

RE: Elder Review - LEADING IN RELATIONSHIPS

Communication Plan:

1. Men's Ministry dividing list of Shadowbrook members to get as many personal invitations to the individual men of Shadowbrook
2. Jotform going out to all Men at Shadowbrook....we will do two iterations. Once in December, and one in early January approximately 7-10 before first class.
<https://form.jotform.com/vikingservice/SbcLeadingInRelationships>
3. Potential handout...with personal invitation.
4. Requesting two announcements regarding what and why on Sunday morning prior to beginning.
5. Requesting Sunday morning screen run prior to service 3 weeks prior to beginning.

I. Introduction

This series will focus on the impact we can have for the kingdom by bringing kingdom focus into every day moments. We believe God is calling us to greater levels of relational leadership by humbly seeking to rightly bring the gospel to bear in individual moments. But so often we just don't know (nor practice) how to become a better instrument in his hands for ushering in that transformation. We cannot change individuals, but we can become better instruments that the Holy Spirit uses to rightly bring the gospel to moments. We are praying for God help us to reach people in ways that Jesus modeled when he walked the earth. He spent the majority of his time with 12 knuckleheads who ended up being instruments who changed the world by bringing the power of the gospel, through the work of the Holy Spirit, to change those around them.

- COHORT Design - in as much as possible, we will desire that people work in groups of three or four for the entire duration to work TOGETHER through material, and encourage additional *one anothering* as the weeks progress.

II. Content

- a. Week 1 - Opening Objectives / Life on Mission
 - i. Opening Objectives
 1. participant letter
 2. objectives
 - ii. Life on Mission – request Jerrod Rumley
 - iii. Covenant letter
- b. Week 2 – Image Bearer & Think, Feel, Do
 - i. Humanity (explanation and experience to meaning)
 - ii. Think, Feel, Do (head, hands, heart)
- c. Week 3 - Suffering & Data Gathering (Words and Details)
 - i. Suffering
 1. Biblical view of suffering
 2. Excerpt from Instruments of Change – Paul Tripp
 - ii. Words (active listening)
 1. Negative vocabulary – sin and/or emotional experience
 2. Positive vocabulary – evidence of grace
 3. Building a data plot - Listening examples
- d. Week 4 – Data Gathering & Gospel Landing (Asking Questions)
 - i. Data Gathering recap, bringing in the gospel
 - ii. Case study – Large group examples

- iii. Case studies – small group exercises
- e. Week 5 - Humility / Conflict Resolution
- f. Week 6 – Hospitality
 - i. Defining biblical hospitality, importance, hurdles, and practice
 - ii. Strategic hospitality – John Piper (Romans 12:9-13)
- g. Week 7 - Discipleship of the Whole Person – Part 1
 - i. Motivation of discipleship
 - ii. Framework of discipleship
 - iii. Discipleship as God’s restorative work
 - 1. Resolving theological brokenness
- h. Week 8 - Discipleship of the Whole Person – Part 2
 - i. Discipleship as God’s restorative work (continued)
 - 1. Resolving identity crisis (self)
 - 2. Resolving relational brokenness (others)
 - 3. Resolving our interaction with the physical world
 - ii. Practically Making Disciples
 - 1. Ministry vs discipleship
 - 2. Disciple like Jesus modeled
- i. Week 9 - Engaging our Culture (Evangelism) – going to the broken (Master Plan of Evangelism)
 - i. Selection – he uses people
 - ii. Association – he stayed with them
 - iii. Consecration – he required obedience
 - iv. Impartation – he gave himself
 - v. Demonstration – he showed them
 - vi. Delegation – he assigned work
 - vii. Supervision – he kept them in check
 - viii. Reproduction – he expected them to reproduce
- j. Week 10 – Conclusion / Leadership Panel

III. *2018 mission, vision, and goal support analysis.*

We believe this to be in support of our highest goals in support of the 2018 vision statement:

- a. Men’s ministry 2018 vision statement: *Developing gospel centered men who are continually growing in relationship with Christ, being authentic in our relationships with one another, leading within the body of Christ, and displaying Christ in our community for the glory of Christ.*
- b. 2018 Top 3 goals
 - i. Encourage authentic relationships where burdens and life are shared and community is developed that makes much of Christ.
 - ii. Develop men who actively seek Christ-likeness; standing out as leaders in their homes, in their communities, and in all circles of an individual’s influence.
 - iii. Relentlessly declaring and demonstrating the hope of Christ by pursuing people with the hope they are redeemed and renewed by the Gospel.

Leading in Relationships

Wednesdays	Sundays	Discussion	Week Count
1/10/2018	1/14/2018	Opening Objectives / Life on Mission	1
1/17/2018	1/21/2018	Image Bearer & Think, Feel, Do	2
1/24/2018	1/28/2018	Suffering & Data Gathering (Words and Details)	3
1/31/2018	2/4/2018	Data Gathering & Gospel Landing (Asking Questions)	4
2/7/2018	2/11/2018	Humility / Conflict Resolution	5
2/14/2018	2/18/2018	Hospitality	6
2/21/2018	2/25/2018	Discipleship of the Whole Person - Part 1	7
2/28/2018	3/4/2018	Discipleship of the Whole Person - Part 2	8
3/7/2018	3/11/2018	Engaging our culture (home, work, community) - Evangelism	9
3/14/2018	3/18/2018	Leadership Panel	10

I. Objective

II. Life on Mission - Tenet?

III. Covenant

↳ CORRECT EMPHASIS FOR SERIES.

- Prayer



A LETTER TO YOU

To the men of Shadowbrook and the individual reading this...(you)!

You are not here by chance. You are not here by accident. We have been praying for you through every step of this process. Our vision and heartbeat for this series is that you might continue to move forward in Knowing God, Loving His Gospel, and Living on Mission. We believe that each aspect of this vision statement is a necessary and beautiful part of what it means to be a follower of Christ.

If there is one thing we want you to know is that we are praying for you. We are fighting for you every step of the way. We are fighting for you when you are weary, when the weekly series gathering feels weighty, when all of the circumstances of life collide and your world is upside down, we are fighting for you, on our knees, that the Lord will bring about his great purposes in your life.

As men, we trust and believe that God desires for you to grow and so we are praying to the end that the Lord will fill you with faith through His word. With every morning that you wake up and you open your Bible, we pray that they will not be mere words on a page, but they will be your life, your sustenance, your fuel for faith.

We are praying that through Him you will fight to keep the main thing, the main thing. Every discussion evening, every page you read, every handout you complete, every moment you spend with other men is meant to cause your heart to worship Him.

Our prayer is that through this Leading in Relationships series, you will know more deeply how to love the people God has made and grow in ability to point yourself and those around to the God who created you. The same God who loves you in your brokenness, sent His Son to bear the weight of your sins and His wrath, so that you can join in the covenant of grace and redemption and spend all of eternity with Him. Our prayer is that through this series you will know more fully your role in relationships as a loving ambassador for Christ.

Our prayer is that you will abide in Him, treasure him, and trust that every moment of this year "is preparing for you an eternal weight of glory". Moreover, we will continue in prayer as you enter relationships with those around you, that you learn more about leading in relationships so you are used more mightily by the Spirit for kingdom impact and HIS GLORY.

Partners in the gospel,

Shadowbrook Men's Ministry

Leading in Relationship Objectives

Our objective in this series is to grow leaders in their knowledge of God, His Word, their love of the Gospel, and their faithfulness to obey God's call of making disciples.

KNOW

WORD

- Read the Bible; daily reading, correct interpretation, and application to your life.
- Encourage others to be in God's Word daily and teach them how to correctly interpret and apply the Scriptures to their lives

DOCTRINE

- Clearly articulate and defend biblical theology to others
- Train others to determine and test beliefs through the framework of Scripture

TRUST

SPIRITUAL DISCIPLINE

- Demonstrate a healthy rhythm of spiritual disciplines (memorizing, fasting, etc.)
- Invite others to join you in these disciplines

HOLINESS

- Be able to identify areas of unbelief, repent, apply the Gospel, and pursue holiness (1 Tim. 3)
- Shepherd others through sin issues toward repentance and a deeper trust in the Gospel

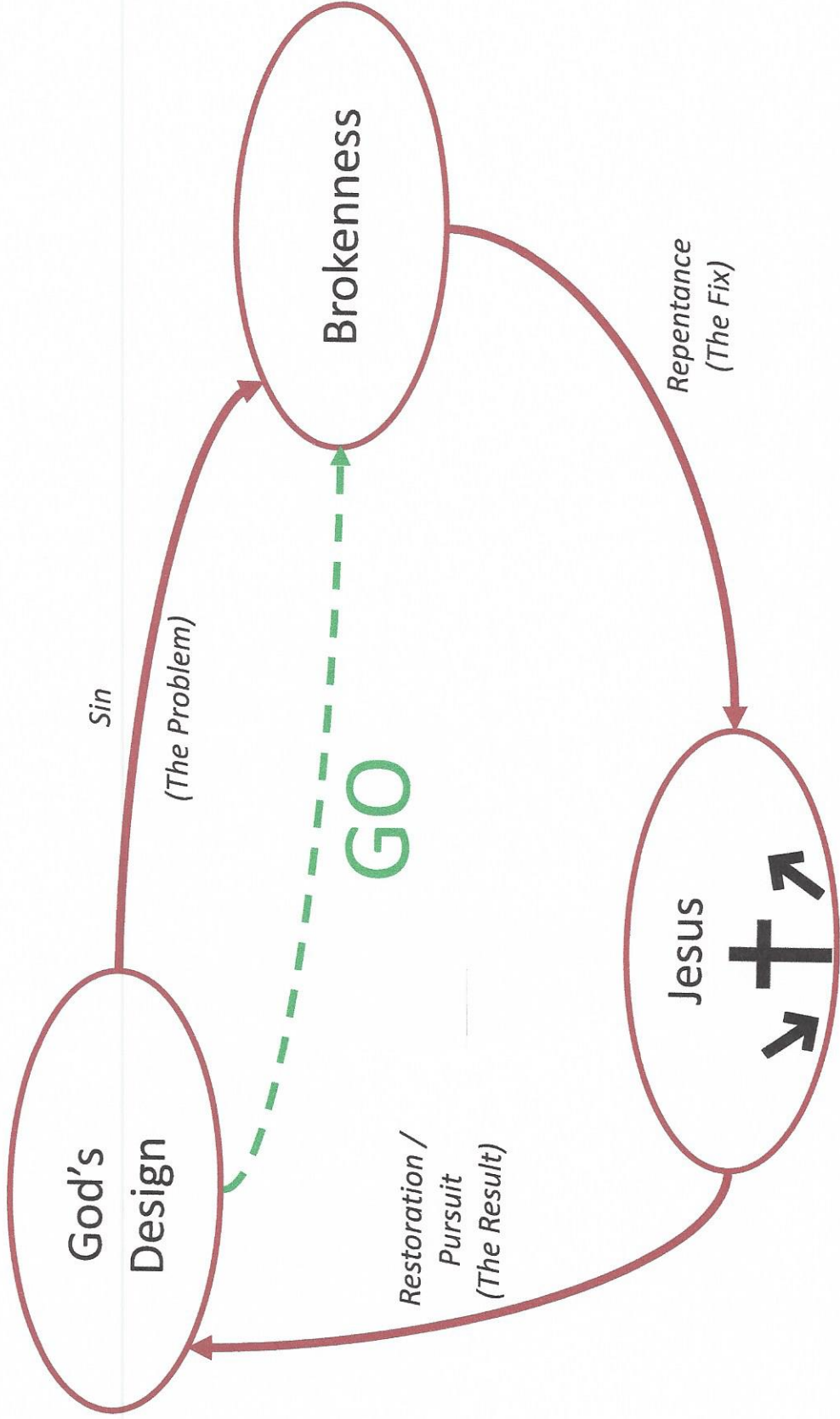
OBEY

MAKE DISCIPLES

- Actively pursue the spread of the gospel in the church, city, and world
- Entrust the Gospel to faithful men and women that will pursue the spread of the Gospel

LEADERSHIP IN THE LOCAL CHURCH

- Use your spiritual gifts to serve the local church
- Help others identify & utilize their spiritual gifts in the local church



13



COVENANT LETTER

A covenant is an agreement you make with a group of believers to help you honor commitments and hold one another accountable. To be developed through this series – to grow in love for God and His people - it's going to take faithfulness and discipline. We could tell you guys what you 'have' to do, but we want you to remember that you're fighting for something here, not just adhering to rules. So, we want you to take some time to pray and then make commitments to one another about some expectations you want to have for yourself this year.

Process Individually

Spend some time journaling through what you are praying God will do in you and through you this year.

Write down and share with your cohort what big things you are praying for during the current season.

Those things are not going to happen accidentally. The Spirit of God usually works through discipline and intentionality.

So prayerfully think through the blanks on your covenant letter and set expectations for yourself that are reasonable and will help you to fight for your goals.

Process Together

A cohort and accountability does not save. A cohort with accountability will not ensure that you grow in God. But a cohort that provides accountability can help you fight for things that you think are important on days when those things don't feel important. Complete the attached form, and then talk through it with your cohort. Record their responses on the attached chart so you know how to help fight for them as well.

I, _____, want to commit to fighting for my cohort this year in LDP. For me, personally, I think that looks like asking others in my cohort to help me fight to spend _____ minutes each day praying working through God's word.

If someone in my group notices that I'm spending less than _____ days a week in the Word then I want them to talk to me directly and if necessary bring in our cohort to process what's going on.

If someone in my cohort notices that I have not attended more than _____ weeks, then I want them to talk to me directly to get back on track if I have lost site of the intent of this series.

I want to keep up with the student handouts and intentionally practice deployment in discussions. If someone in my cohort notices that I've skipped the reading and practicing for more than _____ weeks, then I want my cohort to talk to me directly.

I want to fight for this group of people in my cohort, for the people of Shadowbrook, and for the people of my community for the glory of Christ! **I commit to being direct in my communication.** If I have a question/problem/thought about someone I will talk to them about it directly. If I have a question/problem/thought about something in the program, I will talk to the session leader about it directly.

If someone in my group notices that I'm talking about someone else, I want them to talk to me directly help me process. **I commit to being present** on Wednesday nights and during our cohort time.

If someone in my cohort notices that I am not present, I want them to talk to me directly.

I commit to praying for this cohort: for our love for one another, God, and His people.

Name	Their goal for spending time in the Word	I should talk to them if they miss more than X amount of days	I should talk to them is they miss more than x amount of weeks

Week 2: IMAGE BUTTER
POSSIBLE THINK FEEL DO

I. HUMANITY

II. IMAGE BEARER

III. DEGRADATION OF RELATIONAL IMMEDIATENESS

Potential Think, Feel, Do [print handouts] for Read, Hearst, News
POWER ↳ ~~document~~ document
handout

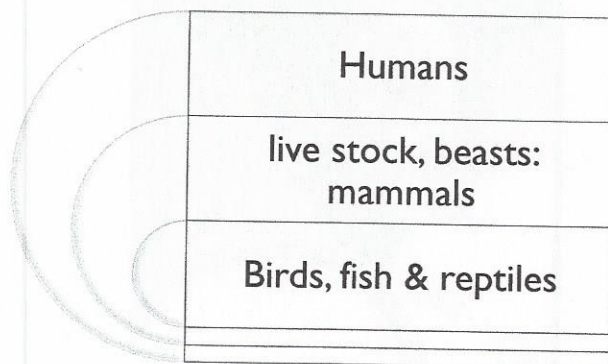


Humanity: The Design of an Image Bearer

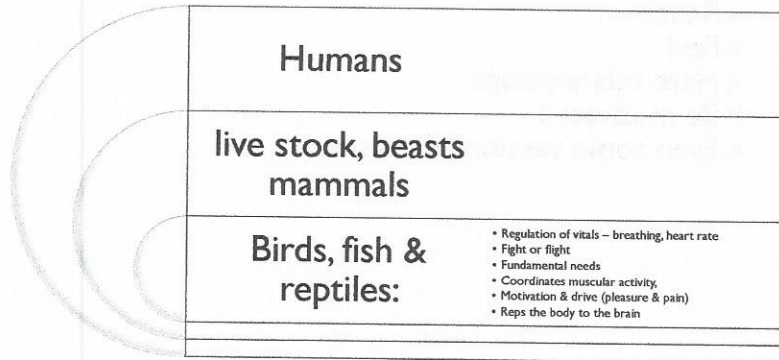


And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day. And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Genesis 1:20-26 ESV)

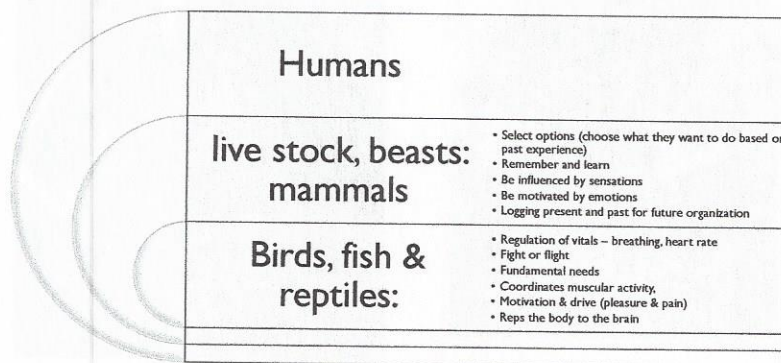
THE THREE STAGES OF GOD'S CREATION



THE THREE STAGES OF GOD'S CREATION



THE THREE STAGES OF GOD'S CREATION



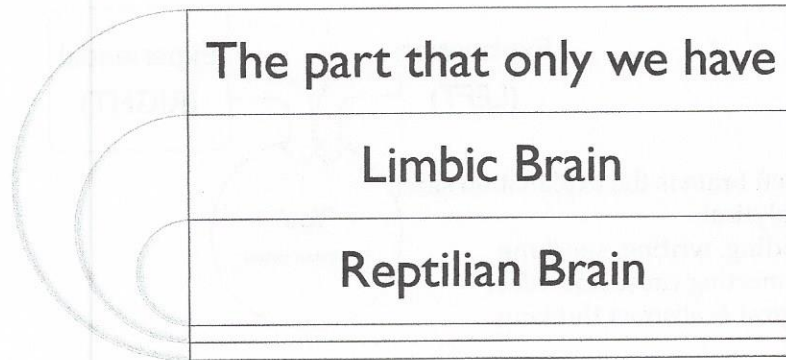
NOT IMAGE BEARERS BECAUSE...

- × Learn/change
- × React
- × Feel
- × Have relationships
- × Be motivated
- × Even some version of 'reason'

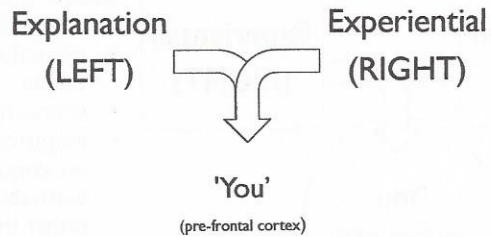
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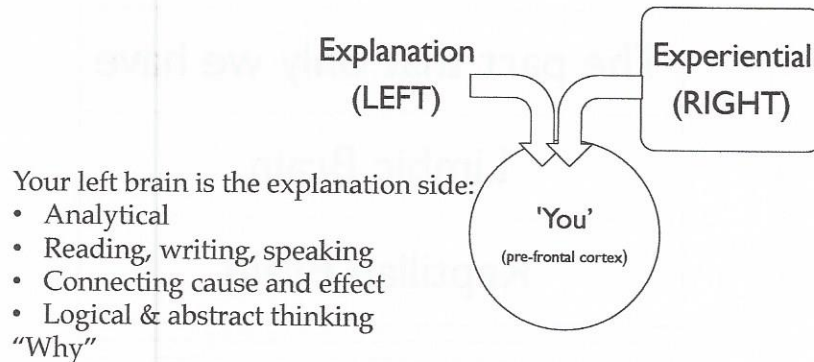
THE THREE STAGES OF US



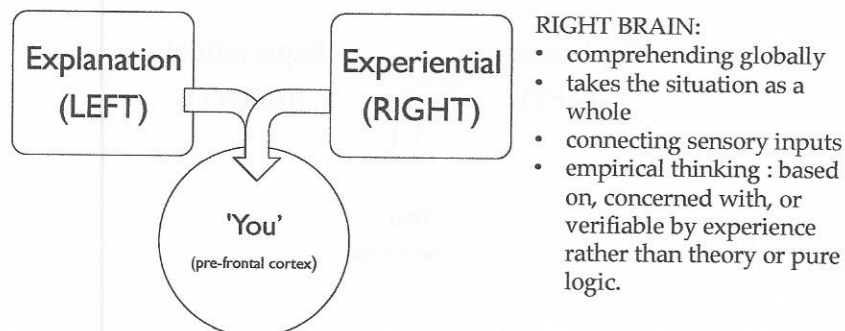
THE PART OF THE BRAIN THAT ONLY IMAGE BEARERS HAVE:



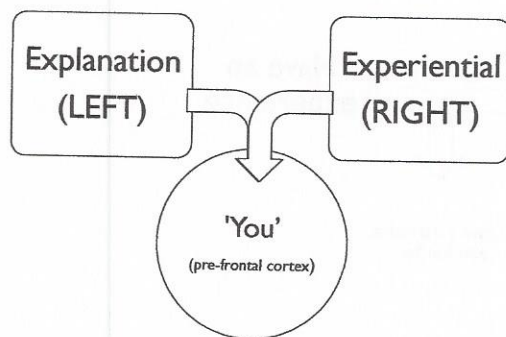
THE PART OF THE BRAIN THAT ONLY IMAGE BEARERS HAVE:



THE PART OF THE BRAIN THAT ONLY IMAGE BEARERS HAVE:



THE PART OF THE BRAIN THAT ONLY IMAGE BEARERS HAVE:



YOU:

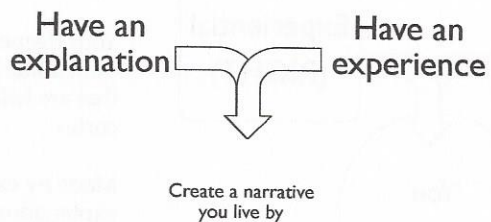
Your deepest beliefs, your 'functional beliefs' are the ones that are held in your prefrontal cortex.

Made by experience and explanation combining.

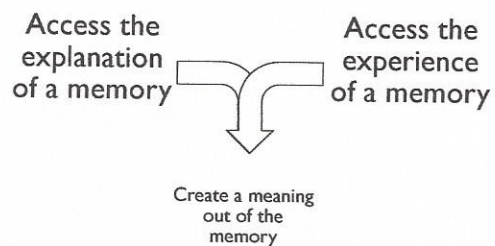
HOW DOES THIS MAKE US IMAGE BEARERS?

- × **Attention**
- × **Narrative**
- × **Memory**
- × **Emotion**
- × **Attachment**
- × **Imagination**

NARRATIVE



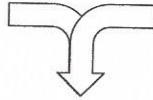
MEMORY



EMOTION

Explain the moment

Experience the moment



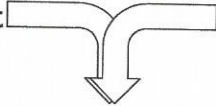
Form new emotions based on meaning



ATTACHMENT

Explain attachment

Experience attachment



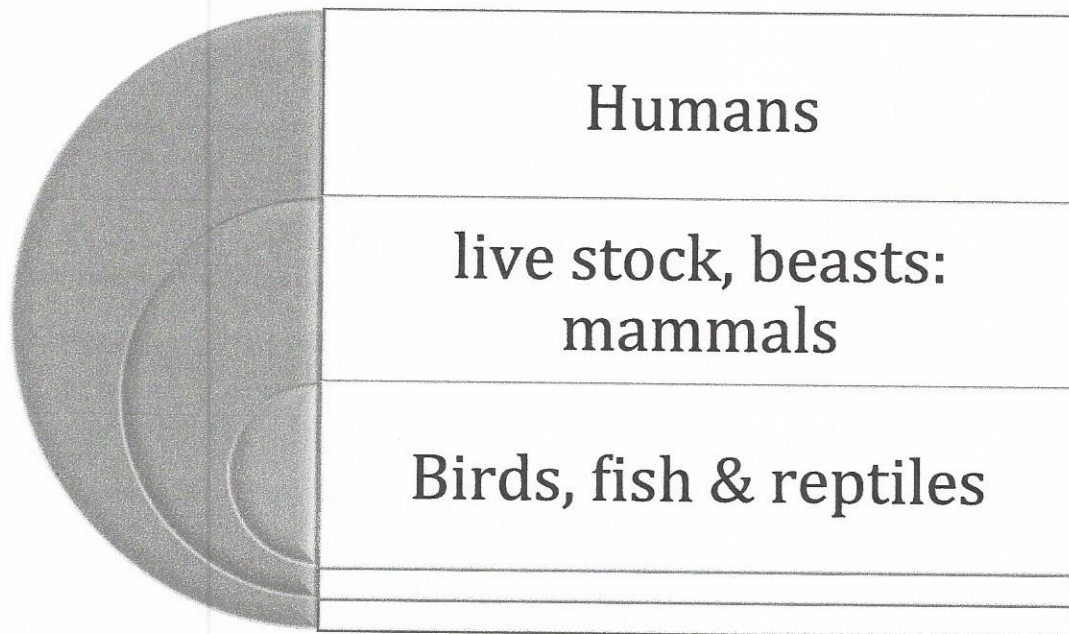
Form attachment patterns



HUMANITY.

