relationships fit into the model as a whole. I don't recommend you share that with your disciple just yet, as it may produce more confusion than clarity. As a discipler, however, it may be helpful to you if you read all three lessons, and become familiar with the model as a whole, before you present the first one.

Anyway, here's the deal. All who seek to lead, and particularly those who would lead in the Kingdom of Christ, need to have healthy relationships. Specifically, they need healthy relationships with God, themselves, and others.

Relationship with God

Since we tend to talk often about our relationship with God, we could easily take this one for granted, but it is the foundation of all good leadership. Someone with great skill and charisma, but no relationship with God, does not make a good leader. Instead, he's got all the makings for a terrible despot. The last thing we need is for you to churn out a few more bin Ladens. Help your disciple evaluate their walk with God.

Do they understand and experience the Spirit-filled life? Do they have an intimate relationship with Jesus? Do they apply and integrate truths of Scripture into their life? How is their prayer life? Are they experiencing God's forgiveness

THIS WEEK'S EXCURSION

In this lesson you will begin to expose your disciple to Campus Crusade's Leadership Model. Specifically, you will teach them about the three key relationships of a leader: Relationships with God, self, and others.

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RELATIONSHIPS • PG 2

MORE OF THE CONVERSATION

and grace? Is their spiritual life based on the completed work of Christ, or on their ability to perform?

Help them think honestly about their relationship with God. Point out some specific places they could make improvements. Talk about why this is foundational to leadership.

Relationship with Self

When we speak about relationship with self, we are thinking of four characteristics that need to be present in the life of a believer. You can remember them with the acronym DICE.

Dynamic Determination. This is simply the will to press on through adversity. For this point, and all that follow, you want to accomplish two things. First, you want to illustrate what it means. Paint a picture of “Dynamic Determination” for your disciple by offering some examples they can relate to. Examples might come from your life, or someone else in your movement, or perhaps a famous leader. The movie *Braveheart* is absolutely loaded with example after example of every point in the leadership model. Also, the book of *Nehemiah* is replete with lessons on leadership, and examples of Nehemiah living out the relationships, roles, and responsibilities of a leader. Refer to these, or other vivid examples, liberally, to help your disciple see what leadership looks like.

Second, you want to help them evaluate their own life in light of it. But make sure to ask good questions that will surface their successes and failures. Do they possess the ability to get the job done, despite obstacles? Do they take initiative? When was there a specific time they were resourceful in pushing through issues and problems? Can they make decisions and act on them? What do they need to grow in?

Intellectual Flexibility. This is more than just being smart, although that helps, too. It concerns the ability to analyze the world around you, synthesize ideas, and come up with creative solutions. Think Sydney Bristow from *Alias*. The mission always goes awry, despite the toys that Marshall gives her. But she always comes up with a work-around. That’s intellectual flexibility. How’s your disciple doing here? Can he grasp the essence of a problem? See parts, in reference to the whole? Create solutions? Remember: illustrate the point. Then, help your disciple evaluate himself.

Character. A person with character has earned the right to be trusted, believed, and followed. George Bailey in *A Wonderful Life* exuded character. A lifetime of honesty, service, and sacrifice earned him the respect of everyone in Bedford Falls. Is your disciple honest? Trustworthy? Credible? What would they do if they got too much change back at a store? What is their reputation like?

Emotional Stability. A full range of emotions are part of every healthy life, but they should not dominate us. Lisa Beamer is a good example of a woman with strong emotional stability. When her husband died on Flight 93 in Somerset County, PA, she must have been stricken with grief. But in the days following the attacks of September 11th she became a model for Americans struggling with the terror of that day. She was able to experience a flood of emotions without being controlled by them. Does your disciple have an emotional life, with appropriate emotional connections to other people? Do they maintain a sense of hope even in difficult circumstances? Do they respond appropriately to stress?

Relationship with Others

If a leader can’t get along with others, and is not liked and respected, then no one is going to follow. And if no one is following, then the leader ain’t leading. Almost seventy years ago, Dale Carnegie wrote a famous book entitled *How to Win Friends and Influence People*. It has been reprinted countless times since. It is ostensibly a business book, but in

SIDE TRAILS

Transforming Leadership. Jesus’ Way of Creating Vision, Shaping Values, and Empowering Change. Leighton Ford. IV Press.

Principles of Leadership: What We Can Learn from the Life and Ministry of Bill Bright. Martin and Cozzens. New Life Publications.

How to Win Friends and Influence People. Dale Carnegie. Pocket Books.

Order at amazon.com

The Illustrations “Relationships of a Leader” and “Three R’s of a Leader” can be found in the Additional Resources folder for Multiply Your Faith.

Included on this CD.

RELATIONSHIPS OF A LEADER • PG 3

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

reality, it is a practical manual on how to love. If you have a chance, I strongly recommend it for you and your disciple. But in the meantime, how are they doing? Do they treat people with respect? Listen well? Build trust? Do they actively involve others in discussions and decisions? Leaders must be able to connect with others.

