

Discipleship Launch at Berean

MODULE ONE: Respond to the following prompts:

- Much of discipleship is informal, but all discipleship is deliberate and intentional. What are some of the ways that you can be more deliberate about spiritual conversation for the good of your brethren?
- Disciple-makers are "agents of change;" why are close relationships the context for sanctifying change?
- Explain why discipleship merges instruction with modeling godliness. Why do you think that this is only possible in close relationships?
- How does **Ephesians 4:13** fit into this paradigm?

Read **1 Thessalonians 2:1-13** and then identify **6 discipleship guidelines** used by the Apostle Paul. In a one to two page paper, respond to the following questions: How will you borrow or utilize these 6 discipleship guidelines from **1Thessalonians: 2:1-13**?

Make it your goal to see your relationships as existing to move others closer to Christ through submission to His commands. So, as you work through **1 Thess 2:1-13**, keep in mind how to incorporate into your disciple-making 'style' how you will stimulate obedience (**Heb 10:23-25**).

One example might be: "If we believe this particular passage we are studying is the very Word of God, what would obedience to this command look like in our lives?" "What changes will we make in order to obey what our Lord says here?" "What heart attitudes toward our Lord would help stimulate your obedience?"

MODULE TWO:

A growing disciple is not ruled by natural desires but by the Word and the Spirit. (**Galatians 5:16-26; Galatians 6:8-10**). Describe the terms of discipleship laid down by Christ as an indication of loyalty and devotion to Him (**Luke 9:23-26; 2 Corinthians 5:9**). Together you will go through Christ's requirements or "terms of discipleship" found in **Luke 9:23-26**.

Respond to the following prompts:

- Describe the first meeting and conversation about **Luke 9:23-26**.
- Write a self-reflection about your behavior as aligned with **Luke 9:23-26**.

How are you able to disciple another person if there is something in Christ's requirements at a low level in your life? A disciple not only seeks to master the truths he or she is being taught, a disciple is also completely committed to practicing those truths. But, it does not stop there. A genuine disciple seeks to imitate the example set by the life of the discipler. The discipleship relationship must be close enough that spiritual qualities can be imitated by the learner. "A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher" (**Luke 6:40**).

MODULE THREE:

Support from Scripture why all church ministries should ultimately be of service to The Great Commission. To be a disciple of Christ is to be "radically identified" with Him and to be radically identified with Him is to be identified with His purposes (Christ's cause becomes our cause.) Do you agree that the more devoted a person is to Christ, the more committed he or she will be to the Great Commission? Why or why not?

- During your discipleship meeting, how did you explain **2 Peter 1:3-8**, in other words, how did you connect this passage with the grace of God and the gospel?
- What promises are made to those who pursue the Christian character described in **2 Peter 1:5-8** (see **2 Peter 1:8-11** for the promises).
- While training your disciple in righteousness, what challenges or obstacles are you encountering? Review both passages: **2 Timothy 3:16-17** & **2 Peter 1:5-8**.

MODULE FOUR:

- Demonstrate and justify from Scripture why discipleship is at the very heart of the life in the Body of Christ, and that the believer's sanctification is a group activity.
- Explain what Paul means when he says that each joint and ligament in the body of Christ contributes to the growth of the body (**Ephesians 4:15-16; Colossians 2:19**).
- Do you see all of your relationships as existing to move others closer to Christ?
- Do you know what passages of Scripture to study and meditate upon in order to produce this "mind shift" concerning your relationships?
- Consider **Romans 15:14; Ephesians 4:29; 5:18-21; and Colossians 3:16-17**. In one to two pages, respond to the following question: How can you personally help move your church's fellowship toward a "culture of discipleship" in which it is normative for the members to speak to one another in the ways which the New Testament requires?

MODULE FIVE:

Articulate and make a biblical case as to why discipleship is central to the doctrine of the church; that is, its ecclesiology, or philosophy of ministry.

I John 4:10-19 teaches us that God's love is *reflexive*—you will desire to express it back to God and to the brethren. There are no 'end users' when it comes to receiving God's transforming love.

The more Christ-like a disciple, the more he or she will want to pour his or her life into others in love and service. A growing disciple will not be an "end-user" but will strive to reproduce him or herself.

Explain why receiving the Lord's love is "reflexive"—our response to God's love issues forth in a desire to invest in others.

Consider **1 Peter 4:7-11** and **servant gifts**. Respond to the following questions:

- How have you identified your **servant gifts**? How do others say you have been a blessing to them?
- In your discipleship meetings, how have you helped that person identify his or her servant gifts?
- What ways have you determined that you can use your servant gifts?

- What ways has the other person determined that he or she can use his or her servant gifts?

The Discipleship Mandate or Terms of Discipleship:

1) A committed life of discipleship is required in order to participate in God's grand Kingdom story. Disciples are called to a supreme love for the Lord Jesus Christ. It is a love which transcends love for marriage and family (Mt 10:34-37; Lu 14:26). It is a love which transcends associations with the world and its pleasures (Mt 6:19-21; Lu 14:33). It will involve persecution and suffering (Mt 10:22-25; Acts 14:21-22; 2 Tim 3:12; Jn 12:24-26; 1 Pet 2:21-25).

2) The call to discipleship means that we are to live as aliens and strangers in this world. We are commissioned to shine as lights in this present world (Phil 2:14-16). We are called to be salt and light (Mt 5:14-16; Eph 5:8-14; Rom 13:11-12); to live a life-style of confessing Christ before a lost world. We are not to love this world (1 Jn 2:15-17; Jas 4:4). Our hope is set elsewhere—in glory (2 Pet 3:11-13; Heb 13:13-14).