GOD'S ORDER OF CREATION

And God said, "Let the waters swarm with swarms of living creatures, and let birds fly above the earth across the expanse of the heavens." So God created the great sea creatures and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, the fifth day. And God said, "Let the earth bring forth living creatures according to their kinds—livestock and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds and the livestock according to their kinds, and everything that creeps on the ground according to its kind. And God saw that it was good. Then God said, "Let us make man in our image, after our likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth." (Genesis 1:20-26 ESV)



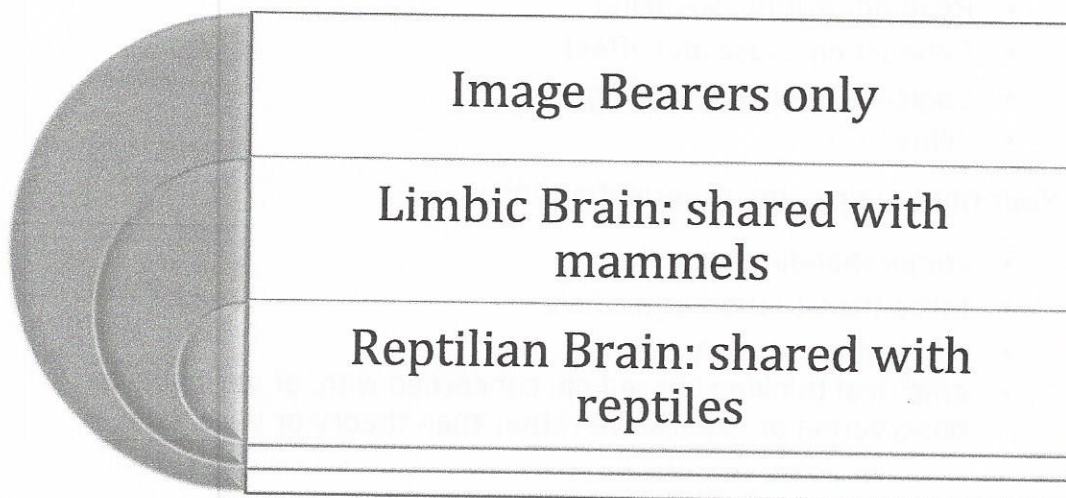
Birds, fish, reptiles are able to do basic functioning:

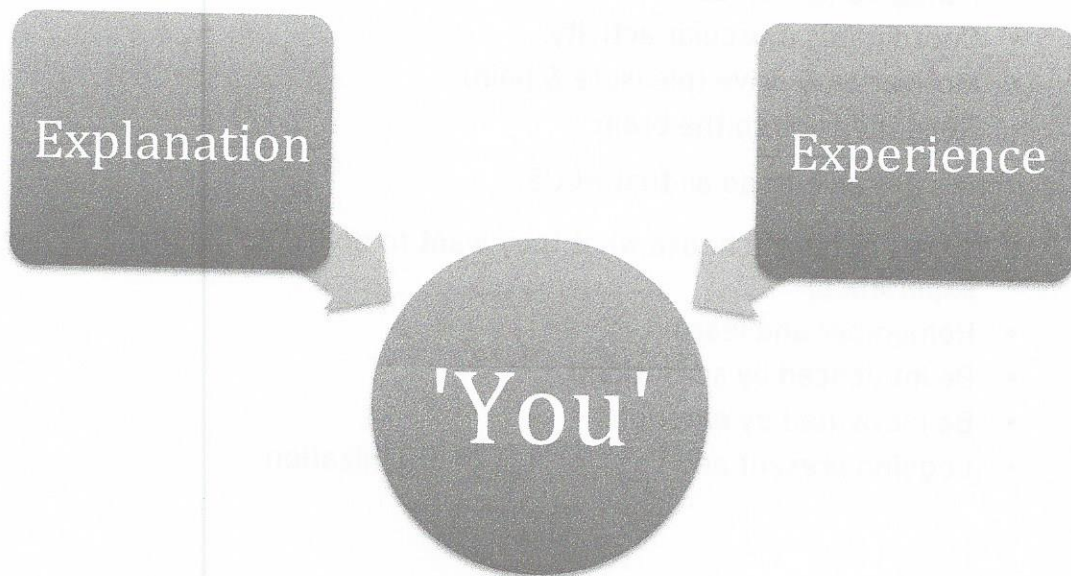
- Regulation of vitals - breathing, heart rate
- Fight or flight
- Fundamental needs
- Coordinates muscular activity,
- Motivation & drive (pleasure & pain)
- Repts the body to the brain

Mammals are able to do all that PLUS:

- Select options (choose what they want to do based on past experience)
- Remember and learn
- Be influenced by sensations
- Be motivated by emotions
- Logging present and past for future organization

GOD'S ORDER OF US:





Your left brain is the explanation side:

- Analytical
- Reading, writing, speaking
- Connecting cause and effect
- Logical & abstract thinking
- "Why"

Your right brain is the experiential side:

- comprehending globally
- takes the situation as a whole
- connecting sensory inputs
- empirical thinking : based on, concerned with, or verifiable by observation or experience rather than theory or pure logic.

What makes you 'you': pre-frontal cortex.

'You' is how your experiences and your explanations come together to make 'meaning' in your prefrontal cortex.

SO, HOW DOES THIS MAKE US IMAGE BEARERS?

NARRATIVE.

MEMORY.

EMOTION.

ATTACHMENT.

IMMAGINATION.

THINK, FEEL, DO

INTRODUCTION

HOW DO THOUGHTS REVEAL UNBELIEF?

THOUGHTS (THINK)

1. THOUGHTS AGAINST GOD or HIS WORD

2. ABSENCE OF RIGHT THINKING

3. RIGHT THOUGHTS WITHOUT HONORING

****ACTIVITY:** What is one thought pattern you have that might be connected to failing to honor God as God?

EMOTIONS (FEEL)

Look for emotions that are a disproportionate to reality.

1. POSITIVE EMOTIONS

2. NEGATIVE EMOTIONS

3. LACK OF EMOTIONS

EMOTIONS AS AN OPPORTUNITY TO REPENT

1. AWARENESS

****ACTIVITY:** Practice awareness right now. Try to describe and identify an emotion you felt in the recently?

2. ACCEPTANCE

3. INVESTIGATING

4. INTERPRETING

5. REPENTING

ACTIONS (DO)

1. ACTIONS AGAINST GOD'S WORD

2. ABSENCE OF ACTIONS COMMANDED IN GOD'S WORD

3. ACTIONS IN LINE WITH GOD'S WORD BUT OUT OF A DESIRE TO HONOR OTHERS

ROLE OF COMMUNITY

Recap: Image Based

"Experience & Data" = YOU

I. Suffering [MASEI [STAY ADVANT]
↳ TRIP INSTRUMENTS OF CHANGE]

II. Words & DETAILS [COEF GRID]

III. Build A GRID [Crawl, walk, run] [COEF]
↓
paper, mental, natural

- Prayer

The Benefits of Suffering

The abundant life is not a product of our ever-changing circumstances, but is the fruit of a life that is lived in Christ. You see, our circumstances will forever change but our approval before God stands forever because of the perfect work of Jesus. Therefore, in every circumstance, whether we are experiencing plenty or experiencing lack, we are to have an ever-growing experience of the love, grace and work of God in our lives.

2Cor 1:3-end – Paul says, “We can comfort those in any trouble with the comfort we ourselves have received from God.” How? By sharing w/ us his experience of suffering that has been processed biblically. But he could have died. He had a gun to his head. Shouldn’t he have become bitter, depressed, fearful, deceitful, or escaped? No, because Paul was more aware of his experience of God in the circumstance than of the suffering itself and that made him wise. Having been comforted by God, Paul concludes, “These things happened so that we would no longer trust in our selves, but trust in a God who raises the dead.” Simple but not simplistic.

It makes sense that if I am fundamentally living trusting myself to make my life go, then if you put a gun to my head I will be angry and hateful; or depressed and roll up like a ball; or become fearful and run; or lie and tell you what ever you want to hear to get free; or stick a needle in my veins, binge and purge as a gluten, or get intoxicated to escape.

But if I trust in someone greater than myself, one that raises people from the dead, then it will absolutely transform the way I process the heat in my life. In the end Paul challenges us, 2Cor 1:12: “You have seen my life and my conduct.” Evidence of real change in Paul’s life.

Because of the finished work of Christ on the cross, the same love that God the Father has for His Son is now shown to us who believe in Him. If the sovereign Creator of heaven and earth has chosen me, regenerated my heart, washed away my guilt and shame, delivered me from the power of sin, has adopted me as His child and now even lives in me, what else in this life can compare in significance. If I know God and understand that nothing can tear me out of my heavenly Father’s hand, not even death itself because he promises to raise me from the dead, what else matters? If I am hid in Christ and am seated with Him in the heavenly realms, have I not gained everything? What loss, disappointment or suffering can I experience in this life that compares to what Christ unjustly endured on my behalf. What treasure can I obtain on earth that compares with the inheritance He has purchased for me in eternity, living in his presence?

If our joy, love, peace, hope, security and contentment are a result of the state of our circumstances, then we are not free but enslaved. If the instability of our finances, health,

productivity and relational harmony with other people can so easily manipulate us and cause us to daily ride an emotional roller-coaster - one day on top of the world, the next, in the pits of despair - how is that legitimate freedom? Am I not actually living a life of slavery to those things that I desire so desperately? When I cannot have what I want, I end up in emotional turmoil.

There is nothing wrong in wanting good health. God's law for the Israelites was full of wisdom on how to prevent, contain and treat disease. There is nothing wrong with wanting financial freedom. God instructs us in how to be good stewards, desiring to put us in charge of even greater resources in the future. There is nothing wrong with desiring a good marriage. Earthly marriage is meant to be an image of the love and communion Christ has with His church. It is good to desire respectful children. The fifth commandment is an expression of God's commitment to producing orderly families that are the building block of the church and society. The problem arises when we want these things too much; that is, more than God.

Paul has been through a lot but so have you. His suffering enabled him to counsel wisely, and as you go through stuff, if you process it biblically, you will also be able to counsel wisely. You may never have been in a gunfight, but you have wrestled with anger. You may not have thought that Cat Stephens wrote songs about you, but you have felt ego-centrist and grandiose. You may not have committed adultery but you have asked the questions "If only my wife was like this and so", or "If only I had a job like so and so". We all know dissatisfaction and have fantasized how we'd like it to be different. As you wrestle with your own sin, you will be able to relate to whatever circumstance people bring to you. As you develop insight into how your heart works, you will know how they work. As they are talking to you, you'll be able to say exactly what they did next and anticipate the objections and the places where they will get stuck, because you know that you got stuck there. In Christ, we have a confidence about what is true and right that cannot be broken. Like a bulldog that hangs on, you cannot be shaken.

At the same time, you have in your life a humility born of your awareness that you stand in need of one to bleed and die for you. You are not the guru, the know-it-all or the professional. And the person in need at that moment is not the poor peon without hope. You share the same source of hope and refuge that you want them to find and run to.

Understanding Your Heart Struggle

Adapted from "Instruments of Change" by Paul Tripp

This lesson focuses on two Scripture passages that are windows on the heart struggle of every human being. These passages show us how we end up worshipping and serving the creation rather than the Creator. They demonstrate that what rules the heart powerfully controls how we see and respond to what is around us.

Fights and Quarrels

In **James 4:1-10** – James starts with fruit and works down to roots in the heart.

¹ *What causes fights and quarrels among you? Don't they come from your desires that battle within you? ² You desire but do not have, so you kill. You covet but you cannot get what you want, so you quarrel and fight. You do not have because you do not ask God. ³ When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures.*

⁴ *You adulterous people, don't you know that friendship with the world means enmity against God? Therefore, anyone who chooses to be a friend of the world becomes an enemy of God. ⁵ Or do you think Scripture says without reason that he jealously longs for the spirit he has caused to dwell in us? ⁶ But he gives us more grace. That is why Scripture says:*

"God opposes the proud but shows favor to the humble."

⁷ *Submit yourselves, then, to God. Resist the devil, and he will flee from you. ⁸ Come near to God and he will come near to you. Wash your hands, you sinners, and purify your hearts, you double-minded. ⁹ Grieve, mourn and wail. Change your laughter to mourning and your joy to gloom. ¹⁰ Humble yourselves before the Lord, and he will lift you up.*

All of us have a shocking amount of conflict in our lives. It may be fighting over who sits where in the car, or who gets into the bathroom first, or who eats the last chocolate chip cookie. It may be a discouraging disagreement between a husband and wife, or a boss and a worker. James wants us to examine this fruit of conflict by asking, "What causes it?"

Notice that James calls us to do something very different from what we normally do when we are angry. We typically look outside ourselves to explain our anger. ("He makes me so angry!" "If you were the mother of these kids, you'd understand!" "This traffic drives me nuts!") James tells us that if we want to understand our anger, we must examine our hearts.

James says that the "fights and quarrels" we have so constantly are rooted in the desires of our hearts. He says, "Don't they come from the desires that battle within you?" In short, James says, "You fight because of what you want." What a radical perspective this is! People and situations do not make us angry. They only provide the occasion for our anger to express itself.

It is important to understand what James says about the desires of our hearts.

- He does not say it is wrong to desire. When you quit desiring, you are dead! The capacity to desire is God-given and not wrong in itself.
- James does not say that these fights and quarrels are only caused by evil desires.

James says that our fights and quarrels come from desires that are **waging war within our hearts**. What is the sole purpose of war? It is control. You see, it is not the fact that we desire

that is the problem, but the fact that certain desires wage war in our hearts **until they effectively and functionally rule us.**

Consider this for a moment. If my heart is ruled by a certain desire, there are only two ways I can respond to you. If you are helping me get what I want, I will be very happy with you and our relationship. But, if you stand in the way of what I want, I will experience anger, frustration and discouragement when I am with you. My problem is not you or the situation we are in together. My problem is that a legitimate desire has taken over my heart and now is in control. It has so much power that it is no longer legitimate. So my response to you is not shaped by God and what he says is best, but by a certain desire that now controls my heart.

Scripture uses the term idolatry to describe a desire that rules my heart. My own idolatry is what causes me to be angry. You stand in the way of what I crave, so I lash out against you in anger. This battle over who or what will rule the heart goes on in all of us all the time. What controls the heart will control the behavior. There is no situation or relationship where this battle is not taking place, because we all tend to "exchange worship and service of the Creator for worship and service of the created thing."

How Desires Take Control

Maybe you're thinking, "How do the normal desires of daily living take control of the heart?" Let's consider the steps:

1. Desire: "I want." Nothing wrong here yet.
2. Demand: "I must." The desire is no longer an expression of love for God and man, but something I crave for myself.
3. Need: "I will." Something desirable is now seen as essential. I am convinced that I cannot live without it.
4. Expectation: "You should." This is where my relationships begin to be affected. If I really believe that this is a need, then it seems right to expect that you will meet my need if you really love me.
5. Disappointment: "You didn't!" Here the anger breaks out and becomes personal. You are standing in the way of what rules my heart.
6. Punishment: "Because you didn't, I will...." I respond to you in anger (silent treatment, hurtful words, vengeance, or violence).

It is important to understand the core principle of this passage, which is found in verse 4. When James says, "You adulterous people," he is not changing the subject. He is explaining why we all struggle with anger. Here is the central principle of this passage: Human conflict is rooted in spiritual adultery. My problem is not sinful people or difficult situations. **My problem is that I give the love that belongs to God to someone or something else.** (And when I pray and don't receive, it is because I am asking God, my first love, to give me my idol) My problem is idolatry.

Now, notice the turning point of the passage. Change does not start with trying to control my anger, or being careful with my communication, or remembering conflict resolution principles. James says that change begins as we "submit to God." Only as we confess and forsake our idolatry (desires that have come to rule us) will we live in peace with one another. We are called to "come near to God" and we are promised that he will in turn come near to us.

James says that change involves two things:

- "Wash your hands." This has to do with changes in our behavior.
- "Purify your hearts." This has to do with ridding our hearts of idols.

It is almost impossible to overstate the importance of what this passage teaches. James is essentially saying that you cannot keep the Second Great Command ("Love your neighbor as yourself") if you have not submitted to the First Great Command ("Love the Lord your God ...").

Powerful Emotions and Powerful Desires

There is another passage that explains how our hearts struggle and how that struggle shapes our response to people and situations.

Galatians 5:13-26 – Life by the Spirit

¹³ You, my brothers and sisters, were called to be free. But do not use your freedom to indulge the flesh; rather, serve one another humbly in love. ¹⁴ For the entire law is fulfilled in keeping this one command: "Love your neighbor as yourself." ¹⁵ If you bite and devour each other, watch out or you will be destroyed by each other.

¹⁶ So I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the flesh desires what is contrary to the Spirit, and the Spirit what is contrary to the flesh. They are in conflict with each other, so that you are not to do whatever you want. ¹⁸ But if you are led by the Spirit, you are not under the law.

¹⁹ The acts of the flesh are obvious: sexual immorality, impurity and debauchery; ²⁰ idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions ²¹ and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.

²² But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, ²³ gentleness and self-control. Against such things there is no law. ²⁴ Those who belong to Christ Jesus have crucified the flesh with its passions and desires. ²⁵ Since we live by the Spirit, let us keep in step with the Spirit. ²⁶ Let us not become conceited, provoking and envying each other.

This passage falls into four sections: call, struggle, warning, and provision.

The call (v.13) is that we would "serve one another in love." Yet we all recognize how hard this is to do. From the argument over the last cookie to the couple who are convinced they can no longer live together, we find it hard to lovingly serve one another. It is easier for us to demand. It is easier for us to wait to be served. It seems more natural to fight for our place and our rights.

Why is serving others such a struggle? Why does it seem so hard? Why does it demand such sacrifice? Why do so few of us really go through life with an attitude of service?

To understand our difficulty with the call, we have to understand the struggle that lies behind it.

The struggle takes place in our hearts. It is our struggle with our own sinful nature. We struggle because God has not yet completed his work in us. Our struggle is with indwelling sin. In times when we are called to serve another, we indulge our sinful nature instead.

To indulge something means to give in to it or feed it. When you indulge your appetite, you eat. So, instead of giving in to God's call, we give in to the desires and demands of the sinful nature.

Verse 24 explains what Paul means when he talks about indulging the sinful nature. It means that you give in to its passions and desires. This means that in certain relationships and situations, my responses are not being controlled by the Lord and his will. Instead, I am being ruled by powerful emotions (passions) and powerful cravings (desires). So fear, anger, discouragement, the desire to belong, the desire to be affirmed, etc. set the agenda for my behavior rather than the Lord.

This leads us to the warning in the passage. Paul warns us that we can destroy each other. We can smash another's hope. We can crush another's faith. We can break another's spirit. The fact is that our actions do make a difference. Our responses to each other are either productive or destructive. It is unbiblical to say that the unkind word, the thoughtless action, the selfish initiative make no difference. We are always influencing each other, one way or the other.

God's Provisions for the Struggle

How will we ever defeat the sinful nature? How will we find the strength to fight its control? How can we say "no" to the powerful emotions and desires that rise up within us? The answer to these questions is not found in our strength, but in God's provision.

Paul directs us to two things God gives us so that we can say "no" to the passions and desires of the sinful nature and serve one another in love.

1. We have been crucified with Christ. (See verse 24.) Paul is calling us to remember our union with Christ. This union means that when Christ died, I died. When Christ rose, I, too, rose to a new life where sin's power over me has been forever broken. Now I have the power to resist its control.

This means that we do not have to be ruled by powerful emotions and desires. We can resist them and respond to one another in servant love.

2. We have been given the Warrior Spirit. (See Galatians 5:16-18.) Why this name? Because the Holy Spirit, who dwells in us, fights on our behalf. Paul is literally saying here that the Spirit is an adversary who stands opposed to the sinful nature. God knew that our natures are so weak, and the conflict within so powerful, that he could not leave us to ourselves. He sent his Spirit to literally live inside us so that, by his power, we would be able to defeat the passions and desires of our sinful nature.

Because the power of sin has been broken and the Holy Spirit has been given, we can say "no" to powerful emotions and powerful desires and be free to serve each other in love.

Negative Vocabulary for Counseling

Sinful Behavior – Using Biblical Language

Addicted	Graceless	Self-centered	Uncontrolled
Blame shifting	Greed	Self-indulgent	Unforgiving
Brooding	Harsh	Selfish	Unreliable
Callous	Hot-tempered	Self-pity	Unrepentant
Careless	Idle / Lazy	Self-seeking	Unrestrained
Carnal	Ignorant	Self-sufficient	Unrighteous
Covetous	Immoral	Shady	Unsubmissive
Cruel	Lustful	Sinful	Unteachable
Deceitful	Lying	Sluggard	Unthankful
Dependent	Obsessed	Sinful	Untrustworthy
Discontent	Out of Control	Sluggard	Unwise
Disobedient	Pharisee	Undisciplined	Unyielding
Drunkard	Prayerless	Unforgiving	Wayward
Evil	Proud	Unjust	Wrathful
Faithless	Rash	Sinful	
Gossip	Ruthless	Sluggard	

Vocabulary for Counseling

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Negative Vocabulary for Counseling

Entry Gates – Identifying the Emotional Experience of the Couselee

Abandoned	Dissatisfied	Intolerant	Seduced
Abused	Distressed	Judged	Shunned
Accused Falsely	Downcast	Lazy	Slandered
Afflicted	Drifting	Lied to	Stressed
Agitated	Dying	Loss	Strife
Alienated	Enslaved	Lost	Suffering
Alone	Envious	Malicious	Taken Advantage of
Angry	Excluded	Martyr	Tempted
Anxious	Exposed	Manipulated	Threatened
Ashamed	Failure	Masquerade	Tried
Barren	Falsehood	Minimized	Troubled
Belittled	Fearful	Misunderstood	Unappreciated
Betrayed	Foolish	Out of Control	Unapproved
Bitter	Forbidden	Oppressed	Undeserving
Blindness	Forsaken	Overcome	Undesirable
Burdened	Frustrated	Overwhelmed	Unforgiven
Chastised	Guilt-ridden	Perishing	Unfulfilled
Compromised	Harassed	Persecuted	Unloved
Confused	Hardened	Pierced	Unreconciled
Condemned	Hated	Powerless	Unsafe
Cursed	Hateful	Pressured	Vengeance
Defeated	Helpless	Punished	Wavering
Depressed	Hopeless	Rebuked	Weak
Despised	Hurt	Rejected	Wickedness
Destroyed	Imprisoned	Resentful	Worry
Detested	Impatient	Resisted	Wounded
Disbelieved	Impure	Restrained	Wronged
Discouraged	Indifferent	Robbed	
Disrespected	Insecure	Seared	

Positive Vocabulary for Counseling

Identifying Evidences of Grace

Accountable	Disciplined	Mature	Self-disciplined
Approved	Empowered	Merciful	Self-sacrificing
Believing	Encouraged	Obedient	Sensitive
Blessed	Faithful	Overcoming	Servant
Calm	Forbearing	Peaceful	Sheltered
Charitable	Forgiven	Persevering	Strong
Chased	Free	Pleasant	Submissive
Cheerful	Friendly	Praise-worthy	Surrendered
Cherished	Fruitful	Prayerful	Teachable
Christ-centered	Fulfilled	Prepared	Tenderhearted
Cleansed	Gentleness	Prosperous	Thankful
Commendable	Generous	Protected	Thoughtful
Comforted	Graceful	Pure	Trained
Committed	Gracious	Rational	Tranquil
Compassionate	Holy	Redeemed	Transformed
Contentment	Honorable	Renewed	Trustworthy
Contrite	Hopeful	Repentant	Understanding
Counseled	Humble	Restored	Unfailing
Decisive	Joyful	Rewarded	Unwavering
Delighted	Justified	Satisfied	Uplifted
Delivered	Kind	Secure	Virtuous
Devoted	Lavished	Self-controlled	Wise
Diligent	Loved	Self-denial	Yielding

DATA GATHERING

Adapted from "Instruments of Change" by Paul Tripp

The Problem of Assumptions

Because we speak the same language, share many of the same experiences, live in the same community, and often attend the same church, it is easy to assume that we know more about people than we actually do. When we simply assume a similarity of thought, desire, and experience, we don't ask the questions we need to ask. This leads us to make unvalidated assumptions about people, and may lead us to minister to people who exist only in our minds!