We will stop here for now. Let your disciple know that if they want to lead, there are roles and responsibilities that they will need to fulfill. But first, there are relationships to maintain. Relationships with God, themselves, and others. Go illustrate those for them, and help them evaluate themselves, so they will know where they are succeeding and what they need to work on. With that foundation laid, next week you can show them the Roles of a leader.

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ROLES OF A LEADER

CONVERSATION ON THE JOURNEY

Pop quiz hotshot: What are the three relationships of a leader? Hmm? Do you remember? No point going forward if you've forgotten the foundation. How about DICE? What's that stand for and where does it fit? I'm not even going to tell you. If you do remember, glory to you. Well done. If you can't remember, go back to the lesson on the relationships of a leader and review. Then, when you meet with your disciple this week, quiz them. Review aids the learning process, and nothing produces teachability like the exposing of ignorance.

But it's time to press on to the second major "R" of leadership: Roles. A role is a function or position that a leader needs to fill. By our understanding, everything a leader does falls into one of four basic roles.

By the way, as we go over this, it would really be helpful for you to print out and have in front of you, the diagram entitled "Roles of a Leader," included at the end of this lesson. Like last time, we have included this sketch to help you understand and teach one component of the Leadership Model (in this case the Roles component). We also included another that gives you the whole model at a glance. Be prepared to either print it out and share this Roles of a Leader illustration with your disciple, or draw it as you go.

As you look at the diagram, notice that it's a simple two by two grid. The rows are labeled as Internal and External, and the columns as Present and Future. At the intersections lie the four roles of a leader.

Coach

A coach's job is to help individuals succeed at advancing the mission of the whole. A coach is the one who prepares his people to make the desired future a reality. His success is bound up in their success. Rather than simply doing things well himself, a coach's job is to help those he coaches begin to do things well themselves.

Remember the days of Chicago Bulls dominance? Do you know how many points Phil Jackson scored during all those years of NBA Championships? Zip. Not a single basket. And yet he's regarded as one of the greatest coaches in the history of the game. That's because a coach's success is bound up in his people's success.

Who do you think it is that a leader in Crusade has to coach? Well, if she leads a Bible study, then a leader would coach the members of that Bible study. A discipler (like you, for instance) would coach her disciples. The person who runs the weekly meetings coaches the weekly meeting team. The worship leader probably coaches the worship team.

THIS WEEK'S EXCURSION

In this lesson you'll continue to teach Campus Crusade's Leadership Model. The focus is on the Roles of a leader: Coach, Spokesperson, Change Agent, and Direction Setter.

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ROLES OF A LEADER • PG 2

MORE OF THE CONVERSATION

Given what we just said about the proper role of a coach, what do you think is the mark of a great Bible study leader? Is it one who knows and applies their Bible well, or is it one who helps others to know and apply their Bibles well? In every case, a coach's job is to help someone, other than themselves, succeed. Help your disciple evaluate her ability at developing, training, and shepherding others.

Spokesperson

When addressing those presently outside the organization, you are playing the role of a Spokesperson. This is a job that requires great tact and diplomacy, since our spokespersons represent Crusade, and even our Lord Himself, to unbelievers and others outside of Crusade.

Brainstorm with your disciple and come up with a list of times when they might need to be a spokesperson for Crusade. Here's a handful to get you started:

Asking an RA for permission to do a program on their floor.

Emceeding a meeting at which non-Christians are present.

Sharing your faith.

Sending out a support letter for Summer Project.

Asking your parents for permission to go to the Christmas Conference.

Inviting your friends to come to a Crusade event.

Speaking at a women's group where new people are present.

Writing a letter to the editor of your school paper.

Leaders in Crusade play this role constantly, so it's important that we do it well. Help your disciple evaluate their ability here. Can he effectively communicate our mission and vision to key constituents outside of Campus Crusade? Can he effectively relate to non-Christians, other Christian organizations, pastors, and RAs? Is he tactful, clear, respectful and humble?

Change Agent

When we move out of the Present column, into the Future column, we not only make a time shift, but a focus shift. In the present, a leader deals with people. In the future, however, she needs to concern herself with broader realities. When the reality is already present to some extent in the organization, but needs to be tweaked, a leader plays the role of a Change Agent.

A Change Agent constantly evaluates reality, and alters things that aren't working. Change Agents are not content with the status quo and don't elevate tradition above all else. Neither do they change things for change's sake. Everything gets pounded out on the anvil of effectiveness. They try to build a better future using realities that exist inside the organization as a base.

What things exist right now in your area of responsibility that need to be changed? Are students coming to your small group? If not, why not? What different approach can you try? Do you lead your prayer team? What's working? In what area are you stuck in a rut, because "that's how it's always been done"? Do you run your Fall Retreat? You don't have to do it just like last year. How can you improve it? Where do you and your disciple need to play the role of a Change Agent?

NEXT STEPS

Choose one role and give your disciple an assignment that will cause them to live out that role. You might ask them to get permission from an RA to run a program (spokesperson), or ask them to come up with a way to improve attendance at your weekly prayer meeting (change agent). Whatever it is make clear what you are doing so they can think about this lesson and apply it intentionally.

SIDE TRAILS

See "Side Trails" for *Relationships of a Leader*.