3) The call to discipleship means we are to live as sacrificial servants of Christ who have a passion for His glory. The Father is glorified by our fruit-bearing (Jn 15:8, 16). We die to self and suffer loss in order that we might be free to live for His Kingdom and glory (2 Cor 5:14-15; Phil 3:7-8; Lu 14:27; 9:23; Gal 2:20; 6:14; Rom 6:3-4). Disciples have the mind of Christ which is characterized by a humble, self-forgetful, self-sacrificing character (1 Cor 2:16; Phil 2:5-8).

4) The Word of God calls us to live and work in community. The Christian life is a communal life—we are not to live in isolation—the call to maturity is a call to community (Heb 10:23-25). By means of community we live out our supernatural connection to Christ and to the people of God. We are members of God's people and 'forever' family (1 Jn 3:1). Being 'in Christ' is now the source of our existence (Col 3:4). Believers are 'one' in Christ (1 Cor 12:13; Gal 3:28; Eph 1:13; 4:4-6; Col 3:11).

5) Believers are called to liberty and freedom in Christ (Jn 8:31-36; Rom 8:1-4; Gal 5:1, 13; Heb 2:14-15; 9:14). We have been set free so that we can devote ourselves to the Great Commission. We have been freed in order to love; in order to meet needs (1 Cor 9:19-23; 1 Pet 2:16).

6) The Word of Christ calls His disciples to engage in mission; to make disciples of all nations; to engage in spiritual warfare with the powers of darkness by means of the Scriptures (Eph 6:12-13; 2 Cor 10:3-5; 2 Tim 3:16-17). Disciples are to demonstrate the life of the Kingdom by love and good works (Eph 2:10). We are to begin disciple-making at 'our own Judea's' and then to the ends of the earth (Acts 1:8). Every believer is to be equipped to share the gospel and to minister the grace of God (1 Pet 3:15; 4:10-11).

MODULE SIX:

Demonstrate how to utilize the gospel and the cross in disciple-making. What does ego driven, self-justifying behavior do to our relationships and to true community (see **Galatians 5**)? Why do we need to be disciplined in the Gospel? Why do you think that only the cross and justification by faith can kill ego-driven self-justification? Why does ego-driven self-justification harm true community?

Consider these verses: **1 Peter 3:18, 2:24; Romans 15:13; and Hebrews 9:14**. Respond to the following:

The church is to live upon the truth of the massive guilt transfer which took place at the cross (**1 Peter 3:18, 2:24**). This yields a clear conscience, joy, peace, hope, and the ability to enjoy God (Romans 15:13).

- Why do you think the reality of this guilt transfer energizes holy living, love and humility?

As we feed upon Christ's glory in this guilt transfer, His sanctifying work is released into our experience.

- Why do you think a clear conscience and enjoyment and satisfaction in God produces holiness of life?
- Consider why feeding on the truth of this guilt transfer creates an atmosphere for honesty with God and humble transparency with one another (Hebrews 9:14).
- How can you be transparent in your discipleship?

How did we reach a point where discipleship came to be viewed as elective for Christians? Christ so clearly and fully lays out the terms of discipleship that living the life of a disciple is how we follow Him. A true believer is a Christ follower who seeks to obey the Lord Jesus Christ in everything—in unconditional surrender to His rightful Lordship. This is what it means to be a true believer. This begs the question, *has a believer accepted certain truths, or an actual Christ?* A disciple is both a learner and a follower. He is called to a life of self-denial. A majority of church members have never been personally challenged along these lines. The narrow way described by Jesus is not 'the higher spiritual life'; it is the way of life and salvation. The narrow way Jesus described has no spectators, no passengers, and no consumers. Every true believer is a disciple and a disciple-maker who pursues relationships of closeness in order to imitate the godly and be imitated (Luke 6:40). This is what Christ meant when He said a true disciple 'denies himself' and 'loses his life for His sake and for the sake of the gospel' (Mk 8:35).

MODULE SEVEN:

Demonstrate how to utilize the gospel and the cross in disciple-making. Finding Motivation, Obligation and Enablement in the Cross. When we fix our minds upon Christ and His finished work on Calvary's cross, it produces three essentials or necessities of discipleship: the motivation, the obligation, and the enablement to live as a true disciple.

Why do you think the attempt to generate these attitudes by sheer exhortation alone without the preaching of the cross often fails? (**Romans 6:3-18**).

Consider these verses: **2 Corinthians 5:14-21** and **Galatians 6:14**. Explain how the power of co-crucifixion is the source of our victory over indwelling sin and temptation.

MODULE EIGHT:

Articulate and support from Scripture why all church ministries should ultimately serve The Great Commission. **Conviction, Character & Competency**. Describe why training a fully-ministering laity (**Eph 4:12-16**) is only possible IF we are:

- Committed to follow Christ's pattern for His church (that pattern is that the gifted and church leaders equip the members of the body to do the work of the ministry). Note that the way in which we "convert" disciples into disciple-makers is to take them through the three 'C's (*conviction, character, competency*).
- Explain why this (the 3 'C's) is a **deliberate long-term endeavor** which may look less exciting than a room packed with people to hear a dynamic speaker. What kinds of sacrifices are needed in order to stick with the long-term endeavor of making disciples into disciple-makers (by way of conviction, character, competency).

Take your disciple through **Ephesians 4:1-3; Ephesians 4:29; Romans 15:1-2; and 2 Corinthians 5:17-21**.

- Discuss with your disciple how to begin viewing his or her calling to be God's ambassador, or as our text says, God's instrument (for blessing others).
- Ask your disciple to name two people that God has placed in his or her life that your disciple can begin edifying by regular encouragement from Scripture.
- Explain to your disciple how to escape the "casual" trap or mundane mode of conversation so that conversation moves to intentional edification.

ADD QUESTIONS FROM ONLINE EMAILS