For personal ministry to be effective, it must be based on a rich base of information gathered by asking good questions. Assuming that you know what you need to know and failing to ask appropriate questions almost always leads to misunderstandings that blunt and divert personal ministry. The principle here is, "Don't assume, ask." Then you can be sure that what you have concluded is actually true.

To make sure that your conclusions are valid, there are three things you must regularly do:

1. Ask people to define their terms. Human language is messy. We all define even familiar words in very different ways.
2. Ask people to clarify what they mean with concrete, real life examples of the terms they have used.
3. Ask people to explain why they responded the way they did in the examples they have given you.

Asking Good Questions

Here are four principles to keep in mind.

1. ***Always ask open-ended questions*** —*questions that cannot be answered with a "yes" or "no."* Yes and no questions do not give us much information because we do not know the thoughts behind the answer. For example, if I ask if you have - a good marriage and you answer, "Yes," what have I learned? I haven't learned much because I do not know your definition of a good marriage.

Notice that open-ended questions cannot be answered without the person disclosing how he is thinking, what he wants, and what he is doing.

2. **Use a combination of survey and focused questions.**
 - **Survey questions** scan the various areas of a person's life, looking at the person as a whole. Survey questions reveal themes and patterns. For example, a woman's relational problem with her husband may also exist with her parents and her children. It is not, therefore, an isolated problem, but a theme in her life.
 - **Focused questions** look intensively at one area of a person's life. Where survey questions scan widely, focused questions dig deeply into one area. Focused questions reveal roots and causes.

3. *Always remember that certain kinds of questions reveal certain kinds of information.* Ask yourself, "What do I need to know about this person to help him? What kind of question will uncover that information?" There are essentially five classes of questions:
- **What?** questions are your most basic question. They uncover general information. ("What did you do?" "I talked to my wife.")
 - **How?** questions reveal the way something was done. ("How did you talk to her?" "I yelled at her for fifteen minutes")
 - **Why?** questions uncover a person's purposes, desires, goals, or motivations. ("Why did you yell for so long?" "I wanted her to know how angry I was at what she had done.")
 - **How often? Where?** questions. These questions reveal themes and patterns in a person's life. ("Where did this happen?" "At the supper table. Suppers are hard. We are both tired. We have young children. Meals are not relaxing. The evening meal always seems to be tense for us.")
 - **When?** questions. When questions uncover the order of events. ("Tell me exactly when you began to yell during supper." "In the middle of the chaos my wife said, 'Well, how was your day?' She was obviously annoyed because I hadn't asked about hers. I said, 'Do you care or are you just being nasty?' She said, 'Well, you're the only one here with an interesting and important life, right?' At that point I blew up.")
4. *Ask a progressive line of questions, in which each question is based on information uncovered in previous questions.* There should be order and logic to the flow of questions. Each question should broaden or deepen your understanding of whatever is being considered. You accomplish this by always asking yourself, "What do I not know about what I have just heard?" This question challenges you not to make assumptions or fill in the gaps yourself.

Organize the Information Biblically

Getting to know another person is like going around the house and collecting the laundry. Before long, you will have gathered a diverse pile of clothes, but they all must be sorted before you throw them in the washer! The same is true of getting to know another person. We don't talk about ourselves in organized categories. What we say comes out in a messy and chaotic way. We mix past history with present circumstances. We mix emotions right in with logical thoughts. We interpret the behavior of others when we talk about ourselves. We say things about God as we describe our circumstances. It all comes out as a messy pile of facts that need organization and interpretation.

One way to promote godly change in others is to learn how to think about what they say in an organized, biblical way. We can then help them interpret their lives and make changes that reflect God's truth.

Let's say that John's wife Greta asks to talk with you. When you meet, she says that she is concerned about her husband. John has an increasingly short fuse. He yells at her and the children at the drop of a hat. He is critical and demanding. He is spending more time at work and most of his home time is spent on the computer. When Greta asks John what is wrong, he just says that life stinks. Greta says that John's dad was a negative guy who always thought that people were out to get him. John was not like that when she married him, but Greta is afraid he is turning into his father. When Greta asks John how she can help him, all he says is, "Just give me a little space so I can breathe."

Now study the Figure. This is a simple tool to help you sort the information you receive as you get to know someone. Ask yourself the four questions to organize what he tells you.

1. **The Situation:** (What is going on?) Here I place all the information that describes what the person's world is like. I must include both **past** and **present**. (In the past, John was raised by a negative, cynical father. In the present, he is an increasingly angry, critical, distant husband.)
2. **The Responses:** (What does the person do in response to what is going on?) Here I include facts that describe the person's **behavior**. (John is yelling at his family, spending more time at work, and staying on the computer at home.)
3. **The Thoughts:** (What does the person think about what is going on?) Include information on how he has been **interpreting his world**. ("Life stinks.")
4. **The Motives:** (What does the person want out of, or in the midst of, what is going on?) Include what you know about the person's **desires, goals, purposes, treasures, motives, values, and idols**. What does he live for? What really rules his heart? ("Just give me space so I can breathe.")

Using the Diagram

The Situation: For personal ministry to be effective, I must understand the person's everyday world. What pressures, opportunities, responsibilities, and temptations does she face every day? Who are the significant people in her life, and what are they doing? What circumstances does she face every day? What do I know about her past (the people and circumstances then)? So I ask myself, "What is (was) going on?"

Here are two lists of questions you can use to sort out past history and present situation.

Historical

- Family of origin. What do I know about this person's childhood?
- Dynamic events. What major events (death in the family, divorce, crippling accident, etc.) shaped or influenced this person's life?
- Significant relationships. Outside the home, who were the people of influence in this person's life (coach, relative, friend, teacher, pastor, etc.)?
- Significant experiences. These are not the crisis events, but the long-term experiences that shaped the person's life (major family move, going to college, coming to Christ).

Present

- The life context. These are all the situations and relationships that the person faces every day (pressures, opportunities, responsibilities, temptations, etc.).
- Significant relationships. Who are the people of influence in this person's life today?
- Present family. What have I learned about the family in which this person is currently living?
- Presenting problem. How does the person describe her struggle? What does she say is wrong?

I need to know the details of her world because my call, as Christ's ambassador, is to represent him (in his message, methods, character) in that context. My calling is to build a bridge of understanding from the Word of God to the details of her world so that she can understand what God has promised her and called her to do.

The Responses: Here my focus is on the person's **behavior**. I know she has been acting, reacting, and responding. I want to collect all the information that describes what this person does in response to what is going on in her world. As I do this, I am looking for themes and patterns. What are the typical ways she responds to situations and people? These themes and patterns will give me some idea of what is going on in her heart. (Certain roots in the heart produce certain fruit in the person's life.) So, I take out any information that describes this person's behavior and place it under the question, "What does this person do in response to what is going on?"

The Thoughts: Here we are considering the "heart" that directs the person's behavior. We know that this person is a meaning maker; that is, she is always trying to make sense out of her life. We know that this person doesn't respond just to the facts of her life, but to her interpretation of those facts. We know that lasting change always takes place through the pathway of the heart. So, if I am going to be an instrument of change, it is vital to know how this person is thinking. There is a very real possibility that change will need to begin here.

Remember that the thoughts of the heart precede and determine our activity.

One passage that gives us a window on the importance of our thoughts about a particular situation and how those thoughts shape our responses is

Numbers 11 — *Now the people complained about their hardships in the hearing of the LORD, and when he heard them his anger was aroused. Then fire from the LORD burned among them and consumed some of the outskirts of the camp. ² When the people cried out to Moses, he prayed to the LORD and the fire died down. ³ So that place was called Taberah, because fire from the LORD had burned among them.*

⁴ *The rabble with them began to crave other food, and again the Israelites started wailing and said, "If only we had meat to eat! ⁵ We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic. ⁶ But now we have lost our appetite; we never see anything but this manna!"*

⁷ *The manna was like coriander seed and looked like resin. ⁸ The people went around gathering it, and then ground it in a hand mill or crushed it in a mortar. They cooked it in a pot or made it into loaves. And it tasted like something made with olive oil. ⁹ When the dew settled on the camp at night, the manna also came down.*

¹⁰ *Moses heard the people of every family wailing at the entrance to their tents. The LORD became exceedingly angry, and Moses was troubled. ¹¹ He asked the LORD, "Why have you brought this trouble on your servant?"*

What have I done to displease you that you put the burden of all these people on me? ¹² Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their ancestors? ¹³ Where can I get meat for all these people? They keep wailing to me, 'Give us meat to eat!' ¹⁴ I cannot carry all these people by myself; the burden is too heavy for me. ¹⁵ If this is how you are going to treat me, please go ahead and kill me—if I have found favor in your eyes—and do not let me face my own ruin."

¹⁶ The LORD said to Moses: "Bring me seventy of Israel's elders who are known to you as leaders and officials among the people. Have them come to the tent of meeting, that they may stand there with you. ¹⁷ I will come down and speak with you there, and I will take some of the power of the Spirit that is on you and put it on them. They will share the burden of the people with you so that you will not have to carry it alone.

¹⁸ "Tell the people: 'Consecrate yourselves in preparation for tomorrow, when you will eat meat. The LORD heard you when you wailed, "If only we had meat to eat! We were better off in Egypt!" Now the LORD will give you meat, and you will eat it. ¹⁹ You will not eat it for just one day, or two days, or five, ten or twenty days, ²⁰ but for a whole month—until it comes out of your nostrils and you loathe it—because you have rejected the LORD, who is among you, and have wailed before him, saying, "Why did we ever leave Egypt?"'"

²¹ But Moses said, "Here I am among six hundred thousand men on foot, and you say, 'I will give them meat to eat for a whole month!'" ²² Would they have enough if flocks and herds were slaughtered for them? Would they have enough if all the fish in the sea were caught for them?"

²³ The LORD answered Moses, "Is the LORD's arm too short? Now you will see whether or not what I say will come true for you."

²⁴ So Moses went out and told the people what the LORD had said. He brought together seventy of their elders and had them stand around the tent. ²⁵ Then the LORD came down in the cloud and spoke with him, and he took some of the power of the Spirit that was on him and put it on the seventy elders. When the Spirit rested on them, they prophesied—but did not do so again.

²⁶ However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the tent. Yet the Spirit also rested on them, and they prophesied in the camp. ²⁷ A young man ran and told Moses, "Eldad and Medad are prophesying in the camp."

²⁸ Joshua son of Nun, who had been Moses' aide since youth, spoke up and said, "Moses, my lord, stop them!"

²⁹ But Moses replied, "Are you jealous for my sake? I wish that all the LORD's people were prophets and that the LORD would put his Spirit on them!" ³⁰ Then Moses and the elders of Israel returned to the camp.

³¹ Now a wind went out from the LORD and drove quail in from the sea. It scattered them up to two cubits deep all around the camp, as far as a day's walk in any direction. ³² All that day and night and all the next day the people went out and gathered quail. No one gathered less than ten homers. Then they spread them out all around the camp. ³³ But while the meat was still between their teeth and before it could be consumed, the anger of the LORD burned against the people, and he struck them with a severe plague. ³⁴ Therefore the place was named Kibroth Hattaavah, because there they buried the people who had craved other food.

³⁵ From Kibroth Hattaavah the people traveled to Hazeroth and stayed there.

Israel is in the wilderness and God is sending manna for food. The Israelites become dissatisfied and begin craving other food. God finally responds to their complaint by sending quail, three feet deep for as far as you could walk in a day! Let's look at the thinking of the children of Israel as they responded to their situation.

- They had a distorted view of the **past**. If you read the description of **Egypt** in verses 4 and 5, it sounds more like a **resort** or a restaurant than a place of suffering, slavery, and death! For 420 years Israel had prayed to be liberated from this place. Now they were longing for it. Our perspective on our past is often shockingly selective.
- They had a distorted view of the **present**. The average Israelite, standing at the door of his tent and seeing manna morning after morning, thought of this situation as an **awful trial**. Yet they were experiencing one of the clearest indications of God's covenant faithfulness that they had ever seen. Because he had promised to sustain them when they could not produce food themselves, God harnessed the forces of nature to provide for his people. This is such a clear demonstration of his love that Jesus takes "Manna" as one of his names. He declares that he is the bread that has come down from heaven, the only bread that can truly satisfy (John 6: 32-35). The Israelites should have looked at the manna each morning and thought, "How could God love us enough to do this miraculous thing day after day?"
- They had a distorted view of **self**. **Moses** is our example here. His prayer in verses 10-15 reveals that he had a completely distorted perspective on who he is and what he has been called to do. He thought it was his job to "carry" Israel. He was so convinced that he had been given an **impossible job** to do that he asked God to take his life! There was clear evidence in the cloud by day, the pillar of fire by night, and the manna every morning that it was God who was guiding and sustaining his people. Moses' view of himself and his job could not have been more distorted.
- They had a distorted view of **God**. If you combine Israel's complaints against God with Moses' view of God (vv.21, 22), you get a picture of how distorted Israel's functional theology actually was. As Israel saw it, God was distant and uncaring. He was weak and small. He was untrustworthy. He was not a god to whom you would entrust your life and your future.
- They had a distorted view of the **future**. According to the thinking of the Israelites, what options did they have? On the one hand, they could go back to Egypt where good food was available, but where they would once again be subjected to slavery, suffering, and death. Or, they could entrust themselves to a god who was distant, uncaring, untrustworthy, and weak. This is functional hopelessness — neither situation seems attractive or workable. The future appears to give Israel no reason for hope and because of that, no reason to continue.

If I have a distorted view of the past, present, myself, God, and the future, there is no way that I will respond properly to what God has placed on my plate. We need to look for the seeds of wrong behavior in a person's distorted and unbiblical thought. Because of this, it is vital to organize all of the facts that describe how this person thinks about life. We place all of that information under the question, "What does this person think about what is going on?"

The Motives: We know that there is always something or someone ruling our hearts. We know that whatever rules our hearts will control our behavior. We know that our desires battle for control within our hearts. We know that we all live for certain treasures. We know that behind every action, reaction, or response are desires, motives, goals and purposes. We know that we quickly exchange worship and service for the Creator for worship and service of the created thing. So, it is very important to collect all the information that describes what this person truly wants, what desires really rule her heart, or what idols have taken control. Since our behavior is our attempt to get what is important to us from people and situations, real change will always include the motives of the heart. Because of this, we must be able to identify the person's motives. We place all of this information under the question, "What does this person want out of (or in the midst of) what is going on?"

Once we have organized the information the person has given us, it is no longer a chaotic pile of facts. It is now in categories that help the information to speak to us. This should help us see where change needs to take place in this person's life.

An Opportunity to Use the Tool – Try this at home before group night

For this case study entitled "Sharon and Ed." Let's attempt to use the diagram illustration to organize the information given there.

Sharon approached me after our Sunday service. She said that her marriage was a "mess" and that we needed to talk "immediately." I told her that it sounded too important to squeeze into a few minutes. I set a time to meet with Sharon and asked her to invite her husband. Sharon came alone and told her story emotionally and in great detail. She said that her husband Ed was unwilling to come. He told her that either she "got her act together" or he was "out of here."

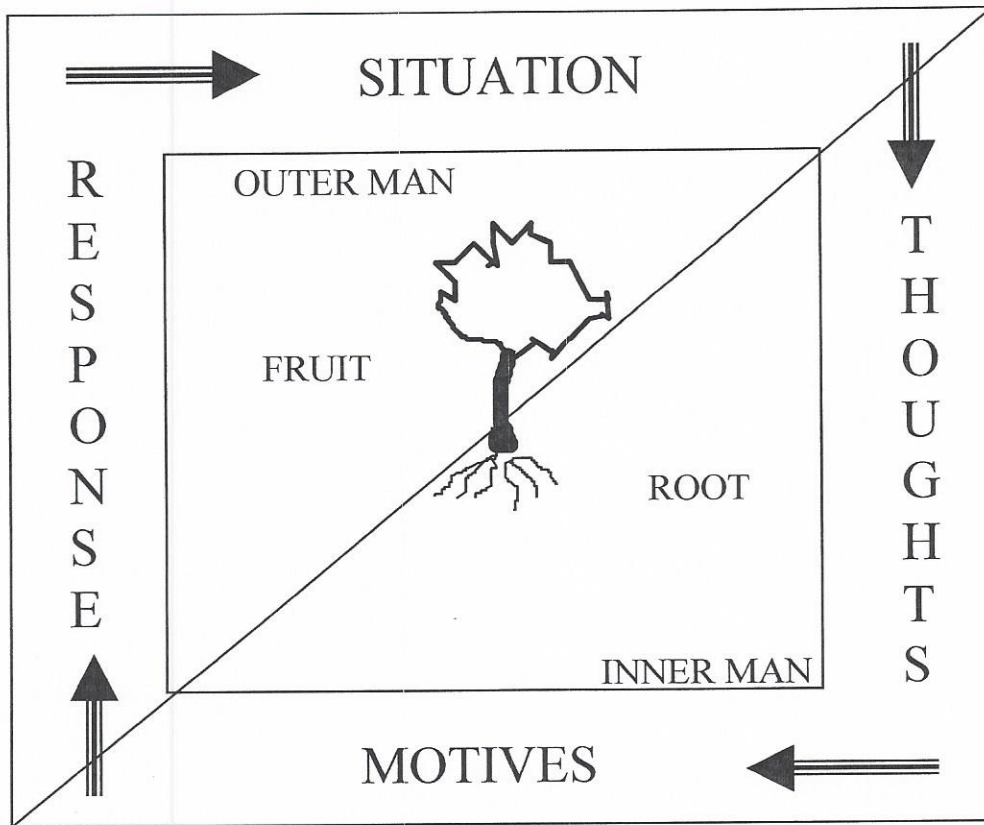
Sharon told of an increasingly violent relationship. She spoke of the fact that she and Ed were no longer sleeping in the same room or going anywhere together. They had separate bank accounts and recently had agreed it was "best" to eat supper separately. Their two young children took turns eating with each parent.

Even before their marriage they had experienced problems in communication. Ed felt that Sharon was always trying to control him and his decisions. Sharon felt that Ed never really paid attention to her viewpoint unless she "made it real clear." Yet Ed always said that Sharon was the most beautiful woman in the world and Sharon said that Ed was the best thing that had ever happened to her.

Ed was a "mover and shaker" with an ever-expanding import business, and Sharon enjoyed being with "people that matter." Sharon had lived in foster homes all her life, never really knowing her real parents. Ed was raised in a typical working class neighborhood in the city.

Sharon said that Ed had been saying for years that she was slowly destroying his manhood. Sharon confessed to having two affairs during the marriage. She said that Ed was very angry and she appeared to be the same.

Sharon made her agenda for counseling very clear when we first talked by saying, "I am not here to work on me. I think I am okay. I am here because my marriage is in trouble. Do you think you can get my husband to talk to you? He's the one who needs help!"



Analysis:

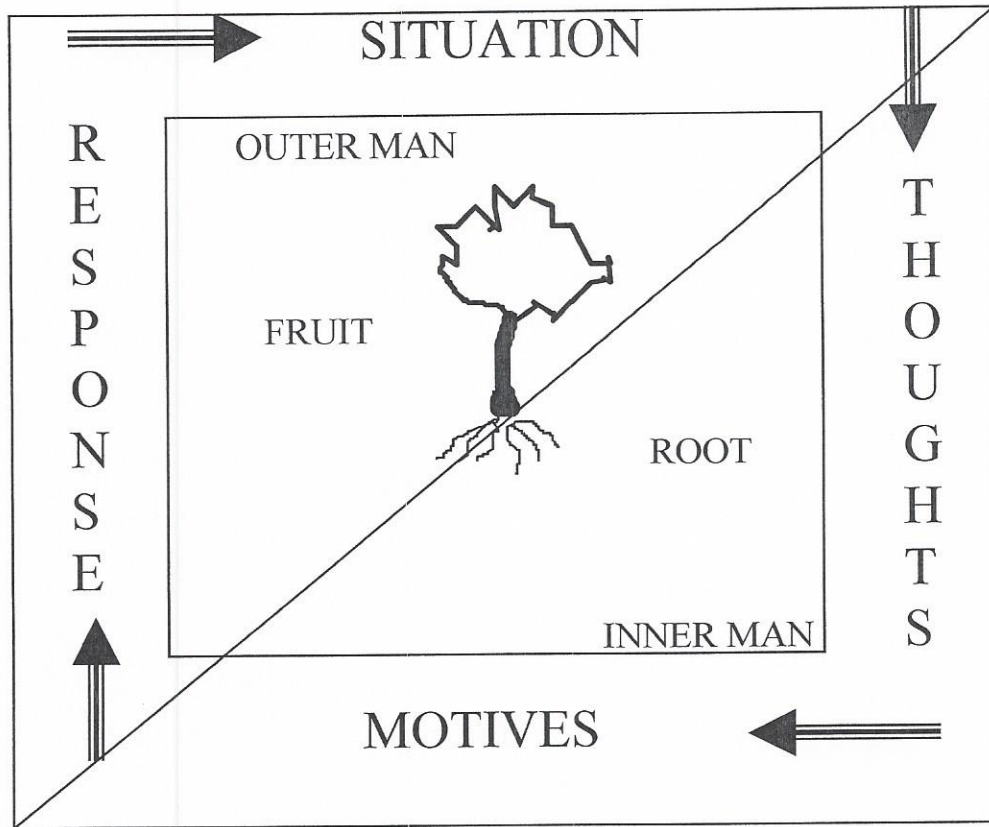
	Person 1	Person 2
Thoughts		
1. <u>Past</u> -		
2. <u>Present</u> -		
3. <u>Self</u> -		
4. <u>God</u> -		
5. <u>Future</u> -		
Idols / Motives		
1.		
2.		
3.		
Response		
1.		
2.		
3.		

Gathering and Interpreting Data – Case Study

Case Study – Jane comes to you for perspective. Jim and Jane are 2 well-educated professionals who have 3 children, all now being home-schooled by Jane who left her career when she had her first child. It has been a rough day for her. Her oldest had done very poorly on his math test and she did not respond well to it. She teaches him 4 lessons at a time and assigns problems to be completed over the course of a week, a test given on the 5th day. He had procrastinated and done all the work that day and the night before so that he left himself no time to really study. He made multiple careless mistakes and she was convinced he did not even try to do well on the test. She rebuked him harshly saying, “Do you know how hard I work to teach you (Guilt)? When are you ever going to get your act together (Condemnation)? At your age I took my work seriously (Self-righteousness).” As she yelled, struck the ruler in her hand on the table so hard that it broke (Wrath). She sent her son to her room with instructions not to come out until his father came home (Unforgiveness). Jim comes home to a cowering child who is quick to “tell on mom” for breaking the ruler. Jim was irritated at how his son was treated and rather than discipline his son, as Jane had wanted, Jim begins to lecture Jane for lack of self-control. Their communication is not going well right now.

How do you help Jane? How do you help Jim? How do you help the son?

Where we begin is with the fact that Jane is suffering. Do you agree that she is suffering?



Analysis:

	A	B
Thoughts		
1. <u>Past</u> -		
2. <u>Present</u> -		
3. <u>Self</u> -		
4. <u>God</u> -		
5. <u>Future</u> -		
6. <u>Other</u> -		
Idols / Motives		
1.		
2.		
3.		
Desired Response		
1.		
2.		
3.		

Paul Tripp's Grid.