The Illustrations "Roles of a Leader" and "Three R's of a Leader" can be found in the Additional Resources folder for Multiply Your Faith.

Included on this CD.

EVEN MORE OF THE CONVERSATION

(I KNOW, IT'S A LONG ONE)

One word of caution here for you and your disciple. If you are a strong change agent, you may be tempted to play outside the lines. Don't try to change someone else's ministry. Concern yourself with what has been entrusted to you, and do an excellent job there. If you are faithful with what you have, more will be given to you, and you can solve those bigger problems at that time.

Direction Setter

If a Change Agent is concerned with altering the future that already has seeds in the organization, a Direction Setter dreams of a future entirely outside the present experience. A direction setter can see a picture of a desired future, and is willing to do what is required to get there.

I constantly tell my staff that managers deal with what is, while leaders deal with what is not, but needs to be. It would, perhaps, be more precise to say that Direction Setters deal with what is not, but needs to be.

What is not on your campus, but needs to be? A team of students prepared to respond to letters to the editor that attack the Gospel? Make it happen! A vibrant witness in your dorm? Set some direction; create a new future. Is there an outreach on your campus to African Americans? Maybe you can create it even though there's not even a hint of it right now. What happens after your weekly meetings? If the people just disperse, maybe you can create a new post Cru social every week. Direction setters deal with what is not, but needs to be. Help your disciple begin to think about the yet unwritten future.

Coach, Spokesperson, Change Agent, and Direction Setter are the four basic roles of a leader. Once your disciple understands them all, help them evaluate where they are strongest, and where they are weakest. In the weeks to come, look for opportunities to help them practice. If your small group is planning an outreach, maybe they can be the spokesperson to the RA. Maybe it's time for them to begin to disciple a younger student, and play the role of coach. If there's nothing going on at all, it's sounds like you need a direction setter.

Do whatever you can to take this stuff out of the classroom and make it real. Experience is a wonderful teacher. Next week we'll finish up with a look at the Responsibilities of a leader.

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RESPONSIBILITIES OF A LEADER

CONVERSATION ON THE JOURNEY

As you wrap up this series on the Leadership Model, you'll need to do two things. First, you need to teach on the four Responsibilities of a leader. Second, you'll need to present the model as a whole. As usual, we've included two sketches to help you do this. Please print them out to share with your disciple, or draw them as you go. You might even ask your disciple to draw last week's sketch, both to test what they've already learned, and to give you the starting point for this week's lessons on Responsibilities.

The four roles we talked about last week express the job titles of a leader. They are the hats we wear. (Can you remember what they are?) Responsibilities, on the other hand, tell us what specific things we need to do while we are wearing those hats.

From the outset, make sure your disciple understands that there is no one-to-one correspondence between roles and responsibilities. In other words, it is not the case that those in the role of coach have an exclusive responsibility to formulate strategy, while those in the role of change agent are uniquely responsible to cast vision, and so on. Rather, in order to adequately fulfill each role, leaders must discharge all of the responsibilities. That is, a good spokesperson needs to formulate strategy, cast vision, align, and motivate. Similarly, a direction setter needs to formulate strategy, cast vision, align, and motivate. A well-rounded leader will be able to play all four roles, fulfilling each responsibility as required.

Be prepared to explain the four responsibilities to your disciple, giving clear examples of each, and helping them evaluate their own proficiency.

Formulating Strategy

It all starts here. Leaders need to know what the heck to do. As a leader, it is your responsibility to figure out how to accomplish the mission. You need to come up with a battle-plan that takes all known factors into consideration in order to transform a dream into reality. Our recent victories in Afghanistan and Iraq were the result of superb strategy formulation. We didn't just fly in dropping bombs willy-nilly, but had thought through what the priority targets were, when troops would arrive, what resources would need to be spent in order to get boots on the ground in the right places, and how to overcome the enemy in specific arenas.

In the same way, you will need a strategy to reach the students on your campus. A strategy to make your weekly meetings more attractive. A strategy to pull off a fantastic Fall Retreat.

THIS WEEK'S EXCURSION

This is the third and final lesson on Crusade's Leadership Model. You'll need to teach on the four Responsibilities of a leader. They are: Formulating Strategy, Casting Vision, Aligning, and Motivating.

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RESPONSIBILITIES • PG 2

MORE OF THE CONVERSATION

How skilled is your disciple at formulating strategy? Have her rate herself. Is she proactive or reactive? Can she imagine the future and come up with a series of effective steps that will make it a reality? Is she able to adjust strategies in light of successes and failures?

Casting Vision

Once a leader knows their mission and has a sense of how to accomplish it, he needs to involve others to bring it to pass. This is done by communicating a picture of the future that inspires action. William Wallace's speech before the "Battle of Stirling" is one of the best examples of this in recent film history. He helped his countrymen see a picture of a free Scotland—a picture that was worth dying for. With that vision cast, he transformed a mass of frightened peasants into an army that defeated England. There are numerous examples of great vision casting in movies. In your mind, run through *Braveheart*, *Gettysburg*, *Apollo 13*, and scan for leaders who use words to inspire men and women to action.