A. Data gathering should allow us to answer 4 important Questions

1. **Situation** – What is going on? What form of suffering is the counselee experiencing?
 - a. The situation is **significant**. It is God's means for making us into His image.
 - b. The situation is **not determinative**. The cup spilled water b/c water was in it.
 - c. The situation is **complex**. Get all of the details.
2. **Thoughts** – What do you think / believe about what is going on? **Uncover the Lies**
 - a. Who is God? Gracious, sovereign, involved or weak and uncaring?
 - b. Who are you? Deprived or depraved?
 - c. What is your impression of the past...present...future?
 - d. What false values have replaced Christ? Images and voices of our culture beguile us. It's the polluted air that we breathe daily
3. **Motives** – What do you want (expect, demand, crave) in this situation? **The Lusts**
4. **Response** – What did you do about it?
 - a. **Consequences** – Then what happened?

Analysis:

	Jane	Jim	Son
Thoughts / Lies			
1. <u>Past</u> –	I was better off working		
2. <u>Present</u> –	Trapped, betrayed		chaos, hopeless
3. <u>Self</u> –	I'm a failure, a victim	Rescuer, teacher	condemned
4. <u>God</u> –	Unable to reach son	He is not in control	angry, unforgiving
5. <u>Future</u> –	Trial and turmoil		hope in splitting
6. <u>Other</u> –			
Idols / Motives / Lusts			
1.	Success	Approval of son	leisure
2.	Comfort, free of responsib	Comfort	
3.	Support of husband		
Desired Response			
1.	Repent to son	Repent to his harshness	R of lazy, splitting
2.	Own responsibility	Grow in compassion	Learn who God is
3.	Trust placed in God	Submit to God's call	Heart for God

Case Study – Sam and Jeanie

Jeanie called Sunday afternoon and asked if we could get together soon. Her husband Sam left early that morning for the airport hoping to catch an earlier flight than he had initially booked in an effort to “get out of Dodge” quicker. They had been going at each other all week and were up all night, last night, fighting. Jeanie admitted to having suicidal ideation again. In despair during one of their tirades over the last few days she even hit herself repeatedly in the head with a desk lamp. She has been hurting for 3 days and has several pretty goose eggs to prove it. Sam at this point demanded that she get help for “her” anger. Unfortunately, the kids saw far too much of this one.

Warning: The information is one sided

Jeanie is a 42yo mother of 3, who married young. She spent a handful of years working as a successful schoolteacher before she gladly decided to stay home raising her family. She loves her husband Sam, and works hard at trying to please him. In fact, nothing satisfies her so much as to hear Sam say “well done,” and show her love and approval. Unfortunately, that doesn’t happen nearly enough for her liking.

Sam’s work involves frequent travel for days at a time, so that the day-to-day responsibility of running the household falls on Jeanie’s shoulders. She home-schools the children in addition to spending about 25 hours weekly running a small family business to relieve Sam of some of the financial pressure. She would like him to work less and stay home more. Unfortunately, when he is home, things do not run nearly as smoothly as when he is gone. They are both very intelligent people and excellent communicators but they can’t seem to speak kindly to each other at all. They disagree on everything.

Jeanie tries to be a submissive wife but says that Sam’s demands and criticism never end and she can do nothing right. Her emotions seem to be on a roller-coaster ride, as one minute she loves her husband and the next minute she hates him. Normally very energetic, lately, she has hardly had the motivation to get out of bed in the mornings. When recent blood work confirmed she was in early menopause, she became hopeful that the hormone treatment might make her feel better. It did not. Her doctor offered her medication for her mood. She feels depressed and unappreciated, unloved, lonely, hopeless and confused.

- What else do you want to know? More about Sam

Sam is a very bright executive trouble-shooter and a perfectionist. After just a brief observation he can see the weaknesses in any system and is able to offer several very constructive criticisms to improve an operation. He puts his skills to work at home regularly in an effort to serve his wife. Though, huge companies will pay him handsomely for his ideas, at home he struggles with resistance, hostility, resentment, anger and often fits of rage from Jeanie. If he leaves things alone to run as they would when he were not at home, their relationship is fine, but as soon as he tries to deal with any issues with Jeanie their relationship is horrid. He admits that he can lose his temper at times when Jeanie provokes him hard enough, and it frustrates him that he can’t get through to her without having to get loud at times. Jeanie interrupts with the fact that there is nothing she can do that is good enough for him.

- **Who else is involved?** The children

Their arguments are often heard if not seen by the children. The fights end when Jeanie finally admits her guilt, and she submits to her husband's wishes. The family meets afterwards to walk the children through it and Jeanie consistently is the one who has to admit her faults and rightfully asks the children to forgive her for her part in causing such upset in their home. Sam usually reads a few Bible verses with an explanation and closes in prayer. Jeanie works hard to protect Sam's image before the kids, but she sees evidence that the teenage children are beginning to lose respect for her and is very concerned that things must change.

They have been a part of your church for nearly 2 years and make it to at least 2 small-group meetings per month, but lack close relationships because of the hectic schedule they keep. Unfortunately, their friends and neighbors also see them as a model family.

- **More Detail** about the current eruption:

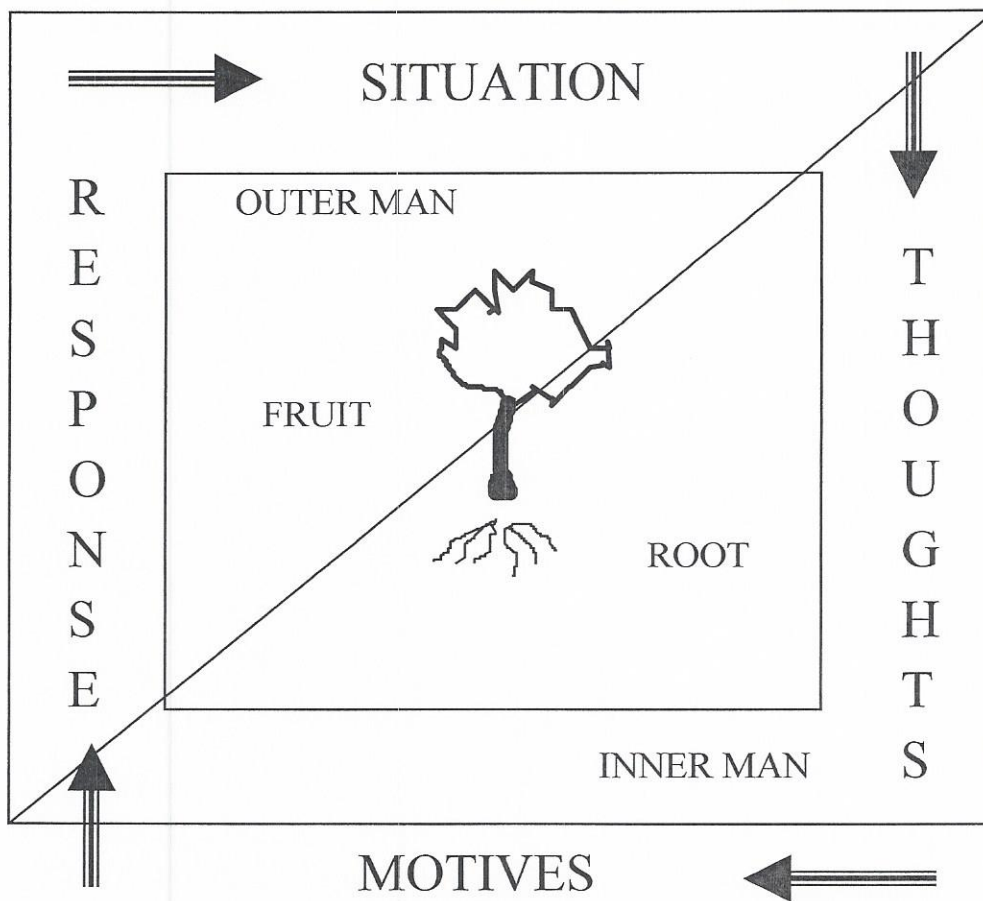
Sam got some bad news yesterday. The deal to sell some property that he has needed to unload fell through. It angered Sam that the potential buyer had waited 5 days for a return phone call because Jeanie had not passed the message on to Sam, though that did not appear to be the reason for the failed sale. After spending 3 hours balancing the accounts and paying the bills Sam emerged from his study quiet, withdrawn and sulking. When Jeanie asked if everything was all right, he irritably reminded her of her error in not passing on the phone message and said that she was neither understanding of his struggle nor supportive of his burdens when it came to sharing the financial responsibility of the family. Defensively, Jeanie asked how she could help do more. Disguised as a desire to educate, he went on to vent, stating that it was a problem with her heart attitude more than something she needed to do. Jeanie felt accused and further defended herself by affirming Sam of her love, while pleading for a way that she could change so he would be happy. He further criticized, she became hostile and the volume rose gradually higher on both sides leading to the phone call.

How do we organize all of this information? How do we make sense of it all?

Powlison's 3 trees model gives us a good understanding of how behavior and motives are linked. But I think a better model to help see the cyclic relationship between our behavior and idols and a step-by-step approach to helping a person change, is **Paul Tripp's Grid**.

A. We must ask 4 important Questions

5. **Situation** – What is going on? What form of suffering is the counselee experiencing?
 - d. The situation is **significant**. It is God's means for making us into His image.
 - e. The situation is **not determinative**. The cup spilled water b/c water was in it.
 - f. The situation is **complex**. Get all of the details.
6. **Thoughts** – What do you think / believe about what is going on? **Uncover the Lies**
 - e. Who is God? Gracious, sovereign, involved or weak and uncaring?
 - f. Who are you? Deprived or depraved?
 - g. What is your impression of the past...present...future?
 - h. What false values have replaced Christ? Images and voices of our culture beguile us. It's the polluted air that we breathe daily
7. **Motives** – What do you want (expect, demand, crave) in this situation? **The Lusts**
8. **Response** – What did you do about it?
 - b. **Consequences** – Then what happened?



Analysis:

	A	B
Thoughts		
7. <u>Past</u> –		
8. <u>Present</u> –		
9. <u>Self</u> –		
10. <u>God</u> –		
11. <u>Future</u> –		
Idols / Motives		
4.		
5.		
6.		
Desired Response		
1.		
2.		
3.		

Analysis:

	Jeanie	Sam
A. Thoughts		
1. Past -	I am at fault	Jeanie is at fault
2. Present -	Bondage, can do no right	Unbearable, trapped, must escape
3. Self -	I am the martyr	I am insightful; King
4. God -	He cannot save	He is vengeful, He is like me
5. Future -	hopeless	what I make of it
B. Idols		
1.	Sam's approval	Self - all must worship
2.	Ideal family	To teach, Order, comfort, financial freedom
C. Response		
1.	Ask forgiveness	Demand - attention, adoration, service
2.	Do penance	Manipulate
3.	Manipulate	Escape
4.	Despair	
D. Counseling Agenda		
1.	The financial pressure has uncovered his lack of faith, self-sufficiency and lack of proper stewardship on Sam's part.	
2.	He selfishly demanded attention and understanding.	
3.	When he did not receive the attention he expected, he verbally accused Jeanie of not caring about the finances. It would have forced him to be vulnerable to say she did not care for him.	
4.	Instead of first removing the log out of his own eye, he hypocritically accuses Jeanie of the speck of insensitivity toward him while displaying the very same behavior himself.	
5.	Wanda, craving Sam's approval, was angered by the rejection implied in the accusations against her.	
6.	She responds by trying to appease Sam, further giving herself to the idol of approval.	
7.	Rather than responding to each other in love and helping the other to address their sin in kindness, their idolatry further cycled and further inflamed the other.	

CASE 1: My daughter has a real problem controlling her temper. Today for example she got frustrated while doing her homework and just began screaming. She didn't get any more violent than to slam her books on her desk, but she screamed repeatedly for several minutes. What should I do?

Point 1: People typically don't know what they are asking for so don't assume you do. Ask more questions. Gather data.

“What did you do about it?”

“I saw it as an immature way to get attention, so I just ignored it and eventually she calmed down.”

“Did you talk to her about her behavior?” or “Did you do anything else?”

“Yes. She said she just needed to let off some steam. I told her that screaming was not an acceptable way to do that, but I didn't know what else to say. Tell me how to help her.”

Point 2: People don't understand what Biblical counseling is. That means if you try to give them answers/solutions too quickly, they may misunderstand you, resist you, and/or be offended at you. This parent's focus is on behavior. Though it is good to restrain bad behavior and part of the reason God gives us just laws is so that it might restrain sin in society at large and protect us, ultimately as Christians our goal is to do more than just to learn how to cope. Our goal is become Christ like in our thoughts and motives as well our behavior. That means we have to do the hard work of plumbing into the depths of the human heart to discern what drives certain behaviors. Sinful behavior has at its roots some form of idolatry. That is a radical paradigm shift for most people. We are “Christians” and we don't to see ourselves as sinners and idolaters. There is no greater resource that the scripture to give us insight into man's motives and inclinations and there is no more rich a source of solutions than god's word.

“How do you deal with anger?”

Point 3: Identify the counselee. It is not the daughter that they are asking you for help with but the persons in front of you at that moment. The ones seeking help are the counselees. But beware because they are not prepared for that themselves. They believe that the only person with the problems is someone other than themselves. If the subject turns to them, then they may be so caught off guard that they could be offended.

“Well we don't have an anger problem. Our daughter is the one with the outbursts of rage. You tell us how to handle her.”

Point 4: The role of the counselor is never to be God, but to lead the counselee to God. The goal is to bring people to a place of maturity, based on a living relationship with God; one that looks to

Him first for answers to life's problems. We want people to experience the joy of finding the gold nuggets in God's word themselves, even if only after a hard but satisfying dig.

Point 5: Recognize that because of the laziness present in all of us, our tendency will be as counselees to look for the quick fix. Also, as counselors, the same laziness exists that wants to quickly solve the problem rather than do the hard work of relating and comforting first.

Point 6: Most problems did not develop overnight; so don't expect them to be solved that way. Prepare the counselee through encouragement and warning that most change comes gradually through repeated trials. Particularly if we are talking about relational conflicts where there is more than one individual involved in the problem.

CASE 2: An adult daughter says, “My mother is constantly putting me in the middle of family arguments. She calls me regularly with complaints about how poorly my sisters are treating her. They don’t respect her, they take her for granted, they take advantage of her, they never thank her for all her sacrifice, they say unkind things about her and gossip to others about her. The problem is that I tend to agree with most of the complaints my sisters have against my mother. She is demanding and controlling. She insists that all of our lives revolve around her even though we are all grown and have families of our own. She slanders them much worse than anything they say about her. I try to listen, but can’t honestly agree with anything she says. I don’t want to give the impression I’m taking sides but in my silence she often accuses me of doing so. I’ve tried reasoning with her but she is convinced that she has no blame at all. How do I deal with her?”

Point 7: Honor your mother and father

Point 8: Affirm the person and their emotional experience without agreeing with their premises or conclusions. Suffer with those who suffer regardless of the cause of their suffering.

Point 9: Work hard to identify with the emotional experience through situations in your own life that have produced similar effects.

Point 10: Testify of the goodness of God in your life without being self-righteous. That can be a powerful way of counseling without calling it counseling.

Role Plays

Purpose - The weakness for most of us as we try to minister to others is that we tend to be impatient. We want to fix it. The truth is that most of us at Metro have been trained well enough that we are pretty good at diagnosing the problem and offering a solution. But where we need to grow is in our ability to express care and sit with the suffering.

I argue to myself that it is because I want to bring Biblical healing to the sufferer's life as soon as possible. The truth is that I would rather teach than be with a person in suffering. It is ambiguous, uncertain and clumsy to just sit quietly with a hurting person. I would rather have an agenda and work through something, often short circuiting a process that God is involved in. **Regardless of the cause of a person's suffering**, God commands us to follow His example of ministry by first incarnating the affection of Christ as we relate to people.

The role plays help to reveal to us our tendency to want to move too quickly past the suffering. We want to jump to chapter 11 and 12 of the book, "Do", when all the material in chapter 5 and 6 is encouraging us to do is "Love", and to do that by listening. Encourage the folks to go at least 3 to 5 minutes just empathizing, **offering no advice**. If the listener is doing a good job, it becomes obvious as the role player is encouraged to go deeper. They volunteer more details about the situation, and more importantly, what they are feeling, how they are interpreting the events, how they view themselves in the situation, and how they view God in their lives. Their conclusions may be completely incorrect, but unless they tell us what they are experiencing, we will miss the mark in offering our help.

Communication Basics - Conversation is like a tennis match. Someone hits the ball to you, you hit it back; they hit it to you and you hit it back again. You take turns back and forth with the goal of keeping the volley going as long as you can. Your turn doesn't have to be long. It may be one word, such as, "Yes," or "Really," or "Tell me more." It may even be a simple nod of understanding. The idea is to keep the conversation going. This is particularly important when we are trying to minister to the hurting. When we listen well, it is evidence to them that we care. If we can keep them talking and expressing what they are going through, it is because they trust you. Ultimately, we want to help them to process through the experience Biblically, but before we can lead them to the cure, they have to believe that we are out for their highest good. The caring must precede the curing. The object is for the one ministering to care for the person given the following roles to play by listening.

Asking good questions is a part of listening, but the questions should be **open ended** and simple. Remember, keep your turn at talking **brief**, allowing the hurting person to do most of the contributing. Beware of playing the role of "detective". Watch out for a condescending tone as we seek to gather information. The "reporter" may not be condescending, but they still lack emotional empathy and need softening. Our goal is to be a "friend".

Empathize by reflecting (repeating back what they just said), **summarizing** (restating what they just said), **identifying the experience** (labeling the negative emotion – see the Handout Vocabulary for Counseling) and **affirming** it as a legitimate human experience. That is not the same as approving of any particular behavior. That becomes more important as we deal with people who are suffering as a result of their sin.

Col 3:12-14 - Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity

Role Plays

“Sinless Sufferers” is a safe place to begin practicing.

To wife: Your husband comes home ready to go out on a date and you have been so occupied with the kids’ needs, their homework and dinner that you aren’t ready to go. In fact, you don’t want to go at all.

Entry gates: You are physically tired, overwhelmed by the work load, afraid of your husband’s reaction and wanting to run away.

To Teen: Your friends have gotten together several times over the last few weeks but continually leave you out.

Entry gates: You are lonely, depressed, feeling insecure and unloved.

To Dad: You were laid off work today because of down sizing. You are the most proficient in your department and trained several others who because they were with the company longer got to keep their jobs.

Entry gates: You are angry, disillusioned, and fearful of your financial situation and of disappointing your family.

To Single: You have been very infatuated with someone who you thought you could spend the rest of your life with. For weeks, they have given you hints of interest as well. You just learned that a close friend in whom you have confided just began courting them, and it’s serious.

Entry gates: You are stunned; feel betrayed, hurt, and vengeful. Your loneliness is overwhelming. You fell rejected are ashamed.

To Homeowner: You spent many hours decorating your house and wrapping gifts for Christmas. Thieves broke in, vandalized your house and stole all of the presents while you were out. The police offer you no hope.

Entry gates: You are outraged and at the same time fearful because they might come back. You feel vulnerable and threatened for yourself and your family. The holiday is ruined.

To Anyone: You are at a family get together and your sibling is offended, and not talking to you. You learn that they had heard a false accusation about you and were themselves spreading gossip about you. They would not let you get close enough to explain.

Entry gates: You feel unjustly judged. You are angry about the gossip. You are sad about the torn relationship.

To Anyone: After sharing about your church when someone (at work, school, park, or at a neighbor’s) asks you what you did over the weekend, you are labeled as the religious zealot and isolated from any group conversations. The room gets quiet whenever you walk in. No one wants to sit with you, eat with you or even have civil conversation.

Entry gates: You feel persecuted, isolated, lonely and even paranoid at times. You are tempted to have worldly conversations in order to get back in their good graces.

Testimony: I have a similar experience when I am around my unbelieving family members. I feel isolated, misunderstood and very self-conscious. But God has always been faithful to remind me that His love for me is perfect and unchanging and He never fails to give me opportunities with them one on one where I can express my self more clearly and help them get to know me individually in a way they never knew before.

Sinful Sufferers

Your group will have more difficulty relating to these individuals' experience. Work to get them to understand the common ground of emotion that we all share even though the circumstances that provoke them will vary for each of us. In other words, the "entry gates" are things we have all familiar with even though the situations in which we experienced them in were different from these.

To Husband (do with a couple): After a long day at work, you come home expecting a little peace and quiet. Instead, you confront a tired wife, a messy house, bickering kids and a flat on your wife's car that must be repaired immediately. You behave selfishly, harshly and impatiently. You don't understand why life has to be so hard.

Entry gates: Angry, taken advantage of, taken for granted, unloved and playing second fiddle to kids, and material things.

To Wife (do with a couple): The kids have been miserably uncooperative with you. They have required multiple disciplines for their rebellious behavior. By evening, you finally lose your cool, rant and rave, spank them inappropriately and when your husband gets home everyone including you is in their bedroom crying.

Entry gates: You have been a failure. You feel condemned. You are afraid that the kids will hate you and your husband will be angry at you. You want to try harder but you also want to escape.

To Teen: You studied for the wrong chapter for the quiz. Panicking, you decided to cheat and got caught; earning an automatic "F" and a parent teacher conference was called.

Entry gates: You are ashamed before your teacher and classmates. You feel angry and set up at the same time. You are afraid of what your parents will do.

To Single: Your fiancé just caught you cheating on them. You really loved one another but thought it wouldn't hurt to go out with this other person one time. Your fiancé decides to cancel all your plans and rethink the relationship.

Entry gates: You feel foolish and ashamed. You are confused and afraid. You feel helpless and without any control.

Note: These last 2 are intentionally shocking and extreme. Focus on the common ground of the entry gates that we can all relate to. We have more in common with our fellow sinners that we realize. We need to help those we are ministering to realize that also.

Note: These are very helpful for those that are still trying to quickly push to the "DO" part of ministry. There is no way to fix these situations! Focus on just being a friend.

Note: Get real hams to play these roles up big. You want the group to feel the drama.

To Anyone: You came home to find that your gay lover has moved out without a warning and left you a "Dear John" letter.

Entry gates: You are hopelessly depressed. You feel abandoned, betrayed, confused, angry and alone.

To Mom: You left your only baby in the tub to answer the phone. Loosing track of time you return in 5 minutes to find the baby dead. You just returned from the funeral.

Entry gates: Your numbness is wearing off and you are overwhelmed with guilt, sorrow, regret, anger, condemnation, abandonment, fear and hopelessness.

More Role Plays

- 1) Honor (commanded & offered) vs. Respect (earned & experienced internally)
 - Husband is walking through the kitchen after dinner and sees his wife who had already worked hard to prepare the meal, standing over a sink full of dirty dishes. He calls his daughter whose turn it was to do the dishes with an accusing tone and curtly tells her to get the work. The daughter reacts to his harsh tone with her own disrespectful attitude and an ugly yelling match begins which he ends by grounding her. The wife comes to the defense of the daughter and an even worse argument begins between them.
 - He feels angry, misunderstood, unappreciated and dishonored by his daughter and his wife. He was just trying to protect her and keep order in the home. His wife would rather serve like a martyr rather than struggle with a complaining child, but she had no problem confronting him. He felt betrayed, unsupported and confused at her inconsistent behavior.
- 2) Husband feels unloved, ignored and taken for granted.
 - He comes home after a very difficult day, culminating a very difficult week at work & the house is a mess. His wife had decided to repaint the kitchen without consulting him, neglected his dinner and had left a disaster that he was undoubtedly going to have to clean up himself. Husband blew up. "I can't believe you would let me come home to this."
- 3) Wife with a spending problem.
 - Whenever she feels depressed, she escapes from her troubles by going shopping. When she was single and working, it didn't seem like such a big deal, because she managed to keep up with her bills, but now she is a stay at home mom and dependent on her husband's very limited income, and they had been getting deeper and deeper in debt.
 - Husband is a workaholic. He is always trying out some new business venture; first it was a landscaping business which always left him too tired to spend any time with her, then it was cleaning business offices which kept him out late every night, and now it's selling insurance where he makes appointment nights and weekends and she never sees him.
- 4) Immature husband who ignored his wife routinely. She is frustrated over the repeating pattern but is trying to be forgiving and understanding. Today she snapped.
 - July had expressed a desire to spend Saturday alone with Steve relaxing either at the beach or at a park, and Steve had originally agreed. Steve then got a phone call inviting him to join the boys for a couple of hours of basketball. So at the last minute he told July he would prefer that they got their chores done at home (Steve was in the midst of re-tiling the bathroom, July had to get caught up on the household bookkeeping and bills). By 2pm Steve was at a standstill waiting for tile to set before he could paint. He asked July for her permission to go play basketball as he was lacing up his shoes. She wasn't happy and after grilling him with several questions, the truth came out and the downward spiral began.
 - July was impatient, angry, legalistic, and lacking in grace for this immature and selfish child. She assumed the role of the "Wicked Step-Mother", doling out a tongue lashing full of accusation, condemnation and finally judgment; Steve was not fit to be her husband and by Sunday afternoon July was demanding that he move out.
 - Steve had been torn by conflicting interests; to be the sensitive husband and spend time with wife, or the selfish boy wanting to go out and play with his friends. He passively let things play out in such a way that would allow him the best opportunity to serve both desires. He thinks he is innocent.
- 5) In-Law Problems:
 - My wife spends hours on the phone gossiping with her mom every day. I have a stable job, make a regular income, come home at a decent hour every day, have no bad habits, and all I want is to

be able to come home to some peace and quiet. Instead, my wife has no end to her demands. She wants to go out and get a cup of coffee and talk, she want to go the movies, she wants to eat out, she wants to have friends over, she wants to go to the gym, she wants to go bowling, she wants to go shopping...I just want to enjoy my home. So she tells her mom about just how terrible I am, blames me for her lack of contentment and her mother, of course, believes everything she says and just eggs her on in harassing me. I am tired of it.