Does your disciple ever get a chance to practice this skill? Perhaps they could speak at your weekly meeting about an upcoming conference. Or you could assign them to share with your small group what would happen if they reached a dorm for Christ. Help them think about how to capture hearts and produce action with words.

Aligning

A leader who can align others has the ability to bring together whatever people are needed to accomplish the mission. There is a great scene in *The Patriot* where Anne Howard (Gabriel Martin's fiancé) challenges the men in church to enlist with the militia. She is able to align them to go and fight. When members of a team are in alignment, they are all working toward the same goal, and share responsibility and ownership.

Have you or your disciple ever been part of a team where the members were not aligned? How could the leader have helped them to focus on the same mission?

A good strategy can be very aligning. So can a good vision cast. But those aren't the only tools in an aligner's toolbox. Think about your own experience. Why are you doing the difficult work of discipleship? By doing so, you give evidence that you are aligned to the mission of Campus Crusade for Christ. What was it that persuaded you to sign on? Was it the personal integrity of your discipler? Was there a specific conversation that solidified a commitment in your mind? Thinking of your own experience, share with your disciple what you have seen good aligners do.

Does your disciple have what it takes to be a good aligner? Can they engender the cooperative efforts of others? Bring others together to accomplish the mission? Help others around them own the mission?

Motivating

This last responsibility is often confused with aligning. Aligning persuades people to get on the team. Motivating keeps them on the team when the going gets rough. *Saving Private Ryan* has a number of good scenes where Captain Miller motivates his men. Watch the scene where Private Wade (the medic) has just died and at least one of the men is about to desert. Miller steps in and immediately diffuses the situation, motivating the men to stay on the mission. It would be a great exercise to discuss that scene and learn how he does it.

Some characteristics of a good motivator are credibility, passion, empathy, and determination. Does your disciple possess these traits? How can they develop them?

Well, three relationships, four roles and three responsibilities later, you have explained the components of the Leadership Model. Nice job. Take a look at Next Steps for some thoughts on how to pull it all together.

NEXT STEPS

Having spent three weeks going over all this stuff, it would be good to have some fun with it, while reinforcing the lessons. Here's what I recommend. Rent a leadership-rich movie and watch it together with your disciples, or small group. Any of the films mentioned in Conversations on the Journey would work. *Braveheart* is automatic. *Apollo 13* or *Saving Private Ryan* would work really well, too.

If you don't feel like watching a movie and would rather use your Bible (we are Christians, after all), *Nehemiah* is the book for you. The first six chapters are loaded with examples of Nehemiah leading well and embodying these principals.

If you explain the relationships, roles, and responsibilities simply, illustrate them, and repeat them endlessly, you can help your disciple learn much about leadership. Have at it.

SIDE TRAILS

See "Side Trails" for *Relationships of a Leader*.

The Illustrations "Responsibilities of a Leader" and "Three R's of a Leader" can be found in the Additional Resources folder for Multiply Your Faith.

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TRIALS

CONVERSATION ON THE JOURNEY

Want to do your disciple a tremendous service? Help him think Biblically about the inevitable trials of life. Paul knew that his people would face many trials. In fact, if you think through the New Testament, you'll find that the majority of letters have as a major concern, the stabilizing of believers during grief, and preparation for impending trials.

"We sent Timothy, who is our brother and God's fellow worker in spreading the gospel of Christ, to strengthen and encourage you in your faith, so that no one would be unsettled by these trials. You know quite well that we were destined for them. In fact, when we were with you, we kept telling you that we would be persecuted. And it turned out that way, as you well know." (1 Th. 3:2-4)

So, you, too, must properly orient your disciple for the coming waves of tribulation, because they are coming. Their understanding of God's purpose in trials will determine their ability to persevere, and find equilibrium in the tumult.

1 Peter is loaded with helpful information on this topic. Teach it well, and your disciple will have a framework for a great theology of trials. Before you get into the passage you might want to raise the issue with a question—a question that is, quite frankly, pretty tricky to answer: How do you know when you're in a trial? I wouldn't feel the need to answer it, but rather would use it as a lead into the topic.

Now, with your disciple, open to 1 Peter 1:3-7 and have her read it.

"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you, who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time. In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed."

After reading the passage, have them go back through it and underline what they feel are important words, or concepts. Then ask them about each word they underlined, and why they felt it was important.

There's a lot in here, but here are some of the things about trials you will want to point out, if they don't point them out first.

THIS WEEK'S EXCURSION

While yielding to temptation certainly can sideline a believer, it is often trials not understood or handled properly that can stunt the walk of a new disciple. So much so, we see the apostle Paul constantly trying to warn and prepare his disciples for the rocky road that may lie ahead. Your job is to orient them to a biblical perspective of trials: why, who, when and what for; because if your disciple is serious about following Christ, the trials are coming.

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MORE OF THE CONVERSATION

“Greatly rejoice”

Point out this phrase and ask what is the source of rejoicing? The answer is our salvation, which really is our source of comfort and joy in any trial. Though we might lose our job, money, relationships—nearly everything, in fact—this is the one thing that can never be taken from us. It will never “perish, spoil or fade” and is kept safely by God. But since our faith in our salvation is the anchor for our souls, Satan does target this security, and you should prepare your disciple for the onslaught of doubts that often accompany trials.

“May have had to”

Ask them why this phrase might be important. The answer is that it shows forethought, and intentionality on the part of God, as it relates to their trial. Ask your disciple, “What is the most painful thing to ponder when you are in a trial?” I’m not sure how they’ll answer, but I find that the fear that my suffering is random and purposeless, causes the most discomfort. You want to emphasize that nothing that comes into their lives is random. Even when we are the cause of our own grief, God is the one who decides if we will experience the consequences of our actions. Peter’s trial was a result of his own failure, but clearly allowed by God.

“Little while”

Target this phrase next. There is a divinely appointed start and stop time to a trial. Forethought was given, not only to the necessity of the trial, but its intensity and duration.

Next I would ask why Peter uses the phrase “all kinds” to describe trials. The hardest thing about trials is that they don’t come in spiritual wrappers. There is no accompanying warning that says, “This is a trial. Apply Biblical principles now.” Rather, trials often sneak up on us as mundane, everyday events. It is usually mundane things that effect people: sometimes they are emotional trials, sometimes physical, circumstantial, or even mental. These things become a trial, because we need to continue to believe that God cares, loves us, and is good in all He does, even though we are still suffering.

A trial not only tests our faith—it stretches it—sometimes to proportions far greater than its original size. That’s what the next section deals with:

“These have come so that your faith—of greater worth than gold, which perishes even though refined by fire—may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.”

Like the gold smelting process, trials heat up our lives, causing impurities to float to the surface and making it possible for our faith to bend and stretch. Which brings up another interesting question you might ask: Why do trials often occur, not when you’ve been in rebellion, but when you’ve been trying to walk with God? Because trials prepare you, and grow you, for the next step of your spiritual journey—they enable you to graduate to the next grade. The faith and character needed at your current level, is not what will be required for the next.

You might close by sharing an interesting reality that can be observed at a local hospital. Non-Christians, even non-religious people, will often try to encourage someone seriously ill, by saying things like: “It will all be over soon; it won’t last forever; every cloud has a silver lining; all will turn out for the best.” Instinctively, they know what a person needs to hear in a trial. Unfortunately, it’s a meaningless platitude if they don’t know God, with no guaranty of any of those things. But, God in this passage, is saying the same thing, and that makes all the difference in the world, because, well, He’s God.

SIDE TRAILS

The Power of Suffering: Strengthening Your Faith in the Refiner’s Fire. John MacArthur. Cook Communications.

Where Is God When it Hurts? Philip Yancey. Zondervan.

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SANCTIFICATION

CONVERSATION ON THE JOURNEY

A little theological background on this issue might be helpful before we dig in. First, let's clarify the term sanctification. To sanctify means to set apart to God or be made Holy; sanctification is the process of being made holy. When we come to Christ, the process begins and will not be complete until we are face-to-face with Him in heaven.

Historically, some Christian traditions have overemphasized the role God plays in the sanctification process, i.e., God does everything. This can be expressed in many ways, one of which is seeking a spiritual experience that will bring holiness in certain areas overnight—God, just change me! Other Christian traditions have overemphasized our role in the process—if you are simply disciplined and obedient enough, you will stop sinning.

The view of sanctification that we feel is most consistent with Scripture is called “cooperative sanctification,” which, as the name suggests, views the sanctification process as a partnership.

To set the stage for your discussion, you may want to ask your disciple if they have ever heard the word “sanctification,” and what they think it means. Then you might ask your disciple to explain, as best they can, what is God's role in their spiritual growth, and what is their role? This should heighten a need, because truth be told, most Christians can not answer that question.

Turn to **Philippians 2:12,13**

“Therefore, my dear friends, as you have always obeyed — not only in my presence, but now much more in my absence — continue to work out your salvation with fear and trembling, for it is God who works in you to will and to act according to his good purpose.”

Now you want to ask, “According to this passage, what is God's job in your spiritual growth?” Obviously, according to the verse, it is God's job “to work in us to will and to act according to His good purposes.” But get them to try to explain what they think this really means. I'd also ask, “In what ways have you seen God do this?” or “How have you seen God change your attitudes and desires?”

Here, now, is a critical question: is there anything we can do in this “partnership” to better “experience” God's direction and leading in our attitudes and desires? Yes. While this is God's part, we play a crucial role. The influence God has on our thoughts, motivations, and attitudes, can be like a rushing river, or a dripping faucet, depending on our cultivation of His presence.

So now the question you may want to ask is, “What things can we do (hypothetical), or what things are you doing to cultivate God's presence and influence in your life?”

THIS WEEK'S EXCURSION

Sanctification is the process by which God makes us holy. The confusing thing is knowing what is God's part in the process, and what is ours. That is your role and objective in this lesson: to clearly explain to your disciple what is his or her role in their spiritual growth, and what is God's role. It is a partnership, where roles need clarifying.