- My husband always bad mouths my family. I love my mom, and don't know what I would do about her. She did an incredible job raising her kids and I have no one else to turn to for advice. And I respect my dad more than any other man I know. He worked so hard and yet he always had time for me. Why can't my husband understand that?

6) Hopelessness after losing a job:

- I came to Orlando to take a job in floor installation. I was trained from childhood by my dad since childhood and am an expert in all kinds of material. But the economy is so bad, I had to take a job with an unethical company. They paid me miserly wages for work worth at least 3 times as much and worked me 10-12 hour days but only paid me for 8 hours. Putting up with it for months, my wife was finally fed up and badgered me to ask not only for the wages I was due but also to ask for a raise. Instead, I got fired.
- My wife is impatient and demanding of me. She doesn't understand the real world. She is not supportive, but critical. The world is unfair. I feel betrayed, abandoned and floundering.

7) Society Values - Struggles over division of household responsibilities & chores

- We both have full time jobs. We both have to deal with difficult bosses and challenges people to work with. We both decided having kids was going to be worth the challenge. So why do I feel like I'm always the one holding the bad at the end of every day? I still have to do most of the cooking and cleaning and laundry and taking care of the kids and, and, and...It's not fair! He just doesn't appreciate, or respect me. And I'm not about to give up my career and end up like my parents, always struggling for money because my dad couldn't hold down a decent job.
- She doesn't have to work, my mom didn't. I make enough money to pay the bills, but she's not satisfied. Sure, I enjoy the nicer vacation we get to take and it makes it easier to afford the piano lessons, and clothes and new furniture, but we can get by with less. I just want to be able to come home and enjoy some rest and a good book if I want to. It's not like I'm out gallivanting after work.

8) Society Values - Imbalance of power

- He is such a control freak. According to him, I can't even put the dishes away properly. He asked me to keep the books, but always complained I wasn't categorizing every item just so. I'm putting the kids to bed and he doesn't like my choice of reading material for the children. I pick out his work clothes and iron them every day for him, and he criticized how they don't match or that I missed a wrinkle. He criticizes my friends, my choice of movies; I can't even exercise with him telling me how lousy a job I'm doing because I still have cellulite.
- I love my wife and kids and want to give them the best of everything. Why is it that large corporations invite me in to troubleshoot their businesses and train them how to do things more efficiently and I can't make a single suggestion at home without receiving flack? I try to reduce her work load by organizing the kitchen for her and as quickly as I get it done, she goes screwing everything up again. I buy a new gym set and she doesn't use it properly. I've done research developing an excellent reading program for the kids and she ignores it and reads them stupid dribble. I receive respect everywhere I go and in every relationship I have except with her.

9) **The abuse keeps getting worse.**

- When I met KC, he was distraught. I tried daily to get him better, and soon we took our friendship to the next level. The first year of our relationship was great. Then we decided to get married. That's when he changed into his TRUE self. He started to drink heavily around me. This man was able to drink a case of beer and still function!!! That tells me that he was always this way!! It got to the point that he was drinking two cases a day, sometimes three. On top of that, he was taking Xanax... at least 2 bars a day!
- One night, I came home from work to find him drunk on the front porch. He had locked himself out of the apartment. I got him in and asked him how he managed to do that. **I instantly got punched in the face.** He told me I was a ***** and deserved the boot to my face. He then proceeded to passed out on the porch. He cried the next day and told me over and over that he was sorry for what he had done to me, and I forgave him.
- I have had 2 miscarriages and have had trouble getting pregnant since. He would throw my abortion in my face (yes, I had one when I was 18 because I was on hardcore drugs. My doctor showed us the irregular fetal development and suggested a termination. I still have not forgiven myself for it, and I shared my pain with him. That was a mistake. Now he uses it against me). He would ask me where my other child is, and then would proceed to tell me that my child was scraped and flushed down a toilet. He brought me coat hangers and told me to get to scraping. He would tell me that he wondered what my child would have looked like and then continue with it by telling me that we would know if I wasn't a baby murderer. I would cry because I felt the same way about myself. I felt like I was a baby murderer. Then I would get angry because I shared something painful about myself with him for him to understand where my mind goes when I see children of a certain age group, and he used it as a weapon against me!
- I hated my life. Sometime I thought I would be willing to kill him if that was what had to be done for me to be free. I was so depressed; I was even to the point where **I thought of kill myself just to be free...** We live in the same house but in separate rooms.
- I started dreaming about an old friend, someone I hadn't seen in years. In my dreams, he was in turmoil. We were reconnected via the internet. We started hanging around each other in late June. I told him my story, and he shared his. I remember him being bitter about his situation, and I told him to forgive. Forgiveness is not for the person, it is for you!

Husband:

- **Sin ate 30 years of my life!** I am an alcohol, and my sin nature keeps me chained to the booze. The palmerworm was the evil spirit I let into my body. It started when I was in the army. I was given a bad conduct discharge after setting a fire in the barracks while highly intoxicated and drugged up. You would think that was enough to get my attention, but it wasn't.
- God is finally letting me see the consequence for my desires and actions now as I have been destroying my marriage. I love my wife, but I've treated her very poorly. I want to change all of that. I'm going to AA meeting now and have a great sponsor. But I think it's too late. I think she's having an affair. She's never been so cold and uncaring like she is now. I can't get through to her.

10) Case Study:

- I had a man come to me with a tremor that as I explored further turned out to be due to a drinking problem, and he was averaging a liter of wine per day. As I explored further I found out that this man was a believer who had lived through the most horrific month of his life. His wife abandoned him after 7 years of marriage without any warning. She was a savvy businesswoman and before she left, she took all their savings, bought land, and put it into a trust with her as the only beneficiary. Under the guise of dealing with their difference of opinion regarding how and when they should have children and start a family, she encouraged that they should go to counseling. Her only intent was to set him up with someone before she took off. He came home and found a “dear John” letter on the dining table with no information as to how he could contact her. Two days later, he received formal divorce papers that demanded half of the home and car, the only things that had his name on them. He was a wreck. His friends saw it and his pastor saw it. They encouraged him and tried to help. They even told him to get professional help. But the reason he was here was the tremor. How do I help this man?

11) Case Study: Cathy

Cathy is a 38yo woman who has been married 13 years to Floyd, who is 20 years her senior, and has a 10 y.o. daughter, Jenny. She is working 60+ hours weekly, feels drained most of the time and has lost 20 pounds in the last 2 months. She complains of menstrual irregularity, but has no other medical problems and is on no medications.

Most of her stressors lie at home. Floyd is a very controlling individual with his family. He tends to be harsh and has never been much of a communicator. Cathy admits she had fallen out of love with him long ago but would not break her marriage vows to him.

They have hosted foster care children in their home for several years, and 2 years ago received a troubled 10 year old boy named Rhone. Rhone has bipolar disorder, and mild schizophrenia and is on numerous medications to help him with his behavioral and emotional problems. Cathy and Jenny have fallen in love with Rhone despite his special needs and having had him as part of the household for 2 years now, wanted to adopt him. Cathy knew that Floyd was not crazy about the idea but hoped with some reasoning and time that he would come around.

Two months ago she arrived home to find that Rhone was gone. Floyd had independently called the social worker to come and get the boy. She cannot bring up the subject without getting into a fierce argument with Floyd who is completely apathetic to Roy’s situation. In fact, Floyd has been completely hostile to Cathy and Jenny in general and they hate to be around him. Cathy is working 7 days a week so as to avoid him. She is extremely angry and cannot forgive him for what he has done.

Analysis:

- Thorns: Anger, unforgiveness, depression, confusion, hatred, weight loss, menstrual irregularity, anxiety, sleeplessness.
- Idols - 1) Rhone
2)

Case Study: Joan

Joan is a 59 y.o. lady who was brought in by her husband, George, having been diagnosed by the consensus of him and the family with “depression”. She is a resident of a small farming community and has worked outside the home doing clerical work ever since all 5 of her children were old enough to attend school. She has now been working for the same telecommunications company for 19 years as director of customer service. Apart from feeling very tired from all the overtime, her job is the only gratifying part of her life right now. She and George have gotten into serious debt over the years. In order to avoid bankruptcy they have turned in all their credit cards to the consumer information bureau in exchange for a plan to repay their consumer debt over a period of 4 years interest free. The pressure has been lessened but the process is very humiliating. She is working overtime so that she can afford to travel to see some of her children. She is angry at the fact that they can’t splurge on Christmas presents for the grandkids.

Joan’s children are spread out all over the country, the nearest being a 2 hour flight away. She hears from them infrequently. The oldest, a daughter whom she practically grew up with and had been very close to, particularly ignores Joan, though she calls to talk at length with her dad. George hardly talks to Joan either. Most of their conversations involve her criticizing him over one thing or another. Her husband says she has no control over her emotions and her moods are completely unpredictable. He blames her for the children’s distance but quickly adds this is not normal for Joan to behave the way she has been these past months.

Joan is also physically ill. She has severe arthritis in her knees and spine made worse by her obesity. She has had 2 back surgeries already and her orthopedist is not excited about operating on her again unless she loses some weight. She insists she is not a big eater but she just can’t seem to make any progress in weight loss. She is disgusted by her appearance.

Joan was raised in the Episcopal Church, and was very involved until the last number of years when her work demanded she work on Sundays. She resents her employer for this but feels she has no control over the situation. She does not practice the spiritual disciplines with any regularity and feels very dry spiritually.

Noreen is an 18yo freshman college student living at home with her family. Her mother is a devout believer and has raised Noreen and her 2 younger siblings with a Christian ethic and faithfully attending a local church. Her father is blatantly hostile to the things of God, though he says he loves his wife and children. He hates his wife's faith for its challenge to his way of living, and he resents the church and his children for their competition for his wife's time and attention. He is a very controlling person manipulating the family through anger. He is verbally abusive and occasionally physically violent. He has little to no meaningful relationships with anyone including the members of his own family. Mom continues to have love and grace for her husband and plays the role of protector and appeaser while working hard to not compromise her morals.

Noreen is a very outgoing lady, independently attending church every time the doors were open. She is attractive, though, no one would describe her as flirtatious or immodest. She has a strong personality and friends seem to just gather around her, especially boys. She has used this strength to evangelize, often bringing them to church with her.

Noreen is a very bright student and received a scholarship to attend community college hoping to go on and become a veterinarian. She also works part time for gas money and spending cash. As the oldest child she has several care giving responsibilities toward her family as well. The combined demands on her have left her with little leisure time. Her struggle becomes evident in her irritability with her little brother whom she often has to baby-sit. Occasionally, she will even hit him in anger.

Since leaving high school 7 months ago Noreen has had a rougher time building relationships and often complains of feeling lonely. The situation is complicated by her mother's recent move to a new church and the necessary severing of old relationships in order to invest herself in new ones. Noreen has strong ties in the old church's youth group and has been viewed as a leader there. Her old friends there have not let go of their pursuit of her. She has made some effort at make new friendships among the new church but has had little success.

Out of genuine concern, her mother screens closely friendships Noreen makes with folks outside the church. Her mother's concern is especially heightened by a recent relationship with a young man who became so emotionally attached to Noreen, that despite her clear reminders that her intentions were purely platonic, he made a suicide gesture with a small overdose of narcotics. For the good of all, Noreen understood that she had to sever that relationship completely. What was remarkable was how difficult it was for Noreen to let go.

Her mom is very concerned now because Noreen is insisting that she be allowed to attend the church of her choosing. Her mother has grown in leaps and bounds spiritually since her first visit with the new church and wants her daughter to experience the same blessing, not to mention, stay together as a family. Noreen says she has prayed and fasted asking God to give her new friends at the new church and since he has not, she is convinced she is justified in going elsewhere. She is distancing herself from her mother relationally every day through her silence, sulking, indifference and avoidance.

Instructions

The key to showing love in the process of data gathering is to help the person being ministered to know just how well we do relate to what they are going through. Be careful of not using those exact words, "I know just what you are going through," too quickly with the person you are ministering to, but that is the idea. The way we are encouraged to do that is by introducing into the conversation a brief personal story that relates to the same heart struggle (entry gate, current experience) of the person being ministered to. In doing so, we also introduce God into the picture, as He is our only true source of hope, and tell of how He met us in the midst of our experience.

An example using one of the role plays I have already sent you would be:

To Anyone: After sharing about your church when someone (at work, school, park, or at a neighbor's) asks you what you did over the weekend, you are labeled as the religious zealot and isolated from any group conversations. The room gets quiet whenever you walk in. No one wants to sit with you, eat with you or even have civil conversation.

Entry gates: You feel persecuted, isolated, lonely and even paranoid at times. You are tempted to have worldly conversations in order to get back in their good graces.

Testimony: I have a similar experience when I am around my unbelieving family members. I feel isolated, misunderstood and very self-conscious. But God has always been faithful to remind me that His love for me is perfect and unchanging and He never fails to give me opportunities with them one on one where I can express my self more clearly and help them get to know me individually in a way they never knew before.

I have also included some notes on SUFFERING and about how to build HOPE. I hope that these are helpful.

Sincerely,

Addam Masri MD

WEEK 5 - HUMILITY / CONFIDENCE
LESSONS

□ Humility / Conflict Resolution

□ Spiritual Disciplines

- Fasting
- Fellowship
- Meditation
- Service

□ Leadership Panel [Q & A]

- Work
- Home
- Church Teams
- Neighborhood
- Parenting

□ Confession & Repentance [The Importance & Practice]

□ Christian Hedonism

Humility and Leadership

Defining Humility

"Humility is the proper estimate of oneself."

- *Charles Spurgeon*

"The only hope of a decreasing self is an increasing Christ."

--*F.B. Meyer*

"God created the world out of nothing, and as long as we are nothing, He can make something out of us."

- *Martin Luther*

"Nothing sets a person so much out of the devil's reach as humility."

--*Jonathan Edwards*

"Humility is the most difficult of all virtues to achieve; nothing dies harder than the desire to think well of oneself."

--*T.S. Eliot*

"How can anyone be arrogant when he stands beside the cross?" Carl Henry

"Humility is honestly assessing ourselves in light of God's holiness and our sinfulness."

--*CJ Mahaney*

"Humility isn't thinking less of oneself, but rather thinking of oneself less."

--*CS Lewis*

Christian humility is a self-forgetting happiness in Christ.

--*John Piper*

"Sin (or Pride) puts self at the center...Humility is the act of taking yourself out of the center"

- *Halim Suh*

"Humility is so shy...if you begin talking about it, it leaves."

- *Tim Keller*

Fighting for Humility

What are we fighting?

Because of the lie from Satan – “God is withholding from man – you can be like God.”

Genesis 3:1-5

He said to the woman, “Did God actually say, ‘You¹ shall not eat of any tree in the garden?’”² And the woman said to the serpent, “We may eat of the fruit of the trees in the garden,³ but God said, ‘You shall not eat of the fruit of the tree that is in the midst of the garden, neither shall you touch it, lest you die.’”⁴ But the serpent said to the woman, “You will not surely die. ⁵ For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”

Because of the “Man-centered world view.”

Psalm 10:2-4

2 In arrogance the wicked hotly pursue the poor;
let them be caught in the schemes that they have devised.
3 For the wicked boasts of the desires of his soul,
and the one greedy for gain curses and renounces the Lord.
4 In the pride of his face the wicked does not seek him;
all his thoughts are, “There is no God.”

Because of our flesh – “boasting in talents, gifts, influence, etc.”

Philippians 3:3-7

put no confidence in the flesh—⁴ though I myself have reason for confidence in the flesh also. If anyone else thinks he has reason for confidence in the flesh, I have more: ⁵ circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the law, a Pharisee; ⁶ as to zeal, a persecutor of the church; as to righteousness under the law,³ blameless. ⁷ But whatever gain I had, I counted as loss for the sake of Christ.

Humility agrees and is glad that everything we have is a free gift of God, and that this severs the root of boasting in our distinctives. Whatever talents, whatever intelligence, whatever skills, whatever gifts, whatever looks, whatever pedigree, whatever possessions, whatever wit, whatever influence you have, put away all pride because it is a gift, and put away all despair because it is a gift from God.

--John Piper

How do we fight to gain Humility?

1. Know the Truth / God's Word

Biblical Teachings of Paul, Peter and James

Proverbs 29:23

*One's pride will bring him low,
but he who is lowly in spirit will obtain honor.*

Proverbs 11:2

*When pride comes, then comes disgrace,
but with the humble is wisdom.*

Proverbs 6

*There are six things that the Lord hates,
seven that are an abomination to him:
17 haughty eyes, a lying tongue,
and hands that shed innocent blood,
18 a heart that devises wicked plans,
feet that make haste to run to evil,
19 a false witness who breathes out lies,
and one who sows discord among brothers.*

Paul

Ephesians 4:2

with all humility and gentleness, with patience, bearing with one another in love,

Colossians 3:12

*Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness,
humility, meekness, and patience,*

Romans 12:16

*Live in harmony with one another. Do not be haughty, but associate with the lowly.
Never be wise in your own sight.*

Peter

1 Peter 3:8

*Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a
humble mind.*

1 Peter 5:5

*Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you,
with humility toward one another, for "God opposes the proud but gives grace to the
humble."*

1 Peter 5:6

Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you,

James

James 4:6

But he gives more grace. Therefore it says, "God opposes the proud, but gives grace to the humble."

James 4:10

Humble yourselves before the Lord, and he will exalt you.

ACTION: Memorize 3 passages this month!

2. Remember Jesus – His Teachings and His Life

"Blessed are the poor in spirit, for theirs is the kingdom of heaven...Blessed are the meek, for they shall inherit the earth." *(Matthew 5:3,5)*

"Learn from me, for I am gentle and lowly in heart, and you will find rest for your souls." *(Matthew 11:29)*

"whoever humbles himself like this child is the greatest in the kingdom of heaven" *(Matthew 18:4)*

"He who is least among you all – he is the greatest" *(Luke 9:48)*

"Whoever would be first among you must be your slave, even as the Son of Man came not to be served but to serve" *(Matthew 20:27-28)*

"The greatest among you shall be your servant" *(Matthew 23:11)*

"For everyone who exalts himself will be humbled, and he who humbles himself will be exalted." *(Luke 14:11)*

"For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted." *(Luke 18:14)*

"If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." *(John 13:14)*

"The greatest among you should be like the youngest, and the one who rules like the one who serves...I am among you as one who serves" *(Luke 22:26-27)*

"Say to the daughter of Zion,
'Behold, your king is coming to you,
humble, and mounted on a donkey,
on a colt, the foal of a beast of burden.'"
(Matthew 21:5)

"The Son can do nothing of his own accord." *(John 5: 19)*

"I can do nothing on my own. As I hear, I judge, and my judgment is just, because I seek not my own will but the will of him who sent me." (John 5: 30)

"I do not receive glory from people." (John 5: 41)

"For I have come down from heaven not to do my will but the will of the one who sent me." (John 6:38)

"My teaching is not mine, but his who sent me." (John 7:16)

"I have not come of my own accord." (John 7:28)

"I do nothing on my own authority" (John 8:28)

"I came not of my own accord, but He sent Me." (John 8: 42)

"I do not seek My own glory" (John 8:50)

"The words that I say to you, I do not speak on my own authority." (John 14: 10)

"The word that you hear is not Mine but the Father's who sent me." (John 14: 24)

Philippians 2:3-10

3 Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. 4 Let each of you look not only to his own interests, but also to the interests of others. 5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, 2 being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

1 Corinthians 1:26-31

For consider your calling, brothers: not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth. But God chose what is foolish in the world to shame the wise; God chose what is weak in the world to shame the strong; God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, "Let the one who boasts, boast in the Lord."

Humility loves that God gets the credit, that God gets the glory.

2. Confess Your Sin and Pray for Humility

False Humility

Self-defeating mind-set and poor self-image, evaluating oneself too negatively – I'm a failure, I'm worthless, I can't do anything right, no one likes me.

True Humility

Self-forgetfulness, selflessness, not self-centered, not fearful about what others think of you, or preoccupied with self concerns

Pride

Treats others as inferiors or unworthy of your care and concern

True Humility

Servant-hearted, ready to serve others wholly for their good without seeking personal gain

Prayer for Humility

Humility in Service (*The Valley of Vision*)

Mighty God,

I humble myself for faculties misused,
opportunities neglected,
words ill-advised,

I repent of my folly and inconsiderate ways,
my broken resolutions, untrue service,
my backsliding steps, my vain thoughts.

O bury my sins in the ocean of Jesus' blood and let no evil result from my fretful temper, unseemly behavior, provoking pettiness.

If by unkindness I have wounded or hurt another,
do thou pour in the balm of heavenly consolation;

If I have turned coldly from need, misery, grief,
do not in just anger forsake me:

If I have withheld relief from penury and pain,
do not withhold thy grace and bounty from me.

If I have shunned those who have offended me,
keep open the door of thy heart to my need.

Fill me with an over-flowing ocean of compassion,
the reign of love my motive, the law of love my rule.

O thou God of all grace, make me more thankful, more humble;

Inspire me with a deep sense of my unworthiness arising from the depravity of my nature my omitted duties,

my unimproved advantages,
thy commands violated by me.

With all my calls to gratitude and joy

may I remember that I have reason for sorrow and humiliation;

O give me repentance unto life;

Cement my oneness with my blessed Lord,

that faith may adhere to him more immovably,

that love may entwine itself round him more tightly,

that his Spirit may pervade every fiber of my being.

Then send me out to make him know to my fellow-men.

Discussion: True Humility versus False Humility

Identify ways you most often sin and miss True Humility by falling into Pride or False Humility. Share two ways you most often sin and one thing you must do to fight for humility in your walk with Jesus.

<p>False Humility [thinking poorly of oneself, low self-esteem, feeling inferior]</p>	<p>True Humility [lowly of heart – not arrogant or boastful, ready to serve, teachable]</p>	<p>Pride [vainglory, being conceited, feeling superior, arrogant]</p>
<p>Self-defeating mind-set and poor self-image, evaluating oneself too negatively – <i>I'm a failure, I'm worthless, I can't do anything right, no one likes me.</i></p>	<p>Self-forgetfulness, selflessness, not self-centered, not fearful about what others think of you, or preoccupied with self concerns</p>	<p>Self-conceited – thinking too highly of oneself – an exaggerated opinion or exalted view of oneself</p>
<p>Tendency to be self-despising or to belittle oneself, to be self-deprecating around others, excessively modest, due to feeling inferior, useless, or unworthy</p>	<p>Balanced view of self and good understanding of personal strengths and weaknesses, and one's role and position in the wider community and society</p>	<p>Vanity and vainglory – excessive display, and boasting in one's appearance, qualities, abilities, and achievements</p>
<p>Preoccupied with anxious concern for oneself, can't focus on others</p>	<p>Self-giving and self-sacrificing for the sake of others in order to help, encourage, serve, and care for others</p>	<p>Self-centered, self-seeking, and selfish, concerned chiefly or only with yourself and your advantage, to the exclusion of others</p>
<p>People pleaser – does whatever others want regardless of what is the prudent or right thing to do</p>	<p>Lowly of heart – treats everyone with respect, care, and concern, regardless of their status, position, or worthiness, not playing favorites</p>	<p>Selfish ambition and the drive to get ahead of others at their expense</p>
<p>Timid or insecure – lacking in self-assurance, afraid to take initiative, afraid to speak up or be assertive when needed</p>	<p>Other-focused, mindful of others' interests and concerns, and ready to put aside personal preferences to serve others</p>	<p>Domineering and overbearing, too demanding, too opinionated, too outspoken, too assertive</p>
<p>Overly dependent on what others think – lacks prudence to think and judge rightly</p>	<p>Servant-hearted, ready to serve others wholly for their good without seeking personal gain</p>	<p>Treats others as inferiors or unworthy of your care and concern</p>
<p>Fearful of correction and feedback because of low self-worth or poor self-image</p>	<p>Teachable, receptive to receiving correction, training, and feedback</p>	<p>Un-teachable, refuses correction, resists feedback</p>

LEADERSHIP: CONFLICT RESOLUTION

SELF:

You have a grid or a perception of the world that is triggering a response in you that indicates a place you may need to seek transformation.