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SANCTIFICATION • PG 2

MORE OF THE CONVERSATION

(As a discipler, it's always good to think which questions you want to ask hypothetically, i.e., "What things can we do to please God?"; experientially, i.e., "What things have you done that you felt were pleasing to God?"; and imperatively, i.e., "What things do you need to do to please God?" A good mix is always helpful.)

Here's a helpful analogy. Ever been to a wicked, depraved, evil, college party? The atmosphere, music, clothing, dancing, drinking, time (night), lighting (you can say things by a mood lamp that you can't say under florescent lighting), can all create an atmosphere conducive to sin—the atmosphere increases sin's influence.

Communicate that the atmosphere we set in our heart and mind determines the degree of influence God has over our "willing and acting according to His good purpose." The atmosphere of our hearts and minds aids, or mitigates, the Holy Spirit's influence.

What are some of those things we can do to create the right atmosphere in our heart? Thanksgiving (when you are constantly giving thanks to God throughout the day, you are wonderfully open to God's presence and influence); time in prayer and Scripture; relying on God; listening or singing Christian music; Christian fellowship; and engaging in ministry.

What your disciple needs to see is that the main point of these activities is to experience God's presence and increase His influence in our lives. These are not things we go out and do for God, to make Him happy with us.

Back to Philippians 2:12,13. What is our part in the passage? Right, "working out our salvation." Ask what you think Paul means by this? Answer: like the old Beatle song "Twist and Shout," ("c'mon, c'mon, baby now, work it on out")—the rhythm is in you; work it out—dance. Paul the apostle (not the Beatle) is saying to make good choices and take what God is doing in you and cement it into godly habits and character. The other part of the partnership is for us to make GOOD CHOICES to turn these godly desires and attitudes into settled godly habits and character. It is often a "string" or campaign of good choices that habitualize godly desires.

Some questions to ask here are: What kind of choices have you made? In what ways have you begun to see these choices become habits? Where do you feel you need to make consistent good choices? It would also be helpful to share some of your victories.

Here are some other areas in which to discuss making godly choices: choices to confess our sins to someone else; choices to avoid sin; choices to get good sleep and exercise so as to be less vulnerable to attacks; choices to be involved in fellowship and ministry. In other words, there is a whole sphere of good choices that extends wider than simply saying "no" to sin, that you can discuss with your disciple.

Last, though this is our responsibility, how does God help us make good choices? God can protect us at times from temptation, distract us, empower us, provide helpful relationships, and in various other ways come along side us and help us to establish a campaign of good choices that result in settled character.

You might ask your disciple how they have experienced God's help in these ways.

Summary

Our spiritual growth is a partnership. God works in us to will and to act, and we, for our part, cultivate His presence, which makes His influence more powerful, and clear. We also make right choices which confirm into our character what God is doing in us. God, on His part, empowers and encourages us in these choices.

NEXT STEPS

Have them think about that party metaphor and consider the different ways they can make a conducive environment in their heart for God to speak, lead, and empower. Also, where is an area they need to establish a pattern of making good choices, to turn a godly desires into a godly character trait?

SIDE TRAILS

Renovation of the Heart. Dallas Willard. Nav Press.

By far the most helpful and comprehensive book on the process of spiritual growth.

Grace Walk. Steve McVey. Harvest House Publishers. A little bit simpler reading.

A Hunger for God. John Piper. Good News Publishing.

Order at christianbook.com

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DISCERNING GOD'S WILL

CONVERSATION ON THE JOURNEY

Foundational to this study is understanding the dramatic difference the coming of the Holy Spirit has made in the daily disclosure of God's will. Open to Acts 1:24-26, which reads:

Then they prayed, "Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry, which Judas left to go where he belongs."

Then they cast lots, and the lot fell to Matthias; so he was added to the eleven apostles.

Probe on this passage a bit, asking them what's going on in the story, what's this casting lots "thingie," and why were they casting them to discern God's will. Answer: In several places in the Old Testament casting lots was used to discern God's will, so this was not vain superstition. God did lead Israel through this practice. Two stone objects called the ummin and thumin, were rolled like dice allowing God providence over chance to make His will known.

So, the question is, and you should probably ask this, "Why don't we cast lots today?"

The answer is found in the placement of this story: just prior to the coming of the Holy Spirit recorded in Acts chapter 2. After Acts 2, there is a distinct change in the narrative of Acts, as we read: the Spirit of the Lord suddenly took Philip away (8:39); the Spirit said to him (10:19); the Spirit told me (11:12); sent on their way by the Holy Spirit (13:4), etc. Luke is telling us God's powerful presence is once again with His people and its hallmark is that He is clearly leading them and making His will known. There is no longer a need for casting lots.

Your disciple should know that one of the coolest things about being a Christian is that God does lead, and will lead them daily in his will.

Now, of course we don't hear an audible voice, so you want to ask your disciple, "How does God make his will known to us?" I would also ask if they can think of a time when God clearly gave them direction and, if so, "How did he do it?"

There are different ways to answer this question, or rather different ways to categorize the answers, but perhaps the best way is a simple metaphor: on a daily basis, how do you know where you're going? You use your senses, right? (Smell, sight, hearing, touch, and if you lick the pavement, taste.)

THIS WEEK'S EXCURSION

One of the identifying traits of a child of God, is that they are led by His Spirit. But learning how to discern God's leading is something that must be taught by a discipler who has learned to hear God's voice and recognizes how He leads. Your objective is to communicate to your disciple the various means by which God discloses His will to us, caution them of potential extremes, and emphasize the role of an obedient heart that is totally yielded to God's will.

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MORE OF THE CONVERSATION

Similarly, we discern God's will through using our spiritual senses. You might want to ask your disciple to propose what some of these senses might be. One sense is clearly through *Scripture*. The Scripture makes clear God's general will on a variety of issues; we don't need to pray if it's God's will for us to rob the bank, or sell crack at the local nursery school. Additionally, God also has the ability to personalize His Word to us. Though you should caution your disciple about taking passages out of their context, you should be careful not to limit the Spirit's ability to lift out of a passage certain ideas and concepts that may be personal in application.

Our second sense we'll call *wisdom* and it can be found in two places. First, wisdom comes from mature Christians. People who have been in Christ many years have become good detectives in discerning God's will and His ways, and they can help a younger Christian decode what God may be saying. A second source of wisdom is our own. Over years of walking with Christ, we accumulate wisdom of how God speaks and leads. Ask if they can think of something they did as it relates to God's will (decided to date someone because the traffic light turned green), that they would now find silly? You might share a few personal stories here.

The third sense is *circumstances*. God is providentially at work in and through circumstances. Ask your disciple, "What are some ways you've seen God's will revealed through your circumstances over this past year?" I would also ask, "What might be the danger of simply going by circumstantial clues?"

The answer is that such clues can become very subjective. Here is where you want to bring up an overarching principle of discerning God's will: alignment of our spiritual senses. Often we use multiple senses—sight, smell—to navigate where we are going in the physical world. In the spiritual world, a good student of God's will looks for alignment among their spiritual senses. They look for clues to converge, for the wisdom of mature Christians, and the Scripture to be saying the same thing as the circumstances.

A fourth sense would be our *emotions*. It's true that emotions can be unreliable without bringing to bear other senses, but God's spirit is not truncated from our emotions and desires, and how we feel about things can be a helpful gauge in discerning God's will. If the thought of being a lawyer makes you nauseous, God is probably not calling you to the Bar.

Last, we'll consider the *mind*. God can lead us through simple reasoning, and often does—If I eat two pizzas, I will gain weight. God also can bring thoughts and ideas to our minds using just about anything. You might ask your disciple if God has ever done this in their experience? A last category of God speaking to our minds is through dreams, which also has a significant biblical precedent.

At this point it might not be a bad idea to ask, "If there were one area that you could know God's will for sure, what would it be?" Another good question to ask is, "Why do you think God doesn't make it more clear?" One answer is He uses the process to draw us closer to Himself.

OK, having looked at the basic spiritual senses, we want to close with a very important principle. Go to Romans 12:1,2.

Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will.

NEXT STEPS

Ask of any area where they are seeking to know God's will and talk about it. Ask what God has been showing them so far. And have them take note of clues throughout the week. Also, ask if they really, more than anything, want God's will.

SIDE TRAILS

Nothing fancy or weird here, just straightforward guidance on the topic

The Mystery of God's Will: What Does He Want For Me? Charles Swindoll. Thomas Nelson Publishers.

Discovering God's Will. Warren Myers & Ruth Myers. Nav Press.

How to Know God's Will. Charles Stanley. Nav Press.

Order at christianbook.com

EVEN MORE OF THE CONVERSATION (I KNOW, IT'S A LONG ONE)

Ask them, “What is connected to knowing God’s will?” and “Why does being a living sacrifice enable us to know God’s will?”

There is a good bit of data to process when discerning God’s will. Honestly, you can twist the data to say something it doesn’t say if you’re not wholly desiring God’s will. Only a heart totally yielded to God can process the information without trying to “fudge” the results. This is one of the things the passage is communicating. A good example to use is relationships. You can always make the data say “marriage,” if you want. But if you are fully yielded to Christ, you will be able to recognize, and not gloss over, the clues pointing in other directions. This is the idea of a living sacrifice, totally given over to following God’s will in all things.

Summary

We looked at five basic spiritual senses in determining God’s leading: wisdom, circumstances, emotions, the mind, and God’s word. There are also two over-arching principles that help us to wisely process the clues. First is to look for the convergence of clues, and alignment of our different senses. Do not rely on one sense, or one avenue of information. Second, we must be wholly submitted to God’s will, otherwise we will always “fudge” the results.

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The Compass

A tool for disciplers

MULTIPLY



PRIDE AND SUBMISSION

CONVERSATION ON THE JOURNEY

We have two macro issues to discuss. The first is authority. The second is submission - a godly response to authority.

So let's begin with authority. Turn to Ephesians 5:21, which reads, "Submit to one another out of reverence for Christ." We live in a very egalitarian society that has sought to flatten most types of pecking orders, and this verse is nicely at home within our culture - all of us mutually submitting to one another. But you'll notice this verse is followed by three sections: wives being called to submit to husbands; children to their parents; and slaves (or employees) to their masters. In other words, Paul is giving three exceptions where there is a clear authority structure, and where mutual submission is not the missing ingredient.