SITUATION:

Something is happening in the situation that is triggering a response in you that God gave so that you would seek to transform the situation

RECEIVE INFORMATION: ASK YOURSELF QUESTIONS

- (1) IS WHAT IS HAPPENING AGAINST A VALUE OR [A SPECIFIC COMMAND]? →
- (2) IS IT A [PERSONAL VALUE] OR A BIBLICAL VALUE? →
- (3) WHAT IS HAPPENING THAT IS LEADING YOU TO BELIEVE A BIBLICAL VALUE IS BEING CHALLENGED? →
- IS IT [PERSONAL CONVICTION] OR [SCRIPTURAL EVIDENCE] OR [SINFUL ACTIONS]? →

Preference

You have a preference/value/desire/personality style that you want others to conform to.

Biblical wisdom

The other person is behaving in a way that is not in line with Biblical wisdom.

Sin

The other person is behaving in a way that is counter to the commands of Scripture.

REPENT FOR SIN: Seek out the places where your response to the situation indicates unbelief.

<ul style="list-style-type: none"> • Honoring self as the standard of holiness instead of God • Honoring self as creator instead of God 	<ul style="list-style-type: none"> • Honoring self as the source of truth instead of God's words. • Honoring actions as the source of righteousness instead of Jesus. • Honoring self as the one to be pleased instead of God. 	<ul style="list-style-type: none"> • Repent for self righteousness/vindication/judgment/irritation. • If the sin is against you, it is appropriate to process feelings and work towards forgiveness.
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RESPOND APPROPRIATELY

<p>SEEK PEACE & UNITY <i>Seek to transform self to a biblical view of unity.</i></p> <ul style="list-style-type: none"> • Value differences • Seek to learn • Seek to know God through differences <p><i>Strive for peace with others. Conflict can be an opportunity to strengthen bonds. What that might look like:</i></p> <ul style="list-style-type: none"> • Repenting for the ways you've sought to conform someone to your image or make them who you want. • Seeking to understand someone else's values • Seeking to explain your response in a NON-BLAMING manner <p>AVOID:</p> <ul style="list-style-type: none"> • Seeking someone to conform to your preferences. • Hunger to be right. Hunger to prove self. 	<p>COACH</p> <ul style="list-style-type: none"> • Humility. • Ask more questions to try to get to the heart – is the heart of this thing faith? • Coach: the goal is not to give a law, but to help people grow in wisdom. Explain the heart of why you see things the way you do <p>AVOID:</p> <ul style="list-style-type: none"> • Legalism. • Hunger to prove you are right. 	<p>REBUKE IN LOVE: [before you do this]</p> <ul style="list-style-type: none"> • What is the unbelief at the root of the sin? • Is this a pattern that is hindering their unity with God that He wants me to address? <p>(1) IN LOVE: seek to love people as you have been loved.</p> <p>(2) REBUKE in love. If you never rebuke others, you probably ARE NOT LOVING THEM.</p>
<p>PRACTICAL TOOLS</p> <ul style="list-style-type: none"> • Go directly to person involved • Take initiative: solicit feedback and model. • Keep the main thing the main thing: Jesus. Loving Jesus. Trusting Jesus. • Resolution takes two people. • This might look different for every leader you encounter. 		

WEEK 5 - HOSPITALITY

I. DEFINING HOSPITALITY

II. OVERCOMING BARRIERS

III. DISCIPLINES / PRACTICES

Research:

John Piper: Strategic Hospitality

11:47 4/10/2019

HANDOUT



Hospitality

WHERE WE ARE GOING

- WHAT'S BIBLICAL HOSPITALITY?
- WHY IS IT IMPORTANT?
- WHAT KEEPS US FROM IT?
- HOW DO WE PRACTICE IT?

WHAT'S BIBLICAL HOSPITALITY?

DISCUSS

1. When you hear the word 'hospitality,' what comes to mind?
2. Share an experience you've had of REALLY GOOD or REALLY BAD hospitality.

HOSPITALITY AND CURRENT CULTURE

In a progressively post-Christian society, the importance of hospitality as an evangelistic asset is growing rapidly. Increasingly, the most strategic turf on which to engage the unbeliever with the good news of Jesus may be the turf of our own homes.

When people don't gather in droves for stadium crusades, or tarry long enough on the sidewalk to hear your gospel spiel, what will you do? Where will you interact with the unbelieving about the things that matter most?

Invite them to dinner.

From: David Mathis, Desiring God, "Hospitality and the Great Commission"

DEFINING HOSPITALITY

Hebrews 13:1-3

*Let brotherly love continue. 2 Do not neglect to **show hospitality** to strangers, for thereby some have entertained angels unawares. 3 Remember those who are in prison, as though in prison with them, and those who are mistreated, since you also are in the body.*

Romans 12:9-21

*Let love be genuine. Abhor what is evil; hold fast to what is good. 10 Love one another with brotherly affection. Outdo one another in showing honor. 11 Do not be slothful in zeal, be fervent in spirit, 7 serve the Lord. 12 Rejoice in hope, be patient in tribulation, be constant in prayer. 13 Contribute to the needs of the saints and seek to **show hospitality**.*

14 Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. Do not be haughty, but associate with the lowly. 8 Never be wise in your own sight. 17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it 9 to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." 20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." 21 Do not be overcome by evil, but overcome evil with good.

Matthew 5:47, 48

And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.

OBSERVATIONS

1. There is a love for believing AND unbelieving outsiders that should characterize our lives.
2. Hospitality shouldn't be casual but intentional...
3. A biblical understanding of hospitality effects our view of connecting people into our church.

HOSPITALITY - It's a love for believing and unbelieving outsiders to your community for the purpose of either spiritual encouragement for believers or spiritual investment or dialogue with unbelievers.

DISCUSS

What stood out to you from the Biblical passages regarding hospitality?

READ AND DISCUSS

Each person take a section and read thru David Matthis' thoughts on hospitality. What stood out to you from what he had say?

WHY IS IT IMPORTANT?

WHY WE LOVE STRANGERS

[...] The note we're striking here is the evangelistic one — inviting in the outsider, welcoming unbelievers into our space, in hopes of bringing Jesus into theirs.

The reason this is no minor biblical theme is because the streams of hospitality flow deeply from the well of God. Christians love the stranger, because we have been loved by the Father when we ourselves were strangers. Hospitality rises in its purest form when we heed Paul's counsel, "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and *strangers* to the covenants of promise, having no hope and without God in the world" (Ephesians 2:12).

In Jesus, we find ourselves now to be the enemy who has been loved, the sinner who is saved, the stranger who is welcomed. "God shows his love for us in that while we were still sinners, Christ died for us" (Romans 5:8). And welcomed strangers should be quick to learn to welcome other strangers.

Our love for outsiders runs deep as it flows from remembering ourselves to be outsiders who have been dearly loved by a lavishly hospitable God.

From: David Mathis, Desiring God, "Hospitality and the Great Commission"

HOSPITALITY IS IMPORTANT BECAUSE...

IT'S A REFLECTION OF GOSPEL IDENTITY

Romans 5:6 - "For while we were still weak, Christ died for the ungodly."

IT'S A SPIRITUAL GIFT

1 Peter 4:7-11 - *The end of all things is at hand; therefore be self-controlled and sober-minded for the sake of your prayers. Above all, keep loving one another earnestly, since love covers a multitude of sins. **Show hospitality** to one another without grumbling. **As each has received a gift**, use it to serve one another, as good stewards of God's varied grace: whoever speaks, as one who speaks oracles of God; whoever serves, as one who serves by the strength that God supplies—in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion forever and ever. Amen.*

IT'S AN ELDER QUALIFICATION/REQUIREMENT

1 Timothy 3:1-3 - *This saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task. Therefore an overseer must be above reproach, the husband of one wife, sober-minded, self-controlled, respectable, **hospitable**, able to teach, not a drunkard, not violent but gentle, not quarrelsome, not a lover of money.*

DISCUSS

1. What keeps us from valuing hospitality the way God does?
2. If your neighbor was asked, would you say they would think of you as hospitable? Why or why not?

BARRIERS TO HOSPITALITY – WHAT KEEPS US FROM PRACTICING IT?

1. WE DON'T VALUE IT AS JESUS DID

There are three ways the New Testament completes the sentence, "The Son of Man came . . ." "The Son of Man came not to be served but to serve, and to give his life as a ransom for many" (Mark 10:45); "The Son of Man came to seek and to save the lost" (Luke 19:10); "The Son of Man has come eating and drinking . . ." (Luke 7:34).

The first two are statements of purpose. Why did Jesus come? He came to serve, to give his life as a ransom, to seek and save the lost. The third is a statement of method. How did Jesus come? He came eating and drinking.

“Son of Man” is Daniel’s label for one who comes before God to receive authority over the nations (Daniel 7). And now Jesus, the Son of Man, has come. But how does he come? Does he come with an army of angels? Does he come on the clouds of heaven? Does he come with a blaze of glory? No, he comes “eating and drinking.”

The Jews of Jesus’s day would have said the Son of Man will come to vindicate the righteous and defeat God’s enemies. They didn’t expect him to come to seek and save the lost. And they would have said the Son of Man will come in glory and power. They would never have said he would come eating and drinking.

And Luke is not talking about just subsistence eating and drinking. Jesus says: “The Son of Man has come eating and drinking, and you say, ‘Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!’” (7:34). A glutton, of course, is someone who eats too much, and a drunkard is someone who drinks too much. Jesus was seriously into eating and drinking—so much so that his enemies accused him of doing it to excess.

Earlier in Luke’s Gospel the Pharisees and their scribes said to him, “The disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink” (5:33). Jesus spent his time eating and drinking—a lot of his time. He was a party animal. His mission strategy was a long meal, stretching into the evening. He did evangelism and discipleship round a table with some grilled fish, a loaf of bread, and a pitcher of wine.

Tim Chester, [A Meal with Jesus](#)

Overcoming this barrier:

2. YOU KNOW IT WILL COST YOU

Colossians 3:5 - *Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.*

Overcoming this barrier:

3. “I’M NOT GIFTED WITH HOSPITALITY” OR “I’M AN INTROVERT”

- × Hospitality isn’t just a spiritual gift. Paul lists it in Romans 12 as the mark of a CHRISTIAN.
- × Welcoming people into your home can be hard. It can be nerve-wrecking – I get that!
- × Introverts – while you might not be the most talkative or find your energy in large groups, you’re still called to love strangers.

Overcoming this barrier:

Introverts -

“I’m Not gifted” -

4. FEAR OF MAN

Acts 17:26 – “And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place.”

Overcoming this barrier:

5. WE SEEK TO ENTERTAIN RATHER THAN OFFER HOSPITALITY

6. SCHEDULE / BUSY-NESS & AMBIGUITY

Overcoming this barrier:

We can make community and mission sound like specialized activities that belong to experts. Some people have a vested interest in doing this, because it makes them feel “extraordinary.” Or we focus on dynamic personalities who can hold an audience and lead a movement. Some push mission beyond the scope of “ordinary” Christians. But the Son of Man came eating and drinking. It’s not complicated. True, it’s not always easy—it involves people invading your space or going to places where you don’t feel comfortable. But it’s not complicated. If you share a meal three or four times a week and you have a passion for Jesus, then you will be building up the Christian community and reaching out in mission.

Tim Chester, [A Meal with Jesus](#)

DISCUSS AND DO

1. Which one of these is most challenging for you?

HOSPITALITY – HOW DO WE PRACTICE IT?

- × Set aside a time to open your home or get a coffee/meal.
- × Make a plan. Pizza? Fire-pit? Favorite drinks? list of guests.
- × Budget money for food, a table, corn hole game, etc... Create an inviting environment.
- × Don't allow your financial constraints keep you from hospitality. Remember – this isn't about your "good" food or home but creating space for spiritual encouragement and conversation.
- × If kids are involved, meet up at the park or have toys or a backyard.
- × If it's in your home, move furniture around. Repurpose furniture – use what you have. Don't stress!
- × Be prepared when they come. Look like you've been planning for them to come.
- × Ask lots of questions. Jesus asked over 300 questions in the 4 gospels. Think questions.

10 PRE-EVANGELISTIC PRACTICES – TIM KELLER

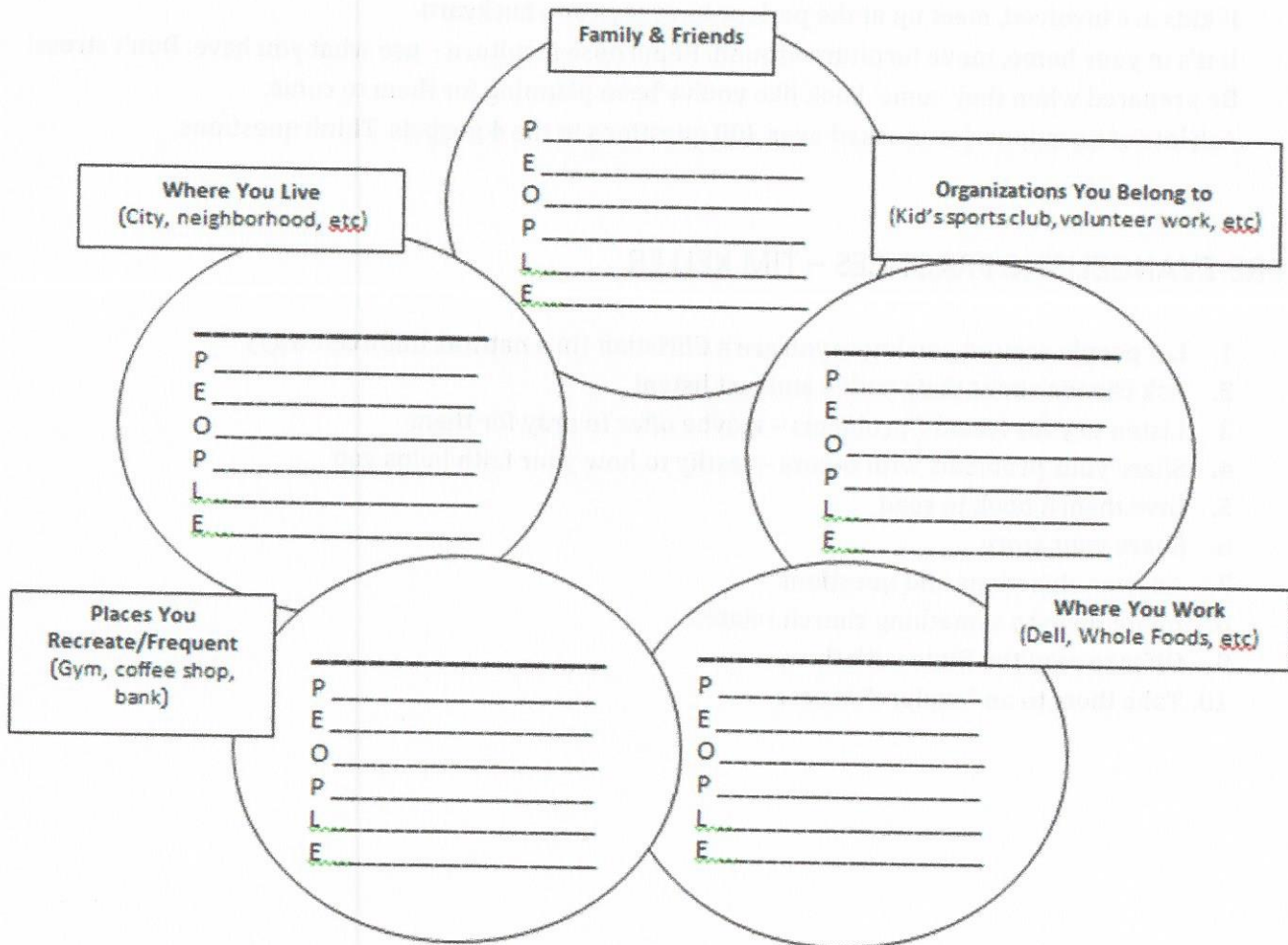
1. Let people around you know you are a Christian (in a natural, unforced way)
2. Ask friends about their faith – and just listen!
3. Listen to your friends' problems – maybe offer to pray for them
4. Share your problems with others – testify to how your faith helps you
5. Give them a book to read
6. Share your story
7. Answer objections and questions
8. Invite them to something church related
9. Offer to read the Bible with them
10. Take them to an "explore" course

BRAINSTORM! YOUR SPHERES OF INFLUENCE

This is NOT an invitation to invite everyone of these relationships into your home. It's simply a means to help you think about "outsiders" who may be around your life but have yet to be invited "into" your life. It is a way for you to think deliberately about the spheres that God has already put you in for His glory. You are not located in this world by accident (Acts 17:26-27).

Above the bold line in each sphere fill in the physical locations. "Family and Friends" will not have one.

Second, write the names of the "outsiders" – believers and nonbelievers – you encounter within each sphere, below the bold line. Use this as a guide to think about your next step for loving strangers – who can you get a coffee/meal with for the purpose of spiritual encouragement or spiritual conversation?



The diagram consists of five overlapping circles, each representing a sphere of influence. Each circle has a label box and a 'PEOPLE' acronym with lines for notes.

- Family & Friends** (top circle): No physical location line. PEOPLE acronym with 5 lines.
- Where You Live** (City, neighborhood, etc) (left circle): Physical location line above PEOPLE acronym with 5 lines.
- Organizations You Belong to** (Kid's sports club, volunteer work, etc) (right circle): Physical location line above PEOPLE acronym with 5 lines.
- Places You Recreate/Frequent** (Gym, coffee shop, bank) (bottom-left circle): Physical location line above PEOPLE acronym with 5 lines.
- Where You Work** (Dell, Whole Foods, etc) (bottom-right circle): Physical location line above PEOPLE acronym with 5 lines.

AUGUST 25, 1985

Strategic Hospitality

Resource by [John Piper](#) 

Scripture: [Romans 12:9-13](#) Topic: [Fellowship & Hospitality](#)

Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality.

When Job was protesting against his sickness, one of the virtues that he said he never neglected was hospitality. In 31:32 he said, "The sojourner has not lodged in the street; I have opened my doors to the wayfarer."

The God-Appointed Duty of Hospitality

And that's not surprising because the Lord himself said that Job was an upright man who feared God and turned away from evil ([Job 1:1](#)). As far back as you want to go in the history of God's people, one of the God-appointed duties of the righteous was hospitality—by which I simply mean the willingness to welcome people into your home (or your apartment) who don't ordinarily belong there.

In the New Testament the duty was reemphasized for the Christian community.

[Romans 12:13](#) says, "Contribute to the needs of the saints, practice hospitality." Literally it says, "Pursue hospitality." And the verb implies continuous action. So the command in [Romans 12:13](#) is that hospitality not just be a once a year thing at Thanksgiving or Christmas, but a constant attitude and practice. Our homes and apartments should stand constantly ready for strategic hospitality—a readiness to welcome people who don't ordinarily live there.

A Command to Be a Certain Kind of Person

[1 Peter 4:8-9](#) says, "Above all hold unfailing your love for one another, since love covers a multitude of sins. Practice hospitality ungrudgingly to one another."

Ungrudgingly! That means, be the kind of people who do it and like to do it! In other words the command to be hospitable is not just a command to do something. It is not just a command that can be legalistically fulfilled with a quota of guests. It is a command to be a certain kind of person, namely, the kind that doesn't resent having to be hospitable. The kind of person who doesn't look at the extra dishes and bedding and bother—and grumble. "Practice hospitality ungrudgingly to one another." Without murmuring. As the next verse (4:10) implies, let your hospitality be an extension or an overflow of God's hospitality to you. Be a good steward of God's grace.

Be Constant, Do Not Neglect It

Hebrews 13:1-2 says, "Let brotherly love continue. Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares."

Romans 12:13 said that we should "be constant" or persistent in our practice of hospitality. Hebrews says the same thing in a negative way: don't neglect it. Evidently it is something that can easily fall into neglect. Indeed it can.

The physical force of gravity pulls everything to the center of the earth. In order to break free from earth-centered life, thousands and thousands of pounds of energy have to push the space shuttle away from the center. There is also a psychological force of gravity that constantly pulls our thoughts and affections and physical actions inward toward the center of our own selves and our own homes.

Therefore the most natural thing in the world is to neglect hospitality. It is the path of least resistance. All we have to do is yield to the natural gravity of our self-centered life, and the result will be a life so full of self that there is no room for hospitality. We will forget about it. And we will neglect it. So the Bible bluntly says, "Stop that!" Build a launching pad. Fill up your boosters. And blast out of your self-oriented routine. Stop neglecting hospitality. Practice hospitality.

What Does Hospitality Have to Do with God?

Why? This is a worship service, not a seminar on successful living. What does hospitality have to do with God? If it doesn't have to do with God, it is simply of no interest in a church that aims to be God-centered and God-saturated. The mark of a God-besotted Christian is that you always answer the question why you do something by referring to God as we know him in Jesus Christ.

When I am dead and gone and another man stands in this pulpit to candidate as your pastor, O how I pray that you will ask: Does he relate everything to God? Or is he content to simply promote morals? Is there distinctively Christian theology in all he says? Or could his messages be spoken by a tender-hearted secular psychologist with keen insight into how to get along better?

I can't see why Christians ought to be very interested in morality or mental health that is not related to Christ. If I understand the words of Jesus in Matthew 23:15, hell will be largely populated by people who were "moral" and mentally "healthy" but who had no love for Christ.

I strongly resist the temptation to justify any action, including hospitality, just because it is part of the so called "Judeo-Christian ethic." When you consider the tiny length of time that we live on this earth, and the infinite length of time that we will live in heaven or hell, what have you achieved of any significant value when you mobilize people to affirm a tradition of morality and don't make them new creatures in Christ? Will they praise us for an eternity in hell because we helped them live healthy, successful, hospitable lives for fifty years that are gone faster than the fireworks over Nicollet Island ([James 4:14](#))?

The only ethics and the only morality that have eternal value are ethics and morality that are shaped by God's will, performed by God's power, and aimed at God's glory through Jesus Christ. On the scales of eternity, morality without Jesus Christ is lighter than air.

So as pleasant as the habit of hospitality may be in and of itself to our man-centered mentality, THE question is: What does it have to do with God? What gives Christian hospitality its eternal value and sets it off from mere popular morality? The answer to this question will be the answer to the question: Why do it? What is our motivation?

Rooted in the Old Testament

The God-centered motivation for hospitality begins in the Old Testament. Perhaps the clearest text is [Leviticus 19:33-34](#): "When a stranger sojourns with you in your land, you shall not do him wrong. The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God."

What is the motivation for hospitality here?

"I Am the Lord Your God"

Love strangers "for you were strangers in the land of Egypt." Why should a person love strangers just because he has been a stranger? Perhaps he shouldn't. But that's not the point. The point is that they were strangers in Egypt, but aren't any more! Why? Because: "I am the Lord your God."

The words "I am the Lord your God," are packed with meaning because they are the very first words of the Ten Commandments in [Exodus 20:2](#). Any good Israelite could finish the sentence: "I am the Lord your God WHO BROUGHT YOU UP OUT OF THE LAND OF EGYPT, OUT OF THE HOUSE OF BONDAGE." "I am the Lord your God" (which occurs a dozen times in [Leviticus 19](#)) is shorthand for: I am Yahweh who came to you when you were oppressed aliens in Egypt and saved you.

For the people of God in the Old Testament the duty of hospitality came right from the center of who God was. I am the Lord your God who made a home for you and brought you there with all my might and all my soul. Therefore, you shall love the stranger as yourself. You shall be holy as I am holy ([Leviticus 19:1](#)). Your values shall mirror my values.