You might ask your disciple, "Why do most people bristle at the mention of authority structure?" or "Why does our society value mutual submission but not submission to authority?" You also might want to discuss the negative way the media presents figures and structures of authority (though there are notable exceptions). What is behind most people's apprehension is that, historically, leaders (whether, parents, employers, politicians, or husbands), have *abused* their authority—the obvious result of living in a fallen world.

So what is the solution? Our society has understandably tried to pull away from hierarchical authority structures as a protection against abuse. In contrast, God desires us to make authority structures work, because there is nothing sinful about authority and it cultivates certain virtues that are, in fact, quite godly. To get at this issue you might ask a question like, "What might be some reasons that God has ordained authority structures? What benefits do you see?"

This leads us into our second topic. Humility and submission are two of those godly virtues that arise from authority structures—someone leads, and others must humbly submit to that leadership. Ask your disciple what submission means, and what humility means. You also might ask them if they find it difficult submitting to authority, and if so why. Submission is willfully ordering ourselves under the leadership of another, and is a recognition and respect for their position of authority. This submission is based on the delegated position of authority, not the person's ability, intelligence, or competence to wield it. Humility is an accurate appraisal of oneself and acknowledgement of our limitations.

Now, while the culture sees submission as weakness, Scripture describes submission as a unique way to show reverence for God. You might ask your disciple, "How does submission show love and respect for God?" It might also be interesting to ask, "In what ways, and to whom, did Jesus demonstrate submission?" Or you just might turn to this passage (1 Peter 2: 13-21) and see what lessons they can pull from it as it relates to humility, submission, and authority.

THIS WEEK'S EXCURSION

Discipleship takes place within a culture. The difficulty comes when you must teach a biblical concept that is contrary to the culture. In this lesson, you have such an issue, (submission to authority), and your job is to help your disciple see the beauty and God's purpose in something they have perhaps been conditioned to repel.

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PRIDE AND SUBMISSION • PG 2

MORE OF THE CONVERSATION

Submit yourselves for the Lord's sake to every authority instituted among men: whether to the king, as the supreme authority, or to governors, who are sent by him to punish those who do wrong and to commend those who do right. For it is God's will that by doing good you should silence the ignorant talk of foolish men. Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God. Show proper respect to everyone: Love the brotherhood of believers, fear God, honor the king. Slaves, submit yourselves to your masters with all respect, not only to those who are good and considerate, but also to those who are harsh. For it is commendable if a man bears up under the pain of unjust suffering because he is conscious of God. But how is it to your credit if you receive a beating for doing wrong and endure it? But if you suffer for doing good and you endure it, this is commendable before God. To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

Some questions you could ask to probe the passage might be: "What reasons are given in this passage for how God is glorified by submission?" Why should we submit to authority? Is authority based on greater competence, wisdom, or intelligence? What is it based on?

Amongst the lessons to be learned from this passage are: our submission shows a respect for God's establishment of authority structure, and any acknowledgement of authority is ultimately a respect for God's design and authority; the more harsh or unjust the authority, the greater the opportunity to express devotion to God; and unjust suffering is part of what it means to follow Christ. The major way we will experience this is through submitting to unjust leaders.

There are a couple of other aspects of submission worth citing, so simply flip over a few pages to 1 Peter 5:5-6:

Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, "God opposes the proud but gives grace to the humble." Humble yourselves, therefore, under God's mighty hand, that He may lift you up in due time.

The passage points out that submission and humility are really the antithesis to pride. We are all susceptible to pride, yet as long as we are practicing the virtue of submission, we keep ourselves from being infected by pride. Last, submission expresses a trust in God to be the one to lift us up and put us in authority, rather than grasping to take hold of authority ourselves.

Now you may want to clarify a few things. I'd ask a couple of questions. "Does submission mean we can not disagree or express disagreement?" and "Is there any Scriptural situation you can think of where the godly choice of action was not submitting to authority?"

And the answers are... you can voice disagreement in ways that are still supportive of leadership (you might give some examples). And, in answer to the second question, the only instances in the Scripture where God seems to sanction disobedience to leaders and authority is when they actually command something contrary to God's laws, such as Daniel being ordered to bow before an idol, or the disciples refusing to stop speaking about Christ.

Summary

Our society is not very positive toward authority structures, but God is. Not because they are perfect, but because they mirror God's authority (which is not democratic). They encourage the virtues of humility and submission. They provide opportunities to demonstrate our respect for God's authority, and to express faith in Him to be the one to "lift us up" and place us in authority. Lastly, they allow us to participate in unjust suffering.

NEXT STEPS

Ask your disciple: "Who are those who have been given authority over you? How have you demonstrated your love to God through following leadership? What can you do this week to encourage and show respect for the authority God has placed in your life?"

SIDE TRAILS

Descending Into Greatness. Bill Hybels. Zondervan.

Improving Your Serve. Charles Swindoll. Thomas Nelson Publishers.

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