What God's Values

And what did God value? Why did God come to Israel and show them such hospitality to rescue them from the

refugee camps of Egypt and bring them home to the land flowing with milk and honey? Was it because Israel was so virtuous? Or was it because of his own commitment to glorify his name by keeping covenant with Abraham, Isaac, and Jacob?

Then I thought [says the Lord] I would pour out my wrath upon them and spend my anger against them in the midst of the land of Egypt. But I acted for the sake of my name, that it should not be profaned in the sight of the nations among whom they dwelt. (Ezekiel 20:8-9)

Our fathers, when they were in Egypt, did not consider thy wondrous works; they did not remember the abundance of thy steadfast love, but rebelled against the Most High at the Red Sea. Yet he saved them for his name's sake, that he might make known his mighty power. (Psalms 106:6-8)

God's hospitality is motivated by his unwavering commitment to the glory of his own name. "I acted for the sake of my name that it should not be profaned." Unless we can see this, we will never understand the meaning of grace.

The Meaning of Grace

Grace is the hospitality of God to welcome sinners not because of their goodness but because of his glory. If God chose not to magnify the glory of his own self-sufficiency, and instead to enrich himself by looking for talented and virtuous housemates, there would be no grace in the world, and no hospitality, and no salvation. We owe our eternal life to grace, and grace is God's disposition to glorify his freedom and power and wealth by showing hospitality to sinners.

Repeated in the New Testament

This is the same thing we see when we come over into the New Testament and ask how Christians are motivated to show hospitality.

Gentiles Brought Near in Christ

Remember that at one time you Gentiles in the flesh, called the uncircumcision by what is called circumcision, which is made in the flesh by hands—remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. (Ephesians 2:11-12)

It is small encouragement to us Gentiles that God made a covenant with the people of Israel. We are still aliens, strangers, outside salvation, without God and having no hope in the world.

But then Christ (according to Ephesians 2:15-16) sacrificed his flesh "to create in himself one new man in place of two (Israel and Gentiles), so making peace, and reconcile us both to God in one body through the cross, thereby bringing the hostility to an end." Christ came to reconcile both Jews and Gentiles to God and thus to each other. The result for us Gentiles is given in verse 19: "So then you (Gentiles) are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

The Ultimate Act of Hospitality Done for God's Glory

The ultimate act of hospitality was when Jesus Christ died for sinners to make everyone who believes a member of the household of God. We are no longer strangers and sojourners. We have come home to God. Everybody who trusts in Jesus finds a home in God.

And why did God do it? Why send his only Son to die so that sinners could have hospitality in heaven?

Ephesians 1:5–6: "He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace."

He did it for the praise of the glory of his grace. It was the same reason that he rescued unworthy strangers in Egypt —for his own glory. This was grace in the Old Testament and it is grace in the New.

"By grace are you saved through faith; and this is not your own doing, it is the gift of God" (Ephesians 2:8). The ultimate foundation of Christian hospitality is God's unwavering commitment to glorify the freedom and all-sufficiency of his grace.

Our Motivation to Practice Hospitality

So then what is our motivation for practicing hospitality? It comes from a memory of the past and a hope for the future.

Looking Back

We look back and remember that we owe our life to an act of God's hospitality. We were once strangers and aliens in the Egypt of sin and death. But God came to us in the Passover of his Son's cross (1 Corinthians 5:7) and made us alive (Ephesians 2:5) and brought us out through the Red Sea of conversion.

Looking Forward

Then we turn and look forward into a future where we are loved with an omnipotent power and zeal that are as sure as the commitment God has to his own glory. He will meet all our needs in the wilderness of this life, and he will see us safely through the Jordan into the promised homeland, where we will enjoy the milk and honey of his fellowship forever.

What Happens When We Practice Hospitality

Therefore when we practice hospitality, here's what happens: we experience the refreshing joy of becoming conduits of God's hospitality rather than being self-decaying cul-de-sacs. The joy of receiving God's hospitality decays and dies if it doesn't flourish in our own hospitality to others.

Or here is another way to put it: when we practice hospitality, we experience the thrill of feeling God's power conquer our fears and our stinginess and all the psychological gravity of our self-centeredness. And there are few joys, if any, greater than the joy of experiencing the liberating power of God's hospitality making us a new and radically different kind of people, who love to reflect the glory of his grace as we extend it to others in all kinds of hospitality.

So in order to increase the joy of your faith and promote the glory of God, let me close with some specific

exhortations for strategic hospitality.

What Is Strategic Hospitality?

What I mean by strategic hospitality is a hospitality that thinks strategically and asks: How can I draw the most people into a deep experience of God's hospitality by the use of my home or my church home? Who might need reinforcements just now in the battle against loneliness? Who are the people who could be brought together in my home most strategically for the sake of the kingdom? What two or three people's complementary abilities might explode in a new ministry if they had two hours to brainstorm over dinner in my house?

Strategic hospitality is not content to just have the old clan over for dinner again and again. It strategizes how to make the hospitality of God known and felt all over the world, from the lonely church member right here, to the Gola farmers in Tahn, Liberia. Don't ever underestimate the power of your living room as a launching pad for new life and hope and ministry and mission!

Three Examples of Strategic Hospitality

Here are three specific opportunities. Don't limit yourself to these! Pray for God's special strategy for you.

1. Invite Each Other Home

Last Sunday we attended First Baptist Church of Cambridge, and we got invited out to dinner after church by Alma Bjork—all six of us! And Alma is a widow with nobody at home to help her add six extra places (along with the six people already invited). But she is thinking strategically. She has lost her great missionary husband, and so what does she do? Yield to self-pity? Focus on the good old days? No, she starts to think strategically how her kitchen and living-room might be a launching pad for ministry and missions.

Invite each other home. We finish our evening service between 7:15 and 7:30. If you want to be in bed by 10:00 PM and it takes you a half hour to get your pajamas on, you have two strategic hours to be with each other in your homes. What a great time to bring visitors into your home. Just kick the toys into a corner as you walk out the door on the way to church and make sure you have popcorn, cooking oil, and water.

We are talking about wartime hospitality you know. Nothing fancy. Thirteen of us ate in Alma's kitchen. Abraham had his desert on the floor. It was perfect. I want to go back! Forget trying to impress anybody. Paper plates are most appropriate for Sunday dinner! Nobody should have to spend Sunday afternoon washing dishes!

2. Greet and Welcome People

Greet people and welcome people warmly to Bethlehem. Invite them to Sunday School. Show them where the nursery is. Let them read the hospitality of God in your smile.

Let me relate this to our worship strategy. When you enter this room to worship on Sunday morning and the prelude begins, all conversation should cease, except with God. The point of the prelude is to help you prepare for worship,

and worship is no light affair. It is an earnest encounter with the living God. You cannot expect to meet God in power if you don't pray during the prelude. This is not the time to meet the visitors. There can be a smile and a brief hello, but what we want to communicate to visitors is that from the beginning of the prelude to the end of the benediction we are going hard after God. Our focus is on him not on each other.

But when that benediction is over and the postlude starts (unless you need some solitude to process the message of God), you should turn on your PWHR! Post Worship Hospitality Radar. A good PWHR picks up all new or distressed people within a radius of 10 or 15 feet, sometimes even further. Usually you can't go to all of them, but if we all went to someone, this place would be electrified with post worship hospitality. That is the time for conversation. The spill over of worship in words of welcome.

We have organized greeters at all the doors before our services to help newcomers find their way around and feel welcome. Ruby Ohman is the coordinator of that ministry. She is always ready for new recruits—she will be especially ready as the new Saturday evening worship service begins in October. Call her, or the church office.

And Steve will be leading the Ananias teams on Monday nights when they start again for the fall on September 9. These teams take our hospitality out of the church building into the lives of people who are interested in our church. Call him and find out more.

3. Dream and Plan of Hospitality to International Students

Let's dream and plan about more strategic hospitality to international students. A dozen of our young people are with 26 internationals in the Boundary Waters right now. A frat house near Dinkytown has been leased to house about a dozen internationals with a team of Bethlehem people. God is clearly moving in this direction.

Ways to Expand Ministry to International Students

Here are three strategic ways to enlarge this ministry of hospitality.

1. Pick up an arriving student at the airport this fall. Be their first contact with America. Be their ongoing contact person that they can always call to get their questions answered. Call Barb Olson at the Minnesota International Center, 373-3200, for arrangements, or the church.
2. Have a student over for a meal anytime.
3. Open your home during the holidays to one or two students. The dorms shut down. They have to find other places to live for a couple weeks. Just talk to someone on our International Students team for the details.

Freely you have received. Freely give. Is there any greater joy than the joy of experiencing the liberating power of God's hospitality making us a new and radically different kind of people, who love to reflect the glory of his grace as we extend it to others in all kinds of hospitality?

Hospitality and the Great Commission

Article by

David Mathis

Executive Editor, desiringGod.org

The twelve of us sat in silence, on the edge of our seats. You could have heard a pin drop.

I had pilgrimaged from Minnesota to muggy Orlando, and her stifling August humidity, for a weeklong intensive course on evangelism with Steve Childers. Fortunately, Reformed Theological Seminary is as air-conditioned as it is Reformed.

With only a dozen students on board for five 9-hour days with one of the country's top church-planting strategists, it was a rich week, to say the least. During these precious hours, the Beijing Olympics were playing second fiddle to learning about the advance of the gospel around the world and in personal conversation.

Time and again Childers had thrown us curveballs. He knew how to keep us on our toes. But now he had us nothing short of captivated.

The Key to 21st-Century Evangelism

"You know what the key to evangelism in the 21st-century will be, don't you?"

He wasn't talking Global South, but the Western hemisphere — and America in particular.

I'm sure he could see on our faces how eager we were for his answer. *Wow, the key*, we were thinking. *This is huge.*

He paused and smiled that memorable Steve Childers world-evangelism grin. He waited. Still waiting. Still paused. Still nothing. Hold it . . . hold it. I was almost ready to burst with, "Just c'mon already!"

Finally he lifted the curtain.

"Hospitality."

Then another long pause to let it sink in.

Hospitality and Post-Christendom

In a progressively post-Christian society, the importance of hospitality as an evangelistic asset is growing rapidly. Increasingly, the most strategic turf on which to engage the unbelieving with the good news of Jesus may be the turf of our own homes.

When people don't gather in droves for stadium crusades, or tarry long enough on the sidewalk to hear your gospel spiel, what will you do? Where will you interact with the unbelieving about the things that matter most?

Invite them to dinner.

For several of us in Childers's class, the lights went on after his dramatic revelation. Biblical texts on hospitality were springing to mind. A theme we'd previously thought of as a secondary fellowship-type-thing was taking shape as a significant strategy for evangelism in a post-Christian milieu.

Love for Outsiders

The New Testament word for "hospitality" (Greek *philozenia*) comes from a compound of "love" and "stranger." Hospitality has its origin, literally, in *love for outsiders*.

One of the more memorable texts is [Hebrews 13:1-2](#): "Let brotherly love continue. Do not neglect to *show hospitality to strangers*, for thereby some have entertained angels unawares." Yes, love the brothers, says Hebrews, but make sure you don't forget this. Don't neglect to love strangers as well.

Love for fellow Christians is important, essential — some call it "the final apologetic," based on [John 13:35](#) — but there's a way in which it may not be all that impressive. Loving those who love you — "Do not even unbelievers do the same?" asks Jesus ([Matthew 5:47](#)). But showing love to outsiders, now that rings of life-change. That has the fingerprints of your heavenly Father all over it.

Seeking to Show Hospitality

In Romans 12, as the apostle Paul points us to important flashpoints for how our lives should look when claimed by the gospel, he says, "Rejoice in hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints and *seek to show hospitality*" ([Romans 12:12-13](#)).

It could be that this charge to hospitality is another way of saying "contribute to the needs of the saints," but it seems more likely to be a summons to demonstrate kindness to outsiders — like the kind Publius showed Paul in [Acts 28:7](#) on the island of Malta: "Now in the neighborhood of that place were lands belonging to the chief man of the island, named Publius, who received us and entertained us hospitably for three days."

Outsiders from Around Town

Keep thinking through the New Testament mentions of hospitality, and see that it's no peripheral theme. Hospitality even finds its way into such a prominent place as both lists of elder qualifications.

An elder "must be . . . hospitable." ([1 Timothy 3:2](#))

An elder, "as God's steward, must be . . . hospitable." ([Titus 1:8](#))

Are we listening? When was the last time we turned down a man from joining the council because he wasn't hospitable? It's important enough in Paul's mind to mention it to both Timothy and Titus for their elder selection.

It matters tremendously how the elders orient toward "outsiders." The elders set the tone for how the church will engage with nonbelievers. The church of yore may be taken aback to read that an elder "must be well thought of by outsiders" ([1 Timothy 3:7](#)), but as Christendom crumbles, we begin to see this value in new light. If the elders who are to be "examples to the flock" ([1 Peter 5:3](#)) don't themselves show up on the front lines to engage with the city's unbelieving, it's unlikely the flock will embrace the mission the shepherds are avoiding.

Inviting in the Believing As Well

Lest we swing the pendulum and think the charge to "hospitality" no longer enjoins us to care for fellow believers, [1 Peter 4:9](#) and [3 John 5-8](#) stand ready to balance things out. See [1 Peter 4:9](#) in context with verses 8-10:

Above all, keep loving one another earnestly, since love covers a multitude of sins. *Show hospitality to one another* without grumbling. As each has received a gift, use it to serve one another, as good stewards of God's varied grace

So full Christian hospitality includes inviting in other believers as well, caring for each other, "washing the feet of the saints," "contributing to the needs of the saints," and so on. Not just for making converts, but for the Great Commission task of making disciples as well. And there's more.

Strategic Hospitality

Christian hospitality serves Jesus's global mission by inviting in traveling missionaries. John's third epistle commends this kind of care.

Beloved, it is a faithful thing you do in all your efforts for these brothers, *strangers* as they are, who testified to your love before the church. You will do well to send them on their journey in a manner worthy of God. For they have gone out for the sake of the name, accepting nothing from the Gentiles. Therefore we ought to support people like these, that we may be fellow workers for the truth. (3 John 5-8)

So let your hospitality include not only unbelieving neighbors and co-workers, but also furloughing missionaries sent out for global gospel propagation. John Piper calls it "strategic hospitality." Strategic hospitality . . . asks: How can I draw the most people into a deep experience of God's hospitality by the use of my home . . . ? Who are the people who could be brought together in my home most strategically for the sake of the kingdom? . . .

Strategic hospitality is not content to just have the old clan over for dinner again and again. It strategizes how to make the hospitality of God known and felt all over the world, from the lonely church member right here, to the Gola farmers in Tahn, Liberia. Don't ever underestimate the power of your living room as a launching pad for new life and hope and ministry and mission!

Why We Love Strangers

So Christian hospitality makes room for fellow believers and global gospel carriers, but the note we're striking here is the evangelistic one — inviting in the outsider, welcoming unbelievers into our space, in hopes of bringing Jesus into theirs.

The reason this is no minor biblical theme is because the streams of hospitality flow deeply from the well of God. Christians love the stranger, because we have been loved by the Father when we ourselves were strangers. Hospitality rises in its purest form when we heed Paul's counsel, "Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel and *strangers* to the covenants of promise, having no hope and without God in the world" (Ephesians 2:12).

In Jesus, we find ourselves now to be the enemy who has been loved, the sinner who is saved, the stranger who is welcomed. "God shows his love for us in that while we were still sinners, Christ died for us" (Romans 5:8). And welcomed strangers should be quick to learn to welcome other strangers.

Our love for outsiders runs deep as it flows from remembering ourselves to be outsiders who have been dearly loved by a lavishly hospitable God.

WEEK 7 • DISCIPLINESHIP

Discipleship of the Whole Person

DISCIPLESHIP – MOTIVATION & FRAMEWORK

WHY ARE WE TEACHING ON DISCIPLESHIP?

Matthew 28:18

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. 19 Go therefore and make disciples of all nations, baptizing them in[a] the name of the Father and of the Son and of the Holy Spirit,²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

2 Timothy 2:1-2

"You then, my child, be strengthened by the grace that is in Christ Jesus, 2 and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also."

- × Not only does God have the ends in minds, He has the means.
- × God's primary method for spreading his gospel is through discipleship.
- × That's right, the good old fashion life on life, a person-to-person,
- × And as I watch my master, I want to learn and model ministry the way he did it.
- × The majority of his time was spent preparing a rag-tag group of men

- × The Son of God comes to earth and rather than staying and preaching
- × King Jesus chatting it up with the angels in heaven
- × We are empowered by His Spirit

If the command is to teach them to obey, then that is going to require more than just lecture. The call to discipleship is not just a call to teach but a call to teach them to OBEY.

- × Teaching someone to obey Jesus is like spiritual parenting.
- × There is not short cut to this and there is no exemption card.
- × This is difficult, time consuming and slow but this must be the air we breath.
- × This is God's design. We can do no better.

As a follower of Jesus, I'm not just teaching what He said, I'm trying to do what He did. Among other things, I am a disciple, a learner from my teacher.

- × Are you investing in the few to reach the many, or are you investing in the many to reach a few?

Discussion

1. In your mind, what would it look like for you to disciple others right now?

FRAMEWORK FOR DISCIPLESHIP: THE WHOLE PERSON

Discipleship of the whole person means seeing discipleship in light of God's larger plan of redemption.

- × For all of us, what it means to disciple somebody varies from person to person.
- × Discipleship is helping the whole person become all that God has designed them to be in Christ.
- × It is not a stand-alone task, but rather the primary means of accomplishing God's
- × When you think about discipleship, think about it in terms of God's story

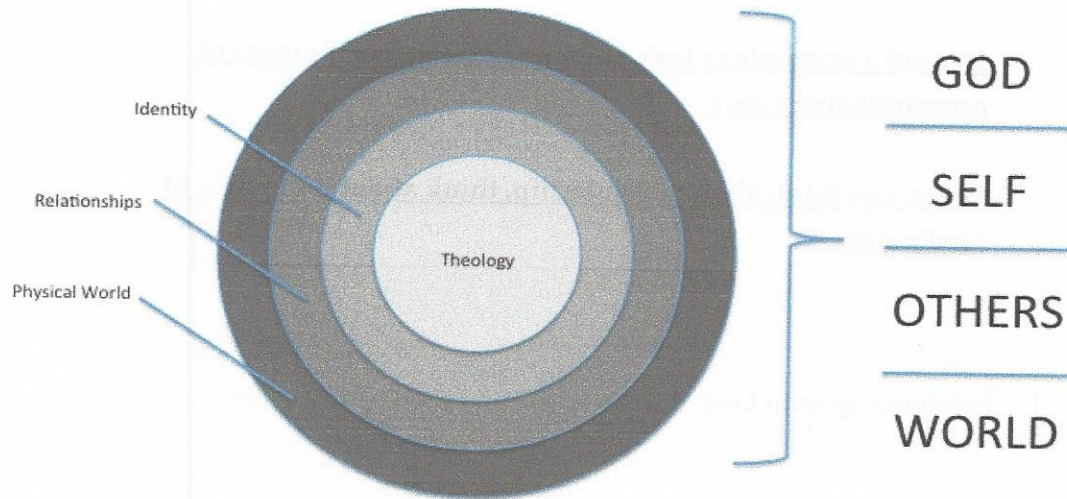
1. Relationship with God
2. View of Self
3. Relationship with Others
4. Relationship with the Physical World

Discipleship addresses all FOUR broken aspects of humanity.

Discipleship is demonstrating that the gospel is the solution to all of man's needs created by the fall.

Discipleship is restoring the WHOLE PERSON back to God, themselves, to others, and to this physical world AS MUCH AS IS POSSIBLE before Jesus makes all things new.

DISCIPLESHIP OF THE WHOLE PERSON



DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING THEOLOGICAL BROKENNESS - THEOLOGY (GOD)

Romans 1:18-23

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. **19** For what can be known about God is plain to them, because God has shown it to them. **20** For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. **21** For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. **22** Claiming to be wise, they became fools, **23** and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things."

1 Corinthians 2:10-14

“...these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. **11** For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God.

12 Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.

13 And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual.**14** The natural person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.”

Discussion

1. How have you seen bad theology play itself out in one of Christ's disciples?
2. If you need an example: How would a person who does not believe in hell be limited in following Jesus?

DISCIPLESHIP AS GOD'S RESTORATIVE WORK

RESOLVING IDENTITY CRISIS - IDENTITY (SELF)

Ephesians 4:17-19

“Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. **18** They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. **19** They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.”

Ephesians 4:20-24

“But that is not the way you learned Christ! – **21** assuming that you have heard about him and were taught in him, as the truth is in Jesus, **22** to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, **23** and to be renewed in the spirit of your minds, **24** and to put on the new self, created after the likeness of God in true righteousness and holiness.”

Old Self	New Self
Enemy of God	Son of God
Slave to Sin	Slave to Righteousness
Hater of God	Lover of God
Spiritually Dead	Indwelled by the Holy Spirit
Powerless Against Satan	Victorious in Christ

Discussion

1. How have you seen a misunderstanding of identity in Christ play out in one of Christ's disciples?
2. If you need an example: How would a person who does not view himself as a son of God, a prince of the Kingdom view the struggle against sin?

DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING RELATIONAL BROKENNESS - RELATIONSHIPS (OTHERS)

1 John 3:11-12

“For this is the message that you have heard from the beginning, that we should love one another. **12** We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.”

1 John 3:13-18

“Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. **17** But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or talk but in deed and in truth.

Discussion

1. Is there something about you that is hurting your relationships that you have never addressed? Do you blame personality? Do you blame it on "it's just who I am"?
2. Why do we often fail to address these relational "quirks" in our discipleship? If you don't have experience in this, why do you think someone would not address yours?

DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING OUR INTERACTION WITH THE PHYSICAL WORLD

Romans 8:18-23

"For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. **19** For the creation waits with eager longing for the revealing of the sons of God. **20** For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope **21** that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. **22** For we know that the whole creation has been groaning together in the pains of childbirth until now. **23** And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies."

Revelation 21:1-5

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. **2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. **4** He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." **5** And he who was seated on the throne said, "Behold, I am making all things new."

Revelation 22:1-5

"Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb **2** through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. **3** No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. **4** They will see his face, and his name will be on their foreheads. **5** And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever."

Discussion

1. How does the bible inform us concerning natural disasters? How should this inform how we disciple other people?
2. Should discipleship inform our view of our own bodies? How so?

Practically Making Disciples

Our ultimate goal and measurement of success is making disciples who make disciples.

MINISTRY VS DISCIPLESHIP

Ministry	Discipleship
Reactive	Proactive
Ministry tends to involve a much lower level of relational investment, and for both parties there is a relative degree of anonymity	Discipleship requires a high degree of vulnerability for both parties
Meets immediate, felt needs	Transforms lives and success is replication
Often times leads to immediate results and draws crowds	Often painstakingly slow and difficult with one step forward and two steps back

DISCIPLE LIKE JESUS

1. He Was Selective

- × Jesus picked twelve men to devote the bulk of his ministry and time towards, not programs and events.
- × The men weren't the most flashy or obvious choice but they were teachable, available and yearned for God.
- × Jesus focused on these few so that they could lead the masses in the future.

Practically

- × **Open Your Eyes**
- × **Group Setting**
- × **Initiate and Set Expectations**

2. He Lived Among Them

- × Jesus' initial call was to follow him, not just a set of rules or ideology
- × Jesus made it a point to hang out and share his life with his disciples.
- × Jesus brought his disciples when he preached, healed and ministered to the masses.

Practically

- × **Open Your Home**
- × **Share Your Heart**

3. He Made Obedience Essential

- × Jesus did not require his disciples be smart, eloquent speakers or perfect, but they had to be loyal.
- × Jesus' disciples often did not understand his teachings but he still expected them to obey.
- × Jesus made them follow now so that they would be able to lead later

Practically

- × **They Obey Jesus**
- × **Obedience is Success**
- × **Truth and Grace**

4. He Gave Himself

- × Jesus loved and served them so when he asked much of them they weren't just keeping a law but responding to one who loved them.
- × Jesus sacrificed his time, energy, gifts and eventually his life for them.

Practically

- × **Hang Out**
- × **Loyalty**
- × **Love Transforms**

5. He Led By Example

- × Jesus did not ask them to do anything that he was not already doing.
- × Jesus' disciples became apprentices who learned as they worked with him and not just learners from a distance.

Practically

- × **Practice What You Preach**
- × **Work With Them**

6. He Gave Them Tasks

- × Jesus had his disciples work with their hands, getting food and arranging accommodations
- × Jesus sent them on missions with specific tasks without his supervision
- × Jesus gave tasks to prepare them for their time of leadership and carrying the gospel to the next generation.

Practically

- × **Start Small**
- × **Emphasize Responsibility**
- × **Out of the Nest**

7. He Kept Track Of Progress

- × Jesus spent time with the disciples after they came back from a mission to hear and know what was going on
- × Jesus continued to push them forward to the next step and the end goal of a mature disciple and reproduction of discipleship

Practically

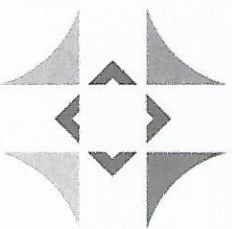
- × **Debrief**
- × **Encourage**
- × **Rebuke**

8. He Expected Reproduction

- × Jesus commanded them to lead and disciple the nations in the same way he led and disciplined them
- × Jesus wanted them to produce new leaders, not just new followers.
- × Jesus' discipleship success was seen in the next generation and not his own.

Practically

- × **Preach Reproduction**
- × **Define Success**
- × **Be Patient**



SHADOWBROOK
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Leading in Relationships

2018



WEEK 8 - DISCRESHIA

Discipleship of the Whole Person

DISCIPLESHIP – MOTIVATION & FRAMEWORK

WHY ARE WE TEACHING ON DISCIPLESHIP?

Matthew 28:18

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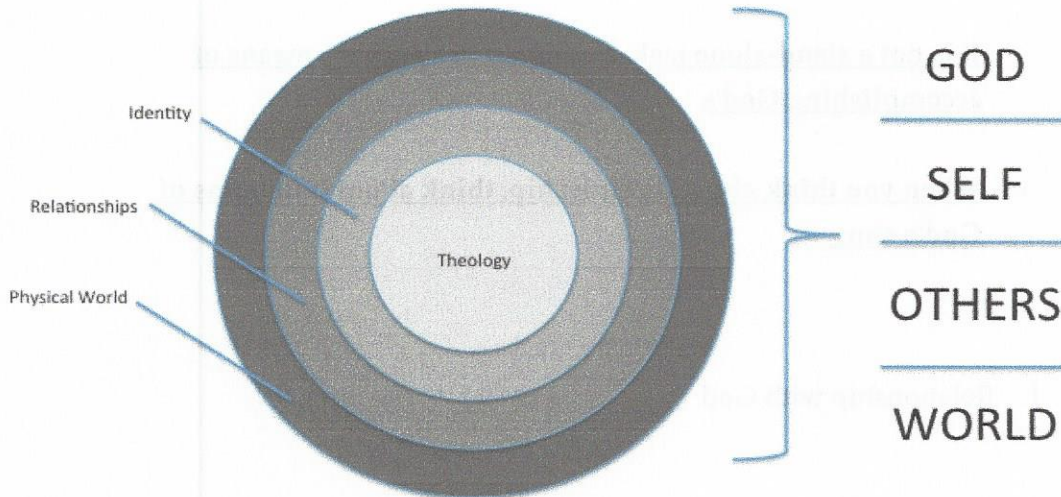
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DISCIPLESHIP OF THE WHOLE PERSON



DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING THEOLOGICAL BROKENNESS - THEOLOGY (GOD)

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Discussion

1. How have you seen a misunderstanding of identity in Christ play out in one of Christ's disciples?
2. If you need an example: How would a person who does not view himself as a son of God, a prince of the Kingdom view the struggle against sin?

DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING RELATIONAL BROKENNESS - RELATIONSHIPS (OTHERS)

1 John 3:11-12

“For this is the message that you have heard from the beginning, that we should love one another. **12** We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.”

1 John 3:13-18

“Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. **17** But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or talk but in deed and in truth.”

Discussion

1. Is there something about you that is hurting your relationships that you have never addressed? Do you blame personality? Do you blame it on "it's just who I am"?
2. Why do we often fail to address these relational "quirks" in our discipleship? If you don't have experience in this, why do you think someone would not address yours?

DISCIPLESHIP AS GOD'S RESTORATIVE WORK RESOLVING OUR INTERACTION WITH THE PHYSICAL WORLD

Romans 8:18-23

"For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. **19** For the creation waits with eager longing for the revealing of the sons of God. **20** For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope **21** that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. **22** For we know that the whole creation has been groaning together in the pains of childbirth until now. **23** And not only the creation, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies."

Revelation 21:1-5

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. **2** And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. **3** And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. **4** He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away." **5** And he who was seated on the throne said, "Behold, I am making all things new."

Revelation 22:1-5

"Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb **2** through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. **3** No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. **4** They will see his face, and his name will be on their foreheads. **5** And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever."

Discussion

1. How does the bible inform us concerning natural disasters? How should this inform how we disciple other people?
2. Should discipleship inform our view of our own bodies? How so?

Practically Making Disciples

Our ultimate goal and measurement of success is making disciples who make disciples.

MINISTRY VS DISCIPLESHIP

Ministry	Discipleship
Reactive	Proactive
Ministry tends to involve a much lower level of relational investment, and for both parties there is a relative degree of anonymity	Discipleship requires a high degree of vulnerability for both parties
Meets immediate, felt needs	Transforms lives and success is replication
Often times leads to immediate results and draws crowds	Often painstakingly slow and difficult with one step forward and two steps back

DISCIPLE LIKE JESUS

1. He Was Selective

- × Jesus picked twelve men to devote the bulk of his ministry and time towards, not programs and events.
- × The men weren't the most flashy or obvious choice but they were teachable, available and yearned for God.
- × Jesus focused on these few so that they could lead the masses in the future.

Practically

- × **Open Your Eyes**
- × **Group Setting**
- × **Initiate and Set Expectations**

2. He Lived Among Them

- × Jesus' initial call was to follow him, not just a set of rules or ideology
- × Jesus made it a point to hang out and share his life with his disciples.
- × Jesus brought his disciples when he preached, healed and ministered to the masses.

Practically

- × **Open Your Home**
- × **Share Your Heart**

3. He Made Obedience Essential

- × Jesus did not require his disciples be smart, eloquent speakers or perfect, but they had to be loyal.
- × Jesus' disciples often did not understand his teachings but he still expected them to obey.
- × Jesus made them follow now so that they would be able to lead later

Practically

- × **They Obey Jesus**
- × **Obedience is Success**
- × **Truth and Grace**

4. He Gave Himself

- × Jesus loved and served them so when he asked much of them they weren't just keeping a law but responding to one who loved them.
- × Jesus sacrificed his time, energy, gifts and eventually his life for them.

Practically

- × **Hang Out**
- × **Loyalty**
- × **Love Transforms**

5. He Led By Example

- × Jesus did not ask them to do anything that he was not already doing.
- × Jesus' disciples became apprentices who learned as they worked with him and not just learners from a distance.

Practically

- × **Practice What You Preach**
- × **Work With Them**

6. He Gave Them Tasks

- × Jesus had his disciples work with their hands, getting food and arranging accommodations
- × Jesus sent them on missions with specific tasks without his supervision
- × Jesus gave tasks to prepare them for their time of leadership and carrying the gospel to the next generation.

Practically

- × **Start Small**
- × **Emphasize Responsibility**
- × **Out of the Nest**

7. He Kept Track Of Progress

- × Jesus spent time with the disciples after they came back from a mission to hear and know what was going on
- × Jesus continued to push them forward to the next step and the end goal of a mature disciple and reproduction of discipleship

Practically

- × **Debrief**
- × **Encourage**
- × **Rebuke**

8. He Expected Reproduction

- × Jesus commanded them to lead and disciple the nations in the same way he led and disciplined them
- × Jesus wanted them to produce new leaders, not just new followers.
- × Jesus' discipleship success was seen in the next generation and not his own.

Practically

- × **Preach Reproduction**
- × **Define Success**
- × **Be Patient**

WEEK 8 - Engaging Culture
EVANGELISM

- LIFE ON MISSION
- MASTER PLAN OF EVANGELISM [Summary Bill GARD]

THE MASTER PLAN OF EVANGELISM SUMMARY

SUMMARY BY BILL GLAD

THE MASTER AND HIS PLAN: THE PROBLEM IN EVANGELISTIC METHODS.

In our efforts to fulfill the great commission of Christ, we need to constantly evaluate the objectives and relevance of our work. Is it worth doing? And does it get the job done? Just because we are busy doesn't mean it is to a purpose. We need to focus our attention on a well-thought-through strategy of movement day by day in terms of long range goals - everything we do must have a purpose. This is an attempt to see the controlling principles governing the movements of the Master in hope that our own labors might be conformed to a similar pattern. Since form follows function, this is a study to understand principles underlying Jesus' ministry - principles that determined his methods. In order to do this we have to look at the New Testament, and the Gospels in particular.

Christ is the perfect example. His objective was clear: He intended to save out of the world a people for himself and to build a church of the Spirit which would never perish. No one was excluded from his gracious purpose. His love was universal - he died for all sins and all people; to him there was no distinction between home and foreign missions. To Jesus it was all world evangelization. He planned to win! His life was ordered by his objective. Everything he did and said was a part of the whole pattern. Never did he lose sight of his goal - to redeem the world for God. We need to carefully consider his strategies, for he conceived a plan that would not fail.

SELECTION: PEOPLE WERE HIS METHOD

It all started with Jesus calling a few men to follow him. His concern was not with programs, but with men whom the multitudes would follow. The initial objective of Jesus' plan was to enlist people who could bear witness to his life and carry on his work after he returned to the Father. These first converts had little immediate effect on the religious life of the day, but their lives, in time, would have an impact throughout eternity.

None of the men Jesus chose seemed to be key people. They weren't prominent in the synagogues, educated, or wealthy. They were "unlearned and ignorant" (Acts 4:13), but Jesus saw in them the potential to be leaders in the Kingdom. They weren't the men you would expect to win the world for Jesus, but they were teachable. They had a yearning for God and the realities of His life. Jesus can use anyone who wants to be used.

The wisdom of Jesus' method is that he concentrated on a few. One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the Master. Hence, as the company of followers around Jesus increased, it became necessary to narrow the select company to a more manageable number - Jesus chose twelve apostles. He didn't exclude others from following him, but it is undeniable that his attention was focused more and more on the few and not on the many. Even within the twelve there was a select apostolic group of Peter, James, and John. All other things being equal, the more concentrated the size of the group being taught, the greater the opportunity for effective instruction. Jesus staked his whole ministry on the apostles; the fringe could fall away, but the close disciples could not miss his purposes or all was lost!

Jesus, on the other hand, did not neglect the crowds. He did much to identify with them, to care for them, and instruct them - so much so that in many cases they were aroused and even moved to make him king. But Jesus

didn't give in to popular conceptions; he rather stayed with his strategy at the risk of public scorn. Few seemed to understand his message.

His strategy, again, was not to impress the crowd, but to usher in a kingdom. This meant that he needed men who could lead the multitudes. Jesus was a realist. He based his evangelism on a plan that would meet the need; by focusing on a few men he developed the base on which the masses could later depend. This stands in contrast to our modern day emphasis on the number of converts, rather than building the foundation on which a continuing evangelistic ministry can be set.

ASSOCIATION: HE STAYED WITH THEM

Having called his men, Jesus made it a practice to be with them. This was the essence of his training program - just letting his disciples follow him. This was an incredibly simple method and stood in stark contrast to the formal procedures of the scribes. By the virtue of their fellowship with Jesus the disciples were permitted "to know the mysteries of the Kingdom of God" (Luke 8:10). Knowledge was gained by association before it was understood by explanation. The call to the disciples was "follow me and to others "come and see". Even in the choosing of the twelve we can see that they were set apart "that they might be with Him" (Mark 3:14). He had more time with the apostles than with everyone else in the world put together, and it could only have been deliberate. Taking this approach means that Jesus had little time to call his own.

Jesus still ministered to the masses, but all the time ministered to his disciples by having them with him. He had to devote himself primarily to the task of developing some people who in turn could give this kind of personal attention to others. Again, the modern day church has failed miserably to care for the individuals in the body with the attention they need. Building men and women is not easy. But we need to be incorporating into our ministry personal care and close relationships for all new members to the body.

CONSECRATION: HE REQUIRED OBEDIENCE

Jesus expected the people he was with to obey him. They were not required to be smart, but they had to be loyal. They were called his "disciples" meaning that they were "learners" or "pupils". For the moment all they were asked to do was to follow Jesus. Following might have seemed easy at first, but it soon became apparent that it meant the surrender of one's whole life to the Master in absolute submission to his sovereignty. There could be no compromise. Would-be disciples were made to count the cost, and many who followed turned away.

The disciples' obedience did not correlate directly with their understanding of Jesus' teachings. In fact, they were far from understanding Jesus as he talked about the cross and servanthood. But their capacity to receive revelation would grow provided they continued to practice what truth they did understand. Thus obedience to Christ was the very means by which those in his company learned more truth.

Supreme obedience was interpreted to be the expression of love. If the disciples were to love Jesus, it would be shown in their obedience to his words. Absolute obedience to the will of the Father, of course, was the controlling principle of the Master's own life. The cross was but the crowning climax of Jesus' commitment to do the will of God.

From the viewpoint of strategy, obedience was the only way that Jesus could mold the disciples' lives by his word. There could be no development of character or purpose in the disciples without it, and no one can ever be a leader until first he has learned to follow a leader. Without obedience to Christ the disciples would surely have been lost in their battle for human lives. Why are so many professed Christians today stunted in their growth and ineffectual

in their witness? Is it not because of their indifference to the commands of God? Obedience has been replaced by a sort of respectable "do-as-you-please" philosophy of expediency.

IMPARTATION: HE GAVE HIMSELF

Why were Jesus' demands upon discipline accepted without argument? The disciples understood that they were not just keeping a law, but were responding to One that loved them and who was willing to give himself for them. His was a life of giving - giving away what the Father had given him. Love is like that. It is always giving itself away. He lost no opportunities to impress upon his followers the deep compulsion of his own soul aflame with the love of God for a lost world. Everything he did and said was motivated by his consuming passion.

The constant renewing of his consecration to God through loving service to others constituted Jesus' sanctification. He continually gave his life "for their sakes". His sanctification then was not to benefit himself, but it was for his disciples, that they might "be sanctified in truth". That is to say, in giving himself to God, Jesus gave himself to those about him so that through his life they might come to know a similar commitment to the mission for which he had come into the world. His whole evangelistic plan hinged on this dedication, and in turn, the faithfulness with which his disciples gave themselves in love to the people about them. They were to give as freely as they had received. Such a demonstration of love through the disciples was to be the way that the world would know that the Gospel was true.

Jesus made it clear that his life was mediated only through the Holy Spirit. Likewise, it was the Spirit that sustained and nourished the transformed life of a disciple as he continued to grow in knowledge and grace. By the same token it was only the Spirit of God that enabled one to carry on the redemptive mission of evangelism. Evangelism was the Spirit's work; all the disciples were asked to do was to let the Spirit have complete charge of their lives. The fact that these men were of the common lot of mankind was no hindrance at all. It only serves to remind us of the mighty power of the Spirit of God accomplishing his purpose in people fully yielded to his control. After all, the power is in the Spirit of Christ. It is not who we are, but who he is that makes the difference. We must have his life in us by the Spirit if we are to do his work and practice his teaching.

DEMONSTRATION: HE SHOWED THEM HOW TO LIVE

Jesus saw to it that his disciples learned his way of living with God and man. He recognized that it was not enough just to get people into his spiritual communion. His disciples needed to know how his experience was to be maintained and shared if it was to be perpetuated in evangelism. That is why the effort of Jesus to get across to his followers the secrets of his spiritual influence needs to be considered as a deliberate course of his master strategy.

As an example, it was no accident that Jesus often let his disciples see him conversing with the Father in prayer. They would see the place it had in his life without fully understanding what it was all about. Note that Jesus didn't force the lesson upon them, but rather he just kept on praying until at last the disciples got so hungry that they asked him to teach them what he was doing. At that point he would give them a lesson, and thereafter he emphasized the life of prayer again and again when talking with his disciples, continually enlarging upon its meaning and application as they were able to comprehend deeper realities of his Spirit. One thing is certain. Unless they grasped the meaning of prayer, and learned how to practice it with consistency, not much would ever come of their lives.

Another aspect of Jesus' life which was vividly portrayed to the disciples was the importance and use of the Holy Scriptures. This was evident both in maintaining his own personal devotion and in winning others to the Way. He

never ceased to use Scripture in his conversation with them; he expounded the Scriptures before them repeatedly, and he made it abundantly clear that the Word written in the Scriptures and the Word spoken by him were not in contradiction. Furthermore, it was made clear to them that if they were to continue in his fellowship by the Spirit after he was gone from them in the flesh, they would have to abide in his Word.

Through this manner of personal demonstration, every aspect of Jesus' personal discipline of life was bequeathed to his disciples, but what perhaps was most important in view of his ultimate purpose was that all the while he was teaching them how to win souls. Practically everything that Jesus said and did had some relevance to their work of evangelism, either by explaining some spiritual truth or revealing to them how they should deal with people. Jesus was so much the master in his teaching that he did not let his method obscure his lesson. He let his truth call attention to itself, and not the presentation. All the disciples had to teach others was a Teacher who practiced with them what he expected them to learn. He did not ask anyone to do or be anything which first he had not demonstrated in his own life, thereby not only proving its workability, but also its relevance to his mission in life. It is well enough to tell people what we mean, but it is infinitely better to show them how to do it.

DELEGATION: HE ASSIGNED THEM WORK

Jesus was always building up in his ministry to the time when his disciples would have to take over his work and go out into the world with the redeeming Gospel. He was never premature in his insistence upon action; he was patient. His method was to get the disciples into a vital experience with God, and to show them how he worked, before telling them they had to do it. They were given tasks such as manual burdens of getting food and arranging accommodations, as well as being sent on a preaching mission.

In their first evangelistic mission, the disciples were told to "preach the Kingdom of God and heal the sick". But Jesus did not leave it at this; he was also specific in his instructions of where to stay, what to take, and what to say. It was as though Jesus was telling his disciples to go where they would find the most susceptible audience, and within that, the disciples were told to concentrate their time upon the most promising individuals in each town who would thereby be able to follow up their work after they had gone.

We too need to be giving ourselves to responsive hearers, while at the same time expecting hardship and division because of the message we bring. Evangelism is not an optional accessory to our life. It is the heartbeat of all that we are called to be and do. But it is not enough to make this an ideal. It must be given tangible expression by those who are following the Savior. The best way to be sure that this is done is to give practical work assignments and expect them to be carried out. This gets people started, and where they already have seen their work demonstrated in the life of the teacher, there is no reason why the assignment cannot be completed.

SUPERVISION: HE KEPT CHECK ON THEM.

Jesus made it a point to get with his disciples following their tours of service to hear their reports and to share with them the blessedness of his ministry in doing the same thing. In this sense, one might say that his teaching rotated between instruction and assignment. What time he was with them, he was helping them to understand the reason for some previous action or getting them ready for some new experience. What is seen here so vividly in these checkup sessions following the disciples' visitation merely brings into bold relief a strategy of Jesus throughout his ministry. As he reviewed some experience which the disciples had he would bring out some practical application of it to their lives.

Many illustrations could be cited to show how Jesus checked up on the actions and reactions of his disciples as they faced various difficult situations. The important thing about all this supervisory work of Jesus was that he kept the disciples going on toward the goal he had set for them. Disciples must be brought to maturity. There can be no substitute for total victory, and our field is the world. We have not been called to hold the fort, but to storm the heights.

REPRODUCTION: HE EXPECTED THEM TO REPRODUCE

Jesus intended for the disciples to produce his likeness in and through the Church being gathered out of the world. Thus his ministry in the Spirit would be duplicated many-fold by his ministry in the lives of his disciples. Through them and others like them, it would continue to expand in an ever-enlarging circumference until the multitudes might know in some similar way the opportunity which they had known with the Master. By this strategy the conquest of the world was only a matter of time and their faithfulness to his plan. It did not matter how small the group was to start with, so long as they reproduced and taught their disciples to reproduce. A barren Christian is a contradiction. A tree is known by its fruit. Jesus called people to evaluate the product of their lives. This was the revelation of what they were.

The great commission of Christ to the Church summed it up in the command to "make disciples of every creature" (Matt 28:19). The disciples were to build people like themselves who were so constrained by the commission of Christ that they not only followed, but led others to follow his way. Leadership was the emphasis. The only hope for the world is for people to go to them with the Gospel of Salvation, and having won them to the Savior, not to leave them, but to work with them faithfully, patiently, painstakingly, until they become fruitful Christians savoring the world about them with the Redeemer's love. The test of any work of evangelism thus is not what is seen at the moment, or in the Conference Report, but in the effectiveness with which the work continues in the next generation.

The costly principles of leadership development and reproduction seem to have been submerged beneath the easier strategy of mass recruitment. When will we realize that evangelism is not done by something, but by someone? It is an expression of God's love, and God is a Person. His nature, being personal, is only expressed through personality, first revealed fully in Christ, and now expressed through his Spirit in the lives of those yielded to Him.

CONCLUSION: THE MASTER AND YOUR PLAN

What is the plan of your life? Everyone has to live by some plan. The plan is the organizing principle around which the aim of life is carried out. We may not be conscious of a plan in every action, or even know that we have a plan, but nonetheless our actions invariably unfold some kind of a pattern at the center of things. To regard Jesus' plans as true means that they must be relevant. Every one of us then should be seeking some way to incorporate the wisdom of Jesus' strategy into our own preferred method of evangelism.

The multitudes cannot know the Gospel unless they have a living witness. Merely giving them an explanation will not suffice. People must be our priority. We should not expect a great number to begin with, nor should we desire it. Better to give a year or so to one or two people who learn what it means to conquer for Christ than to spend a lifetime with a congregation just keeping the program going. The only realistic way to effect this is by being together. It is going to take time and consistency in meeting together to pray and study God's word, and then to be moving out in obedience. It is not enough just to involve persons in some kind of group association, they must be given some way to express the things that they have learned; you need to expect something from them. All of this

is going to require a lot of supervision, both in the personal development of these people, and in their work with others. The main thing is to keep them growing in peace and in knowledge. Help them carry their burdens, and let them carry on with the work of making disciples. The crucial thing, of course, is their own spiritual experience. Nothing less than the infilling of the Spirit of Christ will be sufficient to meet the challenge. The price of victory is costly, and disappointment sure to come, but we are not primarily living for the present. Our satisfaction is in knowing that in generations to come our witness for Christ will still be bearing fruit through them in an ever-widening cycle of reproduction to the ends of the earth and unto the end of time.

The primary responsibility of the church is to provide a loving and supportive environment for the growth and development of its members. This is done through the teaching of the Word of God, the sacraments, and the fellowship of believers. The church must also provide a safe and secure environment for its members, both in terms of physical safety and emotional well-being. This is done through the provision of counseling and other forms of support.

The church must also be committed to social justice and the promotion of the Kingdom of God on earth. This is done through the provision of social services, the advocacy of the poor and oppressed, and the promotion of peace and reconciliation. The church must also be committed to the evangelization of the world, through the preaching of the Gospel and the making of disciples.

The church must also be committed to the care and protection of its members, both in terms of physical safety and emotional well-being. This is done through the provision of counseling and other forms of support. The church must also be committed to the promotion of the spiritual growth and development of its members, through the teaching of the Word of God and the sacraments.

CONCLUSION: THE FATHER AND HIS PLAN

The Father's plan for the world is to bring glory to Himself through the obedience of His Son, Jesus Christ. This is done through the incarnation, the life, death, and resurrection of Jesus Christ. The Father's plan is also to bring glory to Himself through the obedience of His people, who are called to love Him and their neighbors as themselves.

The Father's plan is also to bring glory to Himself through the obedience of His angels, who are called to worship and serve Him. The Father's plan is also to bring glory to Himself through the obedience of His creation, which is called to glorify and praise Him. The Father's plan is also to bring glory to Himself through the obedience of His church, which is called to love Him and His neighbor, and to make disciples of all nations.

SELECT MEN WHO RIGHTLY MODEL BIBLICAL APPLICATION
OF GOSPEL LIVING AND LEADERSHIP IN:

HOME [FAMILY]

WORK [COWORKERS; BOSSES; SUBORDINATES]

COMMUNITY EVANGELISM [NEARBY & THE LOST]

HOSPITALITY [INVITING OTHERS IN]

CHURCH [LEADING IN CHURCHES & CHURCH TEAMS]

□ HAVE PRE DRAWN QUESTION

□ COULD TAKE MIC SUGGESTIONS